

# Barefoot Doctor's **SUPERHEALING** **TRAINING**

## Session Two



## Companion Notes



## Rationale

There are two levels of self (for our purposes here): the environmental self, or environmentally referenced self and the ancestral self, the primordial aspect.

The environmental self refers to that aspect of us totally concerned with, susceptible to, and dependent on, the environment. This refers to physical body: the bones and bone marrow, the joints, tendons and ligaments, the soft tissue and muscle, the organs and bowels, the blood and various fluids and their respective vessels, the brain and the nervous system, the sexual and reproductive organs, and the sense organs; and it refers to that aspect of mind which addresses itself to the moment-to-moment, day-to-day experience of life as a human, from the most frivolous end of the scale to the deepest, however all viewed through the personal prism of being an individuated entity as opposed being viewed trans-personally in terms of being a nexus or node of primordial consciousness momentarily traveling in the vehicle the body and related mental functions.

The environmental self, as with all things manifest, is subject to the law of yin and yang (alternating contraction and expansion phases in an endless cycle), and governed by the five primary subatomic particles that give matter its form, tone and substance.





The Taoists called these 'the five elements': water (implying the primordial drive to flow), wood (implying the primordial drive to grow), fire (implying the primordial drive for excitation), earth (implying the primordial drive to consolidate), and metal (implying the primordial drive to cut through the illusion).

Between them, as you'll learn in depth in Session Three, they control all functions of the environmental self: the physical, the emotional, and the psychic, as well as all aspects of external life – fire, for example, expressed in the body through the heart, controls circulation of blood but also controls circulation of ideas in your mind, people in your ambit, and the situations that evolve on your journey.

The environmental self is relatively superficial compared to the ancestral or primordial self, and is subject to the law of universal transience. While the ancestral self, the immortal spirit, operates at a far more profound level of consciousness, is thus privy to a far greater range of the entire spectrum of information (another way of saying psychic), and is neither subject to the law of yin and yang, nor is it within the purview of the five elements.

The immortal spirit aspect of you simply is (though there's nothing really simple about it, to the contrary nothing could be more complex) – it is beyond preference for this over that, it has no fluctuation of mood, no opinion, no beliefs, no hopes, no desires, no fears – it is merely pure consciousness experiencing existence through your environmental self and has not succumbed, nor is susceptible to succumbing to the amnesia about its true nature and origins which afflicts the environmental self, hence is always cognitive of being but a nexus in the infinite continuum, and so does not take itself personally – it takes itself trans-personally.

The extent you're identified with the ancestral self is the extent to which your body and relevant aspects of consciousness operate optimally, chi-flow is optimal, and comfort and glowing health is the default mode.

But to the extent there's a disconnect whereby the



environmental self has lost its primordial moorings and hence is fully identified with the grand illusion, (which is the norm), there will be fragmentation and as a result, disease.

And while it's enough to reach the profound depths of the ancestral self and touch it even for a moment, to instigate enough of a healing current for the environmental self to right itself, compassion dictates we first address the environmental self to attenuate the static coming off all the friction derived from hustling through the day to day. At least enough to be able to get through to access the profound level. Then once we do, all systems will self-regulate. This will all make much more sense when we get to it.

Of paramount importance will be learning how to access the profound self, and not just for the sake of learning to heal, though you could say that all of life and all activities comprise a healing process – the entire universe can be seen as a healing process in motion – the one fragments into the many then returns to itself as the one.

What makes the Taoist system uniquely beneficial in this respect is how it teaches us to use the body as the arena in which to experience everything and in which to adjust our set in order to experience everything fully and so reach our full potential.

Taoism also instructs on how to activate what they called the immortal spirit body, the psycho-energetic form beyond yet co-spatial with the physical, that serves as the vehicle which transports you through eternity. In contrast to other metaphysical systems whose aim is enlightenment, the prize of Taoism goes beyond that to offer immortality, not of the body, though the practice certainly promotes longevity, but of the deeper level of consciousness – the immortal spirit or ancestral self.

The method for reaching the ancestral self is what I often refer to as the 'back-drop method' or 'drop-back method', consisting in repositioning your inner presence in the rear part of you (everywhere rear of the 'side-seams').

The primordial consciousness informing existence, the Tao,



can be described as the background presence – it's there at the subatomic level yet is never seen, unless you consider the manifest world as its outer garment, hence is in the background. It is this same background presence that has been silently bearing witness to your life unfolding all the while – and this witness-bearer, this background presence, sits naturally in the back of you. So when you retrain yourself to situate yourself in the back instead of the front, you become that background presence – you become to all intents and purposes, the Tao.

Once that happens nothing in this world of illusion can perturb you, and your moment-to-moment experience of being alive is one of pure and constant joy. You can see through to the nub of whatever's happening within or around you, and can instantaneously muster the healing current, the chi and deploy it with total effect wherever it's required. Your healing skills are activated and your own health benefits exponentially.

So why wouldn't anyone want to remain in their backs all the time, why would anyone want to remain in their fronts suffering the ups and downs, ins and outs, unders and overs and general throes of the world of illusions? Partly because most people don't even know there's an option, and partly because all the sense organs face forwards and hence life is perceived as going on in front of you. And life going on is compelling, riveting, disturbing, exciting, and completely fascinating. So it pulls you forwards inside to get a closer look, as it were. When you succumb to this, which usually occurs around the time you start kindergarten, you swiftly forget the rear and the witness-bearer becomes obscure, the Tao becomes occluded.

Furthermore, you become enmeshed and thus identified with the qualities of the front part. Situated in the rear part, where everything is relatively strong, silent and still, you become strong silent and still, and are able to take command of the emotions and thoughts occurring up front with ease. But compared to the back, the front part is relatively weak and vulnerable – the face, the belly, the groin and so on – and its noise. There's the physical noise of the bowels, the heart, the lungs and so on, there's the emotional noise of



conflicting drives and desires, fears and inhibitions going on in the solar plexus and throughout the abdominal region all the way into the groin, and there's the mental noise coming off the incessant internal dialogue occurring in the forebrain. So when you're in the front sector, you become weak, vulnerable and noisy.

This dialogue is actually how you uphold the illusion. You imagine what you're perceiving as reality is actually how it is, whereas in fact what you're experiencing is nothing more (or less) than a complex of descriptions you've given all the various phenomena you perceive, comprising a story or complex of stories, all flavored by your beliefs, opinions and prejudices, all of which are predicated on subjective and mostly spurious criteria, yet which you mistake for reality itself. You then evaluate your progress or dearth of progress in relation to this story-complex. And this unenlightened mode of being is how you proceed through your whole life until you learn of the option.

This disconnect is at the root of all suffering.

However all of this is transcended once you've learned to be in your primordial, profound, ancestral self instead. And it's the key to healing. This is essentially what's now colloquially termed mindfulness by the newcomers on the human potential block, but this is a far more refined and evolved model of mindfulness than anything else available. It's powerful enough to comprise the template for Taoist martial arts practice, because when in the back you lose all fear, you lose all flap, and you operate with the power (chi) of the Tao, and become invincible. And it's equally powerful when deployed for healing purposes.

The back however, is also the repository for all your unresolved issues, psycho-spatially speaking, so we'll be learning how to cleanse that too.

For next week here are four exercises:



## **Exercises**

Repeat three slow cycles of each three times a day – this will comprise a short routine.

### **Exercise 1 – for developing the drop-back method**

Imagining you can inhale through all the pores of the skin in the front of your body and forehead simultaneously, breathe in through the front of your body and forehead all the way into your entire back and back of the skull.

Then breathe out from the back into the front, and let the force of that motion thrust you discreetly backwards into your back, like when taking off in a plane.

### **Exercise 2 - to develop focus**

Focus is crucial for mobilizing intention. Intention's greatest tool is visualization and visualization's effectiveness relies on focus.

Breathe in as if directly through both eyes, and draw the 'breath' as light into the rear of the brain, where the dual stream becomes unified and as you breathe out, send that stream through the midline of the brain and out through the center of the forehead at eyebrow level.

### **Exercise 3 - kindness**

Kindness derives from the same root as the word kin, meaning family, as in recognizing all sentient beings as part of the universal family. Kindness is the lubricant that enables the wheels of healing to turn. It arises spontaneously when the heart is open.

Breathe in and out slowly as if through a small aperture in the dead center of the breastbone.

### **Exercise 4 – to develop channeling skill**

Last exercise is to develop channeling skill, which is essential for directing chi.



Your hands express your will. When your will is to transmit healing either to self or others, the hands symbolize the transmitters. It's immaterial whether you lay hands on (yourself or others), hold them above the spot, or don't actually use them at all in a physical sense – but developing a facility for channeling chi through your palms in any case causes you to be able to channel chi with intention alone, just by thinking it.

Breathe in as if directly through the umbilicus, fill the belly with light, then breathe out and stream the breath/light up into the heart, then out to the fronts of the shoulders and down the arms and out through the center of each palm.