

Introduction

The mission of my work at WindHorse HealthCare and the purpose of this book is to extend an invitation. I invite you to experience a more vivid and present dance in your life. This was the course I chose for how to approach our work together.

There wasn't any one flash of inspiration when I suddenly realized I was no longer interested simply in alleviating symptoms or having my patients feel less pain. The desire to bring health care to much deeper levels was there from the beginning of my pre-med school days. Health care can connect you to brilliance and wakefulness, the ultimate potential of a human body.

It is always fulfilling when a patient walks in with excruciating pain and walks out smiling. Still I kept wondering if I was helping as much as I could. Some came with debilitating headaches and left with the headache resolved, but I could see they were in deeper pain. They stopped kicking the dog because of the headache but they were still going home and kicking the dog (or perhaps it felt like the dog was kicking them). I realized the profession of healing has to play on other levels.

I now know with the certainty of my breath, in the marrow of my bones, that a new dance of healing is beginning. I am on the way to the dance, and there are thousands of others beginning to hear the same music with each passing year.

This approach to health care is ancient yet new. It is a revolution in our understanding of how the heart and mind affect the body. It is a new way of seeing the condition we call . It is a new definition of health care, which seeks not only to alleviate suffering, but to help people celebrate life. For those who already know it, this knowledge is ancient. For those who require a machine to measure it, it will be a

groundbreaking discovery. This expands the definition of healthcare from not having symptoms to assisting you in the celebration of your life.

As Mark Twain said, “Those ancients, they stole some of our most recent discoveries.” Wild and wonderful miracles concerning health will occur in the next century. We will grow new livers, sprout new limbs, end baldness and perhaps even live in computer chips. Yet we will still be in deeper pain and we will still go home and kick the dog. There will still be dis-ease. Why? Because these advancements, amazing as they will be, will not teach us how to be present. They will not help us to make life vivid. There will still be a yearning to ‘become the dance.’ Too poetic? “Doc – just give me two aspirins and I’ll be fine.”

I usually say there are two kinds of patients: those who know they’re in chronic pain and those who do not. That is how I am using the word , meaning not just life threatening bugs or cancer, but the whole process of how we feel (or fail to feel), how we participate in our lives. My patients talk about feeling overwhelmed with the speed of their lives, disconnected from their bodies, disconnected from peace and contentment and drowned out by the noise between their ears. Even when the checkup goes well, and one is as healthy as a 20-year-old, we worry. There is a constant low-grade anxiety and feeling of separation from our world. The ones who sense their discomfort are perhaps ahead in the game.

When I envision health care of the future, I see advances and wonders contributed by modern science. I also see a deepening and broadening of how health is defined. Why? Because people are asking for it.

A friend of mine said the quality of your life is determined by the quality of the questions you ask. Well, the patients, are asking more from health care. They do not want

to be seen as a number, and they do not want to be somebody's chemistry experiment. In a 1990 landmark study, Dr. David Eisenberg of Harvard University found that almost half of Americans are seeing a traditional care giver.¹ By 'traditional,' I mean someone who uses ancient and time-tested methods of healing: hands, herbs, heart and change of lifestyle. These are the tools of the truly traditional healer. Drugs and surgery, the tools of modern allopaths, ought to be considered 'alternative healing.'

The repercussions of Eisenberg's landmark study are still being felt. Virtually no one knew about the iceberg, they just saw the tip. Patients were not telling their medical doctors that they were seeing traditional healers because they did not enjoy being ridiculed. Insurance companies saw an emerging market. Were chiropractic, acupuncture, naturopathy, massage or psychological services covered by health insurance just fifteen years ago? The insurance companies could well lead this revolution in health care because of one simple concept: profit. If it is shown, not by the coveted double blind study of science, but by clinical outcomes that bodymind health care saves money, the ideologues of contemporary medicine will be left holding the bag. Approaches to medicine will utterly change. How we view health and the interconnectedness of the mind and body is the new frontier.

Presently, we see the body pretty much in the simplistic terms of a machine. The body surely has similarities to a complex machine, an unimaginably exquisite machine, but still knowable on a biochemical, biomechanical level. Parts wear out and can be replaced—teeth, knees, hips and even hearts. We can transfer parts from one machine to another. We can explore and manipulate the biochemistry of the body. Chemical processes can be blocked, subdued, enhanced and substitutions can be made. This is wonderful. Probably the vast majority of us reading this have been helped or even kept

alive because of this biochemical knowledge.

But the body is more than an extraordinary machine; it is walking, talking wisdom. It is our ancient history and our future. The Hawaiian word for body is *kino*—roughly translated, a highly energized thought form.² From this point of view, our thoughts create not only our bodies, but even the world we perceive as ‘out there.’ On this level of understanding, therefore, we create both the health and the dis-eases of the body. The causes of dis-ease are complex; many conditions come into play, but always present are mental, emotional, physical and spiritual elements.

The great quantum physicist David Bohm described matter as “frozen light.”³ Putting those two views of the body—the indigenous Hawaiian’s and the quantum physicist’s—together, we might think of the body not as solid gross matter, but as *highly energized thought that freezes light into a form*. Pass the Roloids: that takes a bit of digestion. The coming shift in medicine will be just this: seeing the body (and its dis-eases) differently. The body houses primordial wisdom. It is our gateway to the experience of sacredness and of our profound connection to one another.

At the WindHorse HealthCare clinic, I describe three different levels of the body: dense body, information body, and wisdom body. This model demands different methods and tools for diagnosis and treatment for each of these levels.

Mind can be thought of as awareness or wakefulness. You are reading something right now—you are aware of it. If you look up and see a world in front of you, you become aware of that. This awareness is mind. One useful metaphor for thinking about mind is the ocean and its waves. There is the ocean and the display of movement on the surface. Perhaps we think of ourselves as discrete waves, separate from the ocean. Our thoughts reinforce this perception and sense of separateness (so, by the way do our dis-

eases). Although our busy and distracted minds maintain this illusion that we're separate, occasional experiences provide glimpses of the ocean: art, orgasm, love, broken heartedness and dying. Dis-ease is a teacher through which we can rediscover the ocean aspect of our minds. Returning to the experience of the ocean is called healing. It is the basis of WindHorse HealthCare.

The mission of WindHorse HealthCare is "To invite you into a more vivid and present dance of your life." Life is more vivid when we are present and we stop struggling. Pain may not stop, but the easing of struggle and suffering changes the game. We can train to be present in our lives and present to the process of dying.

We are all *'ohana*. *'Ohana* in Hawaiian loosely means 'family,' but it implies the deeper reality that we all came from one root. We share the Earth, we share breath, we share light, we share molecules, we share the human experience of our lives. This is the realization of interconnectedness, of sacredness. There is no such thing as 'someone else's problem.' Your pollution is my pollution, your war is my war, your realization uplifts me. This sacredness, this interconnectedness is at the heart of healing.

I was not always brave enough to share this with you. The mission statement was in front of you daily. Perhaps three of you even asked about the dying process. To your credit none of you asked me why there was nothing in the mission statement about fixing lower back pain or even Chiropractic. I am writing because of my yearning to open up more to you. I have tried to serve my patients in response to whatever they asked of me or presented to me. Generally, the setup of the doctor/patient relationship, the cultural preconceptions, didn't allow us to go very far into the dance. And for those who for more, thank you. You allowed me to dance with you.

Choreographer Doris Humphrey, a contemporary of Martha Graham said, "Being

a dancer is like being a scientist, and your body is the laboratory.” In retrospect, I have been fascinated with the body my entire life. Like many boys, I was kinetic from the get-go, which I turned into a life of athletics. Movement and sports were the mainstays of my existence. I was attracted to football, the ritual tribal war of our culture. After pursuing this life into college, I unfortunately discovered some hard-learned facts of the game. If your primary talent is to run and catch the ball, don’t join a team that doesn’t pass. Furthermore, at 5’10” and 145 pounds, the NFL was not likely to draft a bench warmer from a small college in Iowa.

My coach once said, “Boys, dance is a contact sport, football is a collision sport.” That stuck with me. I realized I did not like to hit other people, and I did not like to be hit. With a dislocated shoulder, a bruised ego and a moral dilemma about Vietnam, I moved to Hawai‘i. This was unheard of for Minnesotans in the late 60’s. As Garrison Keillor said about the people of Lake Wobegone, “My people aren’t comfortable with paradise.” I however, was *very* comfortable. Sunshine was good for me, and I found myself smiling and happy, not depressed.

I enrolled at the University of Hawai‘i where I took a cultural anthropology class. The professor was brilliant. He talked about the cosmologies various cultures created to explain the great unknown. Such stories also help people to face the great known: that we die. I learned how virtually all cultural stories were stored and ritually portrayed in dance. The great dancers were the greatest warriors, as they had the best stories to tell. Something in me was liberated, and I started to dance. A guy had to be very secure in his masculinity to be a dancer in the sixties. But dance was a great fit for me, and I went on to receive an MFA in Choreography and pursue a career in dance. I started my own company and school in Santa Fe.

I discovered that performance was not the most compelling aspect of dance for me. I liked the contact instead of the collision, but mostly I liked the laboratory. I spent hours alone in the studio learning how to feel my body from the inside. What did this muscle mean, what did it move, what was it connected to and how did a gesture affect the outside space and inside space? That career ended in a train wreck when I got divorced; I couldn't dance with a broken heart. I got lost for a number of years, unable to find my way back to full participation in life.

Dance had been completely encompassing and fulfilling. I believe I felt the same loss any athlete feels when he hangs up his cleats. What else could possibly be so much fun? My brother and sister (still in the church of dance) asked me repeatedly "Don't you miss dance?" I said no, I don't miss the daily pain that a dancer endures or the poverty. But I did miss making love to the Muses every day. I actually thought I would leave the planet during the following years from lack of being used. I prayed daily for direction, and then a thought came. If I have the discipline to be a dancer, I can apply that discipline to anything. I can even overcome childhood insecurities about math and science.

After a series of coincidences, the light bulb flashed on: I would become a doctor of chiropractic. I was to learn about the electricity and the dance of the human body. I wept that day in front of my wonderfully supportive wife, "I'm going to be a doctor," I said. Without hesitation she said, "Let's go." And so I returned to my beloved laboratory.

Energy and its movement in the body has always interested me. I studied traditional Chinese medicine while pursuing cutting-edge chiropractic techniques. I went to medical seminars in holistic medicine and read whatever was available on the bodymind relationship. I also radically deepened my ability to feel "my laboratory" by a life-changing meeting with the Tibetan Buddhist meditation master, Chögyam Trungpa

Rinpoche.

Chögyam Trungpa Rinpoche was not an ordinary spiritual teacher. I studied intensely with him for thirteen years until his death in 1987. As a Tantric master he taught a traditional approach to Buddhism. Then he began to teach what he called his “heart blood,” a heritage which presents ancient teachings from the Kingdom of Shambhala. He taught that we were in grave danger because the world had lost its connection to sacredness. It was possible that all traditions and religions would be lost if a cultural shift did not occur. A society that supports the view of inherent human wisdom must be developed.

Crazy as it sounded, Trungpa Rinpoche said the seeds for a new culture needed to start here in the West. The openness, energy and wildness of the West was suited for the resurgence of these ancient teachings. He taught until his body gave out, and he died young having charged us with taking these teachings into all dimensions of our culture. I learned from him a way of knowing what was going on in the body from the inside out. It has taken years of practice and research to explain what I learned about health and disease. This learning allows me to dance with my patients through the touch of my hands.

The knowledge about which I am speaking came through my hands. I’m not trying to prove it to you. I believe somebody a lot smarter than me will prove it. I can feel it. The intelligence of feeling has almost been lost to our culture. Intellectual ways of knowing have become so highly valued that we think this is the only way to know. Feeling and direct knowledge have been diminished, even ridiculed as primitive. While we’re waiting for ‘the proof,’ my prayer is that a huge group of people will benefit from this ancient yet new view of health care.

There are three sections to this book. First is a description of how mind and body

are related. Part two will explore how this opens up different tools for healing in a clinical setting. Finally, I will speak about how a new view of health care could affect our culture.

Part 1:
The Superglue

Curiosity Healed the Cat

There is a story, perhaps apocryphal, which says that the separation of the mind from the body was the result of an arrangement made in the 17th century between René Descartes, who represented the scientists of the day, and the Roman Catholic Church. The scientists wished to explore the body through scientific inquiry. The Church feared losing a piece of their business. If the body were explored and no spirit was found, then what? As the story goes, the scientists got the machine of the body to explore. They agreed that the spirit or mind was separate, and belonged properly within the purview of the Church.

We cannot afford to maintain this separation. This view of the body has not been upgraded since the 17th century. If estimates are correct, 60-80 percent of what's bothering our bodies is the pain in our heads and hearts.⁴ If the body and mind are not separate, how can we heal one without the other?

In Chinese medicine, the heart is seen as the center of your being, not your head. In Asia if you were asked to point to yourself, you'd point to the heart. In the West you'd point to the head. That head/heart or the bodymind separation is in fact making us sick. The fastest growing area of outpatient health care is the effort to alter our emotional lives. Spending on pharmaceuticals for emotional disorders has risen 20 percent for each of the last five years.⁵ We drug ourselves rather than face our predicament. This is not a wise cultural policy. The increase in prescriptions for psychotropics for children is alarming and sad. Daniel Goleman has used the phrase "time sickness" to describe the sense of a culture out of control and overwhelmed. We are overwhelmed with stuff to do and under-equipped to do it all.

We must shift our understanding of what makes us sick. The tools presently in use

by Western medicine are drugs, surgery and occasionally a little talk therapy. When you last went to the doctor, did she even mention the bodymind? If 80 percent of dis-ease is due to bodymind disconnection, 80 percent of the healing modalities should be bodymind tools. Otherwise we are settling for 20 percent cures. There are two important points here: The first is that mind and body are connected. The second is that we must investigate *how* they are connected. This will change how we approach health and healing.

To do it, we must also shift our understanding of the concept of pain. One of the indicators of dis-ease is pain. Why not see pain as an invitation to profound sacredness rather than something to avoid or medicate? Everyone who has the courage to look into pain is a warrior. Courage is taken from the French word meaning ‘to have heart.’ One must have courage to look into the heart of pain. What does it cost us as a culture to look the other way?

What do we usually do with pain? Ignore it, alleviate it, run from it. Who wants it, who needs it, what good is it? Our system tells us it is good for nothing. However, pain is such an interesting part of our existence; it has so many textures and flavors. There is the gnawing pain of an inflamed nerve. There is the startling pain of a paper cut. There is the I-cannot-breathe-my-mother-just-died pain. There is the chronic pain of arthritis, the pain of watching the days go by and the pain of death. We would like to avoid pain at all costs, but really, at *all* costs? Would you trade your pain for not smiling for the rest of your life? Would you trade your heart’s love for your pain? We want so badly to live pain-free, but clearly freedom from pain is not a design feature of the body. Nobody leaves without some bumps and bruises, and nobody leaves alive.

On the other hand, we all want to be happy. His Holiness, the Dalai Lama has said that all human beings want to be happy, and this is the primary drive in our lives.

Happiness and bliss seem to be evolutionarily conserved in the nervous system. Are pain and happiness mutually exclusive? Is pain constantly raining on the bliss parade, or could pain be one of the marching bands in the parade? If pain is inevitable and happiness is what we want, can pain be used to achieve happiness? Can pain perform the necessary softening of the heart that leads to happiness?

This journey begins with curiosity about pain. I am not speaking about how or why we avoid pain, nor the ‘meaning’ of symptoms. I am speaking about the full complexities of fear that pain brings up. If we stay with those fears, with that pain, what do we find? We find a fundamental health, a basic health that is carefree, good and the ground of all happiness. A fairly significant design feature.

The Superglue of Fundamental Health

What or where is the glue that holds the body together? There are one trillion parts performing one quintillion processes per second. Cellular exchange replaces our parts at an amazing rate: a whole new outer covering (skin) every twenty-one days, a new chemical processing plant (liver) every seven months, and a new layer of cells for the gastrointestinal tract every three days. If you cut yourself, twelve different blood clotting and tissue repair chemicals flow in just the right proportion to stop the bleeding. With exquisite precision it doesn't clot in the blood vessel; an internal clot transported to your heart could be fatal. If you were simply a machine you would be an awesome one. Where does the animation come from? What is the force that moves these complex systems? What's holding you together?

You are always connected to a baseline of fundamental health, a mysterious program of profound information. Our connection to this sacredness, our fundamental health, isn't particularly flashy. It is our home. It is basic and ordinary, like the unacknowledged rarity of the atmosphere we breathe. It does not fluctuate if you lose a limb, your teeth fall out or you gain weight. It is the yearning of the body to stay together. It is the seeking of the fountain of youth; it *is* the fountain of youth.

In his book, *The Power of Now*, Eckhart Tolle tells a story of two fish journeying to the all knowing Tuna of the Sea to ask the meaning of life. The wise fish says the secret is to enjoy and celebrate whatever temperature, current or situation the water brings to you. The fish look at each other and say, "What water?"

We live in our fundamental health as fish do in water. At any moment we can melt our boundaries of self-focus and become the water. This is what it means to be

healthy. We can do it again and again until we become *more* familiar with the space of fundamental health than with the claustrophobia that pain brings.

During the week, I work on a great number of people. Their complaints vary from life-sucking depression to joy-stealing nerve pain. I am often asked how I handle all that pain, the burdens and the expectations people bring to the clinic. The answer is that I never see people as unhealthy. I see them as fundamentally healthy. I believe with certainty in your journey to the home of sacredness and connectedness. To begin treatment, we do any number of rituals or modalities to awaken that connection. These could be simple gestures or jokes. I might ask you to breathe or sit differently. We eventually get around to the dis-ease, but first we turn on the longing for wholeness.

I like to fly in airplanes. It is a good thing, as I live in Hawai'i, and to leave requires flying (or swimming). Being up high changes my perspective, my thinking. The experience of flying provides a good metaphor: I can be in the midst of a thunder storm of dis-ease in my mind, but with a change of inner altitude I break through to an unaffected blue sky of fundamental health.

This metaphor of changing perspective is appropriate to our bodies' health. We can be in the midst of the most painful physical reality, and suddenly all is eased by the sound of a beautiful songbird or a child's smile. Where did the dis-ease go? Where did the pain go? This shift should be acknowledged and is worthy of our curiosity. Fundamental health, basic health, is always available. It is an acknowledgment that we are connected to something good. This basic goodness is not about the polarity of good versus bad. It is the goodness of life altogether, it is present even with a headache or a life-threatening dis-ease. Breathing is good, laughing is good, crying is good. Dis-ease of any kind, most basically, is a focus on the illusion of a disconnection from the ground of

goodness or from a fundamental health.

Einstein, in his search for the Unified Field Theory once said, “I think the most important question facing humanity is: Is the universe a friendly place?” Physicists, in the search for the ‘water’ we swim in, have found a particle that is believed to be the fundamental building block of the universe. One colloquialism I have heard in physics lectures is the search for the ‘love particle.’

When you change your view of something, you change the experience itself. A good example of this is the story of a tribe of ants returning from the high adventure of encountering an elephant. Back home, the ants sit around the campfire, and each describes what they experienced. One describes the whisking of a huge hairy object capable of blowing away the largest known insect. Others speak of a gust of wind capable of sending their strongest warriors into tumultuous somersaults. Some describe the thunderous, earthshaking experience of a foot step. They each saw a different elephant. However, if you were in a tree looking down, you would see the whole elephant. If we view health care first from the point of view of our fundamental health, it will have system-changing repercussions.

There are certain qualities about this fundamental health for which the sun provides a traditional metaphor. Fundamental health has no bias either toward health or dis-ease; it has no label or concept limiting its meaning. It is a quality of awareness with no need for commentary. The sun is always shining without prejudice on everyone, it can burn us or provide food equally, and it allows us to see, to wake up or be aware of our lives.

Health care is, of course, about working with pain and dis-ease. The question is: From which perspective do we approach it? From pain or from fundamental health? This

isn't a philosophical question. I am not advocating that we simply 'keep a stiff upper lip' about pain. It is natural to want to alleviate pain. First, however, we must acknowledge what keeps us from merging into sacredness: busyness and fear, or just fear. It takes training and courage to look into our fears, to open our hearts and melt into the now. There are simple, well-known methods to train in facing fears. The techniques are simple, but then, so is falling once one learns to let go. Through meditation, prayer and intention we can stabilize the experience of our fundamental health. Your body is an opportunity to rest in this natural state.

Landing On Planet Earth

Let us begin when you were a gleam in your parents' eyes or even possibly in rare cases, a glimmer on the plastic of a petri dish. In Christian terms, your soul is looking for a body. In the Shambhala Buddhist tradition it is said that you choose your parents; what draws you to them is some familiarity and attraction to the parental relationship or to their environmental circumstances. The attraction could be music, race, smell, skin color, family intrigue, peace, education; unfortunately, it could also be conflict and complaint. According to this view, we choose the circumstances of our lives. I like this approach because it puts me in charge and makes me responsible. It removes any notion of blame about the circumstances of my birth. However, I am still trying to figure out why I chose Minnesota, with seven months of winter (and I am prone to depression).

You may have seen it on television, or been in a room for the coming together of the egg and the sperm in the case of the petri dish; there is magic. It is like a miniature nuclear explosion, you can almost hear Beethoven's Fifth in the background. Then there's the symphony of the developmental period: the cellular division and the sheer outrageousness of information morphing into a human form.

Western science explains the mystery of obtaining a body as an unfolding, or the merging of two blueprints etched in miniature on two sets of genetic information: one code from the female and one from the male. The body becomes 'you' because of the information in those blueprints. We have learned that different aberrations encoded in the blueprint cause certain dis-ease patterns and propensities in our bodies.

One limiting mind set we have in Western medicine is that the 'real story' about the body and health care began with the rise of the scientific method. Everything we

knew before the advent of the double blind study is considered quaint and dubious. This myopic view is contradictory to the original spirit of science, which is inspired by wonderment and curiosity. I admire how the ‘facts’ of Western medicine narrate the creation of the body, but I suspect the story they tell is incomplete. Anybody who has a sibling, more than one child, or who has simply looked at the diversity of personalities in their family has probably wondered, “Where on earth did Uncle Harry come from?”

Buddhists propose that thought patterns are carried from lifetime to lifetime. The physical form is the embodiment of these patterns. This is what I call the dance of the creation of our bodies. This process is hard to observe, as no machine that can perceive the existence of these patterns has yet been invented. Actually, I am going to use the writer’s ultimate cop-out and declare this topic beyond the scope of this book. Honestly, it’s just that it is beyond the scope of my understanding.

It is good however, to allow the story of Western science to be enriched by stories from other cultures. In both Chinese and Tibetan embryology, thought patterns are connected to the lights of the five fundamental colors, which create the five elements of the phenomenal world: earth, water, fire, air and space. These elements make up the body and also create the five internal winds of life force. These winds create the five limbs (the head is considered a limb), the five fingers and toes and the five senses.⁶ If you string the light, thought and the winds together, you get both a body and a construct we call ‘me.’ The concept or experience of ‘me’ is something like a movie. It seems contiguous, real and solid because we’re going too fast to notice the space between frames. All of this is happens in the womb (or in a petri dish). Before you dismiss these ideas as superstitious or quaint, allow me to point out that in the 7th century, Tibet hosted a five nation conference on medicine and healing.⁷ At the same time, my own European tribe was just

figuring out how to build latrines.

This Eastern interpretation of the process of human development is congruent with what modern physicists are discovering about matter. From their point of view, we are actually “frozen light” as theoretical physicist David Bohm said. The American Indians have a word for body that translates as ‘the ones who are dream and land together.’⁸ The point is that your body is built by thought and wisdom; it is connected and empowered by wisdom. Hence the saying: “The power that made the body, heals the body.”

All healing happens because of a connection to your fundamental health, which is a natural yearning to reconnect with the whole. The body’s ultimate desire is to talk to God. The body is God information, an image of God, a temple. In other words, the body is information created from wisdom. It is not simply a piece of meat that gets sick and decays. It is important to see this connection, because if we view the body differently, we will view dis-ease differently. We will open healing to more skillful approaches. One doesn’t use a sledge hammer to kill a mosquito.

What is the cost when we ignore our connection to wisdom? A study published in *Life Extension* magazine proposed that our health care system, with its predominant tools (drugs and surgery), is the leading cause of death in this country.⁹ The study estimated that nearly 800,000 deaths per year may be attributed to the present way of doing things. Another article in the *Journal of The American Medical Association* estimated that hospital errors accounted for 180,000 deaths per year.¹⁰ If accurate, hospital error is the fourth leading cause of preventable death in the U.S. So, the first and fourth causes of death in the country is the health care system itself. Both sources give the impression that these incidents are probably underreported. To put it in perspective, imagine ignoring two

to four jumbo jet crashes each day! Not only is our present view of dis-ease and body not helping us, it is actually killing us.

Beam Me Up, Scotty

A friend who works in Navy intelligence was talking about some weird and wild technological advances being contemplated by the think tanks. He said pretty much anything you could think of was being seriously considered. I asked him, “You mean *Star Trek* stuff like the transporter machine?” He replied, “ Yes, after all, the body is just information. If we can fax information from a piece of paper or email data, it is conceivable we could transmit the information encoded in the human body.” I do believe this is the new frontier of medicine—the body and dis-ease being seen as information. Now that the human genome has been decoded, we are beginning to look at diagnosis and remedy as the reading of information. Cancer is beginning to be diagnosed by reading missing words or letters in the genetic code. We are able to predict the likelihood of dis-ease from DNA strands, even in utero. For better or worse, we have started exploring genetic engineering and information manipulation as a health care modality.

Information is an interesting concept. What is information? Is it more than words, thoughts, ideas, knowledge, wisdom, know-how? Where is information before it becomes known? Do we discover it or does information discover us? Does information come from insight or “outsight”? We cannot really see information; it is one of those invisible forces like love, magnetism or energy that we know are real but we cannot define. Some may wonder whether information, like energy derives from mass and speed ($E=mc^2$); I think information equals creativity times wakefulness squared ($I=cw^2$).

I see the body, its dis-eases and its needs on three different manifestations of information. Correspondingly, we need three different diagnostic modes and three

different methods for choosing healing tools.

The first body of information I call the dense body. It is what you see when you look in the mirror—somebody or something looks back. There's a distinct boundary called the skin that defines it. This body has rules. It ages, gets wrinkles and experiences pain. The dense body has breakdowns. Systems “go off-line” so to speak. This dense body of information likes to play host for both benign and destructive co-habitators. The biomechanics and biochemistry of the dense body, and in particular its breakdowns, have been the primary focus of modern medicine.

This has led to amazing advances in medical care. We can cut, replace, exercise, enhance, manipulate, deaden, drug and stimulate the dense body. These approaches are brilliant, but they're essentially lifeless. This approach is based on a Newtonian view of the body, in the sense that the sum of the parts should add up to the whole. It reduces the body to a machine, as if we can know it by understanding its parts. When it breaks down we say, “this doesn't work and I want it fixed.” Such a view leads to serious problems. We make very decisions from limited information. To approach dis-ease by making adjustments to the dense body is like changing a few notes in a symphony and assuming that the music will still sound the same. We can see from adverse drug reactions that a few notes here and there does change the tune, but unfortunately, the dense body doesn't always know how to dance the same with different music.

I've been in pain, I've had high blood pressure and I've experienced a profound depressive episode in my life. I wanted those symptoms out of my life, and I was happy to find doctors and information to help me ease those symptoms. The problem with this simplistic approach to health and bodymind, though, is that it doesn't always work. It makes every problem a nail because the only tool we have is a hammer.

The vast majority of the medical tools have been developed for dense body information. They are designed to change either the biochemistry or the biomechanics of the body. I have a patient whose father was a medical doctor licensed in the 1910's. This old time doc, a general practitioner, told his son repeatedly that 60 percent of people's health problems were created by worry. As they said those days, it was all in their heads. They still say that, only now you are given Prozac; in 1910 it was a sugar pill. Present estimates of stress-related illnesses (it's-in-your-head dis-ease), is 80 percent. Herbert Benson, a physician and professor at Harvard has said that 60-90 percent of office visits are related to bodymind.¹¹

I've always been mystified by the 'it's-all-in-your-head' diagnosis. What dis-ease *isn't* in your head? You need the head to experience it. Strangely, most of us want 'real' or 'not in your head' problems. The doctors are under subtle but powerful pressure to do 'real' medicine, so they prescribe drugs that alter 'real' biochemistry. The Mayo Clinic is considered the best diagnostic hospital in the world. I've heard statistics which suggest that the rate at which the Mayo Clinic achieves a definitive diagnosis (meaning they actually know what's going on), is 33 percent. I do acknowledge that there are appropriate times and uses for the wonders of modern Western medicine. But I'm suggesting that we lack a paradigm which allows us to see the bodymind connection in a profound way.

It is pretty easy to declare a paradigm shift; I have heard the term a million times by now. But getting our realities to conform to a new way of looking at things is pretty difficult. There is a lot of momentum and investment to have our lives, and the way we look at them, stay the same. Just ask Copernicus, who was seriously affronted after declaring the Earth revolved around the sun. It may take a while for the findings of

quantum physics which in some ways shatters our comfortable way of looking at the world, to find general acceptance. But how many of us really spend any time contemplating the idea that 'we' are mostly a mathematical probability. We can send rockets to the moon using good old Newtonian stuff—that's good enough for me. So to say there is a mostly unexplored body that profoundly affects your health might take some getting used to, and the paradigm shift that follows this realization will be an even longer time coming. I am also not naïve: Some of this might seem old hat to some of you; a lot have people have been talking about bodymind for a long time.