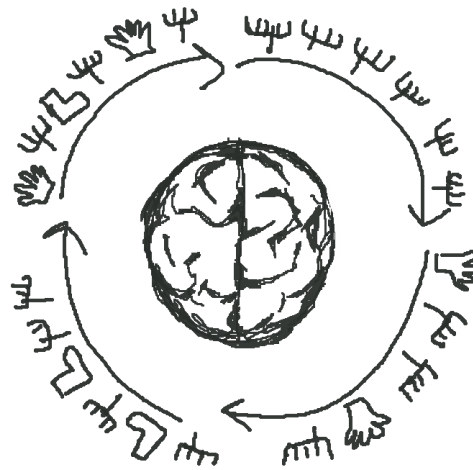


Crop Rotation



Mind Gardening Manual

Written component of master thesis

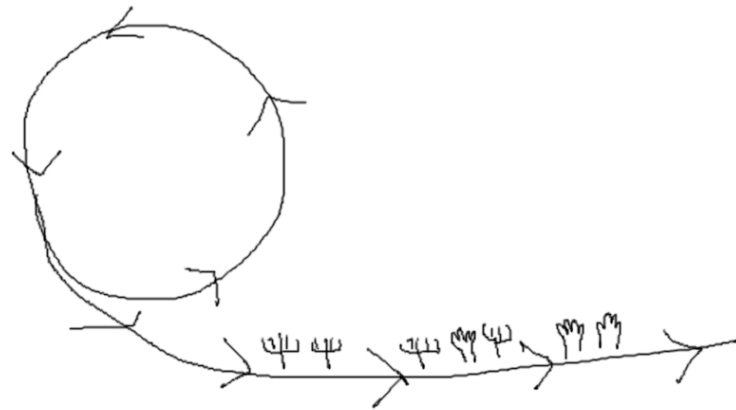
Submitted in partial fulfilment of the requirements
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Institute of Fine Arts and Media

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for my family



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To the Reader



This manual is written based on a parallel that was drawn between gardening and mind processes. It explains how to rewire your brain with the help of gardening job which is reshaped season by season. It touches areas of the route that can be taken from thinking to materialization, including emotional and visceral levels.

It addresses people, who like gardening. Garden as a scene provides a good, friendly, safe but also a condensed location for learning by doing and can reach wider audience due to the fact that gardening covers a wide range of levels between being a professional and a simple field-digging nature-lover.

If you are one of those people, I hope you will find it useful during your daily routine.

It can be used as a tool in several ways, without any restrictions, however the chapters are built upon each other. Don't take it too seriously, and please read it with an open heart and take "warning" statements only if the cap fits...

Structure

It is based on an excursion taken in the end of the summer, in the beginning of harvesting season.

The first location is the garden, where the reader meets with the ever-changing nature, and learns how to use some gardening tools.

The second chapter takes place in the house, where the user is driven to an inside and body-side gardening, to get an understanding of how to approach his/her own body.

The third part and its scenery happens on the inside, on the mind level to get a picture, where and how the collected experiences are stored and offers a practice to train the brain and weed out certain thoughts when it is necessary...

Preface



We all have fixed reference points based on our past experiences which can lead us to the future. We all have preconceptions on “how things work” according to our beliefs and the structure we have based our lives on. We all have knowledge about our body, how big pressure we could endure, we can predict, how we process early in the morning and how strong we are able to perform during a hot day. We even have an idea, how to grab a certain tool even we have never used it before...

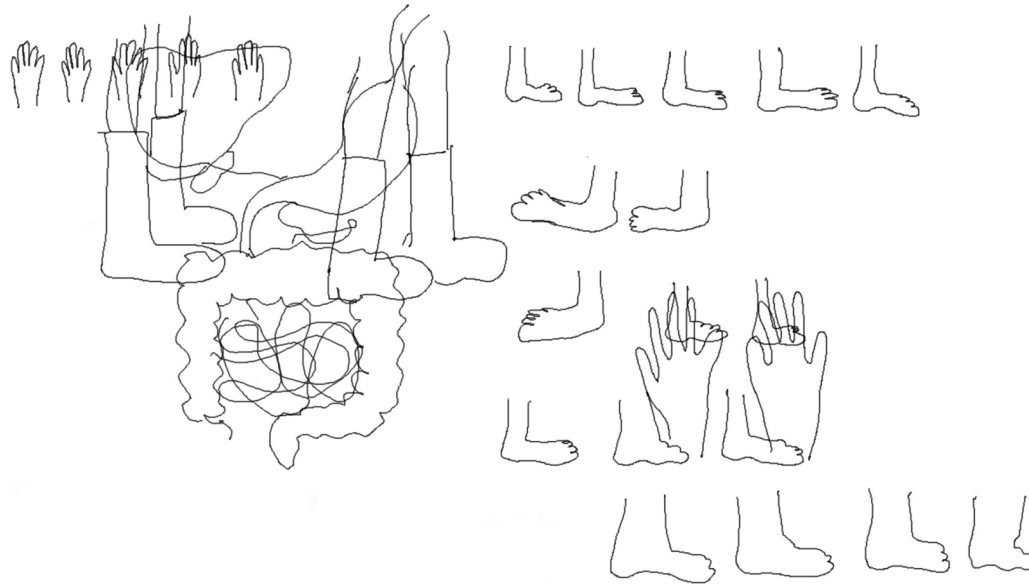
In spite of those assumptions “things can just go wrong” and we just end up with *fixing situations*. As a **by-product-gift** we learn a new approach, habit, attitude, and we are unconsciously shaped thanks to the unexpected experience.

Just like the plant that continues growing once the stake is removed from next to it, we also should relocate our guiding landmarks from time to time. Renewing existing beliefs, learning, how to change “properly” and earn the most from every given experience helps to function *better* and more efficiently in our daily life, and let’s say: *suffer less*.

According to the well-known Buddhist teaching:

Life is suffering. The root of suffering is attachment.¹

Suffering refers to the idea that the world is an unchanging whole² with permanent things in it, because we feel then safe. We are all attached to tools and our closest one is our body itself...



Before going out – preparation



Season forecast



Crop rotation is the practice of growing a series of different types of crops in the same area across a sequence of growing seasons. It reduces reliance on one set of nutrients, pest and weed pressure, and the probability of developing resistant pest and weeds.

Harvesting is the process of gathering a ripe crop from the fields, it is a phase of crop rotation.

Harvesting and ingathering include the following tasks: picking fruits, vegetables, and post harvesting: handling – sorting, cleaning, packing and cooling.

Storing the food is followed by cleaning up the carrying medium, the ground, to prepare it for the silent period. It includes reworking, rotating the soil and planting covering grains, which preserve the field's condition for the next season by protecting the nutrients in it.

In the old rural traditions the completion of harvesting is celebrated with ceremony or festival, which has social and cultural importance, people gather together and enjoy the fruits of their previous effort, as it marks the end of a particular crop. Living there, considering the natural cycles is obvious and draws the daily routine at all time.

This lifestyle, in harmony with nature, truly represents a **just-do-it** life.

There are no questions and time to hesitate.

There are given tasks that should be completed in time, according to the proper weather or season or even the phase of the moon. If you have animals, it is even more difficult. You should feed and take care of them, be present, when it is necessary. Just one inattentive motion, you forget to close the garden gate, and the cabbage is already eaten by “someone”.

Real and actual issues have to be resolved immediately.

You learn to be and act in the present moment, without hesitating and questioning anything, and your urban thoughts tend to be in a healthy balance with your practical acts.

On the other hand, this strict frame allows a big freedom: you *don't feel* the need of thinking all the time. The garden and the plant tell you, what to do exactly, what to cook next day. It offers a certain ease to **not desire for something, which is not given**. It has its **own rhythm**, which “allows you” to keep up with the quickly changing life in its ephemeral happenings.

To be able to learn this permanent variability, it seems that we need to go to the garden and observe nature itself, where we can replace our whirlpool of thoughts with a brand new, rural attitude and turn it into the service of the plants.

In this way the focus migrates **from the brain toward the hands**.



Proper wear

Be resilient and flexible!

Some people “from the outside world” are able to quickly adapt to unexpected situations and change their behavior, *when it is needed*.³

Those people are “like us” but operate things *differently*.

They don’t insist on their existing ideas, when the situation requires another approach.

In the past few years, adaptability became more significant and essential to deal with unknown events demanding to change our lifestyle. Disasters, diseases represent how far we got from nature. The number of uncertain factors is increasing, it is more urgent to learn flexibility and resilience and accept that the world is an ever-changing whole and nothing is permanent in it.



Do not hesitate! – “*He who hesitates is lost.*”

Most of the time the problem is not a false decision, but the lack of a decision.

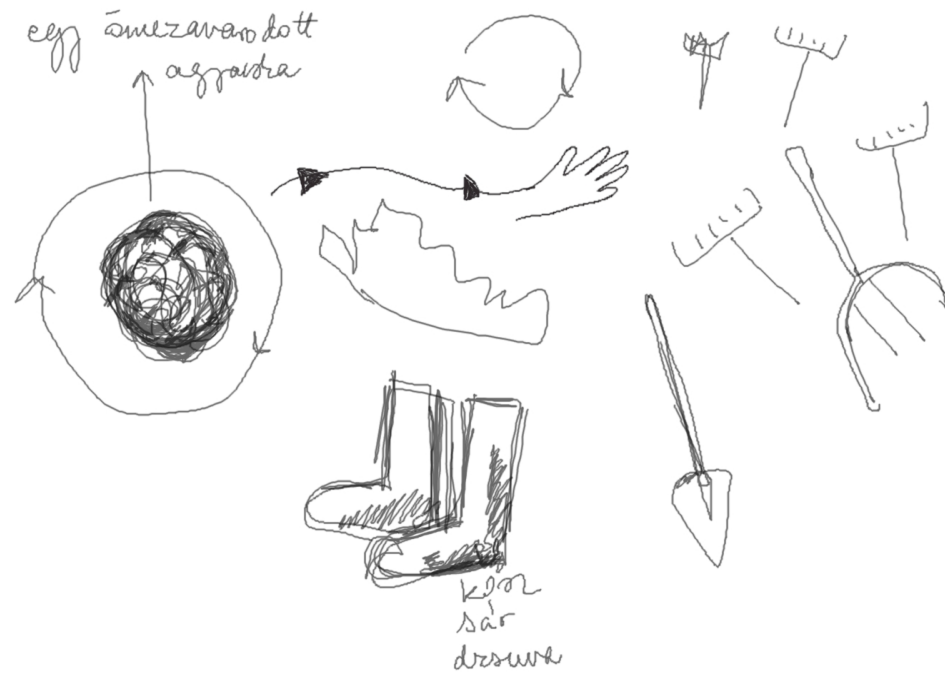
This uncertainty is more infuriating than anything else.



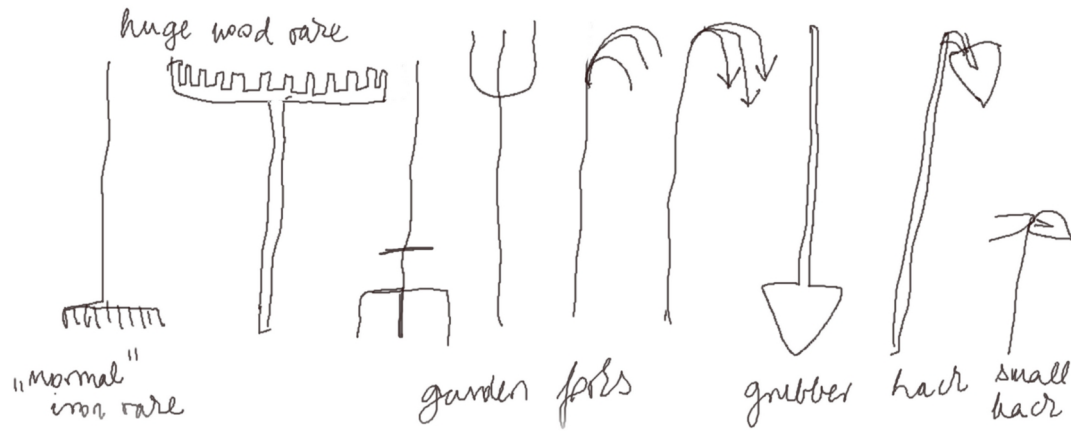
Keep the tempo!

...right after you’ve found the rhythm.

When you follow it, basically “you are done”.



Grab the rake – man in the garden



Gardening Iconography

“Individuals need tools to move and to dwell. They need remedies for their diseases and means to communicate with one another. People cannot make all these things for themselves. They depend on being supplied with objects and services which vary from culture to culture. Some people depend on the supply of food and others on the supply of ball bearings.”

(Illich, 1985, p. 12)

Here are some gardening tools to **“touch”** and **“move”** soil, according to what the given situation requires.

Grabbing the rake means that you already know, how to catch and hold it.

It is not a big deal. You have to collect power to hold it.

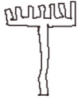
Where does the rake-grabbing power come from?

How strong is your grip at all? How firmly are you able to grip?

First remark before going ahead:

“More brain than brawn.” (Most of the time.)





Rake the straw

“Keep your eye on the place aimed at, and your hand will fetch it.”⁴



- The wooden rake is a possible extension of the arms.
- Raking hay, which is actually straw means collecting the dried and cropped grass and weed from the meadow. It is called hay, when it contains dried grain stalk instead of grass.
- It can be used as food for the cattle or as covering material at wintertime.
- This is the end of the story with its “dried result” everywhere has to be collected.
- It can happen at the end of August or in September during a few sunny days, before the rain comes.
- The days are counted, and the best time for raking is the hottest at the same time.
- The biggest effort is needed to complete the mission.
- Better to eat less and drink more during the day. Red beet from the garden provides superhuman physical power, or maybe some meat can help as well... (That’s another interesting question.)
- The “how to do it” shapes its form after some days, it is more about the technique, what matters.

Main steps

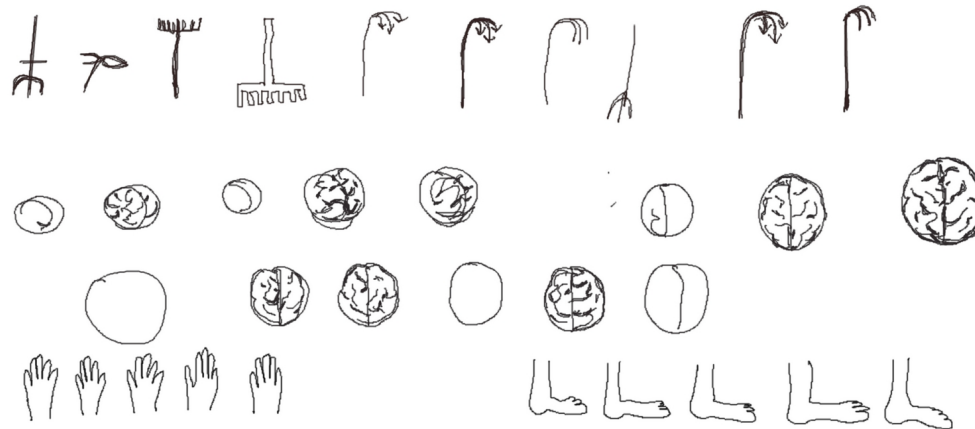
0. Prepare your body-tool

If you want your body to cooperate with you, then you should think about how to survive the hottest time on the hottest day.

People are different, yes, but it can be a physically challenging act for everyone. An important question pops up:

“where does the power *originally* come from?”

On one hand, it depends on, what is being processed by your body, what physical material you nourish it with, but on the other hand, it turns out too that your mental “superpower” can help in most of the cases.

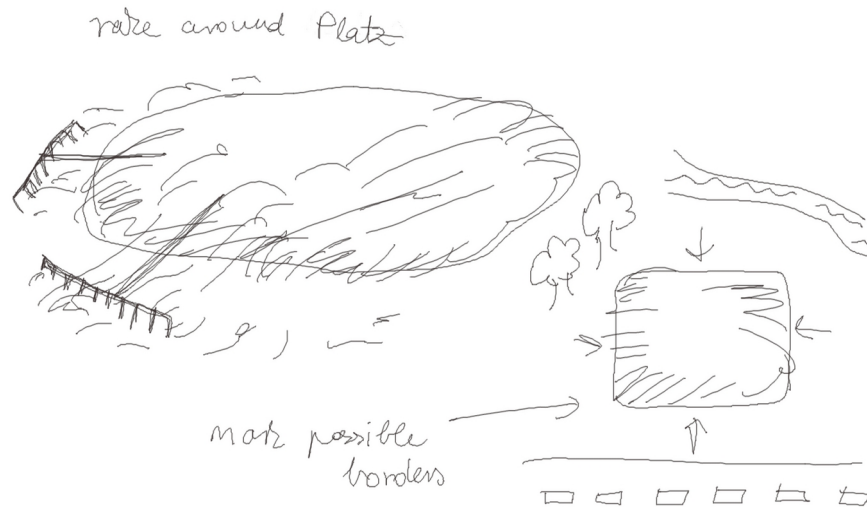


1. Mark the edges

First, we declare the borders.

We rake around the area, just to start “somewhere” and gather the smaller heaps into a bigger place.

Now it looks like one big straw mass. It is a big mess indeed. But otherwise it seems more homogeneous, provides a wider perspective, we feel, we possess, dominate the given area, because we see its limits, starting and ending points.



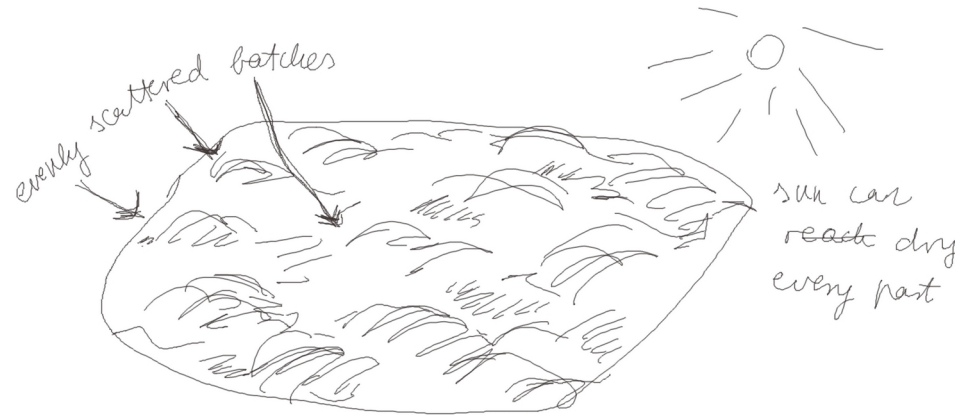
2. Make it smaller...

Just to make sure, it is still inordinate, we have to make it even smaller and at the same time rotate the batches to get them dried everywhere. Each part of the cropped straw should be reached and “observed” by the sun. Therefore, you have to rotate the heaps again and again.

But we all know: **practice makes just perfect.**

The closer parts are put in one batch, the further ones into another one. Now the batches have similar size, they are coherent enough, thus we have earned a broader view again.

It can happen, that there is mud under the grass, then it should get some fresh air and dry for a few more days.

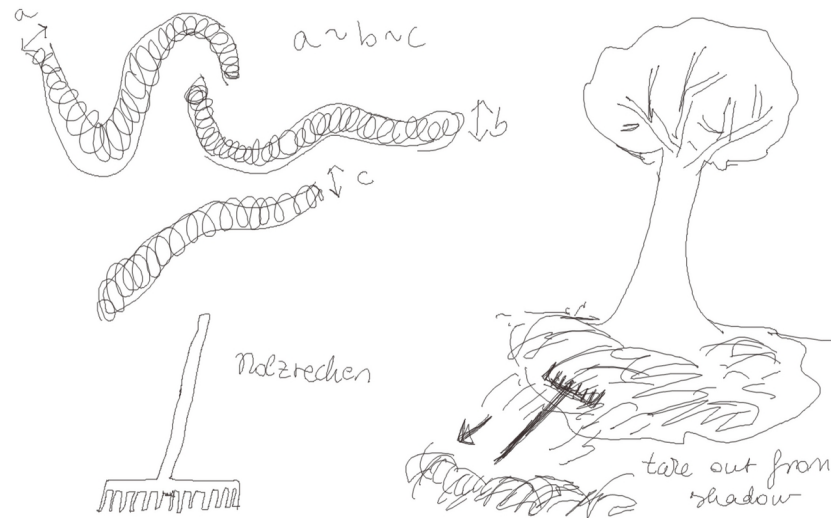


3. Create straw channels

The tractor starts to draw the lines, and we follow and feed them to make fatter and fatter until they take their obvious and unquestionable shape.

Take the rest of the straw out from the shadow as well, so light can be thrown on every detail.

After the final structure was created, you can easily orient yourself and read between the lines.



4. Do the “lining” and the final touch

There is a technique, you just pull the rake next to the line and “it completes its job” without any bigger effort.

Go around and around, scan the field several times, thus the missing and forgotten pieces can take their shape, and everything will fall into place.

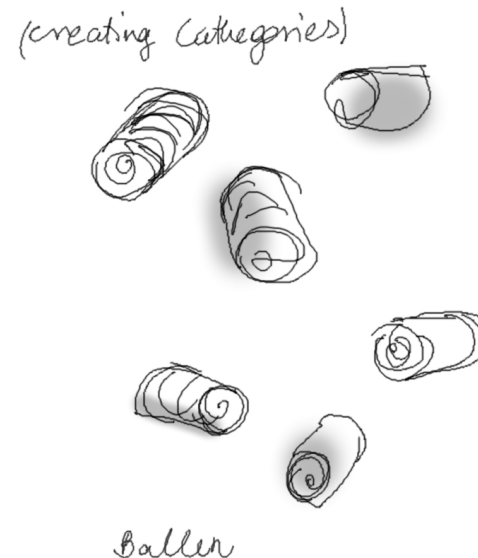


5. The result: pretty bales

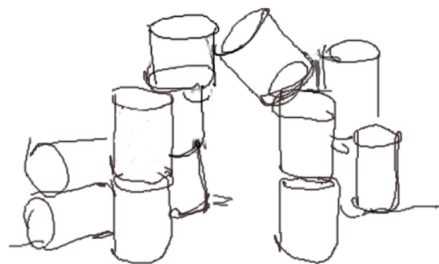
At the end you gain nice bales. You can just store them wherever you wish.

Or you can leave some in a few lines, if you don't have enough place for storing.

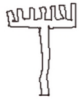
The result is a number of those similar-size, clear-cut packages, good reference points for the next time. If you put them on top of each other, there is a nice view from up there.



build something



or just look around



Clean the neighbor's vineyard



At this task, the collected weeds are used “just” for composting, which can be turned into soil next time.

Don't ask me, why you should be the one to do this job instead of your neighbor. Sometimes “things work like this”... At least you can taste his/her brilliant grape...

1. Clean the jungle

As far as the eye can see, coiling tendrils everywhere, cut first the overgrown ones, stop their spread!

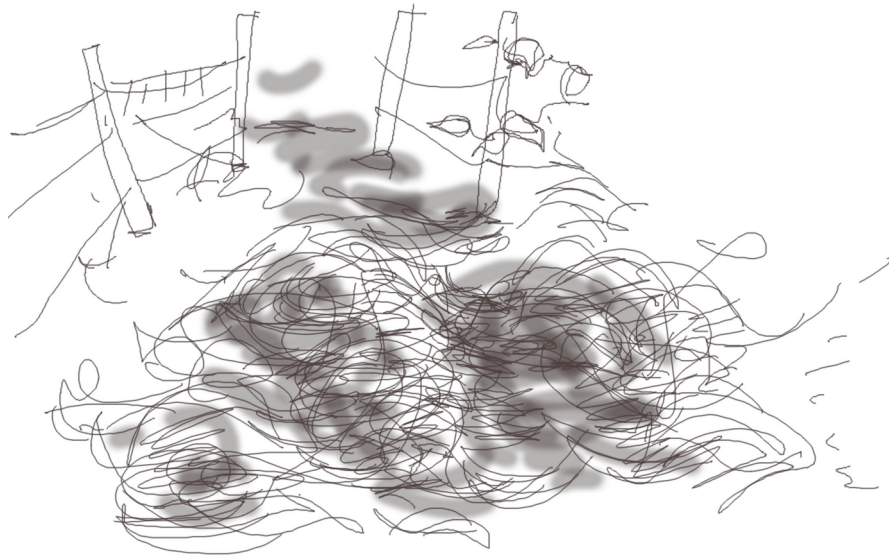
It had a good purpose at the beginning, but now, when they overgrow the “actual plant” with their proliferated branches, the fruit can't get fresh air and sunshine anymore in the shadow of their gigantic leaves...

So first let's cut back those tendrils! It is easier to eradicate those violent and misleading branches right now, then you can't get lost, if there is a big chaos...

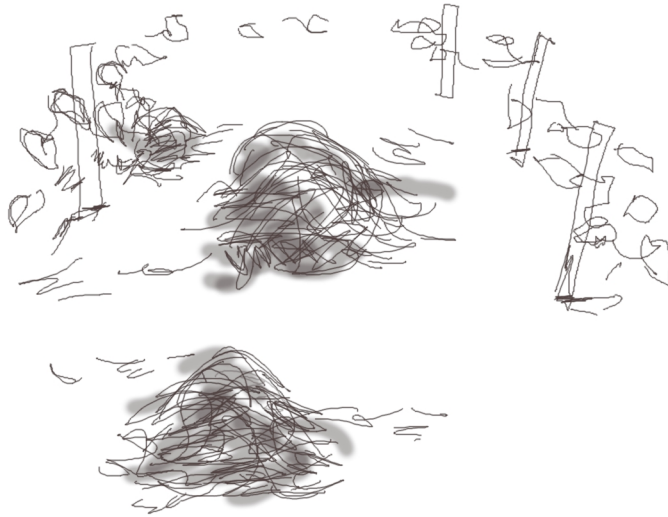
Meanwhile cut the weed around the grape to reach the plant.

The main plants of the jungle are grass and nettle.
We all know nettle. It is very prickly, biting plant, but
it is a well-known herb as well.

You don't like to meet it unasked, but it stands you in
good stead when you really need it.



2. Go back to the wooden rake



Continue cutting off the previously mentioned grape leaves and the human high nettle.

You do it right, if you won't get lost in the details. (Of course, it could be *better* done, to get rid of *every* redundant tendril.

You have to fight enormous sizes, and tendrils and prickly entities want to catch your hand, your head, your whole body. Eternal fight with the mosquitos. Now you can use the well-known wooden rake to collect the cut leaves.

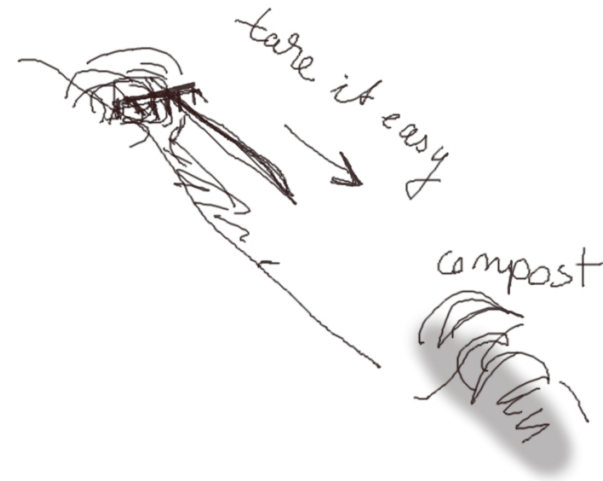
3. Rolling

Then the question arises: “how will those enormous piles gather together into the compost down?”

Fortunately, vineyards are planted on hill-sides to be reached by the sun maximally.

If you have enough trust, you can see, as things “turn out just well”, it is not necessary to make a big effort, the intention and the endeavor are enough.

You just “kindly ask” the big piles to roll down into the compost, and that’s it!



4. Compost-view, a nice composition

Then you can just lift those up to the compost, and let it subside and incubate.

I'm pretty sure, you can later use that grass-mass, don't worry.



Take out potatoes

This is a nice one.

The next step is taking out the huge potatoes from the ground.

They sometimes show up on the surface, but usually you have to dig to reach them.

Be careful, if you are scatterbrained, you can easily hurt them, so it is better to use the small hand hoe, use the pitchfork only if the potatoes are deep in the ground.



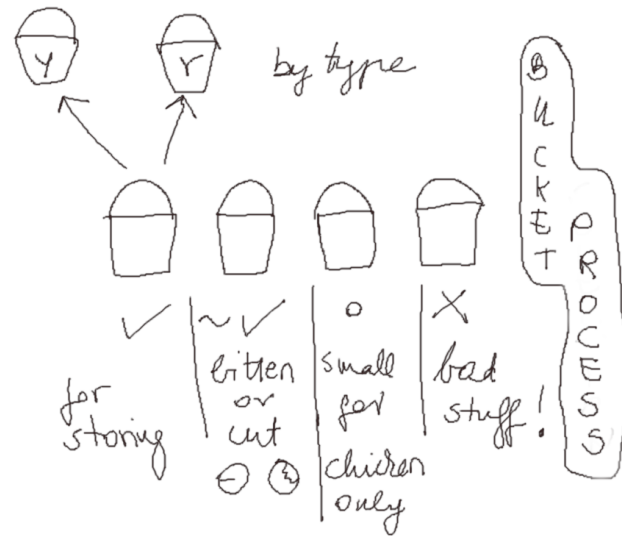
1. Prepare buckets

Take more buckets, even if it annoys your task-mate. You can select them later, if he/she can't memorize, what to put and where.

There are different types, of course, red, yellow, and the "third one".

Even if they are from the same "family", they suffered some "changes" under the ground during the time.

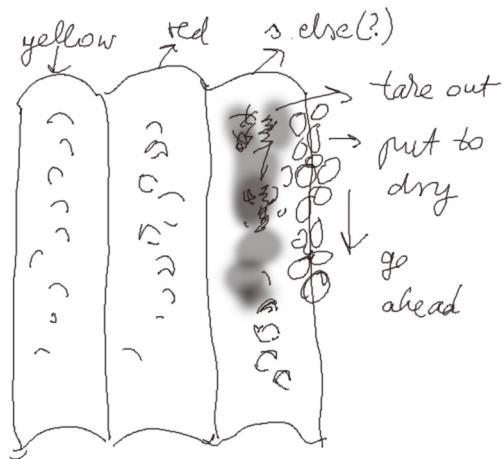
Yes, here you can really use your analytical thinking to separate them!



2. Keep the line

Go in one line at a time, if there are more furrows.

First just put the potatoes next to the line to dry them for a while, before collecting them into the buckets.

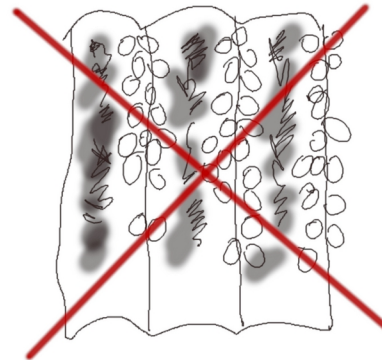


Bakhat

3. Don't be foolish

Don't take out too many, because you have to have power to collect them before sunset...

Yep, realizing that your energies aren't endless, make sense.

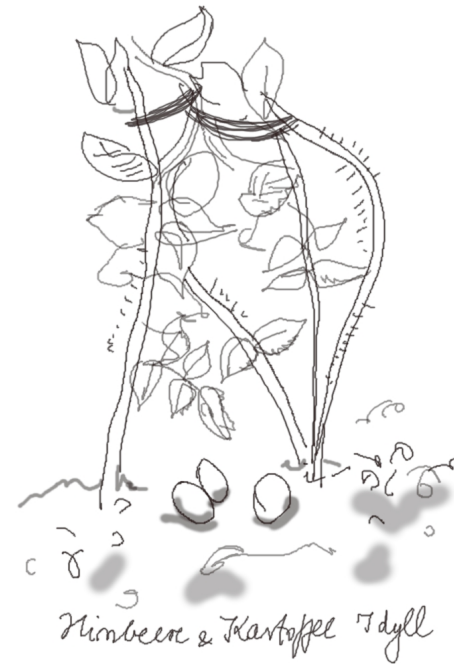


Don't do this!
That's crazy
and stupid!
(and annoying
for your
wife-mate...)

4. Meanwhile...

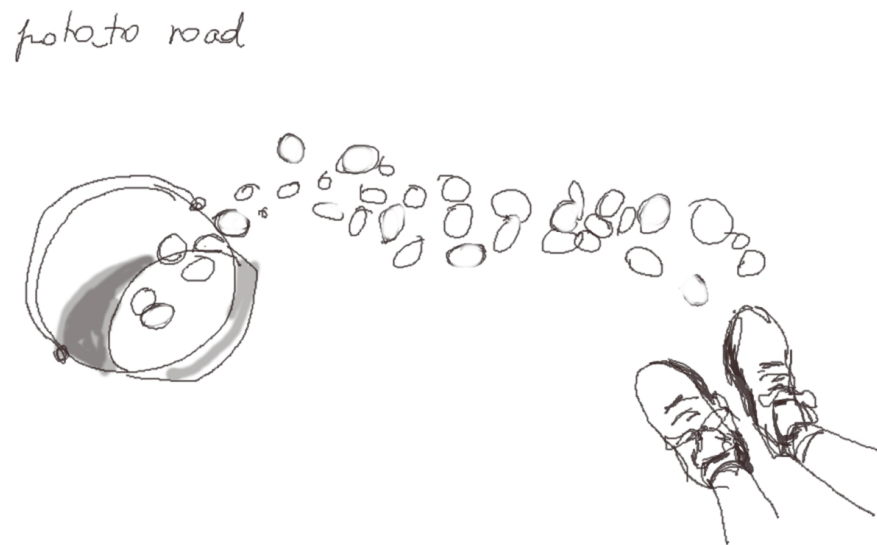
You can find peace and idyllic moments occasionally, as a nice incident might happen, where you don't expect. Just observe the "coming together" of a raspberry branch and some potatoes, right in the middle of the field dedicated for potato only.

Their nice meeting and symbiosis helps you chill out for a second with the support of your spade, forget about yourself and every unnecessary act for a moment.



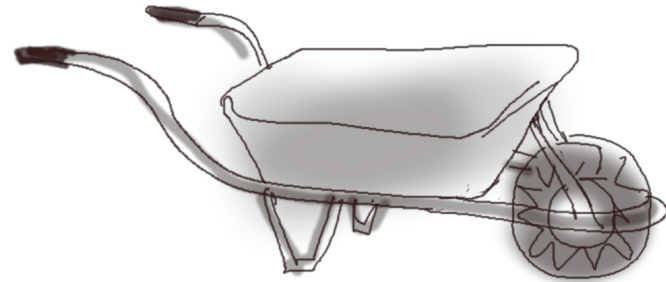
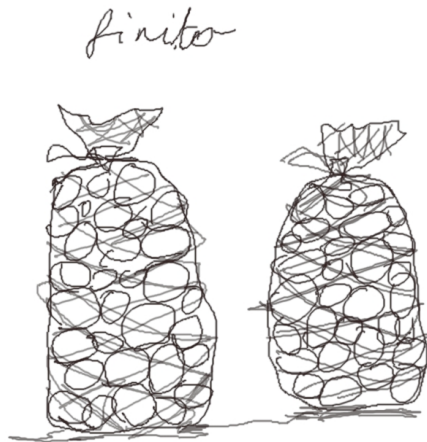
5. Sack and put it somewhere

Being directed by the potato path into the right buckets.



You are probably tired enough to separate all into five different buckets, so the good ones can go directly into the net...

And with some help it is even easier to take those into the cool cellar...





Get deeper into the ground

An even bigger mission is to rework the field, where the potato has grown.

This is the preparation phase for the future → for the winter.

The technique consists of covering the ground with a combination of different grains, usually it is applied before planting vegetables. This interim blanket helps the soil stay in the right condition, full of nitrogen.

So, the ground has to be rotated and “rescanned”, the deep leftover roots have to be taken out, and big soil-stones have to be chopped into smaller pieces to gain a finer material.

For weeding the unwanted greens out, the pitchfork is perfect, you just touch the ground, it eases off, and the deep roots give up, which you can get rid of.



Some advice:



- Do it right after taking out potatoes, otherwise the field gets too dry, and you'll need a pickax instead of a grubber...
- It makes sense to do it in the morning, when the ground is still wet, and the sun is not that killing hot.
- The pitchfork, the one with a footrest, is such a nice tool, it seems better to use, if you don't want constant pain in your back.
- Now you can use the "normal" metal rake to make the entire view prettier.
- The winter cover crop mix doesn't need any special preparation, so after rotating it, there is another fork, a bent one, like a nail, with which you can scratch three tiny grooves into the ground for the seeds.

Prepare the field, prepare your mind for the upcoming woohoo!





Take out red beet

This is an interesting exercise with a nice and symbiotic mess, created from red beet, cabbage, onion, carrot and wild spinach. Here it turns out, that we are dealing with a spontaneous bio garden.



On the left, there is a chaotic symbiosis, on the right are just carrot, parsnip and red beet.

1. Weeding – but what to weed exactly?

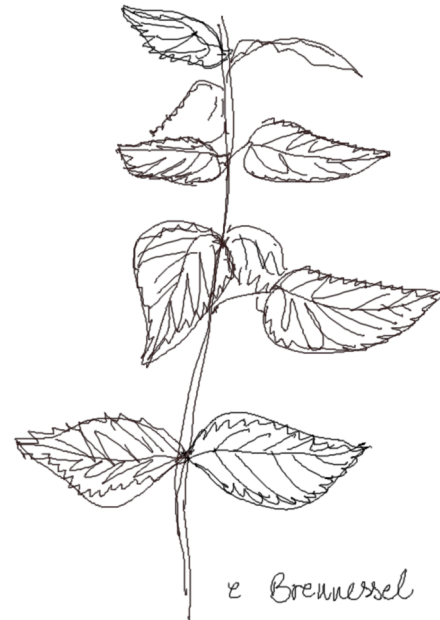
Weeding is necessary in order to get closer to the desired vegetable, otherwise you can't see, where the food is...

Of course, it turns out soon, that some weeds (if not every) are edible, but unfortunately there are time constrain, you have priorities and you have to focus on the “typical” vegetables, and the green leaves are going to the goats...

So what do we consider weed?

So many gardens, so many customs.

A wild spinach accidentally pop up in between, but it is full with C-vitamin and excellent for pottage. And beautiful by the way, a color spot between the cultivated vegetables.



2. Good neighborhood

After we took notice of an “outsider” between the vegetables, we can consider planting some ornamental plants or herbs into the vegetable bed, which also attract bees with their pretty flowers. The garden is not a hermetically closed world, as we all know, so it is a nice thought to build a bee protecting environment. It is a win-win situation.

If our focus is on the friendship of vegetables first, then there are also some unwritten rules to follow.

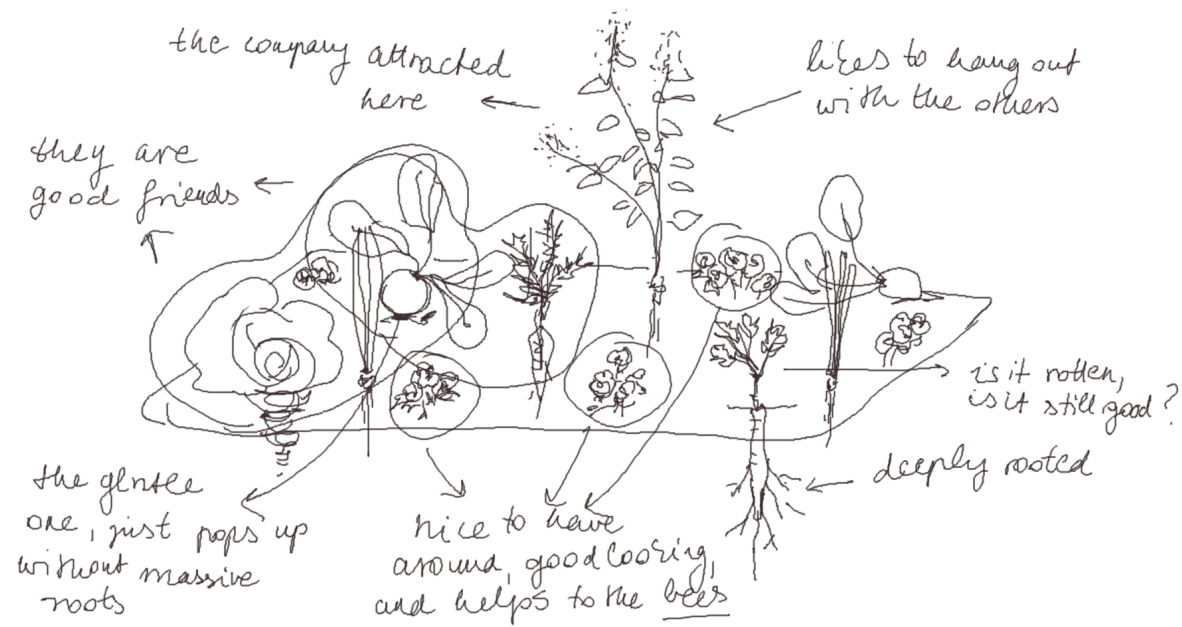
3. Together or alone?

The carrot for instance shouldn’t be planted next to the parsnip. Two pipers cannot get on in one tavern. The soil becomes very dry and you have to pray the

parsnip out. They are not as “polite” as the red beet, which says “hello” with pleasure up to the surface.

Just imagine, what’s going on under the ground. The parsnip simply wants to stay in the ground forever, it is clinging that much into the deep. You would have a hard time to get rid of that, but it is rooting so deeply into the ground, even if it is already rotten.

Cabbage and carrot, and the polite red beet like to stay next to each other. They create a nice atmosphere around, in a peaceful neighborhood, even a rambling wild spinach wants to join their company. And taking them out, when it is time, is as simple as planting.



Seating plan and friendships

+1 Cornus mas – “húsos som”

“Cornus mas, the Cornelian cherry, European cornel or Cornelian cherry dogwood, is a species of flowering plant in the dogwood family Cornaceae, native to Southern Europe and Southwestern Asia.” (Wikipedia, s.v. “Cornus mas.”)

0. “Netty” solution

Sometimes we are forced to complete some “Cinderella-like” tasks.

With a net under the bush makes your job easier. If the net is not torn and there aren’t any “extra holes” in it, then you can collect those digestion-promoter berries crawling on the ground, or if you pull the net

together, you can feel like a real fisherman surrounded by mosquitos.

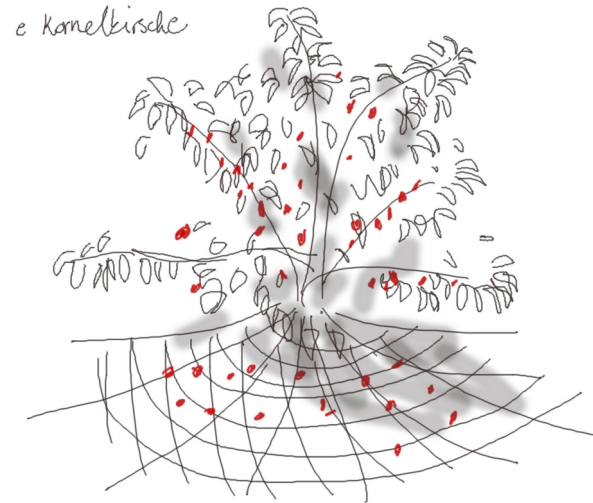
1. “Get involved”

Picking fruit usually starts with getting sick of it. After overfilling your body with the intensive, acrid experience, you are able to focus on and start the real work: collect it into the dedicated bowl.

2. Right consumption

If you approach the plant too early, then it can happen, that there won't be enough ripe fruits under the bush, so you can't just "spoon together" those with the net.

However, you have to complete the task and collect the desired two kilograms, so there is no excuse! The branches should be shaken, even if the fruit is not ripe yet. You can fix its flavor with some extra sugar on it... or if you have a better idea about what to prepare instead of marmalade...



The working scene

Let the rake – someone in your body





Do Nothing



“When a nonhuman animal living in the forest is injured, she knows what to do, go to the shelter and just lay down.”⁵



- After digging out the whole garden it makes sense to return back for taking rest.
- After spending several busy days in the garden it is deserved just to hang out with your exhausted extension, and *do nothing*.
- Don't be attached to a tool all the time! It is quite enough just to carry always your body.
- There is a point, when you are tired and feel that your limbs are just lolling everywhere.
- How to do it *properly*? – Just do it, please!

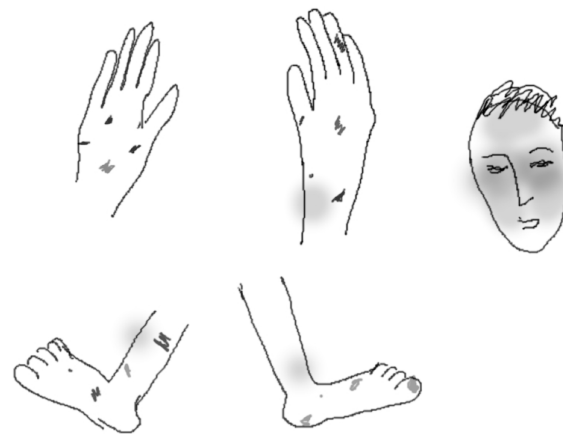


1. Five letters: W. A. T. E. R.

Probably you still feel the catch of the bucket held a minute ago.

Take a shower, relax and pay attention to your body, clean it and pamper it; it helps you to gain back your energy for returning into your normal life, whatever it means...

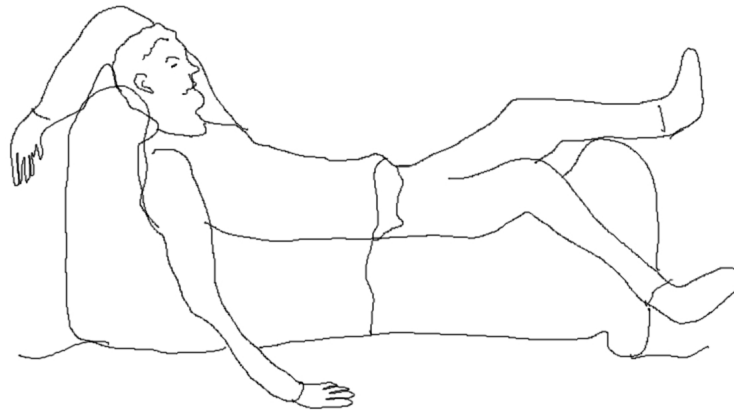
If you are like me, you have collected a bunch of injuries, scratches and bruises, prickles and bites and the sun has toasted your skin and your brain is boiling. It is advisable to cool and refresh yourself.



2. Your body is smarter than...

There is no possibility to use any medical treatment, the doctor is far away. You are just on your own.

First of all, just lay down and enjoy the sweet idleness. Your body knows its job, you can be sure about it. When you cut your finger, you just wash it and your body knows how to heal.



3. You and the sofa

After you've found the right position on the couch, you can focus on your heavy vehicle.

There is still some tension in your muscles, your hand is somehow still clinging on the tool used a few hours ago. Your stream of thoughts still follows the outside tempo, even if you are somewhere else.

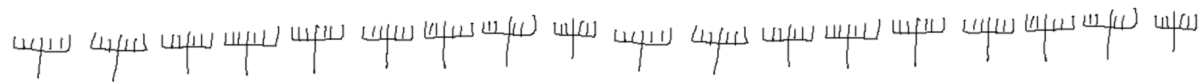
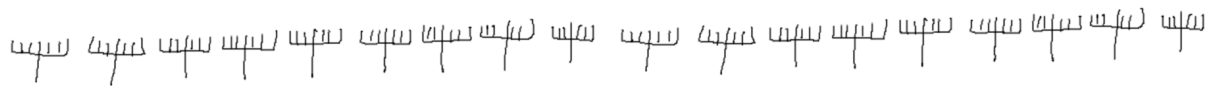
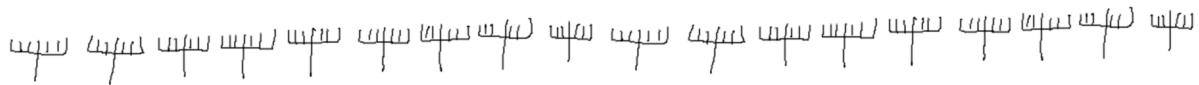
4. Break off the brain-chain part 1.

What to do then?

How to stop it?

How is it possible to attune it to the rhythm inside and gain back the desired energy, which *should always be given*?

If you focus on your body, you can succeed. Take your time!





Back to the jungle – random bypass



1. Connection lost



When you lay down, suddenly your body becomes one concentrated dense and heavy chunk of meat. Your limbs are hanging in all directions, as far as the eye can see. Your arms are hanging loose next to you.

You can watch, as your legs and feet become slack, because they don't have to carry the body as they usually do. Your hands are releasing slowly the sensation of holding the bucket before. Your head finds its right position supported by the armrest.



2. Deeper into the couch

Right now you have reached a state, which is officially called *relaxation*.

A pleasant buzzing is rising within you, as you are hovering between dreaming and consciousness.

The warm lightness starts from your feet and doesn't stop until reaching up to your ears. There it turns back over your face with shaping a nicely brimming liquid, which easily leaves the edge of your mouth.

3. Inside forest with a sticky rake

Suddenly you find yourself in a big jungle of nettle. Red beet, carrot and nettle are dancing around you and asking you to separate them into different buckets. You are selecting potatoes, and wondering if you have put the right one into the bucket or it is too small for Sunday lunch. You would like to escape from that nightmare, but you don't even know, that it is just a dream.

During the dream there is a rake in your hand again. You are not surprised, but somehow you don't know, what to do with that, as it is very heavy. On the other hand it gives you a comfortable support on your left side.

You have a feeling, that you don't really own your hand and your body. You see, what your hand is doing, but you don't agree with its behavior. Your legs are the same. You can't run away, and you are just grabbing the rake. It sticks to you.



4. Hand check

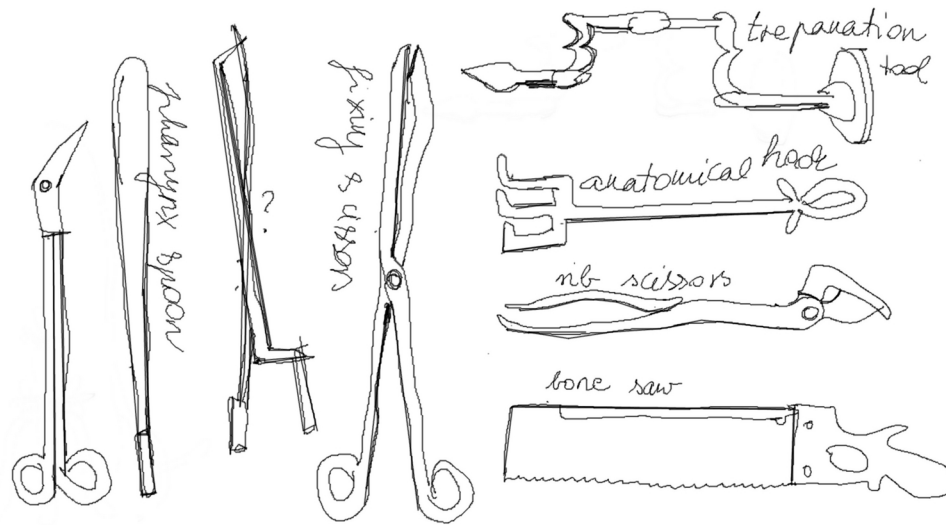
At the end you can get rid of the rake, and you just look at your hands. You start to miss the rake, your weapon against those huge enemies, but when you look at your grip, it is empty.

Something weird is going on with your hands instead. You take a closer look at them. They are distorted, bigger, somehow abnormal with blurry fingers growing from them.

You immediately recognize, that you are currently dreaming and creating events *in your mind only*.



Get back online



Some surgical instruments from the eighteenth century

You see what happens in an unconscious moment on the couch?

It is totally okay, that you had a couple of nice offline minutes but let's make it little bit more on purpose!

How? Tooling again?

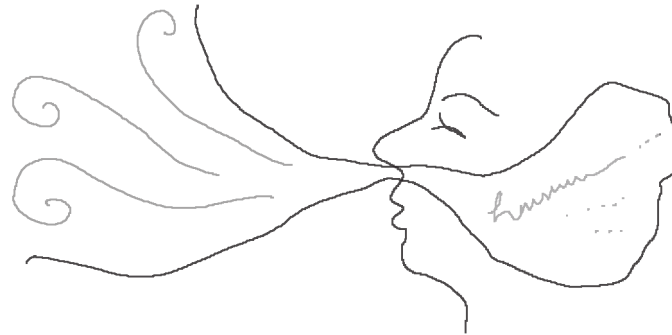


- Let's take a look at the previous approach of bodily issues.
- Just to be sure, there are no such amazing equipment from the picture around you.
- Do you think this is the way to get closer to your own body?
- Should it be repaired like this, when *something goes wrong*?
- Do you think it is different today?
- How do you look at your body? How to “get involved?”

1. Nose it out

Most of us are aware of that listening to our **breathing** helps in physical relaxation.

When you are anxious, you have a prolific breathing, but focused awareness on breathing makes you calm. This is one of the primary techniques to get in touch with your physical “mass”, which seems most of the times out of control.



2. Break off the brain-chain part 2.



As an extra beneficial effect of mindful breathing it helps experience tranquility, “monitor” the stream of the somatic thought-device, so it can be controlled just as your arms and legs.

So breathing is an efficient method for attuning mind and body in order to avoid overusing that great couple. I know, they seem to be two independent entities, but this is just an illusion...

Fill to feel



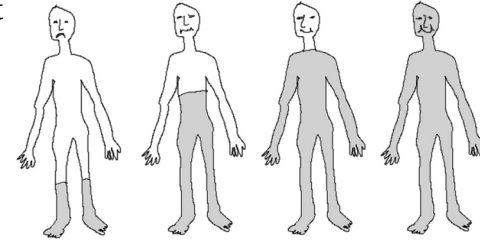
As soon as life comes back into your legs and arms you start to get hungry and angry, that you spent the whole afternoon doing nothing.

Let's fill up your "body-container"!

How to do that?

What to fill it with?

How to get back lost energy? Let's try it out!



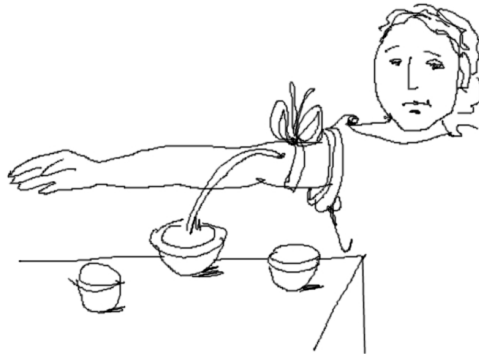
Consider the following questions:

- Does your physical power depend on the level of the liquids in your body?
- Does it depend on what you eat or what you drink?
- Does it affect your mood as well?
- What is responsible for the vitality level?
- Does being in balance mean your body is full of energy?



Let's see how bodily liquids can affect you!

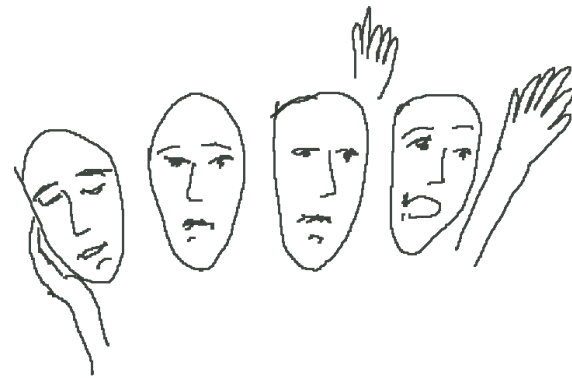
1. Less blood, less anger (less danger)?



I don't think you'll cure yourself with the illustrated action, but earlier it was a common method to get rid of harmful spirits and a general treatment for any kind of diseases. This is not such a silly idea, if you consider blood as an effective transporting medium for any infections.

2. Fluent vibes

A similar approach, which is known as humoral theory explains physical and psychological health or illness and their connection in terms of the state of balance or imbalance of various bodily fluids. “According to Greek physician Hippocrates (5th century BCE), health was a function of the proper balance of four humors: blood, black bile, yellow bile, and phlegm.”⁶



3. Add the extra ingredient

Enhancing the previous recipes, let's add the extra shine to it!

Descartes and “his” **animal spirits**⁷ were believed to affect the human soul.

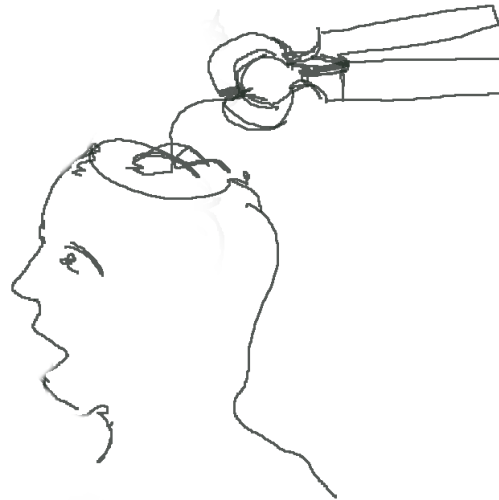
According to him, those spirits are circulating rapidly around the nervous system between our brain and muscles and influence our temperament as well.⁸



Grab your thoughts – someone in your mind

“All minds must take an intense interest in the bodies to which they are attached. . . “

(James, 1890, p. 308)





Rake your mind - Visceral doings

*'An emotion "as nothing but the feeling of a bodily state, and [which] has a purely bodily cause" – we do not cry because we are sad, we are sad because we cry. A being that both produces emotions and is produced by them. An emotion is not what is felt but what makes us feel.'*⁹

(Despret, 2004, p. 127)

*"In ancient times, when a person was behaving weird, a hole was drilled into his/her head to let out evil spirits. This is called: trepanation."*¹⁰

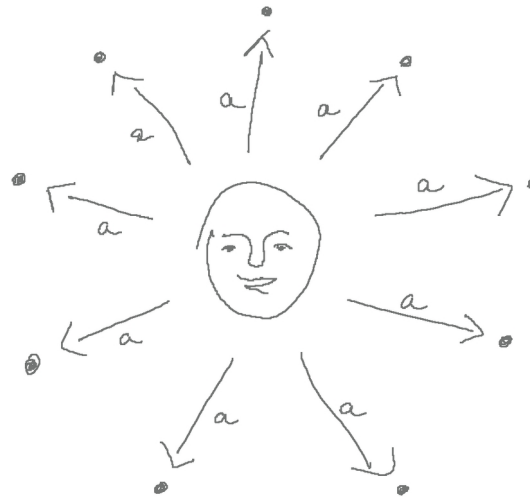


*belief +- emotion = thought? / thought ÷ feeling = emotions? / emotion * thought == **being?***

- As we learned before, our mind is located everywhere and it is hardly separable from our emotional doings.¹¹
- To understand this interesting cocktail, it is important to consider the following terms:
 - **feelings** are a conscious experience; both emotional experience and physical sensations — such as hunger or pain — bring about feelings.
 - **emotions** are not conscious but instead manifest in the unconscious mind. It might be discovered through its associated thoughts, beliefs, desires, and actions.¹²



- How to untangle this confusing network?
- An **outer view** could be helpful to separate those annoying tendrils.
- This “positive apathy” helps you specify, what is “not okay” inside, what needs attention, maybe treatment?
- Let’s practice building this outer view! “Think with your liver!”



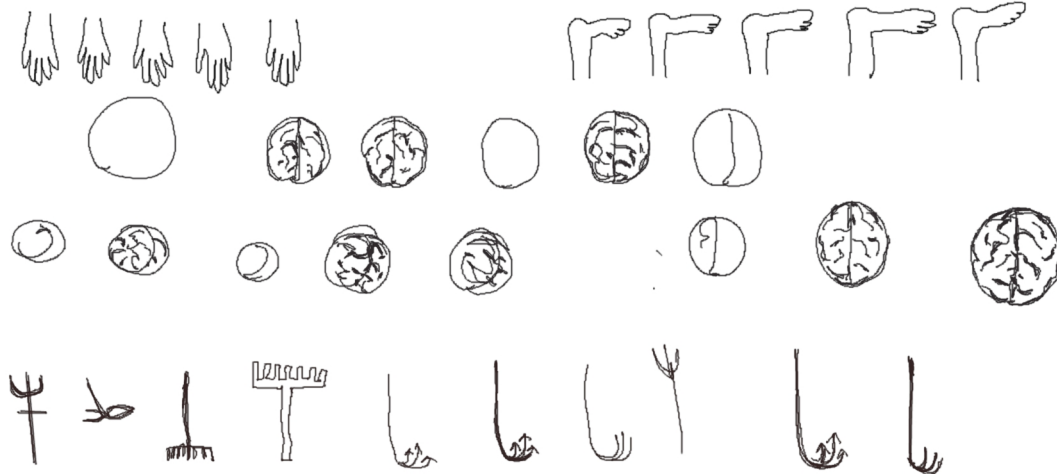
“I don't care”

0. Prepare your body-tool

We've already discussed how **breathing** is important. As a basic instinct, it supplies a direct connection to the outer world. It happens unconsciously but it is easy to influence and calm

down to relax body and mind. So first lead your focus to your breathing again.

Take a comfortable position, where your arms and legs are not crossed.



1. Mark the edges

After you pinged yourself with fresh air, it is time to take a look at your “belongings.” It is important for getting closer to mind functioning.

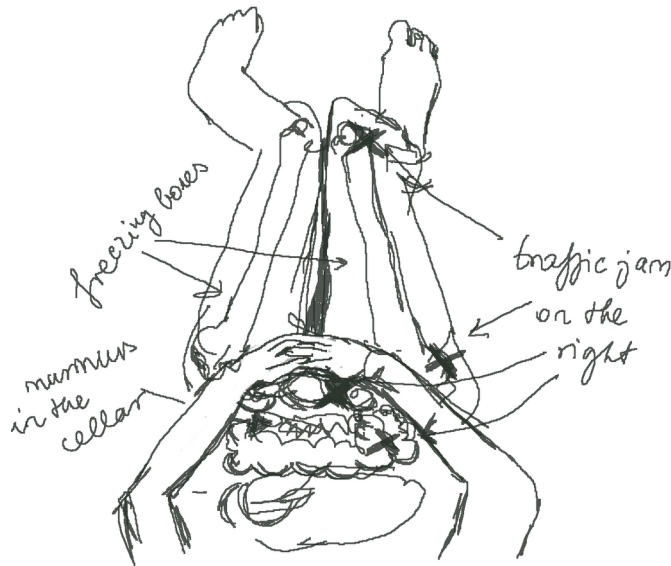
First, investigate the border lines of your body. Where does it end? Does it end with your skin or with the clothes? Or at your print on the bed sheet?

Try to feel how you fill your self-container! Luckily *we learned in our childhood with an appropriate care*, how to live there. And later on we learned, how to get separated from that...

Here is the chance to conquer it back, be an inhabitant again!



2. Make it concrete



Scan your body!

Observe the sensations you have, examine your laying or sitting posture from top to bottom.

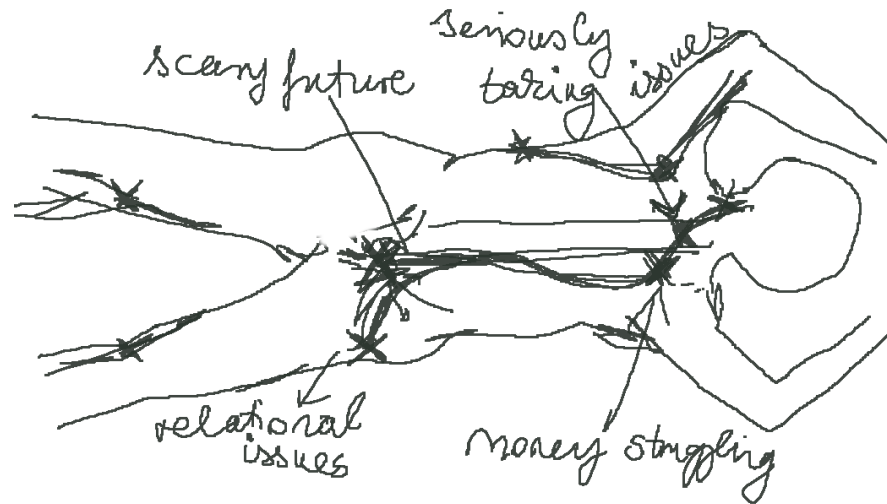
Keep the transition of the focus, don't stay too long at one point.

Collect "dedicated" places, which attract your attention more and discover the contrast between pains.

3. Create pain channels – “anger in the liver”

After collecting painful sensations, gather “attacking” thoughts and “annoying” emotions, the most harmful ones, which return back time to time.

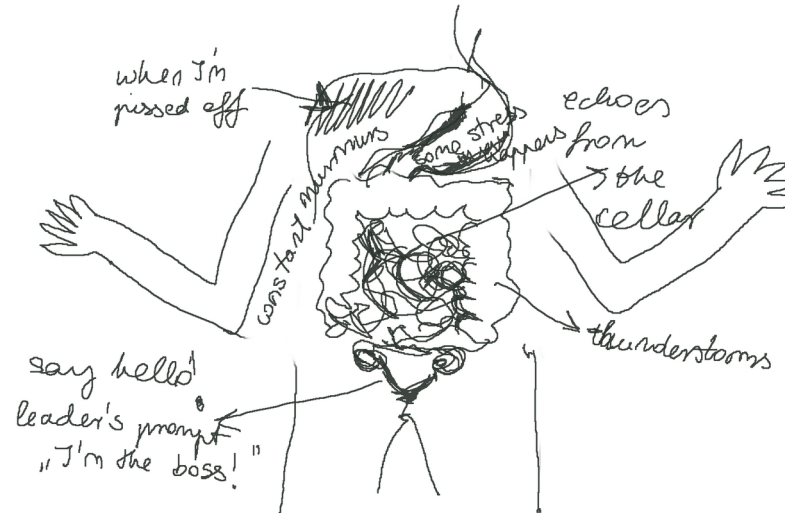
Now locate them at the previously found areas by focusing on body reactions.



4. Do the “naming” and the final act

The easiest way to specify where they originate from is to name each abstraction. Draw attention to the calmer pressures as well, and describe them in a nuanced way, with metaphors and associations.

This tactic helps feed your mind, keep and maintain your attention. Also it helps decrease its significance, so that you can look at it with indifference and develop a neutral attitude toward it.¹³



5. The result: pretty brain & good mood

*We do not smile because we are happy, we are happy because we can smile...*¹⁴

The “outsider” position, which you’ve built up, helps you experience daily happenings in their totality, not to be led by emotional attractions and past experiences.

Maybe you are less angry in certain situations, you can pass by when your work mate takes out too many potatoes...



Of course this is a slow transformation, but pay attention to the small developments!

Another advantage of being present in the moment is that you can “assist” to create positive emotions and “pre-perceive” feelings.

Please **store and remember** the earned successes, and recall them, when you feel lost again...

Closing remarks

*“Every living organism – be it a plant, an animal, a human being or a social structure – is a relatively constant form. As the wheels of a bicycle stand straight only through perpetual movement, so the organism keeps its form through constant motion. A plant, for example, by the perpetual process of metabolism, draws upon sunlight, water, soil, retaining only what it needs to keep its organism relatively stable. To maintain the same constant structure, every living organism must achieve a **dynamic unity**.”*

(Kepes, 1996, p. 30)

In the previous chapters we raked the straw and cleaned our neighbor’s vineyard.

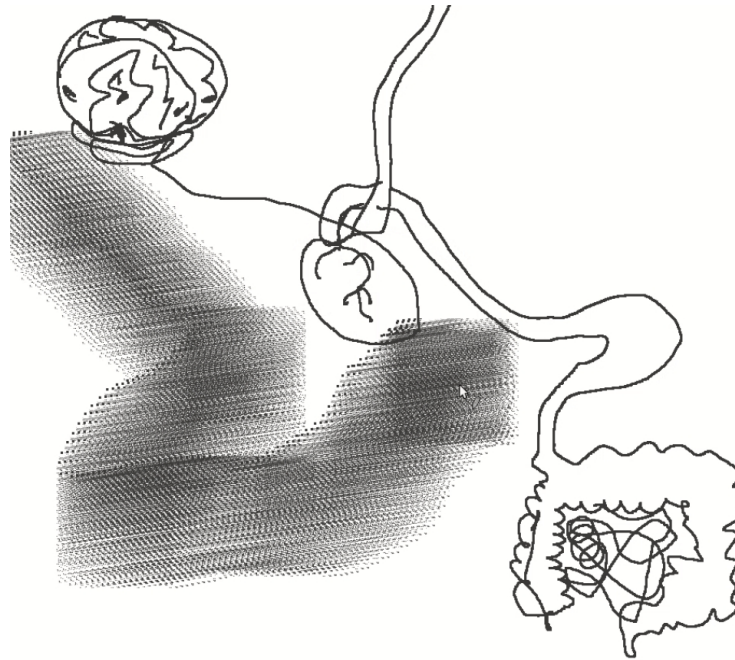
We learned how to grab certain tools and how to keep the focus on the target.

We learned how to look closer and untangle tendrils grown together.

We also learned how to do nothing properly.

Let’s return back to the outer rhythm, where *everything is given* and you just have to follow your hand doings.

“We walk a beam the better the less we think of the position of our feet upon it.”¹⁵



Notes

- 1 These statements are the first and the second from the Four Noble Truth, the principles of Buddhist teaching. The first one leads to several misunderstandings, according to the questions around the exact meaning of suffering. The sutras say: "Impermanence therefore suffering". Everything is impermanent and changeable. The Buddha says that life is suffering because it is impermanent and ever-changing.
"This undercurrent of restlessness, grasping, anxiety, and unsatisfactoriness that pervades experience is called Dukkha, usually translated as suffering." (Thompson, 1992, p. 61)
"There is the suffering of the body, including the sensations of pain, illness, hunger, and physical injury. Some of this suffering is simply unavoidable. Then there is the suffering of the mind, including anxiety, jealousy, despair, fear, and anger. We have the seeds, the potential in us for understanding, love, compassion, and insight, as well as the seeds of anger, hate, and greed. While we can't avoid all the suffering in life, we can suffer much less by not watering the seeds of suffering inside us. Are you at war with your body? Do you neglect or punish your body? Have you truly gotten to know your body? Can you feel at home body and tensions with your body? Suffering can be either physical or mental or both, but every kind of suffering manifests somewhere in the body and creates tension and stress. We are told that we should release the tension in our body. Many of us have tried very hard! We want to release the tension in our body, but we can't release it. Our attempts at reducing tension in us won't work unless we first acknowledge that it's there." (Hahn, 2014, p. 15)
- 2 The term: **mind-body dualism** was used by Descartes, embraces the idea that mind and body are distinct but closely joined. His discussion on embodiment set the agenda for the question: "What exactly is the relationship of union between the mind and the body of a person?"
Cartesian anxiety refers to that notion and comes naturally from that dualism: people has suffered from a longing for **ontological certainty**. It includes the desire that the surrounding world should be handled as a separate entity from ourselves, therefore we can have an unchanging knowledge about ourselves and itself.
When we meet with something new, which doesn't fit into our worldview, however it works in the opposite way, we become insecure, and loose our balance, because we have to choose between two contradictory beliefs or values. Those two views are "living" in us at the same time and leads to a state, which is called: **cognitive dissonance**.
- 3 John Keats says, Shakespeare is one of the people, who are not even adapt to the challenges but seek those situations, even though it creates states, they can't prepare before. It is a brave artistic attitude, face the unknown just to learn and create something new. This ability is called **negative capability**.
- 4 "...think of your hand and you will very likely miss your aim." (James, *The Principles of Psychology* (1890) p. 1028, quoted in Shusterman. "William James, somatic introspection, and care of the self." 431; hereafter referred as Shusterman, 2005)

- 5 “She stops searching for something to eat or looking for a mate. She knows, through generations of ancestral knowledge, that it's not good for her to do so. She finds a quiet place and just lies down, doing nothing. Nonhuman animals instinctively know that stopping is the best way to get healed. They don't need a doctor, a drugstore, or a pharmacist. We human beings used to have this kind of wisdom. But we have lost touch with it. We don't know how to rest anymore. We don't allow the body to rest, to release the tension, and heal. We rely almost entirely on medication to deal with sickness and pain. Yet the most effective ways to ease and transform our suffering are already available to us without any prescription and at no financial cost. I'm not suggesting that you should throw away all your medications. Some of us do need to use certain medicines. But we can sometimes use them in smaller quantities and to much greater effect when we know how to let our body and mind truly rest.” (Thich Nhat Hahn, 2014, p. 15)
- 6 “This idea was also used to explain temperament: a predominance of blood was associated with a sanguine type; black bile with a melancholic type; yellow bile or choler with a choleric type; and phlegm with a phlegmatic type.” (dictionary.apa.org, s.v. “humoral theory.”)
- 7 Anima, animus, animal, spirit, soul, vital, psyche, inner self, will, instinct; character, courage, energy, essence, heart, humor, life, mood, morale, quality, temperament... just a few terms for describing the entity, which “occupies” the body of a living organism.
According to the Latin origin, anima and animus are the two sides of the same coin.
Anima: borrowed from Latin *anima* (“a current of air, wind, air, breath, the vital principle, life, soul”), sometimes equivalent to *animus* (“mind”).
Animus: borrowed from Latin *animus* (“the mind, in a great variety of meanings: the rational soul in man, intellect, consciousness, will, intention, courage, spirit, sensibility, feeling, passion, pride, vehemence, wrath, etc., the breath, life, soul”).
Animal: borrowed from Latin *animalis*, meaning *having breath, having soul or living being*. The biological definition includes all members of the kingdom Animalia. In colloquial usage, as a consequence of anthropocentrism, the term *animal* is sometimes used nonscientifically to refer only to non-human animals. (wikipedia.org, s.v. “anima, animus, animal”)
Spirit: the very ‘breath of life’, the actual ‘life force’, or ‘life principle’. The seat of emotions and character.
- 8 “In *The Passions of the Soul*, written between 1645 and 1646, Descartes discussed the common contemporary belief that the human body contained animal spirits. These animal spirits were believed to be light and roaming fluids circulating rapidly around the nervous system between the brain and the muscles, and served as a metaphor for feelings, like being in high or bad spirit. These animal spirits were believed to affect the human soul, or passions of the soul. Descartes distinguished six basic passions: wonder, love, hatred, desire, joy and sadness.” (Lokhorst, Gert-Jan (Fall 2020 Edition), “Descartes and the Pineal Gland”, *The Stanford Encyclopedia of Philosophy* Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2020/entries/pineal-gland/>>)

- 9 *“At every moment of our lives there is something going on, some experience. We see, hear, smell, taste, touch, think. We can be pleased, angry, afraid, tired, perplexed, interested, agonizingly self-conscious, or absorbed in a pursuit. I can feel that I am being over-whelmed by my own emotions, that I have greater worth when praised by another, that I am destroyed by a loss.”* (Thompson, 1992, p. 59)
- 10 **Trepanning**, also known as trepanation, trephination, trephining is a surgical intervention in which a hole is drilled or scraped into the human skull. The intentional perforation of the cranium exposes the *dura mater* to treat health problems related to intracranial diseases or release pressured blood buildup from an injury.
(wikipedia.org, s.v. “trepanation”)
This method is not used anymore, but the approach is similar: the strange behavior comes with particular deformation of the brain. The nexus between brain activity, thoughts and emotions are a generally approved concept and that the digestive and the nervous system have an interrelation.
- 11 *“... and as to Sartre’s question ‘Where is the mind?’, James would answer that the mind is exactly where it should be, in the skin, in the breath, in all these ‘small corners of physical nature our bodies occupy’. And to the social theoretician’s question ‘Where is the world?’ he would answer: the world is at the same place, exactly, and emotion arises at the intersection of the process.”* (Despret, 2004, p. 127)
- 12 Wake Forest University, “The Difference Between Feelings and Emotions”, <https://counseling.online.wfu.edu/blog/difference-feelings-emotions>
- 13 In this way it is possible to handle those phenomenons on a somatic level, and leads to the healthy dispassion was described before.
‘James first notes the vague and nameless feelings of “transitive states” and “tendencies” in our stream of consciousness that are “very difficult, introspectively, to see”, since our attention always tends to focus on the “substantive” “resting-places” in that stream that are fixed by words or by clear, enduring “sensorial images” Such nameless feelings would include ones that are felt bodily but not usually (or easily) noticed by introspection.’ (Shusterman, 2005, p. 425)
- 14 Shusterman describes in his writing, that we should focus on what we do, and not care too much for what we feel. Action and feeling come together, but we should just control our feelings by focusing on the actions with which they are linked. This is already a Jamesian theory. He explains it as a possible solution for treating depression.
‘To conquer unwanted emotions (such as depression or sullenness or fear), we should “cold-bloodedly. . . go through the outward movements of those contrary dispositions which we prefer to cultivate” for “by regulating the action, which is under the more direct control of the will, we can indirectly regulate the feeling, which is not.” Thus to attain or regain cheerfulness, we should simply “act and speak as if cheerfulness were already there.’ (Shusterman, 2005, p. 432)
- 15 *“This inner view and self-feeling weakens the body and diverts it from animal functions...”* (Shusterman, 2005, p. 432)

However Shusterman's viewpoint is, that at the beginning of the learning process it is necessary to have a deeper focus on body and mind details, and later on, when it is integrated and becomes to the part of the abilities, is possible to let our body to do "its own job".
"We pitch or catch, we shoot or chop the better the less, we focus on our own bodily parts and feelings and the more exclusively on our targets... Once it is established, then focused attention to the bodily means and sensations of swinging can be relinquished to sink back into the unattended background..." (Shusterman, 2005, p. 431)

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