

THE CONTEXT OF HEALING

1. The word “context” in the title of this paper is in fact not a good one. The paper is a try to describe the space in which healing, in which all helping takes place. When there is real helping, the helped and the helper are together in a space, which they have in common, which they inhabit, which qualifies what they are doing together. Which is the qualification of this space, this room?

2. Another manner to say it is, that the helped and the helper (both can be single persons or groups (partake in the same reality. This is the human condition, which is for both the same. Now, on this occasion, one is the helped, the other is the helper, but that is fortuitous. In another situation the roles are wholly changed: the helped is a helper, the helper needs help. It even needs not to be another situation. The helped can become the helper, the helper the helped. If this possibility is excluded, by the helper or by the helped, or by both, if the helper is certain that he is in power (because if he only can be the helper, he is in power), if the helped is certain that he is powerless and needs help (which again is the result of the helper being certain of himself), there is no context of healing and neither there is help.

3. The context of healing is, that both realize that they are human, vulnerable, in the end powerless. That they both know that no body in this world has a right on a place, that every place and every possibility is given. That at any time every human being can come in the position that she/he needs help.

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Knowing this, just knowing this, in the same time there is the certainty in both, that there is help. That needs not to be the help which is expected, by the helped and, or by the helper. The help can be a totally unexpected one, even a help which was not wished, which needed to be recognised as help. But anyway, being together in the humility of the human condition, there is at the same time the certainty of help. But anyway, being together in the humility of the human condition, there is at the same time the certainty of help.

4. Being together in the context of healing, in all other forms of human relationship in the context of healing, means that both know, that they themselves and that their wishes, about the help asked and the help given, are not of the last importance. They belong both to a bigger whole, which takes them into its reality and so makes them free, to help and to accept the help.

The bigger whole in the service of which both are, the person who asks the person who gives help, is life, is humanity and its future. It is all the suffering of this earth in which we all take part, suffering it or inflicting it and in every mans/woman’s life both. In the context of healing we give up our so-called autonomy and we become “slave in freedom” of and for each other.

5. So seeing, looking at each other, we recognise the other and in the other ourselves and so we are brought to our humanity. We lose our human condition out of sight, we are freed of it and we can meet as humans, equal humans, helping each other.

6. Culture always gave qualifications to this space, which is around us and “carries” us, when there is real helping, real healing. It is in fact a place outside of culture, outside of rivalry, the culturally contained and the unrestricted rivalry. For places outside of culture, culture had the word sacred, untouchable. It is a good word as long as we are able to forget that the sacred in culture always is the other side of violence. In the Old Testament the horns of the alter in a temple made untouchable. The church showed the sacredness, in the sense of not belonging to this world and being untouchable, by giving the place in the protection of God, of Jesus, of Mary, a Saint. In which manner ever we give a qualification to the space of helping, of healing, it always shows, if things go right, that it is a place of freedom and of true humanity.

7. In this context all the possibilities of curing (in other situations, all the professional abilities) get their real possibilities and change. All what is done, ably or even unably, is blessed, which means is taken away out of the normal human chaos, in which the person who needs the help was destroyed and in which the helper is a self-conscious performer. In fact, again, they only can meet in this space, in which they both forget themselves and only see each other, so finding themselves and working together.