

The Healing Field

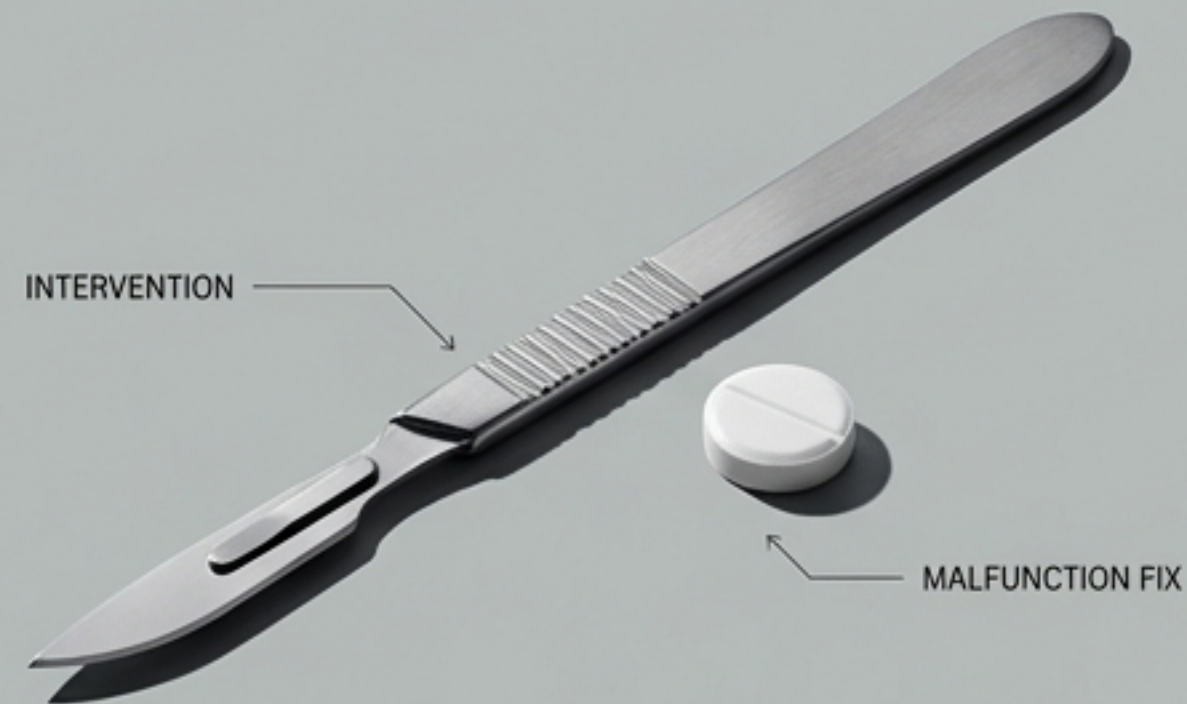
Law, Belonging, and the Restoration of Coherence



Based on the teachings of Yankunytjatjara Elder Bob Randall and the concept of Kanyini.

Healing is not a practice. It is an *effect*.

Contemporary health models frame healing as an intervention—specialized techniques applied to fix an internal malfunction within a body or mind.

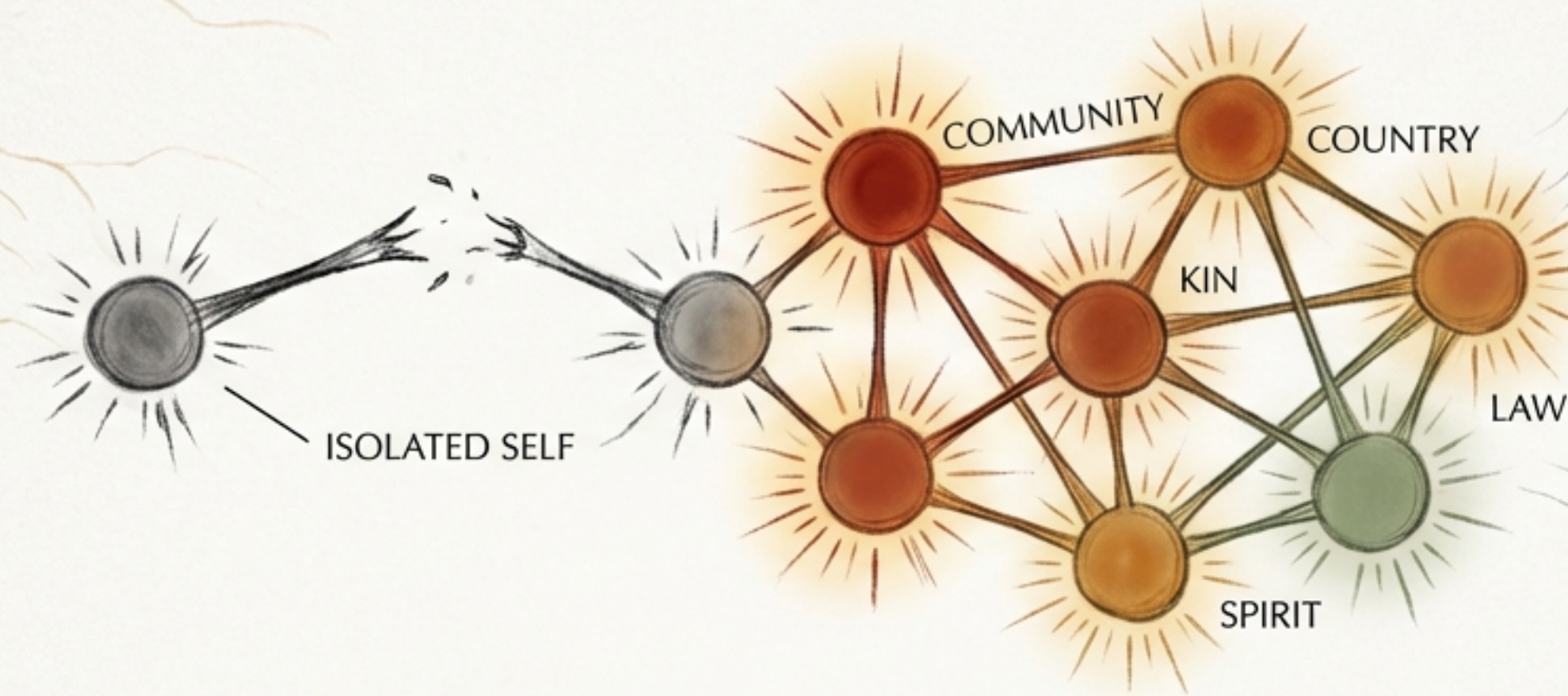


*“Healing does not initiate restoration;
restoration precedes healing.”*

In Anangu Law, this misplaces the problem. Healing is not a cause; it is a consequence. It occurs naturally when lawful relationships are restored between person, Country, kin, and spirit.



Disconnection is the illness



Suffering is not a 'defect' inside the individual; it is a rupture in the web of life.

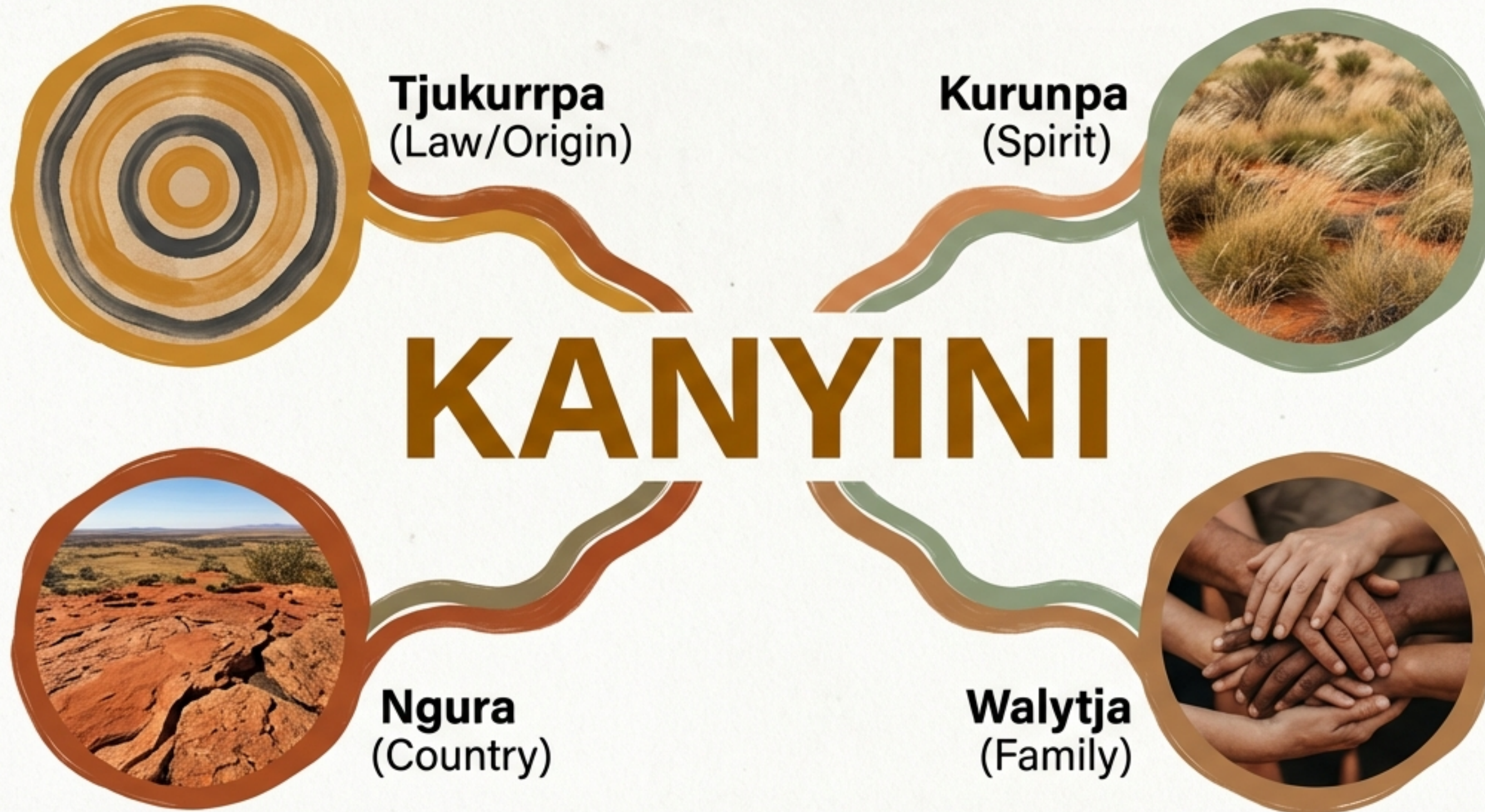
Case Study: The Stolen Generations. The trauma was not just memory or historical event; it was the structural removal of the support system (Country, Kin, Law) that generates a self.

Institutional life replaced responsibility with control. When agency to care for others is removed, coherence collapses.

When everything you do is wrong, you just accept that you can't do anything at all. — Bob Randall

Kanyini: The Condition of Wholeness

Kanyini is often translated as “unconditional love,” but it is specifically love lived as responsibility.



You cannot be healthy in isolation.

If you lose Kanyini, you do not just lose comfort; you lose the essence of existence.

It is not a value system; it is a binding Law of existence.

When these lines hold, wellbeing is present.

Kurunpa is a field, not a possession

Western discourse locates spirit inside the individual.
In Anangu Law, Kurunpa (spirit) is the relational continuity
that moves between things. Trunre rather are fields.
You do not 'have' spirit; you participate in it.

Implication: You cannot fix your spirit through internal reflection alone.
You must repair the relationships that allow spirit to flow through you.

"Everything living is family."

Mineness vs. Oursness

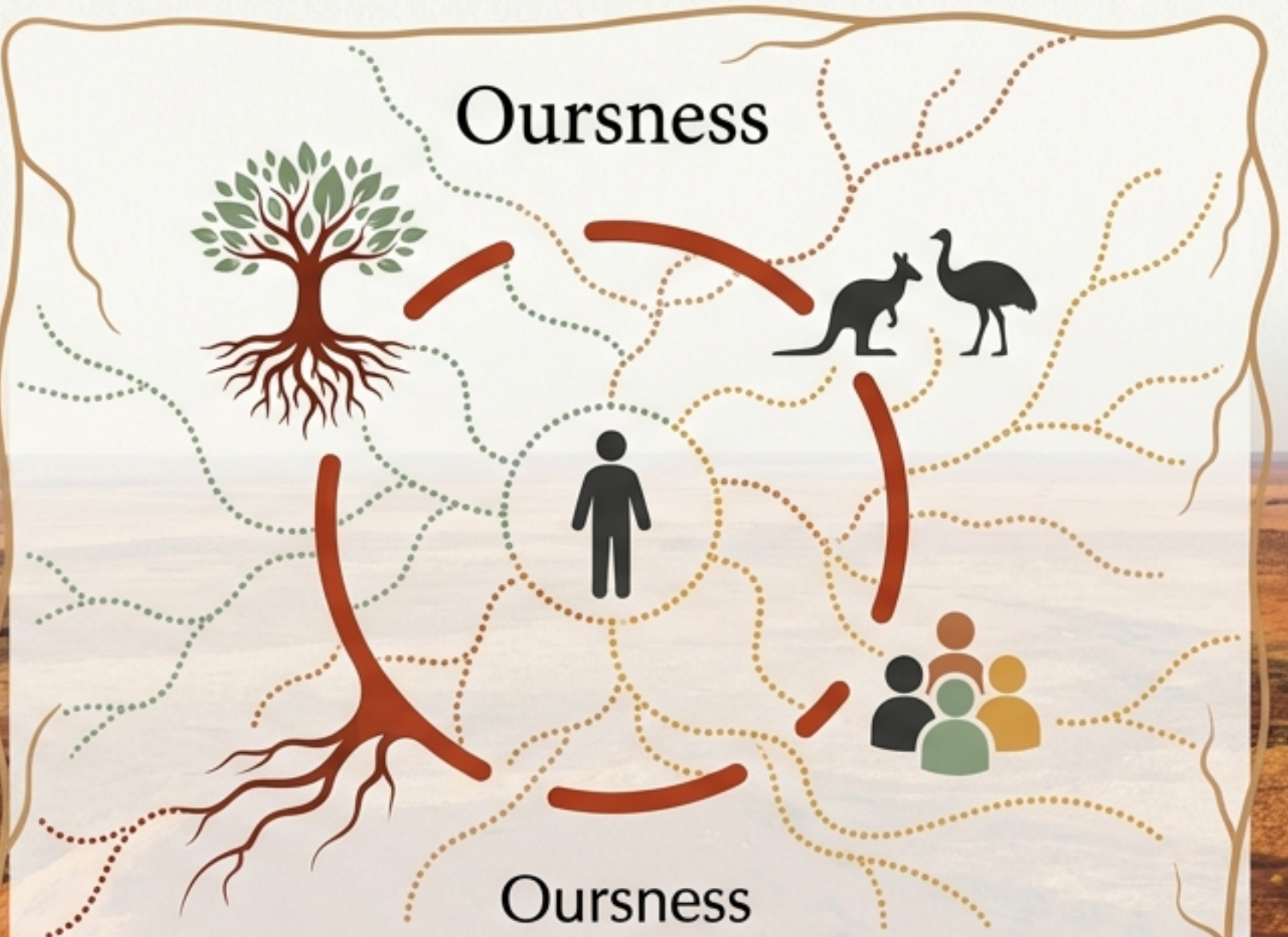
Mineness



Mineness

Places the self at the center. Fragments life into possessions, roles, and entitlements. Healing fails here because it isolates care from relationship.

Oursness



Oursness

Recognizes life as shared. Extends responsibility across people, land, animals, and generations. Healing requires active participation in the whole.

Intervention fails in 'Mineness' because it outsources responsibility. Healing requires 'Oursness'.

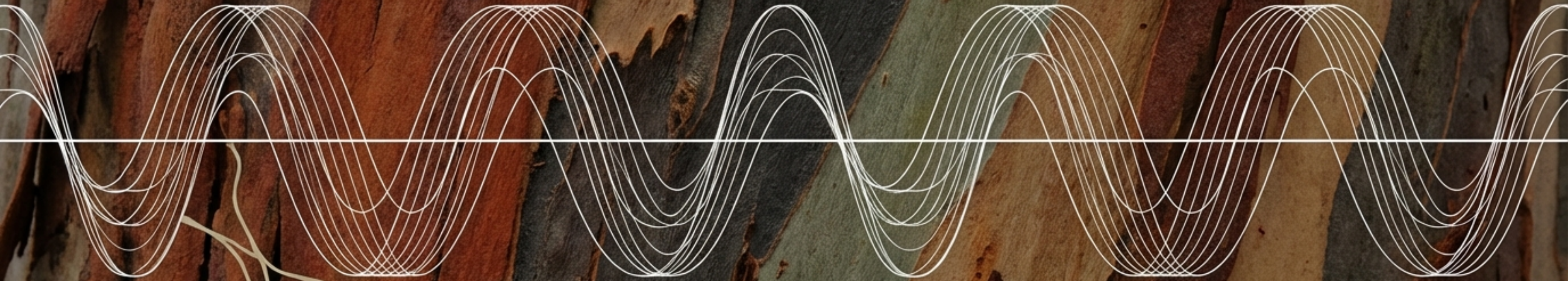
Country is the Healer

The Land is not a therapeutic backdrop or passive scenery. It has memory, intelligence, and agency. Country regulates life. It knows who belongs and responds to the quality of care it receives.

Bob Randall describes an unwell elder whose vitality returned not after treatment, but simply upon knowing he was returning to Country. "Just knowing he was going there was enough to make him stronger."

Song and Ceremony are regulatory practices

In the West, song and dance are “expressive arts.” In Anangu Law, they are maintenance work. These are not used to process emotions; they are used to keep the world in order.

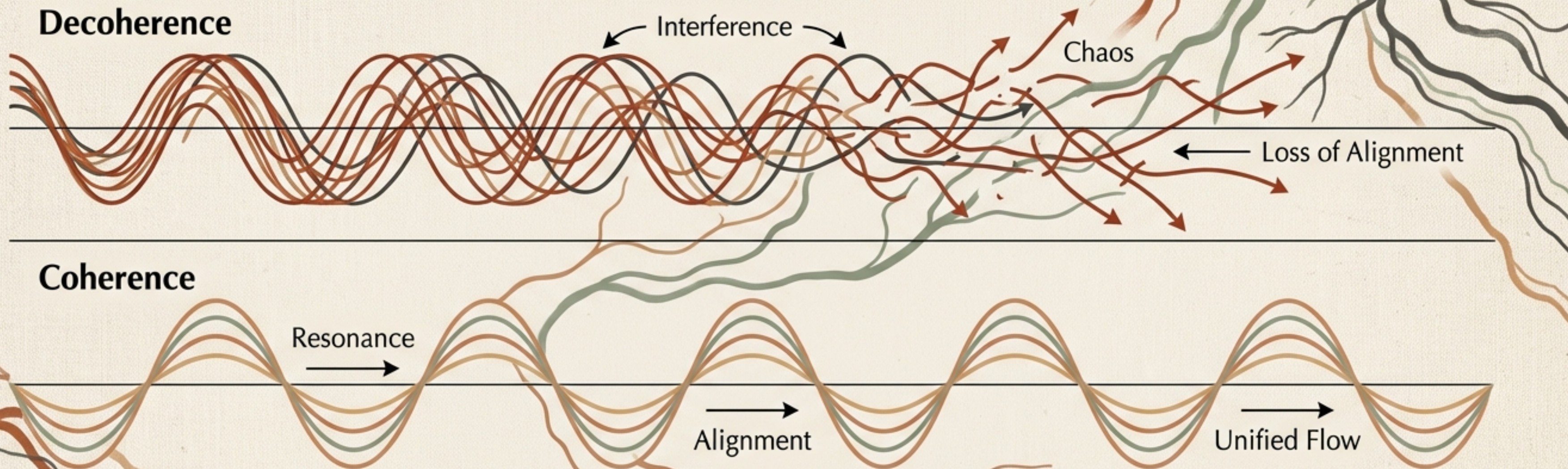


Ceremony: Regulates relationships across time and beings.

Song: Keeps the land safe and maintains the vibration of the field.

Listening: The method of accessing knowledge directly from the field (wind, waves).

A Bounded Scientific Parallel: Coherence



Modern Field-Based Science (e.g., Dirk Meijer)

Modern field-based science (e.g., Dirk Meijer) describes health as "Coherence" (resonance) and illness as "Decoherence" (loss of alignment). Both systems agree: Dysfunction is a loss of connection to the larger field.

The Distinction

Science describes the mechanics of the field. Anangu Law carries the obligation of the field. Coherence is not a technical property to be engineered; it is the consequence of living ethically.

You cannot outsource responsibility



Ethical guidelines and therapy often fail because they address symptoms “downstream” while leaving the **relational rupture intact**. When responsibility is transferred to institutions (therapists, experts), people become **recipients rather than participants**.

In Anangu Law, care cannot be separated from responsibility. You cannot pay someone else to restore your Kanyini. You must live it.

Healing is Return

To heal is not to repair a broken. Is not to *Return*.
Not a return to the past, but to the Lawful Order that always exists.
The field is always there; we only need to re-enter it through responsibility.



You belong to all that there is, and all that there is belongs to you. — Bob Randall

References & Sources

Randall, B. (2003). *Songman*. ABC Books.

Deane, N., & Lafont, D. (Eds.). (2014). *Your true nature: Finding meaning and purpose in life*. Barker Deane Publishing.

Rose, D. B. (2012). *Country of the heart: An Indigenous Australian homeland*. Aboriginal Studies Press.

Cunningham, M., & Neale, M. (2020). *First Knowledges: Medicine*. Thames & Hudson.

Meijer, D. K. F. (n.d.). *Selected publications on coherence and biological fields*.