

The nature of the teacher/healer-yin and the expresser-yang and why their roles are different.

As a broad brush and general statement people can be categorized into two groups...but before we begin let's make this point:-

"The world is divided into two kinds of people: those who divide the world into two kinds of people, and those who don't."

- The Manchurian Candidate 1962

This broad sweeping statement is not the obvious male and female expression but instead yin and yang. Yin here is not only female as we know it with all its attendant connotations, but yin represents an energetic quality that is not really quantifiable physically. We can however say that it relates to the female body but also the female nature, which is much more difficult to define and is found to varying degrees in men as well as women at different times in life. Neither is yang masculine, it is the nature of the yang energetic quality which is represented in the male body but also a yang quality of creativity that is expressed in the female and in different modes of life.

So yin and yang are the expression of two defined aspects of Oneness, always together, never apart, and as such they don't represent duality but simply 2 aspects of One. The energy of the yin is simply the core of what I will call the "body of humanity", they are like the vital organs and so they naturally have a kind of stillness and openness and also softness. The natural place the yin takes is at the centre, this is because the centre needs to be open, calm and more still than the exterior of the body which is where all the vigorous movement takes place. An earthworm is a very simple expression of what humans have become in a more complex way, we are like a tube, a vessel. The organs supply the outside of the body, they are the "roots" and the exterior is the "branches". The yang however are more "full", they have quite an energy running through them so they need to be on the exterior and need to express. Why? For absolutely no reason at all, just as nature doesn't need a "reason" to be what it is, it just is. Hence the yang just expresses and expands, and the yin accumulates and naturally draws inwards.

This expression is the same both macrocosmically and microcosmically, in the body and in the larger plain of society. The "roles" we have formed in society are about different kinds of expressions, some of which are clearly more yin and others clearly more yang. One key area of the yin is the healer, who by necessity needs to be comfortable with yielding and being open and allowing and also nourishing. All these features are expressions of the "mother" stereotype and also of the yin. Interestingly so too is the role of "teacher", which for many millennia has been a patriarchally-owned role, as has the role of the healer, but this actually is not their domain. The yin is the nature of the teacher in the true sense of "teacher" which has many of the same connotations as being the mother - "feeding" or actually allowing to grow in an environment which is being underpinned by an air of allowance and calmness. The teacher is an anchor for allowing expression naturally without judgment, also the yin anchors the yang, therefore the yin often acts as a "teacher" to the yang, but this is not the kind of "teaching" where one is told what to do and regimentally forced into

things, it is actually not true teaching but simply a distortion of the natural energy of humans. In whatever sense dictatorship is not teaching, but ruling. From the Tao Te Ching:

Chapter 17

*The Natural-human attends 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 whom the people fear

The manipulator is he whom the people treat with contempt.

If there is not fundamental trust the people’s authentic Nature, any so-called “leader” will be met with mistrust.

The Natural-human allows the time to pass, his words emanate from truth

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

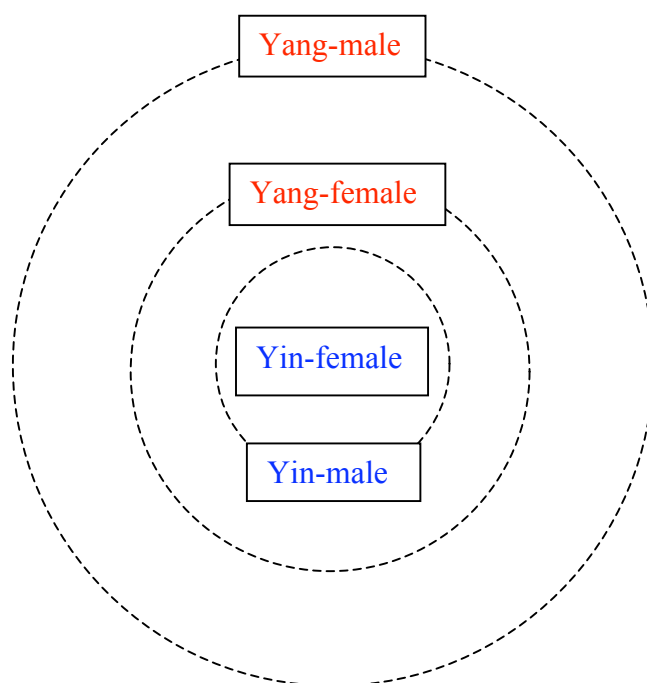
Ruling, law, order and attempt to control are all aspects of the warped-yang that we can call the human-condition. Natural order, which is how things in nature arrange themselves, is very different from a dominated ordering of things. The situation of the silver-back male gorilla in his seemingly aggressive persuasion of other males to stay back is not about “teaching a lesson”, it’s a spontaneous expression, there is no judgment or use of force, it’s like a firework display. Hence there is an ideology that there are two kinds of “teacher”, one who is hard and one who is soft. The so-called “hard master” is really a dictatorship, because anyone “teaching” with the ideology of “teaching someone a lesson they will never forget” is really role-playing of a domination expression. The teacher who is soft can be said to be part of the yin, so it is an allowance and as such is also a nourishing expression and one that is not forceful.

True medicine has the nature of yin about it. In both the process of strengthening a person, or what would be called “tonification” or nourishing a person, the role is clearly yin, but even in the situation of the process of catharsis such as surgery or seemingly very “strong” approaches, if it is appropriate then the nature of it is still yin as it is the best possible situation to provide for a person. In true medicine, the medicine responds absolutely yieldingly to the patient, because if the patient has held-in toxic aggressive energy that wants to control the body, this draws them towards cathartic methods which essentially are about letting out a lot of heat and tension from the body. So it’s like energetically punching a cushion, surgery can be a way for a person to “let off steam” which would otherwise kill them, and therefore it is still a very yin expression even though the process appears to be yang. We could say that healing-nourishing is yin-within-yin and catharsis is yang-within-yin.

The patriarchal domination which is the warped-yang energy has created a surgically-focused medicine which is actually aggressive and harmful rather than appropriate. Appropriate medicine is always associated with the yin because it is totally without force and based fundamentally in nourishment with catharsis as a secondary process, i.e. the yin within yin (healing-nourishment) is the absolute core and the yang-within-yin (cathartic treatment) is an outer ring of this.

Teaching also has this same expression, that which needs to let off steam is a process of allowance of a situation wherein a person can let go and be freed, without force but with an openness and relief and a constant support. This quality has a slightly more yang quality but is still within the yin. The nourishing, allowing and letting-go quality is the same basis but focus is on building up and strengthening, this is the yin within yin of teaching. Different people require different expressions but all are contained within the yin. There is no spectacle to healing, it's an internal process and therefore doesn't require the expansive yang expression.

If we extend our groups of yin/yang to yin-female, yang-female, yin-male and yang-male then we have four groups. As a general expression we can place the healing and teaching in the yin and as a more focused expression we can say that cathartic treatment and teaching is more yin-male and pure-healing and provision and mothering is more the domain of the yin-female. In a way the yin-male is the voice of the yin-female who doesn't need to say very much, she just is.



As above, outside this core are the outer expressional energies that consist of 2 further concentric rings and these are the yang. They are the outer, active and expressive expressions of the core, one might say the children of the core or the vibrant field of energy that expands out of this. These people are expressions of light, they are not healers or teachers but expressers of numerous myriad expressions, they have a natural protectiveness and are shields for the core qualities.

Their nature is about roles in society which relate to expressions, performance and doing things without reason but just for the sheer expression of them. They only have a problem when they enter into the yin territory and try to take control of it, which in today's warped human society they do on a regular basis. This creates an auto-immune dis-ease of the body of humanity, in that it is the outer skin punching its own internal organs! This is what happens when we have the "hard teacher" who is passing on the dominance, arrogance and ignorance of his/her approach, also the

doctor who involves himself with domination in whatever field of medicine. These two can even be combined, in that there is a very clear expression of the so-called “teacher-doctor”, this is really an expression of the raping of the yin-female. An example of this in early societies would be the “witch doctor” who becomes the “leader” in the core of the tribe, which is actually naturally the place of the female-yin.

Using this simple model we can understand humans’ roles within society as something that potentially benefits the whole. However this message, although it is in every expression of nature - the “empty-centre” and “active exterior”, is missing from both teaching and medicine. When those who “want” to heal let go of their “wanting” and relinquish their positions in order to simply be what they are, then there is a transformation. When there is a realization of “learning” from the nature of yin rather than from the nature of warped-yang, then there is a sure change in the structure of the seemingly personal-but-separated into the impersonal-intimate nature of reality.

We gradually see this happening as many of the old patriarchal structures fall to pieces because they cannot be controlled, such as the nuclear family and monogamous relations, the ideology of work as a form of slavery, the machine of industry, even the way we “bring-up” children rather than allowing them to be grown from nature within them. Education is not for a particular purpose but simply a place for exploration and opening outwards. All of these things and the myriad expressions that come from them are part of the same picture of the decline of the yang as a healer and a teacher and the realization of the empty-centre of the yin. This is the true nature of reality and something that allows fundamental change. This is not a manifesto for change but is a description of what is. Thousands of years ago this was uttered in total clarity again in Lao Tzu’s “Tao Te Ching”:-

Chapter 28:

Know the male quality

Is rooted in the female quality

Is thus an open valley of the universe

Without swerving from innate Nature

There is Return to the state of a new-born babe.

Know the bright

Is rooted in the dark

Nature’s example is expressed in following the innate Nature

Through the constancy of Nature’s expression

Innate-perfection is limitless

There is Return to the infinite.

Understanding the madness of the idea of “glory”

There is a Natural draw towards peace.

This is the open valley of the universe

From this open valley of the universe, which is ever true and full of nourishment

There is return to the state of the Uncarved block.

When the Uncarved block is broken into pieces

The Natural-human sees and uses them as instruments of the One-Source

Hence the greatest cutting

Does not sever.

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