

Live in Your Body Lightly

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The Seductive Impact of the Body

Do you remember when you were a child? If you do, you probably remember the great feeling of mastering some physical skill. It might be climbing a tree or riding a bicycle or simply running or throwing a ball. As young children, we feel that our bodies are superior and we take pride in our simple mastery. Once we reach school age, we start to learn how our abilities compare to the broader spectrum of similar abilities possessed by our peers. We learn that some children can run faster than we do and some run slower. We compare our throwing ability with our friends. All of this behavior is concerned on an elementary basis with our physical assets. As such, it feeds directly into our sense of self-worth as defined by our ego.

Our ego is primarily concerned with our physicality. As we mature, our ego is often engaged in comparisons. We spend time comparing our appearance with that of other individuals. In social settings, we, as humans, often find ourselves engaged in comparisons with others in order to gauge our social status. We compare our hair, our facial structure, our bodies, our muscular definition, our degree of obesity, our clothes, our behavior, our sophistication, our speech, our finances, our jobs, our automobiles (as extensions of our physicality) and so on and so on. The primary problem engendered by this behavior is that we come to identify ourselves as our physical selves and this leads us into a pattern of behavior that is based partially on a misconception.

We come into this world as babies with a body which has certain genetic predispositions already determined. Certainly, genetics does not completely determine our fate, but it does tend to point us in a certain direction. Only about 5% of humans have genetically caused problems that are serious enough to impact their functionality. The rest have different hair and looks, but still manage to function well within the mainstream of human ability and functionality.

We have been taught that our genetics are our destiny. This has been mainstream educational and research dogma since Watson and Crick determined the shape of the DNA molecule. The new field of epigenetics has opened our vision to the fact that the DNA molecule in a cell amounts to the cell's gonad: it is the template that allows the cell to replicate and to repair damage. It is not the brain of the cell. In fact a cell will continue to function for up to four months without its nucleus. The true cellular brain is the cell membrane and the protein sensors that are embedded in the cell membrane. These structures determine which environmental stimuli the cell will sense and to which it will respond.

It turns out that the DNA sequence of the cell actually contains genes that allow the cell to change its genetic structure. This concept alone means that Darwinistic thought must be modified. If we can change our structure to allow responses to new stimuli we encounter, we must modify Darwin's theory to one more nearly approximating Lamarck's ideas.

Let's explore this concept a bit more: Quite recently, physicist Sir James Jeans stated, in part, that, "...the universe begins to look more like a great thought than like a great machine...we ought rather hail it (mind) as the creator and governor of the realm of matter" (R.C. Henry, "The Mental Universe"; Nature 436:29, 2005).

We now know that our body's structure is based on over one hundred thousand different proteins. The individual protein molecules are able to change shape to perform various essential tasks for our body. The actual movement of the protein molecules is what differentiates life from death on

a cellular basis. No movement to an appropriate signal means we have death. When movement occurs in response to the correct signal, we have life. The signals that are responsible for protein shape change can take various forms. For example, the form of energy fields associated with a particular molecule may serve as an appropriate signal or even electro-magnetic fields we may encounter which are outside our body may be construed as appropriate signals by our proteins.

This means that the movement of the proteins in our body as they change shape in response to appropriate energy signals is necessary for us to exhibit the movements we refer to when we say something is alive.

The hard fact for many people to grasp is that non-physical energy waves may serve as appropriate signals causing some proteins to move. This fact is commonly referred to as mind-body synthesis. In other words, our thoughts impact our physical structure via a process that induces protein behavior to be modified by our conscious thought processes. Our thoughts create neural fields based on our understanding of the current environment and those neural energy fields can modify our physical structure by causing proteins to change shape.

It sounds complex, but let's reduce it to its simplest form. Let's say we're out for a walk in the north woods and we happen to see a large brown form looming in the shadows of some trees. Our consciousness may interpret that form as a bear and the neural fields generated cause our muscle proteins to contract and as a result we are able to run away. If you have ever read Laura Ingalls-Wilder's stories, you might remember that Pa Ingalls put a bullet into a dimly seen form and then ran away in a similar situation. He later realized that he hadn't shot a bear at all, but a stump.

Now, this explanation makes it simple, but it's quite possible for us to receive energy signals that we don't process through our consciousness or even through our normal sense channels. When someone does that and acts on the basis that such signals are real, we often disbelieve them and may even ostracize them or have them committed. They may, in fact, be picking up some real signal that is not apparent to us. This is common behavior in those who are psychically more sensitive.

In any event, such energy impacting upon protein molecules and changing the protein's structure serves as a second control mechanism that interfaces with an organism's genetic form. It is a truism that a gene cannot self-activate so another mechanism is always needed to activate the gene.

This means that an organism's perception of its environment can control not only behavior, but may also modify genetic structure and activity. This concept is very controversial in that it puts the lie to Darwin's theory of small spontaneous mutations. Instead, we find that the appropriate signal can activate genes that have the purpose of modifying our genetic structure. This leads to the concept of purposeful mutations occurring in response to our physical surroundings. Thus, we can draw the conclusion that our consciousness actually can control our physical structure. In short, we find that our physical self is controlled by our perceptions of our experiences!

The thought that we can change our genetics must, of necessity, force us to change our thinking about our physical bodies. Our brains interface with our sensory organs and that's how we normally interact with external stimuli. We know that our beliefs impact how we interpret the information that our senses send to our brains. This means that our beliefs influence how we respond to external stimuli and this goes down to the genetic level. Thus, our beliefs are, to a certain extent, responsible for our body's functioning and appearance.

As humans who have been educated in the modern school system, we find this line of thinking very difficult to adopt, since it means that we must accept responsibility for our appearance and abilities and health.

At this point, I'd like to bring in some thinking from the Hindu tradition, notably from the Yoga Aphorisms of Patanjali. Without going into Patanjali's complete discourse, it becomes very apparent on reading him that we tend to identify with our physical structure and in so doing, we exhibit a degree of ignorance which dooms us to suffer the effects of karma. By identifying ourselves with our physical self, we tend to force karmic effects onto our physical bodies. This is an important concept and I will endeavor to explain exactly what I mean.

In western thought, karma is usually viewed as the mystical retribution that is visited upon wrong doers at some future time. In fact, there are three types of karma. The karma that has brought us to this point as the result of past actions is the first type. The second is the karma that we are living through now; also the result of past actions. The third is the karma that our current actions store up for us to live through tomorrow. Lecturer and spiritual leader, Dick Sutphen states that we can rest assured that knowledge trumps karma and I believe that he is correct as the following discussion will show. We will first examine some common results of how we exhibit and work through our accumulated karma.

Some past acts that we have engaged in can take the form of scars on our soul or our energy body. We may not be aware that we are scarred or that our energy field has some deformities. However, I believe that if one identifies oneself solely as the physical body, these scars must eventually take physical form and cause physical problems.

If we had an appendectomy scar on our abdomen, we normally wouldn't take a knife and scratch a similar scar on our automobile. However, we do exactly this when we take our soul's karmic scars and force them into physical problems exhibited by our bodies. The idea of scratching our automobile's paint job in the form of our physical scar seems ludicrous to us, but many people exhibit psychic scars by manifesting them as physical problems.

If people have poor posture or have congenital pain in a particular joint or muscle, it may be related to a karmic problem they are attempting to work out. Such a physical symptom might take the form of poor vision. It is common to read of people who have reached some degree of enlightenment having their vision clear and approach normal even though they have required glasses to correct it throughout their life. When they became enlightened, they lost the need to work through prior karma by forcing their vision to be distorted. Left to its self, the body will tend to normalize itself in terms of functionality.

This is why I've titled this essay, "Live in Your Body Lightly." We find that our physical aspect will get along quite well without our subconscious or conscious attempts to monitor it's functioning. Leave your body alone. It is an animalistic form and it knows what to do by itself. It's impossible to monitor all of its complex functions anyway.

We really can't monitor our digestion. Our body knows to secrete the appropriate chemicals and to perform the correct peristaltic movements when we eat something. We don't consciously tell it to do this. It does it by itself. To prove this concept, just try consciously to walk across the room. Try to monitor all the individual muscle movements quickly enough to do this. Try to maintain your balance as you move your feet. You can do it subconsciously, but not consciously. This is because your conscious self processes about two thousand bits of information per second while your subconscious is aware of more than 4 megabits of information per second.

This is why we sometimes can pick up information about people we meet without being consciously aware of it. We process so much in our subconscious so quickly that we may find that we know things without being quite aware how we know them.

I've digressed a bit from the actual results of karma. My point was that our body will be fine, if we leave it alone and don't manifest karmic suffering through it. The important concept here is that if we understand what our actions mean to our future selves, we will usually be able to avoid living through the repercussions of our acts.

The following points were given to me in a dream state. I find that I often gain such insights in the borderlands of sleep. I've organized the concepts so that they add to this discussion.

Dream Enlightenments

1. Karma is voluntary-you don't have to suffer the effects of your deeds, past and present, if you don't want to. By "want" I'm referring to an ego-driven sense of "need to."
2. By enforcing karmic suffering, your ego severely limits your greater "Self" and in so doing, limits your potential in this life.
3. We are born as an innocent, animal body, which has the potential to provide us with a usable vehicle for getting around in the physical world. A shining piece of our total spirit volunteers to inhabit that body. Our spirit has issues that it desires to work out and physical existence seems to be the best way to do this. Working through karma may eliminate these issues. Our ego develops as our mind and body conspire to make us believe that our physical self is the only, the ultimate center of the universe. Due to the underlying karmic issues, our ego begins to severely limit our life's potential and to force our physical selves to conform to its idea of the suffering we need. Thus, my previous dictum of, "Live in your body lightly."
4. If we are able to overcome our ego, many of our ego-enforced physical problems will disappear. This commonly happens to people who become enlightened. Also, our spiritual and mental potentials will greatly increase.
5. God doesn't force us to suffer through the karma mechanism. God wants us to learn the lessons we must learn. God doesn't care how we learn them. Instead we force ourselves to suffer. Now, don't get the idea that you can do evil things to others and not suffer for them. This is because someone who would do evil to another is not enlightened enough to avoid the karma mechanism's repercussions.
6. How, then, do we continue to act and also avoid the inevitable karma, which attaches to action? Look at it this way: If a dog left excrement in your yard and you picked it up, you'd have to wash your hands to get the odor off (karma). If you used an appropriate means of picking up the mess, e.g. a shovel, you would have no problem. Look at all of your actions and do them for the betterment of others and do them carefully and you'll avoid most of the negative results which lead to karma.

The next section is an inquiry into how karma works and how to live with and learn from the repercussions of one's actions.

Killing Fleas – An Inquiry into Karma

I've been killing lately. A lot of killing. Our miniature poodle has brought some fleas into the house. We give him a pill to sterilize the fleas, but some seem to have hatched in his bed and they get on my wife and bite her. So, I've been checking the dog and killing the fleas I find. This is made easier because we keep his coat cut very short. When I see a flea, I put a few drops of rubbing alcohol on it from a plastic squirt bottle. The flea usually dies almost immediately.

I don't enjoy killing the fleas. In fact, I'm just about neutral about it. It's something that must be done to increase our personal comfort. Fleabites itch for days, so I put alcohol on the perpetrators.

What happens then? Two varieties of matter collide and interact. The alcohol goes into the fleas' spiracles (breathing tubes) and the flea's proteins stop moving and never move again. The impact of the alcohol molecules breaks the mechanism that is the flea's body. It is dead.

Fleas are simple. They don't have much of a repertoire of behavior. They jump towards warmth and moisture. They bite. The females jump off when full of blood and fertilized eggs and lay the eggs. The eggs can survive for months prior to hatching. The small fleas jump onto the dog and bite and bite until they've grown big enough to lay more eggs.

The flea has a modicum of programming embedded in its circuitry. When you fluff the dog's fur and disturb a flea, it will quickly move about an inch. If you immediately lift your fingers and don't disturb the flea again, it will likely remain in the vicinity and become an easy victim of the alcohol. If you keep disturbing it, it will try its best to move away to a quieter location. It may even jump off the dog to escape.

So what happens when the flea dies? It can't really be said to have much of a spirit, judging by its behavior and relative lack of complexity. It is an animated bit of a material machine with perhaps a tiny bit of spirit. According to Dr. David Hawkins, when it dies, the spirit goes immediately back into the astral zone, probably without even noticing that it has become dematerialized. It comes back again as another flea fairly quickly. Does it have aspirations to become something more? I can't see how it could and yet, Buddhists believe that it will gradually materialize into more and more complex organisms during a period of thousands or millions of lives.

It's easy for us to kill fleas. After all, they don't have any endearing characteristics, at least none that matter to normal humans. What if the mechanism we're killing is one that we care about? Take the dog, for instance. Kill a dog and most people will have an emotional reaction of some sort. I certainly wouldn't kill dogs with the same lack of compunction that I have with fleas. The dog can be observed to have more spirit embodied within it than the flea. It's easy to think that a dog's spirit could actually become something more. Perhaps it grows or gains in understanding in some way. In fact, I've known a number of dogs that seemed to me to be more spiritually advanced than some humans I've met. We have to work at unconditional love. Most dogs have that bit mastered.

What happens when a human's body breaks and stops? Our bodies can be likened to a transport vehicle that allows us to move freely on this material plane. On one level, we have to have a material interface to interact with the rest of the matter that surrounds us. On another level, quantum mechanics has shown that we can also interact with the matter we encounter by using our mind, which is influenced by our ideas of who we are and what we expect.

Of course, our ideas are partially a product of our spirits, so we can also interact with matter on a spiritual level. When we look at a quantum wave function (a Quiff), we cause it to materialize from a realm of possibilities to a single possibility. We only pay attention to objects that our prior history has taught us to see or believe in. Thus, we cannot help but to manifest our beliefs in material form. An important point is keeping our minds in the correct pattern. If we allow our minds to become entrapped by energetic patterns that lead to undesirable results, we end up with those results. For example, people who worship satanic patterns usually end up with some pretty unpleasant results.

When we look closely enough at a speck of matter, we see that all it is on a subatomic level is energy. There is nothing there but energy. We are energetic fields manifested by our spirits to form an energetic machine that seduces our mind into believing that all that we are is a body. We develop elaborate defense strategies to avoid acknowledging that the machine is really a trivial part of us. We subscribe to the convenient fiction that when the machine breaks, we are nullified and no longer in existence.

In fact our energetic field structure blends with and floats within the entire field structure of all that is. On a quantum basis, changes in energy fields on the other side of the Universe can impact our energetic field immediately. It's all connected. We aren't separate from each other or the material environment or our dogs or the fleas. We're all part of the "Field."

This Field is the body of God. Everything that is, is part of God. "I am that I am."

When we come into existence, we simply materialize and organize some aspects of the Field into our own personal field. So do the fleas. The sum total of matter and energy in the Universe remains the same whether or not we are currently materialized in a body. The main difference is that our consciousness, by being present in our body, increases the organization of the Universe to a slight degree. That may be our ultimate purpose: to increase the organization, the knowledge of the Universe.

Of course, if we look at subatomic particles again, we find that there is considerable evidence that time does not exist as we conventionally see it. Instead, the past, the present, and the future all seem to exist simultaneously in some fashion. So, if our consciousness seems to increase the organization of the Universe, God's Field simultaneously already knows everything from the position of the future. God knows that you ultimately will keep your mind under control and not fall victim to any undesirable attractor patterns and that, ultimately, you will re-unite with the Field and engage fully with God.

This is to be desired, in my opinion. I say this because when I personally move closer to God, I encounter pleasure. It feels good to be close to God and the closer, the better. We have the option of turning our back on God or moving closer. Unfortunately, the attractor patterns that are often prominent today draw many people into ignoring God's presence. Many people have no idea that they may progress spiritually. Many people have no idea that they are actually spiritual beings having a second-hand material experience. Undesirable attractor patterns will always generate undesirable karmic results. We must learn to move toward the light and away from the darkness.

If you think about it, you will realize that everything you experience is mediated by your senses and that, by its very nature, your body does not process what you experience in real time. In fact, we really only experience our memories of what we encounter. When we've encountered something repeatedly, it gains a history with us so that when next we encounter it, we not only experience the memory of that encounter, but the extended history of all of our encounters with it. This is how the flea is programmed to move away from a disturbance. The genetic memory encoded in its material body carries that information and it is retained since it leads to the flea surviving and passing that encoding down to the next generation.

Our energy fields are vastly more complex than the flea's from our perspective. Not so from God's. From the perspective of the Field, the flea's field and the human's field are not very different. Even so, as the Bible says, "Even the hairs on your head shall be numbered." The Field is cognizant of all that exists in whatever form.

So, the question you might ask is, "Is it so very different killing a flea or a human?" My inclination is that it is, in this wise: Fleas don't have the spiritual interconnect with God that humans have. They do not significantly impact the level of organization in the Universe by their consciousness. We do.

In addition, we have the ability, though often unused, to increase our spiritual energy so that we become closer to God. To interfere with that potential generates a karmic load that will negatively impact the human who kills another. I don't believe that the same onus falls on a flea killer. Some people do believe this, of course and perhaps they have a good idea. Non-violence and love toward all life is a good attitude to have. In this current incarnation, I'm simply working towards forgiveness for all human activities and love for all humans. I've got a long ways to go to accomplish this, but I can see some dim picture of the point where I've achieved it and, as a result, I'm not ceasing my efforts.

On another level, the fleas come back after they're killed, though not in the same body. Jesus showed that we have that ability also. God can easily do this. As Jesus said, "All that I do, you may do and more." I believe that he was simply telling us that we all have power over death since even though our current bodies may die, our individual spirits do not and can even return in a new body if that is deemed desirable for our development.

Meanwhile, I kill fleas. In my effort to be kind and loving towards my wife and in my search for comfort for myself, the fleas are expendable. I don't want them here, but they can exist elsewhere and I'll be happy. Since they won't voluntarily leave, I'll send them away and they can reincarnate on different dogs.