In Charles Darwin’s theory of Natural Selection, he essentially conveys to us that evolutionary changes occur within a biological life form that facilitates a greater chance of survival and reproduction. Darwin suggests that it is the external environment that drives a process of genetic rearrangements which leads to adaptive changes within the living organism. If this adaptation does not lead to an advantage of that organism’s survival, it should not be found within the life form—at least to not any measurable degree. In a sense, the organism is designed through environmental forces to be as perfect as it can and should be. This is the theory that material science professes to align itself with, yet in many instances does not even have the integrity or intelligence to follow.

Around the time that Darwin’s theories were becoming adopted within modern science and its direct offshoot, modern medicine, many of its disciples began looking at the human being and questioning what could be done to improve upon its already perfected design. This led to errors if not gross negligence on the part of the medical profession’s practitioners, as they saw fit to alter the human organism according to their limited understanding that the science of their time conveyed. Fortunately, our medical profession—at least in limited instances—is beginning to recognize the error within this way of thinking as our views on tonsillectomies, neonatal jaundice, umbilical cord care, circumcisions, cholesterol, the use of antipyretics, etc. have dramatically change. This is just the tip of an iceberg, and as our awareness of what and who we really are expands, so will our conventional approach to medical issues.

Yet, there remains an arrogant if not insidious element entrenched within the medical profession that callously disregards even the theories that they have allegedly aligned themselves with. The origins of modern medicine stemmed forth from the archaic practice of alchemy. The renaissance healer Paracelsus, undeniable one of the most famous of all alchemists, is also considered by many as the father of modern medicine. Ingrained within our modern medical profession is a sentiment that originates from its alchemical origins which is expressed as “What nature leaves imperfect—the Art perfects.” Therefore this tinkering of the human being can be justified through this alchemical injunction, even though our modern science suggests to us that the vast majority of us are about as well designed as we can get.

What is most unfortunate about this sentiment is that there are many within the profession, and perhaps even far more outside of the profession directly attempting to influence it, that are incapable of practicing the Art of medicine because they are blinded to the origins of art itself. This incapacity to understand let alone practice the Art leads to
a superficial level of thinking, again based upon lower desires and linear logic, ruled by
doppelgänger shadow forces, that attempts to sell us the notion of living better through
pharmaceuticals if not shameless attempting to adulterate the human being within an
image that their disordered souls are individually and collectively attempting to recreate.

To articulate what Art actually is, in my past teaching endeavors, I would use the
following example to challenge my students. What I subsequently discovered was that
virtually all of them had very animated and forcefully negative reactions to my
viewpoints. They defended the right for someone else to label something as art, but they
could not themselves actually articulate not only what art is, but what it meant to them.

So, many years ago when my children were young, my wife and I took them to see an art
exhibition in the Pilsen community in Chicago. A number of old buildings with store
fronts had been requisitioned and transformed into art galleries for a weekend exhibition.
There were about thirty buildings within a two block radius that were transformed into
these art galleries. There were some displays within a few galleries that I found
inspirational and many that I found mundane and uninspiring; such as one gallery that
was essentially walls and canvasses the size of walls with combinations of pastel colors
that were applied with a paint roller. In fact, the gallery smelled of freshly drying latex
paint, and in the back of the gallery was the artist, hastily rolling out another large
canvass.

Ultimately, we discovered a storefront gallery that left me dumbfounded. The artist
created a backdrop out of two walls that were painted white. Then he took a
wheelbarrow and went out into the alley behind the building and collected dirt, gravel,
broken cinderblocks, and some other rejected rubbish, wheeled the barrow back into the
gallery and dumped it over onto the floor in front of the backdrop walls. He then stuck a
shovel in the refuse pile and leaving the wheelbarrow tipped over on to its side, he
proceeded to crudely paint the word “dirt” with a large brush in black perhaps three times
on each wall. And that was the display.

Of course, the question that I raise to my students is simply, “Is this art?” My students
overwhelming state that it is—yet none of them can state why it is. They act as if they
have been programmed to defend the fact that it is, but they cannot justify their reasons.
Sure, we have all been conditioned to accept the fact that it has something to do with
subjectively appreciating it within the eye of the beholder and that if someone considers it
as art, then it is politically correct to accept it as such. If we swallow this definition, then
when the artist’s young child comes to visit us at our home, or goes to preschool and
reaches into his or her pants and pulls out a handful of feces and proceeds to smear it all
over the walls, then a consideration can be made that the child is artistically expressing
himself and not just mindlessly smearing stool all over the walls. The danger to this way
of thinking is that we reflexively take our individual soul out of the equation. We are
now deferring to an expert to tell us that some idea or some medium that is expressing an
idea is important—without ever questioning whether it really is. Through conditioning,
we have become so lazy and atrophied in determining what truth is in the form of an
artistic expression that we are willing to consider if not accept the fact that the random
desecration of smearing excrement on a wall can be considered as art.

I had a similar experience when visiting the Art Institute in Chicago. As you enter into
the building from Millennium Park, there was a large room with white walls and floors.
There were a few white sterile benches within the room itself, and the entire room was
illuminated with a dense array of white fluorescent lighting on the ceiling. This in itself
was the art exhibition.

In actuality, I strongly agree with my medical students that the rubbish pile and the sterile
white room are expressions of art, but what these artistic displays suggest is frightening
as they both convey how impoverished our art and hence our souls have become. Again,
true art originates from a source that is outside of the physical realm and is spiritual in
origin. Both of these previously mentioned examples are truthful representations that are
devoid of that influence.

Therefore, any practitioner who attempts to practice the Art of medicine must not only be
cognizant of this spiritual influence, but must employ aspects of it within all of their
healing endeavors. For the most part, decisions that have been made by our medical
profession are devoid of these artistic and therefore spiritual influences and amount to
little more than ignorance, half truths, and the slavish adherence of rote protocol.

It remains to be seen as to whether any individual practitioner or constellation of individual
practitioners will have any effect upon the medical industrial complex that conventional
physicians find themselves enslaved to. Despite the fact that over 98% of them have low
to severely negative opinions of the auspices that govern them, it is highly probable that
virtually nothing will be done to significantly reform medical education or the
credentialing-recredentialing process that virtually all of us within the profession
overwhelmingly disapprove.

The reasons for this are becoming obvious to most as the political, economic, and
industrial interests have long ago invaded the profession and have now taken over.
Connections between the American Medical Association and the petrochemical industry
which created the pharmaceutical industry are undeniable. (1, 2, 3) The activity of the
medical industry now correlates to all aspects of human endeavors. Currently, as
physicians, we have virtually no power to influence the direction of our own vocation.
Who controls the medical profession today are those who control information that is
being disseminated as a perception of truth.

In many respects the salvaging our healing art looks bleak. Yet, as these insidious forces
become more desperate in their actions, they expose themselves for what they really are.
There is no wisdom in what they do as they are devoid of spirit and they are inevitably
doomed to fail if we can develop the courage through acknowledging our own wisdom
within ourselves that will lead us to recognize their fatal weakness.
Today, truth movements abound that convey to us the potential realities of these specific organizations and their insidious activities. Among the many activities that have been exposed, mind control through all organizations that are driven by the world’s financial-political power structures— is alive and flourishing—and is perhaps the most pervasive and pernicious of all of the world’s insidious influences. It is essential that we develop the ability to understand and recognize the Beast’s deception and obfuscation as it affects us at many different levels. The only way that we can be free, whole, and healthy is not only to understand what evil organizations and forces are, but to call it out when we encounter them. To do this it takes a heroic soul who is redeemed from fear and the lower ruling forces of their own shadow. Ultimately, the acquisition of spiritual wisdom in as many souls as possible is the only pathway that can be employed to contain and defeat these oppressive forces of enslavement and disease.

Perhaps the most hopeful vision that I have encountered within the endeavors of my transformational journey, come from the near death visions of the previously mentioned neurosurgeon, Dr. Eben Alexander. Through his extraordinary experience Dr. Alexander journeyed to levels of spiritual consciousness that would be impossible for virtually all of us to experience while still alive and grounded to our earth bound life. Yet, this journey would have been impossible without a spiritual guide who appeared to him as a spirit-like orb and also as a glorious feminine entity of great power, beauty, love, and wisdom. Inevitably, Dr. Alexander comes back to the physical world, and what he envisions is astonishing, as he realizes that the entire totality of creation rests upon the energies of love, truth, and wisdom. And as his consciousness journeys back to earth and into his physical body it was revealed to him how insignificant evil actually is within the totality of creation:

“I saw the earth as a pale blue dot in the immense blackness of physical space. I could see that the earth was a place where good and evil mixed, and that this constituted one of its unique features. Even on the earth there is much more good than evil, but earth is a place where evil is allowed to gain influence is a way that would be entirely impossible at higher levels of existence. That evil could occasionally have the upper hand was known and allowed by the Creator as a necessary consequence of giving the gift of free will to beings like us.

Small particles of evil were scattered throughout the universe, but the sum total of all that evil was a grain of sand on a vast beach compared to the goodness, abundance, hope, and unconditional love in which the universe was literally awash. The very fabric of the alternate dimension is love and acceptance, and anything that does not have these qualities appears immediately and obviously out of place there.” –Eben Alexander

In the end nothing escapes death and eventually some form of intrinsic spiritual judgment. No one who swears allegiance to inhuman principles regardless of what mythological beast or inflated ego they unwittingly or unwittingly serve will prevail against the irresistible forces of universal love and truth.
We are nowhere near being perfected as we will always to a certain degree remain separated from the spirit that we are all betrothed to. Yet its presence shines through us as love is manifested. Ultimately, we will need many more incarnations to discover not only how to live within its presence, but to become unified again with it during the physical life. This process of recognizing, knowing, and living within truth is essential in healing ourselves.

In the end, it is only through free will and an intentional desire to spiritually evolve mainly through transformative, creative, and artistic endeavors where we will become more holistic knowers of truth, and where we can finally contribute to the task of healing ourselves, our loved ones, our community, and all of the life within the world that exists around us.

References:

1) The Rockefeller Foundation,

2) The American Medical Association (AMA),
<http://www.sourcewatch.org/index.php/American_Medical_Association>

3) The Pharmaceutical Industry,
<http://www.sourcewatch.org/index.php/Pharmaceutical_industry>