

From medicine to farming to nature: The transition back to the Natural Human.

In the Classics of Chinese philosophy and medicine the mythology has it that all of human culture is based on the expression of three cultural heroes, who are not actual people, although they are said to be. In fact they represent metaphorical expressions charting the history of the Chinese people but also mirroring the history of all of humanity from pre-history.

If we start from the 3rd hero chronologically and go backwards, we first have Huang Di, the Yellow Emperor. The Yellow Emperor is really the representation of civilization and the formation of the town/city. It is the beginning of the empire and also of the expression of Confucianism. It is the formation of the “Power” on the throne and the formation of the beginning of the lineage of emperors in China. It is also the expression of intellectual knowledge and of medicine. These go hand in hand. It was well-known for medicine such as acupuncture, herbs and surgery to be associated with the aristocracy and it was also a kind of secret intellectual property, while its roots lay in nature beyond the city. The practitioner was a person who bridged the gap, one foot in the city, the other in nature, but essentially he/she would have been a citizen of the empire, in a way living within it as a heretic/critic. Therefore the nature of medicine has its origin in serving the sick and the sick were always to be found in the city, in fact seemingly these two things were inseparable.

The previous ancestor of Huang Di was Shen Nong, the Divine Farmer. Shen Nong is usually associated with herbal-medicine but actually at Shen Nong’s time there was no such thing as “medicine”, as such it was more of a local understanding of herbs and preparations that were “beneficial” in general terms. Actually Shen Nong is the expression of agriculture and farming, he is the representation of the human being involved in cultivation of the land. Interestingly these people were not so interested in “medicine” because their lifestyle was such that they did not get sick so frequently and if they did it would be due to pestilent dis-ease or injury, not due to the “suffering” of a felt sense of “dis-ease”. Hence weather conditions such as associated with farming practice were the basis of how people formed the cycles of their lives. The land was the foundation, it was the basis for life and so one followed the season and produce of the land in order to live, if one didn't then obviously death would result, as was the way of things. Dis-ease as a sufferance didn't exist so much at this time and so medicine was not thought of. This only came about later with Huang Di and his cities and towns which inspired dis-ease with their political foundation and human-centered patriarchy. The farm was based on the earth and so ultimately was matrifocal at base. This is not matriarchy, but more the realization that the yin or female quality of Stillness-Openness lies at the centre of everything, as represented by the earth or land.

Prior to Shen Nong there was the original cultural hero, his (or her) name was Fu Xi (or Nu Wa), this name has many meanings but could be described as “the Empty One” or “the one who is No-one”. Fu Xi is mystic and mythical. He/she is the expression of the wild-person or the natural-human who is completely devoid of understanding things in terms of either intellect in the towns and cities or even the ideology to cultivate, the wild-human is free and he/she is simply a hunter-gatherer in his/her expression. He/she basically eats what he/she find, is totally one with nature and has no requirement for anything at all. Often Fu Xi is ascribed to the foundation

of the trigrams and the I Ching but this is misunderstood. In fact Fu Xi doesn't have and intellectual understanding of anything but is simply totally guided by nature, in latter times this instinctive-intuition was ascribed basic movements called yinyang and expressed in the trigrams of the I Ching but at the time of Fu Xi there was no need for any of this, life was simply "as it is", and everything was natural. He/she is the expression of the Primal, the primitive and the indigenous expression, the roots of culture who has no intention and is totally innocent of ideas.

This is not usually the way that these three cultural heroes are understood but it has become clear to me that this is how they need to be seen. The understanding really is about the nature of the human being and the process of their expression. While we might see Huang Di as the most "far advanced", in another way he is actually the most far removed from nature. In fact Fu Xi is the expression of the Natural person and everything after him is an ever-increasing movement away from this.

In the time I have been studying Eastern philosophy and medicine I have met several people who might well be associated with the expression of Huang Di, and even more key Huang Di's court physician Qi Bo who was Huang Di's teacher and natural-connection. Qi-Bo for me, if you like, is Ikeda Masakazu (please see: [this key foundational text](#) anonymously written by Ikeda Masakazu) whose understanding of Eastern medicine has been the foundational interest of my seeking for a more complete picture of the Classical Chinese medicine as practised in Han Dynasty China. I feel his expression is closest to the original methods and understanding of this time and the true meaning of healing. So too with the expression of Haruchika Noguchi the originator of his Seitai method (please see these publications in English: [Zensei books](#)), and perhaps the most profound of all in the world of healing Akinobu Kishi and his expression of Seiki which is simply pure and direct healing without theory (please see Kishi's new book: [Seiki: Life in Resonance](#)). These to me represent the closest to natural healing I have found (i.e. healing based on recognition of the root-weakness), not because they are all Japanese men or because of the time I spent in Japan, but simply because these three men have one common thread that unifies their expression which is very rare in most other places I have looked, or is piecemeal. I am not suggesting these are the only places such clarity can be found, only that these are that which I have found. The mere fact that this is still "medicine" means that the Huang Di/ Qi-Bo metaphor cannot be "liberated" expression, meaning something purely natural. It is very often about a keeping going of the situation of civilization as we know it; it is more Confucian-dualist than it is Taoist-non-dual so to speak. The expressions of the above practitioners however are tentatively on the edge of an awakening into something that is beyond medicine and does not require it. This is what they often point out.

As we move into possible expressions of Shen Nong there are far, far less people and expressions to consider. Why? Basically because society wants medicine of some kind, few find the very ancient medicine, but still some shreds of this remain, however they do not want farmers. Farmers are still considered to be either powerful, land-owning millionaires, or poverty-stricken labourers who cannot find a way to make ends meet. The problem however is that the true natural farmer of the ancient world no longer exists or is very rare. Of course they are still to be found within the indigenous people of the world but books have not been written of these people and in the west these kinds of expressions are associated with a few hippies and some

dreamers, and some with the word “organic” in their minds, but not people doing it for real.

However Masanobu Fukuoka is one such expression of a true natural farmer whose expression is about natural farming that connects back to the essence of life rather than some “bio-dynamic”, “organic” or even “permaculture” project or other ideology based in scientific research. Fukuoka’s expression is as close to a Shen Nong as one can find, and as such this expression shows us a possible transition from the requirement to use and focus on medicine for a city-based culture to a return to the natural environment of the country and a land-based rather than people-based existence which is no longer based in the patriarchy (and now added matriarchy) of the city life but is a matrifocal - existence based around the earth as being Mother. As Fukuoka says:

“Doctors take care of sick people; healthy people are cared for by nature.” - from his [“The One Straw Revolution”](#).

The Shen Nong metaphor is a description of the Satori-moment, meaning “awakening”. It is a blinding flash that occurs where the “self” completely drops out and there is a realization that nature is *all*. However, “self” then immediately returns to cloud the picture again. The life of Masanobu Fukuoka is this very expression. There is clarity that “medicine” is a dead-end and then a movement to go back to nature because of the clarity he had in a moment of Satori that there was nothing to “fix” or “intend” further. This became the basis of his farming later.

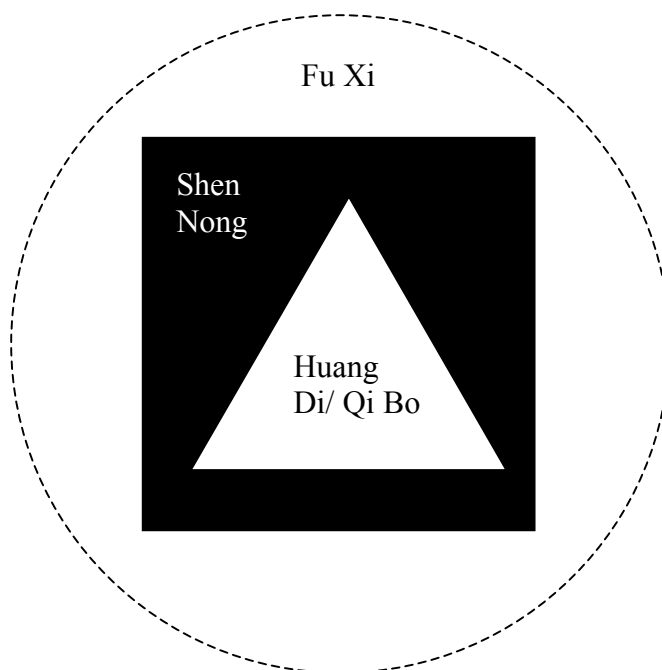
From here it gets even more difficult to find representatives of the basic level of the natural-human, the “Fu Xi” category as we might put it. While the Huang-Di/ Qi-Bo category is scarce but present, and the Shen Nong category is even more rare, the Fu Xi category almost seems non-existent in the western world. Of course in the middle of the Amazonian jungle for those who have never met a Caucasian person before and whose whole life has been untouched by the madness of the human-self-image-based anti-culture, then the “Fu Xi” category may well apply. We don't know about these people in the West, there is no representative of pure nature from these tribes for the Western world.

Here one of the few truly clear expressions of a natural human might be Tony Parsons (<http://www.theopensecret.com>). While not exotic in his appearance (sorry Tony) but simply being a man from Dorset, Tony is interestingly an expression of nature or a human-body form that no longer has the contracted sense of “myself”. Tony Parsons is “the absence of someone” rather than “someone”. This is purely conceptual and verbally expressed here but behind this the essence of Tony is a rare expression, although he suggests not as rare as we believe, there now seems to be a transition of people letting go of the perspective of the “self” and of the “me” simply falling away by itself. This is the expression of the natural person or the end of dis-ease. Let’s be clear: there can still be pain and death of the body but there is no *suffering* of pain, this means that there is No-one there who claims the pain as “my pain” and as such this is a dis-ease-less state and is the natural (un-contracted) state of the human being and of all of life. The Fu Xi metaphor therefore represents Samadhi, this means “liberation” or in fact the death of “self” entirely, this eventually always happens at

physical death but can occur before. Samadhi is the end of seeking and the end of “self” and the end of time-space and all forms of dualism.

Hence this list of names and expressions represents something going on in society today, there is a gradual falling away of the requirement for medicine to cure dis-ease, a letting go of the city and a movement back to the county and to a more “primitive” existence. This is all a transition from the world of Huang-Di to the world of Shen Nong, but then at a deeper level the letting go of the “self” as it happens naturally, especially in natural environments where the nature of “self” is clearly and obviously seen to be a total abstraction. “Self” eventually goes into retirement and passes away, then there is a movement to Fu Xi state, which is the wild-human. While the liberated expression of the wild-human nature may suddenly break free, even within those people of a town or city, as this complete falling away of the “me” can occur in any given situation spontaneously and for no reason or intention, it takes time for there to be a full transition back to nature. The following-through of the physical movement back to the natural environment takes time, it may take several generations but as there become more Fu Xi’s so the transition will eventually draw us back to the natural forager or hunter-gather.

The diagram below expresses an ancient symbolism of concentric shapes. The foreground triangle Yang-quality is Huang Di, also representing the human-condition; further back is the square Yin quality of Shen Nong, representing the quality of the earth, and further back from this is the background emptiness of Fu Xi, representing the nature of the universe and its origin in Nothingness-Oneness. As we go on, there is a letting go of the foreground seeming separateness and a realization of the background Oneness.



While this all seems like a fantasy in the modern world of the smart-phone and international video-texting, the actuality and reality of this is ever-present and the

breaking down of society as we know it has already begun on many, many levels. When eventually medicine can be dispensed with and there is movement to nature-lead farming and then a more frequent abundance of the “self” dropping away, then humans will return to the original Eden from which we originate and the cycle of nature will be complete.

There is no choice in this and the above is just description, not prescription.

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28/ 9/ 2012