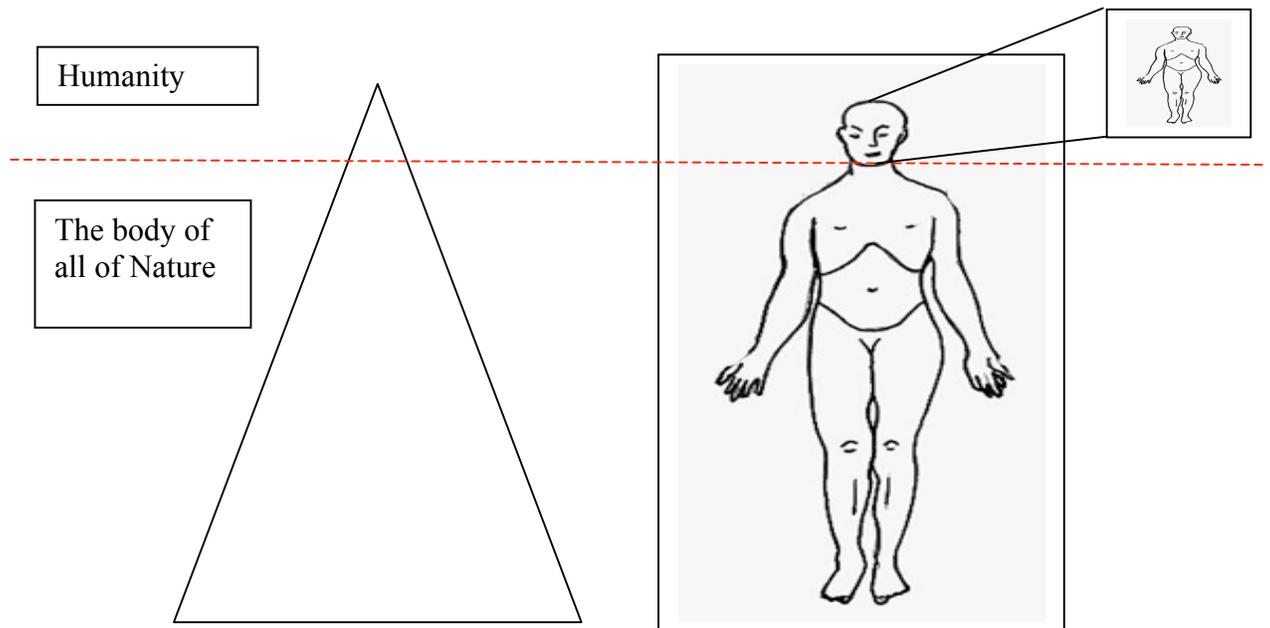


Different frequencies of being: the aspects of the body of humanity

It is interesting to note that different people have diverse ways of understanding and sensing the world and as a result resonate with different frequencies of energy. In many ways this is very necessary. If we consider the human body in a broader sense and each human in fact to be aspects of the body of humanity, then we begin to see a more accurate picture. Each human “cell” or “aspect” is in connection with every other aspect. If we have “invasions” and “colonization” of leg cells where heart cells should be, or head cells where toe cells should be this results in an auto-immune dis-ease, with one part attacking itself, almost a process of “cutting off one’s nose to spite one’s face”.

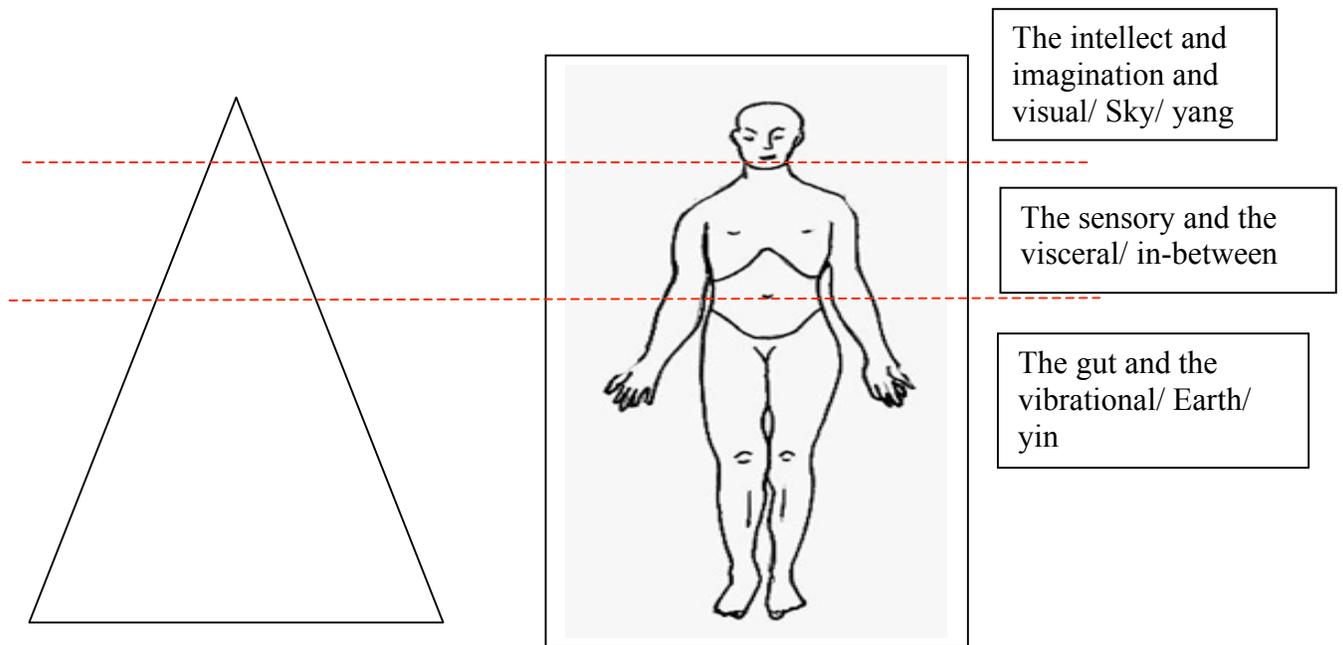
If we take the perspective of humanity as an overall thing in relation to all of life, we could say that it is hot overall in relation to the earth and other animals and plants, or that it makes up the head and the upper portion of the body of nature if you will - please forgive the acute metaphor of anthropomorphism being expressed here:-



This immediately puts us in a position that is deficient in anchoring energy and has a tendency to get “lost in the clouds” so to speak. The next step is to look into humanity itself and to consider those parts which make up the various aspects of the body of humanity illustrated in the above diagram, which shows humanity to be only associated with the head of the whole picture of nature.

How can we differentiate which aspects of the human-race are which? This is a difficult question and the best way to answer it is simply “by nature”. If we ask a group of people to choose a favourite colour, taste, smell, a type of touch, clothing or dwelling, they will all make different intrinsic choices, just as some people are more easily suited to specific

jobs than others and by nature their responses to everything will differ. As a general rule we can categorize people into a few different expressions:-



Natural/ health state:-

- Those people whose expression relates to the cerebral and intellectual will be associated with the upper portion of the body. They are natural leaders and also natural expressers and conversationalists and will be interested in information and thinking. They can be a guiding light but more than this they are a direction and simply a celebration of life - representing the flower of the body if you will, the child, the fruit on the upper branches.
- The middle section is associated with those who are literally in-between. They have a tendency to be able to see the world of the sky and upper portion, as well as the lower portion together. However they have the skills of neither one fully. Often they act as translators of energy from one realm to another, from below to above and above to below, allowing there to be exchange. Some will lean more towards the informational, others more towards the physical, in either case this is by nature their "job". The nature of this region relates to touch and taste and smell.
- The lower portion is the root and foundation, the Mother, these people are deeply instinctual, immediately respond seemingly without thought but are innately

connected with the earth and therefore the rest of the universe of the yin. The yin represents the Origin or Mother, not only of the earth but all of life, it is still, calm, and as we can see from the first picture the feet of humanity connect to the neck and shoulders of the body of Nature as a whole, and therefore is the connection to the root of life. The nature of this region is about low sound, bass expressions and vibrational sense from below.

Seeing the body in this way we are not suggesting importance of one over the other, however the human dis-ease of belief in the “separate-self” gives rise to problems occurring with each section of reality.

Pathological process:-

- The problems of the upper portion concern hierarchy, power and control. Those who have “higher-powered” minds are often seen as “more” or “better” or more “important” than those with less capacity in this arena. It is commonplace for the intellect to be ascribed more importance than the body and the body regarded as a mere appendage of the brain rather than the other way around. In fact the body and brain are one whole, totally indivisible, there is no hierarchy here. However, the key is that the “upper portion” *believes* it is higher, as it has little connection with the earth and feet. Therefore it is so much easier for this portion and the investigators of all things “mind” to believe they “know” and also to consider that the way to understanding is via this route. Interestingly the “leader” is not actually a controller, the “head” merely acts as a look-out tower, seeing the arena, viewing and expressing light, celebration or expression, similar to a lighthouse. This is the basic function, but in today’s society where the head is so prized, it is seen as the be-all and end-all, the key to understanding medicine, business, family, everything. This is an extremely circumscribed view, representing a judgment of the rest of the system which is seen to be subordinate. This region can be associated with illusions of grandeur, power, supremacy, above-ness, hierarchy, aloofness, judgment and also mechanistic ways of thinking, resulting in seeming dis-unity. It is associated more with the yang and the male, rather than the yin and female, as stereotypical archetypes.
- In the next level down the body we have the organs (viscera), wherein lies what we can consider to be the more yin-female, the function of the organs and the sensory experiences of the body, rather than the visual such as touch. This region of the body can also become imbued with the process of the sense of “separate self” and as it does so a contraction takes place, an emotional, constrictive, attached-to feeling is created. This region encompasses all the vital organs including the heart and herein lies those very powerful emotions which can cause

lashing-out attacks which are partially verbal but also partially physical, situations of “feeling” fearful, hurt, deficient and abused, of a wrong having been done, either with or without a mental component. There is an “irrationality” to this section of being.

- The lower level expression is very yin-female, it is the root and foundation of the other two. The responses here are instinctual and these processes are hard to deceive, but they can certainly be altered by the people in the upper two sections. Generally these people do what they’re told or are simply ignored by society. They may be seen as total misfits and obscurities who then respond by hiding away as they have no way of expressing what they mean. Generally these people are immune from the western mental-emotional problems but are also considered completely useless within the framework of society, so tend to have socio-economic difficulties more than mental-emotional ones. Regarded as stupid because they are “only good for manual work” such as that of an artist, they are often “enslaved” by those in the upper two portions who are more “self” organized. They exhibit a truth and earthy stillness, therefore the upper portion often consider them to be stupid or as “not able to express themselves”, because in reality their expression is simply non-verbal, non-cognitive, and is not understood or recognised by the upper portion. The expression of the lower portion is now seen as something that needs to be “re-programmed” because it is viewed by society as “too primitive”. As a result these people are often brainwashed into the ways of refined etiquette of the upper portions though it is not their natural way at all and this can produce a form of expression which is emotive and irrational from the judgmental perspective “above” them and again this results in exclusion from society. Therefore the feet are the places where humanity has least awareness or connection. This is seen in every clinical situation with almost any kind of dis-ease, the feet are usually absent from awareness.

The slavery system this produces is from the top down, everything is seen to be a slavery of the above dominating the below. If we consider any other structure this is simply not the case, a roof is not enslaving the foundations, it all is part of the whole picture. However in the human this dissonance or ideal of “separate self” has created this illusion, simply like a hot air balloon which loses its air-bags and starts to drift ever upwards.

It cannot be said that any specific group or race of people is more upper than lower but it can be said that there is universality in indigenous cultures who acknowledge the yang portion equality to the yin, of defining no greater power and considering the sole of the foot to be as worthy as the face. This is very different from the western societies we inhabit where there is a definite preference for the upper over the lower. This may have something to do with the physiological differences of western/temperate region peoples, but within this there is an easy triggering into what is a mass-hysteria of self-perception which draws ever upward the “fire” that is humanity into a furnace using up fuel from below. This fire-storm is very much like the exploits of any modern city-based expression

in relation to the whole picture of humanity. In many ways this is a kind of cancerous or tumour-like malformation where the cells are warped by the heat of their own energetics.

There are two situations occurring at present, that of the furthering of the inferno which will inevitably reach its limit and collapse and calm. The second issue is that there has been a natural ripening process which is now also coming to the fore where the dream of “self” is seen for what it is, when this occurs life is realized to be deeply simple. Gradually, a movement towards an anarchy and a primitiveness occurs. Medicine/cure is not considered external but realized to be innate, there is a realization that the striving of the mind and science and technology to a “higher understanding” is something of a misconceived plan based on the upper portion being the “control” factor because it is believed to be such. We often now hear of the “new wave” of mind-body medicine which even in its title shows again the focusing in the mind as the “key” to the problem. However the solution is always broader than where the root of dis-ease manifests. Sure, the root of dis-ease is mind but that surely means the solution is the feet! As Einstein points out brilliantly:-

“The significant problems we face cannot be solved at the same level of thinking we were at when we created them”

Body and mind are a continuum of energy, one aspect more dense, the other more ethereal. Dis-ease occurs therefore throughout the organism but rooted in the upper portion. So although it can be accessed via psyche or soma (dependent on the nature of the practitioner), as the key place of dis-ease is the upper portion the most appropriate course of events is to reach an acknowledgement and understanding that the “foundations” or lower-portion as just as relevant as the “roof”. Hence via the mind we draw to the body sense, or more directly, via the body sense to connect back to the body sense. When the trees of Easter Island were cut down in order to position the stone heads worshiped by the ancient islanders, the people lost a natural resource that may have made life impossible, likely to the point of their annihilation. Lost “civilizations” did not survive, due to an over-focusing on this upper portion. They moved from the instinctual/lower-portion/female/”primitive” to the upper-portion domination and overt masculinisation. Similarly the Pharaohs with their Sphinx heads and pyramids to the stars, the mythic tower of Babel, the modern skyscraper and rockets to Mars illustrate this same process.

There are representations of clarity: Mary Magdalene anointing Christ’s feet with oil acknowledges the female and the root, the Buddha touching the ground before the “self” that was believed in, was seen to be only appearance: a symbol that is a recognition of the anchoring of the upper with the lower. There are many such expressions.

We are all different cells of a body, those who exhibit the property of being in the upper portion by-nature have more of a tendency to draw into abstraction and therefore appearance of “self” seems very real. When they are connected-to by that which anchors and there is a realization of the feet being just as vital as the head, and that in fact the head is very much in service of the feet and vice-versa, then a clarity ensues.

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