

The Spirit of Healing (revised)

A Guide to the Bewildered Patient and the Perplexed Healer

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Preface

This book is a compilation of the principles of healing found in three previous books; Inner Passages Outer Journey, The Spirit of Healing (both now out of print,) and Africa in my Bones (currently available on Amazon and through our web site.) The first book speaks to the healing power of nature and this theme runs in and out of the manuscript. Most of the content of this book is an expansion of the second book, “The Spirit of Healing.” “Africa in my Bones” and indigenous African wisdom permeate through the pages and although the second chapter is about “shamanism” I could just as easily have called it indigenous African wisdom. Instead I decided to make it more general in scope.

The credit for the subtitle goes to Maimonides (Rambam) a famous rabbi, physician and scholar who wrote a book in the 11th century called “A Guide to the Perplexed.” The inspiration for the book belongs to Professor D.J. Duplessis, the most inspiring surgical teacher that I have had in my surgical career which began with his residency program in Johannesburg in 1991 and even before that as a medical student and intern in his ward. His teachings have never left me. I believe he has been telling me in my dreams to write something of this order and I hope the result is worthy of his approval.

I trust these concepts will be of use to perplexed healers and bewildered patients alike. They are universal healing themes backed by ancient and indigenous wisdom that have served me well with my patients. At the end of each chapter are some “recommendations” which summarize the crux of each chapter in a “how to” way. Sometimes they are repeated in subsequent chapters because I believe they are so important. There is also a list of suggested reading at the end of each chapter. I have not referenced the text but any further information you seek can be found here. This is a serious book about a serious subject. It should be approached more as a workbook than as an easy, fun read. There is a lot of information packed into these pages that are worthy of digesting slowly. I wish you all well on your own healing or your healer’s journey.

The Principles Covered

The book will help you understand these concepts:

Why a patient can be cured but not healed and vice versa. How curing addresses the body and healing addresses the soul.

How to understand healing archetypes and especially the concept of the “wounded healer.” Why this will help you choose the right doctor and be a better patient.

The critical importance of the “doctor-patient relationship and “bedside manner.”

Why care about shamanism?

What is the “Inner Healer” and what is the “Field.”

That true healing involves four variables, **healer, patient, “Field” and place** and all four must be considered. (Figure1.)

The vital importance of placebo, and the less understood, nocebo. (Figure 2.)

The concept of medicine not localized in space and time, and the principles of distant diagnosis and distant healing.

Some notions on energy medicine.

The epidemic of soul sickness and what to do about it.

The miracle of spontaneous remission of illness as the ultimate expression of the best healing outcome. What are other healing outcomes?

The importance of The Tree of Life (Figure3.)

How to work with a “Tree of Health” whether you are sick or not. (Figure 4)

That health and healing are much deeper concepts than having a perfectly functioning body.

The Figures below are also inserted into the text for easy reference.

Figures

Figure 1: The crucial pair of four variables that affect the Inner Healer via the Field

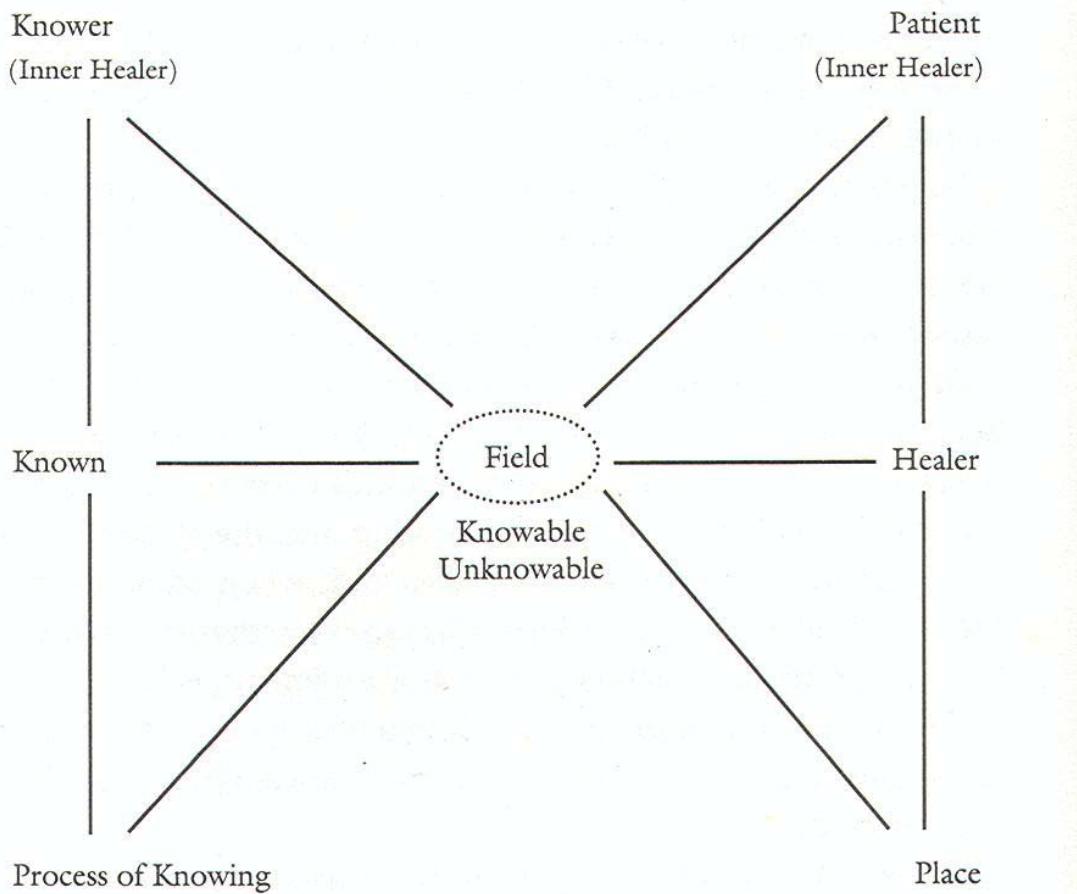


Figure 2: illustrating how placebo and nocebo work indirectly through the power of belief on the Inner Healer and how non-local phenomena be they good or bad, travel directly through the Field and affect the Inner Healer bypassing the belief system of the patient

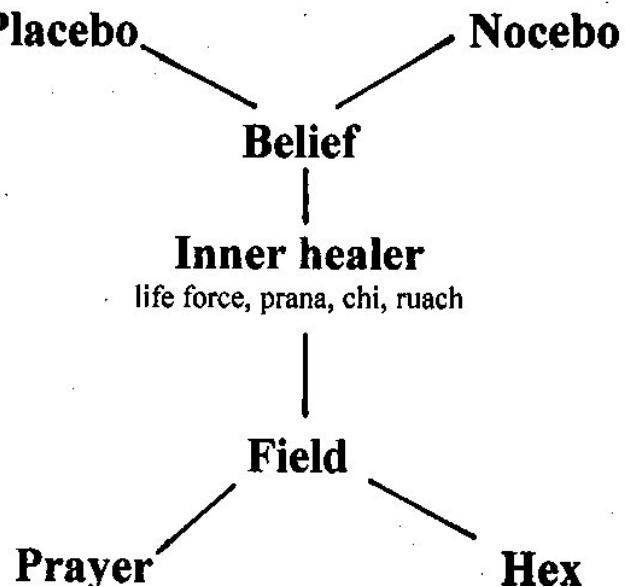


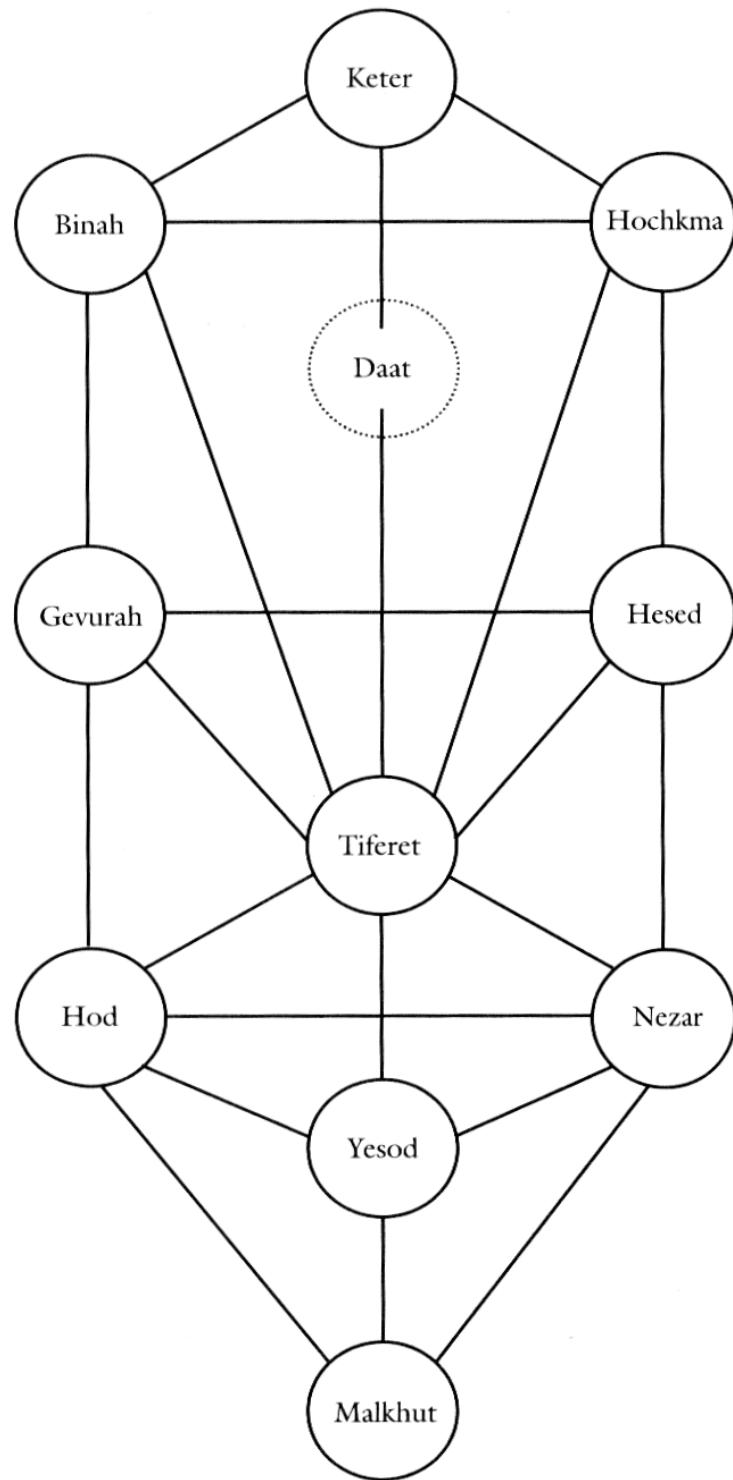
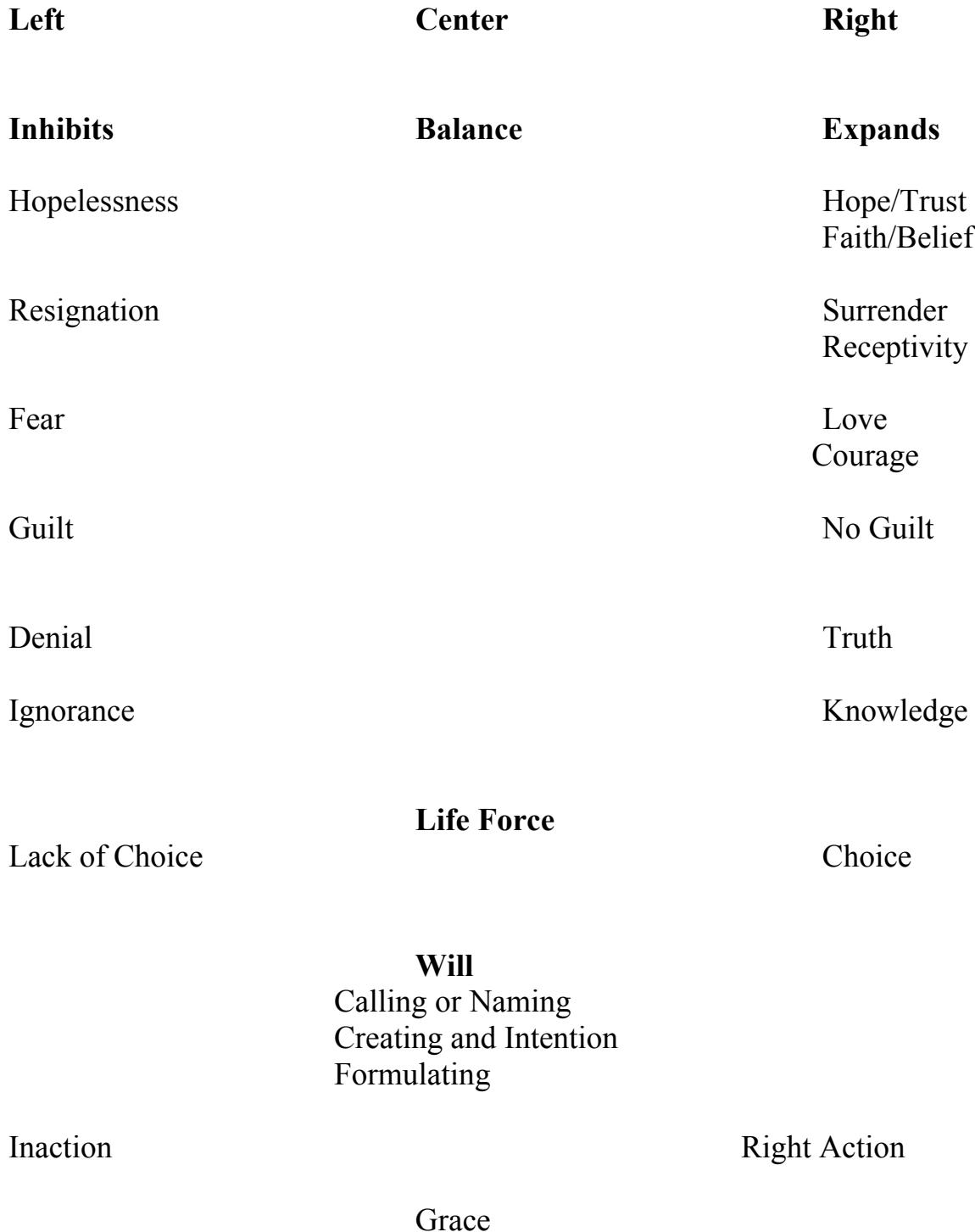
Figure 3: The Tree of Life

Figure 4: A Tree of Health



Archetypes and Choosing Your Doctor

Carl Jung, the famous psychiatrist used the term archetype to describe a common theme that is found in all traditions and cultures. For instance, the tree represents the union or connection between heaven and earth. These essential ideas can be found in stories, fables, tales, legends, myths, symbols and dreams and can help us understand who we really are. They also can assist us in knowing who our physician is and what kind of a healer he is likely to be. They are part of our subconscious and according to Jung also part of what he termed the “collective unconscious.” They can be thought of as being akin to the instinct of an animal -- possibly something rooted in our DNA and an essential part of our psyche and cellular memory since the beginning of time. Without an understanding of archetypes we are less able to appreciate what moves and motivates our spirit, and the spirit of our healer, consciously and subconsciously.

The following archetypes relevant to healing will be discussed: The hero, the warrior, the persona, the Self and the shadow archetypes. As we will see the persona will determine which car the doctor drives, what clothes he wears and what the office decor looks like. The Self archetype fashions commitment, dedication and idealism. The shadow and the persona archetypes

may get in the way of compassion and caring. The hero archetype will decide how much the physician brings back to his patients and the community. The warrior will encourage a win never lose attitude and contribute to the material success of the physician. To the detriment of their patients, most physicians do not enter the profession as a result of the wounded healer archetype that will be discussed last for particular emphasis.

The Hero or Heroine Archetype

The archetype of the hero's or heroine's journey is a spiritual quest that fulfills all the same criteria as a rite of passage or a trial of initiation. The anthropologist Arnold Van Gennep originally described the three phases of initiation that are also common to the hero's journey. These are: separation or severance, threshold or the process itself, and incorporation or integration back into the tribe.

After responding to an inner calling the heroine or initiate begins the journey by separating from the constraints of ordinary life. Through *synchronicity* or some serendipitous event an instrument of power is given to help her on the way. This was often a sword in the days of old, but in modern times is more likely to be some form of knowledge from a guide, a friend, or a teacher. The heroine must respond to this calling or risk killing something

deep within the psyche. She must also overcome the first obstacle of resistance that may arise from her own fear or from the attempts of family, friends or peers to dissuade her from the task at hand.

After the separation phase, the hero enters the threshold where he must confront his physical and psychological fears by facing the “dragon” or whatever stands in the way of the quest. This is the second level of resistance. Once these fears have been overcome, the hero returns to the people with the grail or the gift of knowledge that must now be given back to the community in the incorporation phase. As we will see, the warrior’s journey has no such altruistic motive, although the warrior does complete the first two phases of the journey. The hero’s journey is the same as that of the visionary archetype.

Initiation ceremonies or rites of passage have held much power for generations of aboriginal cultures. These ceremonies are formal processes to mark the transition from boyhood or girlhood to manhood or womanhood. In the case of men this rite took the form of an ordeal, both physical and psychological, that proved to the society that the boy had taken this great step. At this point the boy separated from his mother in a psychological sense and became part of the adult male world under the tutelage of the elder males. Today amongst many African tribes this rite of passage is still intact, and ritual circumcision may be a significant part of it. Hunting of an animal may be

another part of the process and girls also have rights of passage celebrating menarche and womanhood.

The psychological and physical pain a boy must endure in some cultures with surgical removal of his foreskin without anesthesia or a surgical scalpel, is something few of his counterparts in the Western world would be able to endure. However, “what doesn’t kill you, makes you stronger” and herein lies the power of these ancient traditions. The initiation is formally ritualized and acknowledged by the elder males of the tribe in attendance. The youth will carry this memory all his life and retrieve it when the need for courage and fortitude arise. Armed with this past experience, he can believe in his ability to handle whatever comes his way.

Any worthy shaman has been through his or her own initiation and the same can be true of the hero’s journey of many would be allopathic physicians. It is therefore no surprise that many physicians identify knowingly or unknowingly with the hero archetype.

Medical school, internship and residency for specialty training can fulfill all the conditions of a rite of passage. In many institutions it is still done in such a way as to make it feel like a trial of initiation. Doctors are trained not only academically, but also psychologically and physically to endure. Internship and residency are highlighted by grueling marathons of work, both

day and night always with a concern that, more important than you coming out of it alive, was the fact that your patient had to do so as well. The process is even ritualized with a certificate of competence and the prestigious letters - M.D. - that will decorate the name from thenceforth.

There has been criticism of the training system in the United States. Some have argued against this arduous ordeal and have said that a trainee functioning without sleep could compromise patients. I believe the doctor does function adequately, and that the human body and psyche have reserve power. When called upon to do so, the doctor can cope, making the training a rite of passage in the complete sense of the phrase. If it is done in the right way, with honest and pure intent, it will lead to an excellent result. The U.S. armed forces cannot train a Marine by being soft, and the same rigorous standards must hold for the healer who deals in life or death situations. There is a certain wisdom that has gone before that needs to be perpetuated. The rites must continue, because these develop character, self-discipline and staying power, albeit at the expense of wounding the physician. Any intelligent candidate can do the book-work, but there is far more to it than that. Character, intellectual integrity, responsibility, resilience, self-reliance are qualities that need to be developed and nurtured. The wound imposed by the rigorous training can become the physician's strength like the remembrance of pain from the initiate's

circumcision. There is a price to pay for this wound at some level within the doctor's psyche, but this is the sacrifice that must be dedicated to patient care. The cliché, "no pain no gain" does apply. It seems that when life and death, pain or suffering, fear or terror are involved, the archetypal properties of the trial are more likely achieved. The ritual is momentous and the certificate at the end is the equivalent of the grail. A healer who has gone through a meaningful rite of passage is much more likely to get out of bed in the middle of the night to respond to an emergency than one who has not. A surgeon faced with a difficult challenge in the operating room who has been properly trained will be patient and persevere regardless of how much time it takes and the impatience of the staff who may not have the patient's interests completely at heart.

Today the predicament of the medical profession has changed because of interference by government and big business. The bottom line has no understanding or tolerance for primal truths and this has eroded the power of the profession. Physician incentives for doing medicine are declining rapidly. Many regard it as just another job, no longer a calling. The hero lives for the calling, the warrior is content to have a lucrative and interesting job. Medicine is not just a job.

The most difficult phase is incorporation, where the demands of Western materialism are such that a physician may fail to bring something back to the community and complete the final stage so that all may benefit. The modern physician may have fulfilled the separation and threshold phases but the incorporation phase introduces new dilemmas. Is fee for service medicine truly bringing something back? A doctor in private practice is running a business in an adversarial climate surrounded by attorneys and bottom liners and unless this is efficiently managed he will go broke. For the purest healing to occur ego, money and acquisitiveness need to step aside. In this way the good of the patient only is considered -- there can be no other agenda.

Salaried academicians in big medical institutions appear more likely to fit into the phase of incorporation. They can afford to just perform the art for its own sake. Nevertheless, in the United States "publish or perish" disturbs the balance. It is not enough just to take care of patients and teach residents. These academicians must prove their worth to the faculty, by bringing in enough prestige or money into the facility for research. Only in this way do most get the security of tenure. It is often startling to learn how frequently medical centers lose some of their finest clinicians and surgeons because these talented doctors are deficient when it comes to research and fail to bring big grants into

the university. They would rather spend more time with their patients than with their lab animals. They often leave because of job insecurity or because their contracts are not renewed. Academic medicine is often also a hot bed of politics that further detracts from the completion of the incorporation phase.

For the physician healer who has no interest in running a business, doing research or writing, there does not seem to be a way to associate with the full power of the hero archetype and patients suffer because of this. This appreciation seems lost in the modern world, and at best is a pale example of the knight's return with the grail. It becomes difficult to bestow ones healing talents with pure altruism within the constraints of Western custom. The hero archetype is readily fulfilled during medical training since most students, interns or residents are not preoccupied with financial remuneration and are totally dedicated to the task of patient care. When they leave the training program to go into the wide world they are thrown into a cesspool of compromising choices imposed by insurance companies and big government that can thwart even the most idealistic doctor with the strongest of principles.

The Warrior Archetype

It is important to distinguish between the hero and the warrior archetype. The modern day physician has no difficulty fulfilling the criteria of the warrior.

Simplistically speaking, there is a material battle to confront and one has the option of winning or losing. As good Americans we are conditioned to believe that there is nothing good about losing. And so we learn the rules of Western conditioning -- the only thing worth bringing back is success. Let the others contend with the feelings of failure. The warrior works in the world and brings back the prize for the employer, himself and his family. Rarely does it go beyond that.

The American dream is all about becoming a masterful warrior. This results in material success but also causes suffering. The hero, on the other hand, may gain nothing financially but is given the gift of inner peace and the satisfaction that comes from giving. There are no losers unless dollars and cents are counted. The hero brings something back to the people, while the warrior has no such philanthropic motive. In the case of the hero, material deficiency means spiritual gain.

Rabindranath Tagore eloquently describes the evolution of a hero;

I slept and dreamt that life was joy,

I awoke and saw that life was service,

I acted and behold, service was joy.

Those who identify with the hero archetype have difficulty carrying out the incorporation phase since Western tradition does not understand or reward true selfless behavior. Our culture may appreciate and admire the concept but we are suspicious of our heroes and look for hidden motives. Although successful warriors are numerous, a true hero is a rare phenomenon today and is unlikely to gain respect without the outer trappings of success that our convention admires.

It seems that although many physicians complete a trial of initiation during training and embark on a hero's journey, they arrive only to find the final phase of incorporation impossible to fulfill. Disappointment leads to more suffering and deepens the wound. At best most embody and enact the archetype of the warrior. There is a war to be fought and they fight the good fight, sometimes prevailing and at other times not. Winning is only fleetingly gratifying, if at all. When they lose because of the "dreaded M's" (see later) working against them, they are demeaned and depressed.

It is not surprising that some physicians decide to donate their services and work within inner city ghettos or travel to third world countries where they can administer their talent and fulfill the incorporation phase. Others connect with the hero archetype in activities outside the profession. Sadly we can no longer conceive of how bad things have become for the medical

profession. I am sure many of my teachers long gone are literally turning in their graves as they look down at our modern day medical predicament.

The Persona and the Self Archetypes

The persona or mask is an archetype that we all hold dear. This is the face we wish to present to the world so that we will be acknowledged in a favorable way. Our persona reflects the house we live in, the car we drive, the clothes we wear, the partner or spouse we end up with. Our persona also changes depending on the circumstances, the people we meet and the image we wish to project. Our persona is different at home and at work. Since it is so unstable the Yogis called it Maya, or illusion. They knew that the true or higher Self lay beyond the persona and the ego or the small self. The persona is different from the real Self, described by Jung as the totality of the whole psyche, the inventor, organizer or source of our dreams and inner aspirations. The persona is representative of ego and the Self symbolizes the soul, higher Self, or that divine essence made in the image of God or our Christ or Buddha nature. How far our soul develops depends on how much the ego is prepared to listen to and subordinate to the messages from the Self. If we succeed in making ego and persona subservient to Self we become individuated, self-actualized, or self-realized.

Western custom respects the persona. We pay great attention to the way our doctor dresses, the house he lives in and his office décor. We assume that if this package looks good he is successful and therefore must be competent. This is not necessarily true. Too much attention to the persona suggests more of a warrior than a hero. It's more likely that the hero will have your interests at heart whereas the warrior may be more concerned with the mortgage payment and how he is going to serve it. Of course one would rather have a competent warrior than a heartfelt inept hero but with so much talent in the medical profession one should be able to find a competent, compassionate hero who will pull out all the stops for your good and really care.

The Shadow Archetype

The shadow archetype represents unattractive aspects of the psyche that have been repressed and frequently manifests as undesirable parts of the ego. All components of the ego are essential for our development for they help highlight those aspects of soul or Self that need to come into being. It is only by identifying our shadow side that we can see which direction the light is coming from. This confirms the validity of the core belief of opposites - there can be no light without dark, no Ying without Yang, no rose without a thorn

We are unable to recognize a negative aspect of another person unless it is part of our own shadow as well. Like recognizes like. We “project” aspects of our shadow onto others and in this way our ego is able to feel good about itself. Judgment of others and blame are powerful manifestations of the shadow. When physicians judge their patients in an unfavorable way, more often than not the shadow side of the psyche is operating. Lack of inner balance and burnout aggravate this occurrence. An ex colleague of mine told me about his “S.O.B. or son of a bitch index.” He had the insight to realize that when too many of his patients became S.O.B.’s he was becoming overstressed and burnt out and it was time to take a vacation. He was aware of his own shadow and its projection onto others and had the good sense to be proactive about it before any damage was done.

It may be that ego, persona and the warrior archetypes are driving the physician to achieve the prestige and financial gain that accompany the profession but his or her motives may still be in line with the authenticity of Self. The problem arises when the doctor becomes the persona and forgets the dream behind the dreamer. In this way the shadow can predominate by forming a powerful alliance with the persona and ego. All the forces of darkness are in collusion and Self is put aside. The healer identifies more with the external trappings and status symbols of modern living than the pain and

suffering of his patients. Arrogance surfaces which dictates that “I know what is best for you, what is right and what is wrong even if it does not fit within the comfort zone of your inner being.”

When doctors proclaim negative prognostic information without empathy to a patient because they are under duress and have lost compassion this can only have a harmful effect. Later we will address the notion of the nocebo effect. This is an example of ego and shadow prevailing over empathy and common sense. Even if the prognostications are likely to be true, as healers we should stress the good and favorable unless the patient demands to know the worst. Even then words should be chosen carefully. When Hippocrates said, “do no harm” he was not only referring to physical harm. Psychological harm may be just as damaging. Words can damage or heal.

The hardships of managed care, fear of malpractice and other negative aspects of modern day medicine aggravate the situation by belittling the value of the physician and the hero’s journey. The disconnection between the ideal of medicine (as motivated by the Self of the healer) and the reality of the system (often driven by the shadow of big business) becomes complete. The physician untrained in esoteric philosophy or Jungian psychology does not understand the ramifications of this divorce and feels cut off from his or her

soul. This causes further deterioration in the healing relationship between doctor and patient.

The patient, on the other hand, develops a lack of trust and his or her own shadow surfaces to assign judgment and blame and institute litigation for anything less than a perfect result. Both physician and patient need to ask the question; "Does acquisitiveness have an ulterior motive behind my behavior?" If so, the persona and the shadow are more than likely working behind the scenes. Arrogance, self-righteousness, pompousness, conceit, disdain, and presumptuousness can all be manifestations of the shadow of the physician. The desire for financial gain in a system that supports litigious action may be driven by the shadow of the patient.

The Wounded Healer

"Thy eternal providence has appointed me to watch over the life and death of thy creatures. May the love for my art actuate me at all times; may neither avarice nor miserliness, nor the thirst for glory or for great reputation engage my mind... May I never forget that the patient is a fellow creature in pain ... I have been sanctioned to care for the life and health of mankind."

Maimonides, court physician to Saladin in the eleven hundreds.

If we are to initiate a relationship for the best healing possible we need to pay attention to what drives and motivates the doctor and what factors have affected his or her psyche. Many physicians are casualties not only of the training process but also of the profession. An appreciation of their wounds is essential if the patient is to gain the most from our allopathic system of medicine and understand the limitations this method imposes on healing.

All healers are wounded to some extent, but the key factor about the primal wounded healer archetype is that the wound turns the shaman inward. It is often a "wound" or crisis, physical or psychological that is required to force a medicine man or woman on a journey of transformation, or a "hero's journey." Whereas many shamans become healers because of this archetypal wound, most physicians are attracted to medicine for other reasons such as, altruism, power, prestige, financial considerations, security etc. Any wound in the physician is usually the result of the training process rather than the reason he or she embarks on the career. It is secondary rather than primary.

When it comes to indigenous healing it is frequently a physical disability, a severe illness, an accident, a psychotic break or similar health catastrophe that turns the future shaman's focus inward, enabling him to heal

him or herself. This leads later to an ability to go “in,” in order to heal others as well. This is different to the allopathic Western healer’s woundedness, which arises out of the rigors of the training process and later is aggravated by the stresses and strains of patient care. The medicine man or shaman having “been there,” is much more likely to be empathetic and become directly involved with the feelings and emotions of the patient. The modern day physician, however, will tend to remain objective, dispassionate, and detached from the patient’s pain and suffering. This is true even in the case of psychotherapy. If physicians were selected because they had to fulfill the criteria of the ancient wounded healer archetype, they might be more able to understand the wounds their patients have to bear. If anything, wounds acquired during the training process tend to separate physicians from the suffering of their patients. Medical students are taught at all times to remain objective and detached from their patient’s suffering.

Many physicians become wounded without realizing it and their wounds do not occur in the ancient archetypal sense. Because they are unaware of the extent of their wounds, many doctors do not recognize they are not whole. This is in contrast to the wounded shamanic healer, where the wound creates inner growth, and self-awareness, and endows the healer with a greater appreciation of the suffering of others.

Medicine extracts a high price from those who commit to it. The incidence of divorce, substance abuse and suicide is extremely high among physicians. Many doctors are not even aware of the kind of price they have had to pay for becoming who they are.

There is a sentiment that is becoming more prevalent in the West, an extreme antipathy, distrust and even dislike or hatred for the allopathic physician. It may be that the deeper effects of physician woundedness are becoming more apparent to the worldly, modern day, well-informed patient who may now be saying for the first time, “Physician heal thyself” before you attempt to heal me. Thus a vicious cycle is set up where the wound in the healer creates an adverse reaction from the patient, and this in turn leads to more tension and wounding in the doctor. In this way lack of trust and disrespect on behalf of patients towards the medical profession continue to fuel the wound. With hostile patients, the litigious ethic in the United States, and insurance companies controlling patient care, many physicians are now wondering why they went through all the pain and suffering of their medical training in the first place.

In order to withstand the vicissitudes of the training the physician has to develop and secure a strong ego. It is often the ego and its associated arrogance that get in the way of compassion and healing. It is ego that leads

the physician to believe that he knows best. It is ego that enjoys the patient who shuts up, follows instructions and falls into the roll of the passive victim with the disease. Strong egos combined with a need to control can be hard to take at close quarters.

It seems that the doctors' make-up and woundedness are multifactorial and complex. It probably begins with what compelled them to go into medicine in the first place. For some there may be a hidden childhood wound from lack of approval and lack of unconditional love that caused them to gravitate into the profession. They may be subconsciously looking for their own "healing" in a system unlikely to give it. Others may wish to understand disease so that they will be able to prevent and control the possibility of developing their own sickness and pain. The same may be true for psychiatrists and psychotherapists in terms of psychological illness. It is therefore ironic that early occult wounds may be aggravated rather than healed by the arduous schooling and the demands of patient care.

Amongst the profession, it is well known that certain taxing specialties such as cardiac and neurosurgery seem to attract the most egocentric and difficult personalities. The more the stress and strain of the specialty, the greater the need for a mammoth ego in order to survive the ordeal. This may have a negative effect on the healing relationship. Sometimes the doctor's own

misery, gloom and even frank depression can be projected onto patients and others. The right of the patient to choose the correct therapy for his or her own condition is crucial in the healing process. Wounded physicians with big egos may have difficulty with patients who want to maintain control over their own disease. Just as some schools demand that their psychotherapy students undergo therapy, perhaps physicians should also undergo analysis to understand their motivations for studying medicine and, if necessary, "heal themselves" first.

Most doctors see the patient only as being ill. They cannot see that there is more to that person beyond his or her disease. The patient becomes merely a case, and soon is classified into a nice or demanding patient, an interesting or a common presentation, a squeamish or tough person, an easy or difficult challenge. The patient's personality may make it difficult for the physician to see beyond this to the greater picture of that person's inner suffering. Just as the doctor cannot appreciate his own wound, he cannot see the patient's hopes, motivations, fears or concerns. The doctor assumes an "I am healthy," aloof role and does not recognize that he may be wounded as well, or may have some degree of "sickness" residing within. The patient, on the other hand, realizes that to please the doctor he may need to become dependent and play the role of the diseased victim.

The sufferer may fail to realize that she has her own inner healing capacity and that this power is the key to healing and the ultimate source of the cure. The good physician knows this and, in humility, is able to help the inner healer of the patient do the job by not hindering but empowering it. This is where clinical judgment plays its most important role. Good judgment comes to the fore when this dynamic is recognized. Poor judgment manifests when decisions are made based on the physician's ego and an attitude that intellect and technology are all that matters. The best medicine occurs when there is an alliance between doctor and patient rather than a situation in which the physician assumes total control. The optimum relationship is democratic rather than autocratic.

Healers who are unconscious of their own wounds or cannot deal with them are more likely to ignore the potential of a balanced healing relationship. The physician who recognizes the inner healer within is able to see both the wounded and healthy part of the patient, just as he can see the wounded part of himself. An alliance can be forged between the patient's inner healer and the outer help that the physician has to offer. This help is always given in humility knowing there is a mysterious force at work with which we need to align. For millennia healers have paid homage to this inner healer. In the current era where the seduction of technology is so compelling, we need to remember

who actually is doing the healing. Without this sophisticated ally doctors would be lost. A good example is the challenge of dealing with a patient whose immune system is compromised.

The balanced healer of today is part shaman and part hi-tech physician. She realizes that she does not fully understand the mysteries of healing and works within this framework. She pays attention to psychic forces and uses intuition as well as intellect, compassion as well as the latest advances in the field. She recognizes that each patient is different, and may require a different psychological approach to trigger his or her specific inner healer. It is just as crucial to understand which patient has the disease as it is to know which disease the patient has. If the physician himself is not whole the healing may be hampered.

Archetypal behavior is part of the human condition and helps us fashion the way we are and the way we behave. Archetypes are crucial in understanding how we interact as humans and therefore are critical in the doctor-patient relationship and in the healing process. Understanding these archetypes may allow physicians to recognize and deal with their deficiencies and their motivations. Patients that understand these forces will be able to choose their healers wisely and help their doctors maximize their skill and talent.

The Dreaded M's

Physicians in the United States are fond of quoting what I call the dreaded "M's," which make their lives intolerable. These are, managed care, malpractice, Medi-care, Medicaid or MediCal and for many, a mortgage and a marriage that has become miserable as a result of all the stress. These "M's" have further aggravated the woundedness. Doctors are quick to point to these factors that make their lives intolerable. Combine all these adverse elements with ever declining reimbursements and increasing overheads and you have the full picture. In the past at least the warrior could boast a good living but now even this archetype is at risk of erosion. Many physicians have closed their practices because of huge malpractice premiums and the need to employ more and more staff to deal with the onerous burden of paper work and red tape passed on to the physician from all sides. The profession has been seriously demeaned and is at risk of losing the dignity it has inspired over the ages.

In the United States, physician burnout has reached epidemic proportions. Managed care and loss of autonomy fuel the syndrome. An inability to be sympathetic to the patient's plight is a tell tale sign of physician burnout. There is a widespread incidence of personal and family

problems amongst doctors because of overwork or disenchantment with their calling. It is usually the most caring and dedicated physicians that are the most disillusioned because of their idealism, high expectations and total commitment to medicine. Physicians tend to be highly individualistic, independent, and autonomous and cannot express emotions and feelings or come for help. Many have been unable to nurture themselves or find avenues for self-expression outside of medicine because of their total focus on their profession. Having invested so much time and energy they find it hard to come to grips with the fact that they may have been happier with another career choice. Many are in denial but an increasing number will openly admit they would not choose medicine if they had to do it all over again. Many who can afford to are hanging up their shingles.

The United States for some time has boasted the best medical system in the world but this is fast becoming an empty boast. What is true is that we are the most expensive, and probably also the least efficient. There is little incentive to doing medicine anymore and the best candidates are wisely selecting other professions. Initiatory rites of passage are falling by the wayside. Greedy lawyers and litigious patients make research and progress frankly dangerous. Huge pharmaceutical companies manipulate patients and doctors with elegant advertising. The cost of prescription medicines is rising

astronomical and is already unaffordable to most of the elderly who need them the most. Bioengineering companies package new technologies at ever increasing costs. They pressure physicians and hospitals to keep changing their inventories so they can remain on the cutting edge of what is new for the sake of something only marginally better. Ever increasing mounds of plastic disposables litter the planet somewhere, even if we cannot see them. CAT scans, MRI's and robots cost in the millions of dollars and profit margins for these technologies used on or in the human body are ridiculously high. The almighty dollar may be giving way to a much saner Euro as we are quietly overtaken by the more evenly balanced medical systems of Europe, the United Kingdom and even Canada and Australia. We are in danger of becoming third rate except in the upper echelons of the society where big bucks can demand excellence. Meanwhile the business behemoth of medicine is making billions. Managed care insurance companies are carried on the backs of the politically inept doctors that serve them. Their C.E.O.'s. declare large profits made at the expense of patient care. Meanwhile the physician's wound deepens and the prognosis seems bleak.

The physicians of today, because of the forces working against them, the dreaded M's and others, are all wounded to some degree even if this wound

is hidden from their awareness. Physicians need to restore and replenish themselves for their own sake and the sake of their patients. I am reminded of this when the flight attendant instructs passengers to first put on their own oxygen mask before assisting a child or someone else. Before physicians can help someone, they must heal themselves. A drowning person cannot rescue someone else who is drowning. Simplistically speaking this means they have to take time out and do something, preferably inner directed (more restorative) that they enjoy and feel passionate about.

The flow of energy should not be uni-directional and the patient also has an obligation to the doctor. If he can help take care of his doctor by treating him kindly he will get better attention. Patients should want their physicians to like them - the relationship works both ways. This is not to say that they need to become submissive or agree with everything that their doctor says. However, politeness and good manners, something that seems to be missing in our modern day fast flowing life, go a long way. Many seem to have developed a sense of entitlement. Commercials on TV tell us “Why? because I am worth it!” Worth what? Patients have all the same foibles and archetypes as their doctors and they are not exempt from being courteous. Being belligerent either to the physician or the staff is counterproductive. Sometimes my staff is verbally attacked by an abusive patient but when the patient is turned over to

me he is pleasant and charming. This is testament to someone with a large shadow who is duplicitous and bully like. We try and encourage these patients to go elsewhere. Life is too short and reimbursements too slim to put up with bad behavior. Sadly, managed care has made it the prerogative of the patient to get care from a doctor's office who has signed into the contract. The doctor and staff may dread seeing this kind of a patient who should understand that this kind of interaction does not serve their healing.

How to chose your doctor and how to improve the doctor-patient relationship

1. Do your homework, ask around and be intelligent, even cunning about it.

Word of mouth may be more reliable than credentials or sophisticated marketing. For instance if you are choosing a surgeon ask a nurse or an anesthesiologist who works closely with him. Don't ask his golf buddy.

Remember many referrals are based on social and expediency reasons rather than competence and caring.

2. Classify your health problem. If it is minor and all you need is some penicillin for a strep. throat it does not really matter where you go. However, if you are going to require ongoing care for a complex disease, the last thing you want to do is put yourself in an environment that induces "dis-ease."

Look for the following; Competence, good judgment, caring and consideration, cooperation, bedside manner, dedication, honesty.

Competence does not equate with dedication. Someone may be technically good and current with all the latest techniques but when they are called in the middle of the night may go back to sleep instead of meeting you in the emergency room.

Technical competence is not the same as good judgment. It is senseless to have a technically perfect operation, even if its complication free, if it is not indicated. If a patient comes out of a procedure uneventfully they are inclined to feel they have done “well” and are thankful that they had it on the basis that even if they were not having severe symptoms these would have followed in due course. This type of thinking is often fallacious. The body is not like your car. If you want to have a new clutch, even if it you have many years left on the old one, the only loss to you is one of revenue. We seem to have developed the same consumer mind set when it comes to our physical being that applies to commodities. Patients are frequently told they should have this procedure now while they are still in good condition rather than wait until they may not be fit for it anymore. This usually means that the journey is not really necessary in the first place. Even if it is needed in the future, with modern techniques there are few patients who would be turned

down for a procedure these days. Worse still is an operation done in a patient who is unfit who then suffers from or even dies from complications.

There are technically brilliant surgeons with bad judgment or their judgment may be biased by expensive tastes in cars or homes. This may lead them to “churn” out unnecessary procedures or operations.

Competence can be assessed more readily than can caring and consideration. Board examinations and attorneys help ensure a level of competence and even good judgment in the U.S.A. Genetics, family upbringing and schooling have more to do with the caring aspect as does the wounded healer archetype we have discussed. A doctor ignorant of the wounds sustained by the profession who does not have a method to attend to them is likely to lack these important qualities. A physician who does not attend to his wounds is less likely to really care for the patient although he may conduct a meticulously perfect procedure.

Caring usually goes along with intellectual integrity. Some doctors do not like to admit they made a mistake and will continue to treat someone as if there is no problem when the treatment needs to be reevaluated and even revised. Alternatively they may ignore symptoms due to a bad result as being in the patient’s head rather than their own responsibility.

Caring comes from the heart and the old-fashioned bedside manner is usually a palpably felt experience that cannot be faked. However, there are medical practice management groups who will instruct the doctor and the office on how to be more “caring”. Though this is commendable and a call from the office the next day from the office asking how you are feeling after the operation is a nice touch, good feelings cannot always be engendered by office marketing protocols.

3. At all times pay attention to your own intuition. If everything looks right on paper but you still have an uneasy feeling about the doctor it may be best to think again about your choice. Women are better at this than men who tend to go along with the left brained, credential, data oriented experience. Take your significant other along as a second opinion.

4. When we are sick we are all looking for a healer who embraces more than technical expertise. One who is not confined to a rigid allopathic paradigm and who recognizes the huge defects in our understanding of disease and at the same time acknowledges the power of the inner healer. Hence your choice of a doctor might embrace some spiritual quality such as compassion, empathy and a certain amount of humility or modesty. An arrogance attitude does not serve the patient.

5. Look around the office and pay attention to the details. If the office is extremely opulent this is good information. Reimbursements have dwindled so much that a huge office overhead is no longer tenable. The exception may be in fee for service medicine, now a rarity, except amongst certain specialties like plastic surgery, where patients are billed directly, bypassing the parsimonious insurance industry. If the overhead appears gigantic give pause as to where the money is coming from. You want a physician whose indication for your procedure is its necessity and not the need to meet office overheads.

6. How does one tell whether the doctor is taking measures to maintain his own equanimity and therefore is fully functional? This may be hard to determine but it makes sense to ask the staff in a subtle way what their boss does for recreation and how is he to work for. Is there a faint scent of alcohol from the previous night's drinking? Does he keep physically fit? Does he smoke? Look for signs of unhappiness and stress amongst the staff. Beware the doctor who puts on a pleasant front with you but is abusive to the staff. If so he is probably worse under serious pressure. How is your interaction with him? Does he put himself above you not only in conversation but in body language? Does he listen to you? Usually patients are right about their condition even though they may not have the medical jargon to explain it.

Many diagnoses are missed and mistakes made because doctors do not listen.

How to get the most from your doctor. What's good for the goose is good for the gander.

1. Be polite and do not take your physician for granted. Physicians are under the gun and in order to pay their massive overheads and make up for their dwindling returns they are often forced to see more patients than they would like for the time available. It makes sense to set up your first appointment in the form of an interview where you are checking on the qualities of your future healer and if these match your needs. However, it is wise to take into consideration the doctor's needs as well. When booking an appointment it would be best to ask for as much time as you think the challenge demands.

Let the office staff know that you will be happy to pay for any extra time taken, insurance reimbursement aside. This will put most physicians at ease since they will realize you have an appreciation of their predicament. It may even be best to ask for the last appointment of the day so that you can both feel free to run into overtime if need be. This might help eliminate the rush factor. If the doctor can agree to this interaction you are probably on your

way to a good start. During this time you should be able to determine if the physician has the qualities you are looking for. At all times look for similar qualities in his staff since he is responsible for them as well. If he works in an institution he may have no say as to who is employed but he still has a say as to how they should behave. Just like you should expect him to put you at ease you should do the same, recognizing that almost all medics are debilitated by the dreaded "M's." Certain questions are bound to raise hackles such as; are you board qualified, how many of these cases have you done, what are your results, where were you trained??? These questions can be left for a later date once you have established an amicable relationship or better still check them out before the visit with someone else who knows. Once the relationship has been affirmed and there is an element of trust you may be able to gently insinuate similar searching questions.

Trust between patient and physician is just as critical as the trust the patient has for the doctor. For this reason few doctors will want to treat an adversarial or litigious patient. If word gets around the medical community that Mr. Smith has sued doctor Stevens for a bad result there may be reticence by other physicians to take on his care for fear of being at the receiving end of an angry, dissatisfied patient.

Gratitude and good manners go a long way to fostering the doctor-patient relationship.

2. It behooves the patient to be a good witness and stay to the point when giving a history because time is precious. Remember there are other patients waiting to be attended. If you have a headache, describe it rather than saying... “on Tuesday I was going to the grocery store – no, maybe it was Wednesday or was it last week. Yes, well I was on my way to buy groceries and when I got into the parking lot that was when I first felt the pain coming on. Then my neighbor Margie showed up and.....” This type of frivolous, self-absorbed conversation is a recipe for impatience and you may never have the time to give information that is vital because you are cut short. Give the salient information and nothing more. If the headache comes on with stress don’t give a long description of the stress of the day, just say it’s related to stress. Be brief and keep it simple. If it is easier for you, write out your complaints so that you get what you need to say in as brief a time as meaningful. You can even send the information ahead of time with lab work and other reports to give your doctor time to review the problem. There is nothing more frustrating for a well-intentioned physician than to have to cram a difficult problem that deserves at least an hour into a visit scheduled

for 30 minutes. A concise but complete history can go a long way to making your doctor appreciate you.

3. Try and make telephone calls at elective times during the day if at all possible. If you have a troubling symptom that begins in the morning do not wait until after hours to report it. Apologize if you have inconvenienced your doctor by pulling him out of an evening movie or calling him on a weekend. Be mindful with your calls. Do not call at a bad time for a non-urgent problem that could have been handled during office hours, for instance a refill of medicine. Take care of your doctor and she will be better able to take care of you and will want to at the same time. There is nothing un-American about good manners. Also remember that unlike your attorney or your accountant doctors do not usually charge for telephone conversations and even if they did there is no effective way for them to get effectively reimbursed. Avoid being an “o no... patient.” “Dr. Jones its Mrs. So and So on the line again!” Response; “O nooooo....!!”

If you have been thoughtful and polite and you have a need that is not being fulfilled it might be time to go elsewhere. If you are considerate then you must expect the same from your doctor as well as his office staff.

1. Inner Passages Outer Journeys, David Cumes, Llewellyn, St. Paul, 1998.
2. The Spirit of Healing, David Cumes, Llewellyn, St. Paul, 1999.

A Sangoma - Surgeon's look at shamanism

"Shamans are healers, seers and visionaries who have mastered death. They are in communication with the world of gods and spirits ... They are familiar with cosmic as well as physical geography; the ways of plants, animals and the elements are known to them. They are psychologists, entertainers and food finders. Above all, however, shamans are technicians of the sacred and masters of ecstasy."

Joan Halifax. Shamanic Voices

All shamans use altered or ecstatic states of consciousness and even out of body spirit flight to gain knowledge about the diagnosis and treatment of the disease or problem at hand. This unique ability may be hereditarily transmitted, arise spontaneously out of a dream or vision (bestowed by the spirit world,) or occur because of election by the tribe. Sometimes the calling arises out of a deformity, disability, illness or even a form of psychosis. In other words, a "wound" may create the shaman thus generating the true "wounded healer" archetype. Some shamans are self-chosen but they do not usually wield much power. Most shamans have been "called" by the spirit world to do the work they do. In Southern Africa this

usually takes the form of the “ancestor sickness” that usually will not remit unless the afflicted person becomes initiated.

To understand how healing first began it is vital to appreciate the concept of the shamanic healer. Herein begin the roots of healing which still hold to this day.

The shaman represents a contradictory polarity to healing when compared to our modern allopathic paradigm. A psychological or physical wound may cause a member of a tribe to become a shaman. The shaman’s wound is primary and creates the potential for compassion. The classical wounded healer archetype arises out of the pain of sickness and will enable the healer to relate more readily to the patient’s predicament. The average medical student, however, may have no overt wound when he or she begins the training but is wounded in the process. The doctor’s wound is secondary rather than primary and occurs as a result of the arduous training. This often dilutes out the ability or the desire of the physician to be compassionate.

The shaman embraces mystique rather than methodology, the compassionate and the empathetic rather than the objective and the impersonal, the intuitive rather than the rational. Shamanic techniques are a part of healing that have been almost totally ignored by Western medicine. The marriage of science and shamanism creates equilibrium and fulfills the

requirement of balancing the opposites for more complete healing. The recently created term, medical intuitive, is a polite and acceptable term for a Westerner with shamanic or psychic powers. The best physicians should be cognizant of the latest technology and be part shaman at the same time, since the psycho-spiritual effects of sickness usually needs to be addressed. However, if they find their shamanic abilities lacking, they should at least be open to the fact that these talents can be extremely useful.

Shamanic medicine is not localized in space and time. This might best be understood by an imaginary visit to see a Zulu shaman or sangoma for divination with the “bones.” One would sit on the floor of his healing hut and the sangoma might throw “bones” to divine the status of your health that would go beyond the physical and into the social and psycho-spiritual realm as well. For instance he might tell you what was happening to your son who was living in New York though you are sitting in Kwazulu, South Africa. This is medicine not localized in space. He might tell you what happened to you at age five which had a profound influence on your current health status. This would be information relevant to your healing not localized in time. C.A.M. or complimentary and alternative medicine, also called integrative medicine is beginning to embrace shamanic concepts -- medicine not localized in space and time. There are now numerous controlled studies

proving that remote non-local healing given by healers without the knowledge of the patient are highly effective. The healer does not need to know the patient and can do the healing and even discern the diagnosis from thousands of miles away.

All healing involves four factors: the **healer**, the **patient**, the **place** where healing occurs, and the presence of a universal "**Field**" which embraces both healer and patient. The best medicine occurs when patient, healer, and place communicate through the "Field," which itself is not localized in space and time. Healer and patient are both within an infinite cosmic Field of potential supported by the spirit world and governed by the Divine Spirit. By achieving balance and guiding their inner energies or life forces, both healer and patient are able to penetrate deeper into, and harness some of the immense healing capacity of the Field. African, Native American and other indigenous healers might call the hidden potential in the Field, the ancestors. They have been practicing non-local medicine for eons.

I invite you to go on an imaginary journey to Southern Africa where shamanic healing is done in a different way. Imagine yourself in the interior of the Kalahari desert. You are a visitor to a group of San Bushmen and have come to observe their ancient healing techniques. One night you are sitting around the fire and the women gathered around start to clap and chant. The

men wrap rattles around their legs and begin to dance. You and the breathtaking Kalahari sky are the only other witnesses to an amazing dance that is about to unfold. After a short time one of the dancers staggers, shakes and falls. You look into his eyes and all you can see is a vacant stare. The shaman's soul has left the body and is soaring into the world of ghosts and spirits to plead for the life of a child who is dying. When the healer's spirit is ready to return from this "little-death," the women help the re-entry by massaging the body of the healer with warm sand. The shaman now circles the group with an uncanny ability to "see" sickness amongst the clan. He lays on hands and rubs sweat into the bodies of those who are ailing. He spends a much longer time with the child who is lying motionlessly under a cover of skins. After the treatment, he shakes his fists at the heavens and shouts and screams at the Milky Way exorcising the infirmities and bargaining with the spirits for the life of the patient. The dance dwindle and stops shortly before sunrise. Later the following afternoon the child sits up and for the first time in days asks for food. You are still trying to figure out how this shaman could have had his foot in the fire without being burned.

When the San shaman trances the ego steps aside and the spirit or soul of the shaman travels out of body into the cosmic realms to negotiate with the spirits and even the Great Spirit to obtain the diagnosis and then administer the

healing. The Bushmen lived in Southern Africa long before the Bantu tribes migrated down from the north. They have had a profound influence on Bantu healing practices and are acknowledged in the Kalahari by their Bantu neighbors as being the most powerful healers

Now imagine you are in Swaziland and have come to visit a sangoma. There is powerful drumming and dancing and at times the dancing antics of the healer seem to defy human limitations. One of the other sangomas tells you this is because "she is being danced by the spirit, it is not her that is dancing." Suddenly the sangoma collapses, sits on the ground and begins to shake while the drumming continues. The drumming ceases when she begins to talk but not in the same voice that you had heard before. In fact she is speaking Sotho when her natural language is Zulu. She asks for a special garment to wear, the cloth of her ancestral spirit and then begins to address the patient with information not localized in space and time.

Whereas the Bushman shaman travels to the spirit world for information, the sangoma becomes possessed by the ancestral spirit who imparts the information using the sangoma as a medium. Some sangomas are able to channel more than one spirit, each coming with his or her particular talent. Trance and possession are very labor intensive and require a group effort to sustain the drumming, chanting and the energy as in the case of the

Bushman spirit flight. This is difficult to do on a day to day basis where there are patients lining up to be seen. Divination bones are more user friendly. The sangoma throws bones with the help of the spirit who manipulates the energy field so that the bones fall in a non random readable fashion.

The word sangoma comes from the Zulu word ngoma meaning a drum since it is the drum that calls forth the guiding spirit or ancestor to "possess" the body of the recipient. The word sangoma originally was the term given to someone who gets possessed and gives guidance by talking through the voice of the spirit, often in tongues. Sangoma is very much part of the Nguni tribal tradition (Zulu, Xhosa, Tsonga, Swazi) and in previous times was just used in the above context i.e. frank spirit possession. All traditional healers in Southern Africa are "possessed" in one way or another but sangoma spirit possession refers classically to overt possession where the ego or persona of the healer stands aside for the ancestral spirit to come in.

The word inyanga is more commonly used for those not of the Nguni tradition (Sotho, Tswana, Venda tribes) where the possession is less explicit but it is implicit in the work they do with bones and dreams. Many dream the plants they will dispense and the dreams come from the ancestors.

Similary the bones are "thrown," non- randomly by the spirit energy and the inyanga who is the messenger reads them.

There is now much overlap in the semantics and those that do not get frankly possessed are often called sangomas which has now become a looser term. Sangomas throw bones and inyangas get possessed.. Western shamans are more familiar with the term sangoma than inyanga.

Initiation usually occurs after someone is smitten by the ancestor illness and is called to heal. During the training a liason is set up between the triad of the spirit (or spirits,) the mentor and the student who does Thwasa. Thwasa is the metaphoric maturation of becoming a full moon from a new moon. Once the spirits are formally connected to the Thwasa student in a working relationship she can graduate and work independently.

No matter what technique is used by the healer there is a certain universal truth that pertains. This is the core belief of balancing the opposites to achieve spiritual equilibrium. The Bushman's healing abilities are peerless because of their hunter-gatherer lifestyle that embraces all the polarities of nature. Although the healers may not be able to read or write their ability to balance the opposites encountered in the wild Kalahari gives them unrivaled control of healing energy. Their ability to heal cannot be separated from their sense of place, the Kalahari, and the diverse polarities they contend with to

survive from day to day. They are constantly juggling the opposites that nature provides; hunger and fullness, the scorching heat and the cold of the desert night, terror and tranquility, light and dark and so on. In fact the notion of the sun and moon energies in Yoga is implicit in their lifestyle. Buddha also emphasized the importance of the middle way and this understanding occurred after prolonged contemplation and meditation in nature. Nature is a preferred environment not only for spiritual practice but also for healing.

This ability to move the spirit that heals has probably existed as long as humans have walked the planet and shamans are familiar with its mechanism. The Hindu Kundalini and the anatomy and bioenergetic behavior of charkas and their energy channels lie at the core of healing. Balancing these forces empowers the shaman and the inner healer of the patient as well. It also facilitates access to the “Field.”

If we look at ancient texts we can see that thousands of years ago the Yogis described an energy body unknown to modern medicine. This psycho-spiritual model seems universal even though the details may vary. The phenomenon is common to Tibetan Buddhism, Chinese Taoism, some Native North American traditions, the Bushmen and the Bantu peoples of South Africa.

Much older than our understanding of left and right brain function is the Yoga concept of the masculine, sun and feminine, moon energies. It is the balance of these two energies that controls the feminine, Shakti, Kundalini energy that resides at the base of the spine, coiled like a serpent, waiting to move. The sun and moon channels spiral around the central axis of the spine all the way up to the crown of the head where the masculine Shiva principle resides. During our usual day to day activities energy oscillates up and down the sun and moon channels leading to a normal state of awareness. With intense spiritual practice energy can be mobilized from the sun and moon channels into the central channel stimulating and impelling the Kundalini Shakti to move upwards. Depending on the level to which it moves up the chakra hierarchy, a greater or lesser intensity of spiritual experience is appreciated. If the Kundalini moves all the way to the top of the central axis Shiva the male principle is encountered. When these two energies fuse together at the crown, ecstasy (standing outside oneself,) samadhi, satori or nirvana is experienced. For most Westerners this is best understood in terms of Maslow's description of a "Peak Experience." The common denominator here are that the observer, the observed or the process of observation all fuse into one. This so-called oneness experience or unity consciousness occurs when the duality of everyday life falls away. Shamans and indigenous peoples have

different words to describe this universal epiphany. The Bushmen call the primal feminine energy at the base of the spine Num and the Zulus call it the umbilini. All Southern African peoples believe in a primal snake like force that is feminine and resides in the lower part of the belly. Sangomas and inyangas use this energy to heal others.

For the Kundalini to rise, the Yogi or shaman must go beyond the constraints of ego. The ego is the greatest hindrance to the upward movement of Kundalini energy. Another block to the flow of spiritual energy is a “block” at the heart chakra. The heart must open for energy to flow freely. Many American indigenous traditions use plant entheogens to open the heart, transcend ego and introduce neophytes to the mystical realms but our Western bias does not support their use.

Although different shamans use distinct techniques; the ability to move Kundalini energy is central to all these practices. The shaman must move the energy up to the third eye (sixth chakra) for diagnostic and therapeutic clairvoyance. Furthermore, in order to travel out of body and navigate the cosmic realms, the energy must move to the crown of the head (seventh chakra.) In this way shamans obtain assistance from the spirit world for the sake of their patients. Those healers who can move their Kundalini energy are likely to be more effective with their intuitive diagnostic and therapeutic

abilities because they have more direct access to the cosmic field. Both patient and healer gain access to greater possibilities when they balance their energy bodies, move the Kundalini and approach the Field.

The principle of polarity balance has two crucial components. The first is for the adept to develop a meaningful and enjoyable inner practice in order to keep in touch with “Self” and the Field and maintain equilibrium in an often, hostile world. This observance should be performed on a regular basis, whether it is drumming, dancing, prayer, Yoga, Tai Chi, meditation or anything else. The practice need not be esoteric—gardening, cooking, surfing, or sketching, and other pursuits are just as acceptable, as long as they are inner directed. The second essential to balancing the opposites—left brain, right brain, sun channel, moon channel, masculine, feminine, ying or yang—is to do things for their own sake without specific goals such as accomplishment or looking good. If we are gardening we should not try to achieve the best garden in the neighborhood or else any sense of serenity will be lost. At these special times when we “connect” there should be no overt or hidden agenda, and we should be detached from the outcome. The principle of leaving the ego at the door before entering the sacred is simple to understand but difficult to achieve.

Modern day neurophysiology has its own core notion of balance and tells us that the brain can be simplistically divided into two halves, left and

right. The left is the masculine, cognitive, intellectual side of the cerebral cortex. It involves qualities such as will, endurance, goal orientation, drive, competition, ambition etc. This is the side of the brain that is intimately connected with ego and makes us feel good about our achievements. Our Western education has developed the left brain to the detriment of its opposite.

The right side of the brain, on the other hand, is the feminine, receptive, creative, intuitive part of the cerebral cortex and is involved with the more subtle qualities of love, empathy and compassion. It connects us with the higher Self and is the gateway to the spirit world. Vulnerability and getting in touch with feelings are crucial in experiencing these higher energies, and ego is the deterrent. Naturally we need both left and right brain, both masculine and feminine. When we balance the two we fulfill the universal truth of balance and attain whole brain function. Unfortunately the emphasis on left brain function permeates all aspects of our life and unless we make a conscious effort to connect with the right we will not realize whole brain mastery nor more complete healing.

Shamanic activities facilitate right brain activity and are by their nature inwardly directed. They include ceremony, ritual, drumming, chanting, singing, dancing, fasting, solitude, meditation and the use of mind-altering plants. Today massage, visual imagery, prayer or distant healing, meditation,

yoga, Tai Chi or Chi Gong are part of the integrative approach and would qualify as being “shamanic.” Many shamans are creatively and artistically inclined. Shamans have known for eons that these sacred techniques help both them and their patients’ balance the body’s energy system and the ultimate expression of this equilibrium is alliance with Self.

Kabbalah, the ancient Jewish mystical belief, and its Tree of Life offer another approach. The idea of polarity is also implicit in the Kabbalistic Tree of Life. The left part of the Tree, the Queen, is feminine and the right part of the Tree, the King, masculine. The student of Kabbalah strives to balance the two sides of the Tree so that he or she can move up the central trunk to reach Keter, the crown of the Tree that is the equivalent of the crown chakra. Kabbalah even emphasizes the feminine aspect of the Divine or the Shechina which resides at the base of the Tree, much like the Kundalini rests at the base of the spine. Appreciation of the energy systems embraced by these traditions is vital to the understanding of non-local medicine or shamanism.

The Hindu Kundalini or Kabbalistic Shechina is not only the portal to the Field but could well give us the answers to the miracle of spontaneous remission of illness. There is evidence that the Kalahari Bushmen were aware of this kind of energy at least 28,000 years ago. These healing states have been rendered beautifully as painted images on the rocks and cave walls of the

subcontinent. This new and at the same time very old medicine originated on the African plains.

Many cases of "cure" in aboriginal cultures may have occurred because of skill in moving this energy. The shaman connects with universal healing energy with the help of the spirits through the gateway of the Kundalini. The Inner Healer is enabled if we intensify our internal energy, life force or Prana (Yoga), Qi or Chi (Taoist), Ruach (Hebrew), or Moya (Zulu.) In order to enhance this vital energy and connect more intimately with the Field we need some form of inner practice. African peoples use drumming, dancing and chanting.

The Field is non-local, and within it is the universal mind or universal consciousness. Carl Jung, called this the collective unconscious. From a Jungian point of view the shaman has the ability to access an archetypal world. It is here we encounter the spirit world and the magic of synchronicity. Synchronicity occurs when an outer incident coincides with an inner mental or psychic event.

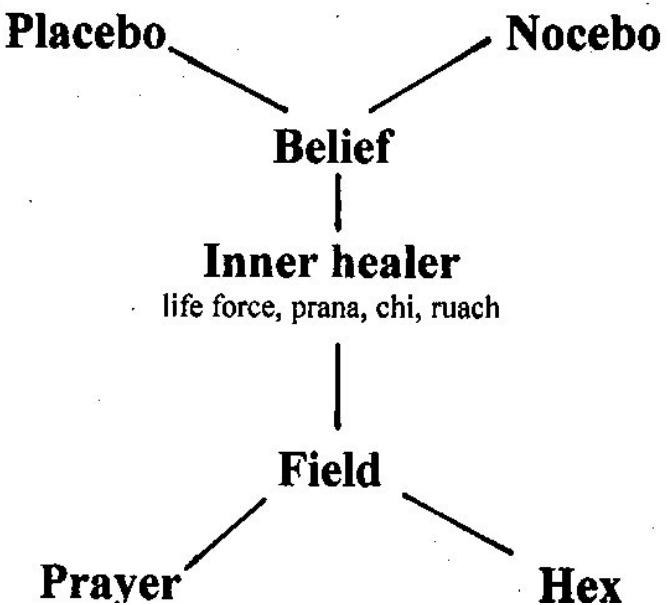
While a healer can heal someone far away, a sorcerer can create disease and even death from a distance with a hex. White or black magic has been known for millennia, but is only now being validated by science. Although implausible to the Western mind, traditional healers in many non-

Western countries deal with witchcraft every day. These malevolent effects can be local or non local. Non-local influences work through the field without the knowledge of those who are affected. Local effects work directly with the knowledge of the victim through the nocebo effect (opposite of placebo). The key to nocebo and placebo is the belief system of the patient, the absence or presence of hope, belief, trust, and faith. We are all aware of the healer-patient relationship and how important it is for healing. Just as some healers create a feeling of calm, confidence, and reassurance in their patients, others can do the opposite. Some doctors will engender the healing power of placebo, others the noxiousness of nocebo. An oncologist who tells his patient that she has three weeks to live is unconsciously applying the nocebo effect, which is tantamount to a voodoo curse. Shamans are masters of the placebo effect; sorcerers work with nocebo. Distant healing or the polar opposite, the hex, work through the Field bypassing the belief system of the recipient since the patient is unaware of the intention, good or bad. The Field, like our Inner Healer, is not impervious to bad morals or evil motivation.

Whereas placebo is almost a bad word to the Western physician, it goes to the core of any kind of healing, which is the relationship between the healer, the therapy, and the Inner Healer of the patient. In allopathic medicine double

blind studies seek to eliminate placebo. Shamans are proficient at enhancing placebo with their charisma and powerful rituals. Some of the shaman's "magic" may reside in their skill at heightening placebo.

Figure 2: illustrating how placebo and nocebo work indirectly through the power of belief on the Inner Healer and how non-local phenomena be they good or bad, travel directly through the Field and affect the Inner Healer bypassing the belief system of the patient



Nearly all the patients studied by the Lourdes Vatican commission who experienced spontaneous remission of incurable diseases possessed a passionate religious or spiritual faith. Prayer, like ritual, is associated with faith, belief, trust, hope, a meditative state, inner peace, feeling loved, enhancement of the life force, switching off the left brain, transcendence, visualization, and invoking the Field. These are all hallmarks of shamanic healing.

Consciousness is unconfined to space and time, which may be the reason why prayer and healing from a distance can favorably affect a

recipient. Prayer and distant healing have been shown to have beneficial effects on the sick. When patients know they are being prayed for, improvements in health might be explained as being due to the placebo response. However, when they are unaware that prayers are being delivered, we can assume the placebo effect is not involved. The effect of a shaman's ritual may work through placebo, but it also may work through distant influence through consciousness and thought itself that cannot be confined to space and time. The patient becomes linked to the healer and the Field through ritual; the container for passing along universal healing energy. Healers are capable of facilitating (or aggravating) the patient's Inner Healer, using not only words and body language (placebo) but also wishes and thoughts (distant healing). The affirmations, positive desires, and prayers of a shaman should always accompany the ritual or plant medicine dispensed.

The healer is able to tap into universal healing energy that essentially is love. She acts as a conduit to transfer that energy to the patient. Distant healing or laying on of hands may propel energy of a certain frequency from the Field through the healer to affect the patient's body energy field and the cells themselves.

“The body is not what it seems to be with the naked eye. It is not a solid mass. It is actually a system of little particles or points of energy separated from each other by space and held in place through an electrically balanced field. When these particles are not in their proper place then disease manifests in that body. Spiritual healing is one way of bringing the particles back into a harmonious relationship.”

Olga Worrell

Today's shaman is the embodiment of ancient archetypal healing uniting the **patient, healer, place**, and the presence of a mysterious force, Divine intelligence or “**field**” of energy. Shamanic healing links all these four essentials of healing . The shaman's ability cannot be separated from the environment in which he works and the remedies nature provides in that particular ecosystem. Nature is a magnificent microcosmic representation of the Divine and is the gateway to the Field. Wilderness is the Great Spirit's showpiece. She is the ultimate healer and can afford the strongest medicine. Indigenous healers know this truth, and their “natural” medicine will never be outdated. We must all strive to preserve what is left of the wilderness. Whatever is still wild and free is our source of renewal.

Nature is a favored and special environment for health and wholeness. Scenes such as sunsets, smells, scents and sounds such as the wind in the trees

or so called “soft fascinations” result in restoration of that part of the brain exhausted by our hectic day-to-day existence. They induce a relaxation response or a meditative state.

Nature is a potent source of awe, wonder and at-oneness. “Wilderness Rapture” can be much like the “peak” experience described by Maslow. These are fleeting moments when we transcend ego and achieve a glimpse of the Samadhi-like state of the Yogi or the Nirvana of the Buddhist. The elation possible in nature confirms the importance of place in the healing equation.

Certain places in the world are renowned for their healing properties or “energy” and there are numerous locations around the globe where exceptional cures have occurred. The most famous is Lourdes and the Vatican has set up a panel of doctors to objectively decide whether patients have been miraculously cured or not. There have been numerous miracles proclaimed at Lourdes by the Vatican’s Medical Commission. The mechanism for these cures could be attributed to the belief of the patient (the placebo response,) Divine intervention or possibly some special healing energy inherent in these “power places.” Places like Lourdes add emphasis to the importance of sacred space for optimal healing.

Pristine nature has unique healing properties. Encountering these properties means dealing with numerous disparities, the balance of which

leads to wholeness. The root of all colors, shades of light, sounds, smells, tastes, feelings and vibrations can be found in the wild. Nature is aroma and sound therapy all at once. A babbling brook or the whisper of the wind may be more potent than any mantra, and the smells and scents nature provides more wonderful than any incense. Nature is the ultimate repository for all incongruities and reinforces the core truth of the vitality associated with balancing the opposites. Nature teaches us that there can be no pleasure without pain, no light without dark. We connect with our inner being when we become one with the rhythms of the cosmos - sun energy, moon energy, tides, seasons, daily and monthly cycles. The ability of Bushmen and other nature-bound healers to control etheric energy is testament to the transcendental alchemy that results from prolonged and intimate exposure to wild places. Intimacy with nature is the key to the shaman's magic.

Westerners may have difficulty in understanding how shamans derive their power. We struggle with assigning communications from the Field to our ancestors or the spirit world. I prefer to think of the information from the Field, in whatever form it occurs, as arising from a “Cosmic Triad” which consists of God, the Higher Self, and the spirit world.

In the first case, Divine grace is extremely rare and can come directly from God, for instance in the cases of Jesus, Mohammed, Buddha, or Moses,

depending on our religious orientation. The power of this message will be proportional to the source from which it arises. Kabbalah says of God, “No one shall see my face and live.” A selected few may experience Divine energy in a form dilute enough to not be annihilated. This encounter will be epic and monumental—Moses and the burning bush are a testament to this experience.

The second group of messages comes from within, from the higher Self, the true Self, the real Self or soul, or our own subconscious or psyche depending on which term each person finds acceptable. Our higher Self has Divine capabilities. According to Buddhism and Kabbalah we all have a Buddha or God-like nature and therefore must have supernatural abilities within us.

The third source, like Divine grace, comes from outside of ourselves. African and other aboriginal peoples would attribute the latter to the ancestors or other “foreign” spirits. Westerners may call them, guardian angels, spirit guides, and enlightened beings or masters. Jungian analysts might refer to the collective unconscious or the archetypal world. More than likely this is the source of most of the “grace” that is experienced in the world since few of us would survive a message directly from God. South African shamans or sangomas hold that the ancestors are the messengers of God. All Bantu

peoples believe in the existence of a Great Spirit (Umkulunkulu – Zulu, Modimo – Sotho.) However, God is usually too remote to be in direct communication with us. Sangomas also describe terrestrial (bush,) water and cosmic spirits.

The notion of a “Cosmic Triad” may help each of us account for the source of our intuitive abilities in a way that is comfortable to our belief system.

The Bushman, the Bantu of South African and other indigenous peoples are much closer to their original primal selves than we are. In the West, we are victims of our genetics, religion, education, culture, and conditioning. We are unable to fathom how disconnected we are from our primeval humanness. This is both good and bad. Our Western education has brought us many technological marvels, but we should not doubt that we have paid a huge price for them.

Africa on the other hand has aboriginal psycho-spiritual technology that we are only now beginning to appreciate. We need to recognize how much we have forfeited and how much we can learn from native peoples who are still in touch with their original energies and can access these realms with such ease. We invent fancy names for mystical phenomena, such as coherence, physiological arousal, cathartic conversion experience,

congruence, medical intuitive, distant mental influence on biological systems. Indigenous healers laugh at us. They have known these principles for eons. In fact theirs is the original medicine. We should call our standard allopathic techniques complementary and alternative. We are going back to what we once knew.

Shamanic techniques are tools that can help us attain health and wellness. The inner wound that occurs as a result of medical training is frequently a deterrent to the physician's ability to heal himself or his patient at a deeper level. Some of the best Western physicians have shamanic abilities and often put them to good use without realizing it. However, Western medicine has difficulty validating these non-objective methods that are not easily measured. The portal for this healing is the right brain and for this we need to open the heart. We need more heart in our modern system and a little less intellect.

Dennis Burkitt a famous physician said;

“Not everything that counts can be counted.”

And indeed not everything that can be counted, counts!

It is high time Western medicine realized that there are serious limitations to data and the scientific method. We need to acknowledge that just as Western

technology has brought us much magic there are other forms of magic that we have not yet come to appreciate.

It is unrealistic to expect a doctor to be both shaman and physician at the same time although these days some people do. It is difficult for a physician to be up to date with the latest methodology, grapple with the insanities of the current medical system, run a business, have a personal and family life and try and have a semblance of equanimity, all at the same time. We should be delighted if in the face of all these inequities he still has any “bed-side manner.” Shamans are trained to be shamans and doctors are trained to be doctors. Time usually does not permit anything else. Yet when it comes to true healing, the psycho-spiritual dimension needs to be attended. Sadly doctors are not only short on time but because they are continuously “under the gun” of insurance companies, big business, the bottom line, the legal profession and high expectations, to mention a few, they are also sometimes short on compassion. Hence patients are gravitating more and more towards alternative healers who can give them the empathy they need. However, these healers are often deficient when it comes to knowledge of anatomy, physiology, pathology, pharmacology and treatment. It is true that the Inner Healer has immense power and can heal most things and will do so in time. Many of the alternative healer’s results are due to this magical factor coupled

with their ability to enhance the power of placebo. Complimentary treatments often fall short when subjected to double-blind controlled trials. It is also true that there have been healing miracles wrought by magical healing places and shamans are often responsible for spontaneous remissions of diseases not curable by Western technology. Shamans have access to non local power which African wisdom believes resides in the ancestors or spirit guides. However, to rely on this would be folly when there is a good scientific option. Allopathic medicine is miraculous at curing mechanical problems, shamanism stars best in the psycho-spiritual healing realm.

There is a story of a student who came to visit an enlightened master to see if he would teach him further along the path. During the student's introduction he tells the master how he has been meditating for 10 years and that because of his diligence he is able to walk on water. He says that he is now so skilled that he can walk across the surface of a river to the other side. The master asks him; "why have you wasted so much time when all you needed to do was take a boat?"

Western medicine is the boat that can usually, though not always, take us over to the river bank of health. When it fails us we should invoke other methods of curing or healing. Moreover, healing and curing are not the same and even if modern treatment has cured us we may still need to be healed by addressing a

wider perspective of wholeness and health such as; job satisfaction, relationships, spiritual practice, destiny path etc.

Medicine not localized in space and time sounds a lofty concept but prayer is basic to the human condition whether you are praying for yourself or for someone else. If you are praying for yourself or someone is praying for you and you know it, this invokes the placebo response that hinges on faith and hope – powerful medicine. If someone is healing or praying for you without your knowledge this non-local healing that bypasses the placebo response can be just as powerful. We should avail ourselves of both medicines, placebo and non local effects that work directly or indirectly on the Inner Healer through the Field respectively. We need a trustful empathetic doctor to maximize placebo and a masterful “shaman” to potentiate both placebo and the non-local magic of the Field.

We should remember the negative effect of nocebo and avoid those who practice it. If we have a critical illness it may be necessary to eliminate all vexations to one's equanimity; at work, among friends and acquaintances and even at home. A toxic relationship at work or with one's spouse or a child needs to be healed or put aside before the power of the Inner Healer can be maximized.

If we are sick we need to tap into our own shamanic potential and be more receptive to the state of our inner being by having a strong, regular, enjoyable inner practice. This will give us balance and equanimity and move our life force up the spine into the higher energy centers. Going inward will also sharpen our intuition and help us make critical decisions since hard data is often limited. Our dreams may then come to warn us of ineffectual therapeutic interventions. One does not have to be a trained shaman to gain access to either one's own centeredness or the Field.

In summary

1. Most physicians are curers, most shamans are healers. If you can find a doctor who is both healer and curer use her, otherwise go elsewhere for healing.
2. As long as you approve of his “bed-side manner,” don’t blame your doctor for not having the time or energy to become an integrative practitioner or a shaman.
3. Never discount the magic of modern medicine in the face of anecdotal stories of alternative “cures” anymore than you would discount the power of the internet, your computer or the reality of space travel.

4. Healing and curing are not the same. You can be cured and not healed and healed but not cured. There are two boats to take you across the river of illness to wellness on the other bank. The boat of curing (allopathic medicine) and the boat of healing (integrative medicine including non-local medicine and shamanism.) Use them both.
5. Placebo is magical and mysterious and we have no idea how it or the Inner Healer work. All the more reason to take advantage of them both.
6. Nocebo has no role in curing or healing. Avoid it at all costs in the medical environment, at home, at work or anywhere else.
7. The Field is neutral and user friendly. Find a way to get into it and ask for support from the Cosmic Triad by using prayer and asking anyone who would be willing, including your doctor to pray for you.
The Field can also transmit negative energies. Find a way to transmit love and light around you so that no one has reason to wish you harm.
Clean up your karma. Ask for forgiveness and forgive others.
8. Begin or intensify your own spiritual journey towards wellness and healing. Appreciate that our Western model may be limited.
9. Never forget the power of nature to heal.
10. The key to moving the Kundalini energy upward is the balance of the female and male energies, the cool moon and the hot sun, the right brain and

left brain or the right and left sides of the Tree of Life. Also for the energy to rise we must go beyond the constraints of ego. Balance the polarities with any inner practice that works for you. Also try getting primal; dance, drum, chant. Be happy!

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The Field and The Inner Healer

Two essential factors that link to the Tree of Life need to be discussed before beginning to make a model for a Tree of Health. The first is the presence of an Inner Healer within all of us and the second is the existence of a “Field” within which is the Cosmic Triad (page 60.)

No one would doubt the beneficial affect of modern medical treatment such as drugs, antibiotics, chemotherapy, radiation therapy or surgery. The same would hold true for traditional Eastern techniques like acupuncture and herbal medicines. However, we tend to forget that all these treatments are only assisting the Inner Healer of the patient that is doing the work. Without the Inner Healer no treatment would be effective. The power of the Inner healer in humans can be clouded by the medical profession taking credit for any favorable outcome. We are less apt to appreciate the marvels of the Inner Healer at work because of therapeutic intervention. Healing without medical interference may take longer but can nevertheless be spectacular.

For instance many severe infections will form into abscesses if untreated as they did in the days before antibiotics. The natural history of an abscess is that it will rupture emitting a profuse volume of foul smelling fluid and after which all is well. When the old medical books described this as “laudable (praiseworthy) pus,” they knew what they were talking about.

The process, even if smelly, is beautifully designed. For eons our Inner Healers have done quite well without the help of any formal interference.

The Inner Healer can be assisted by the placebo response that occurs because of the belief of the patient in that medicine. Western medicine is well aware of the placebo effect. The belief that therapy can do something to cure a problem is so powerful that this faith has to be taken into account when evaluating the "actual effect" of different treatments. Whenever a treatment is evaluated, there is always a control group, used to evaluate the placebo effect. A significant number of patients benefit when unknowingly given a dummy medicine (usually about 30%). This is why some scientists are circumspect about non-allopathic healing. Claims for a cure may be a result of placebo rather than the influence of the medication itself. No one disputes that the power of placebo or belief is a good thing but medical science seeks to extract an additional benefit beyond that of the capacity of the Inner Healer alone. Many non-allopathic remedies have not withstood the scrutiny of a double blind study -- enthusiastic reports may be anecdotal and the interpretation of therapeutic results suspect. Physicians, in their need to be scientific, would like to discount placebo when evaluating different treatments.

Western medicine has recently become aware of the objective benefits of therapeutic touch. The healer, however, is usually in the immediate

vicinity of the patient and skeptics might attribute any benefit to the placebo effect. Therapeutic touch and Reiki specialists claim they can influence the healing process of the patient with or without direct physical contact or touch and even from a distance away. Healing comes from healing energy channeled through the healer to the patient wherever they are. We now know from studies that healing energy can traverse a distance thousands of miles away and be just as effective.

“Whatever being comes to be, be it motionless or moving, derives its being from “field” and “knower of the field.” Know this!”

The Bhagavad-Gita

“Out beyond ideas of wrong doing and right doing, there is a Field, I’ll meet you there.”

Rumi

Each one of us is a “knower” of the field. Moreover, not only are we in the field, the field is in us. The cosmic Field seems to extend beyond us as an energy reservoir in space through which signals pass back and forth. We could divide the messages that traverse the Field simply into Knowable and Unknowable. Light, sound, radio, TV, electromagnetic pulses and chemicals

as subtle as pheromones are some of the Knowable signals that travel through the Field.

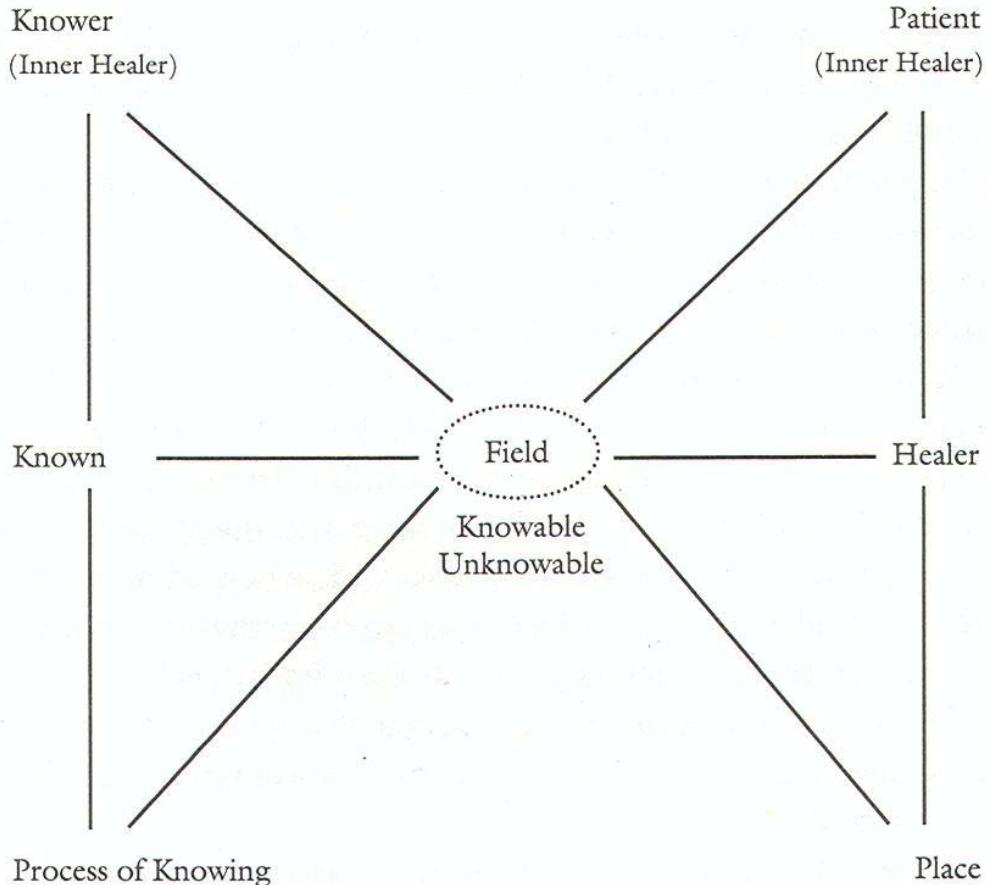
Many Knowable “mini” fields are encountered in nature. We see it in the marvel of an African termite colony (or a bee colony) where the Field of intelligence of the colony far exceeds the capacity of the nervous system of any singular termite. Each individual member has its own particular place and fulfills a special role. The soldiers know what they have to do and the workers busy themselves relentlessly. The whole colony functions as an elaborate system sending out relevant messages for every eventuality. All termites are interdependent -- a lone termite cannot survive. As is the microfield of the termite colony so is the macrofield of the cosmos. We can look around and see analogies in nature’s complex ecosystems that are also part of the Field and governed by Divine intelligence or a higher force. We are all interconnected in the same way.

However there are also Unknowable forces transmitted through the Field such as telepathic and healing energies which science has been unable to define or measure. Most of us cannot communicate well with the Unknowable Field but we can all learn to enter this dimension more effectively. Shamans, mystics and enlightened beings have more intimate contact with this Field of possibilities.

When Einstein was asked about the nature of the cosmos he said, “*We know nothing about it at all. Our knowledge is but the knowledge of school children.*” When questioned if we would ever probe the secret he replied, “*Possibly we shall know a little more than we do now. But the real nature of things - that we shall never know, never.*” The Unknowable aspect of the Field is as infinite as the Field itself.

There are two sets of four variables each relevant to the connection with Self and the healing process respectively. (Figure 1)

Figure 1: The crucial pair of four variables that affect the Inner Healer via the Field



First, the knower, the known and the process of knowing become one and blend into the Field when Self-realization occurs during the “oneness experience.” This in itself constitutes extraordinary healing for that individual. When this happens to us, we “know” we belong, we “know” we

are not alone, we feel the energy of the Field. The deepest healing occurs when the patient's connection with Self and the cosmos become inseparable.

Second, when patient (Inner Healer,) healer, place and Field all come together in a synergistic manner, there is further potential for miraculous healing.

This pair of four variables is indispensable to any patient seeking to understand the main components of healing and the Field links them both.

Ancient wisdom has taught us that when we go beyond the hurdle of ego we enter a more profound reality. There are various maps for gaining access to Self and at the same time the universal Field around us. Bushman shamans travel out of body into the Field during the trance dance and encounter the spirit world. The Yogis use austere techniques to move Kundalini energy and gain access to the cosmic Field, achieving the ultimate reality of Self (Atman) in Samadhi. The Kabbalists climb the Tree of Life to become "I am that I am" and experience "nothingness." When Buddhists enter the Field they call the experience "Emptiness." As we ascend the energy hierarchy of chakras or the Tree of Life we encounter the unbounded potential of the Field more intensely. Depending on our culture, our conditioning and language, distinct traditions label the appreciation differently but the experience is universal.

These spiritual practices bridge the gap between matter and Spirit or Field that according to mystical philosophies, is an arbitrary, artificial distinction. Eastern thought says we are inhibited by the veil of our conscious mind from seeing this other reality. The mental barrier imposed by conditioning and habit prevents us from perceiving beyond the screen or filter of matter to the infinite possibilities of the Field of which we are a part. Our true nature is that we are a microcosmic fragment of the macrocosm of the universe with which we can communicate to a greater or lesser extent through the Field. However, we fail to realize this and instead fragment our lives, create duality and suffer. With inner disciplines such as meditation we can pierce through this obstacle, attain perfect seeing and realize the nature of Self, the Field and our purpose in the universe. Biblical prophets as well as shamans, poets and mystics have accessed these non-material worlds for millennia. Those who have had near death-experiences have also encountered the indescribable beauty of other realms within the Field. Hallucinogens and psychoactive plants (entheogens) that suppress our ego identity can give a glimpse of this other actuality. In these places of the luminous and numinous, time and space cease to exist and bliss and love are encountered. A feeling of unconditional love and white light are only some of the manifestations of these peak experiences.

We call the physical, the real, and the mystical, the non-real because of our delusion. In fact, they are both real. The universe is all one thing, one “Field” of which we are a part. When we travel from the “real” to the “non-real” and into the Field, we encounter the totality of ourselves, the material world around us, the Field and God as one thing, unity not duality, a continuum rather than separateness. We recognize the indivisibility of all things and our total interdependency on each other. Thich Nhat Hanh, the Buddhist monk says we “inter are.” If we practice inner techniques diligently we may experience the possibility of an existence where we are no longer separate, detached and disconnected.

This shift from illusion to bliss occurs if we tune our energy bodies by balancing the polarities. If we are successful this causes a change in vibration, and the energy shift that occurs in the body moves in a zig zag or spiral fashion. The higher the vibrational change the deeper we encounter the totality of the Field.

Our focus should not be directed toward indulging in repeated peak experience but rather for a more constant inner tranquility, balance and alignment of the energy body. Our spiritual practice should be done for its own sake alone and not for any goal. If we are lucky enough to encounter ecstasy then well and good. However, ongoing equanimity and inner peace

are more healthful than the occasional Samadhi experience, no matter how epic.

When we are intimately connected with the Field a certain accord occurs, called “superfluidity” by practitioners of Transcendental Meditation. A football player may find that everything he does flows effortlessly and flawlessly. A surgeon may find herself operating as if some greater power were controlling her actions. A choir may sing as if they had total harmonic convergence with the universe. When we supported by the Field, magical things occur. The same is true for healing. Altered states of consciousness facilitate superfluidity.

The Field connects us all. We cannot cut down trees in the rain forest without incurring the consequences. The quantum physicist cannot observe particles without influencing their behavior, and the belief of the healer in his or her own medicine has an effect on the potential of the patient to heal. Not only are the thoughts, emotions, convictions and words of the doctor about the patient’s treatment critical, so are those of the family and friends.

We have the ability as “Knowers” to acknowledge the Unknowable as well as the Knowable dimensions of the Field and allow them to help us heal. This Field is encompassed by God, the Divine Presence, the Force, the

Great Spirit, the Tao, the Cosmic Triad... There are endless possibilities in this Field and our appreciation of its potential is limited. Statistics and prognostications for diseases should not become death sentences since nobody has the intelligence of the real "Knower." The true "Knower" in its purest form is the Self within which is the Inner Healer. Like the Self the Inner Healer is fashioned in the image of God and is supported by the immensity of the Field. The Inner Healer is divinely inspired and is responsive to messages delivered from dimensions beyond our normal state of awareness. The Inner Healer is not alone and reinforcements are easily summoned. It is interesting that in cancer cases that have undergone spontaneous remission, a common factor found among them was a sense of "knowing" that they were going to be cured.

Our Inner Healer is enabled if we intensify our internal energy, life force or Prana (breath in Yoga) or Qi (pronounced Chi, in Taoist philosophy.) In Hebrew this life force is called Ruach that also means wind, breath of life, soul, or spirit -- the mysterious, unseen and irresistible presence of the Divine Being or the spirit of God. In order to enhance this vital energy and connect more intimately with the Field we need some form of inner practice, physical or mental, such as prayer, meditation, imagery, Yoga, Tai Chi or the science of breath, which in Yoga is called Pranayama.

Imagery and visualization also help us enter the Field and that is why they are so powerful, not only for healing, but for any pursuit (e.g. gymnasts who visualize their routines before performing get better results.) If we cannot develop our own practices there are healing techniques that practitioners can use on us to align our energy bodies and give us better access to the Field and its healing potential. Any form of body-work from Shiatsu to Rolfing will work as will acupuncture.

The Inner Healer which heals a wound or cures a cold resides in all of us and becomes manifest when we are born. This Inner Healer is part of our Life Force and is linked to the universal Field around us. If we can attain supreme balance we have the possibility of fusing with God and the Field as we experience a feeling of oneness and ecstasy. The Inner Healer which is God-like is expanded when we are in the space of unity consciousness. If, like the shaman, master Kabbalist or adept Yogi we were able to enter the Field we would acquire more power to heal ourselves and others.

However, being capable of reaching evolved states of consciousness does not make us immune from or able to eliminate disease. Even enlightened beings fall prey to the ravages of illness. Nevertheless, by virtue of their ability to attain illuminated states, mystics can maintain equanimity and inner peace in the face of terrible health catastrophes and are able to

transcend pain and torment. Many Buddhists transform suffering into something useful and some welcome difficulties as challenges to test their devotion and practice. They can be healed in spirit even while disease remains in the physical body.

Even if we cannot attain these ecstatic states any balance within the energy body will amplify the Inner Healer. Rapture, exultation and delight help us heal. Our Inner Healer is at its most competent when it resides in joy. Love and laughter are two of the most powerful forces that augment the Inner Healer (including the immune system.)

The Field is not limited by space and time, and within it is the universal mind or universal consciousness. Synchronicity is a Field phenomenon. For example, we think of a close friend whom we have not talked to in months and just then the telephone rings with that person on the line. Our interdependency and our oneness as beings are interconnected through the medium of the Field. We are all intimately related through this “mind.” Due to this non-locality it does not matter how near or far away we are -- the messages will reach us all the same, in this case just before the phone rings.

People who are emotionally connected can pick up on their loved ones’ anxieties, pains and catastrophes telepathically or telesomatically (by

experiencing the same symptoms in their own body) even if they are thousands of miles away. Psychics and shamans can do the same thing by interacting with the Field not only in the present, also in the past and even in the future. These messages can be extremely useful.

We know from studies on remote viewing that information can be picked up at a distance. It can also be transmitted in the opposite direction. Research has shown that images can be transferred from one person to another acting as the receiver in a remote area. The images are sometimes distorted but the context is maintained even if the exact detail is less clear.

What if more than one or a few individuals are involved and there is a coherence of intention and attention projected into the Field? Maharishi Mahesh Yogi has described the Maharishi effect in association with Transcendental Meditation. The effect states that the more the number of meditators in a particular city or place the more positive the benefits. This can be documented as a decrease in the crime rate as well as other beneficial changes. The group consciousness or mind coherence set up by the meditators has a positive result on everyone else in the vicinity of this mini-field and even beyond. The Maharishi International University has documented many examples of this. Maharishi is only confirming what

Eastern mysticism has held for millennia. Consciousness is non-local and extends far beyond the immediate surroundings.

The effects of this type of coherence can also be measured in a computer called a random number generator (RNG) with the coherent attention being something as impersonal as millions of people watching a sports event on TV. The focus of these viewers affects the way a RNG selects its sequence of numbers.

Experiments at Princeton University (Princeton Engineering Anomalies Laboratory, or PEAL) have shown that human thoughts can influence a RNG, not only in the present but also in the past and in the future. Shifts in the random numbers can even occur if the projected thoughts are sent by individuals miles away from the machine. Robots that move along a fixed predetermined path can also be made to change their programmed route by the intention of an outside observer.

An excellent example of a Field effect may be seen in the context of traditional medicine in South Africa. Here amongst the Bantu peoples credence is given to the ancestral spirits who are thought to be responsible for health and disease. The ancestors manipulate events around daily life and traditional healers are able to communicate with the ancestors via the Field

through dreams, possession states (trance-channeling) and with the help of divination bones. In fact when the bones are “thrown” the way they fall is not at all a random phenomenon. Rather they lie in a distinct pattern that can be read by the sangoma or inyanga (Zulu equivalent of shaman) who can diagnose past and present ailments and predict future occurrences with extraordinary accuracy. The intention of the diviner, the patient, and the ancestors or some spirit force from the Field may change the way the bones orientate when they fall. The diviner is the interpreter of the cosmic message.

Any Field affect that is able to come in must also be able to go out. If this principle works for diagnosis (information channeling in) then certainly it can be extended to distant healing (energy channeling out.) The non-local effect of coherent awareness is likely to be even more powerful when a meditative state is used and there is a specific focus or goal in mind (as opposed to passively watching a TV event.) If the intention is to heal a patient such remote influences could be profound and constitute powerful medicine.

Coherence of consciousness may be the reason why group prayer or group healing from a distance may more favorably affect a recipient than

when they come from one individual. Furthermore, cancer support groups or medical teams working together may be more effective by virtue of their combined attention and intention even when they are not in direct contact with each other or the patient. Since each healer communicates with the *Field*, through their thoughts and wishes, the Inner Healer of the patient is able to glean support from a remote but mutually cohesive force.

When I attended at Stanford Medical Center I was always struck by the fact that there was a certain synergy that seemed to go beyond the particular treatment dispensed. This may have been a result of the combined concentration given to the challenge by the medical team in and even beyond the walls of the institution. The team frequently took the patient's problem home with them thereby maintaining a connection with the patient via the Field. This non-local effect may help explain the extraordinary results achieved by big referral centers that can be difficult to emulate in the private practice setting where fewer care-givers are involved.

Most of us can accept that Grace from God may create miracles of healing non-locally through the Field but can ordinary mortals achieve similar benefits by sending healing energy to patients? Psychic healers and shamans are adamant that this can be done from near or far. You could argue

that by channeling universal healing energy they are working with the grace of God. There is scientific evidence for an effect that works through the Field. Proof that messages and healing can be transmitted via the Field is available from many sources.

Prayer has been shown to have beneficial affects on the sick. When patients know they are being prayed for, improvements in health could be explained as being due to the placebo response. However, when they are unaware prayers are being delivered we can safely assume that the placebo effect is not involved.

Patients recovering from massive heart attacks in intensive care units were found to do better if they were prayed for than a comparable control group who did not receive prayers. Those who were prayed for did not know that prayers were being sent by people unknown to them from a distance. The group that was prayed for had fewer complications, required less pain medicine and were discharged from the unit sooner.

A study with AIDS patients in San Francisco showed similar beneficial effects of remote healing. A carefully constructed double-blind study with patients matched for severity of their disease showed remarkable differences between the group that was being healed versus the control. Those being healed did not know they were being healed by experienced

healers from afar. There was a 40% mortality rate in the control group and no deaths in the treated group at the time of closure of the study. The treatment group also did significantly better in parameters such as; AIDS defining diseases, overall illness severity, number of hospitalizations, length of hospital stay, severity of depression, anger, anxiety and overall vigor.

Larry Dossey suggests that non-directed prayer may be more effective than directed prayer. Directed prayer assumes that healing will unfold in a specific way outlined by the prayer, whereas non-directed prayer implies “Thy will be done.”

To a true believer it seems logical that non-directed prayer would be more potent since God or universal healing energy knows exactly what is required and we may only get in the way by trying to program the result. Directing details of what should happen seems presumptuous. Certainly as laymen and even as physicians we may have the wrong idea of what is required and the Field may know best. We may get in the way by trying to influence the outcome. The idea that non-directed prayer works best may, however, be a personal matter. The philosopher Martin Buber said, “*All men have access to God but each man has a different access.*” Someone who is religious and has faith may be more effective with a non-directed approach. Someone else who is more intellectual and goal oriented may do better with

a directed method. Healing is such a mystery that we can only hope that the Field and the Divine Spirit will get the general idea and assist with the process, no matter how clumsy we are with our prayers.

Physician Deepak Chopra has confirmed the spiritual principle that releasing our desires into the cosmos is more effective if we are in a meditative state. He emphasizes setting ego aside, being unattached to the outcome and allowing the universe (Field) to handle the details. This resembles an endorsement for non-directed prayer.

Most alternative healers and psychics who give healing and paranormal assistance agree that healing can be done from a distance and the subject does not have to be present or aware of the process for it to work. While a healer can heal someone far away, a sorcerer can create disease and even death from a distance with a hex. We need to take heed that negative imagery, affirmations and wishes can have adverse effects. These effects are also non-local and work through the Field. The Field, is morally neutral and impartial. Evil motivations pass through just as effectively as do healing thoughts.

Larry Dossey, in his book *Healing Words* gives an excellent review of the relevant literature on this subject. He also discusses the death prayer of the kahuna shamans in Hawaii. This was administered in times past to those

people who were deserving of severe punishment. It was thought to work through the mechanism of guilt and an inner realization by the victim that he or she deserved to die. When the verdict and sentence were given, they were dispensed from afar without the knowledge of the guilty party. In other words, the effect was not a nocebo effect. The combination of this death wish from the kahunas and the guilt from within were as effective as a death sentence handed down in a court of law.

In any situation guilt, shame, remorse, self-recrimination, self-condemnation has a noxious effect, not only on our soul, but also on the healing process. The soul, the Inner Healer and healing are inseparable. Ancient wisdom reminds us that we cannot have a positive effect on our spiritual progress if we have a poor image of our self-worth. Guilt can inhibit attempts to align with our higher Self. Connection with Self is a vital part of getting well. All religions have strict ethical and moral codes to help us link with our Divine essence because they realized that guilt arising from misconduct will not only hamper our spiritual progress but inhibit our healing process as well.

Guilt comes from our cultural and religious conditioning and may have no real ethical foundation. We all feel guilty for many different reasons. In some situations we may impose a kahuna style curse on

ourselves. Sexual guilt, especially, seems to create an additional guilt burden because it is so emotionally charged. Some patients may feel they deserve to be sick and or they are not entitled to get well. Self-forgiveness and forgiveness of other is critical to all healing.

The Field does not seem to discriminate between good and bad or right and wrong because it also honors the evil intentions of black magic. Whether prayers for healing are more effective than evil imagery is unknown. Whether dark visualizations are stronger than light is unclear. History, however, tells us that light will eventually prevail over dark. Hitler was a specialist in the dark forces of the occult. Maybe good triumphs in the end because even the soul of the most heinous human knows right from wrong and the guilt that is imprinted there may adversely affect the life force causing good to win out in the end. The law of Karma (of cause and effect) states that at the soul level no one gets away with harmful intentions and this is why we are born again and again. We come back to make amends so we can align our higher selves to the Divine.

To many of us, especially with Judeo-Christian backgrounds, Karma may appear to be a law of life imposed from the outside by God. If we live unskillfully, God sees to it that we get to come back again to rectify our behavior. *“God, however, is not a test of love or God’s love is not a test.”*

(Message the author heard in a dream.) Rather karma is a default inherent in the nature of the soul itself. Karma may occur from within rather than from without. We create our own reality and if we create an existence that is malevolent, we will eventually come to endure the consequences. The soul imposes its own sentence on itself. The kahunas may have realized something very profound about the repercussions of guilt. A hex placed on a guilty party may be especially potent. Possibly the karmic “receptor” of the soul becomes hypersensitive where guilt abounds. Guilt may immobilize the life force and the Inner Healer. We must remind ourselves that guilt has no place in the healing mechanism.

If doctors have an appreciation of their own weaknesses they may be more able to understand their patients’ dilemmas. Healers need to recognize their patient’s anguish and lack of equilibrium and know that but for a twist of fate they may have been in a similar predicament. With more compassion and empathy and by realizing the nature of the Field, healers can recognize their ability to facilitate or aggravate the patient’s Inner Healer not only by their deeds, words and body language but also by their wishes and thoughts. The positive desires and prayers of the physician are just as important as the affirmations and visualizations of the patient in facilitating the healing process.

Recommendations

1. We have little understanding of the Field. This calls for an attitude of humility and receptivity. We should combine these qualities with a strong spiritual practice and the intention to do things for their own sake rather than for any proscribed agenda. This approach will gain us access to a user-friendly realm of wonder. Arrogance , acquisitiveness and ego based behavior including judgment will keep us out of the Field and away from its magic and benefits.
2. We should remember the importance of the relationship between the sets of variables; knower, known, process of knowing and Field and patient, healer, Field and place of healing (Figure 2.). Any inner practice that generates equanimity and mobilizes Kundalini will give us a deep appreciation of the interconnectedness of all things.
3. The Inner Healer has great power and we should facilitate it by any means possible when faced with critical illness; magnifying placebo, eliminating nocebo, allowing distant healing and prayer.
4. Healing and curing are not the same. We can be healed and not cured or cured and not healed. Curing is the job of the Inner Healer. Healing is the work of the soul.

5. Coherence of consciousness is real. There is power in numbers – the more people involved in positive intentions for healing the better.
6. Guilt or shame have no place when it comes to healing.

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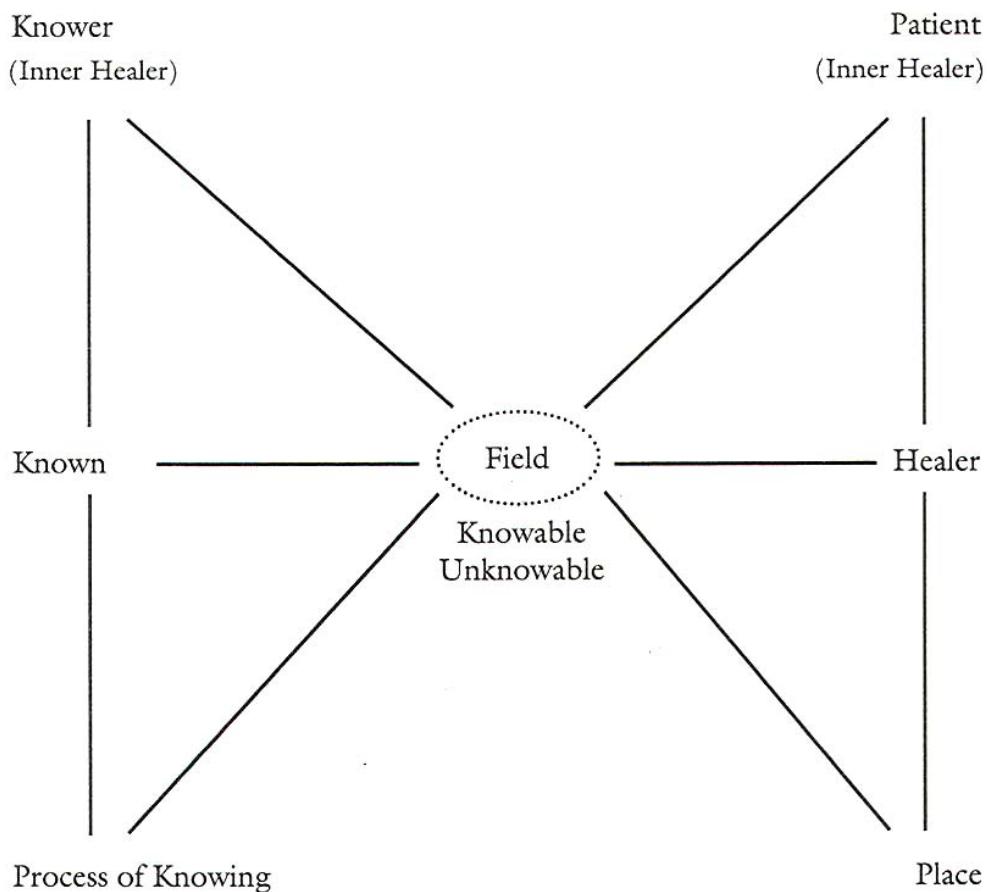
The Tree of Life and a Tree of Health

“It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness and all its paths are peace.”

Maimonides

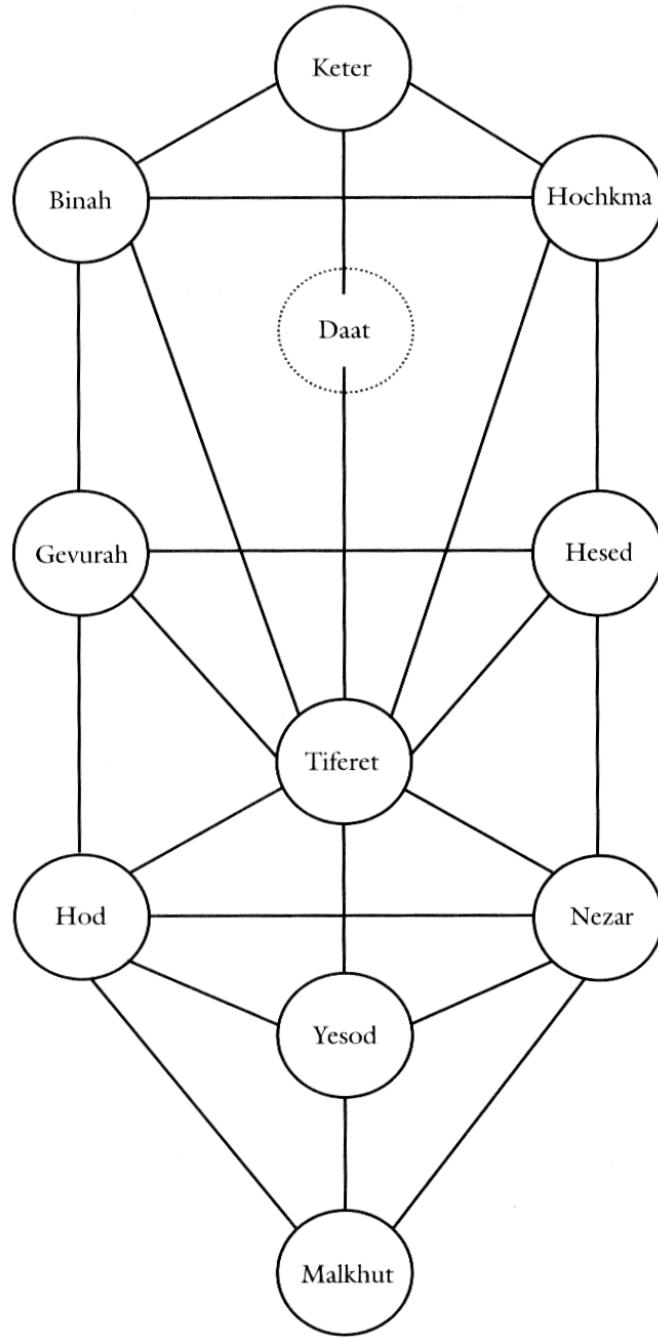
The Tree of Life of Judaism is not only a metaphor for our journey in life but also represents a model for maintaining true health. Kabbalah affirms that it is our primary goal to reenter Eden. By fulfilling this hero's quest and going beyond ego, we can reenter the “Garden” and recapture spiritual equanimity and physical balance. The Kabbalistic Tree of Life is an ancient archetype, another core model of opposites and a means to return to a metaphoric Eden. An understanding of the Tree of Life is key to the appreciation of the Tree of Health. The Tree of Life connects us to all the variables of healing – healer, patient, place and Field (Figure 1.)

Figure 1: The crucial pair of four variables that affect the Inner Healer via the Field



A spiritual practice directed at ascending the Tree to the crown or Keter can lead to the appreciation of “I am that I am” where observer, observed and process of observation fuse into one with the Field.

The Tree of Life (Figure 3)



The Tree of Life is composed of three limbs. The key principle of the left limb is Rigor, the right, Mercy and the middle, Will, which maintains the balance. On the left, Rigor represents passive force, constraint or constriction; on the

right, Mercy confers the active force of expansion and in the center Will creates equilibrium.

The Tree itself is composed of ten sephirot and 22 pathways between the sephirot. The sephirot are centers of force or energy and are in some ways similar to the chakras in Yoga. All the attributes of the Tree are attributes of God, and because the macrocosm is identical to the microcosm, these also are qualities of man. The bible says we are made in God's image. In this way the qualities of the Tree are manifest in the human body. The crown or topmost sephira, Keter, is equivalent to the crown chakra and represents all that was, is and will be; "I am that I am." It is non-local in space and time. At Keter we come in direct contact with the higher Self or that part of our being that is the essence of God.

The left pillar of the Tree is passive, receptive, watery and blue in color. This is similar to the Yoga moon channel that represents the feminine, cool, blue conduit for the energy that restrains. The Kabbalists call the feminine force the Queen. In medical terms it is analogous to the parasympathetic nervous system that inhibits and constricts. For instance, the parasympathetic system is responsible for slowing down the heart rate and constricting the pupil of the eye.

The topmost sephira on the left hand side; Binah, represents receptive, reflective or passive intellect or understanding equivalent to the right brain which is creative and intuitive. Its equivalent in yoga would be the sixth chakra or third eye that is the seat of intuitive intelligence. Binah would also represent the energy center for shamanic healing.

The right hand pillar of the Tree is active, fiery, or red and involves active expansion. It is similar to the Yoga sun channel that is masculine, expands and is also red. It represents the sympathetic nervous system which speeds up the heart, dilates the pupil and is invoked during a flight or fight reaction. The Kabbalists call the masculine force the King. Hochkma, the topmost sephira on the right represents inner intellect or wisdom and is comparable to the left, cognitive or intellectual side of the brain. This would be the energy center for the scientific method, methodology and hard data as seen in allopathic medicine. Although the Tree of Life describes masculine and feminine polarities we should recognize that this has nothing to do with gender since we all have masculine and feminine energies inherent within us.

The central or main pillar of the Tree represents equilibrium, grace and will, and is the balance between the left and the right. In Yoga its equivalent in the body would be the central channel running up the spine. There are four sephirot in the main trunk of the tree. From above downwards, Keter (Crown,)

Tiferet (Heart,) Yesod (Foundation,) and the lowermost, Malkhut (Kingdom.) Daat, which means knowledge is just below Keter and is not a true sephira. This is where knowledge from God can enter directly in the form of grace (which is crucial for spontaneous healing.) We increase our potential to heal ourselves or potential to heal others as we ascend the central pillar of the Tree.

Energy travels up the Tree from Kingdom from left to right in a zigzag fashion ending in Crown at the top. Tiferet, the heart of the Tee, is similar to the heart chakra that embraces love and empathy but also means beauty and adornment.

Below Tiferet or Heart is Yesod -- Foundation -- that is representative of ego. Most of our activities related to will, drive, goal orientation and ambition occur here, and its equivalent is the third chakra.

Malkhut -- Kingdom. represents nature and the purely physical aspect of the body. Just as Yoga has the concept of Kundalini, or the female Shakti energy, Kabbalah has the concept of Shekhinah, the feminine aspect of the Divine. God in Kabbalah has its equivalent in Shiva or the male principle in Yoga. The Shechina or the feminine aspect of the Divine rests at Kingdom, the first Sephira, just as the Kundalini or Shakti energy resides in the root or first chakra. Kingdom contains the four elements of earth, water, fire and air. Although many of us would attribute health to the physical and to this lower

sephira, true health must occur with balance at every level of the Tree and hence embrace the psycho-spiritual as well.

Tiferet, the heart of the Tree also represents self-awareness. If we remain below Heart, spiritual growth and healing stop, causing us to become stuck in the comforts of power, prestige, sensory pleasures and other manifestations of materialism. In Yoga the equivalent would be focusing all energy in the lower three chakras below the diaphragm. According to Maslow, this would be the same as never growing beyond our deficiency needs to enjoy the benefits of our growth needs.

Kabbalah's aspiration to return to a metaphoric Eden from whence we came is the equivalent of the search for the higher Self of the Yogi. According to Kabbalah, the student must conquer the snake around the central trunk of the Tree in order to attain Keter – Crown -- or enlightenment much in the way that the Yogi must harness the Kundalini power to reach the seventh chakra and Samadhi. Kabbalah, like other ancient traditions, describes its own archetypal journey of the hero. The serpent around the central trunk of the Tree can be compared to the Kundalini serpent that must be impelled to move upward to gain enlightenment and healing. Overcoming ego and opening up the heart are vital for this to occur.

According to Kabbalah the demonic creatures were created from the start to test goodness or badness, right and wrong. These depraved forces are not really evil and Satan is in fact one of the sons of God. Lucifer manages the forces of dark and challenges virtue. This concept fits well with Jung's concept of the archetypal shadow. It is only through our shadow that we can come to see the "light" part of ourselves; both are an integral part of our makeup and the shadow part cannot be denied. It is crucial that healers understand when their shadow or dark side is apt to come up. This is critical to patient care otherwise the doctor's shadow can have an adverse impact on the Inner Healer of the patient. Shamans are always mediating between the forces of light and darkness on behalf of their patients.

The Tree of Life is pertinent to all the variables of deep inner healing. For the patient it is a pathway to the higher Self and also a way to better health. For the healer it is a model to achieve balance and be a more effective healer. The Tree can help us gain access to the Field that is the source of multiple healing and other possibilities. The central trunk of the Tree embraces the concepts of Will, Balance and Grace. Will holds the Balance or maintains the equilibrium of the Tree of Life. Grace can enter at any time at the level of Daat on the Tree. Healing occurs through these three essential properties on the central limb of the Tree.

Grace is from God and becomes manifest in the power of our Inner Healer to eliminate disease. Grace can be assisted by the efforts and prayers of the patient, the healer and anyone else. Many healers say that they are not doing the healing but rather, they are channeling power from a higher source. They may be connecting the Inner Healer of the patient with the Divine force inherent in the Field.

Will, determination or resolution come from the desire of the patient to be well. This energy will arise from our ego base and the sephira of Foundation. Balance occurs by attending to the various polarities on the Tree of Life and requires some form of receptive or inner practice. When the patient is centered in the middle of The Tree, he or she has greater access to the Field.

The Tree of Life can help healer and patient access the Field and expand their potential to heal. An understanding of the polarities inherent in the Tree of Life forms the basis for a concept of health balance and,

A Tree of Health.

A Tree of health (Figure 4) is a model for healing which is concordant with the principles of the Tree of Life)

A Tree of Health Balancing the Scales

Left	Center	Right
Inhibits	Balance	Expands
Hopelessness		Hope/Trust Faith/Belief
Resignation		Surrender Receptivity
Fear		Love Courage
Guilt		No Guilt
Denial		Truth
Ignorance		Knowledge
Lack of Choice	Life Force	Choice
Will Calling or Naming Creating and Intention Formulating		
Inaction		Right Action
Grace		

By staying in the center of the Tree of Health, patients and their physicians can attain balance, healing and self-restoration. Congruence is a useful term that implies being true to oneself, marching to the beat of one's own drum, not bending or compromising to the will of others, sacrificing Self or becoming a martyr. One does not have to be sick to avail oneself of the Tree of Health. We all need to look to the idea of congruence, that in Kabbalistic thought is embraced by the word Tikun. Tikun olam is the healing of the world and we all have a unique gift or quality to impart that we were given by the Great Spirit in order that we may do our share in this great healing. The Native Americans describe the world as a giant jig saw puzzle and each one of us is a small piece of that puzzle. Our tikun is to find congruence with the big puzzle of the cosmos and determine where exactly we fit in. Then we will be on the way to true "health." The Bushmen say that "sickness" arises in all of us but that physical illness will occur in just a few. They use their healing, spirit or trance dance on a regular basis to keep themselves balanced, healthy and whole and to prevent sickness or psycho-spiritual imbalance from becoming physical illness. The Tree of Health is a guide to doing the same thing. If we do not find congruence with Self we will be sick and may get ill.

The polarities of the Tree of Health that will be developed are:

Left: Restrains, Contracts and Inhibits through Denial, Ignorance,

Hopelessness, Resignation, Fear, Guilt, Lack of Choice and Inaction.

Right: Expands, Facilitates, Strengthens through Knowledge, Truth, Hope,

Trust, Belief, Faith, Surrender, Receptivity, Love, Courage, Choice, Right

Action.

Center: Balance and Equilibrium result in inner peace and harmony and

support the Inner Healer. Through the Center the patient's Life Force

communicates with the Field. Inner practices facilitate this contact and

enhance the Life Force (Prana, Qi, Ruach.) Calling our wish to be healed

creates intention, which with Balance, leads to healing. Grace (Daat) may

enter at any time and its ultimate expression is spontaneous healing. When

we find our center or we center ourselves, we are balanced at the core of a

Tree of Health.

The topmost sephirot on the left and right, Binah and Hochmah, right and

left brain have to do with knowledge or truth. Right brain is on the left side

of the Tree. The Tree represents the human body and in the brain the fibers

from the right side of the brain cross over to the left side of the body and

vice versa. Hence the paradox, right brain is on the left side of the Tree and

the human body and left brain is on the right side.

Daat below these two sephirot also means knowledge but has more to do with faith, hope, belief and trust. This is in fact a deep “inner knowing” of God, a different kind of knowledge or rather a deep inner belief in the Divine. Daat is the gateway to spontaneous remission that will be addressed in the next chapter.

In the middle of the Tree on the left is Judgment and on the right Mercy -- these have to do with resignation or surrender.

The center of the Tree, Tiferet, has to do with love. Its opposite is fear. Hod (Royal) and Netzach (Infinity) have no easy interpretation. They support and embellish love. Netzach expands and reaches out to navigate our differences and human frailties. With Netzach relationships are established.

This flowing or reaching out is acknowledged with the inner flow of Hod. The rightful flow of Hod permits listening with receptive empathy and caring, not just passive acceptance.

Foundation – Ego, below Hod and Netzach is responsible for *Will*.

Shechinah rests at Kingdom or Malkut and inner practices designed to empower Shechinah are the key to transcending ego, opening the heart and moving energy up the Tree. The *Will* of ego initiates the inner practice that impels the Shechinah to move upward.

Each patient's connection with his or her Inner Healer through the Field is unique. Therefore different aspects of the Tree of Health may work for some but not for others. This depends on sex, genetics, culture, religion, education and conditioning.

Knowledge encompassed by Binah (right brain or shamanic healing) and Hochma (left brain or allopathic healing)

Knowledge is truth, truth is knowledge and as Jesus said, "the truth will set you free." Knowledge and truth empower us and bring us into alignment with our Divine-given purpose or tikun.

For the full truth we need both forms of knowledge; the mystical and the methodological, the intuitive and the intellectual, compassion and hard facts.

Truth versus Denial and Ignorance

Truth or the diagnosis:

Without the *Truth* about the nature of the disease the patient has no idea of the extent of the challenge. There is something especially liberating about the *Truth*. The most important thing about illness may well be the lessons it brings about our attitudes and our lifestyles. Without knowledge of the

Truth, it is unlikely we will learn what we need to know. Even if we are cured we may have to confront our deficiencies at a later date, or worse, may never get to know who we truly are. We may be cured of a disease but not be healed. Our body may be healthy but still not know the *Truth* of the Self. A patient may have had his colon cancer successfully removed and return to a dysfunctional relationship and a miserable job. This dis-ease may lead to yet another illness down a road that has bypassed the Self.

Left Brained Allopathic *Truth* and the Diagnosis: *Truth* implies a correct diagnosis is made so that the remedy can match the condition. Just knowing the diagnosis can be reassuring and is therapy in itself. The *Inner Healer* can then come to grips with the challenge and do its job. Confusion as to the diagnosis and treatment can increase *Fear* that inhibits the *Inner Healer*.

Many patients are optimistic when they know what is wrong with them and they can do something tangible about it. Physicians often feel that unless something organic can be found that “nothing is wrong” and the symptoms are psychosomatic. Many patients travel from doctor to doctor with real symptoms only to be told that they have no pathology. Just taking the time to tell them that the condition is not serious and that stress can cause pain in an organ from muscle tension can be vital treatment in itself. Just an

understanding that pain can lead to a vicious cycle of more stress, more tension in the muscle and more pain, can break or improve the pain cycle. For instance the common complaints of tension headache, the pelvic pain syndrome and the irritable bowel syndrome. Once the patient has been reassured that a serious disease, or cancer has been ruled out, this knowledge alone may be enough to cure the malady and make the patient feel better. With wise counseling the patient can come to regard the symptom as a barometer of stress rather than some insidious disease that for some reason the doctors are choosing to ignore or have missed. Treatment should include the recommendation of de-stressing techniques such as yoga, exercise, meditation etc. The fact that there is no organic pathological diagnosis does not mean there is nothing wrong. Stress can kill and needs to be addressed as real “pathology.”

The *Truth* is essential when planning a health strategy for a serious problem. Treatment is likely to be ineffective if the magnitude of the disease is trivialized or exaggerated. Trivializing the disease is like telling a patient to train to climb Kilimanjaro when in fact he is tackling Everest. The energy required for the problem will fall short of the need. On the other hand, exaggerating of the problem will increase the fear factor and nocebo unnecessarily.

Right Brained Shamanic *Truth*: The shaman, by being able to penetrate through the veil of this reality into the Field, is privy to a more expansive truth than the patient or his doctor. Shamans, and I use the term broadly to include anyone with psychic powers, have access to information that most of us do not. They can glean information from the spirit world that can broaden the perspective of *Truth*. They can go to the root cause of the problem and where it began at an energetic level. Physicians usually address only allopathic medicine and have no concept of medicine not localized in time and space. Doctors usually treat the physical but not the psycho-spiritual or the social. Shamans have access to “soul-ular” technology that can be critical for health. Without their client having to go through years of psychotherapy they are able to say things like; “you have much unhappiness in your marriage and you will not get better until you do something about it,” or “your job is killing you, you must do something else.” They are deriving this from a Field source, often spirit guides, who diagnose and treat according to a less clumsy set of rules than the medical or psychotherapeutic professions. The shaman is the messenger and her job is to pass on the message. This is very efficient therapy. The patient still has the free will to do what they wish with the directive. This is not a mandate since free will is

the cosmic law. The patient may choose a compromise such as undergoing marriage guidance therapy or negotiating other conditions of satisfaction with the boss. Whatever the choice, these are factors that may need to be attended for more complete health.

Denial

Denial may lead to a deluded sense of what is appropriate action, resulting in failure. The patient has to be realistic about the undertaking or there will be a mismatch between the energy required for healing and the effort expended for the task. *Denial* may help us feel better temporarily, but in the long term *Truth* is a more powerful agent. *Denial* may be good palliation, but *Truth* may be more curative. *Truth* is the antidote to *Denial and Ignorance*.

Denial may be a manifestation of *Fear*. For some, *Denial* can be a powerful coping mechanism. For instance someone admitted stat to a coronary care unit with acute chest pain. This may seem a contradiction since *Denial* would appear to be self-defeating when it comes to health. In the short term, however, *Denial* may help the patient get over the terror of a medical crisis and fear of imminent death. The patient's subconscious may know that true

knowledge of the predicament may be too much for the *Inner Healer* to handle at that critical time. *Denial* may be good in these special circumstances but not when it prevents the person from going to the hospital in the first instance. *Resignation* may play some part in this, for instance, if one was lonely and tired of life *Denial* can sometimes be a subtle form of suicide resulting from inattention to the predicament.

There are occasional patients with advanced cancer who may completely deny the prognosis and truly believe they will be cured in spite of all statistics. These exceptional patients sometimes remain in remission or are even cured due to the power of belief even though they are in denial of what the medical establishment regards as the truth. Their perception of the truth may in fact be more expansive and more true. This is a gift that comes from Daat, and a true inner belief or knowing of the Divine's capacity to heal anything.

Ignorance

Ignorance can be like *Denial*, useful in certain predicaments but probably not in the long term. I often wondered why it was that survival rates for cancers in South Africa were similar to those reported in the United States. When I trained in the American system I realized that a different psychological

approach was used in each country. When I trained in the 60's and 70's in South Africa the physicians hardly ever told their patients the diagnosis, and many patients were unaware of the fact they had cancer. In the United States almost everyone was told their diagnosis; nevertheless, the results in the two systems appeared similar. Superficially, it would seem that *Ignorance* of the condition might be bliss, cause less *Fear* and a longer survival. This was not a case of *Denial*, only one of *Ignorance*. However, every patient probably knew at a subconscious level that they had cancer, and this may have influenced the outcome. Add to this the physician's and the families' silent knowledge of the problem, and the local and non-local projection of this awareness onto the patient, it was hardly surprising that the result was the same or even worse. *Ignorance* plus a vivid imagination could have aggravated *Fear*, and the patient may have believed he or she had a much graver outlook than was so.

Daat -- *Faith*

Faith, Belief, Hope or Trust, all crucial qualities for healing, occur at the deepest level of being. They support the *Will* to be well.

"Faith is a very strong thing and if a man has faith and a simplicity that does not rationalize he will be found worthy of reaching the rung of grace

(Daat) which is even higher than that of holy wisdom (Binah and Hochmah.) Chassidic saying

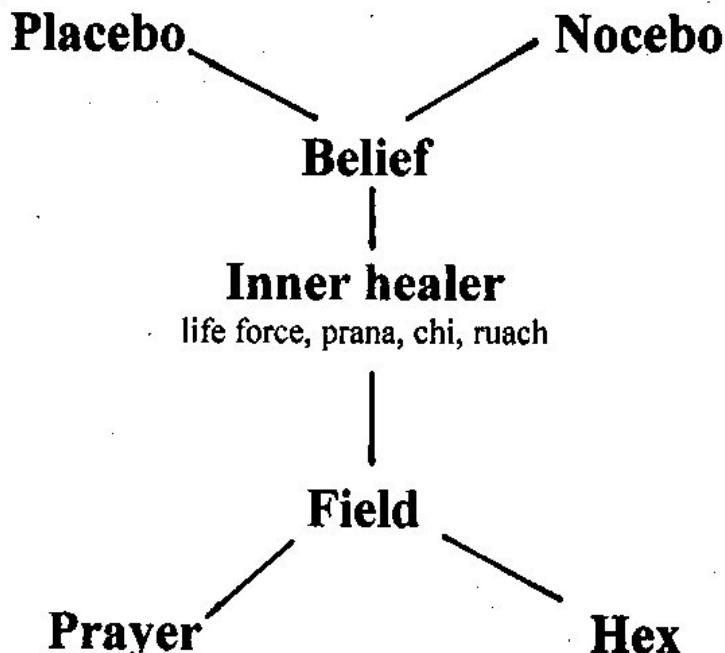
If one looks at the Tree of Life one can see that schematically -- Daat -- is below Binah and Hochmah. This quote is stating that Daat or God's grace can supercede these higher sephirot. This is a powerful statement and no doubt accounts for the spontaneous remissions reported following certain religious ceremonies or shamanic rituals. Daat, however, mandates that *faith, belief, trust and hope* be complete.

Faith, Belief, Hope and Trust

"Faith in the gods or saints cures one, faith in little pills another, hypnotic suggestion a third, faith in a plain common doctor a fourth ... The faith with which we work ... has its limitations (but) such as we find it, faith is the most precious commodity, without which we would be very badly off."

William Osler

Figure 2: illustrating how placebo and nocebo work indirectly through the power of belief on the Inner Healer and how non-local phenomena be they good or bad, travel directly through the Field and affect the Inner Healer bypassing the belief system of the patient



“He is the best physician who is the most ingenious inspirer of hope.”

Samuel Taylor Coleridge

When the first white settlers in South Africa encountered the Bushmen they reported that if perfectly healthy men or women were imprisoned they would die quickly and unexplainably in their cells. Since the Bushmen lived so much in the present moment, absence of any *Hope* of being freed destroyed the *Will* to live and dissipated the *Life Force*. We should never

underestimate the significance of *Hope* on the *Life Force*. Survivors of the holocaust will attest to that.

Belief and *Hope* boost the effectiveness of the *Inner Healer* -- the “placebo response.” The healer who is aware of the power of *Belief* on the *Inner Healer* of the patient can put placebo to good use. The stronger the *Belief* that the patient has in the healer, the more the *Trust*, and greater the empathy, the more profound the influence of placebo. Whereas placebo is almost a bad word to the Western doctor, it goes to the root of healing, which is the relationship between the physician, the therapy and the *Inner healer* of the patient. Some doctors exude a sense of unruffled calm, certainty, trust, composure and confidence that augment the placebo effect. Others do the opposite and create a nocebo result. Patients who are gullible, suggestible, in denial or even ignorant may do better with *Belief and Faith* than someone who is highly intellectual and overburdened by all the negative predictions resulting from research into his disease. Powerful rituals and prayer that manipulate belief can enhance placebo enormously. A shaman may go into trance, put hot coals in his mouth (without being burned) and then lay hands on the patient who can feel energy coursing through his body. This is powerful medicine working not only on belief and placebo but also through universal healing energy coming through the Field to the healer’s hands.

Activation of the *Inner Healer* occurs within the *Belief* system of the patient. At one level or another, the healer is also treating the patient's own specific consciousness and conviction. Ultimately this will translate into better alignment of the patient's energy body. Most Western physicians do not have the training or the time to deal with illness in this way. Nevertheless, they need to pay attention to it, in order to more effectively help their patients. If healers disturb the *Belief* system of the patient by imposing their own belief, they will compromise the magical ability of the system to work. *Faith or Belief* in the healer is critical and there must be a consistency between the patient's notion of healing and the doctor's approach. A Westerner may be satisfied with a written prescription and explanation as to how the medication is going to work. A Bushman would *Trust* a hands on approach combined with some sweat from the healer in a post-trance state.

Physicians are well aware of the fact that experimental trials on new drugs are often successful when they are first introduced. *Hope* may have a lot to do with this. When studied later by other groups the success rate seems to drop off. The patient's *Hope* and *Belief* that a new therapy can cure, and the enthusiasm of the investigating team that it will work can lead to spectacular results. The patient has no prior knowledge that this treatment may not be effective and neither do the physicians. *Belief* can be total.

Subsequent trials on the new drug may be less successful since the doctor now has newly acquired facts showing suboptimal results that he has to disclose before giving the patient potentially toxic therapy. Any expressed doubt on behalf of the physician will mitigate against *Hope* and placebo. Alternatively, if negativity is sensed by the patient, nocebo may be invoked. Furthermore, if a physician dispenses treatment that he or she is unsure of or does not believe in, this weakens the healing effect. Even if the information is not shared with the patient there may still be negative non-local affects caused by contraction of the *Field* of possibilities. Shamans, on the other hand, are brilliant at expanding placebo with their powerful rituals and working the non-locality of the Field to their patient's advantage.

When the oncologist tells the patient that he has a 50 percent chance that the drug or chemotherapy might not work, the power of *Hope* may have been diluted in half. For the treatment to work optimally the patient and the physician must believe in and be hopeful about its effectiveness. Due to the fact that the relationship between patient and physician is not something that can be quantified, we may never be able to truly measure the result of a treatment because placebo or *Belief* cannot be entirely extracted and isolated.

Prayer is strong medicine that bolsters the power of faith and belief. Prayer is a way for the patient to enter the Field and garner some of the healing power of God's love.

"Some patients though conscious that their condition is perilous recover their health simply through their contentment with the goodness of the physician.."

Hippocrates

What exactly is the *Doctor-Patient Relationship*? This is a special alliance formed, not only between the patient and the doctor, but also between the *Inner Healer* of the patient and all the physician has to offer. Certain physicians are more influential than others even when the same treatment is administered. This occurs because of a special bond of *Belief, Faith, Hope and Trust* that arises between patient and doctor. A lack of *Trust or Belief* in the physician could be harmful and even toxic to the patient's health. No patient should be forced to put up with an interaction that creates disharmony. The deeper effects of this mal-alliance need to be appreciated more fully during this era of "managed care" in the United States. Managed care insurance companies belittle the *Doctor-Patient Relationship* and think that any "Doc in a box" form of supermarket care will do. This bottom line idea is terribly wrong!

For the *Inner Healer* to be most proficient the patient has to make a special association with his or her physician and this requires an active *Choice* as to who is the best healer for the task. Patients who for financial or other reasons have access to a fixed panel of doctors with few options may have their own special needs compromised. This may not matter for the average medical problem but can become vital when managing difficult health challenges.

The implications of the word, health care “provider” has succeeded in demolishing the *Doctor-Patient relationship* that has been crucial to healing for eons. Synonyms given by Thesaurus for the word “provider;” include, pimp, panderer, runner, agent, hustler, supplier, purveyor, and procurer. This kind of loose and insulting business labeling of physicians strikes at the heart of the essence of healing itself. Most of us need the vital healing energy a compassionate healer can give us to help trigger our *Inner Healer*.

We should never underestimate the importance of the *Doctor-Patient Relationship* that is vital to the placebo response. Just as a shamanic ritual is a powerful “container” for healing, a physician’s prescription or words are no different. These containers all come with a healthy dose of placebo within them. The response will depend on the *Trust and Belief* the patient has in the healer. *Hope* must never be dispelled!

Hope of course is a serious undertaking because it may require the hard work that *Will* demands of it. Not everyone is committed to working hard to achieve the *Balance* required for healing or for achieving or maintaining optimal health. A friend of mine once said to me, “Ever since I gave up hope I feel much better!” There is comfort in resignation. We can just let go, believe there is nothing more to be done and let nature take its course. In its most extreme form this may take the form of a death request. There are times when this approach is entirely appropriate but there are others when it is not.

Resignation (the sephira of Judgment) and Surrender (the sephira of Mercy)

"Zidele amathamba" = Give yourself up, bones as well

Ndebele saying (South Africa)

Resignation, withdrawal and abandoning *Hope* may be a manifestation of indifference or apathy, laziness or passivity and desperation or hopelessness, all of which lead to inaction. Fear may play a part here. *Resignation* is a quality of judgment that arises out of an appreciation for the statistics of the situation and the prognosis of the illness. *Resignation* may be a way of

looking at the *Truth* and arriving at a decision that all is hopeless. However, that appreciation of the truth may be limited; the truth of the power of that individual's immune system or inner healer, the truth of that patient's connection with the Field, the truth of the doctor-patient relationship, the truth of that person's ability to love, forgive and open their heart, the truth of one's capacity to be in joy and so on.

Twenty Four Hours a Day suggests a remedy.

"Never yield to weariness of spirit. At times the world's cares and distractions will intrude and the spirit will become weak. At times like this, carry on and soon the spirit will become strong again. God's spirit is always with you to replenish and renew."

When you are overcome by temporary conditions which you cannot control, keep quiet and wait for the power of spirit to flow back."

Hopelessness and *Resignation* are not the same as *Surrender*. *Surrender* implies letting go and allowing a higher force to take over which is a quality of expansiveness and the sephira of Mercy. *Surrender* is the ultimate expression of unconditional *Hope, and Belief* -- a Job-like attitude – that trusts that whatever happens is for the best. The patient feels gratitude and acceptance and is content to just be. Eastern philosophies affirm the

power of not doing, of not grasping, of going with the flow, of being in the Tao. The Buddhist appreciation of the bliss that arises from not being attached to things or outcomes requires a different kind of motivation and sustained dedication that is difficult to attain. By going into the silence of not grasping, we communicate more directly with the *Field*. *Surrender* connects us to the *Field*, while *Resignation*, and *Hopelessness* separate us from it. *Surrender* is fearless and does not exclude the use of medical attention. *Resignation* implies desperation or depression that is known to suppress the immune system. Surrender leads to an openness or receptivity to all possibilities. Gretel Ehrlich said of happiness ...

“Happiness is a byproduct of curiosity and surrender and not pursuit and entitlement.”

... the same applies to healing though of course healing requires action and perseverance. However, non-attachment to outcome allows entry into the Field with more possibilities.

Accepting ones disease as part of oneself may be considered a form of *Surrender*. By not recognizing it as “other” or “bad,” no duality is created and it may be easier to attain the equanimity necessary for healing or cure. This may be a helpful way of coping with the *Truth* of the diagnosis. Visualizations that project the disease as a hideous enemy or ogre may be

unsuitable for certain individuals and create *Fear* and the associated emotions that inhibit the immune system. Furthermore with a friendlier attitude to the challenge, less effort is required to learn the lessons the illness provides. The disease may even appear to be a gift that has lead to an essential transformational change. The metamorphosis may not have happened without it. The patient becomes more open and flexible rather than rigid, aggressive and confrontational about his or her predicament.

Surrender leads to a greater *Receptivity* to the available options that can be an advantage...

“*Not knowing when the dawn will come, I open every door.*”

Emily Dickinson

“*A possibility is a hint from God one must follow it.*”

Kierkegaard

Passive *Resignation* with an underlying hopelessness is not the same as the active and joyous acceptance of *Surrender*. *Surrender* arises from a deep connection with the *Field*, an acknowledgment of a Higher Power working through it, and an appreciation of the *Life Force* and the strength of the *Inner Healer*. This comes from the *Will* to be well and an understanding

that whatever happens, the disease can be regarded as a teacher from which gifts and benefits come even if a cure does not result. Our most powerful inner experiences often occur in the space of severe pain and suffering from which flow our most heartfelt prayers. This gift is sometimes proportional to the degree of misery inflicted. For many of us it is only through a dark night of the soul that we acquire the grail, and the illness may assume the archetype of a hero's journey. We could not have attained the blessing any other way. All healers have seen special people with AIDS, cancer and other diseases where the condition has resulted in a greater inner peace and wholeness and an incomparable zest for life rather than the other way around – *Surrender* rather than *Resignation*. This profound form of spirituality needs to arise from within in order to be authentic. It cannot be contrived or just superficially stated.

“There is no such thing as a problem without a gift for you in its hands. You seek problems because you need their gifts”.

Richard Bach

Surrender usually invokes a certain humility and subordination of the ego. Therefore the boon that arises from *Surrender* is affiliation with the higher Self. Yoga and Buddhism teach that desirous attachment (part of ego)

is one of the greatest obstacles on the enlightenment path. When we reach Crown we experience the Divine within and without, and we detach from the goal of health or anything else for that matter. We just are, we attain pure being. If we lose the fear or the attachment we have to being cured, we may be healed and possibly even cured.

Love

“Love is the most universal, formidable and mysterious of all the cosmic forces”

De Chardin

Healers acknowledge that they are not doing the healing but rather they are just channeling universal healing energy. This energy is just love in disguise and as Agnes Sanford said...

“Only love can generate the healing fire.”

There are two basic emotions, *Love and Fear*. Love is always good for healing and is linked to the placebo of *Hope, Belief, Trust and Faith*. *Fear* is an ally of nocebo and is usually bad. *Fear* is also part of *Resignation* and *Hopelessness*. Some fear may be good since it will motivate the patient to act. Morbid fear is paralyzing and counterproductive. *Courage*

counteracts *Fear* and although bravery is usually part of one's inherent makeup with faith it can be nurtured and developed.

Of all the polarities in the Tree of Health, lack of forgiveness (and guilt) may be the most pernicious since they are so easily kept smoldering, hidden or overlooked. Lack of forgiveness and resentment are just fear in disguise. Grudges, hatred and resentment can become so much part of our ego identity that we are fearful to give them up.

Some of the greatest impediments to opening the heart and to love are lack of forgiveness, our sense of separation resulting in duality as a result of a lack of an inner practice, and our lack of community. All of these are subjects on their own and space permits that they are only addressed briefly. Bishop Tutu emphasizes the importance of community and Western science tells us that people who are ill do better if they have a loving spouse, belong to a church or support group or even have a pet to come home to after a hospital admission.

“ Ubuntu speaks to the essence of being human. The solitary individual in our understanding is a contradiction in terms. You are a person through other persons. Ubuntu speaks about the importance of communal harmony, warmth, compassion, generosity, hospitality and seeks to embrace others ”.

Bishop Tutu

Our Western paradigm tends to separate us from each other but if we have a meaningful inner spiritual practice we can appreciate the depth of Roshi's quote below and at least have an inkling of how it feels when Knower, Known and process of Knowing fuse into one in the Field.

"The fundamental delusion of humanity is to suppose that I am here and you are out there."

For healers under the gun and subjected to the challenges of the "Dreaded M's" an appreciation of the benefits of the service they give should not be lost to them. Whatever unconditional love they give to their patients will be returned to them. The Mother Theresa archetype is a healthful, love-filled and happy example to follow since as Leonardo Boff states;

"The worship most pleasing to God is service to others."

Schweitzer emphasized that; *"the only ones among you who will be truly happy are those who have learned and found how to serve."*

The ability to heal and to help is a gift and a blessing to those who undertake it. If love is given, love is received.

The heart cannot open to love without forgiveness. Any deep spiritual practice and self-love cannot go hand in hand with self-condemnation. They are mutually exclusive. We need to forgive ourselves because...

“Self condemnation strengthens guilt which is one of the greatest obstacles on the path of realization.”

Sri Swami Rama

And ...

“A great many modern people ... find it very difficult to forgive themselves anything. Christ said to love your neighbor as yourself and we cannot really love or forgive our neighbors – no matter how we may deceive ourselves on this point – until we can love and forgive ourselves.” Barbara Hanna

The benefits of forgiving others are well stated below.

“...the last step is forgiveness. This is perhaps the most important stage. It helps release energy that has been diminished by harboring anger, bitterness and resentment. Forgiveness can allow you to get on with your life rather than nursing old wounds. It is human to want to punish those who have wronged you ... but no amount of punishment to those who hurt you will help you heal. In fact, anger that you hold onto damages you, not them. Forgiveness is something you do for you; it is for your sake and for your healing that you forgive. You forgive to regain inner peace, joy and serenity for yourself, not necessarily for the people who wronged you.” Denise Linn

This does not mean that you have to engage in any way with the person you have forgiven. The goal is to forgive, open your heart and move on!

Fear

“It is a poor life that achieves freedom from fear.”

Aldo Leopold

“Security is mostly a superstition. It does not exist in nature, nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure or nothing at all.”

Helen Keller

Just like pain is inevitable but suffering is optional, fear is inevitable but what we decide to do with the emotion is up to us. Stress can either be stress or eustress – “good” stress. For some, stress is something they thrive on and enjoy. For the rest of us *Fear* can be something that can lead to an adventure or a hero’s journey. It depends on how we look at it. Our memory for past events and our experience with fear and stress will frame the way we deal with challenges. A strong spiritual practice can increase the threshold we have for a fear response and make life more enjoyable and challenges more manageable. Those who have been successful with life’s ups and downs are

more likely to experience eustress. However, those that have been less successful do not have to remain with the burden of their unskillful conditioning.

Disease creates *Fear* with associated anxiety, alienation, and isolation. *Fear* and stress elicit the fight or flight reaction from the autonomic nervous system that results from a cognitive appraisal of a threat. In the case of disease *Fear* may arise out of a threat to life, limb, organ or function. There are two other responses to fear; freezing and feigning death which can manifest as paralysis, resignation, incompetence or ineffectiveness, all enemies of the *Inner Healer*. The possibility that life may be short-lived or never be the same again leads to a range of harmful emotions related to *Fear*. This elicits a response from the adrenal gland which pours out the hormones necessary for a fight or flight reaction. This is entirely appropriate if one is being chased by a bear but unhealthy on a chronic basis. The reaction was designed to get us out of a short-term emergency predicament. If the reaction persists, too much adrenaline overloads the cardiovascular system causing hypertension, and excess cortisone taxes and exhausts the immune system and may even promote diabetes. Morbid *Fear* can totally overwhelm the *Inner Healer*.

Fear and Truth – The Prognosis: Physicians, with their scientific training, feel obligated to tell patients the *Truth*. They may quote statistics, such as, "You only have six months to live because you have stage X and grade Y of disease Z." This can be a powerful negative visualization, and even a type of voodoo curse or hex. Bad news should always be dispensed with a liberal amount of *Hope*. Whereas the prognosis given by the oncologist may be administered without intent to do harm, it can be an evil spell with a prophecy of doom that may become self-fulfilling. Only exceptional patients can rise above this nocebo prediction and determine their own destiny with disease.

For some patients it may even be preferable to withhold the diagnosis because of their unique conditioning, culture or education. Knowledge of such a calamity might completely immobilize them with horror and trepidation. For this reason, withholding diagnoses is a common practice outside of the United States. I remember being told during my training by one of my professors in South Africa that we should never tell a patient that he had cancer unless there were some critical financial decisions to be made. Unfortunately this physician had a patient commit suicide when he was told his diagnosis.

I try not to give my patient's statistics about their possible outcome. In the end it is arrogant to believe that in our limited capacity as healers we know

the *Truth* about the patient, the *Inner Healer*, the Field and God as well as the countless other factors that cannot be measured.

Physician Fear and Truth: American physicians are frequently motivated to tell the whole *Truth*, and nothing but the *Truth* because of their own *Fear*. This is a result of the litigious nature of the society. There always seems to be a phantom attorney sitting on the patient's lap dictating the doctor's decisions. No medic wants to be sued for lack of full disclosure. "Informed consent" before invasive procedures requires listing all conceivable complications related to diagnosis and therapy. This custom creates unnecessary *Fear* and anxiety. The *Truth* or informed consent prior to medical procedures can be delivered in an informative, supportive, nurturing manner with due regard for the patient's sensitivities. There are different ways of telling the *Truth* and delivery of the message does not have to be detached, rough handed or cruel. Giving enough facts to inform but not terrify the patient is a vital clinical skill. The physician's *Fear* of the legal system should not be transmuted into patient terror.

The raw *Truth* may elicit *Fear* that may be a negative factor in healing but a compassionate, balanced and hopeful look at the *Truth* can be a grand transformational tool that induces the changes required for better health. A

patient who is knowledgeable about his or her condition without being debilitated by the *Fear* of its consequences can rise to the challenge and gain a sense of command. Knowledge of one's predicament can give a sense of control and lessen *Fear*. *Ignorance* is not necessarily bliss. Being well-versed and taking charge gives us a feeling of direction that counteracts *Fear* and all its adverse ramifications. Emily Dickenson said it best.

Tell all the truth but tell it slant -

Success in Circuit lies

Too bright for our infirm Delight

The Truth's superb surprise

As Lightning to the children eased

With explanation kind

The Truth must dazzle gradually

Or every man be blind

Fear can be manipulated with time, risk, complexity and withholding information. This principle is used by the armed forces to train recruits and strengthen them against fear. These polarities are relevant to healing as well. If a patient is told he has a very slow growing tumor like prostate cancer and has plenty of time to make a decision about treatment, fear will be lessened.

The opposite is true if he is told he has an aggressive and rapidly growing testicular cancer and treatment must be instituted immediately.

The risk is heightened and the fear factor will increase for the patient having a complicated operation if he also has heart failure, diabetes and is obese.

If the complexity is greater there will be more fear, for instance the difference between having an appendectomy or a complicated open-heart operation.

Finally if information is withheld about the procedure fear may be aggravated. This is the benefit of informed consent but the information must be given with compassion and skill.

When we are ill we need to see the wood for the trees. Our energy reservoir may be limited and we do not want to squander our life force on trivial fears and stress. We need to focus on life-threatening issues and not the inconsequential ones. This means concentrating on the disease and not the incompetence of the parking attendant who seems to be intentionally preventing you from getting to your doctor's appointment. Equanimity is a friend of the Inner Healer, dis-ease is not.

“Be master of your petty annoyances and conserve your energies for the big worthwhile things. It isn't the mountain ahead that wears you out - it's the grain of sand in your shoe”

Robert Service

Guilt

“Shame (guilt) is seen in Dagara culture as a collapsing emotional force that paralyzes the self and therefore like grief should only be experienced in a sacred ceremonial context. ...Shame compresses the psyche dangerously, one experiences crippling rejection and ostracism as one’s self-esteem is almost exterminated... this is comparable to death.”

Malidoma Patrice Some

As noted before *Guilt* arises from *Fear* and dread. A feeling of worthlessness that the patient does not deserve to be well can arise from *Guilt*; sexual, religious and other. *Guilt* may also be aggravated by a New Age misconception that not only has the patient caused the illness by their life style but has the ability to correct it as well. When a cure does not occur this may lead to more *Guilt*. Alternative healers sometimes aggravate *Guilt* by accusing patients of bringing on the disease themselves or sabotaging their own healing by not wanting to get well. *Guilt* debilitates the *Inner Healer*.

The Kahuna curse was used in bygone days to punish a guilty party. If someone had committed a murder, all that was necessary was for the Kahunas to place a curse on that person and the combination of *Guilt* as well as the curse was as sure as any death sentence.

This concept is similar to the notion of an ordeal poison used in South Africa by shamans in days of old to punish guilty persons. The person incriminated was told to drink the poison knowing that they would vomit it all back if innocent but would absorb it and die if guilty. Supposedly the *Guilt* plus the *Fear* of being guilty was such that all the intestinal defense mechanisms were neutralized and the poison traveled on down the gut without being expelled.

Choice or Free Will

The *Choice* of a patient to have the healer she wants is crucial for the vitality of the doctor-patient relationship and placebo. *Choice* and free will are the same. Free will is not only the cosmic law but is also the basis for our democratic system. Patient *Choice* may be limited not only by the inequities of our medical system but also by dynamics at home and at work. A mother may sacrifice her own health choices on behalf of her family and instead of focusing on her illness become a martyr on behalf of her children. When it

comes to life and death, old habits and conditioning need to be laid aside.

Thomas Edison's quote applies to health as well as to life in general.

"There ain't no rules around here. We're trying to accomplish something."

Or as Paul Petzoldt a famous wilderness educator once said;

"Rules are for fools."

Choice not only allows for more congruence with Self but it also expands the options for cure or healing or both.

Foundation - Will - Ego

There has been an overemphasis on words in this chapter but words help strike at the core of disease. If we look at Genesis we see that "in the beginning was the word," and that God "called" or "named" the entire universe into being. We must not underestimate the power of the spoken word since it was God's word that called matter into existence. There are lofty beings who agree.

"Keep your thoughts positive because your thoughts become your words.

Keep your words positive because your words become your behavior. Keep your behavior positive because your behavior becomes your habits. Keep

your habits positive because your habits become your values. Keep your values positive because your values become your destiny.”

Mahatma Gandhi

The word manifests as the deed,

The deed develops into habit and habit hardens into character.

So watch the thought and its ways with care and let it spring from love born out of concern for all beings.

Buddha

In Kabbalah there are in fact four separate but interconnected Trees of Life representing the four distinct phases of creation of the universe and of humanity. The first is *Emanation or Calling or Naming*. The second is the Tree of *Creation*. The third is *Formation* and the fourth Tree is *Making*. For instance, at first there was the *Calling* or naming or the concept of Adam. Then followed the *Creation* of the design of Adam, the blueprint, the plan or the intention. This led to Adam's *Formation* until he finally was *Made* in human form in the Garden of Eden. In fact anything that becomes manifest, wellness included, also goes through these distinct four phases. If we look at the example of building a house we can easily recognize the four phases.

First we name it or call it something. We decide to build a house. Then we create the plan, the scheme or the intention with the help of an architect. The formation process follows when the building contractor assembles the team who order the materials etc. Ultimately the final product is made and we have the house.

Kabbalah states that God can create something out of nothing. Humans, on the other hand, only have the ability to produce things out of something already existing. We should recognize the four potential phases in the creation of health and for the sake of helping our *Inner Healer* should give each stage its due attention. Since our *Inner Healer* is fashioned in the image of God, it knows the alchemy required to create health out of disease.

We can *Call* or name wellness into being and then *Create* a plan or an *Intention* to be well. Our *Will* or resolution gets behind that *Intention*. *Intention* is followed by *Formation* and finally action, *Making* or doing what is appropriate for the challenge at hand. *Action* is phase four which is the making of health.

Without the *Balance* implicit in the various polarities of a Tree of Health, our resolution or *Will* can lead us astray. *Will* has to be realistic and tailored to the task at hand. This is where the knowledge of the medical profession can be critical.

Calling or Naming followed by *Intention* that is intelligent creates *Action* that is appropriate rather than misdirected. For *Action* to be most effective, active *Choice* and participation (no *Denial*) of the patient are required. True or right *Action* requires that the patient has a say in the decision. A passive patient who allows the health team to make all the decisions regardless of how negatively he or she feels about the consequences, is a disabled patient where the power of *Will* is at least partly deactivated and *Balance* is disturbed. On the other hand there are passive patients who have made a *Choice* to have complete *Hope and Faith* in the medical team and allow them to do whatever is deemed fit. This can be part of the *Surrender* approach and in this way *Intention* and correct *Action* occur automatically if the competence of the medical effort matches the confidence granted it.

Belief and Hope rather than *Hopelessness*, *Surrender* rather than *Resignation*, *Love and Courage* rather than *Fear*, *Truth* rather than *Denial*, *Knowledge* and *Receptivity* rather than *Ignorance*, *Choice* rather than *Lack of Choice*, *Action* rather than *Inaction* – and acknowledging that *Guilt* has no place in healing; all of these together with *Will and Balance* are a powerful combination and when strengthened by *Grace* can be a formidable remedy

for healing or cure. It behooves all healers to be sure this prescription is taken in generous amounts.

A Tree of Health is another model that helps us juggle and prevail over the opposites. Thoughts lead to words and words can indeed “call” positive or negative events into existence. Once we put our thoughts into words, we have begun the process of emanation. It is difficult to curb negative thoughts unless we refine our minds with some sort of meditative practice but we should at least stop short of expressing thoughts into words. We strengthen or weaken our equanimity depending on how we describe, depict, emphasize, accentuate, highlight, articulate, elaborate, regard, detail and even joke about our inner being and health. When we complain, bewail, moan, grumble, protest, remonstrate, itemize and verbalize negatively, we may do ourselves harm. Since everything began with the *Word* we have to be careful with thoughts that lead to pessimistic speech. We can guard our reflections by paying attention to how we contemplate, mirror, picture, muse, survey, observe, regard, brood, weigh, consider, speculate, ponder and plan. We should strengthen and facilitate the positive conversation that aligns us with health and beware of delving into negative dialogue that aggravates the illness. Whenever we make an affirmation it should always be affirmative and positive and not negative. An affirmation like, “may I

never get sick again” should be rephrased by, “may I always be well.” Negative affirmations have no power. Emanation cannot begin with a negative. If we stay centered, the greatest possibility for wholeness and health may manifest. A Tree of Health helps us remember the essential factors that influence the *Inner Healer* and reinforces the concept of polarity balance that is the key to all healing.

“The fundamental notion of equilibrating the opposites is omnipresent in all beliefs. This universal truth is crucial to our understanding of how we keep well and how we heal.”

David Cumes.

Recommendations

1. The Tree of Health contains all the important polarities for deep inner healing that may lead to curing as well. It should be used in conjunction with the best of Western, integrative and “shamanic” medicine. The polarities of the Tree are not high tech. but profound in their simplicity.
2. Meditate on all the polarities in the Tree of Health and see where you stand with each one. Paste a copy in a place where you can see it

every day. Take one aspect a day and work on it with your inner practice. Whatever you put your intention to will grow stronger in your life.

3. Use the four “Trees” or phases of manifestation to create inner balance and your own unique destiny with health.

“If we invest something with significance we will modify our behavior in the process and this in turn will help our projection come true.”

George Fuerstein

4. The Tree of Health works for all life’s challenges as well. You do not have to be sick to want balance.
5. If you are feeling sorry for yourself and feel hopeless, look around and see how many people there are who have much more need for hope than you do.

“Sometimes I go about pitying myself when all the time I am being carried on great winds across the sky.”

Ojibway

6. Forgive, let go, open the heart but there is no need to forget or not protect yourself from future harm. Guilt and shame have no place in healing.

- 1.) Kabbalah Tradition of Hidden Knowledge, Zev ben Shimon Halevi, Thames and Hudson, London 1992.
- 2.) Kabbalah, The Way of The Jewish Mystic, Pearl Epstein, Shambhala, New York 1972.
- 3.) The Healing Wisdom of Africa, Malidoma Patrice Some, Penguin Putnam Inc. New York 1998

Causes of and Remedies for Psycho-spiritual or Soul Sickness

“When your ship, long moored in harbor, gives you the illusion of being a house... put out to sea! Save your boat's journeying soul, and your own pilgrim soul, cost what it may.”

Dom Helder Camara

“To know the real Self to be one’s own is the greatest attainment according to the scriptures and reasoning. To know the non-self such as the ego, to be the Self is no attainment at all. One should therefore renounce this misconception of taking the non-self for the Self.”

Sri Sankarcharya.

Our Western conditioning teaches us the wrong rules: that life and love are conditional, that the more we work and acquire objects the happier we will be, that making demands and getting what we want is what existence is about, that we are worthy and therefore can self-indulge, that as unique

individuals we are the center of our universe, and on and on and on. "What's in it for ME?" says it all.

There is a universal ancient wisdom that teaches the opposite. The less we value our own ego or persona, and the less our self-absorption, the more inner peace we will have. Unless we are in service to others we will not experience happiness. We should seek balance among the polarities in our lives, the conflicts between having and being. The energy we expend acquiring material possessions prevents us from connecting with the deeper, more meaningful spiritual parts of our being. This philosophy tells us that nurturing our "little" selves brings only fleeting satisfaction. This conditioning leads to varying degrees of soul sickness. Deep and lasting satisfaction comes only when we connect with our "real" Selves, our God Selves, our soul.

These ancient teachings are intrinsic to every great mystical tradition. We regard these teachings as moral codes, but they are more like gravity; they are the basic laws of the universe. This is not an ethical judgment, but a fact of life. This rule is fixed as a default into the fabric of the soul. Thus it is true that the more we focus on ourselves the more miserable we become.

Humility is the gateway to the cosmic realm and to inheriting the earth in the broadest sense. Being humble and having gratitude are especially

important for spiritual development and harmony of the soul. Our Western education tells us that being humble will get you nowhere and the meek do not inherit the earth, just the dirt. To be truly balanced and whole the patient needs to be connected with Self. Ancient wisdom teaches us that ego and Self are almost mutually exclusive. The more the ego, the less we are in contact with the higher Self. In fact they are inversely proportional. If we can minimize ego, Self emerges. This dictum is as sure as the laws of physics. If we jump from the second floor of a building we will have to contend with the impact of our body on the ground below. If we nurture ego we will have to face the issue of deprivation of Self. What happens if we do just that and are disconnected from Self? If there is disparity between us and our soul's or Self's purpose in the universe, this will manifest initially as unhappiness and disharmony but later as physical pathology as well. This separation will be experienced as Self loss or soul sickness. We need to come into alignment with our higher or true Self for more complete healing. A welcome byproduct of this approach is that life proceeds more harmoniously and with less confrontation. Chuang Tsu has some good advice for us.

"If a man be crossing a river and an empty boat collides with his own skiff, even though he be a bad tempered man he will not become very angry. But if he sees a man in the boat he will shout at it to stay clear. If the shout is not

heard he will begin cursing and all because there is someone in the boat... If you can empty your own boat crossing the river of the world, no one will oppose you or seek to harm you."

The media and Madison Avenue are skilled in telling us that without a certain new product, our life may not be worth living. They sometimes couch this indoctrination in terms of religious and spiritual jargon to make us believe we may be making contact with a higher force in the process of acquiring something material. Some advertisements or commercials portray objects with a mystique that borders spuriously on the mystical and sacred. They are trying to connect us with an ego-driven want by dishonestly masquerading it in the language of Self. We all alternate between pleasure and pain, trying as much as possible to hold on to those moments of joy and to avoid the periods of despair. We become beset with either happiness or distress and have difficulty remaining in the middle path where neither gratification nor suffering have much emotional impact. The commodity market tells us that if we have "things" we will only experience pleasure, not pain. This is a terrible misperception. Someone should be advertising spiritual practice as a remedy for our woes.

This advice by an anonymous writer is helpful if we wish to set the stumbling block of ego aside;

“We are all climbing toward the summit of our heart’s desire. Should the other climber steal your sack and your purse and wax fat on the one and heavy on the other, you should pity him. The climbing will be harder for his flesh and the burden will make his way longer. And should you in your leanness see his flesh puffing upward, help him in his step; it will add to your swiftness”

This ancient wisdom is easy to understand but difficult to carry out.

There are four simple variables to be considered that might help us with the challenge of ego. Two bolster ego and two help us to go beyond ego.

Judgment and desirous attachment are allies of the ego and hinder our connection with Self.

Self-awareness (or truth) and being in the present moment are the keys to transcending ego.

Judgment and desirous attachment: When we judge other we suffer spiritually. Judgment is usually the projection of our own shadow onto another since we would be incapable of seeing anyone else’s faults unless they were also part of our own make up. When it comes to making judgment calls in life we should use another word like discernment and not make it

personal. We may discern that a person is not suitable for a certain job rather than labeling him with some derogatory term.

Desirous attachment from self-cherishing and ego-grasping, according to the Buddha are a huge impediment to the enlightenment path. There is nothing wrong with having desire, it is attachment to the objects of our desire that trip us up. We should focus on our needs and not wants.

Self-awareness (truth) and being in the present moment: Awareness of some of the tenets of spiritual technology helps us along the path of truth to the Self. If we do not know anything about the trappings of ego we may make no attempt to subvert it. We may have everything we want and because of ignorance not know why we are so miserable. Awareness coming from knowledge gives us the power and the skills to see where we have to go on life's journey.

Being in the present moment is the goal of any mindfulness or meditation practice. A disciplined practice will by default help us to go beyond ego.

Our karmic obligation is to find out our unique purpose and where we fit into the global puzzle so that we can contribute to the greater good. Unless we do so we will experience “dis-ease” as our soul tries to come to grips with a mismatch in its destiny.

Spirit Guides

The dead are not dead – they are there to guide and help us.

Do not stand at my grave and weep

I am not there. I do not sleep

I am a thousand winds that blow;

I am a diamond's glint on snow.

I am the sunlight on ripened grain;

I am the gentle autumn's rain

When you waken in the morning's hush,

I am the swift uplifting rush

of quiet birds in circled flight.

I am the soft star that shines at night.

Do not stand at my grave and cry,

I am not there.

I did not die

Anonymous

Many indigenous peoples believe that the dead are not dead and that our ancestors are there to help, protect and sustain us. They keep us in line with our destiny. Since they are not localized in space and time they can see

more clearly than we can. They cannot communicate with us in the normal way since they live in the realm of spirit, but they are there none-the less. Many of us never even knew our grandparents and certainly pay no tribute either to them or to parents long gone. Those who have had inattentive children at one time or another know how easy it is to turn away from even a loved child when a relationship is not nourished. The same is true for ancestors. African wisdom maintains that if your ancestors turn aside, you are defenseless in life, like a paper blowing in the wind. Many African and other indigenous peoples still nurture their connections with the dead, and the favor is returned by the spirits. It behooves us as Westerners, even if we may not have known our grandparents, to do the same thing. We can acknowledge them in our prayers and meditations, be aware of our ancestral history and even make a shrine to them using photographs or anything of sentimental value. We have all had a feeling at times that someone up or out there is looking after us. For instance the person who has a flat tire, misses a flight, and finds out later that the plane crashed might feel touched by a benevolent and unseen hand. Indigenous wisdom would interpret this as protective work by the ancestors. Africans also believe that if rituals are regularly dedicated to the dead spirits, life becomes much easier and things seem to flow more of their own accord. When we have to make critical

decisions we are not alone. The spirits strengthen us with their love and their belief in us and are present for us when we need them. If we are attentive and listen carefully for their messages from the beyond, we will enjoy more health, wealth, and happiness. We need to be reminded constantly that these communications and signs are subtle and usually do not appear like a lightning bolt out of the sky or in neon lights. They come like a whisper on the wind or the nuance of a dream or the appearance of a special animal, but they are there nonetheless to remind us that we have spirit friends and helpers trying to keep us on our soul's path.

We are made in the image of the Divine and so is our soul. The spirit world helps keep us in line with Divine will. Our ancestors and spirit helpers are the intermediaries between us and the Great Spirit. If we connect to the higher Self with inner-directed techniques we will stay aligned with our truth and we will unravel our proper purpose. If we have gone astray, the ancestors will try and put us back on course. If we lose the path we will feel a lack of equanimity. Our spirit guides can help us when we ignore the "way" or the signals from the higher Self. These messages often come to us in dreams.

The Great Spirit does not sit up on high judging us and keeping an account of all our actions. God does not decide what happens to us when we

die -- we do! "God is not a test of love." We create our own reality with our free will but we are accountable to our own souls. The state of a person's soul will determine its next incarnation. The framework that governs our karmic destiny comes already assembled in the soul. If we do not attend to our growth needs we will reincarnate to perfect what we did not achieve in the last lifetime.

We are made in the image of the Divine and so is our soul. The spirit world that is part of the Field helps keep us in line with Divine will. If we connect to the higher Self with inner-directed techniques we will stay aligned with the truth and unravel our proper destiny. If we have erred because our monkey mind (or that part of our intellect governed by ego and acquisitiveness) has led us astray, the Higher Self and our spirit helpers will try and put us back on course. If we lose the way we will feel dis-ease, discomfort, disharmony as we rationalize ourselves into the wrong predicament. The soul is intimately connected to God, the spirit world, the archetypal world, angels, spirit guides, the collective unconscious and other forces in the Field we cannot even label or appreciate. These energies can guide us when we ignore the "way" or the signals from the higher Self. In order to transcend and reach Self we have to go beyond the limitations of ego and persona. A mindfulness practice and the Kundalini are the key to

doing this. The enlightenment path is the path to wholeness and healing. It is not just for monks and bodhisattvas.

Recommendations

1. William Carlos Williams Patterson said; “I implore you to submit to your own myths. Any postponement of doing so is a lie.” Knowing the truth about your destiny and fulfilling it is healthful.
2. Pay attention to needs, not wants. Simplify! Having too much or too many things to maintain gets in the way of spiritual progress and healing. House remodeling or striving to buy the latest fancy car requires energy that leaves less time for the important things.
3. Develop a community that can assist you on the healing journey. The Buddhists call this a sanga, the Bantu call it Ubuntu. Group energy is self- supporting and self-sustaining.
4. Do things for their own sake. Search deeply for hidden agendas and motivations.
5. Maintain a regular and enjoyable spiritual practice to keep you connected to Self and subvert ego. Without this most of us will lose the way. This will also keep us “aware” and in line with what is “true” for us and allow us be in the present moment that is the only moment we

ever have. The monkey mind that sabotages spiritual growth can at least be put on temporary hold by the three M's; meditation, mindfulness (or awareness,) and mantra. Practice must be regular or the monkey will soon begin to chatter on your shoulder.

6. Don't judge or as the Talmud says; "*do not weigh things, the soul of a person that weighs things suffers harm.*" A practical mantra for detaching from judging predicaments, lost opportunities and other unfortunate events that throw us off course is attributed to Harrison Owens.

"Whoever are present are the right people, whenever it begins is the right time, whatever happens is the only thing that could have happened and when its over its over."

Healing Outcomes

Depending on the interaction between the Inner healer of the patient, the healer, the Field and sometimes the power of place the following outcomes of disease can occur: spontaneous remission, a balance between patient and disease, relapse, fulminating progression and death and being healed but not cured.

Spontaneous remission

The ultimate expression of competence of the Inner Healer can be seen in patients with incurable conditions who undergo spontaneous remission.

When the four forces of Inner Healer, physician, Field and place are in complete alignment spontaneous remission is more likely. Spontaneous remission is similar to seeing water flowing uphill. A disease, which is hopeless by Western medical standards, disappears!!

The mechanism for this marvel may be total realignment of the body's energy system. Most diseases probably start at a subatomic level in the cells after the disorder begins in the energy body. For spontaneous healing to happen the malady must be corrected at a subatomic level as well. The core

belief of balance helps us access our inner being or higher Self that is directly connected to the Inner Healer. When we are aligned with the higher Self and the Kundalini has been activated our energy body is in balance. For this to happen we must open up our hearts to love, forgiveness, compassion and empathy, both for ourselves and for others. This receptivity is a more feminine skill. Children are familiar with the power of a mother's love in facilitating the Inner Healer when they are ill.

The masculine force, on the other hand, is associated more with intellect and ego that are implemented by the lower energy centers. These give us the drive to be well and help us to cognitively find balance. Both polarities are essential but Western custom overemphasizes the latter.

The helical structure of DNA is represented in the sun and moon channels spiraling up the central axis of the spine and in the symbol of the Caduceus. There are two opposing spirals in each complex, and these exemplify the polarities, feminine and masculine, Ying and Yang, dark and light, contraction and expansion, moon and sun, left and right sides of the Tree of Life. They also epitomize the dichotomy between science and mysticism, between modern medicine and the healing magic of faith and hope. We need both polarities and both spirals to heal.

Especially when it comes to cancer and AIDS, healing must occur at the level of DNA in the cell, at the level of the blueprint of life itself. The spirals seen in the chakra system, the DNA helix and the Caduceus can be extrapolated to every living thing in the cosmos. As is the microcosm so is the macrocosm. To heal, the Kundalini must align the energy at the level of each atom in the DNA and in the cell. Energy moves up the sun and moon channels and up the DNA helix as well in a zig zag, lightning or spiral manner endowed by the shape of this pathway. This energy that vibrates in a spiral is not only within us but is also universal and part of the Field. This emphasizes the fact that the Field only appears to lie outside of us. In actuality we are all part of one vibrational cosmic Field or the hologram of the universe.

Alignment of the energy coursing through our energy channels or meridians does not have to be as dramatic as a full-blown Kundalini experience. Any inner discipline that balances the opposite masculine, yang polarity or purely cognitive aspect of allopathic medical science will allow our Prana or Qi to flow more evenly.

Complete realignment may require a total commitment to healing and a change in life style devoid of stress; in other words right action. If the

patient achieves supreme balance, cure and spontaneous remission are more likely.

Brendan O'Regan and Caryle Hirshberg, in their book, Spontaneous Remission an Annotated Bibliography, review some of the qualities inherent in those undergoing spontaneous cure. Even if these do not come easily they can be nurtured as part of a self-healing practice. They should be done for the own sake and not to "achieve" spontaneous healing since detachment from outcome is part of the surrender process as is letting go of fear.

1. Having trust and regarding the disease as a challenge that can be beaten.
2. Accepting the diagnosis, taking control of the situation and having a strong fighting spirit. Assuming responsibility for the illness and one's quality of life.
3. Letting go of fear and worry and not perceiving the disease as a death sentence. Embracing an attitude of being able to influence the outcome.
4. Having close relationships and a support system and being able to actively involve others with the challenge. (David Spiegel, a psychiatrist at Stanford Medical Center, showed that advanced breast cancer patients with a support group lived twice as long as those without one.)
5. Perceiving the physician as a partner in the undertaking and being neither defiant nor passive to him or her.

6. Having a strong desire to live. Wanting to complete unfulfilled goals and aspirations.
7. Finding new meaning in the predicament and making major life style changes. Maintaining physical fitness.
8. Cultivating the ability to say no. Being able to withdraw from or avoid stress and openly communicate needs.
9. Having a passionate religious or spiritual faith and surrendering to the will of God. A strong faith or belief in a favorable outcome appeared to be the most important factor of all those listed.

They noted that those that had successfully overcome a prior life threatening illness or serious life event tended to be more successful with the present one. (This fact may validate the importance of having prevailed in a prior right of passage or trial of initiation i.e. the hero's journey.)

In brief:

1. Regarding the illness as a challenge that can be beaten (*hope, faith, belief, trust.*)
2. Taking responsibility and control (*knowledge, truth, action, choice.*)
3. Relinquishing *fear.*
4. Having a strong support system (*love.*)
5. Seeing the physician as partner (*knowledge, truth.*)

6. Having the *will* to live, a strong determination or fighting spirit.
7. Finding new meaning in the predicament (*hope, surrender.*)
8. Saying no! Communicating needs. Transforming life style (*will, truth or congruence, choice.*)
9. Previously prevailing over a crisis (*faith, trust.*)

And most of all, **having a passionate religious or spiritual faith.**

Some of the other important variables can be described as being related to the “C’s:” and **FAR** below.

C’s: Challenge, commitment, control, connection, comedy, congruence, crisis and cathartic conversion experience, creativity, and the fact that crabby and cantankerous patients often seem to do better.

FAR: These patients tend to be; flexible, adaptable, resilient.

Sadly the patients that do not well can sometimes attribute the result to being:

HAD: Hopeless, helpless, head down, anxious, apathetic, depressed, dejected.

These mnemonics help summarize the qualities to strive for and the hindrances to avoid.

There seem to be two phenomena associated with spontaneous healing and both can be related to the flow of Kundalini or Shechina. These are the

sensation of heat and the “oneness” experience which occurs when knower, known and process of knowing become one with the Field. In psychological terms the oneness experience can be likened to the phenomenon of dissociation where one is transported beyond oneself or ego is transcended. This transcendence is a characteristic of spontaneous healing as are peak experiences, a feeling of intense love, empathy or compassion, out of body experiences, near death experiences, shamanic states, and connecting with spirit guides or ancestors either in the awake or the dream state. These phenomena are labeled differently according to culture and custom but the basic energy transformation is the same. When the energy moves in a spiral it can alter the structure of the D.N.A itself bringing the template of the cell into realignment with health.

A sensation of heat is the second quality of spontaneous remission. It has been described in various ways both by the studies at Lourdes and by others who have undergone shamanic healing rituals as; a feeling of intense heat, a burning fire in the chest, vibrational energy, electricity or lightning coursing through the body and so on. Clearly any such epiphany is associated with a deep sense of faith and belief that all will be well and may be ascribed to Grace entering through Daat on the Tree of Health.

Ultimately spontaneous remission is more an indication of Grace than anything we are able to explain. We are a long way from understanding the mechanism although vibrational alignment at the level of D.N.A. may be the key.

Balancing the scales

Balancing the scales implies equilibrium between the patient and the disease and can be compared to the host-parasite relationship described in medical texts. If the parasite kills the host it also kills itself. A live host is necessary for the parasite's survival. If a balanced relationship occurs in which neither host nor parasite prevail, it is possible for the disease to remain stable or in remission for long periods. However, vibrational alignment is incomplete, as

is the remission. Stress of any form can upset the balance. Lack of meaning in life, hard work and worry may be the biggest culprits.

The example of tuberculosis (TB) highlights the importance of balance. As medical students we were taught that the manifestations of TB were so multiple that it could present in almost any possible form in every organ of the body. The virulence of tuberculosis depended on homeostasis between the host and the tubercle bacteria. If the immune system was competent, the host prevailed, and this was the case in many instances where one would see a so-called Ghon focus in the lung on chest x-ray. This told the physician that the patient had in fact been exposed to TB but had healed the lesion without complication. On the other hand, if the patient's immune system was compromised, the body was overcome by a deadly form of "miliary" tuberculosis. These were the two extremes of the disease spectrum and in between were multiple manifestations of different problems affecting various organ systems. Any stress, be it traumatic, nutritional, emotional or spiritual that adversely affected the immune system could lead to manifestation of active tuberculosis, even when the disease was previously dormant.

The same principle can apply to any disease. We need to be diligent in balancing the scales between the immune system or our Inner Healer and the disease. When this is done many patients survive long periods with their

disease. In the case of prostate cancer elderly people frequently outlive their disease and die of old age.

Certain patients seem to defy all prognostic guesses because of a unique ability to surrender, trust and maintain total equanimity. Without any of the negative effects of morbid anxiety the immune system is able to do its work unimpeded. Sometimes it seems that these patients even strike up a friendly relationship with the disease, freeing the Inner Healer to do act more effectively. Stress of any sort can disturb the balance. Such patients are rare, but they seem able to halt the progression of their disease. Their defense mechanisms are not debilitated by the prospect of death and continue to function optimally. However, few of us have the ability to maintain this detached awareness of disease coupled with a belief that our Inner Healer can manage, even if it cannot prevail.

All healers are aware of so-called "exceptional" patients that may rigorously follow the best allopathic and non-allopathic techniques but do no better than those who don't. There are loving, cheerful and humorous patients who die and morose, angry and depressed patients who survive. Ultimately the mystery of healing remains and no one knows all the enigmatic forces that facilitate or inhibit the Inner Healer or why certain diseases are relentless and others not. Understanding a few clues does not

represent the entire picture. Nevertheless patients with a positive outlook can achieve a spirit of healing that is admirable.

However much we try to understand disease and healing, it would be arrogant to believe that we know the answer. Illness and disease are much like life itself, the great conundrum, to which we have only a few answers. This saying by an anonymous writer seems to sum up our health perplexities.

“Anyone who isn’t confused here, really does not understand what is going on!”

Relapse

The disease is slowly gaining the upper hand or recurs after being in remission. The host may be in emotional turmoil because he or she cannot surrender and disengage from the morbid fear of the disease. Alternatively, life's tribulations or ignorance may prevent the patient from making the essential adjustments required to balance the energy body. Resignation may creep in at a subconscious or a conscious level. The lack of time for inner work, fear and hopelessness result in an unhealthy “vibration” that immobilizes the Inner Healer and the immune system. Will, hope and faith are indeterminate or nebulous, Grace does not occur and there is no or only a feeble effort to attain equilibrium.

Fulminating progression and death

This often happens to a patient who seemed to be doing quite well until he or she undergoes exploratory surgery, and is “opened and closed.” The surgeon abandons hope when faced with a cancer that has spread throughout the abdomen. This devastating prognostic statement to the patient may be as sinister as the worst curse given by a voodoo sorcerer. The rapid deterioration is frequently blamed on the surgical event, but this is far less important than the psychic catastrophe delivered to the Inner Healer at the level of hope, faith and the will to live. Any attempts to regain balance seem futile. Any circumstance that can adversely impact the body’s defense mechanisms (e.g. loss of a spouse) can do the same thing.

Alternatively the patient may welcome death as a convenient escape from life’s hardships. Will is non-existent or even negative so that belief and hope are never invoked. There is no attempt to maintain balance. Grace can manifest a brief remission that confounds everyone. For example someone about to die hangs on and actually looks well for another two months during the visit of a loved one. The will to live, coupled with grace and balance occur, but are fleeting and are solely supported by an intense love connection. Demise rapidly occurs when the joy dissipates after their

departure. Alternatively grace may occur as a peaceful passing on. Grace does not always have to mean healing and life. Death may be a positive event. We should remember that according to ancient wisdom the soul goes onto another realm and the dead are not really dead. The spirit merely changes its address.

“What the caterpillar calls the end of the world the butterfly calls the beginning”. Zen saying

Being healed but not cured

A state of inner peace is not reliant on a healthy body. Depending on our skill with transpersonal development and inner practices, we can attain blissful states of being and be plagued with disease at the same time. Once we go beyond the persona or ego, profoundly altered states of consciousness avail themselves to us.

It is hard to believe that there are illuminated masters who live in the inner sanctums of their being who have no need for a healthy body. Spirit triumphs over matter, and they are beyond the physical and space and time. While difficult for ordinary mortals to comprehend, true inner health can transcend the body. Patients with incurable cancer, AIDS, and other diseases

can experience a special state of equanimity. These unique individuals make terms with the Angel of Death and may have more inner peace than those around them who are in perfect physical condition.

Few escape sickness and no one escapes aging and death. As the bumper sticker says "Shit happens," and it does sometimes in the form of incurable disease. Patients do not need to blame themselves for creating their illness but can use illness as a way of going to the root cause of their imbalance. Correcting the cause of their inner disturbance will lead to healing and wholeness regardless of whether the disease remains or not. A dedication to maintaining equanimity in the face of modern life's imbalances is key to healing.

Even with belief and hope, will, intention and correct action, we may fail to eradicate the disease but nevertheless achieve balance, equilibrium, equanimity and even receive Grace. Joy and an incurable illness are not mutually exclusive. We do not need to be cured to be healed and the Tree of Health can teach us this.

"Death asks not what have you but who are you, life's question is not what have I but what am I."

Swami Rama Tirtha

Recommendations

Work with the principles offered by Brendan O'Regan and Caryle Hirshberg summarized below and maintain a daily spiritual practice to keep aligned with them and the Tree of Health.

1. Have trust, faith, hope and belief that the disease is a challenge but it can be beaten.
2. Accept the diagnosis (no denial of truth,) take control and assume responsibility with a strong fighting spirit. Change the quality of your life with a total commitment to healing in mind.
3. Let go of fear and worry. The disease need not be a death sentence, and you can influence the outcome. Even if cure is not possible you can be fully healed. NO STRESS!
4. Develop a strong support system and actively involve others with your challenge. They will be happy to help.
5. Your physician is a crucial partner. Find one whom you like and allows you to take your own council if need be. If you thoughtfully decline his recommendations he should still help you any way he can.
6. Have a strong will to live. Honor uncompleted goals and aspirations and fulfill them.
7. Find new meaning in the predicament.

8. Maintain physical, mental and spiritual fitness.
9. Openly communicate your needs. Say no!
10. A passionate religious or spiritual faith and belief in a favorable outcome plus surrendering to the will of God are the most important factors of all those listed. Do not relinquish faith when faced with compellingly negative prognostic information.

Embrace the FAR – C's and avoid being HAD!

Focus, focus, focus attentively on the vital issues without allowing any other distractions to sabotage you.

- 1.) Inner Passages Outer Journeys, David Cumes, Llewellyn, St. Paul, 1998.
- 2.) Brendan O'Regan and Caryle Hirshberg, Spontaneous Remission An Annotated Bibliography (Institute of Noetic Sciences, Sausalito, 1993)
- 3.) Effect of Psychological Treatment on Survival of Patients with Breast Cancer. Spiegel David et al, Lancet 1: Oct 14 1989: 888 -891

The Spirit of Healing

Physicians are well aware of the fact that as medical science advances, principles they hold dear gradually erode. What was anathema yesterday is common practice today. Old habits die hard, especially when ideas that do not come from the medical journals infiltrate into the profession. Doctors have been dragged kicking and screaming into the new age of healing. Their left-brain approach has served them well, but it is insufficient and they have been forced to pay attention to more right-brained, non-allopathic healing methods.

A quote from Michael de Montaigne (1533-1592) seems to sum up this age-old history of inflexibilty.

“Whenever a new discovery is reported to the scientific world they say at first, It is probably not true.

Thereafter when the truth of the proposition has been demonstrated beyond question they say, Yes, it may be true, but it is not important.

Finally when sufficient time has elapsed to fully evidence its importance, they say, Yes, surely it is important but it is no longer new.”

William Osler a famous physician described this phenomenon another way;

“The philosophies of one age have become the absurdities of the next and the foolishness of yesterday has become the wisdom of tomorrow.”

The mysticism of yesterday has indeed become the science of today and the medical profession is slowly beginning to realize it.

Certain psychic and shamanic healers believe that depending on which chakra is out of balance, disease will eventually manifest in the organs related to that chakra. For instance, the second chakra represents the organs of reproduction and elimination, and if there is a disturbance in this chakra, these target organs are likely to be affected before any other. The second chakra is a common energetic area for disease, for instance prostate colon and cervical cancer. Shamans attempt to heal the disease at the root cause. By going inward and using altered states of consciousness, the healer can see the chakra's lack of equilibrium in the energy body of the patient and deal with it at that level.

Western physicians frequently treat the effect of the root cause rather than the cause itself. Their approach is superficial, but successful in treating the manifestations of the disease. The intellectual exercise of diagnosis and therapy together with high technology makes Western medicine an alluring undertaking. Physicians are easily seduced into believing they are doing their job well, when in fact they have not gotten to the source of the problem.

As doctors we are trained to fix the problem at a mechanical level. Often we fail to appreciate that something is happening on a deeper plane. Even if we do appreciate it, we do not have the time to delve into it more thoroughly and exorcise the cause, as a shaman might. A medical intuitive, psychic or shaman may able to “see” straight to the source of the problem. In this era of cost containment in medicine this type of skill can help target pathology and may even prevent expensive and unnecessary evaluations while benefiting the patient at a deeper level.

Often the mechanisms of disease are subtle, and since most physicians do not have the shaman's ability to diagnose clairvoyantly, the inner reason for the malady goes unattended. If doctors are to be more successful in treating their patients they should not discount intuitive information in favor of hard objective facts, but use both to good effect. They should be both shaman and allopathic physician at the same time, and when they find their shamanic ability wanting they should enlist the help of someone else.

“Health,” is a complex word and if we are to look at all its ramifications, we have to embrace spirit as well as the physical and mental. Anyone who is obsessed with the body only is missing the bigger picture of health. With media madness, movies, and TV hype the body may be projected as a pure extension of ego, and taking care of it may have little

more relevance to one's inner being than maintaining a new automobile, or remodeling a house. Eventually with aging entropy will set in and our bodies will deteriorate. Spirit, however, can soar while the body degenerates, leading to a different level of "health." If we are to define health better we must look to all the factors operating in a healthy body and see what we can do to assist them.

We cannot choose our genetic makeup, but if we are disadvantaged in this area, we may have to make up for our physical deficiencies by working harder.

When it comes to unfortunate conditioning inherited as a result of unskillful parenting, we should try and understand that our parents may have done the best they could under the circumstances. It is more healthful to forgive than to assign blame. It is interesting that the commandment to "honor thy father and mother" is the only one to go on and say; "so that thy days may be long upon the earth." It also says to "honor," not to love. This makes it easier for those who may have suffered severe abuse from their parents. They can respect, honor and forgive them. They do not have to love them. Our obligation is to our parents and not the other way around. Ancestral spirits who have been released from their burden of guilt are more likely to watch over us and protect us than those that feel bitter and unloved.

Africans believe that an unhappy spirit can hover about not meaning any harm but getting in the way of our energy flow. If the afflicted dead are released from their burden and are free to move on this can free up the energy body of the living and make life flow more easily. This principle applies to grandparents and any other spirits as well.

The key to inner healing is acknowledgment of our innermost feelings and fears. To open our hearts we need to truly know and acknowledge them. We can only become intimate with ourselves and others if we become vulnerable. Vulnerability is a sign of courage and strength, not of weakness. When we become vulnerable, we can ask for help and let go of control. Forgiveness is crucial, and through it we can uncover an even greater potential to love. Unfortunately it is much easier to erect a shield around us to protect us from hurt.

Peace of mind can be improved with physical activity and even sex. This may be a temporary way of relieving stress, but will not necessarily lead to health transformation unless done with conscious awareness and an inner directed motivation. Moving meditations such as Yoga and Tai Chi that direct us inward are more powerful for healing than regular exercise. Alignment of the energy flow can start with the body. A body that feels happy creates a tranquil inner being as well. Exercise, especially when

internally directed, helps us move energy up the energy hierarchy. This is the reason Hatha Yoga has become so popular in the West. The postures or asanas are only a small part of Yoga practice but the healing consequences of this form of stretching and breathing can have a miraculous affect, not only on the body but on the psyche and spirit as well. HathaYoga embraces the idea of polarity balance, flexion extension, breathing in, breathing out, twist to the left, twist to the right, upright postures and inversions.

For simplification we could classify therapeutic techniques into Outer and Inner, recognizing that we are again creating duality where none should exist. The Outer includes the more left-brained, cognitive, intellectual tools of allopathic medicine and science that are properties of the right side of the Tree of Life and the sun energy channel. These techniques address the body directly. The Inner embrace the more mystical, receptive aspects of intuition, love, empathy and non-allopathic healing techniques. These methods are part of the left side of the Tree of Life and the moon channel and these connect us with the guiding capacity of the Field. We need both inner and outer-directed techniques.

If we have a turbulent and troubled mind, we can invoke the help of mindfulness, meditation and other inner practices. Hypnosis, trance states,

ritual, meditation, prayer, Zen and Buddhist training have all been shown to be effective therapeutic tools.

We are all given an Inner Healer and some of us are also given the gift to heal others. However, it may be difficult for us to engage our own Inner Healer. The proficient shaman may be able to heal others, but he cannot help himself when sickness comes. He must turn to another healer. We all need an adept healer to trigger our own Inner Healer. Few of us can do it alone. This is the key to a good healer-patient relationship and the placebo response. When we choose, we should be sure the practitioner strengthens us rather than demeans us with the capacity of his ego or overpowers us with his shadow.

We must be aware of the nuances and subtleties of our own religion, culture, education and conditioning so that we can match ourselves to the right healer who can promote healing at all levels. There should be a compatibility between their awareness and consciousness and ours, which will translate into a beneficial affiliation at all levels. At the very least, there should be a willingness on behalf of the doctor to support the patient in therapies the physician may not necessarily accept.

Since few healers can cater to all these possibilities, it may be necessary to seek out more than one healer so that the problem can be handled at multiple levels.

There is also healing power outside of ourselves and we should not discount the power and magic of God's grace and prayer. God can enter as a form of grace at Daat on the Tree of Life at any time and prayer may promote this appearance.

Sometimes the Field exerts unusual effects on the power and energy of place, for instance the miracles that have occurred at Lourdes. There are other "power" places that are known for their healing energy. Nature can be our greatest support since she incorporates all polarities and is a multifaceted reservoir for the deepest healing and the most profound personal transformation. Connecting with the earth mother and the feminine through nature is powerful way of communicating with knowable and unknowable healing aspects of the Field. Intimate contact with nature can be a receptive technique for achieving balance. There are numerous examples of patients with terminal diseases who went into remission after returning to nature for their healing and sustenance. Profound inner peace is easily attainable in wild places.

"The outer world is necessary for the inner world; they're not two worlds but a single world with two aspects: the outer and the inner. If we don't have certain outer experiences, we don't have certain inner experiences, or at least we don't have them in a profound way. We need the sun, the moon,

the stars, the rivers, the mountains and the trees, the flowers, the birds, the song of the birds, the fish in the sea to evoke a world of mystery, to evoke the sacred. It gives us a sense of awe. This is a response to the cosmic liturgy, since the universe itself is a sacred liturgy. Humans become truly religious only by joining the religion of the universe. Apart from that, our souls shrivel and our imagination is dulled.

Our contact with the natural world evokes the mythic dimension which is frequently closed off by our emphasis on rationality, reducing the natural world to a use-relationship. A use-relationship with the natural world is the deepest perversity that humans are capable of. Nature could tell us 'I'm not here to be used. I'm here to bestow -

to bestow blessedness, to bestow beauty, to bestow joy and healing, to communicate a sense of the divine.....I will serve you, I will heal you, I will shelter you, I will feed you, but don't approach me simply from the standpoint of use

The greatest and deepest tragedy in losing the splendor of the outer world, joy in it and reverence for it, is that we will always have an inner demand for it. We're genetically coded to exist in nature, in the world of beauty.

Take this away and our genetic coding still remains oriented toward it. We

will have desires that can never be satisfied. Our integral spiritual development can never take place. We will never be whole.”

Thomas Berry

As the small pockets of Eden left slowly erode with the global environmental crisis, we must become ever more vigilant in protecting our natural surroundings. We cannot isolate our own well being from the health of the place in which we live. The devastation of the natural world has direct health consequences for all of us.

We can see that true health is a serious undertaking and because of our modern life style requires significant maintenance. If we all had perfect genetics, lived happily in community and in a relationship, enjoyed a pollution-free environment, had stimulating and creative work and plenty of free time for leisure and to attend to our bodies, there would be less need for all the stress-busting techniques available today. We could eat and drink in a more carefree way and exercise less. The toxicity's and time restraints of modern day living, however, demand that we pay attention to what will give each person's particular situation the best results. Diet and exercise and an inner practice of one form or another are crucial except for the minority of people with superlative genes and fortunate upbringing.

As we align ourselves more with the Field anything becomes imaginable. We think an idea, call it something and it becomes reality. The Internet has changed communication as we knew it. However, even the Internet is like the termite colony, an example of a knowable mini-field within a Field of much greater potential. The ultimate healing occurs when we connect with our soul, our Self or that aspect of the Divine within. Accessing this realm will prevent us from being seduced by the allure of the commodity market and the dark side of technology.

Realizing Self is not a manifestation of selfishness and self-absorption but rather the key to healing ourselves. When we recognize Self we also understand our interdependency and appreciate that we cannot isolate our own well being from the wholeness of everything around us.

Recommendations

Use therapeutic methods that serve not only the physical but also the psycho-spiritual. The wonders of allopathic science speak for themselves. Do not discount what medical science has brought us. Mind body or energy medicine includes psychotherapy, counseling and all techniques that induce a relaxation response or work “locally” on the Inner Healer via the “mind” such as:

1. Reflection, contemplation, meditation, breath-work, prayer, solitude, writing, poetry, art.
- 2.) Guided imagery and visualization.
- 3.) Music, chanting, singing, dancing, mime.
- 4.) Body movement practices like Tai Chi and Yoga,.
- 5.) Acupuncture and related disciplines.
- 7.) Body work from simple massage to rolfing.
- 8.) Ceremony, ritual, prayer, cleansing diets.
- 9.) Nature, wilderness.
- 11.) Dream work.
- 12.) Laughter, sex and love or anything that promotes joy.

Medicine not localized in space and time includes all methods which allow us to enter the Field and include all the above. More especially, however, they involve soliciting help from someone who can readily glean information from the Field to help with psycho-spiritual and social dilemmas. These practitioners have many names; trance-channel, psychic, clairvoyant, shaman, medical intuitive etc. The name is irrelevant. Their competence is crucial. Do diligent research because if they are reliable the information can be life sustaining, if not it could be harmful.