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Healing Presence A Science of Spirit



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Dr. David Shuch

Everyone, EVERYONE, is working with energy all of the time. It is just that those who work within energy medicine have more awareness of this and have aimed to have more discipline within this than the average person. So much of energy work has to do with individuals who have lost and are continuously losing energy that they look anywhere and everywhere for help. In the mainstream culture of science there is not an acknowledgement of this because "energy" is not accepted as being real for the same reason that "consciousness" is only considered to be something that arises from the activity of neurons. It will take a bit of a scientific revolution for consciousness to be considered as primary, as Max Planck, the father of Quantum Physics stated in 1931; and with that will come an acceptance of what the readers of this magazine know and feel to be nothing less than the reality of our lives.

Because mainstream science dismisses the core tenants of energy medicine, it continues to evolve more as an art than as a science. And, make no mistake, it is an art that is composed of dozens of artforms. But a tremendous benefit will come to all

energy practitioners with the development of what I call a "science of spirit."

I come into this field from a fairly unique position. I have been a practicing dentist for nearly forty years and before that I was involved with university level science research. I grew up, as they say, as a "science geek." But at the same time my inner life drove me into the world of spiritual practices. So, I became a dentist with one foot in the realm of science and the other in the realm of spirit. The more I worked with patients, the more I felt a need to dig deeper into the whole idea of the energetic exchanges that happen within a treatment room and having the honor of being able to take care of patients in a hands-on way gave me a lot to ponder. So much so that I began to write books on the subject of healing: "Doctor, Be Well: Integrating the Spirit of Healing with Scientific Medicine (2003)," "The Charm Carver (2005)," "Letters to A Young Healer (2018)," and, now available: "Healing Presence: The Science of Spirit."

It was after *Letters to A Young Healer* came out that two of my mentors, Larry Dossey, MD who ought to be well-known to you, and Brent Bauer, MD of the



Program on Integrative Medicine at the Mayo Clinic, challenged me to make the theory of healing that formed the underpinnings of my allegorical tale, *The Charm Carver* and the epistolary *Letters to A Young Healer*, into more of an explicit “theory and practice guide.” I hadn’t intended to ever do this as I didn’t want to create an intellectual abstraction that egoists could latch onto, never bothering to do the inner work of grooming their souls, and then going out and damaging people energetically. But Larry and Brent were full of encouragement that this kind of book was needed and if someone had to write it, it might as well be me.

So, of course I hope many of you will study and practice what I have put into Healing Presence, but for the purposes of this article I simply wish to summarize some of the main principles that I cover. It is very freeing for me to write to you, readers of Energy Magazine, because I’m able to skip a lot of preliminaries that I need to include when writing for other audiences.

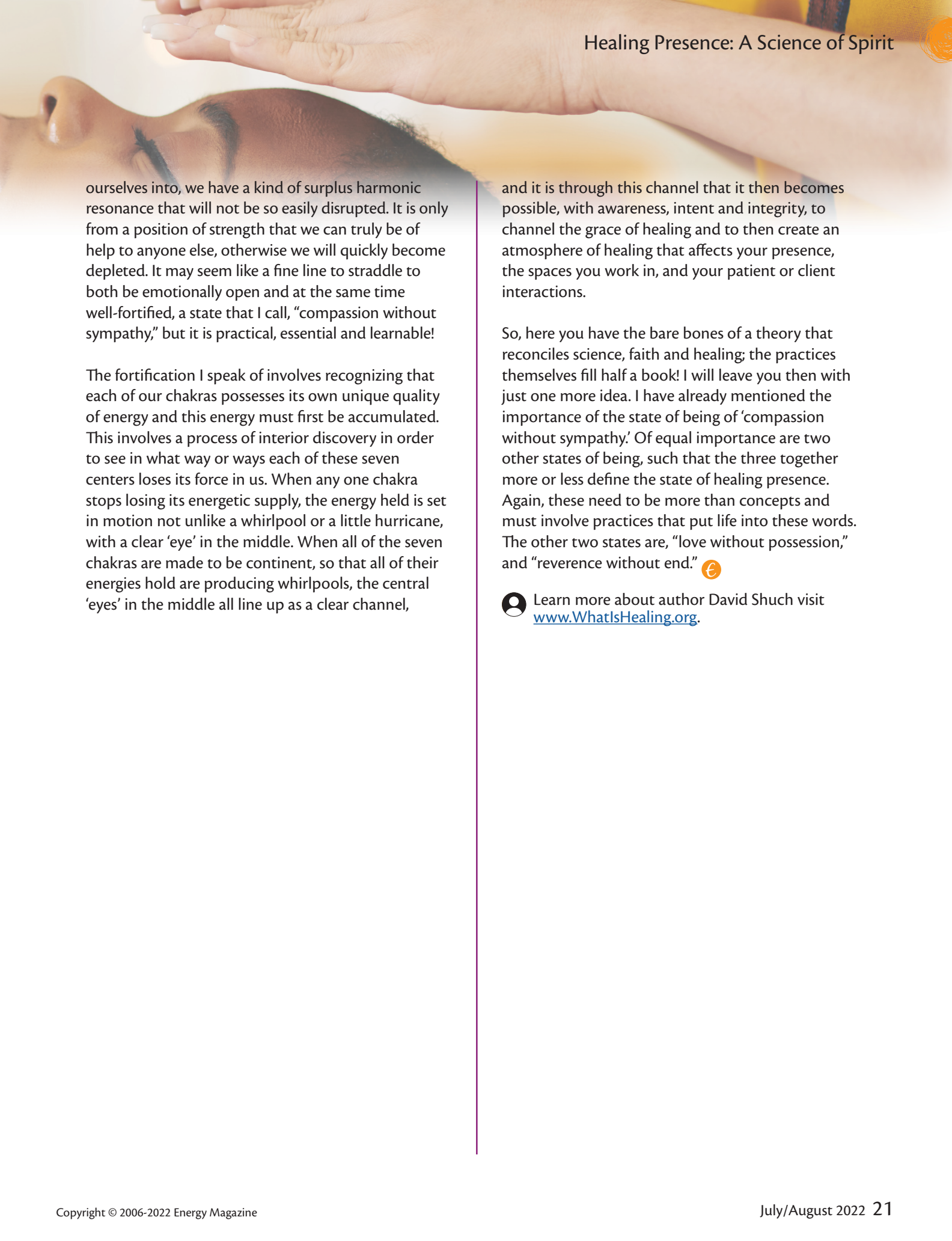
Jazz musicians, when they improvise well are essentially channeling a spirit. John Coltrane was famous for this as well as Keith Jarrett. Jazz improvisation is an art, but underlying that art is a science: music theory. Both John and Keith were well versed in music theory, so well versed that it became second nature to their playing, but never would “music theory” ever appear within their conscious awareness when they were improvising; it was merely, but essentially, their foundation. In the same way, healing ought to be a practice of a kind of channeling; what I consider a grace and refer to as, “an atmosphere of healing.” In my experience, healing is not a ‘thing that one does’ but a ‘way that one is’, with the ‘thing that one does’ simply being the vehicle, tool or instrument. In other words, what is primary is one’s presence; the vehicle could be anything: a loaf of bread prepared with intention, a prayer, a kind word, a loomed blanket, a kind touch...even a room properly cleaned!

So, if in healing, ‘beingness’ is everything, then we need a science of beingness. Well, for that to be so, first we will need a theory of healing that

encompasses every form of healing on every scale, from mom kissing her child’s bruised knee to the spontaneous remission of cancer after praying to a saint. But for there to be a theory of healing we first must have a theory of life, because healing has no meaning for something that is not alive. But to have a theory of life we first need a theory of consciousness or spirit that accounts for things like out of body experiences, near death experiences, presentiment among emotionally close individuals, clairvoyance and other well-documented but currently inexplicable phenomena.

For a theory of consciousness, I visit the ancient Greek idea of the Great Chain of Being, a hierarchal system that in our day would form a step-wise chain of levels from atoms and molecules up through living things and beyond to include a hierarchy of spirit up to the Absolute or God. In this scheme, consciousness exists on every level of complexity and is primary to any material manifestation. Atoms are energetically templated by an unseeable consciousness of atoms, molecules are energetically templated by an unseeable consciousness of molecules, and so on. Each level of complexity maintains its uniqueness and its connection with the material world through a principle of resonance—like two tuning forks vibrating in unison. In non-living things like minerals, there will be many individual levels of complexity, but little or no resonant connections between these levels. But living things are defined by their stacked levels of interconnected resonance and it is when some of these levels become uncoupled harmonically that we have illness. Healing through whatever means is about re-establishing this harmonic resonance. Think about what a choirmaster does in blowing into a pitch-pipe to bring all of her choristers back into tune. This is a great analogy for healing on any scale.

But, for those of us who would put ourselves into this milieu, to some degree we must open ourselves up to this disharmony. What then must we do to make sure that we are not unduly affected by the disharmony of our patients or clients? For this we must dig deeper into the links of the Great Chain of Being that relate to our human spiritual anatomy and we must fortify ourselves so that in the circumstances that we put



ourselves into, we have a kind of surplus harmonic resonance that will not be so easily disrupted. It is only from a position of strength that we can truly be of help to anyone else, otherwise we will quickly become depleted. It may seem like a fine line to straddle to both be emotionally open and at the same time well-fortified, a state that I call, “compassion without sympathy,” but it is practical, essential and learnable!

The fortification I speak of involves recognizing that each of our chakras possesses its own unique quality of energy and this energy must first be accumulated. This involves a process of interior discovery in order to see in what way or ways each of these seven centers loses its force in us. When any one chakra stops losing its energetic supply, the energy held is set in motion not unlike a whirlpool or a little hurricane, with a clear ‘eye’ in the middle. When all of the seven chakras are made to be continent, so that all of their energies hold are producing whirlpools, the central ‘eyes’ in the middle all line up as a clear channel,

and it is through this channel that it then becomes possible, with awareness, intent and integrity, to channel the grace of healing and to then create an atmosphere of healing that affects your presence, the spaces you work in, and your patient or client interactions.

So, here you have the bare bones of a theory that reconciles science, faith and healing; the practices themselves fill half a book! I will leave you then with just one more idea. I have already mentioned the importance of the state of being of ‘compassion without sympathy.’ Of equal importance are two other states of being, such that the three together more or less define the state of healing presence. Again, these need to be more than concepts and must involve practices that put life into these words. The other two states are, “love without possession,” and “reverence without end.” €



Learn more about author David Shuch visit www.WhatIsHealing.org.