

Medicine beyond belief: from hierarchy to sanity – the universal basis of all forms of healing.

In every culture different ways of healing arise to try to resolve the issues of humans losing touch with their environment, succumbing to the harshness of climate due to a sense of separation from it, and /or issues of an internally-generated, more psychologically-based nature, which also originate from a sense of separation. As explained in other articles, the root of dis-ease is always as a result of the sense of separation and the mind's activation as a separate "self". This is suffering and is the human condition, so to speak.

Natural medicine is a response to insanity and it simply triggers the patient back to instinctual health. However, throughout the history of medicine, "belief" has been the key factor in health and healing. This, in modern western terms, is demonstrated by the placebo effect. In other cultures one could say that it is the belief in the practitioner or teacher, the shrine of a deity, the shaman, whatever invokes or triggers the process of healing. Alternative medicine is sometimes criticized because it is seen to be based on a belief system of ideologies that do not exist in "reality". However this same criticism can be made of modern western medicine, with its belief that a prognosis is true or that a placebo will, in fact, work. Commonly the local healing *beliefs* have the most profound effect amongst people from that region, not to mention the indigenous food and remedies. The difficulty with this is that healing is considered to be very much a process in which the exterior causes the change. What is also established within the culture is a hierarchical system of the patient and the healer, where the healer is the one who knows and the patient is the one who doesn't - a higher authority and a subordinate. This of course comes as a result of a very masculine-dominated ideology in medicine, and in culture in general, which is almost a global phenomenon.

Whereas a belief system can be useful to invoke a state of relaxation, the problem is that it builds an insidious reliance on the practitioner, which is corrupting to the feminine nature of healing. Many very 'experienced' teachers consider that by taking command of the healing process and involving themselves in being the healing "champion", they are healing patients. This is very often to do with cultural belief systems, where medicine is seen as a basis of power and leadership. If one has the "power" over life and death then one is warranted a special position within the culture. However this only works if one believes in the "power" of such people, which is why cross-cultural dynamics of healing very often do not work.

One could argue that the patient is not at the same "level" as the practitioner and the practitioner "dedicates" his/her life to the process of medical training, has a lineage and a source of knowledge that is "above the average ability". But as with all beliefs, the prime base of this kind of mentality comes from the masculine interpretation of the essence of healing.

Healing fundamentally is yin, it is the process of the movement back towards the Oneness and Stillness of the Mother quality, which essentially is relaxation. Relaxation is

the key to healing. The whole basis of any form of healing is a move towards this. If a person deeply relaxes then it means there is, for a moment, a letting-go of the mind-identified state and a return to a place where the body's healing capacity has a chance to emerge. The dominant masculine approach is to instigate this relaxation by being an authority for the patient. This belief system, especially if built into the culture, creates traditions, the very same thing happening over and over again, both within medicine and as a cultural phenomenon. There is a link between the culture and the medicine - if medicine, being the inner core of the culture, changes, then culture will too. With the hierarchical belief system in place, the culture will continue as it is today, stuck in the trappings of egoism.

One could align this situation with the kind of hypnosis which is really the basis of many shamanistic approaches. Hypnosis itself can be in the hands of a person intent on control and manipulation, or used as a tool to allow them to connect to themselves, in order to relax. So it is the identity behind the tool that is the "magic". "Black magic" is really the use of hypnosis in ways which alter the perception of the patient towards something the practitioner has in mind for the patient, i.e. a process of fragmentation of the mind or the indoctrination of separation. Hypnosis, as a deep form of healing, is something that allows deep relaxation, and enables the the discovery within the individual of the root of anguish. If un-led and un-manned, it is simply allowed to occur naturally, i.e. a natural trance state, similar to hibernation in numerous animals. The practitioner becomes a trigger through their sense of connection with the patient. It is an act of love, which means even the idea of hypnosis (meaning "inducement of sleep," from Greek: hypnos "sleep" (see somnolence) + -osis "condition") is a return to the situation of letting go, as expressed by "sleep", a place of deep relaxation...the yin. When hypnosis is contorted by control, it becomes a dream-invaded sleep, i.e. sleep-walking, tension during sleep. This is nothing to do with medicine, quite the opposite, it is to do with dis-ease and the perpetuation of it. Dis-ease is not just of the individual, it is of the whole of society and the whole nature of a way of thinking. This confirms the nature of separation being the fundamental basis of dis-ease, the dominant yang, unable to see itself, in its attempt to undo its own knots. (Note: Directed self-hypnosis is simply the echo of whatever intention the practitioner is focusing on. Self-hypnosis, without intention, could really be called meditation, or simply stillness or sleep!).

The male principle dominates culture and medicine, and has been at the forefront of thinking for at least the last 10,000 years. (Please note when I use the term "male" here I am talking about a diseased, stereotypical, masculine, arrogant dominance, rather than the specific gender.) The mind-identity itself is a product of yang-masculine rather than yin-feminine. Therefore it is interesting that there is an attempt to fix a problem at the same level at which it is created, at the yang level. Let us consider Einstein's brilliant sentiment: -

"The world we have created today as a result of our thinking thus far has problems which cannot be solved by thinking the way we thought when we created them."

This is obvious to most people but at the same time seemingly unreachable. How can one do something differently? The interesting point is that this statement has been repeated many times throughout history, before the time that medicine was still being dominated by those “in power”. The deeper understanding of healing was known by all of the key figures: Buddha, Lao Tzu, Christ etc, who were points of understanding before their ideology was met with male dominance, claimed, owned and put into lineages and traditions, only acceptable to the “special” few or the intellectual elite. As usual we find that it is the direct opposite of what is displayed as being the “truth” that actually holds the root.

These enlightened figures deeply understood the nature of healing as being opposite to the current trend of invoking belief, as this was a process of separation and idol worship that eventually will fall away. There is even manipulation occurring within most religious, spiritual and medically-orientated situations by those in authority, where reading and being able to recite the ancient texts suggests a deep personal connection to the Oneness of the yin, but they wield it like a weapon and attempt to corrupt the people that surround them with the idea that health, wealth and prosperity are only possible *through* them, because they have accessed the “truth” and the whole situation is different. This was never part of the original message of those people stated above, who had a sense of natural healing.

Classical Oriental Medicine is founded in the principle of the yin and is quite opposite from an hierarchical approach to medicine. Hierarchy and its ideology are part of Confucian dualism, which occurred as a counter to Taoist non-dual understanding. The Confucians claimed the ideas of the Tao or Nature and attempted to order them into a hierarchical structure, which enabled those in power to stay in power and those in the lower levels of society to also stay where they were. The Tao is, however, much deeper than this. When there is a dissolution of, or a seeing of “self” in context, however dimly, there is a shift to unveil clarity. This possibility is constantly open and without requirement, but also ever-secret, until the delusion of “personal anything” becomes apparent; names, lineages, life situations - these are all within a background of something else.

The fundamental difference of the “mind-made world” and the “nature of healing” is really about belief. When belief evaporates and there is simply what there is, then healing occurs naturally. This is how animals heal. In hierarchical societies the approach of the practitioner is often to invoke a trance of total dominance of the patient, and then the patient gets to a point of non-resistance, due to the overpowering nature of the practitioner. When this occurs, the patient lets go and moves into a healing response; the practitioner is immediately seen as a hero and is exalted. This is exactly the same with any hierarchical relationship, including student-teacher, and the same problems occur. What this requires though, is that the practitioner is always on top, and also that the process continues for the rest of the patient’s and practitioner’s existence. It is, in a sense, a symbiotic relationship. However it is only symbiotic in relation to the *mind* of the practitioner and patient. The actual situation of the patient’s deepening instinctive sense, moving to a point of non-requirement of the process of healing, does not occur. So what

we see in this case, is that the practitioner is himself fundamentally based in fear. There is a process occurring where he, or sometimes she, needs the patient, to keep *himself* in the position of authority. It expresses the practitioner's own requirement to "own" a group of people, have a harem, or have an entourage; this keeps him "safe" and closeted from the world at large, or is simply an expression of masculine dominance within medicine, which is really an inappropriate place for it to exist.

The yang is expansive and the yang-male is very expansive, he needs a large environment, a broad and more open plain for his expression, without damage done to those around it. Medicine requires a very different approach, it is done within enclosed and inner environments. It is, and always has been, the domain of the yin quality; it is yin in its essence and in its practise. It is relaxation in and of itself, it doesn't require there to be a task taken on to get the patient to this place. Within medicine there are techniques, some of which are more yin-tonifying and some of which are more yang-cathartic, but these are all applied from the yin quality of the practitioner. Therefore medicine is yin.

The fallacy of the yang style belief system, however, is often unseen by those in the "power positions" of healing. Even if at a deep level this is known, it is avoided at all costs or face could be lost. This really is an avoidance of an inevitable death of a way of being which is, with time, more and more obviously not working. Humans have come to a point now where hierarchy is at a peak in many domains, but simultaneously its strength and the ideology of its belief is beginning to die.

Even though modern science (which in itself is a fragmented view and looks at the world through a straw) is aligned to the idea that "belief" is the root of all evil, it doesn't necessarily see the broader picture of pure Observation, and as a result, its own separatism; in essence it is still observational, having the background ancient root. Interestingly the deep ancient understanding also is not aligned with dogmatic belief, but its essence has total adherence to pure observation.

Modern medicine, on the other hand, seems to be even further divorced from observation and uses analytic interpretation by "experts", who cannot know the truth, as they respond from belief in data without recognition of instinctual sense.

The Ancient understanding of what I have termed root-science (please see the article "Ancient-Root-Science vs. Modern-Branch-science") relates to the nature of Nature and therefore is completely outside any ideas of hierarchical control or power. By "outside" I mean it underpins and contextualizes these expressions as being clouds in a sky of reality. Nature and its expression is about relaxation and recognition of that which is real, not through force of judgment but through allowance and acceptance of every expression of the One-self and an acknowledgment of that, even on the basic intellectual level. This, however, is a rarity in the theory and practice of medicine.

The process of acceptance and allowance as a basis for healing is not about belief, and therefore IS cross-cultural. (An example of this may be seen in the film 'The Horse Boy'.) It does not require one to say seven mantras, to love God, to offer gifts to the

“master”, to have a Chinese, Japanese, Western, African or Indian cultural outlook. The medicine that is universal is that which is in acceptance of whatever the outer expression is. This immediately, in and of itself, invokes the healing trigger of relaxation and basically the process of medicine has nothing further to offer; it is as simple as this. In this way the patient also recognizes that the process of healing is nothing to do with the practitioner. It is really about recognition, within him/herself, of deep truth and health instinct; the practitioner does not pretend to be above or below, there is no pretence at all, it is both deeply intimate yet impersonal, at every level. There is no ego one can align with the change. In the Tao Te Ching this is expressed clearly: -

Chapter 17

The natural person tends to matters without contention, they “exist” only.

The leader is he who tries to be like a parent-teacher whom the people [look up to and] praise.

The dictator is he who the people fear.

The manipulator is he who the people treat with contempt.

If he does not trust the people’s authentic nature, he will be met with mistrust

The Natural person allows the time to pass, his words emanate from truth.

When success is had or task is accomplished the people all say “We just live naturally”.

The deep truth of this passage is really the nature of acceptance and allowance of the root function of nature. Due to the intimate quality of medicine, this is key.

The above is not so much idealism as it is an attempt to show what medicine is and what it isn't. We are very often confronted by the “right way”, the “best approach” and the “master”, who will always have aspects of all of the different expressions above, the natural being, whoever he/she is, as well as all aspects of fragmentation of the self, as an add-on. However when very little of the understanding and unity with the patient emerges and there is an attempt to move into leadership, dominance and self-righteousness, there might be a questioning as to whether or not medicine is the right place for such an expression of yang, for this simply keeps the status quo; it yields no change, no deep healing, or it does so despite and not because of the practitioner. It puts patient and practitioner into a situation of hierarchical imbalance. Natural order, such as that found in the wild, is such that those who are more powerfully expressive take particular positions within the group, but *always* the expressions of the yang are away from, but responsive to, the expressions of the yin - they form natural order. The place of medicine is with the yin, therefore acceptance, non-leadership and clarity are simply the nature of this expression. Without this, it is just something else, not better or worse, just not what it proclaims to be. In the end this becomes visible to all.

When medicine moves from beyond the belief of the manipulator, dictator, leader and teacher, there is a point where we can become natural. What is the truth will eventually become clear, even if there has been much covering-up, there will be the requirement to “uncover” the essence, through a thicket of illusion. When there is a realization or instinct of health, there is a natural move away from the paths of those who continue to talk of hierarchy and domination because they are recognized as the dis-ease itself, just as a wild animal would move away from the inner city. The call of nature is stronger, and in fact if we consider the minute fragment of energy that contains the human belief of “separateness” and “self sufficiency”, in comparison with the whole of the natural universe, what is separate is very much in the minority. Like layers of an onion, these cultural expressions have been part of human existence for many millennia, but before them and as a background to them, actual medicine exists. If one is drawn to keeping the gaze on unity, to acknowledging the perfect, appropriate balance of things, then the world can move back to a natural state and return to peace.

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Dec 17th 2010