

Health and Healing: internal experience and the consequences in our action

Rubén Escamilla

rubenescamilla2010@gmail.com

We would like to thank the organizers of this Symposium of the HWCS the invitation extended to our research team to say a few words on ethics on Health and Medicine.

..we know about the need to start from human particularity, we sustain the historical-social phenomenon of the human being and not the natural one and we also affirm the activity of his consciousness transforming the world, according to his intention.

(Fourth Letter to My Friends, Silo, point 4, Transforming action of the human being)

It is from the particularity of our existence and from experience in the field of Medicine and because sometime we happen to be agents and at other times patients, we will try to expose a few ideas that may allow us to advance towards a concept of health based on New Humanism and from an inner look at the facts.

We have heard various people asking for a more humane treatment, we have even listened to colleagues who, when in a situation with patients, have sorrowfully requested from us a little humanity, experiencing in the flesh the de-humanization of Medicine. And remembering those images we ask ourselves, as a sort of reflection: Why should I deny hope to myself and others? Why should I cruelly say that there isn't anything else that can be done?

Why don't I try to place myself in the other's position in a more compassionate manner?

Then we could say that: when **within the field of traditional knowledge that we usually handle we do not know what else to do, perhaps we should open the possibility to other fields of knowledge in the art of healing.**

Because if we believe in the scientific basis of our knowledge, justified by what is reasonable, we should also know that we are talking about a concept that changes with the times. And that in the field of Medicine which is permanently being updated, thus what is imposed are the ways of that historical moment.

Regarding the concept of Science, in the Dictionary of New Humanism, we can see the following paragraph:

*It is obvious that **science** is historical and it progresses in accordance with the social process. This fact, often not considered, leads to many errors in appreciation. We do know that the **science** of a time is rectified or contradicted by new knowledge. Therefore we cannot rigorously talk about a definitive **science** as if it was established forever in its great principles and conclusions. In this sense, it is much more prudent to speak of the "present state of sciences".*

And regarding the concept of De-humanization:

*The denial of the other's free subjectivity and therefore his practical reification (objectification) is a characteristic of **de-humanization**. A de-humanizing look strips the essence of freedom from other human beings, giving relevance to some secondary characteristics which become important (sex, race, origin, occupation, etc.). The de-humanizing look tends to differentiate instead of complementing, moved by the intention of naturalizing the other. There also exists a historical naturalism through which human processes are interpreted based on determinisms that the science (*) of that moment tried to justify.*

After clarifying these points, we want to go even further because we are interested in getting closer to a concept of Health for the future of the human species.

That is why we will necessarily have to agree in the concept of Human Being, thus:

Humanism defines the human being as a historical being whose mode of social action is capable of transforming both the world and his own nature. This point is of great importance because if we accept it, we will not be able later to affirm a natural law nor a natural property nor natural institutions and not even a type of future human being that is the same as today, as if the human being was already finished once and for all.

Taking the Fourth Letter to My Friends by Silo, in the paragraph: "The overcoming and pain and suffering as basic vital projects".

The natural destination of the human body is the world and only need to see its conformation to verify this statement. Its senses and its nourishment, locomotion, reproduction and other apparatus are naturally conformed to be in the world. However, the image launches through the body its transforming charge. It does not do that to copy the world, to be a reflection of a given situation rather, on the contrary, to modify the previously given situation. In this context, objects are either limitations or amplifications of bodily possibilities and the bodies of others appear as multiplications of these possibilities, as they are governed by intentions which recognize themselves as similar to those managing our own body. Why would the human being need to transform the world and transform himself? Because of the situation of finitude of space-time and because of lacks which the human being has and that he registers as physical pain and mental suffering. Thus the overcoming of pain is not just an animal response, rather it is a temporal configuration where the future dominates and it becomes a fundamental impulse of life, even if it has no urgencies in a given moment. That is why, beside the immediate, natural and reflex response, the differed response to avoid pain is spurred by the psychological suffering in front of danger and is re-presented as a future possibility or present fact in which pain is present in other human beings. The overcoming of pain then appears as a basic project that guides action.

The Project to overcome pain and suffering is an essential characteristic of the human. The drive of human history is the struggle to overcome physical pain and mental suffering

Quoting Silo in the Chat Regarding the Human:

We stand, then, at a great distance from the idea of human nature—in fact, at its polar opposite. What I mean is that if an imposed, supposedly permanent order, a "nature," has ended up suffocating that which is human, now we are saying the contrary: What is natural must be humanized, and this humanization of the world makes humankind a creator of meaning, direction, and transformation. And if that meaning liberates us from the supposedly "natural" conditions of pain and suffering, then what is truly human is what goes beyond the natural—it is your project, your future; it is your child; it is your dawn; it is your breeze and your storm; it is your anger and your caress; it is your fear and trembling for a future, for a new human being free from pain and suffering..

Each human being's Project to humanize himself and humanize the world is, according to our understanding, an essential point in the health of both individuals and peoples.

Therefore, for New Humanism every Human Being who does not have the optimum

conditions and opportunities to express the profound project of his life that humanizes him, cannot be in the best conditions of health.

This perspective has important implications for those of us who act as agents in the field of health, as it not only commits us to relieve our patients from physical pain, but rather drives us to go further by giving them the right environment and the proper tools to overcome the mental suffering produced by their illness, helping in a way that from a relationship of empathy and compassion we enable those who have lost their health balance to take an active participation in their healing, helping to find again the direction of the meaning of their lives and their project of humanization.

This attitude and way of approaching the person who suffers because of his illness also strengthens the need of progressively humanize ourselves with our patients. It drives us to go deeper and to understand each time further the meaning of our action, reaching beyond the limits imposed by the knowledge we have to heal the body, by approaching healing from a much deeper humane perspective. In this manner, intention opens its way as well as the necessary force for each one to fulfill their function: one helping to heal and the other who wants to be healed.

Thus the definition of health established by the World Health Organization in 1946 as “**State of full physical, mental and social wellbeing and not just the absence of illness**”, which was certainly an advance, is still a static and theoretical image, external to the facts, leaving aside the players who, in the final analysis and when seen from an inner look, can be reduced to a relationship of two people: **one that is trying to help heal and the other who is healed.**

Within the conditions of this violent system, each one of us should decide which model to strengthen. There exist a great number of health professionals who find themselves subject to the commercial conditions imposed by multinationals and the “laws of the market”. New generations, expressing a different sensitivity, are being cornered and are unable to develop their vocation of healing, as they are driven by economic urgencies, the impact of technology, the atomization and disconnections of knowledge and, in some cases, the outright lying of speakers in congresses who are nothing but salesperson for the pharmaceutical industry they work for.

Nowadays new generations are in need of the integral vision before given by the masters, who have now been replaced by protocols and the consensus of experts. We have forgotten the art of healing because both direct communication and the teaching of the master to the disciple has been devalued.

However, even if we are putting emphasis on some aspects to improve, we will also mention the valuable effort of generations dedicated to the advancement of knowledge, who have raised life expectancy of the human being to the present point.

The deep vocation of healing and relieving the suffering produced by pain and illness in other human being leads us to an action that cannot ignore the project of humanization of oneself and the other. This commitment places us in a totally revolutionary position for it drives me to get involved with empathy with the other to clear the obstacles in his healing. Another way of putting it is: I will help much more an old man, who is anguished because he is not getting a dignified pension, by giving him tools to rebel in front of injustice and indignity, than by giving him a treatment for his anxiety or depression, resigning myself to the supposed fact that all I can do is to adapt him to this violent situation.

In this regard, I would like to quote here the Seventh Letter to My Friends by Silo, point 2. What revolution are we talking about? When he says:

*If health and education are provided in an unequal way to the inhabitants of a country, then revolution implies free access to education and health care for everyone, because these are clearly the two highest values of the revolution and must replace wealth and power in the current social paradigm. **Viewing everything in terms of the priorities of education and health care provides the correct framework for dealing with the highly complex economic and technological challenges facing today's society.***

And further on:

What is imperative at this time, when the human being is so completely circumscribed, is to move from the field of necessity to the field of liberty by means of revolution..

Thus, when we speak of "world revolution" it is understood that the character and objectives of any humanist revolution or any revolution that becomes humanist, though it may take place in a limited area, will carry it beyond itself. And every such revolution, no matter how insignificant the location in which it takes place, will involve the essentiality of every human being. World revolution cannot simply be proposed in terms of "success," but rather in its real and humanizing dimension. Moreover, the new kind of revolutionary who corresponds to this new type of revolution becomes, by essence and by activity, a humanizer of the world.

...and as their understanding deepens, workers in the fields of health and education will tend to become direct supporters and later form part of the cadres necessary for directly organizing the social base.

To end, these ideas we are expressing arise from a research team about the *phenomenon of healing* from a psychical-physical-energetic point of view. A team of people who share an attitude and a methodology inspired by the works of Silo. And we hope that they can be understood and debated, but also that this goes even further launching a signal to the world and the future. A signal calling other teams and people who, in this spirit of openness, wish to share and render their knowledge for the good of the evolution of human consciousness.

Thank you very much.