



## LIFE IS INTELLIGENCE



A human being is packed with intelligence. Every cell of our bodies carries the legacy of nature's multibillion year research and development project. At every moment of our life the intelligence of nature is at work in and as our nervous system evaluating and assimilating data at a phenomenal rate. The essence of this activity is enquiry. In response to continuous stimulation the nervous system is continuously asking the simple question: "what is this?" On the basis of its continuous answers it generates chemical, perceptual and motor reactions. Nothing other than death can bring this process to an end. Enquiry is the natural, continuous expression of human intelligence. However the aims and nature of conventional education mask and distort our natural intelligence. Nevertheless it may not be so hard to release it from its culturally induced constraints.

Our intelligence has an irrevocable overt purpose: survival. This is the principle purpose of the cortex just as it is of the hypothalamus. It is the first purpose of thought just as it is of movement. However there is much more to life than mere survival, as culture, not only human, attests. It is only when we are able to clearly recognise the covert, core purpose of our natural intelligence that its inquisitiveness can provide us with the understanding that we individually and collectively require.

To be human is to be equipped with awesome intelligence, is in fact to be a sophisticated organisation of intelligence: intelligence is what you are. At root this intelligence is somatic, taking care of the body's need to survive. More obviously it is cognitive, taking place as conscious awareness and thought. Yet just as cognitive intelligence is an extension of somatic intelligence, the somatic intelligence of our dna has its own roots and origin. The development of cellular membranes billions of years ago can be seen as the beginning of life as we know it. Yet this development is not the origin of the intelligence that keeps us alive. The possibility of living organisms depended on the prior existence of intelligence, without which the discriminations upon which cellular survival depend could not, would not be, or have been, possible. This primal intelligence may have had no memory as we know it, no replicable protein chains or neurons, yet it was able to know enough to perpetuate itself, to generate life.

Life is intelligence, nature is intelligence; yet the source of that intelligence is not to be found in its structures and developments. It is only to be found at its core. While scientists have spent centuries examining the deep structures of matter they have been able to recognise neither its nature nor its

source. This blindness is an expression of a prejudice that is upheld not only by language but also by the perceptual process itself. At the heart of that prejudice is separateness, or individuation. Scientists are always looking at and for things, because that's what language, and even perception, implies. Nevertheless, things are the currency of the mind, not of the body, and not of nature. The currency of the body is the currency of nature: process.

If we allow ourselves to become intimate with the processes of the body we not only become intimate with the processes of mind, we also become able to dispense with the authority we have given to things. In doing so we become able to recognise the deep nature of the body and its intelligence and origins in and as consciousness. It is only here that our dependency on things can be replaced with an ease with process. For as long as consciousness is taken, even if only unconsciously, to be a byproduct of biology we remain in the grip of fear. As long as we are held by fear we can not see clearly. As long as we cannot see clearly all of our well considered solutions remain stumblings in the dark.

Fear of death is what drives biological life. As long as we believe that life is biological in nature and origin we are unable to be completely at peace with the inescapable fact of death, nor therefor fully understand nor use our own intelligence. This belief will not surrender to the prejudice of separation and individuation. Nor will it succumb to any methodology or ideology that rests, even if only unconsciously, upon it. The experience of separation and individuation that enforms our perception, experience and beliefs must be challenged. The only way to complete this, no matter where we may have begun, is within our own experience. The natural inquisitiveness of our own intelligence must be turned upon itself.

This is most easily begun in the concrete simplicities of somatic intelligence: physical sensation. In becoming intimate with the intelligence of the body, however, we of necessity use the intelligence of mind. If our capacity to consciously discriminate, evaluate and categorise is applied to the intelligence of the body as sensation we will have to surrender our fascination with things. We will have to immerse ourselves in the fluidities and rhythms of interior process, within which objects and their certainties lose their limited identities and limiting authority.

If we are able to surrender to uncertainty within the deep, subtle presence of our own existence we will access the core intelligence of nature, of life itself: consciousness as an irreducible, irrepressible dynamic presence. Only then can we fully understand the limiting, but necessary, role that individuation, or things, has in life, and be released fully and consciously into the fluid dynamics of its indivisible wholeness within which even interconnectedness is a superficial perspective resting as it does on perceived individuation. When intimacy with our core as impersonal consciousness allows us to recognise individuation as nothing more authoritative than a function of perception it becomes possible to relinquish fear of death and its destructiveness into the "awesome, lucid uncertainties" of what we actually are, doing so much more than simply survive as what we appear to be.



*Godfri's is a voice that breaks all the rules. A voice that has been forged in the bitter sweet fires of deep selfenquiry. A voice that has been tempered on the anvil of the guru, and seasoned in response to the questions of thousands of seekers. A voice that shouts and swears as freely, as easily as it sighs and sings. A voice that plays freely with the possibilities of being human: while grounding the clearest teachings of advaita, yoga, tantra and zen in the challenging particularities of daily life.*