

(introductory music)

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**MARYN:** Welcome to Indie Birth's series of podcasts here in iTunes, *Taking Back Birth*. Hi, everybody. Maryn here with a very different topic for today and a really cool guest. So before I introduce her, I was working on a different sort of podcast this week with someone else who abruptly cancelled the day of due to sickness or something. And as luck would have it, this wonderful guest sort of appeared and was ready to talk about something that's important to her. And I don't take that lightly. I think the universe shows us what's needed next and what's sort of the most important thing on the agenda. And this was a great example of that. Often when I'm out looking for podcast topics or guests, people get really shy. They don't know if they want to talk, or they're not sure if they're prepared to talk. So when somebody appears and they're ready, then it's a go. And I know I need to do it. So today's topic is the metaphysics of birth. And this is pretty new to me at least talking about it in this way. And I'm really excited to welcome Melissa Mclarty.

So Melissa is actually working on a book entitled *The Metaphysics of Birth*. And this is due to be out next year. Melissa is a wife, mother, author. She has a couple books on Amazon. And a former hospital psychiatric and home nursing support caregiver. She seeks truth in birth while using a metaphysical analysis to break down our current oppressive system. So that's right up my alley. And we're just going to jump right in. Welcome, Melissa. Thanks so much for just being last minute, wonderful guest here today.

**MELISSA:** Thank you so much for having me and giving me the opportunity to speak about metaphysics and birth.

**MARYN:** Right. Well, I am guessing this is pretty new for most people listening. So let's just start at the beginning, if you will. What is metaphysics?

**MELISSA:** Well, metaphysics is a hard, hard topic to define, and it's probably one of those words where when you hear it your eyes might shut a little bit. And your head gets heavy because the blood is going to your brain to try and figure out what the heck it's about. So metaphysics is a philosophy. And it actually is the study of the beginning of all things. So it fits quite well with birth. And I think both of them in conjunction together—they're both quite hard to define.

**MARYN:** Yeah. Yeah.

**MELISSA:** (cross talk).

**MARYN:** Yeah. For sure.

**MELISSA:** So I (inaudible) exercise to think about birth metaphysically because it gives us a little more wiggle room.

**MARYN:** So can you give us an example maybe of—maybe not even a birth example? Maybe just a life example of how to approach something with this metaphysical philosophy.

**MELISSA:** Yes. Definitely. Definitely. So with metaphysics, I'm kind of taking it to a different place here because most of the philosophers who originated metaphysical thinking—they're all male. And they all lived priest like lives in seclusion away from any women. So we've got the history of it. But her story is missing. And metaphysics is a way of thinking that deals with the mystery or my story of the beginning of things. So it's quite funny how birth has been historically analyzed in an emotional or spiritual sense although—or birth has not been historically analyzed in an emotional or spiritual sense. However, doing so would fit the criteria for the philosophy of metaphysical thought perfectly. So for an example, if—to compare it with typical medical, scientific thought, if you would take medical, scientific research into birth as the end all be all of the beginning of a human being, you're only looking at the top of a one-sided coin. And it becomes very easy for any expert in the birthing field to develop a god-like complex while looking down upon that coin.

**MARYN:** Mm-hmm.

**MELISSA:** A professional, medically scientific-minded observer may place that coin flat on a slanted table and chart how quickly the coin would slide off the edge, for an example.

**MARYN:** Right.

**MELISSA:** They may repeat this experience exponentially with numerous claims until able to confidently state that, as a fact, all coins must slide at a specific rate and speed that's dictated by their narrowly set variables.

**MARYN:** Boy that sounds familiar at least if you think about birth, right? We're all little coin experiments.

**MELISSA:** Yeah. And that's what's considered good science.

**MARYN:** Right. Right.

**MELISSA:** Controlling the variables and having it—just setting it up like that.

**MARYN:** Right.

**MELISSA:** So medically, scientific logic allows the procurer of the coin, if we're staying with that example—so the—that logic allows the experimenter to intercede if a need becomes clear. The coin is not sliding at a normal rate that they think it should be sliding at or anything like that. So they can interfere with that. They can push or pull the coin or maybe wet down the surface to make it go a bit faster. And there's been many problematic effects of this type of controlled thought process when you replace the metaphorical coin with a real life pregnant human being, yet maintain that god-like role of an observer with complete control over the experiment.

**MARYN:** Yeah. Gosh. That's—yeah. Go ahead.

**MELISSA:** That's the one side of the coin. But on the other—to stay with that, metaphysical logic is a different entity altogether from mainstream scientific thinking. To regard a coin from a metaphysical viewpoint is to understand that it has two sides or even three if one counts the edge around the outside. A metaphysician does not set up ways to keep the coin flat or make it slide at specific rates and degrees. From an elevated and multifaceted position of thought, one is able to analyze why another would place such importance on attempting to preset any outcomes for a coin at all. Metaphysicians will ask, "Who made the coin? And why? What is the point of sliding it down a slant? Is the coin able to spin on its side? And if so, what does it need to do that?" If a metaphysician and a medically scientific expert were ever to meet and discuss coins, the end result of that conversation would most likely be the metaphysician saying something like, "Oh, I see you own the coin, and you made it for your own reasons and research. So you are obviously right to manipulate it as you please." The problems in oppression occurs when we allow linear thought, trained experts with their pre conclusive experiments to treat us as nothing more than coins. Giving our authority away creates nothing more than a false sense of security emotionally and dehumanizes both mother and child. But the great thing about metaphysics is that any of us can become metaphysicians of our own lives.

**MARYN:** So that makes me wonder how you got into this. I mean I think a lot of it is just really cool that there are words. There are words for this philosophy, which I think I totally identify with. And I know many people do as well even though I didn't necessarily know that was the word that could go with it. So how did you put these things together? And what made you start to view birth in this metaphysical way?

**MELISSA:** Well, I think there's a lot of us out here in the world who probably have always had metaphysical type views since we were young children.

**MARYN:** Sure.

**MELISSA:** Mostly like frustrated teachers or parents. And I think most of us with children now have—I would say almost every child I've met under ten these days is a tiny metaphysician. You tell them to go to bed. And, "Why? What is the point of going to bed? And how—what's the psychology behind (inaudible) of trying to send me to bed? And do I actually need to do that?" So it's—for that I mean any of us who are interested in this kind of thought process as a difference to the linear thought process would—it's naturally in there. The tricky part is yeah. Finding the language and the words to describe what it is because, I mean, how do you describe the indescribable, right?

**MARYN:** Yeah. Gosh. And if there was a better quote for birth, I don't know of one. That that really fits that as well.

**MELISSA:** For me, the—some of the biggest influences and the biggest teachers for a metaphysical thought process and for learning the different words actually came from watching old videos of not mainstream or popular—but Black Panther type philosophers, who are saying, "We're not happy with the way things are. The system has sort of boxed us in to this very narrow mind frame. We need to create a bigger language and a better way of doing things."

**MARYN:** Sure. Sure. So do you think that just sort of our—I don't know. Spiritual development as time wears on, sort of our evolution is making this something now that, like you say, even our kids are more full of than perhaps earlier generations. So I guess I'm asking way back when, why did this become buried? What happened—it's a huge question. What happened to people? What happened to women that this became something that was hidden?

**MELISSA:** Well, and that's such a valid point too. It's a completely—ugh, it makes me shake my head because there's so many things that are associated with women, women's bodies, or even women's work.

**MARYN:** Sure.

**MELISSA:** That we've been taught to sort of shy away from in this generation when it's actually, I think, a form of gendercide. We have to be proud of who we are and able to function as we're naturally made to function. And what I would say would be the biggest thing that happened, I would—I mean I have respect for all different belief systems and it's—everyone can choose what they like including me, right?

**MARYN:** Right. Right.

**MELISSA:** And second I've thought too, for me, one of the biggest things is the witch trials which took place. The Catholic church—I mean there was so many things with that when the Catholic church put that out as the one and only way to think. And if you

weren't thinking like that and believing in their one, true God, then—yeah. Many women got burned at the stake for that. And many different cultures got completely eradicated or pushed underground.

**MARYN:** Yeah. Yeah. No it's—I mean I know it's a huge topic. And it is. It's so fascinating how it wasn't always that way. I mean we all know that. And I think we can feel that in a deepest place of our souls that women were—I mean they still are. But they were powerful. And they were aware of their power. And I'm sure the metaphysical philosophy even though they weren't calling it then was absolutely thriving. So it is. It's fascinating to think of all the intricacies that have occurred. Like you say to even get to a specific event in time that we know very much that women were persecuted. But, obviously, I'm sure you agree. Lots had to happen before then, right? It's like one philosophy to overtake another there's lots of in between steps where I guess people maybe start to feel more fear or lose that voice in their souls for that to be able to happen.

**MELISSA:** Definitely. Definitely. And we see that happening all the time with the monopolization of different industries.

**MARYN:** Right.

**MELISSA:** So what we're dealing with when the original, I guess, theory of metaphysical thought had to go underground was—yeah. I would assume it would be during the overtaking and the colonization basically of thought and belief systems by the Catholic church way back. But I don't really see historically any difference right now between what happened then and what's happening now with the huge influx of interventions. I mean I would almost call medical science is the church of medical sciences.

**MARYN:** Sure. Sure. Yeah. That's a great analogy.

**MELISSA:** (cross talk). There's only one way to do it. You have people operating outside of that. And we don't burn people at the stake nowadays for operating outside of that. But you've got the perhaps some of the older midwives who didn't want to relegate themselves to the system of the church of medical science, and they lost their livelihoods.

**MARYN:** Sure. And that's happening still. Definitely not a literal burning. Yeah. The persecution of midwives is very real, obviously, all over the world, not just in this country.

**MELISSA:** Exactly. And it's not right. It's no more right or okay than persecuting anyone else for holding any other belief.

**MARYN:** Right. Yeah. That, to me, is the most fascinating part of philosophy especially when it comes to birth. If we were able to somehow make that clear to women that the medical model is just a philosophy. I mean we're on the same page, and people listening are on the same page. So it's kind of preaching to the choir. But it's just a philosophy. It's not better. It's not worse. It's just a way of thinking that all this is needed. And, of course, it has really detrimental effects, so not to downplay that. But you know what I mean? It's just a system.

**MELISSA:** Well, exactly. Exactly. And the fact that the system, the current system that's holding the most power over our bodies and our births is what's relevant. It's what's here. It's what's in front of us. And so we can break out of those boxes, but it's on the metaphysical plane that we have to begin, right? We have to begin with the different sort of reasoning for okay. Why do they do it like that? And why do we want to do it differently?

**MARYN:** Yeah. I'm really excited to read your book, and I think lots of people listening will be too. But besides a concrete tool like your book, what do you suggest for starting to remind women? Because I really do think it's something we have within us. Remind women of this philosophy and provide opportunity for them to start to identify with it when they're really not even aware that there is this philosophy out there and that they are operating—choosing to operate in a different one.

**MELISSA:** I would say the first thing would be turn the TV off. If that's—I mean I think for most—for anybody who is in the—sort of living the mainstream life where you go to work. You come home. Make or have your dinner quick, and then you sit in front of the TV for hours. That's giving you the exact opposite of what you need inside creatively to be able to pull yourself out of it.

**MARYN:** Right. Because it's telling people how to think. That this is the one way it goes. And this is what you believe. And this is how it works.

**MELISSA:** Yeah. Because it is. It's terrifying. It's terrifying to sort of think outside the lines. It is. And when in your own home, even as background noise, you've got something where every time you have—almost every time you have a woman portrayed whether she's birthing or just living her life, there is always this more powerful savior sort of figure who she needs.

**MARYN:** Right. Right.

**MELISSA:** And whether it's a human being or a symbol like make up or whatever, there's always something else. And to be able to get into a truly metaphysical thought process, you have to have that trust in yourself.

**MARYN:** Yeah. I totally agree. It's all about releasing the fear and—exactly. Finding that place where you can see things a different way. And when you are describing the metaphysical logic with the coin, that's really such a great analogy. And people can go back, rewind this, and listen to that again how Melissa described that. And just what a different perspective it is and how it takes into account so many things not just what we see. And that's been one of my soap boxes lately, not necessarily using the word metaphysical but just my complaint about how everything in life is—it's only what is seen to people. That's all we're supposed to care about is what can be seen.

**MELISSA:** Well, and that's the part that makes it so difficult because so many people are seeing things through so many different facets. So just because I see things one way, right? It's all about perspective.

**MARYN:** Right. Right. And it's about what can't be seen.

**MELISSA:** Pardon me?

**MARYN:** It's also about we can't see.

**MELISSA:** Well, and that's the part that's missing. And that's the part that's so important. It's our emotional and spiritual states and well being for birth through the process of conception, pregnancy, and birth. The emotional and the spiritual well being is the first and most fundamental of importance, yet that's not something that's recognized as anything that's able to be seen. At a prenatal appointment, if you're going to—at a prenatal appointment, they're placating you by—they care about your emotional state, right? And they're trained to watch for psychological triggers or whatever.

**MARYN:** Right. Right.

**MELISSA:** But anybody, who is going to fit and really delve into the feelings, that's a—in our culture, that's looked at as just placating somebody. It's not looked at as an actual, important, relevant, real, meaningful thing. And I think as women that's probably a big part, for me, I feel about why I want to talk about this is to give validity to our spiritual and emotional states.

**MARYN:** Yeah. Yeah. For sure. I mean that's what makes pregnancy and birth the mysteries that they are, for sure. So just to have another example, I think, would be cool. Now let's take a pregnancy example. Prenatal care is one of my passionate topics just the way that it's happening in a routine way in most of the world. Let's talk about—more about prenatal care from this metaphysical mind. What does that look like?

**MELISSA:** Well, I listened to your podcast the other day about routine. And that really struck me as genius because what is the routine for regular prenatal care? I mean we've got the different sizes the baby should be. We've got the different amount of

exams the doctor does and taking the weight and—of us while we're expecting. I mean how much of that is actually necessary and needed or even safe.

**MARYN:** Right. Right.

**MELISSA:** From a metaphysical point of view, what comes to mind—I mean I can go through the process of how that comes to mind. But what comes to mind to me—especially for the vaginal exams while pregnant—is I'm wondering if it's just sort of a practice in submission so that when you are in birthing there—you're open. And you're ready to them getting in there.

**MARYN:** Sure. Sure. I think a lot of it is very subversive and creates that environment where, like you're saying, the woman is this object.

**MELISSA:** Mm-hmm. Mm-hmm. I mean it would be the same way, unfortunately to say it—but it would be the same way you train a feral dog. You give them a little treat. You get a little bit closer. You get a little bit closer. And then—so that when you are out with them or if you're training it to be a hunting dog or for a specific purpose, right? So that it's going to follow your commands. That's—yeah. So that's—but I mean I think we can get away from that with using the metaphysical thinking by simply exercising our rights to say no. And I don't want to say that if enough of us are saying no then that's going to make a difference because it's truly not. I mean it's nice to think that we can go into a situation like that and still uphold our rights. But I think that's where the fight and the emotionality remains for many of us is you come to this place where you realize, "Okay. Well, maybe my no is respected this time." We're placated. But I mean you've got a huge influx of women when they're perhaps younger mothers or with less economical means, and their no's are just thrown right out the window. There's tons of evidence of that all over the place right now for birthing and pregnant women.

**MARYN:** Sure. Sure. And it's really just like a hamster wheel. You talk about the system, right? Dehumanizing mother and child. And it just kind of keeps going with that. So I agree. Changing philosophies as best we can in the time that we're supposed to do it, I suppose, is the best course of action really.

**MELISSA:** Yeah. The time is now. So I mean we got to get off that hamster wheel. And I think the biggest part—for me what's been the most helpful about it is focusing on creative expression and metaphysical thought as opposed to, "Okay. Well, is my stomach measuring the right amount that the doctor wants it to measure? Am I gaining the exact, right amount of weight right now? Is my phone telling me that the baby is a banana or a pineapple size?" We've got to get away from that thought and start doing our own things, bringing our own new things for it because I mean—yeah. We really. We have two choices. We can go down the paved road that's already there. And we already know where it goes.



**MARYN:** Right.

**MELISSA:** Or if we're not going to do that, we have to be prepared to put in the work to blaze our own trails.

**MARYN:** Yeah. I couldn't say it better than that. I think obviously we see that people still feel safety down that old, paved road. So there is that. And like you said, it does take a bit of guts and fearlessness to go down the other path and really look within. But that's what this philosophy is all about.

**MELISSA:** And it takes time. It takes time because you got a couple of us who are saying, "You know what? My spiritual and emotional wellbeing is the forefront during this pregnancy," right? You've got a couple of us saying that. And at first, you're going to have—and I mean it's not like I'm a pioneer for this. I mean you've got Gloria Lemay and Laura Shanley and yourself. We've already had the original people who have gone and set up this camp.

**MARYN:** Sure. Sure. Sure. Many years ago.

**MELISSA:** But I mean—yeah. But we still have—there's still a lot of work to be done. And it's—any time you have a sort of thought process or an action that's outside what's the mainstream, accepted norm, you're going to be somewhat ostracized from what is typical.

**MARYN:** Sure. Yeah. Yeah. That's always the way it's been it seems. So that's not new. I have a question for you, and I'm not sure if you cover this in your book. I certainly have my own thoughts, but I wanted to hear from you what role you feel the baby plays in this metaphysical development like of the woman. Or what you think the baby's contribution is.

**MELISSA:** I think the baby's contribution is the utmost. It's the number one because without us having that opportunity to grow the little soul—our hormones—it gives us a chance to connect with that deeper thought and that deeper spirituality and the beautiful altruistic part of being a mother. So I mean that's a really interesting—it's a really interesting thing to think about too because, I mean, there's all preset questions such as when does life start.

**MARYN:** Sure. Sure. When does the soul come in? Mm-hmm.

**MELISSA:** Yeah. Yeah. So there's a lot of different ways to think about that. For me, I don't have that figured out. The only thing I can say to that is having that quiet space to connect with the baby and not feeling like you have to have a Doppler to feel its heart beating or you have to an image of a piece of fruit to know what size it is with your

phone involved somehow. I think—I mean if you have the philosophy, right? That we're all part of one.

**MARYN:** Right.

**MELISSA:** Then what the child does is—gives us that opportunity to connect to that, to connect to the unseen.

**MARYN:** Yeah. Yeah.

**MELISSA:** In a very meaningful way. But I—what I also want to say with that is that the baby developing is a result—a very real result of balancing two types of energies, right? So you've got the male and the feminine energy coming together to create that. So I would say that the partner, the male energy side of it, would—that's another interesting avenue of connection. And that's definitely one that's of great importance. And I think we forget about the dads sometimes.

**MARYN:** Yeah. Yeah. No. That's a great point. And I think the way my brain interprets some of the metaphysical model is just a really 3-D approach, like you were saying with the coin. Everything we can see in every dimension and everything we can't see and, like you're saying, that incorporates so much and so many. And I guess with the baby too, I feel like I have just seen that the babies really do lead. So maybe someone listening to this is like, "Oh gosh. I believe some of that stuff, but it's really hard to get out of this medical model. And what are the concrete steps," because, again, that's part of that philosophy, right? That there's actual thing to do to get to a place. If we take a little bit of that, then it's like you're saying just sitting with the baby and trying to acknowledge and feel all aspects of that which is huge, right?

**MELISSA:** It is. It is huge. And there's so much pressure. There's so much pressure from this medical paradigm of even a due date.

**MARYN:** Right.

**MELISSA:** I mean how many of us have complete strangers asking, "Oh, when are you due?" That's a common—just a very common question, and it's a well meaning question too. But I—it makes me cringe. It really does because I'm not a bomb.

**MARYN:** Totally.

**MELISSA:** I'm not waiting for (inaudible). And if you take the time, if you really take the time to research what these due dates are about, it's ridiculous what they originally—the model that we're using to come up with these due dates—it's—it doesn't have any account that some women's cycles are 28 days. Other women's cycles are 26 or 30. It's not taking that into account. The original factoring for due dates comes from the Bible,

from philosophers, from male thinking philosophers counting the ten-month cycle of Mary's immaculate conception.

**MARYN:** Wow.

**MELISSA:** So for me, it's just—and that's still—that's the model we're using.

**MARYN:** Wow. Yeah.

**MELISSA:** So for me, it's simply offensive to be—to be stuck, to be bound by this due date that doesn't even take the male energy that—because my conception was definitely not immaculate. But we're working with this model that doesn't even take the male contribution into fact.

**MARYN:** Right. Right.

**MELISSA:** It's not counting from the date (inaudible). It's counting how Mary was. So it's pretty ridiculous. And I mean with my son—with my first child, I was. I was completely enveloped in the medical system for doing—for everything. For my job.

**MARYN:** Right. Right.

**MELISSA:** And I went—and I was young too. But I remember. I went. I went two days past my due date. And I was just. I was losing my mind. And I wasn't thinking of it in the terms of, "Okay. Well, I've got this extra time to be bonding with my baby." And it's a beautiful time when you're pregnant as long as you're supported and feeling in a good place.

**MARYN:** Sure. Yes. I agree.

**MELISSA:** But then with that due date, I was past the due date. I went to the doctor. She swept the membranes. I was like, "Why is he not coming?"

**MARYN:** Sure. Yeah. It's a very linear point of view.

**MELISSA:** Yeah. And they've rushed him. I mean I let them. But they rushed him right out. For basically no reason too looking back on it now. And I mean it's funny. I can tell you most definitely takes his time for everything and gets incredibly offended if someone is trying to rush him now.

**MARYN:** Sure. Well, rightfully so.

**MELISSA:** Yeah. Well, exactly. And I think that's a lasting effect because had I not been bound by that biblical ideal of when he should have come, when he has to get out, that's terrible. If we would have just given it another week, even two, even three, probably would have been fine too.

**MARYN:** Sure.

**MELISSA:** There wouldn't be that everlasting feeling of being rushed.

**MARYN:** Yeah. Yeah. I love what you're saying too about due dates as it relates to that because I think that's a really great metaphysical example, isn't it? If we're talking about the beginning, then we're asking women, in a way, to consider this philosophy carefully with each and every step starting at the beginning because I hear you saying too that it's not something that you can suddenly just come from that perspective when you're there at 40 weeks. And they're telling you all this stuff. It has to be something that starts earlier and, for a lot of people is probably implemented more over time, right?

**MELISSA:** Yeah. Well, it takes—I mean you go through your different stages of development. And we're all learning and growing constantly.

**MARYN:** Right.

**MELISSA:** So what I'm trying to do is I'm just trying—I'm trying to plant that seed of it's okay to have a multifaceted approach to thinking. I mean the mark of intelligence is to be able to weight two thoughts simultaneously and pick the one that best suits you.

**MARYN:** Sure. That's ideal.

**MELISSA:** Yeah. And then I mean even with books and the library. I mean you can go through every single book in the library. But if you truly want to develop a good base, you need to develop that skill of knowing what books not to read.

**MARYN:** Sure. Sure. Right. And there's the unseen again, in a way. What isn't obvious, or what is being—what needs to be left out sometimes.

**MELISSA:** Mm-hmm.

**MARYN:** Yeah. Well, I have one last question for you. It's something that I feel like people ask me a lot or want to talk about, I guess I should say. Just when we already have this philosophy or maybe we're coming into it, if the primary concern is the beginning of all things without placing judgment on the things themselves, how does that relate to birth? And how do women kind of go forward, like you're saying, with accepting mind and heart for those that are in a different place? Does that make sense as a question?

**MELISSA:** I think so. I think so. And what I can say to that is in the sense of beginning life and being born it can be looked at similarly to getting out of bed in the morning. So if you want to use a metaphorical example for the effects of—let's say metaphorically getting up on the wrong side of the bed and that ruining a whole day, right?

**MARYN:** Right.

**MELISSA:** With the metaphysical way of thinking and sort of implementing that, the metaphysical effects of being born in a forceful, dehumanizing fashion, that—those—instead of that lasting when you get out of bed, it lasts the day maybe, right?

**MARYN:** Right.

**MELISSA:** When you get born in a way that feels like that, that can last a lifetime. And I believe it does. I mean first impressions are huge.

**MARYN:** Sure.

**MELISSA:** We believe in first impressions in the corporate world. But there's no room for them when you got women's emotions and babies involved. It makes no sense.

**MARYN:** Right. Right.

**MELISSA:** Do we want to start our lives on a week day and rushing out the door to a job that we hate? Or is it possible to strive for weekend style beginnings for every new person?

**MARYN:** Yeah. Yeah.

**MELISSA:** Perhaps if children start into this world in a way that the human rights of the mother have been respected, we wouldn't face so many environmental challenges and disasters and the overall disrespect we have right now for a mother.

**MARYN:** Wow. That's beautiful. And quite a big question, isn't it? All of that.

**MELISSA:** Mm-hmm.

**MARYN:** I mean it's not a question. It's a lot to figure out, I guess, is what I mean for the human race to get it together. That's huge.

**MELISSA:** Yeah. Thank you. Thank you for giving me the opportunity to share those thoughts and ideas.

**MARYN:** Yeah. Yeah. My pleasure. And I know there is a million more to be shared and so tell us more about when your book is coming out and where people can find that so that they can really dig into this. This was just a nice overview, I think, for what you're going to be presenting.

**MELISSA:** Well, right now, what I'm currently focused on is I'm getting the book together. It won't be out until next year.

**MARYN:** Right. So 2017.

**MELISSA:** Yeah. I'm going to let it develop as it develops. And what I would love to do is if any women have any stories that they want to contribute to the book that serve to validate the metaphysical line of thought for birth, what—perhaps somebody had a yoga instructor while they were birthing help them and the support they gained from that was more valuable in reducing pain than any of the drugs.

**MARYN:** Sure. Sure. Yeah.

**MELISSA:** So I'm trying to collect stories that really validate and empower the emotional and spiritual side of birthing.

**MARYN:** Yeah. That's beautiful.

**MELISSA:** Because what I'd like to do is I'd like to put them in the book in conjunction with the metaphysical and my own story of how this new thought process can unfold.

**MARYN:** Yeah. Yeah.

**MELISSA:** So my previous books—my previous two books are available on Amazon.com. And you can find them either by searching Melissa Mclarty or *The White Coyote* or *Pieces of Tradition*.

**MARYN:** That's awesome.

**MELISSA:** And they're not about—both of them actually have birth stories in them. But they're not focusing—yeah. They're fiction. They're complete fiction stories.

**MARYN:** Awesome. Awesome. Okay. So what email address? Do you want to give one for people to—if they're listening to this before 2017, of course, then how can they contact you to get you their story or to ask you a question or whatever?

**MELISSA:** That's [melissashawnigan@icloud.com](mailto:melissashawnigan@icloud.com). And I would love to have stories. If you consent for me—like let me know in the email if you consent for me to use them or to quote them in the upcoming book. And even if you're not comfortable with your name out there or anything, I mean that's—that happens. So if you want to be anonymous, let me know, and I will—I can respect that. Or if you just have ideas that you want to contribute and think there's areas out there with the spiritual and emotional side to birth that need to be addressed that haven't been addressed, send me ideas like that too. I'd love to—I got time. I'd love to look at other areas too.

**MARYN:** Yeah. Yeah. I think that's—

**MELISSA:** (cross talk), of course. I would credit anyone who wants to be credited as well.

**MARYN:** Great. Well, I think you probably have some takers listening. I think most of the women that listen to these can totally relate and probably have several stories, and I know I have some things to share with you too. So we wish you the best of luck with this book. I just am so thrilled this worked out today. I think this was just, of course, absolutely perfect. Thank you so much for sharing your work with us. And we can't wait to read your book when it's out.

**MELISSA:** Thank you. Thank you, Maryn, for giving me the opportunity to do that.

**MARYN:** Great. Well, thanks for listening, everybody. You can email Melissa at the address she listed. And, of course, check the [indiebirth.com](http://indiebirth.com) for new offerings. Our newest offering is The Wise Woman Circle, and that's at [indiebirth.com/circle](http://indiebirth.com/circle). So for more learning such as this, you'll want to go there. That's where we're having teachers and presentations that really explore these areas of serving women that we have not explored in enough detail. So thanks again, everybody. Have a great day.

(closing music)