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having and being a body and a mind

*What is it to have and
be a body and a
mind?*

How do you think about your body, and do you think about your mind?

Embodiment

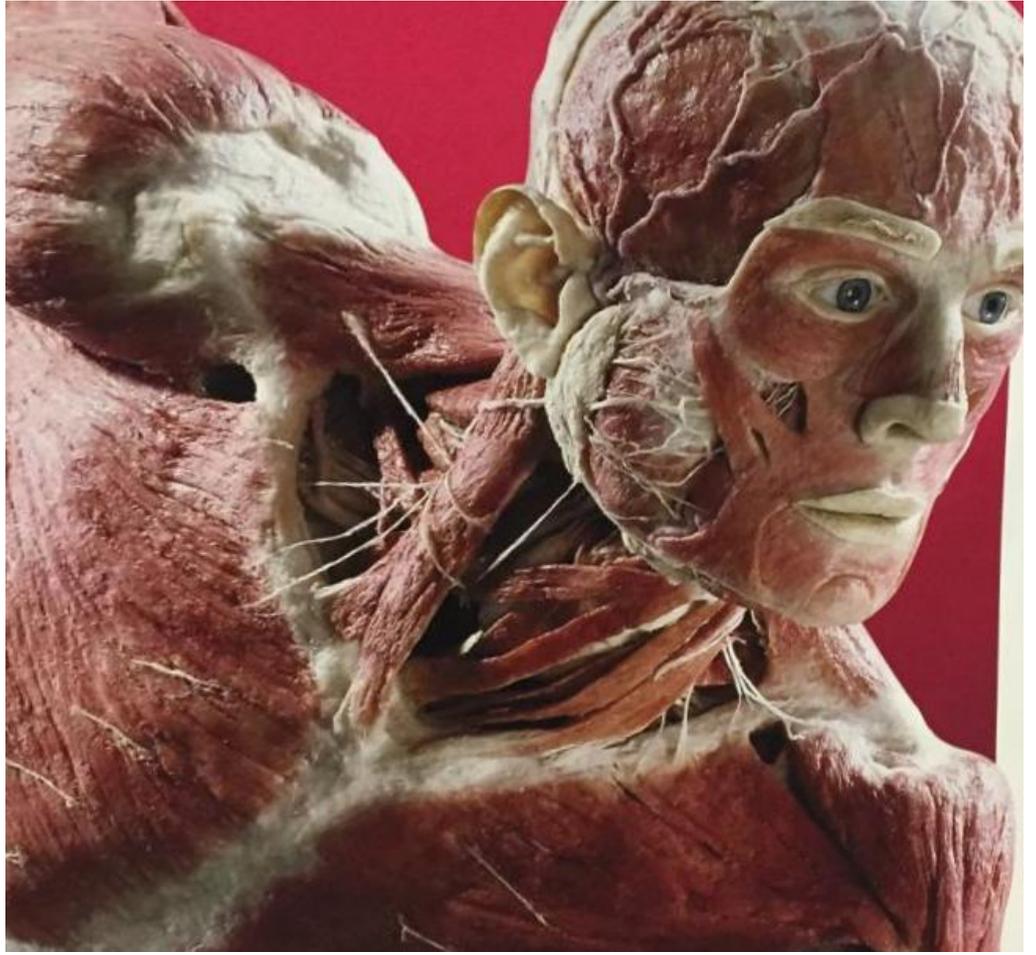
What do you intend with the word 'embodiment': I see people use it to mean an experience of making contact with their body or being in their body, or finding their body, experiencing a mood and a feeling in their body or a sensation pleasurable or painful or nothing really, feeling just like there is something going on:

these are good ways of having and being but.....

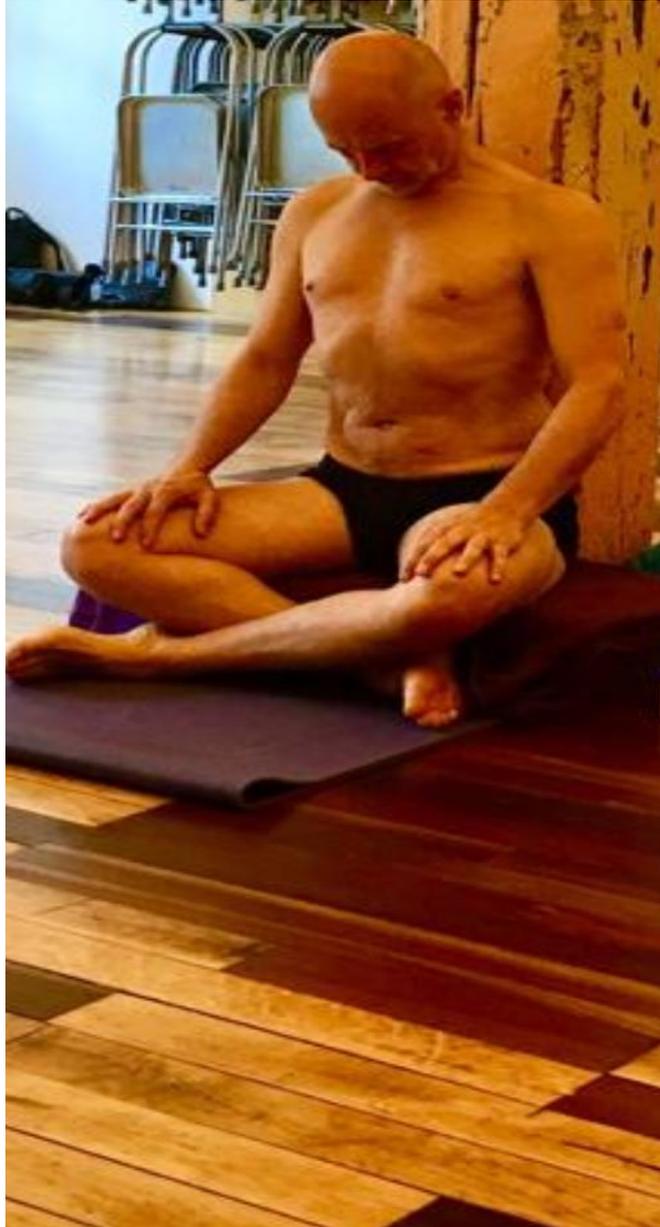
Is *this* your body? Think of the process that went into creating this



body; how did it get there at this time, why did it, what on earth is it doing?



Or is this your body? Is this any one's body? Think of the procedures that went into creating this body. Does he have a body? Was it ever experienced like this by anyone?



What is this persons body?

From the point of view of the person in the picture where and what is this body.

*A ghost of Positivism
pervades our
embodiment.*

Positivism

and....I feel uncomfortable with the hidden positivism of our approach to embodiment and body and mind. (By 'positivism' I mean the apriori assumption (before experience) that there is a thing that exists and that is known; an already existent thing.)

A ghost of Positivism pervades our embodiment. When we practise, when we begin establishing an embodiment with a hidden positivism we unwittingly start our exploration of 'having and

being' a body and a consciousness, with an assumption, a decision about the components of this exploration. It goes something like this, 'I settle my mind, I enter into my body and then I feel my body and then I am experiencing embodiment; now I am in my body I feel better' (which we usually do). When we allow a ghost of positivist to limit our abhyasa we have already excluded the possibility and danger of ignorance which comes from and along with an open minded, open ended counter cultural mystical embodiment.

At school the process and procedure that we unwittingly learnt was how to hide our ignorance from the teacher (marks), from our peers (face), from our selves (fear).

'Knowing' what exists before the journey begins each day denies the possibility of a mystical embodiment.

A Bizarre Connection

The events and procedures that are in process are the experiences that you call 'your body'

The mind going into the body and making a connection with it is a bizarre way of conceiving of a body or a mind or having and being a body / mind. Before we start an embodying process like doing yoga asana or pranayama or a session of swimming or go for a walk on the heath or some other mindfulness activity you do *not have* a body, (neither do you have a mind but I shall come to that later).; as you process along the path of your activity you do not enter into your body because there was not a body just there waiting to be woken up like a machine, the procedure, the protocols, the 'technology' that you are choosing to do creates a body and creates a mind. The 'you' that appears when it is called upon to do so is not there until a procedure creates it. And the style the nature the feel the vibe, the mood of that 'I' will be *of* the procedure you are involved in, (just as the quality of mood the colour of the body is so created).

Before you start you do not have a body nor do you have a mind.

'*You*' cannot have a body without a procedure that has brought awareness, consciousness, 'you' into it.

Without that 'Awakeness' there is no body and there is 'no-body' there.

Without that 'awakeness' there is no body and there is 'no-body' there; and the flavour of that body/mind is utterly conditioned by

Can you imagine your
body without a lived life?
Can you imagine your
mind never having lived a
life?

the process and procedures going on which may or not be chosen. The body and the mind is always in a creation-dynamic. When we *will (to will)* a procedure the embodiment has a particular ‘bodily-connected-present’ quality compared to an unwilled activity; the body appears to have a thousand unwilled procedures that it goes through of its own accord and thereby generates what we call a mind: when we ‘make’ a decision we say ‘my mind is made up’ and that is so true our mind is ‘made up’, made up by our body and of course by the context it is in (there is no distinction between the two; can you imagine your self with no body? Can you embody your self with no ‘mind’? Can you imagine your body with no context? Or your mind with no context? Can you imagine your body without the life that it has lived? Can you imagine a body with *no* lived life? Can you imagine your mind with no lived life? A mind that has never been in any lived process? The absurdity of our positivist isolationism shows its absurdity.)