

## **Taking the long way round ? : the addiction of dualistic symptomatic-based approaches to health and its perfect unraveling to Oneness**

When it comes to truly understanding medicine we must recognize that suffering is at the root of dis-ease. This suffering is fundamentally the core sense of feeling separate, an “individual”, and is otherwise known as the human-condition of “self-hood”. This illusory state is ultimately the core of the onion of symptoms which manifest as layers or branches from this root displacement. Medicine is a broad term, however the essence of medicine and its true function in human society was to draw towards a situation where the sufferance of “self” could be let go for a moment or be lessened for a short while. This resolves for a time the massive resistor in the circuit of energy: “self”, which draws perhaps 60% of a person’s natural energy expression in its process, like the weight of holding heavy baggage.

We might call this true-medicine and can consider this to be a “fast-track” approach to healing if immediately moved towards. If there is a process of relief where a person lets go and starts to sense the body and the instinct rather than adhering to belief systems and “programmed” patterns of behaviour, then healing happens spontaneously and instantaneously as the body and 5-sense come to the fore and “self” dissolves away. This situation does occur in many healing modalities, however it isn’t the modality that is the key but rather the nature of the interaction of patient and practitioner, that they are both “ripe” for the interaction to go beyond “self”. This may or may not happen for a myriad of reasons. Therefore the meeting itself is a spontaneous event, as is the nature of the healing process. However many forms of medicine today engage with the dis-ease itself and this we might call false-medicine. False medicine is any modality that engages with the “self” and assumes the position that a) there is something wrong that needs to be “fixed”, b) that there is something I, you, he, she or it, can “do” about it, and c) that the goal is to be the same, but just without the problem so life can go on “as normal”.

Basically most medical modalities associate with the idea that the practitioner is “servicing” the patient and there is a hierarchical role of the practitioner who “knows” and the patient who “doesn’t know”, or even the patient who directs the practitioner to what he or she “knows”, all of this is the same. It assumes a cognitive ideology that is about health, or a situation or goal of health being something that is attainable and also the input of exterior factors in order that “I can be healthy or get health”. The main problem here is reinforcement of old fundamental belief systems that “I can change me” and thereby a confirmation that “I” exists. There is the ideology that the practitioner or medicine externally has power, or even the “self” has power, as promoted by many forms of “self” hypnosis, Theta healing, NLP, Vortex therapy amongst others. Here the “self” is seen as an actuality which has the power to “change itself”, something that in reality is simply an impossibility. On the physical level this is like committing suicide, something that happens rarely, and isn’t in fact a choice as many believe it to be. All that occurs is that one belief system is swapped for another and as the original “self” is still present in this process the beliefs always have the same signature of pathological “separation” in them, no matter how close they get to a perfect idea of “me”.

When healing is known to be beyond “self” and therefore actually Unknown or unknowable, this moves things to a different dimension. True healing ONLY occurs in this realm and it is only possible for healing to occur when “self” drops out of the picture, even fleetingly. When there is “self” involved we could call this a “slow-track” approach to health, wherein because there is such a strong faith in “self” one seldom comes out of this or can allow this to let go. As a result one finds oneself on the periphery of the problems, oscillating between one symptomatic pattern and another, going from one therapist who says “I can cure this” then on to another. This is commonly what we see in the unraveling process of healing.

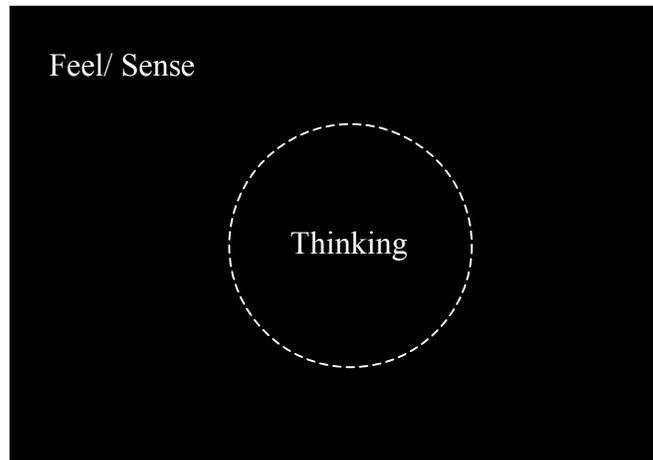
In the ancient Classics of Chinese medicine there is an interesting statement looking at the nature of healing in relation to different qualities of practitioner. The practitioner who is considered to have a great deal of intention and forcefulness and “self” in treatment has a healing effect on less than 50% of people. The practitioner who has less intention and is slightly more relaxed allows for 70% of healing effect in treatment. The practitioner who is not really intending at all and is letting go and ripening is occurring, 90% of their patients will derive a healing effect. The Natural practitioner who no longer has a role as a practitioner and is simply behaving as a natural person 100% of the time has a healing effect simply by the nature of being. He or she sees the same number of people as the practitioner who has 90% of a healing effect, but with the 10% of patients whose mind-set is impenetrable and they are seeking relief from symptom after symptom, he/she simply moves on and doesn't engage as the time is not ripe to do so.

This does not only apply to practitioners but can also be reversed and seen from the patient's point of view in relation to practitioners who have tightly-held belief systems and are dominantly hierarchical, or conversely ones who are utterly free and have let all this go. But it must be pointed out that none of this is “better” or “worse”. Seeking symptoms and going around-the-houses, so to speak, is all part and parcel of the manifestation of the dis-ease and the fighting of the “self” to find what it's looking for. In itself it is a process of seeking to find the answer, anything that doesn't resemble an answer it wants will be rejected. This process has to *burn itself out* and so in itself could be considered an integral component of the whole process of healing but in a very long and drawn-out way, which is what some constitutions and qualities of a personality literally need to go through, for them there is no other way. This is “taking the long way around” in a judgmental sense, but in another way it can be seen that this is exactly the way the process needs to unravel, from the illusion or “false” idea to the revelation or “true” sense, from duality to the non-dual. You will get to Scotland no matter whether you take the high or low road, and as we know, all roads lead to Rome anyway!

Of course the Non-dual is an Open Secret as Tony Parsons points out, see [www.theopensecret.com](http://www.theopensecret.com) . However, for the majority this may not be immediately accessible. There is a constant ripening process going on till until healing in its true sense becomes possible or available any given situation. It is like tomatoes being offered for free at the front of a shop, yet you constantly go everyday to the shop seeking tomatoes and never find any.

As with every situation of healing the movement is from the distorted-Yang of “self” to the yin. This is a movement from the head to the heart and from the heart to the guts, a transition downwards when a letting go the tension held at the top of the body can just evaporate. This is a movement into the mystery of existence and the realisation that in fact no-one “knows” how to “do” healing, it just occurs when the time is right and sometimes without any practitioner being present. In many fields of research people question the nature of “how to think differently”, yet still the importance of common phrases like “follow your feet”, “go with what you feel”, “what does your heart tell you?” are overlooked as mere remnants of the human-animal instinct but herein holds the key. Thinking differently means out-of-the-box of the head and into the body where “thinking” can’t be called that any more, “feeling” or “sensing” may be a better word or description. This is the ancient universal communication via the 5-senses and we have little time for its slow ways.

In the novel “Lord Of the Rings”, Tolkien portrays a group of tree-like organisms called “Ents” who are seen as the ancient guardians of trees. Everything they do is deliberate and very slow, much slower than the world around them that is changing. Their language is very different to any other, it is felt like a vibration of slow grunts to the ears of other characters. The sense here is of a deeply ancient quality that is not coming from the cognitive neo-cortex as king, but connects to the yin and the body and bowels of the earth.



The transmission from a warped/ disease of the yang quality to the peace of yin is something that is inevitable, hence it cannot be striven for. It is not a process we can aim to get to, but when open and ripe then we find our way to true-healing situations which essentially is everything as it is, which can be opened into through a situation of healing.

In a previous article called “Levels of healing” I described how there is a natural movement towards the non-dual when there is a ripeness to do so. Hence when we observe a situation where a person seems to be “taking the long way around” that is actually quite perfect for them in their process. Often I will hear a practitioner talking

about a patient who has come for a treatment, but not got what they wanted and so hopped off to the next practitioner in a seemingly frantic pattern. The practitioner hierarchically and haughtily suggests “they’ll be back when they know what’s good for them”, or “when they recognize what I’m saying they will come back” or even: “one day they will realize I was right all along” or simply “I told you so!” In fact the very process of the patient’s movement as they try to settle or to get into a situation that “feels right” is perfect in itself. Who are we to judge whether another practitioner is of an energetic vibration that allows for this person to relax? This is like suggesting that “I” am the one and only power in medicine, but from this stance medicine is not about a natural artistic expression but to do with power and control pathologies.

In a book I wrote called “Medical Oneness” the main idea is that practitioners of a true sense of medicine need to view each other as fingers of the same hand and realize referral is more about finding “matches” of patient and practitioner so that energy can relax and unfold, rather than try to be “independent” of one another. “Independence” is the dis-ease state itself and this is passed on from egoistic-practitioner to other practitioners and patients and fuels the sense of separation felt by the patient and practitioner.

There needs to be a realization that the process of patient and practitioner meeting for the situation of healing is much the same as an agitated dog going round and round in his basket to find exactly the right comfortable position, or a female animal finding a place in which she can feel at ease to give birth. It is an instinctual process even if it looks like an agitated mess, deeper than the cognitive other forces that are at work. Even if it means that a person has to go to the edges of madness, including murder, totalitarian aggression, altruism, states of catatonic shock etc. and into the deep processes of physical and interventional treatment of the symptoms of dis-ease that are only momentarily satisfying, this is all part and parcel of the process and is beyond judgment. Nothing is outside of Unconditional Love, all processes or ripenings are acceptable in all their expressions, including ones that seem to be forces of “evil”, as there is no such thing as good and bad.

Having said all of this, however, we still need to be able to differentiate the root from the branches of medicine and to realize that the transition from the dual ideology to the non-dual realization is something most people do not find completely until the point of physical death. Previous to this there are fleeting moments of boundlessness, but for most the ripening process takes a lifetime. This is why ultimately healing at best is a respite and other than this there is no magic. No healer has the solution as an individual, but as part of everything. This is the solution to the dualism of dis-ease. This points out that the practitioner is no more or less than the patient and meeting in the situation of healing can no longer be seen as a one-way process but it changes both roles and all that is left is a connection or Oneness. The heart of medicine is ultimately excruciatingly simple because it cannot ever be known, so it requires no-mind or cognitive ideology to access it. This also means that one cannot enter it with “self” and as a result until “self” has adequately “burnt off” there is little else that can happen other than simply continuing doing the rounds until one naturally settles.

*“Every Snowflake falls in its perfect place”*  
- zen saying

David Nassim  
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