Orientation v

The complete whole body : morphology

Whole self and self. Our reality and reality.
They must be distinguished.

Complete whole body is the true form and state
of the human body.

It occurs as the whole body, with his/her Central Nervous System,
aligns and settles in gravity.

For us, as an identity or self,
this is a process in relation with the whole body,
of becoming a part of, and of settling into our place as
a projected part of, the whole body.

Complete whole body is a powerful reference
with which to promote the whole body, confront the hc
and introduce reality.

complete whole body

The whole body is alive in creation. The whole human being, not the self, is touched by the rest of creation and is spirited at core.

Though the self is a part of whole self, the self dictates its terms and conditions upon the whole self. The whole body is committed to, and so, is compromised by a self that is unknowing of the whole it is a projected part of. Even when we are uncertain and questioning, that is what the whole self supports, the self, without regard for the whole self, let alone distinction of self and whole self.

The hc in isolation is like a cancer cell; it consumes without consideration for the whole body. Like a narcissist and an

impressionable voyeur, lost with the visions of his/her own reality and sense of being self. Confront with orientation, the hc as projection. Introduce reality.

It is the whole self who could be at peace with other whole beings, and in harmony with the environment. We may be free and autonomous as part of the whole self, for that is what we are - our reality and our self is what the whole body allows. When we relate with the whole body, because the whole body is in and of reality, we are closer to other whole beings (friends, enemies, family and loved ones). However, they too, whole beings, are committed to an identity that tends to identify with it self and what it experiences.

For your self, trust the whole body, for you are included in a process from your whole, from beyond your self. You become not what you were in becoming a part, as in any change but, in becoming a part of the whole body, you settle in your place as part of the whole body.

In “settling as a part” and “becoming a part” of the whole body, we are “forever” becoming and settling, because the whole body is present in the forever-changing present. Thus in introducing the whole body we are affected by a dynamic changing reality in what can only be considered a living relationship.

In our self becomming a part, the whole body is eased from a self lost in its agenda within its reality. in alignment with gravity and integration of all parts, he/she settles to his/her true form, the "complete whole body". It is a godly state and form, of front facing uprightness. The brain is a dome floating level under the sky (our zenith above each individual spot on earth). The spinal cord is a delicate vertical suspense, hung directly under the middle of the brain. The pelvis is a solid level base underneath it all. The human body is upright in gravity throughout its trunk-al extent. His/her vertical form is the whole body’s alignment in gravity.

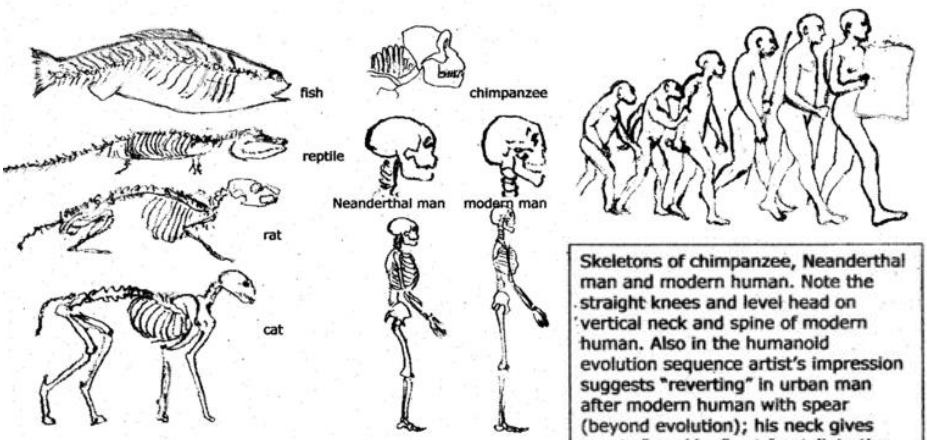
Evolution

The human body has evolved to the pinnacle of brain-body development. We humans have escaped the pressures of evolution. We stopped evolving when we became what we are, homo sapiens sapien or homo sapiens modern, some 60 - 80,000 years ago. This is it. In our front facing uprightness we control our environment.

Before us modern humans there was a forward strain as the neck carried the head from behind, thrusting forwards the mouth past nose, or with snout or beak. “All animals come before man with bended knee” (19th century anatomist) to steady the forward and upward strain from below and behind. We (humans) have come to a horizontal leveling of the brain, diaphragm and pelvis.

The tail tucks into, the anus points down from, and the legs (with level knees, ankles and soles) come directly under the horizontal pelvis.

The nose and mouth separates on the face that fronts rather than points the beak or snout forwards. The eyes settle under the front of the brain from “gawking” out in front of the brain. The spine, rather than extending behind from the back of the brain, shifts under the middle of the brain extending vertically under.



Skeletons of chimpanzee, Neanderthal man and modern human. Note the straight knees and level head on vertical neck and spine of modern human. Also in the humanoid evolution sequence artist’s impression suggests "reverting" in urban man after modern human with spear (beyond evolution); his neck gives way to "gawking" out front (into the newspaper) and the knees bend.

The horizontal levelling of the two ends (brain and pelvis) goes hand in hand with floating the diaphragm horizontal and freeing the arms and hands from a forward commitment to the ground.

The diaphragm developed in mammals. It separates and relieves or protects the heart and lungs from abdominal pressures that would otherwise interfere with circulation and respiration during birthing that requires abdominal pressures unseen in birds and reptiles.

They, the birds and reptiles, have their opening (the one cloaca for reproductive, bladder and bowel openings) pass through the front of their pelvis. Their eggs plop out without the need to protect their breathing and circulation from the mammalian strain of birthing through the pelvis. Our diaphragm is laid to girt the trunk from within and so contract and release straight up and down the axis of the trunk.

Embryology

In contrast to our developed brain, the human body appears the least embryologically developed or specialised, when compared to other animals.

For example, our hands are in the form of early development, with limb and finger “buds”, common to other mammals' “hands” but for them, further development means specialisation of particular adaptation ie. claws and paws, hooves, trotters, flippers etc.

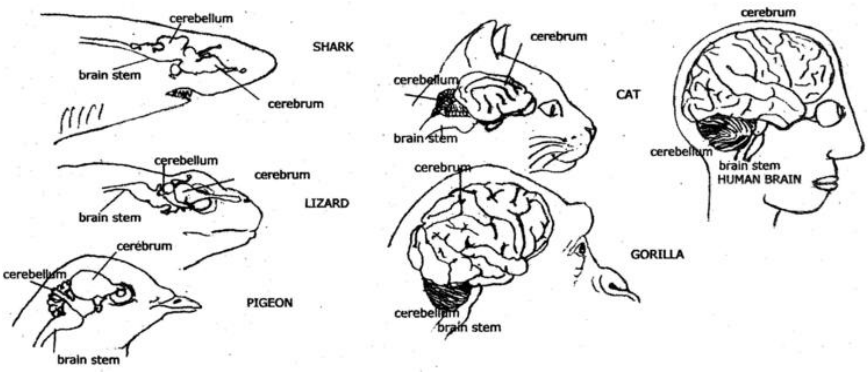
Consider the cephalic flexure (the bend between head and body) through embryonic development. The human embryo keeps its chin down (keeps the cephalic bend) and its brain bulges and develops beyond any other animal while its (embryonic) body, including its face and large head, remains embryologically primitive throughout the rest of its development. Other mammals on the other hand, release the cephalic bend, as if to forfeit brain growth and development for specialisation of their body - of eyes, snout

and jaw out in front of the neck and brain, and the rest of their body below. The more primitive the vertebrate (animals with spine) the cephalic flexure is released at earlier stages of embryonic development.

comparative morphology

In comparing the morphology (form and structure) of various animals, we can see, displayed across the species, the process of development revealed in evolutionary record (fossils) that is also enacted in embryonic development.

Here in just a quick comparative appraisal of the brain and brain stem, we can appreciate an association between state and vertical form.



As vertebrates evolve, the forebrain which includes the cerebrum (or what we normally recognise as the brain directly under the mammalian skull with folds and convolutions or fissures in between), develop in size and complexity ahead of the hindbrain (which includes the cerebellum). The midbrain, associated with the eyes, remain undeveloped after the birds as the optic lobe is established for vision in mammals at the back of the cerebrum (brain).

Through this comparative sequence the cephalic bend develops progressively between the forebrain and hind brain across the midbrain, so that, in us modern humans, the cerebellum at the back and the eyes to the front are both underneath the cerebrum (brain).

developmental morphology

In our infancy we sit "on top of ourselves" in godly cheer, look up to dad and mother by arching the whole extent of our trunk and presenting an open chest to face them. We are led to identify with the "gawk and talk" and are happy to join and learn what's going on (socialise). It is a great feat of the genius level to become linguistic from nothing but every body does it and every body in the "gawk and talk" is too busy doing it to notice the feat or the state involved.

Having learnt to speak, we as children find ourselves at the bottom of the learning curve, "don't know noth'n". The neck bends, the chest falls and rather than land onto a level pelvis, we twist and lock it and slump onto it to hold our trunk up and front vertical. We look up and out with our head rather than the whole body.

We carry on, come to read and write, and further contort to prop our head for work, more specialization, assimilation and monotony (less real learning). We become locked into our head, line up with the wot, and trail a body sense behind and underneath (centred right). Our lives, behaviour and thoughts may seem more complex as we grow older but lack the soft depth, vitality and openness; we loose the unknowing pristine potential of an unassuming, innocent mind and with this, our deeper being is buried in isolation.

It seems we forgo our initial potential in releasing our cephalic bend. This cannot actually happen as the cephalic bend is anatomically set and laid over the base of the bony skull. Yet we let the upper neck go, as if to unravel fore, mid and hind brain, like a primitive brain; the upper throat becomes full, and the back of the neck strains against the forward thrust of the lower face. This is

accentuated with exhaustion and longing, anxiety or fear, depression, rage or delinquency. In cocking our head, we may be closer to settling into a gravitational and anatomical alignment. However, instead of regaining an integrated state, there is corrective effort and strain, at least initially, against the “unraveled” head and neck. The corrective effort reflects the serious attitude that goes with the cocked head. We just look the part, till further demand draws us back out and reach out with our head, to hold and isolate our self with our experience, in focus and strain, or mesmerisation.

The form goes with the state and vice versa.

what to do

The complete whole body is a reference, an ideal. Do not strive for it directly. What needs to develop is our relation with the whole body.

The difficulty is that the hc in isolation is in a state of arbitrary pretence shifting between trying, waiting and "give up but let’s just hang around and see (if I win the lottery or something)". They correspond to in the experience (try), having an experience (wait) and witness (give up but let’s just see).

Wu wei is a Taoist term that translates as “non-action” or, because non-action seems like doing nothing, “action through non-action”. It is similar to the “no gain” of Alexander technique that trains people to lead or initiate movement not from the mind but from the body. Both non-action and no gain address, all be it in negative terms, “trying” that can accentuate the hc’s isolation from the whole body with tension, anxiety and complexes (particular modes and ways).

We see everyday or common wisdom in expressions such as “take it easy”, “you’ve got to laugh at your self” and “it’s all good” against tension and depression or desperation, or struggling too

hard and in isolation. We have to be vigilant in not excusing our selves in denial - humanity in isolation from its whole is, as I have tried to show, has a great tendency to ignore reality. Yet the wisdom is there, from “keep a loose wrist” to function amidst the pace and pressures of business or the stock market floor, to the perfect golf swing and shot beyond the know how and the determinables of grip, stance and head position.

Many disciplines of sports and games, martial arts and performances in general, and ways of being and living, have regard for and promote the oneness of action and being. The intuitive integration and understanding within a team is the same, where by players fall into place with each other, click and things happen.

Being experiential (including self and the witness can approach, O i) is reminded as the first requisite for the hc as a projected part, to relate with the whole body. Not only is “trying” addressed but the self having the experience (waiting, stand back) and the witness (give up but hang around and see, from behind) are included in an inductive process of reality, with and within, and by the all encompassing whole body; nothing is denied. What is "there" of our projected reality is affected by "what happens", in playing our part in our relation with the whole body.
