



12 BODY ARCHETYPES

ARTICLE 1

What are the 12 Body Archetypes?

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The reading material for the 12 Body Archetypes programme are based on transcripts of a Q&A Dialogue with Dhyan Vimal which have been edited for the purpose of introduction into the programme and it may therefore differ from the original dialogue.

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The 12 Body Archetypes which fall into four categories are the division of how one is, it's the state one finds oneself manifesting. This is the basic division so that one can have a grasp of how one is, why one is the way one is, and what is that one has to be right by in regard to oneself.

This opens up the door for one to be seated as both the within and the without of oneself, and in this balance of these Archetypes, the being lives. The 12 Body Archetypes is just how the two energies exist, and in its existence it holds what can come to be. When this is not in harmony, when this is not in balance, then what can be is lived out as the absence of what can be.

The two flows of life, which is the movement of what can be, and the living of the absence of what can be is the base reality of most. You are living in the existence of what can be, or as what can be; or the actualised of what can be, or the absence of it, and the pain and the reaction that happens when one is not what can be.

Most often this breaking of the living of what can be is directly related to how one is with these body types. If one is right with it, then it comes to be a way or the only way of what can be is lived.

The basic four divisions is nobility, love, holy and world. These are the basic four categories that most will fall under, but these four divisions live as a duality in each person. One will take the inner and the other will take the outer. In some sense, it can be the two forces playing out within oneself, each is pulling to one direction and in that tension, the balance is lived out.

Each of these four divisions have three divisions within it. This starts from the basic to the highest that it can come to be. If you take nobility, it always starts as a fighter, it fights. There is something it fights for or against. Its energy is to move to say how things should be, and this can have a positive or negative expression. They move from a state of fighter to warrior, which means they have a stand, a principle in which they live by. They have strong ideas how life should be, and how others should be and even how they should be. This will lead them to one day embody a state which is called the king or the queen. This has many manifestations, both right and the wrong. When it's right, it holds the more, it's an action where the self is not, but when it's wrong, it can be something that holds the quality of the fighter who has taken his fight and converted all to support it, and in that he rules.

This is just one aspect of it, but now when it has the other part which is the balancing; and this can be a quality within or a reality outward. The study is to come to a balance, and the movement is from the base self, which starts with the lower to the higher in which there is no self.

So these archetypes are nothing but a journey of the within and the without moving from the base to what it can be, which is the dissolving of the self. When the balance is lived rightly, then there is integration and life unfolds rightly. When there is a disintegration, then life falls in a way to destroy oneself.

All these four types and divisions are nothing but the journey into celebration, journey into fulfilment, and all the breaking of it is shown in this path. The study sets one rightly within oneself and without, so that this possibility of what can be is lived out.

Let's take the second body type, which is love.

This always starts as a giver, the notion one can give. This idea of giving is a very self-based – I can love, or I have something I am giving and others are receiving. This is how the self exists, and then to realise that one has nothing to give actually and the best one can be is a servant, a servant to love so to say. Then one loses self-importance – its love that is bigger than me, not the me that loves is important. The 'I' is dropped or does not become important. This will lead one to be seated in the state in which one is just of service.

These are the people we say that because of them being there, this happens, something came out of them being there.

The holy – this starts with the state of wali or on behalf of; someone who claims to be neutral. He is trustworthy and this is important for them. This is how the self is formed – I am honest, I have no self-interest, so to say. And this will lead them to be a monk or someone who will stand alone. They will come to be self-reliant, and always feel they are by themselves, and this will lead them to be the priest if all is held right. The priest is someone who can guard something more than himself rightly, he can hold the rightness of 'That' without bringing himself in. They always find themselves in places in which they are holding something more for all. Living this will be the test they live out, to see if the more of them comes alive or not.

The next is the world; they are the materialists. They are very grounded and they take pride in the world and the things of the world. This is how the 'I' is formed. From here they move to the manifestor, in which they become creators. They give birth to things and they start much in this life. They make things happen, and they are always creating things. This leads them to a state in which they come to see all is just happening through them, it's not them, and they become meditators. The key to the meditator is that there is no 'I' there, he is just there without the self, and all is happening. He is no more doing, just allowing things and reality to happen by him.

Now the study is how to fall balanced with these two forces within oneself, and how to hold it right and to learn how it can go wrong. This will give a deep insight to how one should be, and exist as. This works as a door for the more to be lived, or the suffering of the less that comes to be in the absence of it.

What has to be understood is that once you see this and this is learnt, you will see how obvious this is, how clear and how much you already know this and recognise this in other, and as how you and other really are.