

The Insensitivity of Our Sensitivity

by Lorraine Osborne

I am writing this to stimulate my thoughts (and possibly yours) about the following issue: the all-too-human tendency to become so devoted to a cause or ideal that we lose perspective in smaller matters. This means that we can even act in a manner which could be seen as uncaring when, in fact, our ideal is humanitarian and loving.

We in the healing professions are as human as anyone else in this regard, and it behooves us to consider the consequences to our clients and to our own spirits as well.

Consider the incident which I heard of, when a group of practitioners were concerned with helping a young girl with a physical problem, so they had her disrobe and discussed her case in front of a group of students. She may not have minded, if she could focus on the result, but when I was a young girl I would have focused more on my embarrassment at stripping in front of a group of essential strangers, and being discussed as if I were invisible. Might it have been more effective, and possibly more healing in the long run, to have asked the young girl how she would feel about stripping like that?

Or consider in specialized kinesiology, our practice of age recession. This is an invaluable tool in the healing process, and I have had any number of clients reluctant to reveal their ages. Bruce and Joan Dewe solve this problem neatly by simply asking the persons to take themselves to the appropriate age for further healing. I find this more comfortable myself. I had just turned forty and was on the table in front of a classroom full of students, and I was asked my age. I stuttered my answer.

Many people complain of the dehumanizing of medical doctors. One of the gifts of specialized kinesiology is our ability to personalize and humanize our healing efforts through touch, empathy, and interest. And if we forget these small gifts, these small honesties and kindnesses, we are as

dehumanizing as medical doctors allegedly are.

The Bible admonishes us to be faithful in the small things, so that we can be faithful in the larger things.

If we think only of the goal--a physical balance, an emotional clearing, or whatever--and lose our faithfulness in the small things, our goal, if and when we reach it, will be muddled and stained.

Let me give you an example of faithfulness in small things. Jesus was told that Lazarus was very ill, and instead of going to him as He was begged to do, He stayed where He was for a while. When He finally got to Lazarus' home, Lazarus had died. And Jesus wept. He wept! Then He raised Lazarus from the dead. Now, I have heard it argued that Jesus lagged in going because He knew He was going to raise Lazarus from the dead. I take a different view. I believe that Jesus was faithful in the small things--should I go? should I stay? and when He got to Lazarus and found him dead, His heart was touched and He wept, before He knew He would perform the miracle. How else to explain the weeping? I believe the display of emotion was genuine.

I learned a lot of useful things from Rosalyn Bruyere of the Healing Light Center in Glendale, California. She told of the time she had been ordained as a minister, and was shocked to discover that her brother, who had meanwhile made millions in real estate, had advanced spiritually as much as she had. Are we in danger of falling behind spiritually if we lose our perspective in the small things? I believe we are. If we focus only on the larger goal, we become Machiavellian, wherein the end justifies the means.

Another example: there is much New Age talk about our "lessons" in life. Everything, it seems, has to teach a lesson. And although this may be true, it is all too easy to eschew compassion toward ourselves and others and focus on the lesson. I have been confronted

with this more than once. I had an auto accident ten years ago and a friend called me in the hospital and, after a short chat, asked me what my lesson was. I was stunned. Compassion would have been better received. My answer, by the way, was that my lesson was to give thanks to God in all things.

And again, when my roommate Frank Mahony died, I was appalled at some of the lack of sensitivity in otherwise sensitive specialized kinesiologists. One of them asked me what my lesson was, by virtue of my having been his roommate. Beyond having to pay more rent, I have no idea of my lesson, although possibly there was one. Another practitioner noted that if Frank had tested certain points, he would still be alive! Can't people just die? We have no monopoly on immortality, do we?

Rosalyn Bruyere also noted the error in imposing our pathology on our students and clients. We cannot assume that the end is more important than the means to them. Our path is probably not their's, even if the goal is the same. In the same vein, Rosalyn said never to ask the body "why?" as the only logical answer will be, "I don't know. I just lived my life." This allows for the sacredness and humanity of individual choices.

It is also very New Age to insist that every action is excusable. In an ultimate sense, this may be true. However, on a human scale it becomes more difficult to see. There is talk of the difference between a sin and a mistake, sin being eternally punishable by God and a mistake being simply an error in thinking, innocently made. I believe there are actions and thoughts which, although maybe not eternally punishable, do violate the innate sense we have of right and wrong. C.S.

Lewis writes of this innate sense in *Mere Christianity*: "Whenever you find a man who says he does not believe in a real Right and Wrong, you will find the same man going back on this a moment later. He may break his promise to you, but if you try breaking one to him he will be complaining 'It's not fair' before you can say Jack Robinson." If this is true, and I believe it is, then our small lapses add up for or against our spirits on a daily basis.

Last, I would like to talk about Oswald Chambers' interpretation of the story of Abraham and Isaac in the Bible. Abraham interpreted God's command as meaning he had to sacrifice his beloved son Isaac. And, though pained, he was willing to do it. At the last minute, an angel ordered him to stop. Chambers points out, correctly I believe, that Abraham was not as fanatic or a devotee of his convictions, or he would have said that the angel was of the devil and gone ahead and killed his son.

Without losing sight of our honorable goals I (and perhaps some of you as well) need to pay attention to the small details of our existence, so that when the angel appears we will not misinterpret the message.

Sources:

Master Study Bible, New American Standard, Holman Bible Publishers, 1981.

Chambers, Oswald, *My Utmost for his Highest*, Barbour and Company, Inc., 1963.

Lewis, C. S., *Mere Christianity*, Macmillan Publishing Company, 1955, page 5.