

## **The intimate non-language of the body.**

While it is clear that our thought processes and the “higher-order” functions of the brain tend to be considered in association with linguistic function, this is hugely different from the nature of the anti-linguistic “language” of the bodyspirit sense. It is hard to cognitively explain how the bodyspirit speaks without words or linguistics, in a sense even the word “speak” is incorrect because it is really a noise without words, sound or expression that is incoherent to the cognitive process. However the body is constantly expressing signs and symptoms that are literally the light and sound of the expansions and contractions within the body, the letting go and the holding on, the holding on being the contraction of dis-ease and the letting go being the health or wellness of the bodyspirit.

We could look into all the problems of the body and mind and try to get an idea of all of the possible symptoms and what they “mean” but still this is to have an idea of things on a cognitive level. It is more interesting to kind of get a sense of something experientially and then to follow it to its own natural conclusion. By this I mean all the various movements in the body, such as the breath which is occurring spontaneously and naturally without the requirement of a “self” to intervene. Intervention, even control of breath, is actually a form of violence towards nature, as expressed in the Tao Te Ching. The point is that when the breath is sensed, we feel the chest rising by itself and then reaching a peak and then falling away, like a great wave. The same is true for all functions and movements of the body. Heat tends to want to cool off, tensions tend to want to relax, what is up wants to come downwards, what’s downwards tends to want to rise up.

This is simply the yinyang of the nature of the body and how it functions, all without a “me”. In fact the introduction of a “me” resists and attempts to control all these functions and then to cognitively assess the whole thing from “above”. This is when dis-ease sets in, when there is a head-based rather than bodyspirit-based focusing. Dis-ease is discomfort. It is the nature of the contraction. Contraction is not a situation of yin, yin is to accumulate or to condense as opposed to yang which is to expand. Both these functions are natural, but the situation of contraction is actually only found in humans (as far as we know) which is a state of resistance to what is, or what is naturally. However contraction does have a tendency towards wanting to let go, which could be a letting go into accumulation (yin) or a letting go into expansion (yang) but either way it's a letting go.

Hence from the state of dis-ease, which affects almost everyone, the nature of our body is to function naturally. The “self” is alien to the bodyspirit energetics, so the bodyspirit then creates contractions all over the place that are simply the dis-ease occurring. The body doesn't try to *own* anything, no matter what its expression, whether an Alpha male, a submissive female or something in-between these poles, bodyspirit just expresses without ideology, method, planning, utterly spontaneously without pre-thought. This is the base and then dis-ease comes in which is akin to colonialism, it tries to take control of the body’s natural tribal, un-owned, innocent, un-bordered system and it does so with the dis-ease of “self” based in thought and language.

Language and cognition actually prevents life and fundamentally causes more of a focus on self, even if “I” or “You” are not said they are implied. This further compounds the illusion of “you” and “I” being separate which is the fundamental illusion of the “self” itself! This is very clearly seen in the situation of a mother giving birth. If one speaks to a woman when she is in the throes of childbirth and tries to cognitively engage her by asking questions, this actually closes off her connection with the process at hand and stops it from happening. Contractions will slow, the birth can be “constipated” and may require medical intervention, simply due to engaging with her in thinking and speaking. This demonstrates why the nature of “self” and its expression in language is something that is actually antithetic to life, it blocks the flow of expression. It is a misconception that animals “speak” in languages similar to the way humans do, but this is utterly different. While it is a vocal expression it is not words, instead it is sound vibrations much like a whale’s song, this is not a language but a connection with others. This of course is the origin of our language but it has long since been forgotten, apart from the sounds made during sex, in sleep, and spontaneously when applying physical effort and in infant days very little of it remains, although music does hold some of this within it.

The point of exploring all of this is that the contractions of the body and the tight knots and tensions are literally the dis-ease of “self” expressed through the body. When this drops away naturally, so the body comes back to a tension-free state. Whenever there is a trying, a forcing, an observing, a detaching then there is always a state of body dis-ease. The situation of the unravelling of tension is both intimate and impersonal, it is deeply authentic yet has nothing to do with the individual involved.

Therefore the non-language of the body is similar to the situation of auto-pilot, which when not intervened with just happens and then re-aligns itself as best it can with natural flow. Of course scar tissues that have occurred in the past will not completely heal and dis-ease that has physically damaged the body beyond a certain limit cannot be reversed, but the dis-ease/ “self” can let go and there can be total freedom and peace. Of course the body may be terminally damaged, and eventually the body dies, but the death of “self” always dies just before, there is no “self” involved in wild-nature.

Hence the access point to the non-language of the body is via that which has no language, which remains the 5 senses. Through these sensations there is a direction in which the body wants to go, something that Gurdjieff called the inner compass, which is a useful description. This compass is of course unique to each person, yet is not owned by any individual, it is simply a direction to instinct, a natural true north. When there is a letting go there is a kinesthetic sense of wanting to search in this way or wanting to scratch this area, the want to sit still or to move, wanting to be warm or to cool off, wanting to express something vocally, wanting to eat, drink, touch, smell, taste, sleep, have sex. When these are allowed then the body lets go of tension and there is an allowance of life itself, an allowance of the human animal or the childlike nature of the person, be they in adult form or not. These are the connections back to the body and it isn’t a language that can be taught or learned, it is already innately happening all the time but usually under the undercover operation of “I am”.

In the modern world there are several expressions of those people interested in engaging with the bodyspirit and bypassing the cognitive, please see the section 10 of the Health Instinct links page here [http://www.healthinstinct.org/index.php?main\\_page=page&id=7](http://www.healthinstinct.org/index.php?main_page=page&id=7) Those expressions generally relate to a non-cognitive or less cognitively interventional approach, instead of leading the body with intention allowing the bodyspirit to express itself. This is illustrated by various forms of intuitive dance and natural expression that are free-flowing and without imposed structure but which very often forms something very structural when it is allowed to move into natural order. This is particularly expressed in the work of Haruchika Noguchi and his inspirational ideas about “katsugen-undo which are exercises that trigger spontaneous bodily responses. These are the basis of all Chi Gong, Tai Chi and yogic ideology before they were rigorously formalized and turned, often by domineering men, into “traditions” and ideals through which to achieve “enlightenment” and “longevity”. All of such idealism is the work of the cognitive mind attempting to grasp onto something that allows the “self” to extend its time period on earth rather than to literally let go know as “to burn the Buddha”.

If a let-go occurs then all there is are the senses occurring right this moment and when we follow their natural direction, although it implies a kind of detachment from the senses which is impossible, when there is a listening to their lead, then there is a free bodyspirit and mind by extension, and what expresses is authentic and without intervention, or any need to qualify it linguistically.

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