

ILLNESS AND HEALING

1. Every being, and so every human being exists in relationships. The nature of these relationships is mimetic and they realize themselves in extremely many gubernetic circles in meta-, meta-meta a.s.o. positions.

So every human being is a homoeostatic system. The system is in a constant change, during which vital equilibria are maintained.

2. The reality of the relationships in which every human being lives, the sum of these relationships is his spiritual, his mental reality. He exists in this mental reality with the totality of his being. With his body, his senses, his consciousness, his intellect, his psyche. The body and his senses are primary; all the other aspects of his being are secondary.
3. The psyche in the modern meaning is the interiorisation in the body, in the being of the relationships in which the human being in this moment exists. It is a reduplication of the outside relationships inside of the person.
4. A person falls ill when the equilibria in which he lives are disturbed in a manner which makes it impossible for him to cope. The system falls out of its equilibrium, falls ill. Falling ill is a consequence of
5. Actually falling ill is mostly a very complicated happening, in which temporal mimesis (experiences of the ancestors in which they fell ill or with which they only could copy with difficulty, and their own experiences which endangered the equilibrium and which are not really removed) and spatial mimesis (the actual experiences of the moment) come together.
6. Every illness is the intrusion of an inimical reality, with which the person was (and, as long as the illness lasts, is) in a relationship. It is the result of a relationship in which the equilibrium is lost, in which the other reality “wins” and intrudes the body of the person.
7. Every illness (probably) has somatically and psychical aspects, although one of the two might be more or less or even totally hidden. The psychical aspects in our sense is quite modern and probably is a result of the growing of the rivalry in our culture. In a sense it is a warning. In fact it has become a territory on its own, on which the fight with the intruder can take place, without the body as such is enmeshed in the sense that a somatically illness emerges. There is no priority of the somatically or the psychical illness. The person as a while lives in the totality of all the relations he is in. The dysfunction of a relationship (or more relationships) can have psychical or somatically consequences, or, very visibly, both.
8. Illness, somatically, psychical or both, is a result of relationships. A result. Symptom of a relationship, in fact always relationships, with probably mostly a triggering one or ones. It is an inextricable mixture of the ill person and the other or others.

9. Nearly all medical care consists of treating, fighting against (the illness). This means:
 - 9.1 Treatment is never (or almost never) treatment of the real causes of the illness. The real causes of the illness are unharmed.
 - 9.2 Because illness is always part of the ill person (too), treatment is always too treatment against the ill person.
 - 9.3. Because treatment is (nearly) always symptomatically, real possibilities for the life of the ill person, which come out of the challenge of the illness, are lost.
 - 9.4 It is a big question if all symptomatic treatment is not the result of a logical mistake, taking the consequence for the cause.
 - 9.5 For the treatment of the symptoms the ill person is, with the relationships which caused the illness, with the “others”, closed up in himself.
10. The consequences for the ill person are big:
 - 10.1 He is taken out of the relationships which caused the illness, closed up in himself. The others are away. He is just alone, with the results. In this manner he can't have an own contribution. He is at the mercy of the doctors and the other members of the profession.
 - 10.2 He is invited to fight against the illness. Because the illness is part of himself in fact he is invited to fight against himself.
 - 10.3 So only part of himself can fight against the result of the relationships as such. He is invited to rival again with the results of (a) relationship(s) in which he is already lost, as a result of which he fell ill. So he is invited to resume an already lost fight in a weaker position. This means that, if the illness is really a serious one, all the fighting makes the illness necessarily worse.
 - 10.4 For both him and those who give the treatment the possibilities to see what is going on and to find real ways out because smaller and smaller the more the rivalry with the illness, in fact, again, with the relationships, which provoked the illness, deepens.
- 11.1 I propose as an “iron rule”: Everything, which is a result of rivalry, which again is an expression of mimesis, can be undone by mimesis. Not always immediately. An illness with a big temporal factor might use time to disappear. There are examples of that. But anyway, results of mimesis can disappear by mimesis. Illnesses, results of mimesis, can disappear by mimesis. Healing is always a result of spatial mimesis (which is in fact all symptomatic treatment too), breaking through the “current” of temporal mimesis, the ongoing illness, so stopping it.
12. Probably there are more or even several possibilities to do this. Nevertheless, going on in the old rivalry, the cause of the illness, which means fighting against the illness, certainly is not the best one and the result is often counterproductive.

Possibilities I see are:

- 12.1 The ill person stops the fighting. He negates, he forgets the illness. In fact by negating, forgetting, he not only forgets the illness, he forgets the rivals, the model-obstacles, which provoked the illness. There is no fighting when one of the parties does not wish to fight. The healing process can begin.
- 12.2 A variety of this possibility is, that the ill person comes in a relationship which is so important for him, her, that all the other relationships, the one(s) which provoked the illness included, stop to be of any importance at all. The illness loses its fuelling and disappears.
- 12.3 The ill person finds freedom. Him, her is given freedom in a relationship with a free person. Finding freedom means to stop the fighting, the rivaling. Again the illness loses the fuel and disappears.
- 12.4 It might be possible to free the ill person ritually from the rivaling and the consequences of it. Then it has to be a ritual, which takes place amidst of all the persons who are important for the ill person. He has to be ritually reconciled to them. Who exactly the persons are who have to partake has to be found out in every particular case.
13. Anyway, it is always necessary that the cause of the illness, psychic or somatic, vanishes. This cause is always in relationship. This means that the relationship of the ill person with the doctor or whoever who tries to cope with the situation of the ill person (not to cope with the illness), is of paramount interest.
14. It is clear that this is at most a, as such quite simply, hypothesis about an extremely, complicated reality. Extremely much may be found out about very many aspects.

In the same time it is not necessary to know everything about the causes of the illness, which certainly we never will know totally and exactly, it is not necessary, e.g., to know the relationships between certain somatic organs and certain psychic syndromes a.s.o. to go ahead. On the while the hypothesis is at least worth to try it out. So only it will be possible to find out how and in which manner it is true. How the different forms of illnesses react on different possibilities to get the ill person out of the rivalry and again how different persons with different histories react differently having, on the surface, the same illness.

We live in a time in which the different syndromes of different illnesses become more and more muddled. More and more people fall ill without it being possible to categorize clearly their illness. It has to do with the situation of our culture in which all relationships themselves become more and more muddled. So it will become more and more impossible to find out the real causes of the illness. Nevertheless, the cause always is rivalry in which manner ever. The healing too always will mean getting out of this rivalry. We have to find possibilities to go with ill people that way.