



Dimensions Of Touch

To touch with our presence and listen to our touch
To touch emptiness and let spaciousness fill us
A touch that is so present that it disappears
An embrace that is so gentle that we feel deeply touched.

To be immersed in silence, that births gentle waves of sound
Being contained in the realms of space
Shaping form, building ground
A sublime journey within, unfolding the dimensions of touch.

- zia nath

- painting by Nicholas Roerich: Songs of Shamhala

This article is an artistic, poetic, philosophical representation of my inner experiences in my work as a BCST practitioner. I have used references, analogies to give shape and colour to my inner process and space. It is not intended as guidelines or suggestions to the practice of BCST. It can be regarded as an inspiration.

When the mountains respond to a call:

An ancient Turkish saying: *“If the mountains don’t come to the Hodja, then the Hodja will go to the mountains.”*

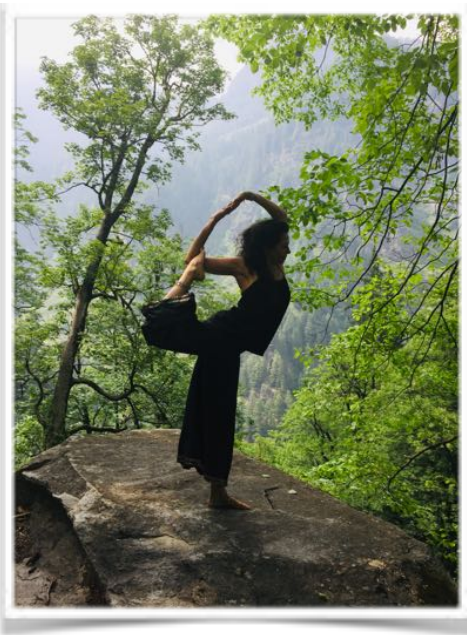
That’s what I usually do every spring or summer – I go to the mountains. The Himalayan peaks seduce me and I can’t resist its calling. It never occurred to me that if I can’t go to the mountains, then the mountains could come to me. Until of course the pandemic locked us all up... and I was left with the claustrophobia of an urban indoor life, my heart being tugged by the call of our sacred, ancient mountains.

But I couldn’t go.

So I invited the mountains to come to me.

And the mountains were generous, they came!

I had shifted my clinical practice to remote sessions online - and the mountains joined me in my sessions. The silence of the Annapurna peaks of Nepal filled my mind and my client drifted into a deep restful sleep. I connected to the deep rooted-ness of the Shivalik range in Rishikesh, and the memory of the hills rolling into infinity as the River Ganga silently, gracefully flowed through. I felt my own spine opening up, my midline adjusting. As I tuned in, I sensed my client’s sacro-iliac joints softening and easing. We are oceans apart on a zoom call. But the mountains had come and filled my inner space with spaciousness. The client’s body resonated with the wisdom of this spaciousness. A health dialogue started. I settled into witness consciousness, as the treatment unfolded.



Nataraj asana (Yoga posture) at Manali Wildlife Sanctuary.

Photo by Cajal Banon

I remember climbing high up the Dhauladhar Mountains in Manali, looking down at the river cutting through a deep gorge. I anchored myself in the Nataraj yoga asana, about 8000 ft. above sea level, the flat solid rock absorbing me into itself, I felt streams of roots moving from my feet deep down to the river bank, planting myself there, while I balanced on a single leg at a cliff edge. I know it wasn’t me doing this. I was being held by the stillness of the mountains. I melted in its vastness. And the tension of the asana dissolved.

In my clinical practice (hands on | remote), I invite the stillness of the mountains to my presence. The mountains come. And they bring with them the spaciousness



Himalayan Blue Poppy

Getty Images

between the peaks, the strength of the mountain roots, the silence of the sacred deodar trees and the liveliness of the valley, the vitality that keeps the waters flowing and the wisdom that holds this balance. I'm filled up with the emptiness of the snowfields while also called upon to the beauty of a Himalayan wild flower.

The gestalt experience is divine-ness.

Cosmic Dao - the absolute way

as a BCST practitioner I often wonder which dimension I'm touching or being touched by.

Like the sacred phenomena of *Wuji* and *Taiji* (chinese - Neo-Confucianist | Daoist cosmology), *Wuji* refers to the "ultimate of nothingness"¹. *Wu* means without and *Ji* means pole. It translates as non-polar, also known as the primordial stillness or the great emptiness. *Wuji* is described as returning to one's original state, un-manifested form, infinite & non-dual, without distinction. Lao Tzu refers to it as the 'un-carved block'²

Taiji is the supreme polarity; *Tai* means great, *Ji* means pole. It holds the duality of movement (*yang*) and tranquility (*yin*). When movement reaches its ultimate supreme limit, it reverses and moves back into tranquility and when it reaches this limit, it reverses back to movement. This sacred continuous dance of duality, meeting of alternating polarities creates form. It is considered to be the most fundamental ordering principle, the first principle of the cosmos in creation.

Wuji is a limitless void, whereas *Taiji* has a limit - the beginning, the end or a turning point. *Wuji* provides the mechanism of both movement (*yang*) and quiescence (*yin*); it is situated before the differentiation between movement and quiescence,



Wuji & Taiji (Yin & Yang)

Pinterest

¹Chang, Carsun (1963). The Development of Neo-Confucian Thought. Yale University Press.

² Dao De Jing, the book of the Dao, 4th c. BC, Verse 28

metaphorically located in the space-time between pure Yin, and the return of the Yang.³

Lao Tzu - author of Dao De Jing (6th c. BCE) described the Dao as *Wuji* - the un-manifested form, while the Neo-Confucians (9-11th c.) described *Taiji* as the Dao - the manifested path.

“Thirty spokes share the wheel’s hub;
It is the centre hole that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and windows for a room;
It is the holes that make it useful.
Therefore profit comes from what is there;
Usefulness from what is not there.”

- Lao Tzu
(*origin of translation unknown*)

the container and the contained



at my clinic!

Some years ago, I remember a session where I was holding my client’s feet. A few minutes into settling and I dipped into a timeless, limitless space. I felt immersed in a glowing sacredness around me, within me and within the client’s body. There was clarity of form and distinction of shape and in the same moment, boundaries were dissolving and horizons were melting. And yet everything was unified. My client also happened to be a regular meditator. Her system felt empty and hollow like an empty cave of a Buddha, filled with profound nothingness. How beautiful it is to experience both phenomena in such clarity – the presence of form and formless in a moment of timelessness.

It made me wonder if space shapes form or form creates space; like the relationship between form and function or between the container and the contained.

³Robinet, Isabelle (2008). "Wuji and Taiji 無極 · 太極 Ultimateless and Great Ultimate". In Pregadio, Fabrizio (ed.). *The Encyclopedia of Taoism*. Routledge. pp. 1057-9.

I held this inquiry as an existential *koan* (a riddle without a solution to provoke enlightenment: Zen Buddhism).
 Soon after I chanced upon a quote from Buddha that brought insight to my precious *koan*.



Star of the Hero - Nichols Roerich

*Imagine an empty vase.
 The space inside is exactly the same as the space outside.
 Only the fragile walls of the vase separate one from the other.*

Our Buddha mind is enclosed within the walls of our ordinary mind. But when we become enlightened, it is as if the vase shatters into pieces.

*The space "inside" merges instantly into the space "outside."
 They become one: There and then we realise that they were never separate or different; they were always the same.*

—Tibetan Book of Living and Dying, Chapter 4

Something holds the system, something frees up the spine, something breathes, us, moves us, stills us, something heals the clients in the sessions, and it is not I. It's a gift to have this healing art as my *karma* (work life) and a blessing to have it as my *dharma* (spiritual life).

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