

Prize fighters in medicine: the ego of dis-ease, and finding authentic placement in the scheme of things.

I was recently shown a document describing a practitioner who after years of clinical work had ostentatiously decided to portray himself as a “hardened fighter” in the art of medicine. The gesture clearly illustrates someone who has learned very little of the nature of themselves in relation to the subject with which they were involved and this is the topic of this article.

In a book I wrote called “Medical Oneness”, I attempted to explore the nature of universality within medicine. The nature of all the healing methods is fundamentally not to do with the method itself but simply the nature of the practitioner doing them. Also there are those people who can treat and are born to be practitioners and those who, as this not-so gentle-man expresses, are really people who prove time and again why they should not be involved in healing. Moreover, when they do express what they do with such an air of high “self” regard and hidden contempt for others, their “self-deification” leads to a furthering of the nature of separation and a lessening a nature of understanding within medicine. This is simply the passing on of the dis-ease state because for whatever reason the practitioner is simply squeezing their energy into a square hole via a round peg. One can feel this in the quality of animosity and comparisons people such as these make when they speak. While these people would like to present themselves as the “true hardened “clinical experts” of healing”, suggesting that they are beyond flaky-flowery elegance and into the “meat” of the medicine, this simply reveals a distinct ignorance about the nature of nature and an obvious unsubtle arrogance that simply passes on the heart of dis-ease; separation, rather than the clarity of the ancient sentiment of re-connection with a true sense of reality. This is not to say that nature and instinct are not vigorous, but it has nothing to do with fighting, toughness (which is really an insensitivity, in healing), nor the madness of the fighter’s constipated narrowness. There are no fighters in nature nor in true medicine, they are purely man-made.

The idea is fundamentally about the misperception of the notion of choice and free will (n.b. neither of which exist!, please see <http://www.theopensecret.com>), and also about being deeply honest and looking truly at what one is naturally “best” at. It is therefore not women who should “know their place” but usually men, and furthermore it is the yang quality which needs to know its place, whereas the yin is usually clear about it from the beginning.

As expressed before in other articles there are two qualities of male and two of female:

Yang male

Yin male

Yang female

Yin female

In relation to medicine the following order is the natural relationship:

1. *Yin female*
2. *Yin male*
3. *Yang female*
4. *Yang male*

The 1st position of the yin-female is what we might call a by-nature healer, a person who is naturally non-interventional, meditatively calm and naturally yielding. The yang-male simply does not have these qualities and even if he tries his utmost he will always feel inadequate and constantly undermined by attempting to be in this position. Or, through forcing his will, he will often turn the medicine into a show-case of his own prowess and “talents”.

What we see daily in the modern world is that it really is still a yang-man’s world and the nature of mis-comprehension of the female-yin is something that constantly exists in society, the heads of business clinics and medicine are all masculine with very yang and dominating expressions, much like our prize-fighter. Yet conversely what we find in true medicine is it is actually from the female and so is the antithesis of hierarchy. Men make hierarchy out of medicine and indeed out of most things, for example in student-teacher relations teachers are often hell-bent on focusing on their own importance as well as the so-called “yielding” of the student, both of which are applied as a huge cover-up for power and control issues applied to a medical platform, where they do not belong. These people will also have a tendency to pre-empt their student’s challenge, as the student become aware of the reality of the illusion of the teacher’s ego they have been within. This is often thwarted by comments from the teacher suggesting that an attempt to see past “the teacher” is to miss the “truth”. This is just another red herring that eventually over time comes to be recognized as a myth. Unlike the mechanically-orientated, male-devised, modern medical model, true healing occurs when all the structures drop away and all that remains is a situation of connection, which can simply be shaking a hand or a heart-felt connection that is beyond “higher” and “lower”, “you” and “me”, beyond words and without learning, as with any infant child that knows its way without trying.

In the first position above, the yin female expression is such that it has the nature of healing within its nature. This is her job, her nature as a mother, a doula or mid-wife, as a nourishing healer. In the second position is the yin male’s nature is that of being in alignment with the female quality but also adding the dimension of the masculine, which is not only the healer but is also the inspiration to move energy when it is stuck. The yang female is the tertiary expression, she is female, yet is yang and directing in nature, the clinic itself is too small for her capacity to express and she starts having difficulty with this environment. She needs to find more vigorous expression elsewhere and requiring the ability to lead and direct a process, something that is not part of the healing situation but is much better expressed as in inspirational speaker or “doer”, an artist in the world, not someone who serves but usually someone who is served and acts to protect and direct. This is her place. Fourth is the male yang expression and our beloved prize-fighter who neither feels right either in a suit, nor in a clinical attire. The main reason for this is that his energy is one of a protector and a director, a born leader, someone who when put

into a clinical environment will inevitably form power-based relationships with patients and attempt to control the process of medicine and “knowledge”, he being the “rarified” idealist of who “knows” and who doesn’t.

The nature of the 4 qualities here each have their place and express themselves perfectly in human society, if only they would take their natural positions and end the pretence. For the yin female it is her expression to be the core and the centre and also to be the healer. It is here that there is the anarchic simplicity of absolute unintended intimacy and connected clarity with the patient in treatment, she is unsung in her work but known for being the purest nature, the nutritive energy of life.

The yin male aids the yin female in her activities, expressing her nature to the yang and working as an intermediary to the outer world with which the yin female does not need to engage. He is always in a secondary position in relation to the act of healing, yet in this position he acts as a go-between and in the body of humanity he is a healer though always less sensitive and more robust than the female yin expression. He is always learning from her.

The female yang expression’s job is really to express more completely the yin of both male and female to the exterior and also to converse and connect to the yang male and make him aware of the nature of what is going on within the inner workings of the body of humanity. She has the job of leadership with the yang male as king, he leads but with a queen advising beside him who has just as strong a spirit but is yielding by nature in her body.

The Yang male’s true expression is as a protector, a powerful direction and vision to allow his body of humanity to have the skin and muscles to act as a fatherly wrapping around the yin-natured “organs” where the healing occurs.

The above is how a healthy expression of society functions. A good example of the nature of the yang male as a defender or protector of the yin/women and children is most clearly expressed in the recent film “The Machine Gun Preacher” which explores the life of Sam Childers, a perfect illustration of a yang male expression, a man who spends his life protecting the children of Sudan by both brains and brawn and often with lethal force. These people are the body-of-humanity’s natural mechanism to defend against insanity and harm of the yin quality of the children and women and softer-natured men who are under their fatherly protective wing, described in mythology as the archangel Michael and other images. It is by nature that these men live lives like this, many of whom will be army/military-trained and be experts in martial arts and weaponry. It is often a confusion that the martial arts and healing are seen together, this is only because during training in martial arts injuries are inevitable from time to time and so healing is associated. The yang male’s involvement in medicine is therefore associated with battle injury and First Aid and emergency medicine. The nature of chronic dis-ease which exists whether or not there is acute injury, and is the actual suffering of the human being due to the idea of “self” and its consequences, is all part of healing and is the domain of the yin.

In nature this quality of animals exists as the dominant or alpha male expression and it is simply a function of nature that this expresses itself, however this doesn't mean it needs to be aggressive. As with the calm and strong nature of the Orangutan male who makes a perimeter around his encampment of other Orangs, he is the skin and outer defence system for the tribe, he is out in the world looking and sensing outwardly, yet not in anger, always with the potential to move with power but not using this unless it is necessary if his "body" of females is threatened. Such is the life of Sam Childers also and the orphanage he protects.

This is the true role of the male yang quality, but this has been negated by the feminist movement who condemned these men as being archaic rogues. Yet they are just as necessary for the whole as are the yang-females, when in their correct natural role. Because of this the yang-male has been left to go underground, to drink themselves into a stupor or to find ridiculous ways of expressing power like becoming powerful businessmen and fighting amongst themselves. Either this or they move into areas they should never have entered, like an auto-immune dis-ease attacking itself, for example into medicine, the yin, where they attempt to "take over" and "take charge" of medicine, becoming Osho-like gurus and gods for people to bow down to, Shamans whom people fear and dictators who have no realization of their impact on the whole, and neither do they care.

The yang male in medicine is akin to a bull in a china shop, or a cat amongst the pigeons. It is a fractioning of nature and results in a mis-alignment or unauthentic quality that inevitably comes to an end, though usually not without deep struggle and pain. The most challenging thing is for people to let go of what they think they are, or think they should be and simply be what they *are*, unrestricted. When the altruism of doing what's "right" drops out and instead there is simply a natural response to who and what comes through "me", then things align themselves naturally, but this only comes at a point of ripeness for the seeming "individual" to recognize this process. Unfortunately for the yang masculine when they are stuck on something, they really and truly are stuck on it, and when they say they are ready to "listen to others" it is always an attempt to further embellish who and what they think they should be, thereby compounding their so-called power.

As in the famous story of "The Emperor's New Clothes", within the realm of medicine these people often find that the nature of what they have to say and who they say it to matters little. It is interesting how often I will see a mother of five who after doing a two-week reflexology course miraculously cured a person of back pain, which the famous powerful yang-male in his clinic-on-high failed to make any impression on, even with his years of experience.

This just goes to show that far from being "a long road" medicine is really something that is immediate, spontaneous and instantaneously known, it cannot be taught, has nothing to do with theory or practice but is innate when recognized. Healing is not a job, it is what you are, or not. Most believe that they are in the profession because of their "dedication" to a lineage, teacher or role they have played for a long time, but actually all this fades

away when it is realised to be irrelevant. In essence healing itself doesn't *matter* at all, it isn't about being good or bad at something, it could be called an art if we recognize that everything is art. But it is not "*an art*", it isn't separate from anything else. The problem of seeing healing as anything other than what a person *is*, without trying, is that it then needs to be qualified and bound to a set of rules which are utterly beyond nature and the actual situation of healing. This only happens when there is a mix of roles and the yang-male attempts to bring his logic of the exterior world of the warrior/protector inwards, where it does not belong. At the other end of the spectrum the nature of the yin healer quality might bring its vulnerability and softness outwards to the exterior world. This is also inappropriate. Both the yin and the yang expressions are utterly uncompromisingly true and cannot be falsified or covered up, but both need to know their place.

It is only when the yang male enters the domain of the yin that problems arise, this might be called "abusive" within the idea of medicine, just as the entry of the yin to the exterior and an attempt to fulfill the role of the yang male by the yin female would be seen as "ridiculous", and rightly so. There are of course less traditional roles of the yin male and yang female which are in-between, but again when these people truly understand their nature and allow themselves to be led by nature to the position they are in, then people clearly recognize that they are doing the job they are meant to be doing.

When entering the realm of the yin the yang-masculine energy needs to be very clear that they are in over their head. It will not fit comfortably and if they are truly sensitive enough to listen, should move them to a situation where they are what they need to be, for the benefit of everyone. There is little use finding a fighter in a clinic or a healer in a defensive position, but if we remove the judgment of whether it's right or wrong and simply look at the energetic facts, the nature of who we are, then something else is revealed and the long road finds its peaceful ending. To diagnose or see this in a situation or a pattern of dis-ease everything is on the surface, allowing one to truly be able to know a book by its cover.

David Nassim
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