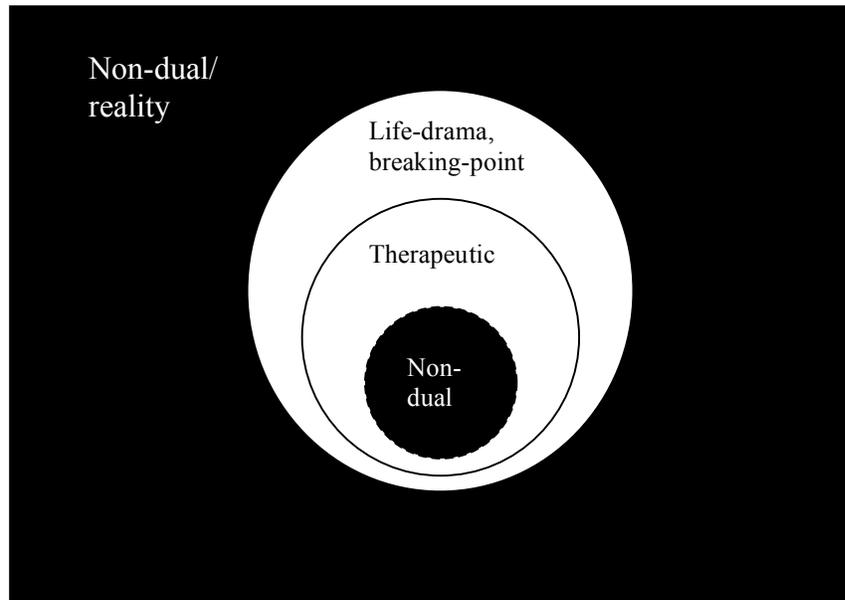


The layers of healing: the several layers of the process of healing from the superficial to the Non-dual root



Although people can leap from being within deeply intense life-drama situations directly into the Non-dual awareness and loss of “self” identification, there is no “true” procession actually occurring. The following shows the energetic range of these three regions or processes where change occurs allowing for a healing and a realisation of the benefits and also limitations of therapeutic healing methods.

Here we need to emphasise what healing actually is:

Healing in its complete and total sense is when sufferance ends. This does not necessarily bring about cessation of pain but the dis-ease or the sufferance of the pain does end, allowing the body to heal if it is able or to let go if it isn't, it is the acceptance of natural processes rather than a resistance of them. “Resistance is futile”, because this energetic tension of the “self” cannot be held for more than a few decades without eventually failing.

Life Drama breaking-point:

In this situation the person is experiencing a massive amount of stresses and strains based on a very strong self-perception which is coming to a breaking-point either due to exhaustion or deep depression. There is a recognition that “something is wrong”, an obstacle/ burden that cannot be overcome and the world appears to be crashing down. This can manifest as severe acute pain, or chronic pain reaching a climax, or anything which propels one to the edge. This total implosion heralds the letting-go of the outward or inward-seeking process. At this stage a person may be deemed dysfunctional according to various social norms and the wheel of industry may well have chewed them up and spat them out. There is a deep sense of loss, rejection, abandonment, isolation,

nihilism and general angst that imbues this stage which is deeply significant in the process of rediscovering the truth.

Therapeutic:

At this juncture while those who wish to be “fixed” may acknowledge there is a problem and be seeking solace, only to be inexorably drawn back into the call of industry and “responsibility”. So what they require is simply a “band-aid” which allows them to repeat their old patterns. This usually entails symptomatic surface treatment of some kind which may superficially buy them more time but cannot ultimately prevent exacerbation of the condition, as sufficient rest and sensitivity have not been factored in. But those who recognise their issues to be merely the tip of the iceberg will intuitively understand their complexities and wish to delve deeper.

The second level within healing is a realization not only of the pain and difficulty but also a ripeness to look into it and to start to investigate it. Herein reside many of the so-called “alternative” therapies which are actually interested in looking past the symptomatic patterns to the cause of these, in the psychological images which are held onto in the mind and manifest symptoms into the body which often display emotional patterns as well. This layer of healing is often about dispelling illusions, or “ghosts”, which would have been associated with the Shamanic traditions of old, about relinquishing belief systems that have confined the innately natural expression of the body into its present contortion of sufferance.

The therapeutic modality has two healing “ways” to its expression, one is yang, relating to the dominant practitioner, the other is yin and pertains to the accepting practitioner. As a fundamental principle the yin is the irreducible function of healing. Generally the yang practitioners deal with the “fix me” function of medicine whereas the practitioners who are yin by nature are able to look towards the “deep” process which draws towards a patient’s own realization of healing and the lack of requirement for the practitioner. If we consider some of these practitioners of the mind we might suggest that Freud and Jung amongst others are of the yang ideology, while the yin might be associated with the expression of Milton Erickson and Ernest Rossi, within the fields of hypnotics and psychology. The ancient medicines of China, India and Greece are all founded essentially in yin principles but often they are practised in a way that loses this root to the yang ideology. No matter what the modality there will always be a two-level expression of medicine. Medicine and healing are the domain of the yin and are its fundamental expression as far as practitioners are concerned. The yang have little function here, as by nature at this level they tend to block the healing process due to over-excited, judgmental, hierarchical or over-dominant techniques and approaches to all aspects of medicine in its understanding, education and practise.

So at the “deep” or yin level the patient is profoundly renouncing their illusions. From the “fix-me” level superficial illusions like “pain can’t change” or “this symptom can’t get better” are dispelled. But as the pain inevitably recurs, then comes the inescapable conclusion that there’s “something deeper going on”. Innate levels of healing involve the

person scrutinizing and then debunking illusory ideas about themselves that have been hitherto concealed. Every time these illusions manifest as a thought or image about a “self”, the yin level allows the person to reveal the truth about these images, to recognise them as such and thereafter they can no longer exert such a hold over their life. Generally this process is cathartic and it is about continuously letting-go of the infinite layers of the onion of “self”.

The Non-dual:

At the end of the therapeutic catharsis there is generally a better level of health or acceptance and less suffering. However the foundational layer of suffering is still utterly intact. It is seldom penetrated by the cathartic process of letting-go and lurks in the background, the originator of all the angst, the “Root” of “roots” so to speak, which is impossible to “uproot”. This fundamental level is the level of the “separate-self” and in itself is the dis-ease. All symptoms occur from this place and there is no intention, whatever the healing modality, which can release them until it is ultimately ready to let go. The whole process of unraveling is one of gestation culminating in ripeness or the expiration of ideas. But the core is still solid and there is still a contraction of separate-self at this level which is what some might associate with the “spiritual” but in fact this ideology is useless. There is no such thing as spiritual - everything is spiritual or nothing is, the word is meaningless. However it is the key that the Buddha, Lao Tsu, Christ and Rumi all speak about as the origin of dis-ease and the beginning and end of suffering. The loving nature or unconditional love of the whole universe is a constant “invitation”, but this cannot be sensed until there is a letting-go, unpredictable, without rhyme or reason.

This level cannot be taught, it is a dead-end so to speak, a point beyond which one cannot go. To heal fully there has to be a fundamental peeling away of the angst of the separate-self. Hence as this base illusion recedes the process which elicited ideas of old past illusions can no longer take hold and is seen to be surreal, the “matrix” of neurotic illusion which had blocked the sense of Oneness and created the ingrained belief of separation is shattered.

The foregoing illustrates the three general levels of healing but there is no particular order or set pattern to be followed. Some may go from the upper to the deepest inner layer in a flash and completely let go at the peak of pain or even at the moment of death, as expressed in the metaphor of Christ on the cross. Then there are those who gradually pass through the seeming journey of letting-go of self-images until “self” disperses with the ultimate realisation that they have always been what they were looking for. There is no better or worse, from the Non-dual perception there is simply the clarity that there was no “journey”, only the illusion of surface and depth and only an apparent process of healing.

In fact “wholeness” is the true meaning of “health” it is instinctually already that which “I” am, there was never anything that could be broken and therefore nothing needing to be “fixed” for all of life is one entity. Whole does not mean the “individual” being a “whole person”, because a whole person cannot really sense wholeness from within the

ideology that they are a separate person. Wholeness then is the intuitive recognition that Oneness has never left and always was.

It is suggested by some that these levels constitute a healing “journey” but in fact they are healing moments, all occurring simultaneously. Through a process of seeking people arrive at the realisation that there is no place to “get to” and this will occur when it is ripe for them to profoundly understand this, that in fact no-one started the movement towards healing and so no-one is to be found right at its roots.

David Nassim
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