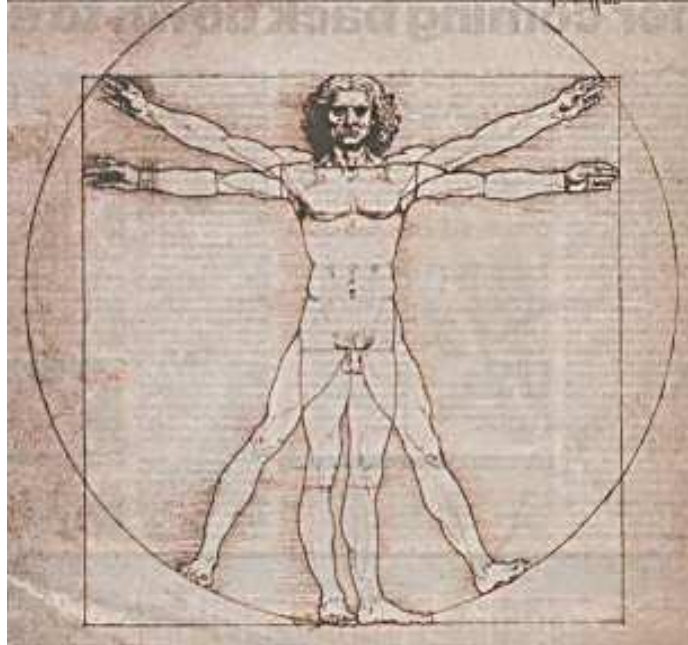


BODIMENT AND UNEMBODIMENT:

**Changing our view of the body.
Who lives? Who dies?**



**The body is a screen to partly shield and to partly reveal the light that is blazing inside
your presence...**

--Rumi

Selections and Comments by Avery averysolomon.com 2010 0614

- A. BODY AS ORGAN OF EXPERIENCE: BODY SAMADHI:
- B. BODY is a (vast) Thought Form.
- C. FELT BODY/ INNER BODY
- D. COSMIC BODY The body of the Self
- E. COSMIC VIEW: from Anthony Damiani

A. BODY AS ORGAN OF EXPERIENCE: BODY SAMADHI:

Is it a cave? Is it a temple? Is it a miracle? Is it "ours" ?

Paul Brunton: HTBY: Ch12: "downfall of materialism"

"The part played by the five sense-instruments is, therefore, to provide the conditions whereby we participate in the perception of objects as external to the body. The senses are the means whereby we share the ideas of a material world which subsists in the dimensionless mind. The function of the body would then be to provide the conditions for that event which is the arising of finite individual egoistic consciousness; without these conditions ultimate mind remains as it is, the mysterious and unique fact of all existence."

Plotinus Enneads 1.1.7

This, however, is not to say that the Soul gives itself as it is in itself to form either the Complement or the body.

No; from the organized body and something else, let us say a light, which the Soul gives forth from itself, it forms a distinct Principle, the Animate; and in this Principle are vested Sense-Perception and all the other experiences found to belong to the Animate.

Buddha: "In this fathom-length body, furnished with perception and consciousness, there is contained the world, the arising of the world, the end of the world, and the path which leads to the end of the world..." Quoted by Evola: Anguttara Nikaya (gradual sayings) 4.45

Herbert Guenther: "Tantric View of Life."

While body is the most immediate actualization of the ongoing process of embodiment, that which embodies itself is called "bodhicitta," which literally means enlightened mind, but connotes life force or energy, and creativity. It is also called the union of compassion and emptiness...

"Body is the ongoing embodiment, and therefore also the expression, of the awareness whose body it is." We ask then: what is being embodied? Body is an ongoing embodiment of psychic life. For tantra, it is radiant light, or vibrant life, which is present in and through body as a more or less intensity of consciousness. We speak of being "lit up," or "blissful."

"By embodiment not only my physical body is meant, but my whole physical world as well. Since embodiment in the world is felt as a loss of being, it can be retrieved by...embodying Being.

Buddhism distinguishes between embodying being (kaya, sku) and embodied loss of being (lus): two views of body."

We are concerned with and in search of our Being, which is not only precious (rin-poche) but also the very mystery (gsang-ba) of life. The turning point is when we realize that the being as such that we seek is ourselves.

Herbert Guenther: Matrix of Mystery

Simply by the fact of being a human being, we are a specially constituted center of being's mystery. Even our ordinary perceptions are instances of radiancy awareness against a background of Being's mystery.

Rumi: One Handed Basket Weaving Tr. Barks

A story is like the water you heat for your bath.

It takes messages between the fire and your skin. It lets them meet, and it cleans you!

Very few can sit down in the middle of the fire itself like a salamander or Abraham. We need intermediaries.

Beauty surrounds us, but usually we need to be walking in a garden to know it.

The body is a screen to partly shield and to partly reveal the light that is blazing inside your presence.

Water, stories, the body, all the things we do, are mediums that hide and show what's hidden.

Study them, and enjoy this being washed with a secret we sometimes know, and then not.

P.29

This is not my body, this is a temple of God.

This is not my heart, this is an alter to the Lord.

--Sufi Poem

B. BODY is a (vast) Thought Form.

The Wisdom of the Overself : Ch12: "downfall of materialism"

That a world exists around and outside our bodies is a certainty and not a deception. That this world exists around and outside our mind is a deception and not a certainty. For there is no such thing as existence outside or inside the mind. Ideas may be outside or inside each other but all stand in non-spatial relation to mind. There is no such thing as an extra-mental world of objects. Yet we are everywhere convinced of its existence! The human body is a part of the world, the world is an idea and the body must be an idea with it. If the world stands outside body, it does not stand outside mind but must fall within it. If the world existed outside the mind that perceives it, It could never be perceived at all for the mind does not get beyond its own states, i.e., ideas.

The Wisdom of the Overself "meaning of mentalism"

We know only our mental states, although some of them appear as things. We see only our mental images, although some of them appear to be outside. [para 31] Our studies in illusion have show that this "mentalness" need not prevent it from being experienced as external to the body. [para 67]

C. FELT BODY/ INNER BODY

EXERCISE: Life field of the body: Eckhart Tolle:

Make sure the body is relaxed. Close your eyes. Take a few deep breaths. Feel yourself breathing into the lower abdomen, as it were. Observe how it expands and contracts slightly with each in and out breath. Then become aware of the entire inner energy field off the body. Don't think about it—feel it. By doing this, you reclaim consciousness from the mind. ... When you can feel the inner body clearly as a single field of energy, let go, if possible, of any visual image and focus exclusively on the feeling. If you can, also drop any mental image you may still have of the physical body. All that is left then is an all-encompassing sense of presence or “beingness,” and the inner body is felt to be without a boundary. Then take your attention even more deeply into that feeling. Become one with it. Merge with the energy field, so that there is no longer a perceived duality of the observer and the observed, of you and your body. The distinction between inner and outer also dissolves now, so there is no inner body anymore. **(Power Of Now)** P.107

Usually thought absorbs all our attention. Start with an aliveness in a particular part of your body. If you cannot feel this: close your eyes, and see if there is there any way you can find out without looking whether your right hand is still there. Hold attention in the hands or some other part of the body, if you can't be aware of the entire life field of the body. Feel perceive. If you feel this aliveness, you can enter your body with aliveness. ... as you sit here, you can be aware of a generalized sense of aliveness, or aliveness within feet or hands. It sounds like a duality: you are aware of aliveness. But actually, the sense of presence is all over, it is an entire body phenomenon: but you sink into it, you become one with it, you are it. Bring mindfulness back to the senses. You can always be free by holding attention in the entire body. Allow the vast energy field of the body and the universe to come into view: the intense aliveness. Shift out of the thoughts and feeling contents and recognize that underneath there is a life field, awareness, mind. You become consciousness. You feel and become the presence of God, out of which all these universes arise. **Tolle: “Gateways to Now”**

INNER//FELT BODY vs. perceived body

KC Bhattacharya: “Subject as Freedom:”

Brilliant exposition of psychic subjectivity vs. bodily subjectivity.

D. COSMIC BODY *The body of the Self*

Microcosm and Macrocosm: body is a cosmos, cosmos is a body.

Fordham, *The Objective Psyche*, quoted from Scott

The body scheme refers to that conscious or unconscious integrate of sensations, perceptions, conceptions, affects, memories and images of the body from its surface to its depths and from its surface to the limits of space and time. In other words, part of the body scheme is a continually changing world scheme - the extended limits of which have to deal with what can only be called the limits of space and time.

KC Bhattacharyya: “*Studies in Samkhya Philosophy*.”

The body represents in itself the entire process of nature for the self.

The body is understood as a complex of elements having its unity in their non-distinction from the self. (38)

The body as not-distinct from the self is the conscious body.

The oneness with the self from the side of the object means only undistinguishedness, but from the side of the self it means the embodiment of the self in the object. (para 35)

By “object” is meant here metaphysical object [world-idea], not the object of sense-experience and feeling. (36)

The intrinsic process in the object [world-idea] of its manifestation or un-manifestation is thus reducible to the process of the object [world-idea] forming or un-forming the body of the self.

"With a whole temple in this body where is the need for another?"

--Shaiva devotional song

RUMI: *This We Are Now*

This is not grief or joy. Not a judging state, or an elation, or sadness. Those come and go. This is the presence that doesn't.

It's dawn, Husam, here in the splendor of coral, inside the Friend,
the simple truth of what Hallaj said.

What else could human beings want?

When grapes turn to wine, they're wanting this.

When the night sky pours by, it's really a crowd of beggars,
and they all want some of this!

This that we are now created the body,
cell by cell, like bees building a honeycomb.

The human body and the universe grew from this,
not this from the universe and the human body.

Nisargadatta Maharaj I Am That:

Q: Surrounded by a world full of mysteries and dangers, how can I remain unafraid?

M: Your own little body too is full of mysteries and dangers, yet you are not afraid of it, for you take it as your own. What you do not know is that the entire universe is your body and you need not be afraid of it. You may say you have two bodies; the personal and the universal. The personal comes and goes, the universal is always with you. The entire creation is your universal body. You are so blinded by what is personal, that you do not see the universal. This blindness will not end by itself -- it must be undone skilfully and deliberately.

Q: I am a person and therefore limited in space and time. I occupy little space and last but a few moments; I cannot even conceive myself to be eternal and all-pervading.

M: Nevertheless you are. As you dive deep into yourself in search of your true nature, you will discover that only your body is small and only your memory is short; while the vast ocean of life is yours.

Q: The very words 'I' and 'universal' are contradictory. One excludes the other.

M: They don't. The sense of identity pervades the universe. Search and you shall discover the Universal Person, who is yourself and infinitely more. Anyhow, begin by realising that the world is in you, not you in the world.

Q: How can it be? I am only a part of the world. How can the whole world be contained in the part, except by reflection, mirror like?

M: What you say is true. Your personal body is a part in which the whole is wonderfully reflected. But you have also a universal body. You cannot even say that you do not know it, because you see and experience it all the time. Only you call it 'the world' and are afraid of it.

Q: I feel I know my little body, while the other I do not know, except through science.

M: Your little body is full of mysteries and wonders which you do not know. There also science is your only guide. Both anatomy and astronomy describe you.

Q: Even If I accept your doctrine of the universal body as a working theory, in what way can I test it and of what use is it to me

M: Knowing yourself as the dweller in both the bodies you will disown nothing. All the universe will be your concern; every living thing you will love and help most tenderly and wisely. There will be no clash of interests between you and others. All exploitation will cease absolutely. Your every action will be beneficial, every movement will be a blessing.

Q: How can I aspire to such heights, small and limited as I am?

M: Realize yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness.

Q: The world is full of events which do not appear in my consciousness.

M: Even your body is full of events which do not appear in your consciousness. This does not prevent you from claiming your body to be your own. You know the world exactly as you know your body -- through your senses. It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. Ch. 65

The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realize yourself in manifestation, you keep on discovering that you are ever more than what you have imagined. ch. 58

M: ... To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world -- God, who is supposed to have created the world and thus it starts -- fears, religions, prayers, sacrifices, all sorts of systems -- all to protect and support the child-man, frightened out of his wits by monsters of his own making. Realize that what you are cannot be born nor die and with the fear gone all suffering ends. Ch 64

M: A cup is conditioned by its shape, material, use and so on. But the space within the cup is free. It happens to be in the cup only when viewed in connection with the cup. Otherwise it is just space. As long as there is a body, you appear to be embodied. Without the body you are not disembodied -- you just are. ch. 48

EXPERIMENTS. Changing perspective in Imagination:

The body as now experienced does not include awareness of my organs, cells, atoms and so on. Are these me? In what way is this body, with billions of cells, organisms and so on, me? What does "me" mean? In his exercises, Tarthang Tulku gets you to envision and then experience your body from the perspective of a tiny atom, to break the macrocosmic focal setting.

Tarthang Tulku: Time, Space and Knowledge

Inside or beneath the opacities and hard surfaces which define us and our encounters, there is also space. Intangible, immeasurable psychological spaces constitute the person whose body we see as definite and localized: macroscopic and microscopic spaces are within every body or object. ... Thoughts are "within" mind-spaces. Organs, molecules, atoms, and subatomic particles as well as plates, stars, and galaxies, are all moving in their spaces. P.3

For any given level...there is the appearance of "objects" only because a very precise "focal setting" or perspective is maintained. The basic, absolute, or opaque character that some things have for us is due to our unwillingness to change this "focal setting" point of view, or to our assumption that it cannot be done. TSK 3-4

... We simply do not know that the opaque surfaces which define discrete things—and the frustrating mental and physical blocks and limitations we experience—are essentially related. Both kinds of "walls" are "space"... a lower space which can be opened up the Great Space. TSK 18

Our bodies are a central focus for our experiences as human beings. Therefore, it is important to carefully examine what typically makes up our conception of a "body"... The following exercise can help to reverse the tendency to make things familiar, a tendency which actually blinds us to many of the fuller and richer qualities of our experience. TSK p21

Exercise 1: (p. 21-22) "Giant Body" exercise [see the book]

(these exercises) use the perception of "spaciousness" in a healthy working relationship with that of physical and mental objects to break up the frozen condition of our "lower space" and thereby allow an understanding of Great Space to be present. P.42

If we can allow any presuppositions governing our approach ... to be "opened up", along with everything else that is "there", our experience will change. This "allowing" is both a generous 'sacrifice' and an effective path to higher spaces, since "allowing" is of the very essence of "higher space." P. 43

a. VAST BODY : *Tuku Thondup and Tarthang Tulku Body Image*

-- Imagine your body getting larger: as big as a house, as earth and so on. Imagine your cells as big as the earth, and you can move around among the trillions of cells. You meanwhile become aware of the space of the cells in your body, the life of the cells. Then the dna. Then molecules. Then the space between and in the atoms. Vast emptiness, your body as big as the solar system. You can move around between atoms, you can feel the space vibrating and filling with healing light and sound.

The body as now experienced does not include awareness of my organs, cells, atoms and so on. Are these me? In what way is this body, with billions of cells, organisms and so on, me? What does "me" mean? In his exercises, Tarthang Tulku gets you to envision and then experience your body from the perspective of a tiny atom, to break the macrocosmic focal setting

b. Change perspectives.

Try to identify with some other part of your world of experience rather than the person in the body. What would your experience be like from the point of view of the cells in your body? You live in a fluid medium, exchanging fluid. Or imagine you are a microbe living in your intestines, and the view of your body that has. Your body is its universe. Imagine your body as experienced by your loved one, or by your cat, or your enemy, or a tree, or by God.

What would it be like to experience the world from the point of view of someone else? Of yourself 1 year in the future looking back? Of yourself at the end of the day reviewing what you did? From the point of view of universal intelligence?

c. Imagine you are a cell in your body, a molecule in that cell, an atom in that molecule. Imagine within the nucleus of an atom is a whole other sense of space, and worlds within worlds. Imagine that within that atomic nucleus there is an entire universe, and you are a galaxy in that universe within an atom in your body. Imagine that in that galaxy there is a solar system like earth with some beings on it, and you identify with one of these beings, or even with an atom in a cell of the body of one of these beings, living in an atom in a cell in your body.

What happened to your sense of your body as “so and so big.” How big is your body, really?

c. Dissolving the Universe into Mind Space:

Use the scales to break apart your fixed view of space and time... and reach to the infinite. **Imagine** the vast universe shrinks to a point within you. You and universe are a point within perceiving consciousness. Let that dissolve so only the vast mystery remains

- **Meditation:** zooms: powers of ten: great body
- **Meditation:** laya yoga: dissolving body to a point
- **Meditation:** locate in yourself the physical, energy, imaginal self-conscious bodies.
- **Meditation:** no boundary

What is “here” ?

Each of these jumps gives a different perspective on the universe: each has different laws and logic. And also: All these 9 perspectives are NOW and HERE. We live in the atmosphere of the Sun, and we live in the galaxy, we live in the universe, we live with trillions of cells. Right now, if you were on a far distant galaxy, this would be outer space. We are in the vastness all the time. Universal intelligence, star souls the galactic mind earth mind, individual mind all of these are cooperating in every moment to bring us this miracle of experience that we simply say Green Tree.

--Without going anywhere, change your view of “here.” Right here and now, trillions of cells, the earth, the solar system, the galaxy and outer space are here too with us. Imagine yourself as atoms, cells, earth galaxy, universal space, black hole etc. Open yourself up. Sense these levels. As you change the scales of perception, realize that the point of view of the observer is staying the same, but the world you are in is shifting. “Here” becomes the intersection of all these worlds.

Imagine our whole universe is a tiny quark in an atom in the hand of a being in a much “bigger” universe, which is in turn a quark ... etc.

Zoom in your imagination: into layers of cell, atoms, stars, galaxies. But also zooming takes us under the masks: beyond physical, emotional, mental into imagination, Qi, participation in the universal.

E. COSMIC VIEW: from Anthony Damiani

Columbus Talk: the cake is baked

AD: In analyzing my experience I come to the realization of this level of understanding. The planetary mind provides the material nutriment and the life of the body. Then I can go deeper and understand that the ideas are organizing this. Then I can go further and recognize that the undivided mind [of the planetary spheres] of the world is organizing the ideas which in turn are organizing the elements into a body. Now isn't it an analogy like this glass of water? The deeper I get into myself I begin to traverse -- in other words I begin to see that there is a planetary soul as I examine, then deeper than that there is a solar logos, then deeper than that there is the universal Demiurge, then deeper than that is the absolute Mind and you see that there is this hierarchy of different degrees which are all simultaneously present in that glass of water. This is part of the marvel of existence. Didn't PB say somewhere in a very beautiful way that existence itself is the miracle? Or when a Zen master says "I chop wood, and I carry water. How marvelous!" Isn't this what he is referring to? He's not referring to the wood per-se, but all that is implied in just being. AD

From Living Wisdom

AD: The association of the soul with a particular body is the entrance into the unlimitedness of the World-Mind. The soul as identified with a body which is part of the Intellectual-Principle can have experience of the unlimited nature of the intellectual idea, and the mind. P. 129

Astronoesis Deliberate repetition and further amplification is necessary to emphasize the intertwining of cosmology and epistemology which Plotinus has as a background for the acquisition of knowledge by the human soul in the sensible world. The manifestation of the world idea is the object of knowledge to the inhabitants of that world and the interlocking of the various levels of reality within the structure of that manifestation is an infinitely complex situation that requires to be mentioned here. For the human soul which identifyingly inhabits a body fabricated by the planetary mind which is manifesting its world according to the solar logos, which in turn is one of those principles of intellectuality among many others, and situated within the groundplan or sketch of the universe which is provided by the Universal Soul is the context within which we must place the object of knowledge. Now at this point we place the human soul which seeks to gain experience of this sensible world or the sublunary sphere.

Now it is through this very medium, the organization of the earth's memories into a functioning entity, is imparted a ray of light or mind by the individual soul, or we may say that this entity or intruder captures that light from a soul and appropriates it as its own. This partial consciousness streaming out through the organism gives rise to an appearance, the image of the world, within which it finds itself situated and it is these images in their totality that will constitute the lowest level of knowledge as for instance in Plato's divided line. So we must bear in mind that these bodies are the medium through which a soul becomes sensitive to the sensible world--but these bodies are at the same time agents of the powers that are continuously being organized by the planetary powers.

What is the use? And AD comment 5/27/83

Without understanding the fundamental nature of this eternal twin, the theories of reincarnation and karma become hopelessly muddled.

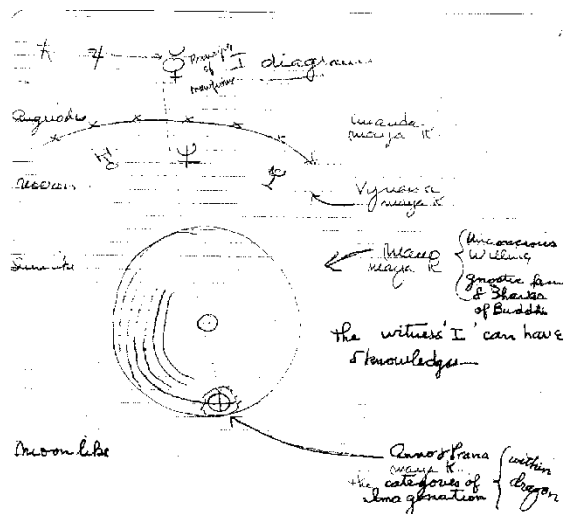
There are various views on this subject scattered throughout the ancient and modern writings, and we have attempted to bring them together in a coherent and organized fashion to help us in our understanding of reincarnation, metempsychosis, the meaning and value of the ego, and how these fit into the metaphysical scheme.

"A thoughtful consideration of the natal horoscope--our cosmic identity--suggests the particularity of the individual soul's status, which is a description rather than an explanation. At the moment of birth, all the geometrical and arithmetical relationships are precisely indicated, and announce the nature of this imitative being which participates in the functioning of these soul powers. Insofar as the functioning of the Cosmic Soul, to which is conjoined the individual soul, is operative, it will create the necessary organs in the imaginal essence to manifest that function. Thus, something of the intellectual nature of the soul's powers is transmitted or left behind as a trace in that entity or adventitious unity. The reduplication of these soul powers within the organized imaginal essence serves as the ground of our psychological experience. We will try to illustrate this description a little further on.

"A preliminary inquiry into the nature of the all-encircling Zodiacal degrees will require extended investigation and research. For now, we are simply suggesting that they represent an intrusion of the intellectual, of the Ideas flowing into our world in the peculiar way described previously. Each of these degrees is often symbolized by an image of multivalent significances, which includes the formative sources of Archetypal Ideas and the presuppositions of the genera and species of all life. Thus, we have the intellectual mind of the Cosmic Soul or its power to know the Ideas in the Archetypal realm. Through its functioning, which is both gnostic and fabricative, it organizes the earth's memories into a world picture, which is an alogical whole that includes adventitious unities whose very organization brings about the experience of a phenomenal subject and object.

KOSAS: 5/27/83: comment on “What is the use?”

The very function of manifestness or asmita is also the means by which the individual soul takes itself, at any level, to be part of the cosmos. These mental modes are instantiating or imaging the Ideas as various grades of thought, and all these are manifest to, and appear within, the Mercurial phase of soul. In the Vedantic classification these grades are called the Annomaya, Pranomaya, Manomaya, Vijnanamaya, and Anandamaya Kosas. The Platonic equivalents are the Shelly, Moonlike, Sunlike, Noeron and Augoiedes see sl 35, 36



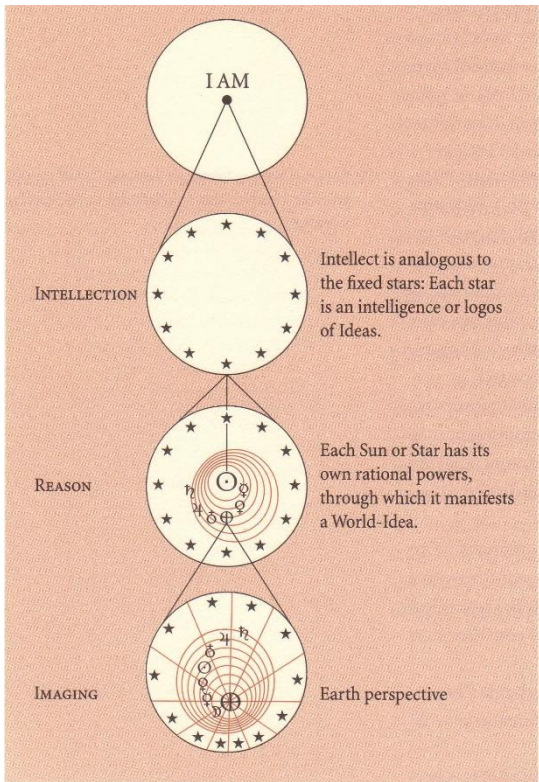
The imaged cosmos itself provides a framework within which we can locate these vehicles. We have tabulated and correlated these classifications within the chart in an attempt to pictorialize somewhat the concept of man as the ancients conceived him.

If we conceive of the Mother Earth as a goddess within whose domain has transpired the manifestation of innumerable species of life, their immediate origin would be her body itself. This body will contain the necessary ingredients for the building up of the two lowest sheaths, what are referred to as the Shelly and Moonlike bodies [(psycho-somatic)]. This "material" has been recycled innumerable times; it therefore has certain tendencies or proclivities which are indications of past functioning and which may be referred to as the tropes. The combination of the Great Elements into organized living bodies includes these selected responses or tendencies that manifest themselves in the body's functioning. Or, in other words, within this mysterious imaginal essence is retained traces of its functioning after the dissolution of the entity, and the totality of these traces constitutes the memory of the earth. This beginningless ontogenetic and phylogenetic development is the source from which and within which the bodies of all living creatures are produced and live.

(MUCH MORE: TRANSCRIPT OF 5/27/83 ON THE WEB)

IN SAMKHYA, there is a primal vast dynamical system called prakriti. It is constantly vibrating. When the light of purusha (consciousness) hits, prakriti congeals or transforms into a “nested” system of cosmic principles, and embodies consciousness in such a way that consciousness, although impersonal and free, seems to have individual experience. At the subtlest level, the densification of prakriti hit by consciousness is universal intelligence, or Buddhi, which identifies with consciousness as a unit of life and modalizes as a jiva: sense of individuality (Ahamkara) mentality (manas) and memory/congealing stuff (citta): which subsequently takes on incarnations as elemental/energy bodies: further congealed energy.

IN ASTRONOESIS, Anthony correlates the vehicles to the Cosmos vision of Astrology



We can think of these levels of the cosmos—outer and inner—as a spectrum of vibrations, or perhaps nested levels of densification or congealing of vibration.

For example, with music, Inspiration is itself an embodiment of the Divine, and is embodied in melodies and meanings and further in words and musical notes

