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Unwinding into Being

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ABSTRACT

Spontaneously arising physical expression is the birthright of every human being. This spontaneity is motivated by the intelligent dynamism of Life to facilitate our maturation into the fullness of our Being. Spontaneous expression began to guide our maturation even before our conception...and continued throughout our life in the womb. During our fetal development—and into our infancy—our movements were initiated by the activity of developing systems of motor neurons; the sensory impulses resulting from these movements in turn stimulated the development of sensory neuron systems that refined and defined higher neural centres…and thus played a pivotal role in our developing sense of Self.

However, during childhood, our expression of spontaneity was increasingly restricted…until it was largely limited to yawns, hiccups and muscle twitches. This restriction resulted in tissue changes that compromised the neuroendocrinal capacities that are essential for our maturation into the full potential of our incarnation. Fortunately—regardless of how compromised our tissues and neuroendocrinal capacities may be—our Beings eagerly await the reawakening of spontaneous expression. The initial expressions of our reawakened spontaneity gradually evolve into expressions of profound devotion to Life/God/Love. These expressions initiate remarkable transformations of our neuroendocrinal system that can awaken extrasensory and transcendental capacities—including a stunning array of healing capacities.

Introduction

A hand moves and the fire's whirling takes different shapes:
All things change when we do.
The first sound 'Ah' blossoms into all others.
Each of them is true.
—Kukai[2]

The unfoldment of my life is guided by the spontaneously arising physical expression of my Being. Spontaneous movement and vocalization erupted within me first in 1989...and then again more fully and intensely in 2002. So intensely that it did not pause for over a year—except during sleep. So intensely that its impetus remains tingling and ever present within my body...even when movement or vocalization is not outwardly evident.

When it first erupted, I had absolutely no idea of who or what was moving my body in such

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[2] Kukai. *Singing Image of Fire* in The Enlightened Heart: An Anthology of Sacred Poetry. Stephen Mitchell, ed. 1989. Harper & Row, Publishers, Inc., New York. p.36.

extreme and unpredictable ways. But I was in a painfully challenging period of my life…so that even the pain that accompanied some of the movements was much easier to bear than the physical and psychological pain that I had known in the preceding years. And as strange as it was, I felt a huge relief that perhaps 'something else' was taking control of my life.

I also had the sense that this experience was a gift…a gift of healing. So surrendering to spontaneous expression became my devotion to Life. Just as other people got up and went to work each day, I got up and surrendered to wherever spontaneous expression wanted to take me. Each day: a journey of discovery with new twists and turns…and new sounds, new breathing patterns. It began when I awoke…and ended when I fell asleep.

Initially, I could find no one who was aware of this type of expression…nor any book that described anything remotely similar. Yet I gradually began to discover correspondences in a wide range of seemingly diverse disciplines, traditions, and pathologies. I learned that certain bodywork modalities—such as myofascial release and craniosacral therapy—are capable of stimulating spontaneous physical expression. Practitioners of these modalities refer to this expression as '*unwinding*'. Similarly, spontaneous expression plays a key role in a self-healing practice of the Kalahari Kung People known as *hxabe (*trans. 'to *unwind* oneself'*)*. I also heard and felt correspondences in the vocalizations and movements of authentic shamanic healers…as well as in those of individuals 'speaking in tongues', ecstatically shaking and quaking, manifesting certain psychiatric disorders, or expressing certain movements syndromes (e.g. Tourette's and Parkinson's). As well, I recognized similarities between my expressions and those of Flamenco singers and dancers, Tuvan and Mongolian throat singers, Navajo *hataalis (*sacred singers*),* Sufi dervishes, and practitioners of movement disciplines such as hatha yoga and tai chi.

These discoveries convinced me that 'unwinding' could not be happening to me alone. Rather—it appeared to potentially be a universal human experience—transcending time, space, and culture. But I struggled to constellate my insights and discoveries in a way that would allow me to appreciate the full significance of this phenomenon. Then—in 2009—I unexpectedly discovered an article entitled "Kundalini and Sahaja (Spontaneous) Yoga" by Stuart Sovatsky (Sovatsky, 1999). In the opening paragraph of his article, Stuart identified the same 'cross-tradition' connections that I had uncovered…and added others that I was unaware of. He then proceeded to elaborate a remarkably comprehensive framework—founded on ancient yogic wisdom—that presented human development as a well-mapped continuum where spontaneous physical expression plays an essential role in mediating psycho-spiritual maturation. This article—as well as his other writings (e.g. Sovatsky, 1998, 2001, 2009)—was a wonderful affirmation of my 20 years of experiences and insights…and profoundly expanded my appreciation of the potentials and implications of spontaneous expression.

My personal communications with Stuart have been equally profound. While the yogic tradition has provided him with a strong foundation for exploring spontaneous expression, Stuart offered me no encouragement to follow a similar path. He simply suggested that I continue to allow my psycho-spiritual path to be defined by my personal experience. The beautiful wisdom contained in this suggestion is that spontaneous physical expression belongs to no single tradition; it is the birthright of all human beings. And by surrendering to our own personal expression of this birthright, we have an opportunity to participate in the unfoldment of a psycho-spirituality that is uniquely our own. In accord with this wisdom, this article is offered as my personal psycho-spiritual perspective of the

significance of spontaneous expression…a perspective that reflects and integrates my life experiences as a poet, vocalist, and biological scientist.

Spontaneously Arising Physical Expression

Spontaneously arising physical expression refers to actions in which no conscious thought is required to initiate them…or carry them through to completion. As expressed by the 13th century yogic master, Shri Jnaneshvar, spontaneous movements and vocalizations are those:

> "in which reason takes no part and which does not originate
> as an idea springing in the mind"[3]

Thought and idea—whether our own or that of a teacher or mentor—thus become subservient to the experiencing of a phenomenon that appears to emerge unbidden from within our Being.

This spontaneity is motivated by the *intelligent dynamism* that animates Life. You can call it: life force; divine breath; prana; chi; kundalini; duende; spirit; salka; num...or anything else that appeals to you. It really doesn't matter. Ultimately, it is unnameable…and unknowable. But it is *feel-able*. And for the true maturation of our Being, what matters is that we *feel* the dynamism within our body...and surrender fully to its direction.

This intelligent dynamism began to guide the maturation of our Being *long before* we were even conceived. Out of the ~5 million eggs within our mother's ovaries, this dynamism motivated the maturation and release of only one. It also animated the waving movement of the tiny hair-like cilia that lined her uterine tube—so that they would gently tumble this solitary egg toward the womb. It physically drew our mothers and fathers together; it stimulated our father to ejaculate 500 million sperm into our mother's vagina; and it empowered one of these sperm to surmount seemingly unending challenges in its quest to deliver our father's DNA into the egg.

Our First Spontaneous Expressions

> Molecules of DNA dance!…
> stretching and intertwining, condensing and realigning…
> this mystical dance divining the wisdom within Who is:
> the guiding grace of when and where which who will be!
>
> Oh, how I love those whose dance moves me!
>
> —Salmon[4]

Our 'bodies' began to move spontaneously almost immediately after fertilization. Fertilization stimulated the construction of a sophisticated intracellular transport system. Newly synthesized molecules were then shuttled from one region of the egg to another. At the same time, our chromosomes—sacred gifts from father and mother—began the exquisitely choreographed and sensuous dance of creation…duplicating in a way that allowed the egg to divide into two cells….that soon became four cells…and then eight cells…and on and on.

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[3] Jnaneshvar, S. Jnaneshvari. V. Pradhan, trans. SUNY Press, Albany. 1987. p.102.
[4] Salmon, RK. *The Followed Flock* in The Followed Flock (DVD). 2000.

These newly forming cells soon began their own movements—movements that sculpted our Being…transforming it again and again: from a round ball of cells, we became a flat disk… coordinated waves of cells within that flat disk then swept across us, elongating our body…while other waves swelled and rose up to form crests that folded over to transform us into an elongated cylinder.

Within our cylindrical body lay the neural tube that would play a significant role in the maturation of our Being. Soon after its formation, nerve cells within the tube began to rapidly proliferate…and then migrate vast distances from their place of birth to their functional positions within the future brain and spinal cord. These neurons were then inspired to make specific connections with other neurons through the projection of elongate axons and tree-like dendrites—thereby setting the stage for the intricate wiring of our central nervous system.

Development of Peripheral Nervous System

At the same time as our brain and spinal cord were being wired, peripheral neurons were synergistically migrating alongside muscle cells, vascular cells, bone cells and connective tissue cells throughout our bodies. They followed our growing limbs out to the very tips of our future fingers and toes—laying the foundational structure of our musculoskeletal system. Soon the peripheral neurons began to establish the connections that would intimately link this system with the brain and spinal cord: motor neuron systems would eventually convey movement information to the muscles…and sensory neuron systems would carry proprioceptive and other sensory information from musculoskeletal sensory receptors back to the brain and spinal cord.

As the motor neuron connections were being established, individual neurons began to spontaneously fire electrical impulses out along their axons. These early impulses caused our fetal bodies to subtly twitch. They also strengthened the connections between specific neurons; as a result, the spontaneous firing of one motor neuron then inspired other connected neurons to fire as well. This soon led to the spontaneous firing of coordinated units of neurons (pattern generators) capable of stimulating muscular contractions without the need for input from the brain.

As pattern generators formed, we began to express increasingly sophisticated bodily movements and postures. Amazingly, by the time we reached the fetal stage, our spontaneous movements included characteristic hand mudras and other postures that exhibit undeniable correspondences to those of yoga, tai chi, and other movement disciplines. In fact—just as yogic traditions have characterized the asanas—scientists have now characterized a vast array of stereotypic spontaneous fetal movements from the first twitch to the most complex General Body Movements.

In addition to initiating skeletal muscular contraction, motor neuron activity was also responsible for initiating/maintaining the constant motility exhibited by our fascial membranes. Composed of thin, lubricated elastic sheets, the fascial membranes wrap every organ, nerve, blood vessel, and muscle of our body. These wrappings are all interconnected so that our entire body is actually a three-dimensional maze of interwoven fascial layers. The fasciae play an important role in our body's neuroendocrine communication processes: chemical messages (e.g. hormones, neurotransmitters) are often delivered to our cells via the ground substance of the fasciae.

Refinement of Central Nervous System

Our spontaneous body movements were essential for coordinating the refinement of our central nervous system. Each spontaneous movement of a specific body part initiated the firing of specific sensory receptors—whose impulses strengthened and coordinated the capacity of sensory neural systems to carry sensory input to the spinal cord and brain. The constant movement of our fascial tissue—which is richly endowed with sensory receptors—contributed significantly to this sensory input. These inputs were then instrumental in brain and spinal cord development—including the development of the somatosensory cortex. As sensory information from each bodily movement and posture defined and refined the sensory capacities of our brain, our sense of Self began to take shape.

Spontaneous movement and stretching continued to refine our nervous system all the way through to our birth…and then into our infancy. At birth, we also added spontaneous vocalizations to our repertoire of spontaneity. Through these vocalizations, we expressed patterns of sound and sound frequencies known by devotional traditions to expand and transform consciousness; these vocalizations contributed immensely to our maturation from a neonatal to an infant consciousness.

Restriction of Spontaneous Expression

As we moved into later childhood, our expression of spontaneous movement and vocalization lessened; this reduction may be—at least in part—a natural stage in the maturation of Beingness i.e. it is not solely a result of socialization by our parents or our culture. Nonetheless—beyond early infancy—spontaneous movement is largely discouraged in modern Western culture. Even in early infancy, spontaneous vocalization is often viewed as a sign of an infant's discomfort or misbehavior that must be quickly quelled. Thus—at some point in childhood—most of us began to use our will to restrict our body to culturally acceptable movements and expressions.

For some of us, spontaneous expression may have been reignited to a limited extent during genital puberty. However, beyond puberty, our repertoire of spontaneity was likely increasingly restricted…until it became limited to phenomena like yawns, hiccups, spontaneous muscle jerks, and 'restless leg'-type symptoms.

Impact of Restricted Spontaneity

> It is possible that I am pushing through solid rock
> in flintlike layers, as the ore lies, alone;
> I am such a long way in I see no way through,
> and no space: everything is close to my face,
> and everything close to my face is stone.
>
> —Rilke[5]

In addition to our early restriction of spontaneity, all of us have experienced physical and emotional challenges—and have come to hold rigid Life perspectives—that further impact our

[5] Rilke, RM. In Selected Poems of Ranier Maria Rilke. Robert Bly, trans. 1981. Harper & Row, Publishers, Inc., New York. p.55.

ability/willingness to surrender to bodily spontaneity. Without this spontaneity, our fascial tissues began to dry and lose both their elasticity and motility. Eventually, the degenerating fascial layers may even have literally glued themselves together. Impeded in this manner, they are unable to adequately facilitate the neuroendocrine communications that are essential for our maturation.

Physically, this fascial dis-ease often results in postural changes, inflexibilities, stiffness, pain and/or disease. Psycho-spiritually, we experience a similar inflexibility: we become trapped in immature states of consciousness relative to our chronological age. As a consequence, we may begin to feel that we have 'lost our way'; our lives may feel increasingly meaningless and empty; we may struggle 'to fit in'; and often, we begin to struggle through the inevitable transitions of Life.

> From seeing the bars his seeing is so exhausted
> that it no longer sees anything anymore.
> To him, the world is bars, a hundred thousand
> bars, and behind the bars, nothing.
>
> Only at times the curtains of the pupils rise
> without a sound…then a shape enters,
> slips through the tightened silence of the shoulders,
> reaches the heart, and dies.
>
> —Rilke[6]

Because the symptoms of restricted spontaneity are pervasive in our culture, most of us hold the viewpoint that this is simply the way it must be. As we chronologically age, we assume that our joints will begin to ache, we will begin to stoop, our steps will become unsteady, our flexibility will decrease, and our intellectual capacities and memory will deteriorate. In the words of Rainer Maria Rilke, "*happiness [becomes] a…too-hasty profit snatched from approaching loss…"*[7]. Given this perspective of Life, the manifestation of an endless number of chronic stress-related challenges (e.g. depression, fibromyalgia, myofascial pain syndrome, irritable bowel syndrome, TMJ, arthritis and on and on) is hardly surprising.

Reawakening Spontaneity

> Let the body's doings speak openly now,
> without your saying a word,
> as a student's walking behind a teacher
> says, "This one knows more clearly
> than I the way."
>
> —Rumi[8]

Our culture's perspective fails to recognize that it is our birthright to undergo a series of neuroendocrinal and physical transformations later in life that are equally as remarkable as those that occur during puberty. Yet it is unlikely that these transformations will occur without the reawakening of spontaneous expression. In a diverse range of non-Western cultures and traditions,

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[6] Rilke, RM. *The Panther* in Selected Poems of Ranier Maria Rilke. Robert Bly, trans. 1981. Harper & Row, Publishers, Inc., New York. p.139.
[7] Rilke, RM. *The Ninth Duino Elegy* in The Enlightened Heart: An Anthology of Sacred Poetry. Stephen Mitchell, trans. 1989. Harper & Row. Publishers, Inc., New York. p. 140.
[8] Rumi. *On Resurrection Day* in The Essential Rumi. Coleman Barks, trans. 1995. HarperOne, New York. p. 111.

the reawakening of spontaneous expression is recognized as being key to an individual's maturation—and has therefore been ritually formalized. For example, within the Kung culture, young people are gradually introduced to this experience through their participation in the communal Healing Dance; in the yogic tradition, spontaneity is inducted via a 'Shaktipat Initiation' that is offered by a guru; in the Andalusian Flamenco tradition, the training of an artist focuses on creating a framework to receive the *'duende'*—that vital force which inspires their artistic expression with spontaneity.

These rituals prepare the ego to surrender its resistance to spontaneity. Given our culture's lack of such rituals, Life seems to rely upon challenging life experiences to prepare the ego for its eventual surrender. For many of us, our challenges seem to increasingly intensify as we live our lives…until we finally reach our 'wit's end'. At that point, spontaneous expression may begin to reawaken unassisted—or it can be inducted by a piece of music…or the loving touch of a bodyworker…or by simply being in the loving presence of someone who is comfortable in expressing the spontaneity of their Being. For example, my own awakening in 1989 was initiated by simply being in the compassionate presence of the singer, Susan Osborn—and occurred without her saying or singing a single word.

Initial Expressions

The initial spontaneous movements and sounds of the unwinding experience can be wild, chaotic, completely unpredictable and unexpected…and in many ways resemble those that we expressed in infancy. As Shri Jnaneshvar says:

> "To speak simply, [awakened individuals] perform the action
> with their bodies, like the movements of children"[9]

Yet, despite their wild and chaotic nature, commonalities are evident among individuals…as well as among a variety of cultures and traditions. In our own culture, reawakening spontaneity is often first experienced as a tingling in hands, feet, and other body parts; this tingling then becomes subtle bodily vibrations that gradually intensify into a full body shaking. Similarly—within the Kung People—reawakening begins as twitches and trembles that may progress into intense spasms. Body shaking and the jerking of limbs is also recognized as an expression of reawakening in the Lakulisha yogic lineage, the Shakers of New England, the Indian Shaker Church, as well as in other charismatic expressions of Christianity.

In the transition from shaking to larger whole body movements, limbs may swing in all directions; seated bodies may rock forward and backward—and from side to side; individuals may rock and sway in circular motions—and then suddenly begin to somersault or do shoulder stands. One moment, a body may enter into a posture (or series of postures) that generates great tension…while in the next moment, it may rise up and begin to move with relaxed, flowing grace across the floor. Often all manner of these expressions jostle and tumble out of an individual—as if they are all trying to be expressed at the same time. As the yogi, Yogeshwar Muni, writes in his book 'Natural Yoga': *"You may roll around, do variations of breath control, jump up and down, bang your head on the floor, or swear in Russian."*[10]

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[9] Jnaneshvar, S. Jnaneshvari. V. Pradhan, trans. SUNY Press, Albany. 1987. p.102.
[10] Muni, Y. Natural Yoga. 2005. p.27. http://www.naturalmeditation.net/Design/nmdocument.html

Singing the Body Electric…

God picks up the reed-flute world and blows.
Each note is a need coming through one of us,
a passion, a longing-pain.
Remember the lips
where the wind-breath originated,
and let your note be clear.
Don't try to end it.
Be your note.
I'll show you how it's enough.

Go up on the roof at night
in this city of the soul.
Let *everyone* climb on their roofs
and sing their note!
Sing loud!

—Rumi[11]

In many individuals, spontaneous vocalization emerges very early in the reawakening experience. Vocalization may begin as a groan or cry that supports a challenging stretch or movement. As emotion and feeling of woundings, failures, griefs, and yearnings begins to emerge, the vocalization may become a scream or yell. Yet, this vocalization is much more than simply a cathartic release. Spontaneous vocalization allows us to harvest the energy trapped within these emotions and feelings to support our journey into a fuller participation in the miracle and mystery of Life. By 'singing out' our pain and our yearnings, we honor them as valid human experiences…and Life, in turn, honors us with a profound showering of blessings.

At some point, the initial vocalizations often spontaneously become a beautiful song—a song that may begin as lyrical and flowing…then shift to startlingly staccato; the voice itself may become operatic…then suddenly shift to Native American…then onto Middle Eastern or Oriental. In my own experience—and in many traditions (Kung, yogic, Pentecostal)—the vocal may also take the form of 'speaking in tongues' (glossolalia). Sounds that clearly seem to be words from another language unexpectedly burst forth…and pour out as if there is no end. Sometimes this speaking in tongues comes forth in a pattern of delivery that resembles a certain dialect (e.g. Oriental, Middle Eastern, Native American). At other times, a speaker may actually become fully fluent in a language that is unknown to them in their normal awareness.

Awakening Expressions of Devotion

Let the beauty we love be what we do.
There are hundreds of ways to kneel and kiss the ground.

—Rumi[12]

From within the initial wild chaos of unwinding, the spontaneous recurrence of certain body postures/movements gradually becomes apparent. These recurrent expressions are likely initiated

[11] Rumi. *The Guest House* in The Essential Rumi. Coleman Barks, trans. 1995. HarperOne, New York. p. 109.
[12] Rumi. The Essential Rumi. Coleman Barks, trans. 1995.HarperOne, New York. p. 36.

and guided by neural pattern generators structured upon those that coordinated our characteristic fetal expressions. In their adult form, they are readily recognizable as expressions of profound devotion: our bodies may worshipfully bow down to kiss the earth…or stand straight and tall with up-stretched arms to embrace the heavens…or our hands may clasp in prayer.

> Real singing is a different movement of air.
> Air moving around nothing. A breathing in a god. A wind.
>
> —Rilke[13]

Recurrent patterns of vocalization may also become evident. Many of the vocal patterns and utterances that spontaneously emerge can be heard in spiritual chant and song such as the Hebraic *nigune*, Islamic 'call to prayer' and the Sufi devotional practice of *zikr*. The ancient yogis called these spontaneous utterances "*Nada Brahma*"—God Sound.

Our spontaneous devotional expressions reveal that the sacred practices of many spiritual traditions (e.g. Christian prayer postures; hatha yoga asanas; Sufi whirling; Judaic *davening*) had their origin in the spontaneous physical expressions of our ancestors. To my knowledge, one of the most profound recognitions of the significance of spontaneity in devotional expression is preserved by a small group of individuals connected to the Lakulisha yogic lineage—which dates back to at least the 2nd century AD…and probably much further. Within this lineage, unwinding is known as *sahaja yoga*.

Unfortunately—over time—most spiritual and religious practices have lost the vital connection to the dynamism that inspires the spontaneous devotional expressions. These practices must therefore now be communicated pedagogically: we are *taught* how to pray…*taught* how to do yoga postures...*taught* how to meditate. Yet when we consciously *will* our bodies into a specific posture—rather than allowing the dynamism to guide us into whatever posture is appropriate—much of the posture's maturational impact is lost.

An Overflowing of Blessings

Similar to the way that our embryonic and fetal spontaneity matured us toward an infant Beingness, our later spontaneous devotional expressions mediate our maturation toward a truly adult Beingness. They restore the health and motility of our fasciae—thereby expanding the flexibility of our entire musculoskeletal system. With the improvement in fascial motility and flexibility, our chronic aches and pains begin to dissolve. Over time, our devotional expressions stimulate our parasympathetic nervous system—and increase the activity of inhibitory neurotransmitters in brain pathways associated with stress reactivity. These changes—together with many others—effectively support us in resisting age-related declines in endocrine function, motor reflex response, hypertension, and loss of cognitive and perceptual faculties that are commonly regarded as unavoidable consequences of growing older. Not surprising, we begin to feel the dark cloud of depression lift…and our perspectives of Life begin to shift.

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[13] Rilke, RM. *Sonnet to Orpheus III* in Selected Poems of Ranier Maria Rilke. Robert Bly, trans. 1981. Harper & Row, Publishers, Inc., New York. p.199.

Gradually, our devotional expressions also begin to activate specific brain regions associated with altered states of consciousness…and to alter the functional connectivity between these regions. As well, levels and activities of hormones and neurotransmitters begin to dynamically shift. Ultimately, these changes enhance the activity and impact of so-called 'spirit molecules'—such as DMT and melatonin—that awaken extrasensory and transcendental states of perception. Because access to these states is mediated by underlying neuroendocrinal shifts, they eventually become *embodied* as the 'new normal'. And as we continue to express our devotion, it becomes evident that—rather than a single state of consciousness—transcendence is actually a sequence of ever more expanded states…with each subsequent state becoming a 'newer normal'.

Within these 'new normal' states, we discover that—with no conscious effort at all—we have become more able to express the soteriological ("redemptive healing") sentiments that underlie spirituality: we are more able to express our appreciation and forgiveness...more able to apologize and to love unconditionally. Family, friends—and even strangers—increasingly seek us out…to simply bask in the glow of our soul.

> My imperfections and failures are as much a blessing from God
> as my successes and my talents and I lay them both at his feet.
>
> —Gandhi[14]

Eventually, we may even struggle less with the dualities of Life…and be less challenged by decisions about which 'path' to take. We may simply allow ourselves to be carried along by the dynamism of our Being…even if the path we are carried along makes absolutely no sense to our rational mind. By surrendering to this flow, we may discover that the pathway to Self-Realization (that we have worked so hard to find) is actually the pathway that we have been on *all our life*: a pathway defined by every twist and turn our life has taken…our pains, pleasures, tragedies, wonderments, failures, and successes: each moment from before our conception thus uniting to reveal that our entire life has been beautifully choreographed to prepare us to more consciously embrace—and live—the fullness of our Being.

Awakening Healing Capacities

From within our spontaneous devotional expressions, a stunning array of healing capacities also often emerges; we are graced with the innate ability to profoundly impact our own Being through actions resembling energy transfer, hands-on healing, acupressure, shamanic techniques, voice and breath work, yoga, tai chi, qi gong, etc. etc.—as well as through capacities that defy categorization under any of the known modalities.

The transcendent perceptivity fostered by spontaneous expression may allow us to also offer these healing capacities to others. We may discover that we have been gifted with the capacity to effortlessly assess the energetic and physical status of the body of another, to move fluidly from 'healing art' to 'healing art' to enhance this status…and even to spontaneously interweave and blend diverse or previously unknown healing capacities in unimagined combinations.
As we explore these remarkable healing capacities, the distinction between 'ourself' and 'other' gradually fades: the body of another is *felt* as our own body. In the same way, the distinction

[14] Gandhi, M. Mind of Mahatma Gandhi. http://www.mkgandhi.org/momgandhi/chap04.htm

between expressions of healing and expressions of devotion also fades: an offering of healing to another becomes an expression of profound devotion to Life itself.

A Great Gift…

Simply stated: Through our surrender to spontaneously arising physical expression, we become more fully matured human beings…less focused on ourselves…more compassionate and loving toward the world around us. What a great gift this is. And what a great gift to offer back to all of Life's creations. And the more we offer this gift to all creation, the more our simpler soteriological sentiments evolve into ever more expansive feelings of utter awe and gratitude for the mystery and miracle of Life.

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