

SPIRITUAL MEDICINE: THE HEALTHY SPIRIT

Abstract:

This paper introduces the concept of **Spiritual Medicine** and describes the spiritual joint in function, dysfunction, and healing. I also discuss the healthy spirit and introduce the concept of organs with respect to a sympathetic being. Understanding spiritual dysfunction allows us to apply **Spiritual Therapy** to the dysfunctional spirit to facilitate healing in a holistic approach to the everyday practice of **good will**. The counselor should make every attempt to heal their own spiritual dysfunction or face, restriction, an attitude experienced by either the person suffering spiritual dysfunction, counselor, or both when uniting with one another.

I am a Christian and osteopathic physician. This paper reflects my spiritual review of The Lord's Prayer and the Book of Revelations chapter 1-3 as written in the Holy Bible. I have reviewed this material using a tool I call **Spiritual Expansion and Contraction**. One seeks the best spiritual definition of a word and keeps expanding words within that definition until one receives new or better spiritual insight regarding the original word, short of overwhelming the seekers ability to contract meaningful understanding from the message for personal use or sharing with others. Let us apply Spiritual Expansion, for example, to the Lord's prayer. See insert below.

PRAYER

Let us take a careful look at prayer. The Random House College Dictionary Revised Edition defines prayer as a "petition". A petition may be defined as a respectful or humble request. Therefore **when we pray we politely or formally "ask for" something**. Something may be defined as **a steadfast spontaneous disposition**.

The Holy Bible illustrates prayer through the scripture disclosed in Matthew 6:9-13. More specifically it reads **"Pray then like this:** Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread; And forgive us our debts As we also have forgiven our debtors; And lead us not into temptation, But deliver us from evil."

Let us use spiritual expansion and contraction to seek deeper insight into prayer. "Against a state of inwardly sensitive of wrongdoing; artificially produce sincerely zealous petition; against a state of inwardly sensitive of wrongdoing; a sympathetic being "pitiable" bearing resemblance this: Our reason or motivation who is, upon good terms, **decisive willingness or conclusive good fortune, as of expression**, sacred receive and accept willingly an area of habitation your reputation, your principle or habit constituting unconstrained thought or emotion **enter into a sympathetic being**, your will receive and accept willingly an area of habitation **that which finally exhausts one's patience upon worldly troubles** as elasticity of spirit, upon good terms, **loss of inwardly sensitive of wrongdoing and abolishing sensitivity to distress throughout the sympathetic being is**, upon good terms, ultimate **willingness or good fortune, as of expression**. Give us this mentally alert and calm, against a state of inwardly

sensitive of wrongdoing regulate, as inwardly sensitive of wrongdoing time, our daily means of sustaining elasticity of spirit; and **forgive us our offenses requiring reparation** as we also have forgiven our highly emotional reactions, as pitiable, acceptance; and **reason or motivate us not against a state of pitiable** tempted to offense, **but disburden oneself** of thoughts, opinions, etc. us **from offense**.”

Using the technique of Spiritual Expansion and Contraction I have also focused intensely upon examining the first 3 chapters of the Book of Revelations. I believe this scripture reveals a personality profile of Love, Hope, Faith, and 7 Sympathetic Moods. These moods are virtuous in the presence of “pitiable” patience, but flawed by restriction in range of motion of Love when “pitiable” patience becomes exhausted of forgiveness. Spiritual Expansion and Contraction of the Lord’s prayer, I believe, supports this premise. Spiritual Expansion and Contraction was also applied to the model of Osteopathic Somatic Function and Dysfunction to reveal to us the concept of Spiritual Function and Dysfunction.

The concepts I present in this article therefore come from my Sympathetic Testimony to the range of motion of Love from personal experiences regarding intrapersonal and interpersonal relationships, meticulous application of logic, use of a tool I refer to as Spiritual Expansion & Contraction, and three references: The Holy Bible (1); The Random House College Dictionary (2); and “A Model of Somatic Dysfunction” (3).

This paper is not intended to convert people of different faiths, atheism, or idealism to Christianity. It is intended to facilitate a common means for us to communicate differences of opinion sympathetically. This paper is intended to teach a means of a universal management of worldly troubles to reconcile understanding from misunderstanding, upon good will, Love.

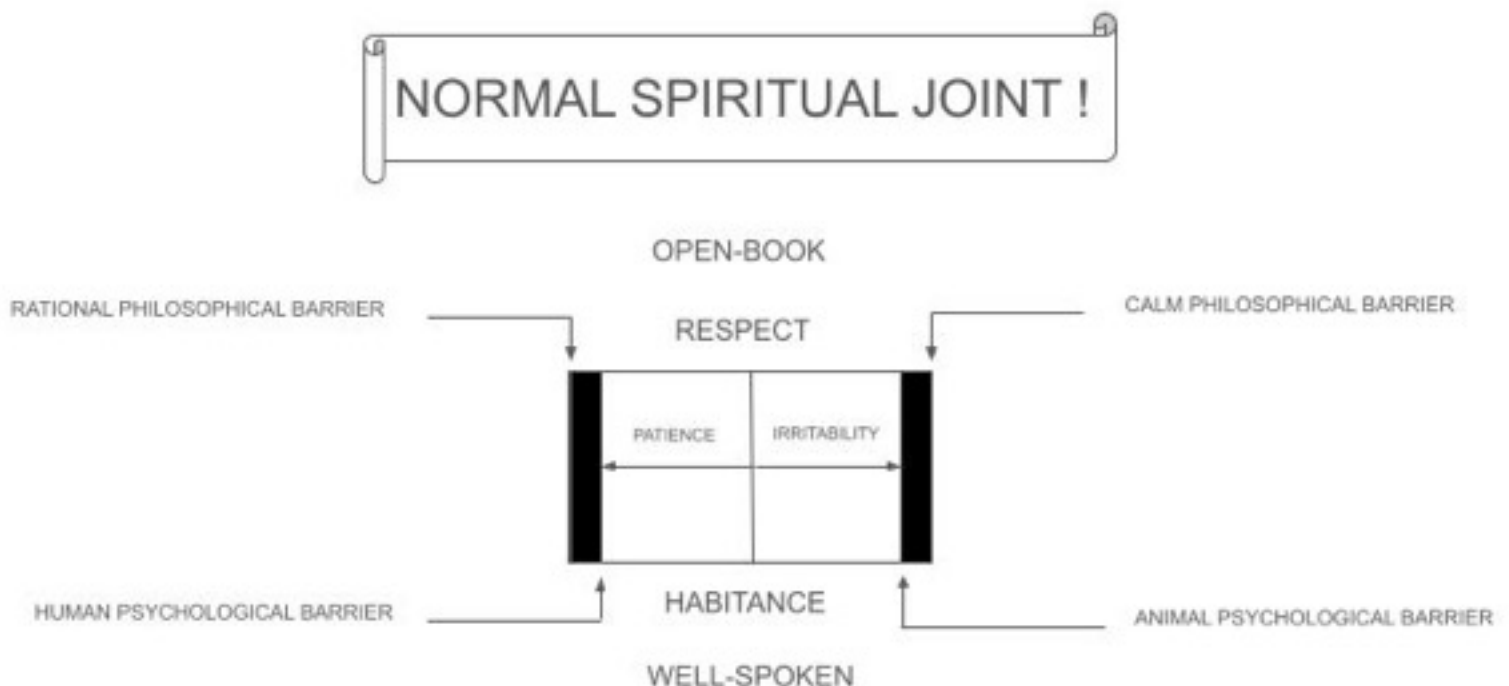
PROLOGUE:

Upon viewing my patient schedule for the day, I see a particularly offensive patient is to be seen. My spontaneous disposition is one expressed as a sharp-tongued tactless expression resembling an insensible moan. I rapidly compose myself remembering the patient will be here for my help not my judgment. Prior to entering the room for the patient encounter later that day I remind myself to be sympathetic to the needs of the patient above my own offensively woeful thoughts and emotions accepting a willingness to be open minded to whatever I can do to help or find help for the patient regardless if I can solve their health issue or not. I enter the interaction pleasantly with a will to remain courageously understanding. The spiritual articulation between myself and the patient experienced that day was well-qualified, upon good terms, temperament. I felt

pleased with how we both handled the encounter. However, I hope to reason or motivate a mood that excludes the offensively woeful moan I expressed, initially, in the future.

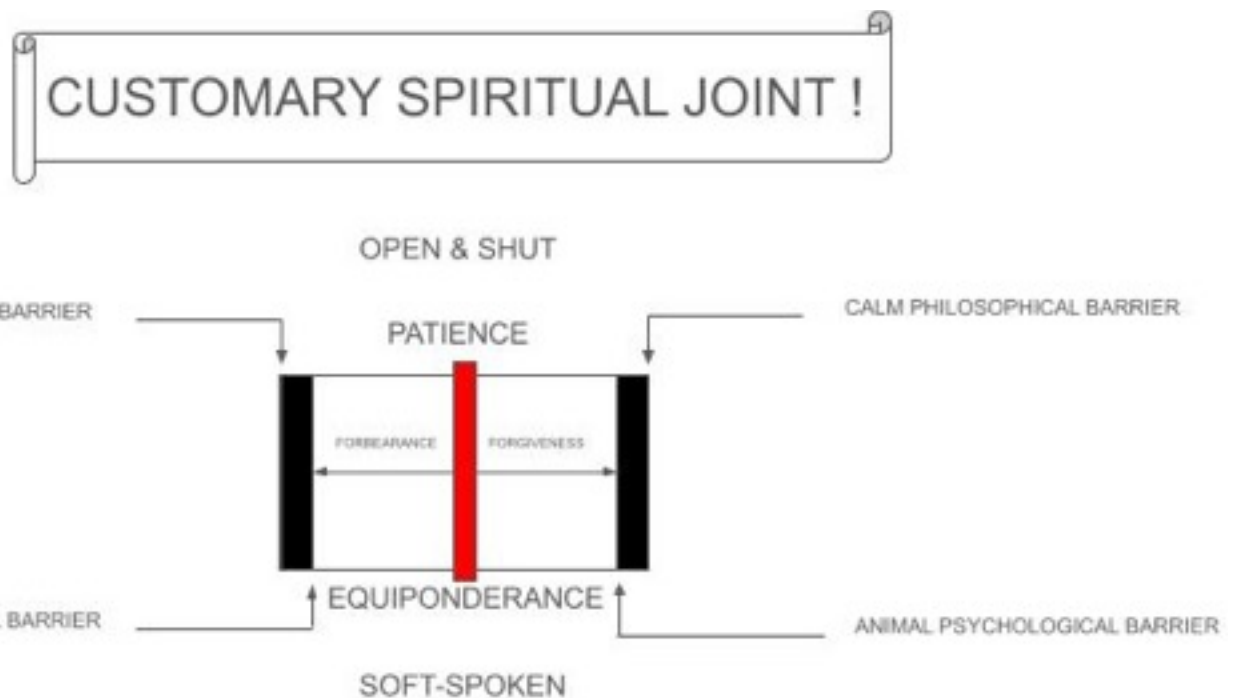
THE SPIRITUAL JOINT:

The Spiritual Joint represents the conscientious area of habitation at which two dispositions, or individual parts with respect to a sympathetic being disposition are associated (mentally or emotionally) or articulated. The **Normal Spiritual Joint** consists of an Open-book Well-spoken habitation with respect to patience or irritability. Rational and calm philosophical barriers contain the entire relationship with sympathy. Human and animal psychological barriers buffer the relationship with empathy. The attitudes within these buffers possess an unrestricted range of motion with respect to affectionate concern, as pitiable, the well-being of dissimilar sympathetic beings. **Dissimilar sympathetic beings** are people insincere, upon good terms, sympathy. This is observed as righteous deeds of unconditional heavenly Love. See diagram below.



* RANGE OF MOTION OF LOVE

The **Customary Spiritual Joint** consists of an Open & Shut Soft-spoken equiponderance with patience to forbearance or forgiveness. The attitudes within this mood are comparable to the normal spiritual function in range of motion with respect to patience and irritability. However resilience, in general, is impaired when inwardly sensitive of wrongdoing thoughts and emotions exhaust one's patience with respect to willingness to receive and accept willingly patience reasoning or motivating pitiable tenacity. This is observed as conditional earthly Love. See diagram below.



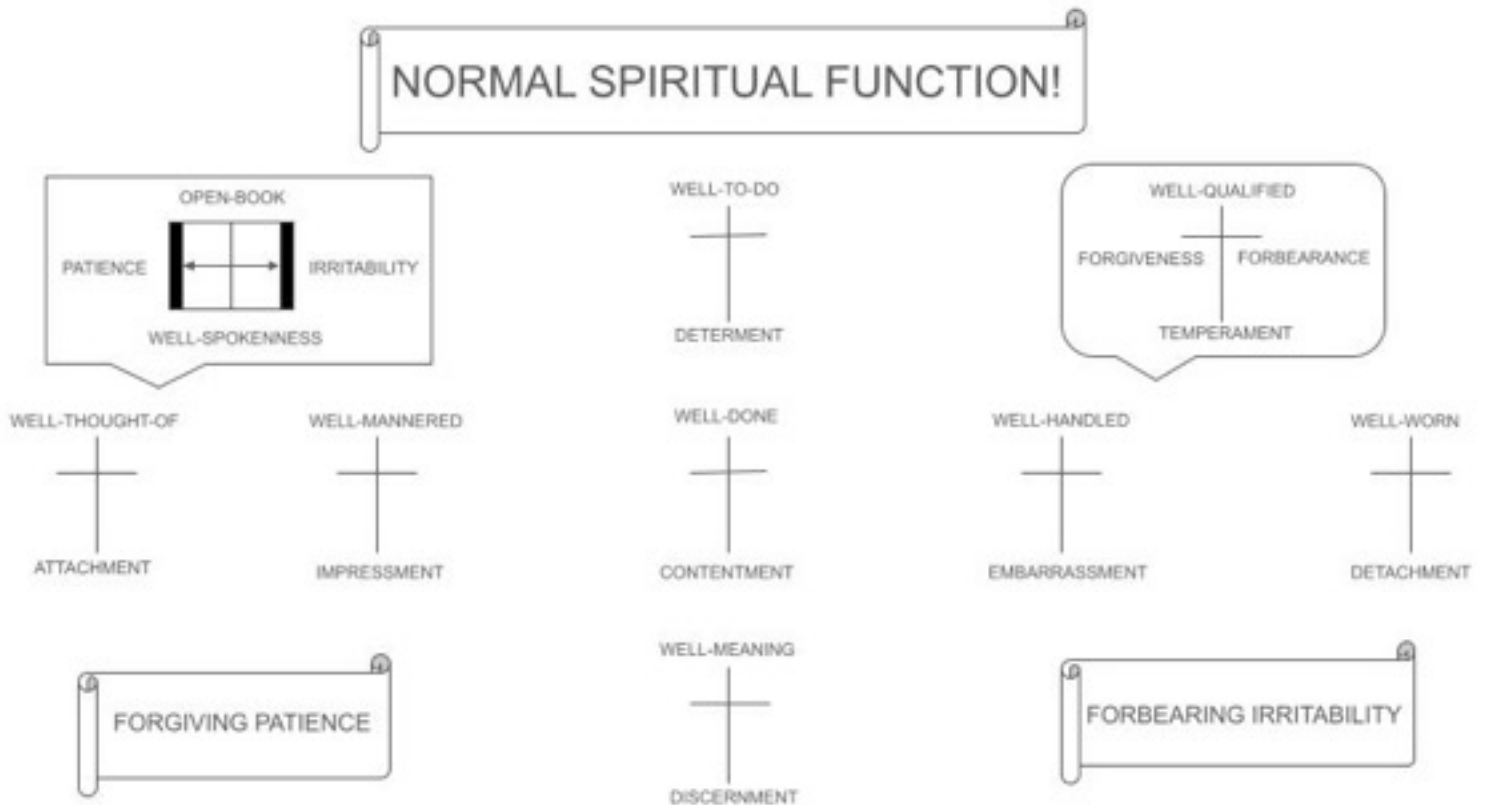
* RANGE OF MOTION OF LOVE

SPIRITUAL FUNCTION:

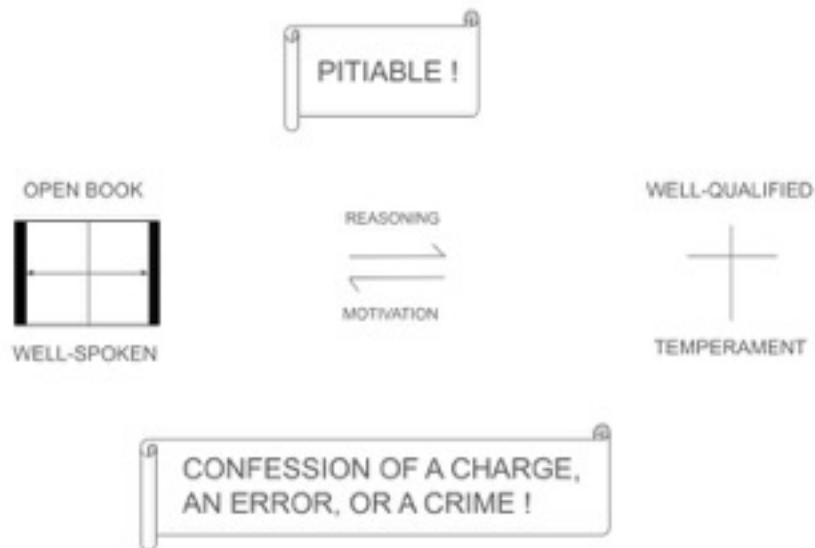
The Spiritual Joint may be normal or customary in function. Normal Conscientious Function is spontaneous, sincere, and free from inwardly sensitive of wrongdoing thoughts and emotions restricting strength of sympathetic character or will. This is synonymous with the normal spiritual

joint. Customary Conscientious Function is decidedly necessary, sincere, and without blemish of inwardly sensitive of wrongdoing thoughts and emotions outwardly with respect to range of motion of Love.

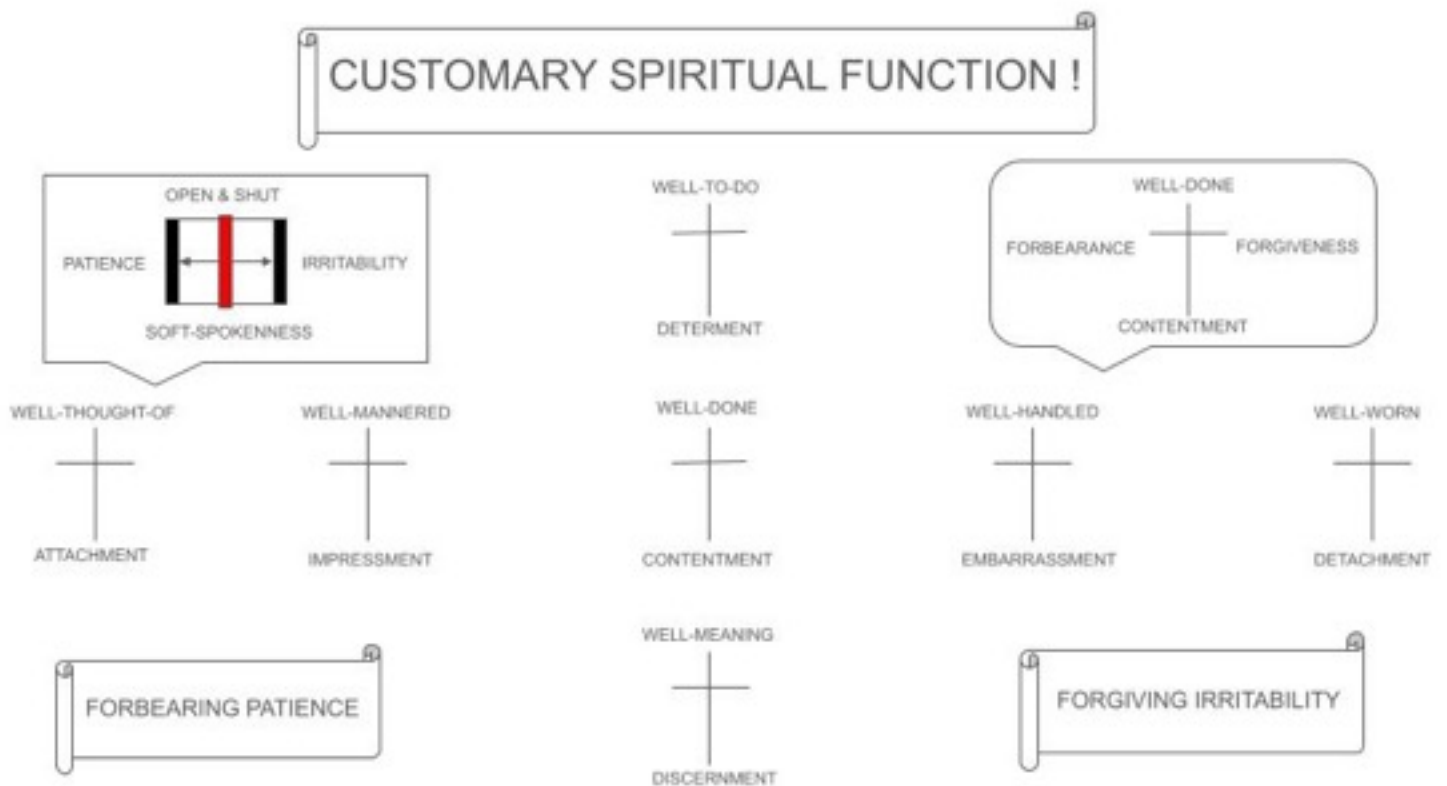
Normal Spiritual Function is distinguished by forgiving patience or forbearing irritability. See diagram below.



The consequence is an unconditionally **pitiab**le sympathetic being!



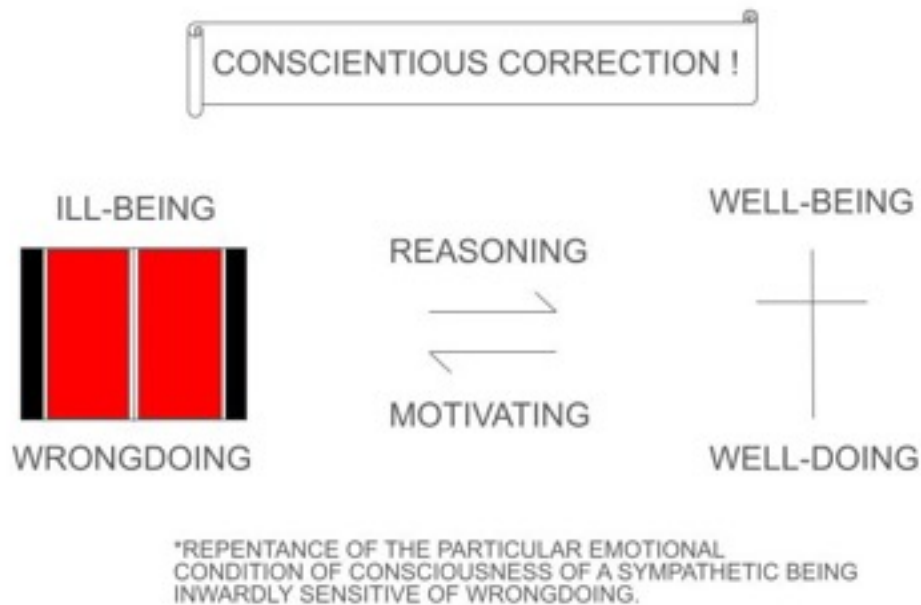
Customary Spiritual Function is distinguished by forbearing patience or forgiving irritability. See diagram below.



The consequence is a conditionally **careful** sympathetic being!

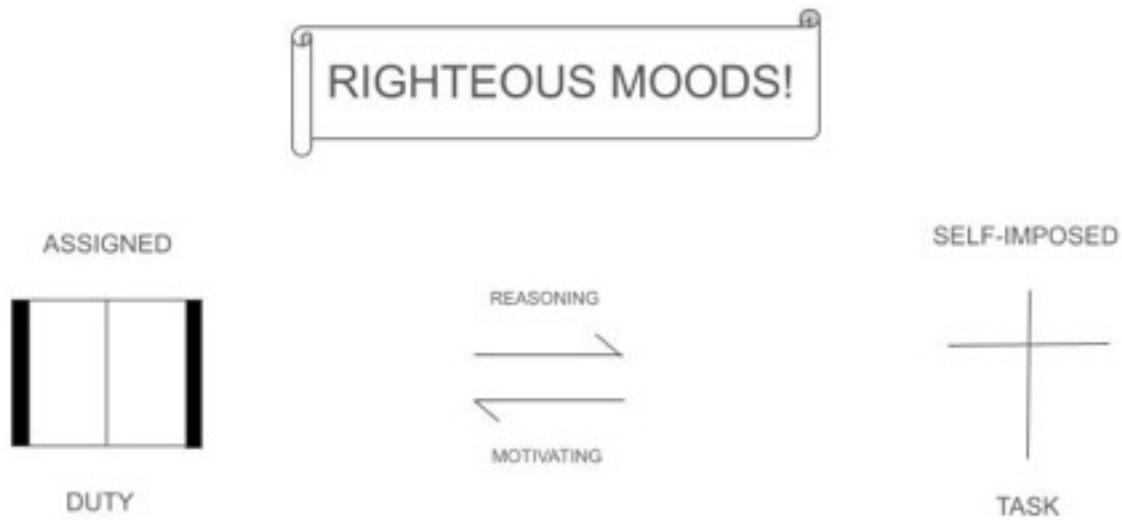


Spiritual Function exists when a complete range of motion of conscientious Love is experienced within normal and customary relationships intra-personally and interpersonally. The **Spirit**, temper or disposition, reasons or motivates correction of Well-being Well-doing Well-qualified Temperament normally or Well-done Contentment customarily from Ill-being Ill-doing inwardly wrongdoing thoughts and emotions within the spiritual joint. See diagram below.



The conscience is mentally rational and emotionally calm. The ego is sincerely pitiable outwardly and inwardly without a state of inwardly sensitive of wrongdoing thoughts and emotions restricting Well-qualified Temperament connecting or articulating with dissimilar sympathetic being moods intra-personally or interpersonally. Attitudes of Well-qualified Temperament include Well-done Contentment, Well-meaning Discernment, Well-to-do Determent, Well-handled Embarrassment, Well-mannered Impressment, Well-thought-of Attachment, and Well-worn Detachment self imposed tasks.

The customary range of motion of pitiable sympathetic righteous moods, collectively, are sincerely sympathetic outwardly but insincere, in respect to pitiable, inwardly. These “organs” of righteous deeds bring elasticity to the spirit necessary in times of contentious or angry manner of speaking, upon worldly troubles, within our self or between dissimilar sympathetic beings. See diagram below.



* ORGANS OF A SYMPATHETIC BEING !

These organic moods reason or motivate assigned duties with respect to Ill-being Ill-doing attitudes to receive and accept willingly areas of habitation, upon good terms, sympathy. There are 7 moods facilitating Well-qualified Temperament as organs of sympathetic Good Will. These virtuous moods are Sympathetic Pandemonium, Testimony, Acrimony, Inharmony, Harmony, Ceremony, and Sanctimony. See diagram below.

ORGANS OF THE SYMPATHETIC BEING!

+

SYMPATHETIC ACRIMONY

+

SYMPATHETIC CEREMONY

+

SYMPATHETIC HARMONY

+

SYMPATHETIC PANDEMONIUM

+

SYMPATHETIC INHARMONY

+

SYMPATHETIC SANCTIMONY

AN INSTRUMENT OR MEANS...

+

SYMPATHETIC TESTIMONY

AS OF ACTION OR PERFORMANCE!

Sympathetic Pandemonium is not restricted in range of motion but restricted by conditionality of Love. This is earthly Love. It lacks tenacity of resilience compared to heavenly Love when that which finally exhausts one's patience overwhelms resilience with respect to inwardly sensitive of wrongdoing thoughts and emotions. These similar moods are all virtuous collectively though dissimilar individually. They become flawed by various lesions of inwardly sensitive of wrongdoing thoughts and emotions restricting affectionate concern, as pitiable, the well-being of dissimilar sympathetic beings that which finally exhausts one's patience with respect to peace of mind.

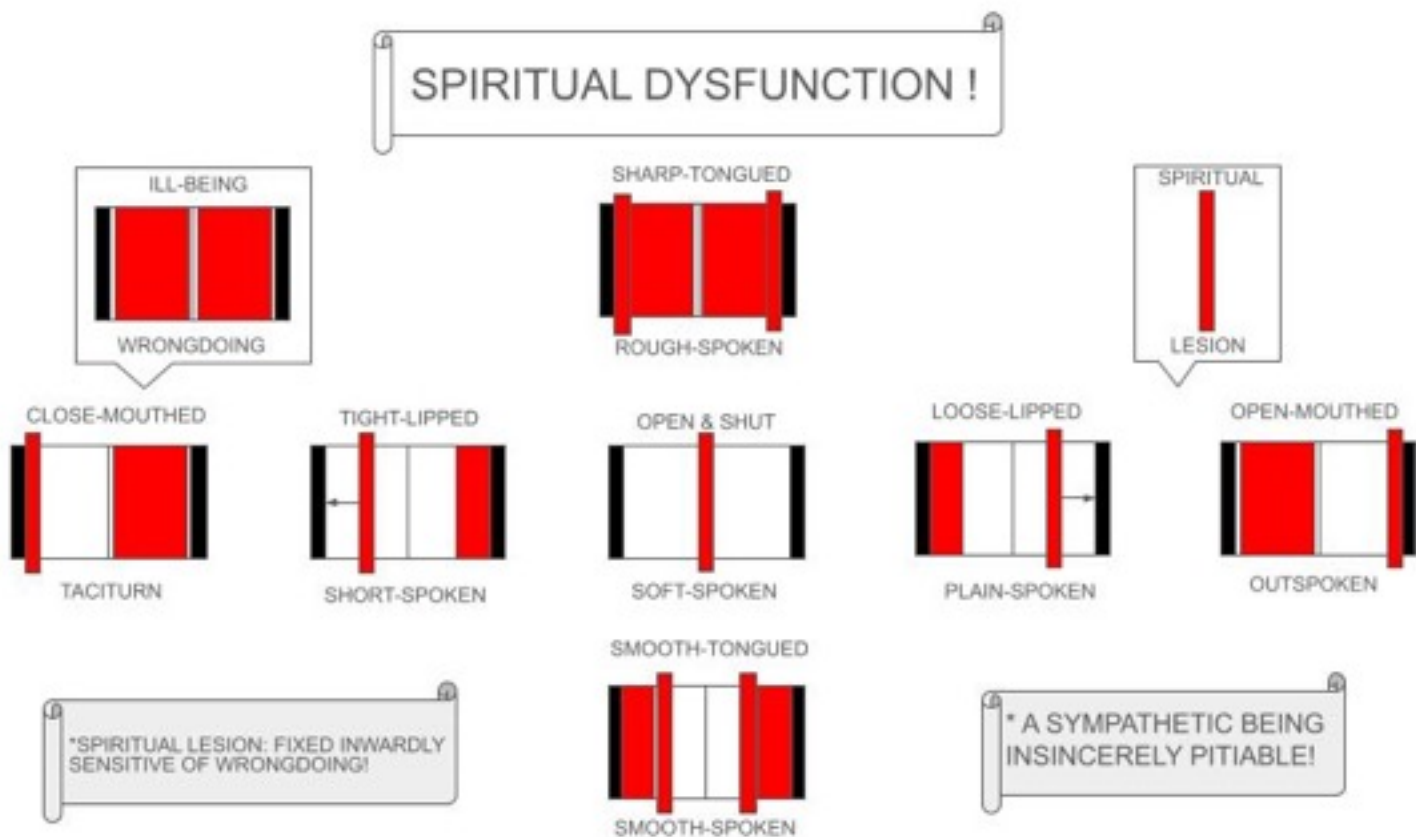
THE HEALTHY SPIRIT:

The **Healthy Spirit** is in constant equipoise between the resilience of Ill-being Wrongdoing and Well-being Well-doing moods regulating the strength of character or will (Spine). Ill-being Wrongdoing reasons Well-being Well-doing attitudes. Well-being Well-doing motivates Ill-being Wrongdoing attitudes. The pitiable spirit, with respect to peace, is inclined to reform Ill-being toward Well-being or reconstitute Well-doing from Wrong-doing. A Healthy Spirit includes Well-qualified Temperament, upon good terms, temper or Well-done Contentment, upon good terms, disposition. When the pitiable conscience with respect to peace is interrupted by that which finally exhausts one's patience with respect to unconscious inwardly sensitive of wrongdoing thoughts and emotions Spiritual Dysfunction becomes present. Spiritual Wellness is interrupted by Spiritual Illness. Spiritual Good Will becomes spiritual Ill Will. See diagram below.



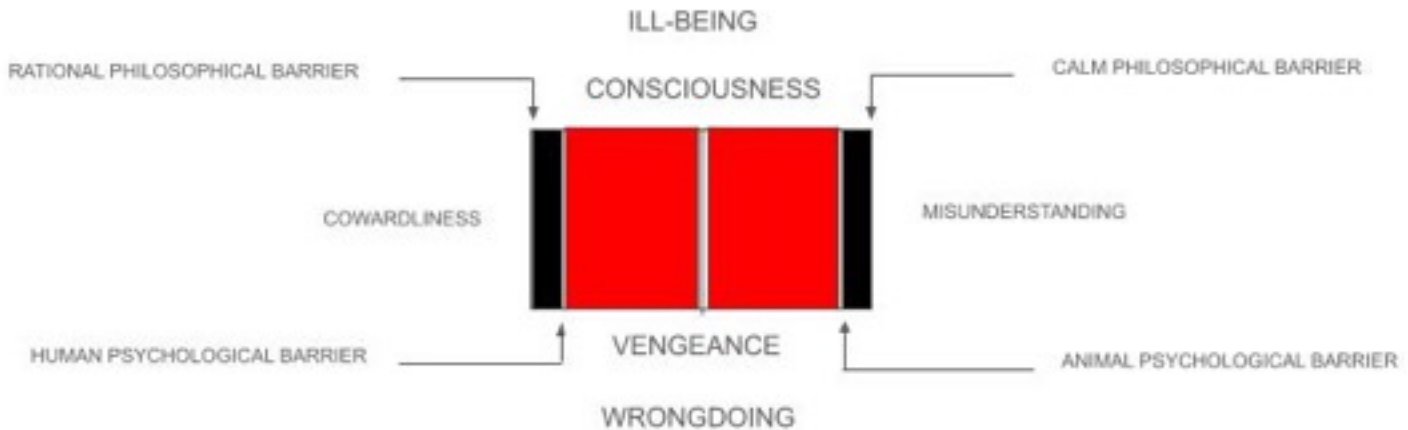
SPIRITUAL DYSFUNCTION:

Spiritual Dysfunction exists when there is malfunctioning, as of an organ with respect to the sympathetic being mood. This is observed as a restricted range of motion with respect to affectionate concern, as pitiable, the well-being of dissimilar sympathetic beings. See diagram below.



There exists a restricted range of motion of Love with respect to the strength of character or will AKA the Spine. The mood experiences Ill-being Wrongdoing with offensiveness of consciousness to cowardliness or misunderstanding. These lesions allow Ill-natured behavior to surface outwardly when that which finally exhausts one's patience can no longer be patiently endured within customarily fixed dissimilar sympathetic beings. See diagram below.

ABNORMAL SPIRITUAL JOINT!



* RESTRICTION OF RANGE OF MOTION BY INWARDLY SENSITIVE OF WRONGDOING THOUGHTS AND EMOTIONS!

SPIRITUAL HEALING:

Spiritual healing exists when Ill-being Wrongdoing inwardly sensitive of wrongdoing thoughts and emotions are reasoned or motivated to be repented by the patient experiencing spiritual illness. When patient pity becomes deprived of resilience by that which finally exhausts our patience the **Cross of Compassion** reconstitutes our soul to reform the goodness, sacrifice, and works we had, recomposed, upon good terms, **a new and better temperament**. The Cross of Compassion is present when remembrance of compassion to composition or recomposition, upon good terms, Well-turned Enlightenment prevails in our sympathetic aftertaste with respect to thoughts and emotions experienced within ourselves and others.

Sincere sympathetic organs reform the mood performing righteous deeds and may be individually or collectively experienced as Sympathetic Pandemonium, Testimony, Acrimony, Inharmony, Harmony, Ceremony, and Sanctimony. These organic moods forbear patience or forgive irritability until pitiable cheerfully consenting or ready normal or well-behaved success thoughts and emotions prevail with respect to patience or irritability. **When our mood is tested or tried the normal pathway of a sympathetic being is to become spontaneously pitiable**, upon good terms, performing conscientious deeds of Good Will or Willingness toward dissimilar people. However when we choose to allow our knowledge of right and wrong to condition our pitiable inwardly sensitive of wrongdoing thoughts and emotions unconditional Love becomes fixed in restriction. Our range of motion of Love reasons or motivates spiritual dysfunction rather than function when our patience becomes exhausted. When forethought is forgiving and afterthought is forbearing we experience the **“Tree” of Life** also known as the **“Cross” of Resilience** to sustain or rehabilitate our peace of mind.

SPIRITUAL THERAPY:

If you possess the goodness of sympathy, sacrifice empathy and do righteous deeds with respect to affectionate concern, as pitiable, the well-being of dissimilar sympathetic beings you are a sympathetic being inspired by righteous deeds of good will and perfectly capable of facilitating spiritual healing to those suffering from lesions of inwardly sensitive of wrongdoing thoughts and emotions whether you are a counselor or not. However if you are a physician, minister, or counselor you are in a prime position to observe and offer therapeutic empathy when Spiritual Dysfunction is present. This is especially true in any manifestation of the mental or spiritual health profession.

It is beyond the scope of this article to speak to the specifics of assessment and counseling of Spiritual Function and Dysfunction. However, as holistic conscientious human beings we can learn to observe and reconcile spiritual dysfunction quickly and accurately. We can facilitate the comfort and success of treating everyday worldly troubles observed when we observe the spiritual temperament or disposition of those

suffering spiritual dysfunction and provide pitiable or careful understanding thoughts and emotions, upon good will, to those in need going forward.

EPILOGUE:

I believe embracing the concept of spiritual function and dysfunction will reveal a new and better understanding of those suffering spiritual crisis. My hope is that this can be embraced by all walks of life to better understand our thoughts and emotions and communicate them intra-personally and interpersonally upon pitiable good will.

Faith is like the golfer who steps up to the ball with courageous understanding and spontaneously strikes the ball upon the sweet spot and enjoys the consequence. If insecurity intervenes the golfer must adjust mentally and emotionally to avoid a negative outcome. When this adjustment is not made or can not be made negative outcome prevails and positive outcome becomes a matter of luck. If one suffers the “Yips” with their golf swing they go to a professional who analyzes their swing and helps them correct what they are doing wrong. The knowledge of the golf pro enables them to objectively observe what is wrong and how to correct it.

A person who is stuck in spiritual dysfunction or easily falls into it suffers the same lack of spontaneous courageous understanding within their ego. Insecurity restricts their willingness and/or ability to remain mentally alert and calm when facing certain situations in life. It is difficult to assess your own weakness of faith. I believe the concept of spiritual function and dysfunction facilitates self assessment by yourself and self examination by others more objectively and successfully through spiritual counseling using a template of spiritual function vs. dysfunction. This may be performed by any sympathetic being trained in the process of assessment and therapy of spiritual function and dysfunction.

It is my hope this article will reason or motivate you to learn more about the concept of **Spiritual Medicine**. I am specifically hoping to offer a **Spiritual Structural Exam** to facilitate a simple form of assessment of Spiritual Function / Dysfunction and offer specific therapeutic options, upon good will, counseling.

“A cheerful heart is a good medicine...” (The Holy Bible, Proverbs, 17:22). I pray you, my fellow seekers of Heaven on earth, will enjoy peace, good will and affectionate concern, as pitiable, the well-being of dissimilar sympathetic beings in your spiritual journeys. Amen.

REFERENCES:

1. The Holy Bible Containing the Old and New Testaments Revised Standard Version. Published in New York, USA by Thomas Nelson and Sons and simultaneously in Toronto, Canada by Thomas Nelson and Sons (Canada) Limited and Edinburgh, Scotland by Thomas Nelson and Sons, Limited, 1952: 761, 968-970.
2. The Random House College Dictionary Revised Edition. Published in the USA by Random House, INC, New York, 1979.
3. ACFP Board Review Course OPP Practicum. Robert E. Kappler, DO, FAAO, 1994, 1-8.