

## **Head to toes: From theory to reality, dualism to Oneness**

There is a process of unravelling/ ripening to the kernel of the 5 senses at the root of our experience of life which can either take place quickly or slowly, in small parts or in large chunks, but what seems to happen as life goes on is the following:

In infancy there is total clarity and aliveness. Gradually as time goes on this fades and is eclipsed, there is a focusing in the “cloud” of “self” and a forgetting of the nature of this infant-seeing which, while still present, is almost ignored because of the fixation in the hallucination of separate “me”.

Then from the totally “blocked-up” adult world of “self” image, there is a process of letting-go that may come in a thunderbolt crash or just ebb away. Much like recognition of optical illusions, seeing “through” the foreground of ideas or beliefs and realizing that they are mere waves on the universal sea, this process is really a dropping down of the energy inside the body from the head to the feet or toes.

From the infant to the adult the body energy literally rises outwards with growth, then at the peak we descend back down to earth again. This can either occur with older age where nature physically effects the process of letting go, but can also occur energetically before physical structures disintegrate. There is no reason or requirement for any of this, it is simply, as Tony Parsons expresses, “life happening.” (please see <http://www.theopensecret.com>)

The process of the adult is all about dualism, of the mind splitting things into theories and ideas and attempting to sort things out. At its peak this creates total complexity of thinking, where life is formulated around supporting the “self” and theories are devised in order to do this. It is truly a “self”-serving situation. However, when this is brought into question by a life event the next stage is to look for the cohesion of theories. Usually there is a movement to look back from the modern to the ancient, to see where we originated, a quest for the source of knowledge. As this letting-go continues there is a growing understanding that all theories originate in the ancient and that they all join together so there is a universality of philosophy, but this still takes place in the head. Eventually there is a dropping away of the importance of theory in the head, there is a realisation that this is only a fragmented expression of that which is felt lower down in the heart, in the chest in the guts. There is a movement from the intellectual to the primitive, from the colonial to the indigenous, from the head to the heart, to the lower body, legs and finally feet, from the top of the mountain and climactic experience to the simplicity of what *is*, the peak or flower being contextualized by the roots or base. The move is always from the pure analytical-intellectual to the physical allied-to-intellectual and finally to the pure sensory, to that which is beyond senses, or is *a common-Sense*.

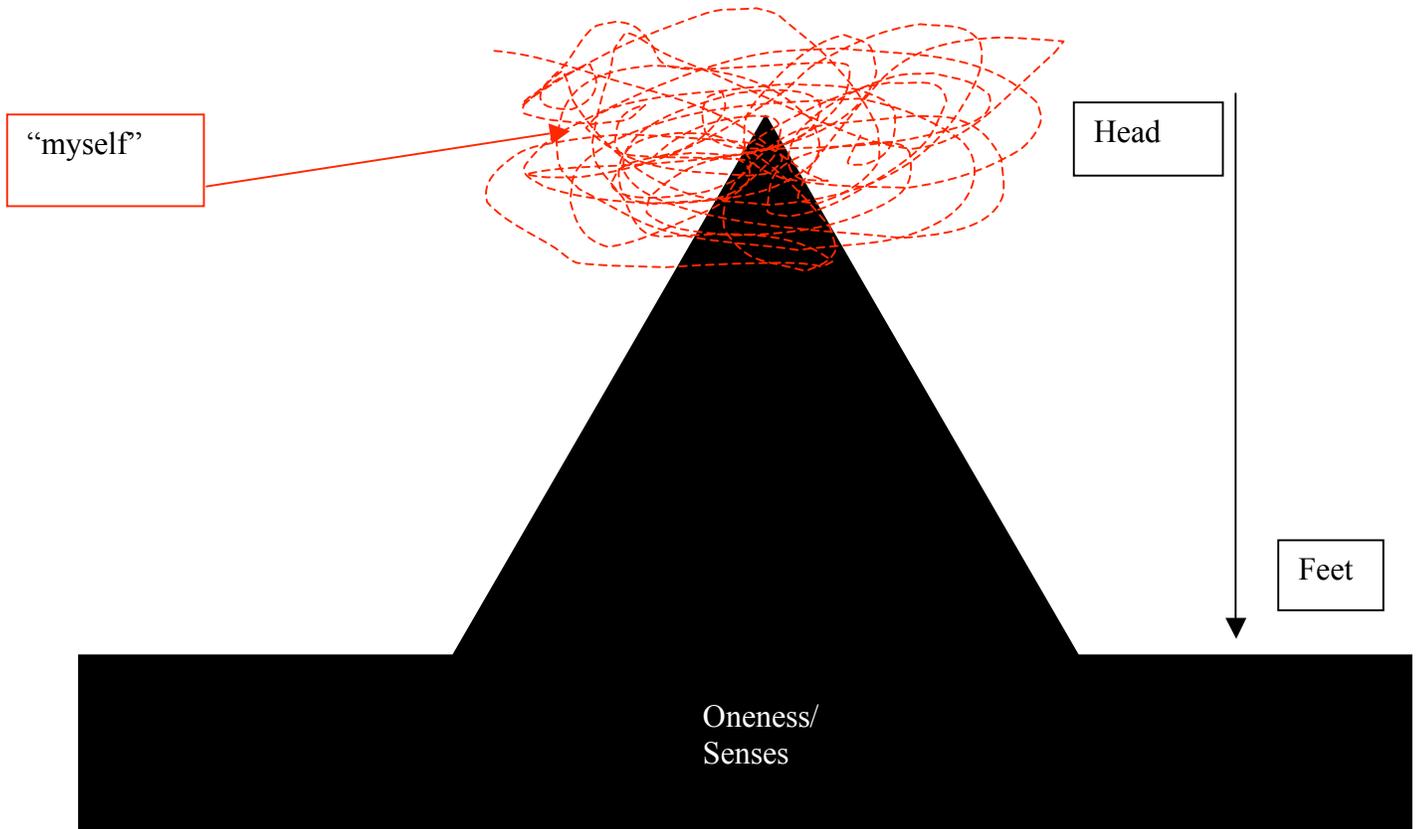
No matter what the situation, this up-to-down process is always the same for everyone, even the feeling of opening outwards and upwards in an experience of elation occurs as a result of the nature of energy naturally dropping downwards and freeing the upper body and head from energy that has collected there. Letting go cannot be “achieved” or

“done”, there is a ripe point at which experience through the senses naturally displaces the idea of “self”. But the idea of “attaining” this is a Catch-22 for the “self” as it tries to end “itself”!

At around the chest level there can be ways of getting into the body, “practices” such as Tai Chi, Qi Gong, martial arts and all forms of dualism involved in physical arts. As we sink further energetically we realize all these arts are one. All the martial arts join with dance and the nature of the dance simply connects with natural movement. There is no longer a way to “do” something, so gradually the theory and positioning is taken out of the physical arts just as it has previously been taken out of the theoretical. At the lower body, gut instinct, sexual and feet levels, there is simply *being*, the nature of our true human-animal, the core nature of who and what is, no process of anything other than spontaneous non-analytical expression remains – just follow your feet! This is the realm of the natural person that the Chinese might call Taoist, the Indians the Buddha, or the “enlightened” or liberated state. It is the point at which the feet not only connect to the earth physically but actually become part of the earth with no differentiation in between. Then the sense of Oneness is clearly expressed.

This explanation seems very physical but in fact it is simply the unravelling phenomenon that is already taking place in larger spheres of the human world, the movement from the hierarchical, structured and civilized towards the unstructured and non-analytical, the spontaneous and anarchic. This is occurring in our midst or in the midst of “I”, it is the natural unravelling of tension, like a chord in music being played as a question and then an answer to completion. So the tension of the question is met with the unravelling of the answer and the answer returns us once again to the earth and the origin.

It is always the case that the “upper” is believed to be better, it is given the “kingship” and the feet are forgotten. But this is to lose sight of reality and so the return to Eden is the return to earth. The return to the ethereal is also a return to earth as without the foundation the ethereal qualities cannot be contextualized and then become hallucinations of the senses. All comes from the rooting and foundations of the body-sense and the realisation that it is the only actual thing going on. All that is happening now is sense, even the analytical mind has a sense, when it is overworking it will cry out. When that which seems to drive the bodyspirit to distraction is sensed as simply a contraction of energy, then it is brought to senses again and “self” evaporates and is recognised as a mere apparition.



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