

APPENDIX



1 SPIRITUALITY DEFINITION

“A high level of faith, hope and commitment in relation to a well-defined world view or belief system that provides a sense of meaning and purpose to existence in general and that offers an ethical path to personal connectedness with self, others and a higher power or larger reality.”

Hawks SR, Hull ML, Thalman RL, Richins PM. Review of spiritual health: definition, role, and intervention strategies in health promotion. *Am J Health Promote.* 1995;9:371-381



2 ROOT CHAPTER SUMMARY

Summary/Abstract: Basic Philosophical Principles Shared by Major World Religions and Naturopathic Medical Philosophy with some Organon Refs. to Spirit,

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from Chap. 38, Roots of Naturopathic Medicine and World Religions

Philosophies of naturopathic medicine and of major world religions share beliefs that:

- Life is inherently and innately intelligent, self-ordering, unified
- Life is one interconnected whole
- Illness arises from disruption of that order (illness is compensatory attempt to regain balance, demonstrates order)
- Life is based on a powerful invisible 'force'
- The human body is sacred, and it's important to eat healthily and regularly, spend quiet time in prayer, reflection, meditation, etc.
- Disease symptoms are messages to find underlying cause, which often relate to disconnection and alienation from one's Creator/Source
- It's best to do gentle corrections/interventions first
- Similar restorative practices are recommended by both
- It's important to see illness in context of family, culture, environment, patterns, rhythms, forces of nature
- The quality of relationship that the person has with their doctor or spiritual elder is important to healing
- Illness is caused and healing stimulated by thoughts, emotions, physical factors and spiritual issues
- Thought, word and deed are all facets of FNthe continuum of creation
- The body is in the cosmos and cosmos in the body
- Disease is a result/reflection of disharmony/imbalance within the person, and that balance must be restored
- It's important to maintain balance within the person and with nature

Homeopathic leader Samuel Hahnemann articulated the centrality of spirit to health and healing in these paragraphs of *The Organon*:

- It is the disease-tuned life-force alone that brings forth diseases...The disappearance...of all disease manifestations...just as certainly involves the restoration of the integrity of the life principle and...necessarily presupposes the return of the health of the entire organism. (#12)
- Symptoms are the outward reflection of the suffering of the life force. (#7).
- In the healthy human state the spirit-like life force that enlivens the material organism as dynamis, governs without restriction and keeps all parts of the organism in admirable, harmonious, vital operation, as regards both feelings and functions, so that our indwelling rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of our existence. (#9) Similarly, world religions all teach beliefs, practices, and behavioral guidelines for establishing and restoring harmony within/between people, making them 'healthy instruments' in service of the higher purposes
- The material organism...produces its life functions solely by means of the life principle, the life force that enlivens the material organism in health and in disease. (#10)
- When a person falls ill, it is initially only this spirit-like, autonomic life-force (life principle), everywhere present in the organism, that is mistuned...to abnormality, inducing the irregular functions we call disease. (#11)
- The only way the medical-arts practitioner can remove diseases ...is by the spirit-like tunement-altering energies of the serviceable medicines acting upon our spirit-like life force. (#16)

3 SPIRITUALITY MODALITY CHAPTER OUTLINE

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I. Introduction (keep it brief)

1. Universality of Spirituality
 - a. Not unique to Naturopathic Medicine
 - b. Reference Emma's Chapter on Roots
2. Distinction & overlap between Spirituality and Religion
 - a. Compare and Contrast
 - i. Doctrines and Faith
 - ii. Intersession & Personal relationship with "Divine"
 - b. Commonalities among religious doctrines & scriptures
reference but don't list
include references to chapters & books that cover
 - i. Respect for all traditions
- Even if practitioner is agnostic or atheist, must
acknowledge the power of beliefs held by pt. and family
 - c. Need for doctor to declare any religious agendas
 - i. Reference to Clinical section, Chapter 83
 - d. Agnostics
 - i. Work without belief - religious or spiritual
 - ii. May work better with belief

II. Brief History of Spirituality in the Profession

- a. (Our checkered past)
 - Was spirituality included more in past?
 - Check history in old schools before their demise
 - Spirituality in current education - not much
 - Did emphasis on science contribute to less focus on spirit
 - Personal practice freq, not as much in clinical
 - Now allopathic schools include it in curric. more than we do
- b. Do not have common tradition or language in profession
 - i. Frequently included, written about and used in practice
 - ii. Mostly religious
- c. We are distinguished by wholistic perspective of the pt.
 - i. Any form of medicine, done consciously and with awareness of the whole organism being treated and it's relationship to it's environment and context is by nature spiritual medicine.
(Emma)

III. Definition

1. Historical
2. Current (Process of creating definition may be included if appropriate)
 - a. Strengths & Inadequacies (if necessary)
 - b. Discuss things that are raised in the definition
 - c. Connection with Nature as spiritual experience

- i. connection with life force and cycles of nature

IV. Spirituality and the Vis Medicatrix Naturae

1. Spirituality, Consciousness, The Vis and Energy
 - a. Are they the same single source, or different
Vis is similar to what most religions consider as God/life force
 - b. Correlations and distinctions between Spirit and Consciousness
 - c. Do they emerge from one another
 - d. Models of interrelationships
 - e. Vitalism and Mechanistic perspectives
 - f. Evolution of Consciousness
“We are not humans having a spiritual experience, rather we are spirits having a human experience.” Teilhard de Chardin

V. Spirituality and Science

(This section may be redundant. May include if not duplicative of other chapters. Checking with other writers on this.)

1. History of division (just note, not detailed)
 - a. Acknowledge the Mystery & limits of science
2. Pioneers in interfacing Spirituality and Science
 - a. Who are Naturopathic Pioneers?
(Bastyr, Lindlahr, Spittler, need more research on this)
 - b. Non MDs
Candace Pert, Bruce Lipton, Larry Dossey, John Aston, Stanford (per Pamela Snider), Ken Wilber’s Integral model
3. Quantum Physics
 - i. New definition of reality
 - ii. Support for invisible/energetic being equally real as solid matter.
 - iii. Local and non-local consciousness
4. Wholism vs. reductionism
 - i. Systems Theory vs. Scientific Method
5. Psychoneuroimmunology
 - a. Beliefs, emotions affect biochemistry, physiology
Beliefs about how God judges our behavior, rewards or punishes us, forgives us or condemns us, can all relate to causes of illness and ability or inability to heal
 - b. Placebo and Nocebo
6. Brain research
7. Heartmath studies: Showing the heart's energy field & what can influence it

VI. Correlations with Naturopathic Principles

1. “Tolle Causum” - “Identify and treat the cause”
 - a. Spiritual “imbalances” as Cause
2. “Tolle Totum” - “Treat the whole person”
 - a. Inextricable interrelationship of Spirit, Mind, Emotions & Body
 - i. Biochemical cascades triggered by person’s “State” psychoneuroimmunology principles
 - ii. Illnesses aggravated by:
loss of faith, guilt, self judgment
living out of alignment with beliefs & values
 - b. Whole person within the context of the greater Whole
 - i. Awareness of the interconnectedness of all beings.
3. Spirituality as a “Determinant of Health”

VII. Application in Practice

1. Love and Compassion
2. Prayer and Intention (distant intentionality)
 - a. Co-creation
 - b. Guilt, shame and self blame about “creating illness”
 - i. No blame if unaware of correlation
 - ii. Teach to be conscious of intentions & creation
 - iii. Measurement or energy fields created when groups pray together
 - iv. Doctor must also be nonjudgmental
 - avoid blaming
 - c. Effects without belief or knowledge of prayer
3. Meditation
 - a. Cumulative effect of multiple meditators
 - i. TM studies that demonstrated decrease in crime rates etc....
4. Conscious Breathing
5. Mindfulness, Reflection, Contemplation
6. Intuition, Revelation and Dreams
 - a. Demonstrated ability for conscious human intention to impact other living organisms: cells, seeds, plants, animals, people
 - In close physical proximity, at a distance,
 - Separated by lead lined Faraday booths
 - b. Patient and Practitioner
 - c. Psychosis vs. spiritual lens
7. Meaning, Purpose and Connection to “Higher Power”
 - a. Suffering, Learning and Healing
 - i. Spirituality gives life context, meaning, purpose
 - ii. Illness as opportunity/crisis challenging one's sense of meaning
 - Can trigger a reassessment-of life's meaning and beliefs about how we get health, illness, healing and what that has to do with God.
 - “Life as a lesson plan”
 - b. Disconnection from Divine as obstacle to cure
 - i. i.e. abuse, lack of self worth, isolation, lack of purpose, feeling abandoned by God.
8. Faith and Hope
 - a. Overlap with placebo research
 - ref. Chapt. 40, g on Placebo Effect, Standish
 - b. Stages of Faith, James Fowler
9. Forgiveness
 - a. Emphasized in all religions
 - b. If the patient perceives they have been harmed
 - act of forgiving may be key to their healing
 - c. Self forgiveness
 - d. Stanford forgiveness project, Fred Luskin
10. Service/altruism
11. Ritual
 - a. Clarify quality of ritual and presence
 - consciousness, intention, focus
12. Communion/community
 - a. People who actively participate in some religious or spiritual practice or community DO live longer, are healthier, have fewer hospital days, can use less medication etc.

13. Joy/celebration
14. Gratitude
15. Spiritual Biography
 - a. Correlations with health and disease
16. Illness as stimulus for spiritual reflections & connection
17. "Healing" into Death (this could be it's own section)
 - a. Spirit's transcendence of body

VIII. Therapeutic Order and Relationship to other Modalities

1. Place in the Therapeutic Order
 - a. "Re-establish the basis for Health"
 - b. "Stimulate the Vis"
2. Other Modalities
 - a. Homeopathy
 - b. Counseling
 - c. Yoga
 - d. Energy therapies
 - e. Nutrition
 - f. Craniosacral
 - g. Hydrotherapy
 - i. baptism, cleansing
 - h. Music & Art
 - i. Movement, Dance
 - j. Essential Oils and Incense
3. Practices in common among most spiritual traditions on the planet

IX. Docere and Prevention

1. Teaching, empowerment and prevention
 - a. By teaching all of the above
 - b. Help patients reframe illness from being random, God's punishment, etc, into a meaningful opportunity.

"May we always remember where we come from.
May we see the whole in every part.
May your blessings pour through to everyone,
as love pours from my heart."