

Heal Thyself

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Abstract: Diseases of the heart can only be healed by oneself, by one's own decisions deep inside. Applying common sense leads us toward wholeness and integrity. We need to find the root of a dis-ease in order to eliminate its source. Healing involves change—physical, and often emotional, mental, or spiritual as well. Imagining is key—imagining without forcefulness but balanced with openness. Joy, an intrinsic quality of our essential Self, is not only a result of healing, but a path to it. Shifting focus frequently encourages subconscious participation. Utilizing all these keys simultaneously leads us toward wholeness.

Key One: Eliminate Diseases of the Heart

There are some diseases that one can **only** heal oneself. No healer, no substance or procedure or environment can cure us of these diseases without our willful decision. Other people, substances, or procedures can encourage us to release them, but no one can do it for us. Only we can make the decision to let go of these diseases. Our decision may be based on reason, or love, or faith, but it is up to us alone. This decision is not just intellectual or emotional—it is a deep, heart decision.

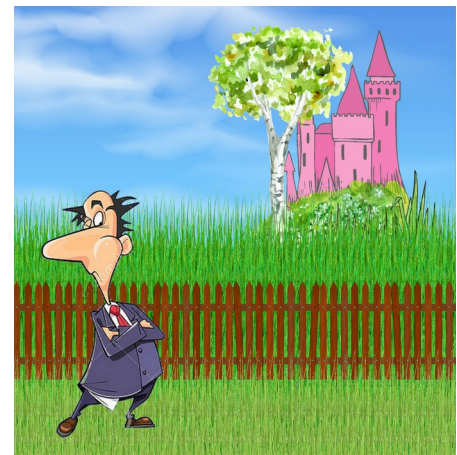


These are diseases of the heart. They can contribute to or lie at the root of physical or mental illnesses. In fact, they usually do contribute to conditions that become quite bothersome, physically and mentally. So the first step in healing ourselves is to cure ourselves of diseases of the heart.

Jealousy

The first disease of the heart is jealousy. It is a poison that festers inside, eating away at one's heart and mind. It has no external cure—no matter what we acquire, how rich or famous or powerful we become, jealousy remains until **we** voluntarily give it up.

Jealousy is insatiable. Even if one gives **everything** one has to an envious person, the person will still be envious. There is absolutely nothing we can do to get someone else to not be jealous of us, and there is absolutely nothing anyone else can do to get us to not be jealous.



Envy is a very real disease. It's like an aggravated boil inside. It causes us to be unhappy, and to sabotage our own productivity. This self-generated affliction resides in the heart and contributes to physical and mental maladies. It can affect our thoughts and we can often feel it in our gut or body, but its origin and home is in the heart.

Eliminating our own jealousy is thus an act of the heart. It is not a sentimental procedure; it is a soul decision. It occurs when we, with our own individual will, decide to let it go. No one else can do it for us.

The procedure is not purely intellectual. Our intellect can gently shed the light of truth into our heart, but realizing that an envious feeling is illogical, unreasonable or harmful to ourselves does not automatically eliminate it. Releasing it requires us to open up and let it go.

Faith and devotion involve an opening of the heart. Faith in or devotion to God or someone we trust deeply can help us to eliminate our jealousy.

We must make a heart decision in order to eliminate jealousy. That's all there is to it. It can be difficult, but there is no other way.

Condemnation

The next disease that can only be cured by ourselves is condemnation. On rare occasions, condemnation of an action is warranted, when someone has knowingly done something harmful that was voluntary and unnecessary. When someone made a commitment—in reality, not just in someone's imagination—and fails to keep it, condemnation can be appropriate. When someone fails to uphold an oath of office, condemnation of the relevant action is appropriate. But often people are full of condemnation for very strange reasons.

Human beings are quick to condemn others, and sometimes ourselves too. Most of the time we don't have all the information we would need to make a fair judgment. Most of the time it is not within our province to condemn in the first place. Usually people don't examine themselves with the same scrutiny they apply to others; many are eager to throw stones even though they have—or would have—done the same thing. Some condemn themselves too readily, and some condemn others too readily.

Condemnation is an action of the heart. It is usually associated with mental evaluation, but it is possible to conclude that someone is in the wrong without condemning the person in our hearts. Evaluating other people's actions is necessary, and it's



important to remember our evaluations.¹ But condemning others or ourselves in our hearts is usually unnecessary and unjustified.

Making a mistake is not a condemnable action, but gross negligence or malfeasance is. Doing something one truly didn't realize was harmful is not a condemnable action, but doing it again might be. In all cases, repairing the damage and compensating the harmed is appropriate.

Condemnations burden the heart. They make our spirit heavy. They cost energy. They cause our minds to close and make us more likely to be cruel, unreasonable, and inhumane. There is often an underlying trace of pride, a sense of superiority. Condemnations resound within our own mind and body and contribute to our own dis-ease.

If we condemn someone unjustly, perhaps because we don't have all the information, or because we lack the necessary insight, and we refuse to let it go, then someday, sometime, we will find ourselves doing the same behavior. We learn from our own experience why our original condemnation was unjust. If we let it go in advance, we can learn it in easier ways because we are more open.

The only way to eliminate condemnation is to decide in one's heart, with one's own will, to let it go. We need to retain our evaluations, our truthfulness. If an action was wrong, it was wrong; if restoration is required, we need to admit it; if a person is harmful and dangerous, we need to accept and remember the fact. But carrying condemnations around with us weighs us down and can make us ill.

To release condemnation, it can help to remember mistakes we have made, and let the light of forgiveness shine into our heart and onto others too. It can help to look at the whole situation and ask whether we could have ever done something similar. It can help to remember someone's good actions, or to make an effort to love the person's soul, or to surrender our condemnation to God. It can help to do service to others. At some point, we just let go of condemnation, thereby becoming freer and lighter.

Resentment

If someone has done us wrong, we need to decide how to take action. We might discuss our complaints and ask for redress. We might decide to extract retribution, adopt protective measures to prevent it from happening again, curtail our interaction with that person or organization, or even bring a legal case. After deciding to take action, we need to be able to remember our indignation and hurt when required, and we need to release it the rest of the time.

If we do decide to take action, it does not mean that we are hard of heart or resentful. Proper action is prudent, and is always wise when the harm-doer lacks remorse or when harm has occurred in a community.²

1 For a more detailed discussion, see https://wisdom2joy.com/Evaluate_vs._Put_Down.

2 For a more detailed discussion, see https://wisdom2joy.com/Forgiveness_and_Karma, p. 1-2, 5-7, 10 or video/audio 1, 2, and 5.

Like jealousy and condemnation, resentment resides in the heart. It is often associated with thoughts, and we might feel it in our gut or body, but its home is in the heart.

When we carry a resentment, toward anyone about anything, it poisons **us**. Something inside us shuts down. We are less open to joy, joyful people and joyful activities. We are less full of life, less creative. Something inside us is stuck, blocked.



Resentments cause our minds to close. When we have found someone's actions objectionable and then adopted a resentment in our heart on top of it, that resentment prevents us from seeing further evidence—information we didn't have before, signs that people have changed their ways, or evidence that our judgment might not have been correct. People like to believe they are "right." Once people have made a judgment, they often don't like to re-open the question. Resentment can lead to vindictiveness and a never-ending cycle of retribution that spans lifetimes and generations.



Resentments also cause our hearts to close. Often we close our hearts to not only the person we resent, but to anyone who resembles them, anyone in the same group. We might close off to all women, to all men, all authorities, or even to all human beings. We thus make it difficult for anyone else to touch our hearts and help us to heal.

Healing requires openness, life, happiness, joy. To heal, one cannot hold on to resentments, even if others were guilty and have not suffered—as far as we know. If we want to see someone in pain as a result of suffering they caused, we have to keep our suffering alive until then. When will that be? Better to leave it to the universe and be free to heal ourselves.

Pride

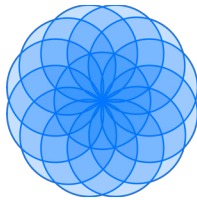
Pride is also a disease of the heart. It often starts with an intellectual evaluation, but if it seeps into the heart it becomes a poison. It causes one to be cruel, harsh, unfair, tribal, dominating. It clouds one's vision and one's heart. Pride is based on untruth of some kind, a defective perspective.³ It causes one to fall eventually, but before that, one can cause a lot of hurt and harm.



3 For a more detailed discussion, see https://wisdom2joy.com/Power_Pride_and_Spirituality, p. 5-7, or video/audio Part 3 Confidence and Pride.

Separateness

Diseases of the heart separate us. We must feel separate from others in order to condemn them, in order to feel jealous or resentful toward them, in order to feel superior to them. Both oneness and individuality are the truth of our being.⁴ Traveling to different cultures, and communing and sharing with others who are very different, help us to discover similarities we hadn't realized. In turn, our sense of separateness fades. Helping others often helps us to feel unity, brings us down to Earth, and can help us to release diseases of the heart.



Pondering the words of mystics who have experienced oneness, or being in their presence, can help us to be more aware of our unity and less inclined to create diseases of separation. Belief systems that encourage us to regard people as souls rather than as bodies or minds, beliefs that encourage treating others as we would want to be treated, and beliefs that encourage prudent kindness also help us to feel less separation and discourage diseases of the heart.

Release

If we hang on to diseases of the heart, they eventually either re-create the same disease, or create another one. For our own healing, we must release completely all diseases of the heart, for they harm us as long as we harbor them.

To heal ourselves now, we cannot wait until we achieve what someone else has achieved. We cannot wait until someone else realizes something, learns something, apologizes, or makes amends. We cannot wait until someone else changes. We cannot wait until we see someone else suffer. It is often especially difficult to release diseases of the heart that involve people with whom we have shared DNA, but release them we must if we want to heal ourselves.

Releasing disease of the heart is a decision—a decision of the heart, not of the intellect. Intellect can assist, but it does not have the power to make this decision. We must simply decide deep inside to give up these diseases, in whatever variation we find them.

We may need to give up other attitudes as well, relinquishing a need to save face or for others to see that we are correct, even if we are. We may need to give up attachment to tradition or a set of behavioral rules. We may need to give up demanding that other people follow our rules—they might have different rules. We may need to give up our demand for an apology. We may need to relinquish some stubbornness.

We may need to give up our insistence that someone else or the world change. We don't have control over anyone else. If we decide that we're not going to heal until someone else changes, we're sunk, and disempowered.

4 For more detailed discussions, see <https://wisdom2joy.com/God>, p.4-7, or video/audio Part 2; and https://wisdom2joy.com/About_Love, p. 5-6, 11, or video/audio Parts 1 (end), 2, and 3 (end).

The wonderful part of this equation is that we have the power to heal ourselves completely of diseases of the heart. It is our choice alone, now and forever.



Key Two: Common Sense

The next key in healing oneself is to refrain from anything we **know** is contributing to our illness, and to do whatever we know will contribute to our health. Sometimes these are difficult or impractical at the moment, but we can do whatever we can and work toward doing the others in the future.

Unlike vehicles that require intervention when ill, bodies made by Nature have innate healing methods that are responsible for the vast majority of our healing. The body is designed to heal itself, and does so daily. It makes sense to support its natural systems, and to intervene, when needed, in ways that align with its natural processes.

For example, fever is not an illness—it is a sign of a healthy immune system working. Fevers are one of the body's most effective ways of fighting infection. Sick animals that cannot raise their body temperature seek out hot places. To damage the brain, a fever must go above 107.6°F, 42°C (oral).⁵ High fevers are mighty uncomfortable, and if they are preventing sleep, bringing them down may contribute to healing. Unnecessarily bringing down a fever thwarts the body's healing process.

Health takes us toward wholeness, integrity, connectedness—not toward fracture. Common sense tells us that in order to heal, we must not be actively creating division within. If our speech or actions are not aligned with our inner heart and mind, we are a house divided. In order to be healthy, we need to eliminate any lie we're living, any fraud in which we're participating.⁶ We need to put beliefs on the shelf if they don't align with evidence. We need to acknowledge what our common senses are sensing, including our gut and heart.



How can we expect to be cured of an injury when we keep repeating the very movement that caused the injury in the first place? Why work to eliminate lung problems due to smoking when we continue to smoke? It can happen, but it's common sense to stop what contributed to our illness, and do what will contribute to health. Why ask others and ourselves to exert effort toward our healing if we are simply going to re-create illness?

5 <https://en.wikipedia.org/wiki/Fever>; Seattle Children's Hospital, Fever – Myths vs. Facts, <https://www.seattlechildrens.org/conditions/a-z/fever-myths-versus-facts/>.

6 See https://wisdom2joy.com/The_Donut_Machine_Story.

The body has ingenious systems for eliminating poisons. In today's environments toxic overload is common and easily results in dis-ease. Common sense tells us to avoid ingesting poisons and help our body eliminate them.

Common sense also tells us to honor the needs of our own individual body. There is no one diet or exercise regimen that is beneficial for all body types, even with the same illness. A person with a particular disease is cured by one method, while only a different method works for someone else. When we follow what is beneficial for our own body type, especially diet, sometimes dis-ease just disappears.

We also need to examine whether we are benefitting in any way from an illness. There may be a hidden payoff—someone takes care of us, we are excused from tasks we don't like, we benefit financially, we get to carry an "injured" banner and milk the system for all it's worth, or milk other people for sympathy. Of course we need to relinquish any payoff before we can let go of a disease.

Although complete, spontaneous healing is possible, healing most often occurs with the help of other people, plants or medicines, heat or cold, diet or procedures, rest or movement.

Two Boats and a Helicopter

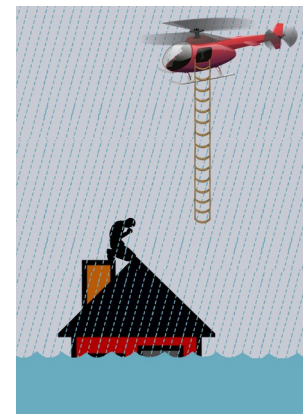
There was once a man who loved Jesus with his whole heart. He believed Jesus loved him too and would save him from any calamity. One day there was a flood. The man prayed to Jesus. As the waters rose, a rowboat came to take him to safety. He told the rescuer, "No, thanks, I believe in Jesus. Jesus will save me."



The torrential rains continued, and finally a motorboat arrived. The rescuer told him to get into the boat and he would take him to a safe shelter. The man replied again, "No, thank you. I believe in Jesus. He will save me." The boatman pleaded with him, but the man insisted that he didn't need help because Jesus would save him. Finally the boatman had to leave to rescue other people.

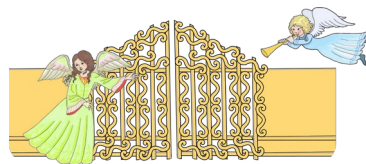


The water continued to rise, and the man had to climb onto the roof of his house. He continued to pray to Jesus with full love and faith. Finally, a helicopter came and let down a rope ladder. The rescue team shouted to him to climb the ladder to safety. But the man replied again, "No, thank you. I believe in Jesus. I am sure Jesus will save me," and he continued praying. Finally the helicopter had to fly away. The waters continued to rise and the man was swept away and he drowned.



When he arrived in heaven, the man said, "God, what happened? I love you and your son Jesus with my whole heart. I prayed to Jesus to save me."

God replied, “I don’t know what happened either. I sent you two boats and a helicopter.”



Anyone, or any method, can be our helicopter to healing. Any of us can be someone else’s helicopter, knowingly or unknowingly. Accepting assistance from the material world is not a spiritual failure, but rather an acknowledgement that the Divine works through the material world—and we presently inhabit it.

Common sense tells us to pay attention to possibilities right in front of our nose. Common sense also tells us to evaluate and to use discrimination, prudence, and intuition before making a decision. Sometimes other people and information appear just when we need them. It’s not wise to assume everything is a direct message from the Divine, but we can keep our eyes open.

Common sense is natural—we just need to admit to ourselves whatever the truth is, and pay attention to our all of our common senses, including gut feelings and intuition.

It is said that the universe helps those who help themselves.

We can at least cooperate!



Key Three: Clean Up Our Act

Vibrant, healthy life and energy requires cleaning up our act! We must clean our body, thoughts, heart, the places in which we spend our time, and the company we keep.

Step 1 Stop voluntarily ingesting poisons!



We are all exposed to toxins daily, in air, water, and electromagnetic fields we cannot avoid. But many toxins are avoidable. Most food products in stores are not healthy for the human body. Read the labels! Find out what everything really is. The more a natural food is processed, the less likely it is to be beneficial and the more likely it is to be toxic. For example, there are over thirty alternate terms for sugar, which is addictive, and toxic in quantity.⁷ Olive oil,

7 Robert Lustig, *Sugar: The Bitter Truth* (2012 CreateSpace), <https://www.youtube.com/watch?v=dBnniua6-oM>.

unless it is labeled as organic, can legally contain a majority of other oils, which might be harmful, and don't have to be disclosed on the label if it's imported.⁸

Alcohol is known to be poisonous, yet most people voluntarily drink it. Find other ways to relax, enjoy, socialize, and eliminate fear and anxiety.

Make changes judiciously! Allow time for the body to eliminate its poisons. This process is often quite uncomfortable, and can last for many months, but vibrant health and life energy can only exist when the body is not toxic.

Our bodies are natural, of Nature, and Nature has remedies for everything. The closer we live to Nature and follow natural procedures, the easier it is for our bodies to support us with vibrant health and vitality.

Step 2 Withdraw from addictions!

Do it judiciously! Find healthful alternatives to whatever feeling one was getting from the addictive substance or activity. Electronic devices, apps and games often cause release of dopamine, which is addictive. Allow time for the body to change its many biochemical pathways. This process is always uncomfortable for a time; withdrawing from sugar, for example, typically takes three months. When one no longer feels a desire or attraction for the addiction, the body is on its way to health and vitality. It is important to continue to refrain from the addition completely in the future.

Step 3 Stop parasitic behavior!

If we steal the energy and labor of others, we cannot stop others from stealing our own, and we will not be able to regain or maintain our life energy and vitality.

This means not accepting interest; interest necessarily steals from the poor, by design.⁹ This also means not gambling, which includes speculation of all kinds, as they all attempt to derive gain without producing value—which necessarily impoverishes people who do labor to produce value. If one is unable to earn and is dependent on interest or other unearned income, one must of course continue to accept it.

This also means not helping or participating in other people's schemes to steal or plunder. If one is employed by a company, this means finding out who really owns the company, who the principals are, what the company is really doing and what its real agenda is—not just what it claims. Depending on the answers, this might mean changing jobs or starting one's own business.

8 Tom Mueller, *Extra Virginity: The Sublime and Scandalous World of Olive Oil* (2011, Norton); E.U. Regulations.

9 For a detailed explanation, see *Money*, <https://wisdom2joy.com/Money> and *Dharma*, p.6-9 or videos 2 The Fruit of Labor and 3 Exchanging and Giving, <https://wisdom2joy.com/Dharma>.

Step 4 Stop deceitful behavior!

If we are living in deceit, we can be easily deceived. Vibrant health and life energy spring from truth and thrive in truth. Nature and truth are inseparable. Deceit blocks the natural flow of life energy and hampers our health.¹⁰

Step 5 Think good! Will good! Relax!

When we will good for the rest of the world, good will arrives to us from the universe, and we are able to take it in. In addition to eliminating diseases of the heart,¹¹ we can actively forgive and leave retribution for personal harms to the universe. (Public harm must be addressed by society.)¹² We can have general good will for all, and put it into action especially for our family and communities.

We can take bean-counting and score-keeping less seriously,
and focus more on life and flow.



Step 6 Choose locations wisely!

We are affected by everything in our environments—physically and mentally. Some physical environments are toxic to us physically. Some human environments, such as predatory or deceitful companies, organizations or governments, are toxic to us mentally, emotionally and spiritually. All toxicity affects our health.

10 To understand why this is so important, see *Dharma*, p. 9-11 or video 4 Honesty, <https://wisdom2joy.com/Dharma>.

11 described above.

12 See Forgiveness and “Karma”, https://wisdom2joy.com/Forgiveness_and_Karma.

Step 7 Choose people wisely!

We are affected by everyone with whom we interact! Some people are actually toxic. However much we like someone, if he or she brings us down in any way, we need to limit our interaction. We cannot make decisions for other people, and we cannot carry them for prolonged periods.

We are directly and strongly affected by anyone with whom we are physically intimate, because there is a blending of the energies of the bodies and minds.¹³ When the root energy opens, we absorb readily.

The more we clean up our act, physically and mentally, the more we are naturally attracted to what is healthy for us, and the more accurate we become about what our body and mind need. This clarity leads to better and better health.

Key Four: Find the Root

We need to find the root of a disease and eliminate it, not just prune the leaves and branches.¹⁴ Finding the root is sometimes easy, and other times takes us on extended journeys into unfamiliar or uncomfortable areas. The root always has an element inside us, and we can find it if we are open in mind and heart.

To find the root, we need to look at several levels. The physical level includes structural, chemical, and electrical imbalances. Illness can be caused by toxic substances or fields, even if we don't know they are harmful or don't know we're being affected.

We also need to examine our emotions, for they can cause illness when we hang on to them, or if we continually re-create them by failing to take needed action. There may be a painful, traumatic memory buried inside, which may have occurred a very, very long time ago. When we discover such a root, the painful memories flow through the body and mind on their way out. We need to bear the temporary discomfort and allow them to flow freely, so that they are eliminated completely.¹⁵

The mind, body and spirit are intimately intertwined. All physical ailments have a psychological or spiritual component, and all psychological ailments have a physical component. A physical imbalance can cause primarily emotional symptoms. Toxins, allergens, food additives, and insufficient blood flow to the heart can result in angry or hysterical behavior. However satisfying one's life and circumstances, if one's liver has a toxic overload, one feels irritated or fatigued, not fully happy. Similarly, an



¹³ to be discussed in greater detail in a forthcoming work, *On Mating*.

¹⁴ See also *The Good Doctor: A Story*, https://wisdom2joy.com/The_Good_Doctor.

¹⁵ For a more detailed discussion, see https://wisdom2joy.com/Emotional_Clarity.

emotional or spiritual issue can result in very real physical illness.¹⁶ People “eaten up” with resentment or fear can develop stomach or intestinal ulcers; a severe trauma typically underlies cancer; stress is known to be a factor in almost all ailments.

A physical symptom does not necessarily have a physical root, and a psychological symptom does not necessarily have a psychological root.

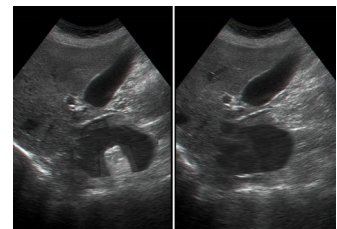
Often the root of an illness is buried underneath a traumatic memory. In the process of uncovering the root, the fear of reliving a painful trauma keeps the root of many illnesses hidden. It is often current pain, illness, or finding oneself blocked in life that gives someone the courage and motivation to uncover and heal a past trauma.

If an injury was accompanied by a shock—something happened that was outside what one thought was possible, or what should have been possible—then finding the root entails an extra step. One must accept the shocking, painful reality that what happened really did happen. Cognitive dissonance must be eliminated. Then one proceeds in life with a new, realistic notion of the possible. Shock occurs often when young children or the innocent are traumatized.

Beliefs can also contribute to disease. Many people believe that certain diseases are incurable, that doctors know everything about health and agree with each other, that spontaneous healing is impossible, or that accepted science is certainly correct. There is more than ample evidence proving all of these untrue.

The human body is apparently capable of healing and regeneration; people have healed from all sorts of diseases that defied modern specialists. There are well-documented cases of people with multiple personalities, each requiring a different eyeglass prescription; one who is allergic and another not; one who is diabetic and the other not—the person’s vision, allergy, or blood sugar changes immediately when the personality changes.¹⁷

The dramatic disappearance of an inoperable tumor within three minutes was recorded live with ultrasound. The healing team used breathing to establish resonance.¹⁸ These examples disprove the idea that spontaneous healing is impossible or irreproducible. When a belief is proven to be false, it needs to be replaced.



16 called “psychosomatic,” meaning “relating to physical symptoms originating from mental or emotional causes.”

17 Daniel Goleman, “New Focus on Multiple Personality,” *New York Times* May 21, 1985, <https://www.nytimes.com/1985/05/21/science/new-focus-on-multiple-personality.html>, reporting on research by psychiatrist Frank W. Putnam, MD.

18 This healing occurred in China as part of an ancient Tibetan healing protocol that includes diet, movement and breathing (*qigong*), belief, and patient participation. The tumour is shown in real time as it disappears. This video includes explanation at 14:20, discussion of what was filmed at 18:00, and actual healing 24:04-26:06, https://www.youtube.com/watch?v=_0eKKyTlSYg Healing alone with sound: <https://www.youtube.com/watch?v=HecA7XRO7eQ>

If we have beliefs that inhibit our well-being, such as, "I'm not good enough," or "Miracles only happen to other people," we can put them on the "undecided" shelf and give life and happiness a chance.

Underneath all disease is a spiritual root, for our essence is healthy, vibrant and free. The spiritual root of an illness can be a disease of the heart that cuts us off from our source, from others, and from the rest of the universe. The spiritual root can also be a mistaken belief about who or what we are, about Truth itself, or about what goodness is.

Is there anything we need to learn from our dis-ease? Have we helped to cause this condition for our self, or for anyone else? If so, have we stopped, and caused good conditions instead?

Sometimes, the root of an illness can actually reside in a soul decision made before birth. A soul aspiring to learn healing could choose to have disease in order to learn to deal with pain. A soul wishing to learn compassion might choose to be born into miserable circumstances. A soul with great compassion might choose to suffer in order to help many others. Some buddhists take a vow to keep incarnating to help humanity until everyone becomes enlightened. A physical ailment can sometimes prevent one from losing one's way or being derailed on the spiritual path, so a soul might adopt it as a preventive measure. Some people recover their memory of relevant events or decisions, and thereafter let a condition go completely, or bear it joyfully.

An author contracted a rare disease of the throat which prevented her from speaking clearly. She finally sought assistance from a competent hypnotherapist. Each session revealed the same scene in which she identified as a captured Native American brave. He refused to reveal information, and one of his captors cut out his tongue. Usually such a memory would be sufficient to enable healing, but she did not improve. The therapist asked someone more experienced in such matters to participate in a session. The expert immediately detected that the woman was experiencing reversal, the "mirror"—she was actually not the brave, but the captor who cut out his tongue.¹⁹

In such a case, the next step is to eliminate at the root everything that led to the act of cruelty—anger at not getting one's way, the instinct to force and dominate, uncontrolled rage and willingness to be cruel, a belief that people who have power have the right to use it however they want, self-righteousness, pride. One must make sure that one will never do the same action again, even if presented with the same motives and opportunity.



When we find the root of a dis-ease, we need to release it energetically deep inside, allowing it to flow out completely. The origin might be a childhood fear that is no longer relevant, a greed we no longer have, or a belief that we now know is untrue.

19 Autobiographical account of Mark Hedsel (Fred Gettings), *The Zelator*, David Ovason (also Fred Gettings), ed., (London: Century Books, 1998), p. 253-257.

Letting go involves an opening which can be facilitated by trust,²⁰ happiness, beauty, innocuous humor, or relaxation. Releasing it at its source heals us at the root. Our body follows by releasing the blockages it created.

When we find and eliminate the spiritual root of a disease, we are unlikely to create it again. We are then free of it forever.

Key Five: Joy

ΓΝΩΘΙ ΣΕΑΥΤΟΝ

NOSCE TE IPSVM

KNOW THY SELF

The words “Know Thy Self” are said to have been inscribed at the entrances to temples in Egypt and Greece where the greatest and wisest thinkers learned and taught. The vedas emphasize knowledge of the Self in achieving the ultimate goal of liberation. The *Katha Upanishad* tells us to seek knowledge of the Self (*ātman*), which is the highest bliss and the goal of life. Zen buddhists sit in contemplation in order to realize one’s true nature, to know the Self.



Why do the wisest among us, from traditions all over the world, exhort us to know who we are? Evidently they are telling us to look deeper, beyond the obvious—and to do so again and again.

It is natural for humans to first identify with the body, since we find ourselves in a body through which we experience all sorts of sensations, think, communicate with one another, and realize that we are individuals. In our interactions, we also assume various roles with which we identify—nationality, religious or group membership, family role, occupation. We fit ourselves into various boxes according to scales like athletic dexterity, intellectual acuity, wealth, and so on. Yet psychologists and spiritual people remind us that these are masks we wear—there is something deeper, an essence. This essence is often called the “soul.”

In modern, materialistic thinking, it is difficult to shift our identification to the non-material soul. We say, “I’ll meet you at four o’clock,” clearly referring to a physical meeting. Our age, height, family and legal status pertain to the body. Our language forces us to describe ourselves as the body, and thus to think of ourselves as the body.

When we want to refer to ourselves as a soul, we have to make up words or use expressions that are incomprehensible from a materialistic standpoint:

²⁰ For a more detailed discussion, see https://wisdom2joy.com/Healing_and_Trust.

“I think I got a message from my higher self.”

“She is not very grounded.”

“I feel I know you from before.”

“Do you think we choose our parents?”

“I died on the operating table. I was floating above and saw my body. Then I sped very fast toward a light and some elders in white robes told me I hadn’t completed my purpose and had to come back. Then I returned to my body.”

Mystics who identify with the soul say things that sound absurd from a materialistic perspective:

“Where self is, truth is not. Where truth is, self is not.”

—*Buddha*

“I give eternal life.”—*Jesus*

“I was wedded to all the stars of the sky.”—*Ibn Arabi*

“You are not a drop in the ocean. You are the entire ocean in a drop.”—*Rūmī*



People who have sought to Know Thy Self have described it as eternal, pure, free, unchanging, transcendent, divine. They say it is pure consciousness, not separate, not illusion, not the ego, body, emotions, desires, or intellect, beyond I-identity.²¹

They describe it as absolute

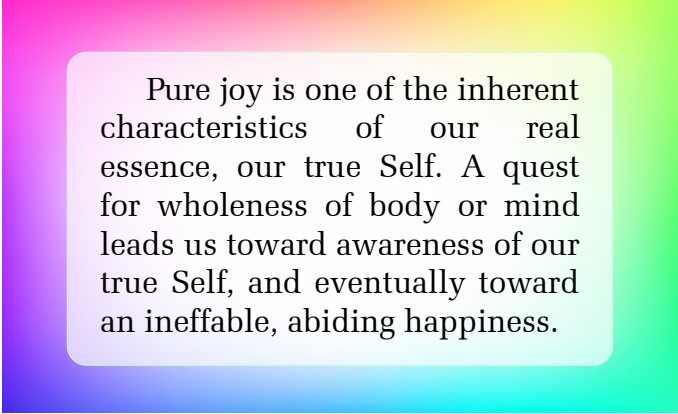


bliss

beyond understanding.

It can be experienced only through one’s own contemplation or meditation.
It cannot be taught. It cannot be conveyed by boon or instruction.

²¹ For a more detailed discussion, see <http://wisdom2joy.com/Joy>, p. 7-13, or video/audio Parts 4-5.



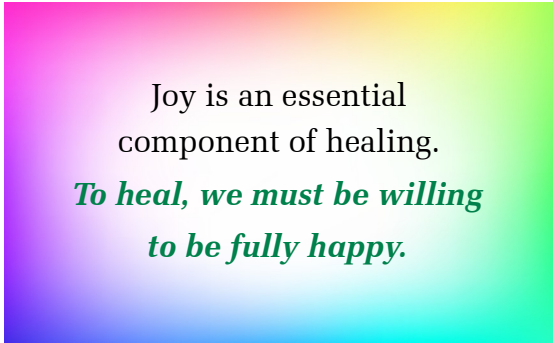
Pure joy is one of the inherent characteristics of our real essence, our true Self. A quest for wholeness of body or mind leads us toward awareness of our true Self, and eventually toward an ineffable, abiding happiness.

The joy of Knowing Thy Self is a conscious experience involving our full awareness. It is not an artificial, unhinged euphoria. Pain relief can be helpful in feeling relaxed, but substances that alter our brain state often render us less effective, less powerful in effecting our own healing.

When one feels unhappy, choosing to feel happy instead is not unrealistic or dishonest; our responses to conditions and people, our emotions and state of mind, are choices. We do not deny or ignore our dis-ease or any of our feelings; we just decide to feel joyful through it all, at the same time. Human beings have the ability to acknowledge that actual conditions are undesirable and to take action, while maintaining the inner happiness that arises simply from being.

Joy enlivens us, whereas prolonged sadness, depression or pessimism slow us down, tending to deaden us. Fear and alarm stop us in our tracks. Prolonged anger wears us out and disrupts our body chemistry. Happiness not only feels good—it's good for our health.

Sensing our connection and unity with God, our Source, is joyful. Begging, supplicating, or attempting to bargain arise out of sadness and a sense of being separate. Feeling joyful unity, with humility, is much more effective in a healing process.



Joy is an essential component of healing.

***To heal, we must be willing
to be fully happy.***

The role of joy in healing has been ignored by the modern mechanistic approach to the body and its function. Healing usually occurs through physical action, in addition to the release of disease at an energetic level. Joy accelerates this release.

Hasn't everyone at some time seen a favorite face, or laughed hilariously—and was not only distracted from a problem, but later found the problem to be less problematic? Happiness is like that. If one focuses fully on absolute bliss for even ten minutes, one might be unable to remember what the problem even was.²²



Joy can **precede** healing. We normally expect it to follow—we are unhappy when ill, and expect to be happy only after we get well. How can we be joyful when our dis-ease still exists, when we desire something different than what we are actually experiencing?

Key Six: Imagine and Release

People can feel happy on purpose by utilizing three of our uniquely human abilities:



- to imagine;
- to hold more than one viewpoint at a time; and
- to shift our focus from one viewpoint to another at will.

We imagine every creation before we start, the results of every choice before deciding. We keep many possibilities in mind and focus on the ones we want most.

The more fully and strongly we imagine something, the more senses and feelings we involve, and the more often we imagine it, the more quickly our idea tends to manifest in physical reality. Our will and root energy play an essential role in the creative process. The more aspects of our being are involved, the more effective is our imagination. Artificially induced altered states are inadvisable since they can impair our internal connection with our root, emotions and intellect.

First we relax, and choose to feel happy. If we don't happen to feel happy at the moment, we remember a time when we were, or we simply imagine it. We can feel gratitude, comfort, relaxation, delight, joy, excitement, expansiveness, generosity, or self-esteem, at will.

To heal, we imagine complete wholeness and health. We imagine feeling whole and healthy, looking whole and healthy, sounding whole and healthy. We imagine fully, wholeheartedly, whole-mindedly. This imagining is not a forceful attempt to impose our desires onto matter, but rather a joyful act of creation. It does not feel closed and bound; it feels open and free.

²² This is an actual experience of people known to the author.

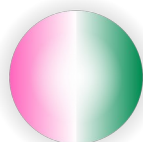
It is essential that our active imagining be balanced with receptive openness. There is greater wisdom, knowledge, insight and foresight than ours in the universe; what we desire or the particular way we envision it might actually not be for the best.

Once a young woman wanted to marry a man who became engaged to someone else. She performed a magical ritual with the aim of getting the man to marry her instead and love her forever. The man was in a terrible accident and became paralyzed. His engagement broke off, and he married her. She took care of him for the rest of his life and he loved her the rest of his life. She got her way, and several people suffered for a lifetime.²³

A man who had healing power was in a car accident with his wife. She was leaving her body, but he didn't want her to die. He laid his hands on her and forcibly healed her. She lived, but for the rest of her life she was angry, mean and abusive to him at every opportunity, in every conversation. That was the last time he forcibly used his power against someone's will. Thereafter, he prayed that God's will be done.²⁴

Saint Francis of Assisi, known for his perpetual joy and his commitment to poverty, said, "I want what God wants. That's why I am so merry."

It's usually better to remain open to our desires being fulfilled in another way, or at another time, than to forcefully impose our will. Forcefulness is appropriate in particular situations; but wisdom dictates that our overall approach in life be balanced. While we actively project (yang) what we want, we also remain humble and receptive (yin).



Being unbalanced toward the passive, receptive approach can be harmful too. It can result in being complacent when action is needed, yielding when firmness is needed, or apathetic when passion is needed. We reach balance again and again—it's not something we achieve once and maintain forever after.

Balance requires humility, openness. Learning requires humility, an open mind. People who think they know more than a teacher won't learn anything from that teacher, and people who think they know more than everyone learn only from hard knocks and repetition. Avoiding hard knocks is good for one's health.

Receptivity facilitates inspiration, intuition and Grace. Some people surrender (yin) to the will of the true Self first, with the help of a teacher or belief system. Most people today are firmly bent on taking action (yang) to achieve personal aims, money, or status, and surrender is incomprehensible to them.

²³ This was related as a true story.

²⁴ This is a true story of someone known personally to the author.

Balance is so important! The presently prevailing approach to every issue, and to life itself, is to seek mechanisms to make our desires come true, to force matter to conform to our will, to dominate everything: yang. People want cranks they can turn, recipes they can follow to get their way. People who teach secrets to manifest one's desires have made millions. But techniques are only part of the story.

No one makes millions teaching integrity, morality, curtailing or relinquishing desires, the fact that sacrifice can be beneficial, examining oneself for faults, looking honestly at past offenses, acknowledging that past offenses might have present effects, or that it might be best to change direction. Instead, people make millions and billions claiming that one can be spared from all these discomforts—in fact, from any discomfort at all. Some people feel entitled to comfort without effort or responsibility.

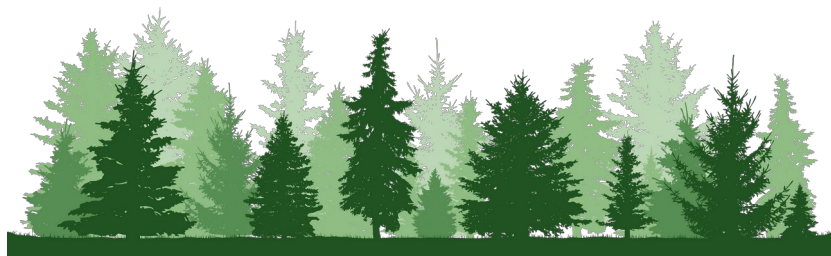
Rather than entertain changing anything in themselves, most people attempt to plow through and continue on the path of force, domination, and desire.

Regarding millions, people can rightfully derive fortune and sustenance by exchanging their work, time or property,²⁵ or from gifts without strings. No one is obligated to speak, provide information, or deliver personal services involuntarily or without just compensation.

At the same time, when one attempts to monetize Truth itself, the effort is instantaneously corrupted. Promising Truth in exchange for gain, subservience, or anything else invokes a false premise that one owns what cannot be owned. Truth, discernment, character, wisdom, spiritual progress, and erasure of history cannot be bought.

People need to voluntarily support the moral and spiritual influences in their lives and communities. When a society fails to value and sustain those who keep the spiritual flame burning, society degrades and eventually disintegrates.

Indigenous peoples and traditions had a balance of openness and humility: respect for Nature, communicating with animals, plants, land and water, the Earth herself, as conscious beings with whom we share our living space. Their attitude was cooperative rather than dominating.



They were conquered, cruelly and brutally, with unabashed, unbridled aggression. Now the conquering structures are experiencing the effects of their own imbalanced domination. Fractures in societies are ubiquitous. Human beings aspire to

²⁵ including intellectual property.

become less human, even inhuman, artificial. Personal desires, greed and ambition prevail, and good people suffer everywhere.

The solution to an imbalance of too much force and domination and too little openness and receptivity is not achieved by force or domination! Forcing one another to refrain from force, or rolling over belly-up, are not effective in the long run. In healing ourselves, undue force or giving up are not effective in the long run either.

By attempting to achieve a balance in individual situations in everyday life, we move toward wholeness and toward health. We heal ourselves by approaching balance, each day, between being active and receptive. We do have dominion over our own minds and actions. The more balanced we become, the more we heal our selves ... and the more we heal our societies too.

Key Seven: Shift

Our human ability to conceive of various possibilities and plan our actions in response to many factors is a component of intelligence. At any given moment we hold as possibilities hundreds of alternate scenarios. We prepare for some and decline to prepare for others. We try to get our preferred possibilities to happen.



Intelligence also allows us to hold opposite events as possible and to prepare for both simultaneously.

Shifting our focus again and again from physical reality to our joyful, imagined wholeness sends a message to our subconscious that our health is high priority. Every time we make this shift, it helps to draw what we want to create toward manifestation. Creativity is one of humanity's most remarkable faculties. Our creativity is enabled and facilitated by our ability to imagine and to easily shift from one idea to another. When humanity becomes more balanced, we will be taught in childhood to use this ability not only to build bridges, but also to heal ourselves.

This is the same process we have used whenever we accomplished anything. Even as children we imagined how our first projects would look or feel. It is such a normal process that it is second nature. Yet how many of us use it consciously for our own health? We often seek outside help first, and turn toward self-help only when external methods fail.

Using our normal abilities to contribute to our own healing is not as superficial as it might seem. Positive thinking and feeling are essential, but just imagining something doesn't make it automatically come true. Outward physical changes usually occur over time. The disappearance of the tumor in three minutes referenced above was preceded by months of inner and outer changes in activities, beliefs, and habits.

Nature grows babies—plants, animals, crystals, and people—in darkness, protected within Her womb. When we create, we can take Her cue and minimize

speaking about or exposing what we are imagining until it appears. We can also refrain from speaking about dis-ease unnecessarily.

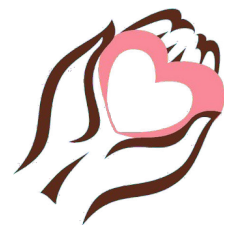
Healing oneself involves one's whole being—feeling and releasing feelings, remembering and releasing memories, imagining and releasing imaginings, thinking and releasing thoughts and thinking, desiring and releasing desires and desiring. It involves our will, our soul, our root energy, our emotions, our conscious mind and our subconscious. When one's whole mind and soul resonate with health and vitality, the body is drawn into that resonance.

In truth, all healing involves our own participation. When we go to a physician and utilize a remedy, we take action, believe in the physician enough to make the visit, and believe in the remedy enough to take it. Unless we cooperate, any technique is moot.

When we frequently, joyfully imagine full health, our tendency to gravitate toward what is good for us increases. We are somehow attracted to some possibilities in front of our nose, and not others. Our subconscious gives us stronger indications of what is good for us.

In case of addiction to alcohol, drugs, nicotine—or sugar, electronic devices, social media, or other behaviors that result in dopamine production,²⁶ the body still craves the substance until its biochemistry adjusts. Some drugs require a gradual withdrawal. Spontaneous relief of addiction can occur, but usually daily will power is needed for quite some time.

It is also beneficial to routinely shift our focus toward others, and to help them in whatever ways we can while keeping our own balance. From children to older folk, whether physically or mentally challenged, neighbor or stranger, everyone benefits from a helping hand. As long as we help others without adopting a sense of superiority, it broadens our perspective and facilitates our all-important balance.



26 Robert Lustig, MD, reported research indicating that sugar is more addictive than cocaine, 2009 lecture <https://www.youtube.com/watch?v=dBnniua6-oM>. David Rainoshek, “How Facebook (FB) is Altering Your Mind,” June 12, 2013, <http://davidrainoshek.com/2013/06/how-facebook-fb-is-altering-your-mind-2/>; Hilary Andersson, “Social media apps are ‘deliberately’ addictive to users,” *BBC Panorama*, 4 July 2018, <https://www.bbc.com/news/technology-44640959>.



When we step on board the Joy train, we demand less and less that other people and outer circumstances change, and derive more and more happiness from within, from the truth of our being. It becomes easier and easier to bear discomforts, and even deliberate attempts to hurt us don't work so well. We become a source of comfort and joy to others, rather than constantly striving to **get** or **find** fulfillment. We are still compassionate, and we still do what is needed; we give more and need less.

Healing from a significant illness results in a major shift, a new way of being, free of the original root. To heal, prepare for change!

Key Eight: Repeat

Using all of these keys together is not something we are taught in school (unfortunately). Yet we've experienced most if not all of them many times. We can use all of our basic human faculties consciously, deliberately, for our health.²⁷

To heal ourselves, we apply all our keys to healing repeatedly and simultaneously, in any order required—often. When we have created with joy, imagined joy, chosen joy, it is natural to shift our mind and heart to our imagined wholeness frequently. Our being is attracted to happiness, Truth and wholeness.

We choose to feel happy and imagine health and wholeness when we wake up, and again before going to sleep. We joyfully imagine health and wholeness before eating and after eating, before bathing and after bathing, before going out and after returning home ... in between any activities. We choose to be happy and imagine wholeness while waiting for our web page to load, for answers from colleagues, for food to be served ... while waiting for anything.

Every time we feel resentment, condemnation, jealousy or pride, we take time out and eliminate it.

We keep doing what we need to do in our present conditions, simultaneously imagining the conditions we want.

Each day we remember that happiness is a choice, not determined by others or by situations but within our own control.

We remember that our desires, even for healing, could possibly not be for the best. There are things we don't know, viewpoints we don't see.

It is good for us to work toward creating the best we can imagine, without undue force or self-righteousness, but keeping open to the will of our true Self.

²⁷ A six-minute video or audio to focus on health may be used as often as desired: <https://wisdom2joy.com/F/videos/Focus-Health.webm>, <https://wisdom2joy.com/F/videos/Focus-Health.mp3>.

Here are some things we can remember to do:

➡ Clean Up Our Act

We let go of any diseases of the heart we can find, since they cause dis-ease and division inside, and because we have full control over them. No one else can take them away anyway.

We keep our body and mind clean. We refrain from ingesting poisons and addictive substances. We refrain from taking the fruit of other people's labor. We refrain from deceit.

We cultivate goodthoughts and good will. We choose wisely the environments in which we spend our time, and the people with whom we spend our time.



➡ Find the Root

We look for the root of dis-ease, in all places—our physical activities and conditions. recurrent emotions, ideas and beliefs, early or even ancient memories. We examine anything that feels stuck or fearful. We pay attention to physical sensations, evidence, gut feelings, emotions, conscience, and intuition.



➡ Joy

We relax and contemplate, or remember, our true Self that is full of joy. We recall or imagine any variety of happiness. We choose to feel it and resonate with it. We don't ignore or deny our dis-ease; we feel joy anyway, through it, at the same time.

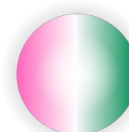


➡ Imagine and Release

We imagine being completely whole and healthy, feeling and looking whole and healthy. We imagine any details that occur to us, without trying to push or compel. We imagine with all our being, all our senses, joyful and open. We enjoy our feeling of being fully healthy. We resonate with health and vitality.

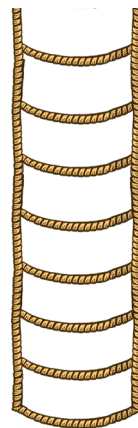


If we start to feel forceful, we back off and restore balance between being active and receptive. We remember to be open, to release, to feel happy. We remember who we really are and trust in life, in the magnificent universe.



➡ Hold Both Imagination and Reality

We don't neglect our condition or pretend it doesn't exist, even though we're actively imagining its non-existence. We continue doing what is needed for our comfort and healing. We imagine wholeness and ease, while still taking care of anything that isn't whole yet. We don't get so carried away with happiness or imagination that we become passive, complacent, lost in illusion, or unstable. We are not so firm that we inhibit change, and we are not so taken up with imagination that we forget the difference between imagination and reality.



➡ Shift Often

We shift our awareness often, from our physical reality where we do what is needed, to our imagination of wholeness and health. We do this many times per day. We can shift back and forth from dealing with practical details, to feeling and imagining ourselves in the fullness of health. The more often, the better.



Healing Thyself is a daily affair. It leads us toward greater self-knowledge, wisdom and discernment. It leads toward greater awareness of Nature and Nature's ways. It leads us toward balance. Nature cooperates, the entire universe cooperates.

Healing ourselves individually leads naturally toward healing of our communities too, and toward healing of our world. Eventually, we will succeed!

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