

## Orientation ii

Reality : whole body alive in creation

*The whole solid body is touched by the rest of creation.*

*The spirit is the essence of both  
All creation and the whole entity.*

*It is one, "within at core"  
of each and every one and thing, in and of creation.*

*We are Isolated in the hc, as we as identity  
identify with what we experience in our projected reality,  
lost from the spirit, unknowing of the whole body,  
our projected actuality,  
and our part apart from reality.*

*Relating with the whole body takes us beyond our usual  
ways of doing, knowing and experiencing.*

### how it is

The rest of creation touches the whole body. We can see some indication of this in others. But we cannot see the whole body, touched by the rest of creation or not, of our own situation.

We, as an identity having an experience, are a mere speck of imagination, literally because we are projection created by the brain-spine. We are closer to the presence of the real world and other whole beings in reality, in regarding from within projection, the whole body we belong to as a projected part.



image of the whole body,  
touched by the rest of creation

***our reality :***

Our reality extends  
and the spaces we occupy open,  
different ways in different directions.

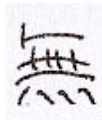
We usually ignore this,  
the particularity of our construct,  
to identify with the indications  
the senses bring.

Just two dimensional images  
from one surface of  
whole things in reality  
touched by the rest of creation,  
our reality's symmetry.

**emptiness, nothingness and the spirit**



"Emptiness" is the disassociation within and through which, we are having an experience. It is our immediate environment, the spaces between experience, identity, the conscious and witness. (Kuu of Zen Buddhism)



"Nothingness" is the absence of the solid body that is actually there. From where we are having an experience, within projection, the solid whole body disappears with the rest of creation. (Mu of Zen Buddhism)

Reality, of the solid whole body and the rest of creation, is displaced by projection. Their actuality disappears from within our projected reality, but manifest by projection in Emptiness as Nothingness, and the spirit we may experience at the centre of Nothingness. It is the closest we get to reality in projection, where the rest of creation that touches the whole body is a long, long way

away, at the end of Nothingness. Do not seek but relate with the whole body who encompass our all.

### spirit is

spirit is :

“God is everything”, “all is creation”,

the spirit is everywhere

not just at core.

But within projection,

displaced by projection,

for us is oneness, the essence of reality.

The whole body alive in creation and All creation God,

one, within at core

of Nothingness.

For each one of us,

there is only the one spirit.

It is reality in its entirety

displaced by projection,

as essence.

It is the essence of creation,

of both All creation and the whole body.

It is one, and in each and every one and thing

both unique, as essence of the individual whole body,

and universal, as essence of All creation God.

It is at the gravitational centre, our reference,

geometric and concentrated point

of the autonomous whole entity

as well as All creation.

It is, for us humans and mammals,

at the core of the base of our

domed diaphragm,



our gravitational centre.  
For us having an experience,  
it is the one and only indication of  
what "is" and is happening.

It is in and out, the oneness of All creation,  
and the singular criterion and proof  
of our part in creation.

It is life, matter and love,  
essence of Nature, Universe and All creation God.



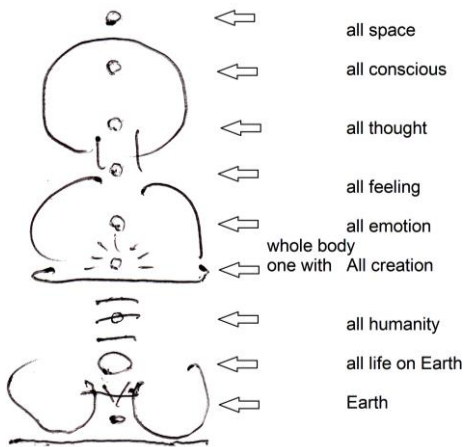
I have introduced the spirit as the one essence of All creation and the whole body. As of any experience, we may regard all possible experiences of the spirit as projection, and refer to the whole body that we and our experience belong to as projected parts.

Oneness, associated with the dissolution of the self or ego, is recognised as a core universal, cosmic or divine truth worldwide. It is felt and held to be the fundamental reason and force for life and existence, of an all-inclusive reality, love, or god - omnipotent, omnipresent, omniscient (all knowing) and eternal. Most cultures believe, understand, and know of it in religious, spiritual, mystical, or personal contexts.

The dissolution of our self can occur as we become a part of the whole body, where conscious experience is with no self or of any particular experience (with no self to determine the experience). This does not make sense for the self. It is beyond our knowing and understanding, from beyond even our unknowing. There, is a profound reckoning. We are left with what is remembered of it as we come out of oneness, back towards our usual state and manifestation, of disassociation and identification, sense and what we determine.

Often there is a struggle to incorporate the experience, of the state of oneness, into an individual's life or world view ("what was that all about"), and to revisit the state, which often is a once in a life-time occurrence. Some may wish and attempt to abide in oneness, but generally it is not considered a state or place to be or live in permanently.

The state of oneness is different to the experience of (the manifestation of) the one spirit, where the familiarity of the self having an experience remains intact. The whole body may manifest at the core, one with the whole of creation or All creation as spirit (at the base of the dome of the diaphragm), but also in order down from the diaphragm, one with all humanity (all whole human bodies), with all life on Earth, and one with Earth, as well as, from the diaphragm up, one with All creation, all emotion, all feeling, all thought, all conscious, and all space. Thus, there are different manifestations of onenesses through the depths of the whole body.



Whereas in transcendence we are still there as the witness to witness or be aware of the manifestations of onenesses, it seems in the states of oneness that there is no self and we become the one essence, of the whole entity and the various "all-s".

The whole body who is real, substantial, and of creation is displaced by projection and manifests in projection in the various onenesses and Nothingness.

Immanence refers to a divine presence manifesting in, pervading or being the material world. It contrasts with a transcendent God, outside the world and beyond its time, space and

causality, well placed to create or to have created the world. Whether “God is immanent, transcendent, both or neither”, is sensed, experienced or contemplated, within our reality of projection, in Emptiness of disassociation. We can say of our world, our sense of others and of our self that the whole body is immanent in them for they are of his/her projection, as well as transcendent of them for the whole body is beyond projection.

It is important to understand that all human experiences, including oneness (state and manifestation of), are brain-spine projection. The whole body encompasses all human processes, including the isolating identification with what we experience within our projected reality (within Emptiness). In relating with the whole body we may be touched by oneness. The whole self is spirited, not the self. The whole body is touched by the rest of creation, not the self.

### **psychosis, knowing and doing**

It is easy to be lost from the spirit and unknowing of the whole body. Away from Nothingness we exist in Emptiness. Reality, the whole body in creation, is displaced by projection to be Nothingness. We spring out from deep within, and we are out there, identified with the projected sense and notion of our self, others and the world, and our sense of doing. There seems to be nothing else and every involvement reinforces “I’m it”, and “I’m doing it”. The whole body moves according to our effort or will, and our senses seem to confirm and reinforce the assumption that we, the identity, acts, does and is.

If we were to pause and consider when a spear is thrown and it hits and kills an animal, we may be awed by the coordinated physicality of the body and question how the body moves according to our intent. “What is our basis?”, “Where do our actions originate from?”, and “Who carry’s them out”. We may also be in wonderment about the spear, which was next to our head and is now in the animal, that the two places must be in the same world. Our relation to body, space, time and the world may be questioned

and appreciated in awe and wonderment, till the children and your mob run up to you with praise for the dinner that you have brought home - "Daddy, daddy you got us dinner!" "Yes.....? I did?!"

Being and doing is a mystery, where we play some part. However, we are on our own with such sensibilities. It is hardly spoken of and is, for most of us, long lost and forgotten, perhaps back in our childhood before we became responsible for ourselves and others. We live in our world views and causality, of actors and action set in language, made of subject (I/you), object (spear) and verb (threw).

"Gawk'in and talk'in", we are set in vision and language, and in "do'in" something rather than nothing (diversional), but also because we can, need to and want to (occupational). And what about what we do with one another? Against our varying self-s, undeterminable reality and awe (unknowing), and one another, our knowing is a mutually binding agreement or conspiracy, a "common psychosis" (as coined by sociologists in the 70's - goes with the "quiet scream of the suburbs").

We join this linguistic social bind, rising from existential depths, and as if to avoid personal and social anarchy or chaos. Even with pictures or photos of ourselves and mirrors, we don't really know what we look like or how others see us. While not sure of ourselves, we "step out" and lose ourselves in the "gawk talk" and "I'm do'in it" conspiracy.

***"I'm it" pretence :***

It's a common psychosis  
paranoid and narcissistic  
if not obsessive and schizophrenic  
and it's enough to make you socially manic  
if not depressive in an existential panic, who me?

Work and play  
to meet the day  
it's therapeutic and functional

be sure and positive  
whether occupational or diversional, who am I?

Soldier on (and on) till off  
never mind the determining trough  
in fear (mind your step) of an existential stall  
close to the reality wind  
we sail fair to thee all, what are we?

Hedonistic talking heads and vectored  
we each pop open sails billowed  
front, up and out right  
skewered skew'if and secured  
cornered across centred tight, what might we do?

We must consider our true source for the simple fact that we are a part. The whole body, the nervous system and our part as projection, must be the basis for regarding anything of ourselves, one another and reality, including what to do.

The brain-spine is tapped into the whole body like a dip-stick into reality, with a domed split dollop on top for the brain. The brain-spine is the intermediary between our projected actuality (hc) and actual reality, the whole body alive in creation.

There should be no problem between reality, and indication within our projected reality. Yet, it seems we are alone. There seems to be nothing else but to identify with what we experience. (...1) The brain-spine would think, "What? Again?! Ok, as you are. I'll just support you as always and go along with you in your reality, away from reality, and wait for you!"

The brain-spine must strain to hold the hc and our part, "identified within its symmetry (reality)", against the whole body solid in gravity. Instead the CNS may float and hang true, in its integral symmetry with the whole body. The whole body settles through its depths, as the whole body and CNS align in gravity and



with each other. (I will discuss this ideal between the whole body and the CNS in O iv).

Can we relate with the individual whole body in creation, from within projection, from inside our reality? Can we be affected and influenced by the whole body, we belong to as a part? What can happen beyond our usual modes of doing and knowing? As a projected part, shouldn't we seek to relate with the whole body, regularly? Is there ever a need to deny the whole body, of whom we are a part? Can we reach beyond, and be reached within our projected reality, within our sense and notion of our self, others, and the world? How can we be relieved, redeemed from having to be the "I'm it" identity all our time?

### **the 3 things we can do**

We are normally identified with our self and what we experience, exclusive of the whole self. Our usual modes of doing and knowing reinforce, and keep us isolated in, our sense of "I'm it", "that's the wot" and "I'm doing it". The reality of the whole body is beyond our direct efforts and reckoning.

There are however, the "3 things that we can do" to make a difference ie. to reach beyond our normal modes of knowing, sensing, and doing, and initiate the process of reality - of becoming an integral rather than being an isolated part of the whole body.

The "3 things" are :

#### ***the "3 things we can do":***

- 1 "Promote the whole body" and STOP.
- 2 "Capture the hc"; orientate in space, and with the whole body.
- 3 "Introduce reality", the whole body alive in creation.

In becoming more a part of the whole body, we become less narrow and tight, less bright but broader and deep than in the spotlight of our determining focus. We go beyond the mesmerised fish-eyed (as in lens) blankness as the witness approaches. The

witness and our self are included when the whole body is referred to, because the whole body projects our construct (or make-up), including the witness.

Be knowing, be there as you are. Be experiential (O i). Trust the whole body. You and everything you experience are in projection. You may be drawn back towards your default setting, back towards your usual sense and notion of your self, others, and the world. The above steps through to “introduce reality” – step 3 may be repeated over the time you have for yourself and reality.

I will elaborate on the “3 things we can do” in the rest of this O ii chapter, and in the chapters to follow. They represent the essential steps to initiating the process of reality. Eventually, your relation with the whole self will extend beyond the time you set aside for it, but also beyond the method. After all, the whole body is there all of our time, present in the present, beyond whether you consider him/her or not.

“Promote the whole body” – step 1, may simply be the extending of one’s trunk and facing the front. We must “promote” or stir the whole body, so that there is something of the whole body for us in the hc to relate with and be affected by. This is necessary because the whole body is physically compromised by his/her commitment to us, straining to hold our virtual symmetry isolated as well as centred right.

However, do not labour at or persist in this first step. We are not a free agent to act upon and perfect or complete the whole body. Our efforts at manipulating the whole body in our usual “direct” ways of doing, must be limited, because we are a limited part, and in projection.

So, “promote the whole body” and STOP. The stop completes step 1 before proceeding to the next two steps of the “3 things”.

Slow for the self (projected actuality) and then, slow with the whole body for "capture the hc" - step 2. They correlate with the two aspects of orientation, in space and with the whole body. It is a matter of making our selves “presentable” in being experiential (of

self, O i) to relate with the whole body, rather than lost identified in what we experience.

The difficulties, in our usual modes of doing and knowing, of approaching the actuality of the self and including the disassociated witness, was discussed in “Introduction” and orientation was explained there as a response to those difficulties. Orientation is further introduced in demonstrating a number of “techniques” of orientation in O iii.

The third step “introduce reality” is a contemplative act of regarding and introducing our sublime sovereign entity (of whom we are a projected part), in and of reality, the whole body alive in creation. We must refer to the whole body in "not direct" terms. Otherwise we are back, ahead of the self referencing conundrum, in cognition or mesmerisation but identified with what it is we experience.

Here are some references for the whole body.

***references for the whole body :***

- 1 The core is a reference for any solid entity (geometry).
- 2 The other end (pelvis) is a clue for the solid whole body.
- 3 The whole body is solid in gravity and present in the present.
- 4 The whole body is touched by the rest of creation.
- 5 The whole body is actually breathing.
- 6 The whole body is there always .
- 7 The whole body is with nerve roots, spinal cord, and brain.
- 8 The whole body is on the other side of the brain-spine from projection.
- 9 The whole body is next to other whole beings.
- 10 The whole body is spirited at the core.

With orientation, our reality is captured as a projected part of the whole body; projected shapes in spaces, and in places in relation with the whole body. Reality, the whole body alive in creation, can then be introduced.

We may be influenced by the whole body and initiate the process of reality, for our self and our projected reality to become more of a part of the whole body, and the whole body to become a more complete and integrated whole.

Orientation is not a rigorous system, yet in introducing actuality to the hc and reality, it may influence and provide a definitive reference or standard for all human activities and processes.