

## **The doula and the healer: windows of opportunity for health**

(This article is a follow on from article 100 concerning the nature of the role of the doula as a key expression of the healing principle.)

When we think of healing it is very often associated with one person in the vertical position being the “practitioner”, “working on” a person in the horizontal position called the “patient” who is being “worked”. However this is a total misperception of healing. The situation of dis-ease is really the felt sense that “I” am separate from “you”. That which encourages this is a cause of dis-ease, that which allows an end to this might be called healing. However, the model of the practitioner being the power and having the “magic” of healing or “understanding” is deeply embedded into the so-called highest level of therapeutics involved in both Western and Eastern medicine. This ultimately is a hierarchical model based in the egoic warped male pattern of thinking which ironically is essentially the dis-ease pattern it is trying to “fix”. In fact healing occurs when there is a realization that there is nothing broken and nothing to fix, this relief is enough to allow the body’s natural restorative functions to do their utmost to resolve issues. Healing is about the natural situation of dissolving open the idea of fear and separation and defensiveness that stop natural processes from occurring and for this to occur ripeness of the moment is key.

Commonly those who act as a hierarchical dominator of one kind or another will try to take control of nature and attempt to “practise” by means of attrition down a “long hard road” of “doing” the “right kind of practice” to get the “right result” and describe their so-called Taoist understanding of “Wu-Wei” (translated as “non-action/non-doing”) as “doing non-doing”! This is a ridiculous suggestion. The whole nature of Wu-Wei is literally about a totally spontaneous unintended act that is deeply instinctual, without adherence to any art-form or set of rules. It is beyond art, or any so-called science or rules for that matter. The world of the human-adult it is utterly unnatural and so action that comes from something unintended and not prescribed is rare, or should I say it is rarely realized to be occurring in every breath and heartbeat.

Therefore the of the doula/practitioner has only one possibility in the truest sense when it comes to healing, in that fundamentally the best situation is if it is *natural* is that they are a healer! This is simple but again so rarely understood that basically some people are naturally healers and other simply are not, or not in the way they would wish to be considered. Of course healing takes on whatever context one wants it to, but a medical healer is a very particular kind of person and the nature of this person naturally associates with the situation of healing, it is not thought about. It is simply innate like breathing, it needs no teacher, maybe perhaps something to initiate a domino-effect of sense of being, but after this it is a natural process, not attributable to a teacher but as a result of nature being what it is.

The deification of teacher and of practitioner and the lowering of student and of patient is fundamentally clarified by the work of Akinobu Kishi in his connection and understanding of the healing art he calls “seiki” but which actually is the re-unification of

natural healing arts within Classical East-Asian energy medicine. The nature of Kishi's understanding is that the point at which there is a realization of the indivisibility of patient and practitioner, then healing occurs of its own accord.

But *how* then does this happen? Is it the patient? Is it the practitioner? Should we even refer to them as such? Would it not be better to describe a situation of two people in a room, one with a particular quality of resonance and the other with another, naturally. When the resonance of the so-called practitioner is right for healing, simply meaning that they are themselves which is calming and therefore is naturally healing quality of energy, not an activating and charging-up quality but a relaxing and non-interventional quality, then healing occurs. This only happens if the patient is able at this point to drop defensiveness, and anyway why would there be anything to fear from such a soft and loosening energy that is being expressed by the healer? However defence does happen when the patient literally feels under threat and many practitioners particularly those intent on assuming positions of power and who have a kind of hierarchical pathology, will make a patient feel under threat and so unable to let-go of defence at a deep level. However in the situation of a true healer it is an open offering or opportunity for the energy of the patient to flow open if it is ripe for this to occur. If not, it's no-one's fault, that's just how it goes.

So ultimately the healing reaction requires two things of the two people involved:

1. a practitioner who is themselves and is a representative of the yin quality of calmness and stillness by character, not by design
2. ripeness of the moment for the patient to let go of defences that he/she has become accustomed to using in the world at large.

When both these aspects come together a healing reaction expresses itself as a resonance of patient and practitioner as a unified energy field. If this does not occur then the two feel separate from one another. The point for healing is when the seemingly two people are sensed as One, even for a micro-second.

We can see again why the majority of medicine and healing arises from the natural dominance of the yin quality of person, the yang quality being far too focused on "doing non-doing" and so missing the point. It is important therefore to realize that much of the time in a healing situation there is a kind of waiting process for the moment to be right, for a relationship to be established, for barriers to come down before healing can begin. This sometimes takes a long time, or perhaps a few sessions before healing can begin. Some would call this "establishing rapport or trust" but energetically speaking this is really the letting go of the defensive field energetic and if this is not charged-up so much dissolving of it can occur in the moment of healing.

The work of the Doula has been expressed in article 100, please take a look. Here we discuss the obvious requirement of in-touchness with the female energetic quality that is

the basis of being a doula. But being a doula simply means being what you are, if this is what you are! Also the situation of natural birth only really occurs for a woman if she is able to let down the defences at the moment of birthing and allow things to happen naturally. The work of a doula should really be called “natural birthing window of opportunity” or better “natural birthing possibility” rather than it being the idea that a doula “does” something to allow for natural birthing. The doula simply is a representative of natural-flow and of the yin quality. Therefore it is only if the pregnant woman has come to a point of ripeness in her life where there is a yielding and a letting go by nature that birth will not be a problem. Otherwise it can go on for hours and hours of agony ( a real “labour”) and may end up with intervention and a C-section. This is the inevitable consequence of not allowing nature to happen, and for some this really and truly is impossible in the short period of time it takes from conception to birth of a baby, particularly in view of all the nonsense women are assailed by during that time-frame that many may be influenced by, most of which comes from the masculine-dominated world of western medicine.

Being a doula and healing can be illustrated by the simple metaphor of an apple on a tree. The doula/healer simply waits and waits and is in no rush, she sits under the tree, her back against the trunk and dozes in the lazy sunshine. At one point she gets up stretches her arms, then sits down and opens her hand, she waits only ten seconds or so and then the apple at the top of the tree wobbles from side to side and drops directly into her palm.

The hierarchical mal-practitioner of medicine, be it Eastern or Western approach, takes another direction. They will see the apple at the top of the tree, make some mathematical calculations, call in the newly-designed crane and with loud noise and a number of other guys helping out as well, with onlookers marvelling and in awe shouting and clapping, he breaks the branches either side of the apple and positions himself in exact the position he needs to “get-at-it”. From a short distance away he dons gloves and with a specially-designed implement reaches out for the whole branch which the apple is on and with a harsh and crisp cut cleaves the branch, along with the apple. The apple is salvaged, hopefully without bruising, although a little under-ripe, he then comes down from his specially-engineered crane to his fans below who have completely forgotten about the tree and instead marvel at how it was that the man was able to get the apple down from her. What a genius. Here is this exact point demonstrated with the pure clarity of the Monty Python boys: <http://www.youtube.com/watch?v=arCITMfxvEc>.

This is the general difference in the approach and it may be clear that the yin approach is ultimately so natural and easy whereas the yang is so contrived. However, although the yin approach seems so easy, the yang approach is the norm and while not as exaggeratedly expressed as in the paragraph above, it enters into medicine in all sorts of little instances which are simply the difference between a patient moving into defence mode and a patient allowing ripening to occur. These often relate to the environment of the situation and general atmosphere of treatment but mostly, even if there are sharp noises and difficult sounds and uncomfortable irritations, at the root there is simply the nature of the practitioner and how he/she is, by nature. The simple phrase, “if you’re not a cook, stay out of the kitchen” is a key expression that needs to be deeply realized in

medicine as well as in all other aspects of life and a true understanding of the nature of our “selves” as part of a much larger whole, rather than a blind self-sufficiency which essentially is about the egoic “auto-immune” dis-ease of separation.

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14/ 1/ 2012