

Childish-medicine: The nature of ancient healing as expression of the instinctual child

When we look at medicine from the perspective of healthinstinct.org we are always considering it as something innate, that really cannot occur as one person “doing” healing to another, but in fact a re-discovery process of the child-intuitive sense which in healing may be triggered by the practitioner-patient interaction /vessel of life. This is all healing can do, it is a myth that it has anything to do with the practitioner’s personal “intention” as the patient and practitioner are in fact One thing. What occurs is simply falling away of the idea that “there are two of us here”. In many ways the practitioner’s expression is simply an expression of life, which by nature wants to be in connection with others, through this medium rather than any other, it is simply a manifestation of the body-spirit expression, it has no cause. It represents just a finger of the hand of nature, as does the patient, who is often in the situation of attempting to be something other than they actually are, hence the huge suffering that arises, which the natural (rather than forced) practitioner, will not be feeling to the same degree.

The whole process of medicine today has become what we could call adult-medicine, which is based on splitting things up into parts, breaking the body down into elements and attempting to think “logically” through the process of connection in a contrived and abstract ideology of Newtonian science. This highly religious expression and belief system is actually very unnatural as it is very difficult, though not impossible, to imagine what is going on in the body from the limited perspective of the abstract mind. A child could not understand it. When we expand into expressions such as the ancient healing arts, for example Oriental medicine, we find that everything is very easy, in fact everything is not only energetic but is equivalent to child’s-play. There is a technique in shiatsu called “baby-walking”. This simply consists of the patient lying on the floor face down and the practitioner on all fours literally “walking” his/her hands over the back of the patient, naturally dropping their weight through the patient like a baby does when crawling on the floor. This example is perhaps the beginning and end of the healing expression. A child knows when something feels hot or cold, hard or soft, simply through the way nature responds, that which is hard is known to be more resilient, and that which is soft and weak is known to be less so. This is simply the foundation of medicine, herein lies the expression of yinyang in innate form. Thereafter it becomes increasingly complex and heady, brimming with convoluted theories, when in reality it’s simply “baby-walking”!

As Michael Rose, a profound teacher of Shiatsu explains to theory-laden students trying to remember the 14 or more meridians before exams: “there is only One meridian”. Herein lies the profound importance of the process of healing through instinctual-intuitive feeling. In the end any theory hampers the actual connection to a patient, that which is conceptual can provide a map or way of seeing things, but ultimately when a true healing connection occurs these evaporate and all that remains are baby-like or child-like responses. The healer Eric Pearl illustrates these points profoundly well when he explains that the process of healing is like a “playfulness” and the nature of there being

an Unknown place of connection. Simply playing the “game of healing” with the patient elicits the underpinning understanding that inevitably patient and practitioner are one thing and the roles they have are superficial to the root child nature. Please understand I am not talking about an infantilization of the adult which is another concept, but simply looking at our fundamental instinctual nature as expressed in the child. One might call this the “inner-child” but in fact the “adult” is a mere belief, an apparition, or a non-real manifestation on the very surface of the child-like nature, when in reality there is only the child having a dream of “adult-world”.

This brings us to the point of “learning” about medicine and healing and how in a certain sense this is impossible. Abstract theory can be learned but not healing. In many ways medicine is re-learning the nature of play that is utterly spontaneous. When a human adult looks at nature they consider that the parent animal is “teaching” its young how to live but again this anthropomorphism is very limited. We cannot consider the animal-child to be learning in the same way as the adult. For the animal and the infant there is no separation between parent and itself and there is total Oneness with the environment, hence there is no abstraction as to something that is learned. The process can’t even be called “osmotic” as this would suggest that something is being transferred from one part to another, but in fact like a seedling the infant already is everything that it requires. In the same way the sunlight “teaches” the leaves of the seedling to open, so the mother animal “teaches” the offspring to live. This is not “teaching” as we commonly regard it, i.e. by example, nor by anything other than an expression of total openness. Nothing is being accumulated by the child, although methodologies may over time become habits or patterns, but these are the natural expression of light from the bodyspirit, which is innate and perfect as it is, there is no addition required. This is baffling to the adult who believes everything to be about accumulation of knowledge.

As with true understanding of medicine, this requires release from the hierarchy of the so-called teacher-student ideology and a realisation of the nature of truth, simply that there is nothing to learn, that fundamentally it is about sensing and feeling. The ancient maps only are guidelines to instinct of energetic Oneness. The nature of the child is purely instinctual: the feelings of heat and cold, the want to move when there is energy, to slow down and sleep when there is tiredness, to express itself in many ways, to touch, to look and to taste, to explore and play without cause. These processes are in fact the process of diagnostics and treatment in ancient medicine, the senses form the root process of observation required to understand and connect and respond in one. There is no abstraction but simply what there is, an intimate connection. Hence it is coming from the place of the Child-perspective, which is very different to the cognitive process of thinking about a dis-ease, involving tests and scans etc. The child recognises dis-ease to be that which feels very hard or very soft, a requirement to be touched or warmed.

During treatment the patient’s body is not considered to be owned by the patient, but is “The Body” or a union with the practitioner and so it requires heating or cooling as a union of instinct. Just as a vessel may look as though it could be used for putting things in, so we put things in it. There is no difference with medicine. While the practitioner and patient do assume certain roles, essentially it is a game of interaction that nature is

expressing through these human vessels, like cells in a single body interacting. When there is a seeming void, it will be filled, when there is relative excess it becomes drawn away and utilized, such is the nature of the universe, there is no cause, yet healing occurs. This is expressed profoundly in the Tao Te Ching:-

Chapter 77

Naturalness of Heaven is like the drawing of a great bow:

The higher aspect is drawn downwards

The lower aspect is drawn upwards

That with energy it draws from

That without energy is provided for

It is Naturalness of Heaven to draw from the excessive and supplement the insufficient

The human, unable to sense this, draws from that which is insufficient and adds to that which is already in excess

What gives that which is in excess, to nourish those in requirement?

The Natural-human

Therefore the Natural-human nourishes humanity, for it is Natural to do so, and requires no gratitude

The process is completed but no merit can be claimed by a "self"

As there is no-self, he cannot be considered "better" than others.

This refers to natural-human which is essentially the nature of the child, and this is also expressed:-

Chapter 10

Is it possible to perceive the Oneness of the yin-body and yang-spirit while there is a belief in separation?

In allowing the Natural instinct for health

Does one return to an infant's condition?

When the mind returns to primal clarity

Can it accept what it once saw as "blemishes"?

When in-love with all of humanity

Does the role of governing come without pre-intended action?

Whether the flow of Nature is opening outwards or shutting inwards

Can one sense the essence of the Female and go with the flow?

When intellectual knowledge knows no bounds

Can one's interest deviate to leave things unknown?

It gives birth and nourishes

It gives life but does not possess

It provides but does not ask for gratitude

It has direction yet exercises no authority

Such is called the Mysterious profundity.

As Eric Pearl also suggests there is a "passing-on of a message" in the process of healing, which is the "relief" of being whatever it is, without being judged or having expectations or pre-conditions attached to it - acceptance, as is. This too is the fundamental nature of

the child, who does not make judgement or differentiate between “a” versus “b”, it is all One. The child expresses what it is, using all its senses as direct connection to the environment which therefore is innate health. If something is too sweet or too sour or salty it will be rejected, if something smells wrong it won’t be touched, there is no “ideal” of what is the “right” or “wrong” food but purely a constant sensing of what is eaten and of what is required. The adult gets embroiled in issues of questioning: why is my heart pounding? why is my back aching? why is my neck painful? or why are my teeth chattering? For a baby there is no “why”, no abstract analytical process explaining neurons firing or hormones reacting, no vitamin which it senses is “right “ or “wrong” for it transcends the narrowness of this view, yet encompasses all aspects of it. The nature therefore of healing is in the message of the instinctual self, the human-child-animal nature, which is constantly present in the adult but cannot be heard over the noise of the mental-emotional engine of “self”.

Modern ideas in science and medicine, rather than pure-observational science, revolve around the fundamental premise of Newtonian or Cartesian dualism where there is a definite subject and object division, and in fact the whole premise of the modern scientific idea is contingent upon the separation of things into parts. Without a background realization that all the parts are inherently One expression, just different views of the same Oneness, there is the illusion that the world is made up of bodies of energy separated by space. For the child there are no such abstract ideas, simply the nature of what *is* at the present moment, without limitation. The view of modern science is held within and is foundational to this child view: just as the child may grow up and become a scientist, in exactly the same way one underpins the other and the scientist will persist with his/her experiments in an attempt to find what they “lost” around the age of three in the hopes of returning there.

There is always more information to engage with, so-called “new ideas”, although the “newness” of these ideas is eventually revealed to be the process of the “self” attempting to find its origin but instead being left with more information and a plethora of questions. Tony Parsons explained that if the first question was “why?” then the answer would have been the silence from within which the question was spoken. This however is not “good enough” for the mind which needs to conceptualize, to obtain “proof” and “evidence” of things in order for the questioning to be nullified, otherwise it is all “belief” or “blind-faith”. However from a broad perspective there is an underpinning acceptance of the views of both the “believer” and the modern-scientist which are understood to be both the same, just as a child cannot separate the difference between a Muslim and a Jew or between people of different races or as having any particular value associated with them, rather they have an immediate recognition of different colours and shapes and expressions and all is accepted as it is.

When words become interchangeable in many ways they lose their intrinsic value and meaning, or begin to point to something *beyond the word* and so beyond the cognitive function which is merely one of a division of things. Words here move naturally into a poetic expression or that which might be called “art”, but in fact relate to the whole of reality rather than looking at parts. This is why the child is naturally an artist, rather than

a divider into parts, the child is an artist and is creating from no-thing. There is no requirement to claim a particular position or to be heard and understood and recognized, or to differentiate one's "self" from others in order to arrive at an answer or conclusion, there is just expression without cause.

Hence we often talk about the *art* of healing which is its intimacy, the nature of closeness, with no separation between the world and I at the empty-Centre where expression is emanating from, the "I am" is in fact everything. As with the nature of this empty Centre itself which is no-thing, the pure-science of Observation as it is, so too there is the everything and the no-thing together, the seeming absolute opposites are One. Therefore from this definition of "science", the art and science are One expression. The dream is that the "everythingness", or the appearance of the world, is believed to comprise many parts and yet be missing something, which is like looking at the foreground but not seeing its source and origin in the background. The Child sees no difference, it is only later in life that differentiation is made and he/she is propelled into the "adult" world of modern-science, which is not a pure-science but limited to a narrow perspective, and seeks to gather disparate aspects of "knowledge" into cohesion and thereby "find" the whole. It is as if the child has been offered binoculars through which to see the world, then bumps into things that are very close to them as a result of distorted vision. This causes suffering, until the realisation that they have forgotten to let go of the binoculars.

The unifying understanding illustrated by the simple living of indigenous peoples, the nature of the human child and the expression of the non-dual always sees the Oneness. There is a fundamental realization that what is at the heart of medicine and of life is not the exalted "self", indeed this "self" is no-where to be found, even in modern neuroscience and physics, and that within the hardest most "solid" materials there is in fact no solidity, just emptiness. Though this is baffling, the nature of the child around the age of three is what human adults are longing to regain but this entails a letting-go of the belief in the layers of "self" which have obscured and distorted the reality of the child's constant playfulness. Some children are dancers, some are singers, some are knitters, some are hunters but all are fundamentally natural. The primitive and the ancient ARE the root and child of humanity, the child is the root of the adult, hence it is axiomatic that simplicity shunned in favour of complexity, but this need not be the case. If we look at a flower grow, the roots don't give up because the flower is opening, neither do the legs of an elephant fall off to "further" the trunk. It is not that the adult is "wrong" but essentially that it is underpinned by the child, not that the modern is "incorrect" but that its narrowness is underpinned by breadth, not that the cognitive is worth more or is worthless but that its "worth" is only relative in that it is underpinned by the body. When things are looked at from concentricity, then we begin to see the importance of the root or the Oneness that underpins and there is a natural attraction towards simplicity and the way of the child.

In many ways the expression "we are all children of God", or in Hindu the understanding of Atman-God-within and Brahma the large God in connection to all, or simply the idea of being fingers of the same hand of nature, this multi-cultural recognition from ancient

times has always been the same. The awareness of the simplicity of the child is implicit, there is an intuitive-instinctive sense to let go of much of the idealism of the modern world, including its science and technology, a movement towards a more connected tribalism, reconnection with the earth, not at odds with nature and not founded on any principle except simply because it naturally follows suit. Marx understood that humans must go through these various stages to return to his utopian communism/anarchism which is not reached through a state of fear, or an ideology of “should”, “could” or “might” but because naturally the children want to play together.

Childish-medicine therefore is the health-instinct, the following of this, and recognising the natural emanation of light that “I am” without cause, without necessity to be anything different. This is not a de-sensitization/detachment or overt expression of “self” by expanding it in every direction, but is intrinsically sensitive and intimate yet also impersonal, not bound to the constrictive nature of mental-emotional contraction. Empathy, sometimes called “compassion”, is non-emotional, intimate but impersonal, it is simply connection to the reality of what is felt, again it has no pre-condition or requirement to be anything other than that. For example, when a mother cries remembering the loss of a friend years ago, on seeing this her baby could respond by crying or might just smile or seem uninterested. This is the instinctual nature of the baby, there is no set pattern of response. “Compassion” in its true meaning does not have a moral value, for the baby/life there is an awareness of contraction occurring which is an open invitation for the mother to open to the present moment. The healing is playfulness, an uncompromising expression of the true nature of what there is, be it hard as ice or soft as a flame, whatever form of nature is expressed through the child it has no motive and therefore has no perspective of “right” or “wrong” it simply is what it is, the notion of morality is irrelevant. Healing therefore is not associated with morality, it is something that occurs, as does realization, without cause. Hence to the adult-view of “civilized society” childish-medicine may appear to be something of an oddity, and be considered “primitive”, “basic”, “boring” or “subordinate” to what is going on at the so-called cutting edge of medicine, but actually, those who have an instinctive sense realize that anything new is born from that which is ancient, essentially there is no “then” and “now”, there is only what there is at this moment and that consists always of an appearance and an underpinning as One.

The child is close to the earth and close to the mother, it represents the initial yang before it becomes rigid and toughened. The adult forms complex ideas and concepts, sees the world as absolute and strives to correct that which seems broken. From a child’s perspective, when a plate is smashed it has simply changed form, to the adult it is broken. Herein lies the key difference and the reason why medicine from the mind-set of fragmentation will beget more of itself rather than induce a cure.

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