

# Healing Arts Report

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Understanding the New Health Paradigm

Volume 2, No. 5

Dear Reader:

In this issue, the results of interviewing Emmett E. Miller, M.D., author of *Deep Healing: The Essence of Mind/Body Medicine*, bring more clarity to a vital subject. Miller's mind-body techniques are used by Olympic athletes, business professionals, actors, and thousands of others to improve their performance and quality of life. Physicians who were his students include Rachel Remen, medical director of Commonwealth, a support center for those with life-threatening illnesses, and Larry Dossey, known for his work with medicine and prayer. In their work, they have built upon Miller's principles and brought healing to many others.

Miller is also Medical Director of the Cancer Support and Education Center and was a member of the original California State Task Force on Self-Esteem. He pioneered the practice of mind-body medicine, and invented and developed deep relaxation and guided imagery audio cassettes. *Deep Healing*, Dr. Miller's most recent book, includes examples, some from his own life, that illustrate his principles and experiential exercises that make it possible for the reader to use the book as a workbook.

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## COMMENTARY

### **Mind-Body Health: The Core of the New Medicine**

"Our cultural habit of looking at the mind and body as separate," states Emmett Miller, M.D., "is harmful and prevents us from true healing." He compares this destructive habit to the story of the goose that lays the golden egg. We think we can open up the goose to find the mechanism that creates golden eggs and we don't realize that we can't have the golden eggs without the whole goose.

According to Miller, ninety to ninety five percent of all illnesses are the result of dysfunctional mind-body relationships. In fact, most conventional treatments deal only with eliminating symptoms, not the diseases that cause them. "Western medicine," he says, "has taken a different course from that taken in every other culture."

Miller describes how even the number one killer, heart disease, is an example of the mind and body not living in harmony. (See *Healing Arts Report*, Vol.1, No. 7, "Healing the Heart.") We eat unhealthy foods because we feel disempowered. We've lost contact with the natural activity that children have which invites vigorous exercise. Lastly, we do not possess the skills of balancing stress with deep relaxation, which brings about natural recovery. "In fact, our stress levels, in scientific studies," Miller points out, "are better indicators of heart disease than fatty diet, exercise, and smoking."

Miller describes smoking, which kills 350,000 people a year, as a form of self-medication with an addictive drug that has deadly side-effects. Twenty times the number that die from smoking have chronic diseases from it. The Sur-

geon General's office reports that 60 to 70 percent of cancer could be avoided by eating healthy food. "Three quarters of those in hospital are there due to alcohol and drugs and the accidents and crime that are their symptoms," he continues. In addition, depression, fears, uncontrolled anger, emotional shut-down, and disturbed social relationships exemplify how our culture is screaming for deep healing.

Money energy is going into managed care and technology, which Miller describes as "the emperor's new clothes," rather than to human beings. However, since the 1960s, people have been recognizing the value of mind-body medicine, which is the core of integrative care. If they weren't, they wouldn't be spending \$14 billion a year out of pocket to buy alternative services.

Miller described the characteristics of a truly healthy person:

- clarity and reliability of mental functioning
- a dynamic balance between relaxation and energized self-expression
- knowledge and acceptance of all emotional quadrants -- joy, grief, anger, assertiveness, and appropriate fear
- optimal nurturance, balance, and expression of physical health for that particular body, such as a 20-year-old running a marathon and a 90-year-old walking a mile
- inspiration and guidance for balancing mind, body, and emotions flowing from the level of spirit
- loving generative relationships with other people and with other elements of the natural world

The three most important therapeutic techniques, according to Miller, are the ability to enter a profoundly deep state of relaxation, the ability to enter the Healing State, and the ability to draw on the inner reservoir of healing energy and direct it toward the most desirable healing outcome. Deep relaxation balances the stresses of an ever more inhumane world driven by technology and finances rather than human considerations. The second, the Healing State, allows the person to experience the deepest sense of Self. The third means acting in ways that will bring about health, whether through exercise, eliminating bad habits or disease, or

creating loving relationships.

### **Self-Esteem and Self-Talk for Health**

Many jokes have been made about self-esteem, as if consideration of it means approval and acceptance of any behavior. Self-esteem is a way of fostering in a person their best real qualities. "We have two selves," Miller says. "There is the superficial self that wants to eat a second dessert, wants revenge on someone who has hurt us, wants to acquire closets full of material possessions, and avoids through denial or dissociation confrontation with what is most true and most valuable in life." Esteem of this self leads to greed, over-consumption, abuse of others, and to the diseases and social ills we see around us.

Esteem of the other Self is associated with the soul and spirit, the parts that act with the highest levels of maturity and wisdom. This Self is guided by love, self-respect, confidence, and willingness to be itself and work toward its highest vision. In this state of vibrant good health, you understand that your body, emotions, and mind are vehicles for expression of your true Self and you recognize and honor that same intrinsic value in others.

Miller points out that we are always talking to ourselves and are, therefore, always affirming either health or disease. "We can dramatically impact our health on every level by changing how we talk to ourselves." Often, during childhood, "we learned negative self-statements from our morbidly ill social structures." With positive self-statements, known as affirmations, we can delete negative ones. If we use affirmations to speak to ourselves during the Healing State of deep relaxation, it multiplies their effectiveness.

Characteristics of a well-constructed affirmation include: choosing a goal, stating it positively, stating it about yourself, using vivid adjectives, stating it in the present tense, and keeping it simple.<sup>1</sup>

### **His History Led To His Medicine**

"I was a genius as a child -- off the charts," says Miller. Ironically, when he was tested in preschool, his mother was told to take him out of school because the test showed him as being retarded. His mother knew better and then refused to enroll him in the same school after outside testing showed his true abilities.

His cultural heritage, which includes Native American, African American, and European American enabled him to see the wholeness that is missed because of prejudice and fears. His contact with different cultures encouraged his deep interest in human beings and, as early as his teens, he became dedicated to “discovering the source of true happiness, creativity, and love.” As a scientist and mathematician, he went into medicine to create a system of healing that would replace the over-analytic model that was limiting Western medicine. In addition, he studied shamanism, psychotherapy, hypnotherapy, music therapy, dance therapy, body and massage therapies, and the major religions. He sought out the “common elements which have guided human beings toward health and self-realization.”

Most important is his experience of working directly with thousands of people and indirectly with many thousands more who have used his audiotapes, including the Mayo Clinic and Kaiser Permanente. “These experiences gave me the opportunity,” Miller explains, “to evaluate and prove, in the manner that even Rene Descartes would approve, the profound effectiveness of the approaches that I’ve developed.”

### **When To Use Conventional Medicine**

Western medicine has marvelous tools in the case of life-threatening accident or illness. “When you have a brain tumor or brain injury, there’s nothing in the world like an excellent neurosurgeon,” says Miller. He suggests taking action when needed and paying attention to diagnoses like high blood pressure or a lump, but even in those situations deep healing techniques are excellent adjuncts. “For example,” he tells of research indicating, “you can heal 25 percent more rapidly from surgery with much less discomfort,” using mind-body techniques such as relaxation and affirmations. He also lists allergies, asthma, arthritis, and gastro-intestinal dysfunction as illnesses better treated through deep healing than by using only Western medical practices. The mind-body approach will focus upon habits of emotion, thought, and also on the physical habits that contribute to these conditions.

To Miller, our lives are so dependent on each other, that it would be fantasy to think we could heal our individual selves without healing our families, society, culture and the totality of

the planet. As long as we try to heal just part of the system we will inevitably feel disappointed and frustrated. However, “one of the best kept secrets,” he adds, “is that this is really remarkably easy once one has truly committed oneself to deep healing. It is continuously rewarding to address even such gnarly problems as genocide, starvation, death, and violence, as well as our many individual ills.”

*Miller recommends his introductory tapes Healing Journey, Letting Go of Stress, or I Am: Awakening Self-Acceptance. To order tapes, his book Deep Healing, or for a free catalog, phone (800) 528-2737. For appointments or information on appearances, workshops, and retreats, phone (530) 478-1807.*

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## *HEALING WITH HERBS*

### **Taking St. John’s Wort For Detoxification**

St. John’s Wort or *Hypericum* was one of seven herbs singled out in a well-referenced paper that discusses a New Zealand medical detoxification unit. The author finds botanicals useful in helping reduce anxiety and nervous system weakness associated with abuse of benzodiazepine drugs such as Valium.<sup>2</sup> He tells of the unusually long-lasting withdrawal symptoms. Most patients at their unit, who often have a history of multiple substance abuse, receive conventional medications along with phytotherapy, that is, healing with plants. The most common symptoms they battle include anxiety, insomnia, and irritability. Dizziness, tremors, tinnitus, headache, loss of appetite, gastro-intestinal upset, and perceptual disturbances are also cited. The author considers botanicals particularly useful in helping reduce anxiety and nervous system weakness so often associated with recovery from benzodiazepine abuse.

### **Popular Antidepressant**

“St. John’s Wort is the most popular antidepressant of the botanical kingdom,” says author Roy Upton, the herbalist, whose booklet, *St. John’s Wort*, was recently published by the American Botanical Council. In Germany, the leading brand of St. John’s Wort is prescribed at

a rate seven times that of Prozac. Its efficacy is supported in dozens of clinical studies. It costs less and has fewer side effects than conventional antidepressants.

If you wonder why there even is such a thing as a 'leading brand' of an herb, something that grows in nature, you need to know more about the tremendous variations that can occur in both growing conditions and preserving processes. The good news is that if you tried it and found it to be ineffective for your patients or yourself, you may want to consider another brand.

Because plants are growing, living things, the qualities of the soil they are grown in and the conditions of weather, such as heat and rain-fall affect the qualities of the plant itself. Its abundance, as well as demand, can cause great fluctuation in prices. According to Peter Landes, author of "Market Report" in *HerbalGram*, Chilean St. John's Wort, for example, is known for its high hypericin content, one of its valued elements. Because of unusual weather conditions, the hypericin content in this year's plants is less than a third of last year's content.<sup>3</sup> Mineral content of the soil, altitude, and stage of growth, such as flowering, are all serious considerations when harvesting medicinal plants.

Another important factor in an herb's quality is the manner in which it is stored. Protecting *Hypericum* from light is the most important way to preserve its photosensitive elements. However, if it is stored at 140 degrees for more than six weeks, the hypericin content drops significantly, whether in powdered, tablet, or juice form. Dry extracts stored at 68 degrees Fahrenheit remain stable for at least a year.<sup>4</sup>

The popularity of St. John's Wort has increased its demand many times over. While the U.S. market purchased 25-50 tons for many years, this year it is expected to jump to thousands of tons. One supplier alone has increased production from 780 to 1,500 tons and is not nearly meeting the demand.<sup>5</sup>

### Other Uses

*Hypericum* has been used historically for anxiety, insomnia, irritability, neuralgia, neurones, migraine headaches, fibrositis, dyspepsia, and sciatica. Pain and inflammation of nerve origin may also respond to it. Other indications include pain and inflammation in a tooth socket

after extraction of the tooth, shingles, chronic neuralgia originating from fractures, spinal injuries, and nerve injuries.<sup>6</sup>

*Hypericum* has also been used for enuresis from anxiety or nerve irritation, especially in children. It has strong antiviral properties that are currently undergoing clinical trials in the U.S. Its use in a burn ointment made from fresh flowers and olive oil healed first degree burns in 48 hours. Second and third degree burns healed three times as fast as the burns treated with conventional methods.

Its effects against *Staphylococcus aureus* infection is reported to be greater than conventional treatment with sulfanilamide. *Hypericum* oil and infusion have been used for gastric conditions, inflammatory bowel syndrome, bites, bruises, puncture wounds, enlarged glands and swellings, and internal hemorrhoids. For inflammatory bowel syndromes the oil is used as an overnight retention enema.

*Hypericum's* main contraindications are: (1) pregnancy, because of slight in vitro effects reported in animals; and (2) use during ultraviolet treatment because of its potential as a photosensitizing agent. For complete information on botanical description, activity, chemistry, dosages, side effects, interactions, and toxicology, see the American Herbal Pharmacopoeia monograph.<sup>7</sup>

Remember the old saying that when you heat with wood, you are twice warmed -- once when you chop it and again when you burn it. Growing St. John's Wort is a bit like that. The plant has a perky sprawling and rhythmic quality with sunny yellow flowers that are cheering just to look at. It is also used for making homeopathic remedies which are used in ointments and pills. Those who use homeopathy regularly have some form of it in their first aid kits. They appreciate its quick pain relief and healing for puncture wounds and nerve-rich injuries, such as fingers slammed in a car door.

*To subscribe to HerbalGram, journal of the American Botanical Council and the Herb Research Foundation, call (800) 373-7105 or fax (512) 331-1924.*

*Phone (800) 252-0688 for Gaia Herbal Research Institute's Spring Symposium on Herbal Medicine, Medicines from the Earth, Phytomedicines: Their Expanding Role, May 30 -- June 1.*

## 'Scanning' The Voice To Assess Quality of Life

For many years, Don Campbell, a classically-trained musician, has been guiding people in discovering the healing power of sound. In a workshop held in March 1998, about forty people gathered to study Advanced Voice Assessment, a technique used for learning to observe the human voice. Participants included voice therapists, voice teachers, counselors, massage therapists, performers, and even a psychiatrist. Through a process Campbell calls 'scanning,' participants took a turn vocalizing their range of voice, from the lowest sound to the highest and back down again. This was usually done in one or two breaths.

Scanning can also be used for self-assessment, but, in the beginning, it is easier to hear qualities of voice in a non-judgmental manner by listening to others. Each person has unique characteristics which reflect the inner work of sound. "There are no shoulds, coulds, or criticism while learning to listen. The voice," Campbell explains, "is different every day. It reflects how we feel, our ability to hear, our age, the time of day, food intake, muscle tension, physical health, pain, childhood joy, sexual pleasure, history, expressed and unexpressed trauma and joy, all the experiences of a lifetime. Every posture, thought, and image embosses every exhalation."

Campbell surprised participants by recognizing in their voices unusual information -- a spinal injury, ability to think on their feet, or a series of left-sided injuries. Other information could be heard by most every one, such as exhaustion, caution, or inhibitions. It was easier for students to hear a unique sound than to identify what it meant. The toning teacher can point out what is observed but it is the client's goals that set the direction of their learning experience. During the workshop, after an initial scan, Campbell would have the person experiment with posture, lean into pressure on their back, tone with him, visualize height or depth, or make playful sounds. These interventions significantly changed the sound of a second scan.

The goal in this training session, however, was just to listen to what a voice is, not to

improve or change it. By learning to listen to the scan, the practitioner or the self-practitioner learns to recognize what the voice wishes to say. Perhaps it is saying that it is time to re-examine an old trauma and file it away differently in the history of one's experiences. Or perhaps it is time to do something differently now, to take some chance for the sake of personal growth. The scan tells where we have come from and how we go back. It can be used as a mirror to reflect psychotherapy, voice study, or to guide one's own inner work.

Scanning is also used to hear the effects of having practiced toning. Toning is a meditative vocalization using relaxed vowel sounds for the purpose of releasing emotional and physical constrictions. In Laurie Rugenstein's essay, "Becoming a Sound Woman" from Campbell's *Music and Miracles*, she says, "I learned to direct sound to different places, bringing awareness to areas of my body that had long been desensitized and ignored. There were also many numinous moments, times when I encountered a part of myself that normally lay hidden, and sensed a connection with a larger reality."

Campbell suggests that the daily practice of toning can improve the quality of life and keep the body in balance physically, emotionally, mentally, and spiritually. A fairly new organization of Campbell's students offers a home study course that guides the student in practicing toning the vowels, experimenting in directing them to different places in the body, recording scans before and after a toning practice session, and writing in a journal anything that comes up in the experience of practice, including observations about the body, emotions, sensations, thoughts, and hearing. These are sent to a mentor who gives feedback and makes suggestions for continuing practice.

Stephanie Greene, a toning teacher from Santa Fe who has studied with Campbell over a period of years, explains that people come to her for many different reasons. "Clients are people who are trying to find their own voice. Sometimes they grew up being told to be quiet. As adults, they cannot speak their truth," she said, "or they may be so shy that they aren't able to sing in front of another person. Sometimes they do sing but want to try for a solo part and are afraid to sing alone." For these people, the voice reflects their personal psychology in a way

that they desire to address. Greene, who is also a classically-trained musician, says that just making observations about your voice can have a long-term effect. The psyche starts to shift and people become more able to assert themselves. In addition, a person may realize how good it feels to be making sounds. As a student practices toning, the voice begins to change. "Deep breathing supports it and makes it more pleasant," she says, "and others react differently to a stronger and more resonant voice."

Greene observes, "Sometimes the way the vibrations of toning feel in the body are even more important than the sound. This is especially true when you're working with massage therapy and sound. I like to go to a massage therapist who will tone with me, who follows and supports my tone. If you tone into the place where the muscles are tight, there can be faster results in loosening them."

"Toning, utterance, energetic voice is based on not inhibiting the voice," Campbell explains. What you do for the voice may have its effects on the rest of one's life. While some healers theorize that tones missing from the voice are missing from the body and need to be replaced by feeding them into the ear, Campbell believes that the right posture, image, or physical sensation will remind the body how to access the missing tones or overtones naturally.

Campbell is known for writing *The Mozart Effect*,<sup>®</sup> in which he tells stories of people being healed from anxiety, cancer, high blood pressure, chronic pain, dyslexia, and mental illness with the use of vibration, sound, and music. He describes how to use the power of self-generated sounds, such as toning, rapping, and chanting, and lists common conditions that are amenable to music. Two books he's edited, *Music and Miracles* and *Music: Physician for Times to Come*, are collected essays written by professionals and clients about music and healing. He recommends his book *The Roar of Silence* to the individual working alone for its suggestions on practicing the healing powers of sound.

*For information on the Power of Voice home toning program, phone Joanne Opalenick at (609) 866-9020.*

*To receive a catalog from The Mozart Effect<sup>®</sup> Resource Center, phone (800) 721-2177.*

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## CULTURAL HEALTH

### Including Those With Disabilities

The founding concept of The Bridge is to set up intentionally shared living quarters with volunteer helpers and people who have traumatic brain injuries. By choosing an urban environment, household members have easy access to the amenities of city living. This lends more opportunity to be active and healthy participants in the surrounding community. Brain injured adults are persons who already had an accomplished life. The injury alters their lives drastically. They lose their place in both family and community setting.

In Charlottesville, Virginia, The Bridge program includes five houses. The main focus of the mission is to provide a family setting that is supportive to all the residents as they progress from injury to wholeness and as they discover and use their gifts for a second beginning. Family members of the residents are also encouraged to participate as much as they can.

In the field of social work, the holistic urge has often appeared in the form of efforts to provide more inclusive, natural, and integrated living situations for people with disabilities. Many service programs have been created. Some have been long-lasting though somewhat isolated because of their rural settings, such as the Camphill communities based on the philosophy of 19th century philosopher Rudolf Steiner. Many others have come and gone, sometimes due to lack of funding or changing needs.

The driving force behind these efforts rests in "creating a sociological entity, rather than another medical or educational model," says founder of The Bridge, Heinz Kramp, Ph.D. "Community alternatives are complex and problematic only when we see them as substitutes for large-scale institutions, using bureaucratic patterns of accountability and responsibility in the same way in which they are used there," he adds.

"The Bridge is a community of five houses where accountability is direct, person-to-person, based on families, peer relationships, social interaction, and order," explains Kramp, "and operates on person-to-person rules and expectations rather than on system-wide requirements and specifications."

Founder Kramp, was also a co-founder in 1971 of Innisfree, a nationally recognized village for adults with mental disabilities. Innisfree became an alternative lifespan solution for persons with mental retardation, mental illness, and traumatic brain injury. Retirement in 1991 from his long-time position as director allowed Kramp to focus on those with brain injury for whom there were no programs at that time.

The ability of residents to function varies widely. One man, an M.D. who was a practicing child analyst and had studied with Anna Freud, still retains his rapport with youngsters and his ability to read. He serves as a tutor to children in the school system. Other community members have part-time or full-time jobs.

In the last two generations, as community life has taken on a more impersonal face, those with disabilities, whose family members were unable to be at home, were more likely to end up in institutions. There, isolation often severely limited quality of life and opportunities for growth. The Bridge invites its members to participate in appropriate activities and provide roles that are valued by their community.

*For more information or to make a contribution to The Bridge's parent organization, Rainbow Bridges Foundation, Inc., phone (804) 979-6431.*

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## *RESEARCH*

### **Institute Researches Health and Consciousness Projects**

The Institute of Noetic Sciences (IONS), a twenty-five-year-old research and education membership organization, has provided seed money or collaborated on numerous research projects. They are part of a comprehensive program designed to contribute to building the foundation of an expanded worldview that could address the concerns of humankind.

Some of the health-oriented research currently underway include: (1) a study by William C. Bushell, Ph.D. comparing hormonal measures between a group of advanced practitioners of meditation and related disciplines to normally healthy individuals; (2) a study by the Institute of Noetic Sciences of approximately 50 individuals who were diagnosed with metastatic cancer more than twenty years ago to seek factors that were important in their survival; (3) a project by Elliot Dacher, M.D. (see *Healing Arts Report* Vol 1., No. 1, "Are Conventionally Trained Providers Interested in Alternatives?") and IONS to develop a prototype of an integrated healthcare system by identifying and creating models capable of synthesizing emerging information in medicine, healing research, and consciousness studies; and (4) a collaborative project between IONS and The Office of Alternative Medicine, National Institutes of Health, to identify, collect, and review all available research on reports of people who claim to have been healed by direct mental or spiritual techniques and identify the potential efficacy and possible mechanisms.

A book to be released shortly, *Biology Revisited*, grew out of the IONS Causality Project. In it, authors Elisabet Sahtouris and the late IONS president Willis Harmon, discussed how the assumptions of science influence our view of what is real. Their premise is that a science which assumes the integrity of the whole will include anomalies that have been ignored and which are vital to our health, such as values and consciousness. Two assumptions that led to science as it is currently practiced include: (1) reductionism, which assumes that we can understand the whole by taking it apart and looking at the pieces, and (2) objectivity, which assumes that the world is

'out there' rather than co-created with our experience.

Wink Franklin, current president of the Institute, says, "IONS's mission is to develop a deeper understanding of human experience, including creativity, intuition, and intentionality, to help build a full-capacity society in which reason and spirit are fully integrated. The aim of our research is to foster linkages between divergent ideas and disciplines -- exploring familiar territory with a new view of what is possible."

The Institute, which has over 50,000 members, has been one of the driving forces behind the changing paradigm in health. Its research, publishing, and collaboration with other groups is aimed at integration and healing. This includes examining the connections between medicine, education, culture, business, and spirituality.

The vision of its goal grew out of the profound experience Edgar Mitchell -- astronaut, pilot, scientist -- had during his return from the moon on Apollo 14. During that flight, his experience of the presence of divinity was so palpable that he knew directly that life in the universe was not just an accident of random chance. This mystery called him to work toward a deeper understanding of consciousness or inner space to match the understanding that science was building of outer space. He looked for others who shared these intentions and who also wished to discover a cohesive view of reality that would include objective and subjective and

outer and inner as equal aspects of being.

*IONS's annual conference Healing Journeys will be held in Kansas City, Missouri on July 2-5, 1998. For information on membership or to order research monographs, phone (800) 383-1586 or visit their website at <http://www.noetic.org>.*

Best wishes,



Barbara June Appelgren

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#### END NOTES

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