

Holistic Medicine: Holistic, Humanistic and Musical

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Abstract

Since technical treatment of holistic medicine lands it in an odd “specific holism,” this paper considers holistic medicine in holistic humanistic way. This paper shows that holistic health as necessary is incoherent, and so holistic medicine is impossible; such indispensable impossibility calls us to music. First, the paper explains holistic medicine as indispensable against separatist specialties (A), and then (B) elucidates holistic medicine as incoherent, and (C) takes such oddity as a wakeup call. Finally, we realize (D) this call as a call to living music that we are.

Keywords: Holistic Medicine, Holistic Health, Music, Indispensable, Unintelligible.

Introduction

Here is a point that is simple and stunning. On hearing “holistic medicine,” we automatically expect to be bombarded with technical jargon of a specialty called “holistic medicine.” We hardly realize that in this way we have already fallen into a strange pit of a monster, called “a specialty” of something “holistic,” to wit, a specific “holistic” medicine, the “specific holism.” Now, is “holistic medicine” holistic or specific? It seems to be both, and if it is both-specific whole!-it is a monster, isn’t it?

“How could anything be both holistic and specific?” Well, throw in here things technical, and Voila! The “holistic specific” is born. You see, technicality turns everything into specificity, even things holistic such as holistic medicine. Technicality is the devil that cooks up specificity out of literally everything, including things holistic. This is because the technical features the specific.

The technical makes specific specialty, nothing holistic. Still, we have no “technical holism” or “holistic technicality,” however. Medical technicality plunges holistic medicine into a specific specialty of “holistic medicine,” and now the specialty of “holistic medicine” is a specialty of anti-specialty, a holistic specialty in medicine. But specific holism or holistic specificity is an impossible monster. There simply cannot be “holistic specialty.” We have a problem here.

The authors of a technical book on holistic medicine seemed vaguely to be aware of such an oddity, and intuitively endeavored to mend it by popularizing it, titling their technical book on holistic medicine, *The Self-Care Guide to Holistic Medicine*. “Self-Care Guide” already shows their effort at popularizing this technical book, as “self-care” is popular care that is popularization of technical specialty. The subtitle of the book, too long to quote here, clearly aims at popularizing this technical book as well [1].

Besides, the book contrasts holistic medicine side by side with traditional specialty medicine of the West. This book only casually mentions non-Western cultures in mere two pages of its Appendix (479-480). Their *holistic* medicine is clearly a *specific* specialty in the specific West. They seemed to have made the whole show un-seeming and monstrous as “holistic specificity.” The word “seemed” is repeated here because this oddity itself is not medical but holistic. The oddity shows through in this book as outside its medical field and outside its technicality, to haunt this whole book continually.

And so, in view of this havoc *technicality* plays, this paper abandons all medical technical jargon and considers holistic medicine in its primal holistic and humanistic way. Holism here implicates whole humanity, as “holistic” in “holistic medicine” means the whole humanity handling holistic medicine in holistic human terms, not in specifically technical way. “Medicine” here is also an engagement by the whole humanity, not a practice of a medical technical specialty.

After all, “humanity” itself is a holistic notion, and so *holistic* medicine must be understood in holistic and humanistic manner, as *medicine* itself is also an all-human engagement, not a set and well-defined technical practice of one of medical specialties. Holistic medicine is basically a holistically all-human engagement before it is a technical maneuver, and so considering holistic medicine in holistic and humanistic manner most appropriately sets any technical consideration of holistic medicine on a right path. Now we detail what this paper does.

Human holism journeys through life intimately to see how holistic health and holistic medicine are two in one humanity and one as two aspects of humanity engaging in medical practice. We now realize that holistic medicine is indispensable to life (A) yet unintelligible as holism is beyond our wits (B). Such oddity of holistic medicine (indispensable unintelligibility) serves as a wakeup call (C) to sing life-music in joy (D). This paper traces this fascinating journey and thereby presents what “holistic medicine” amounts to.

The importance of this theme of this paper cannot be over-stressed. Holistic medicine is the whole humanity's holistic drama that journeys through holistic medicine as indispensable (A), but it serves "health" as an incoherent notion, and so holistic medicine is impossible to obtain (B). "Holistic medicine" serves instead to call us (C) to music our root (D). First, this paper explains holistic medicine as indispensable, against separatist specialties (A), and then (B) elucidates holistic medicine as unintelligible as holistic health is, and (C) takes such oddity (indispensable yet unintelligible) as a wakeup call. Finally, we realize that (D) this call is a call to living joyous music that we originally are, through thick and thin.

Holistic medicine as *indispensable*

Personal health is a whole organic web composed of whose body-details intimately inter-woven. Human health is thus holistic health. Medicine needed by holistic health must then be a whole web whose medical details are tightly inter-woven into a dynamic whole, as its whole totality governs its parts. Holistic medicine must then be indispensable to holistic health. Now, two indispensable features of holistic medicine stand out here, to wit, medical details must be tightly inter-woven, and total wholeness governs all its parts. Both features are opposed to separatist specialties scattered all around in holistic health served by holistic medicine.

Holism itself implicates tight interdependence between totality and its parts. First, we see *many* entities and elements in many features mutually differ, while they inter-involve and inter-pervade one another. Such phenomena are senseless until we see how these many entities of many features clearly unrelated are actually elemental parts of a whole totality. It is only within this holistic totality that we can see as sensible many multi-featured elements cohere to constitute the total whole. Otherwise, many separate entities mutually unrelated make no sense as to why they inter-involve and inter-pervade. The whole totality gives "sense" to their inter-involvement and mutual pervasion.

The converse also holds. The *wholeness* of the totality itself is nowhere until it is seen in its parts inter-composing. Holistic totality cannot be seen without its parts. We cannot touch this "totality," as will be shown in Part B, on holistic health and holistic medicine. Wholeness is a sort of "university" we cannot see when we "enter it." Inside the university we just see scattered buildings. The "university" is an invisible totality that invisibly "exists" *within* these visible buildings that constitute "this university" and no other. This university exists only as a composite of its parts.

Thus the wholeness of the totality exists solely in its parts. Holistic totality is a universe invisible and untouchable, in which many entities in many features make their respectively specific senses as respectively parts of this specific totality, in which they have their being as they are, as they inter-differ and inter-pervade to exhibit this totality and no other. Likewise, a specific holistic medicine serves *this* holistic health of this specific person and no other.

And so, the whole and its parts are themselves inter-different to inter-involve and inter-pervade, so as to make up each other to make sense of each other as different parts of their shared whole, which in turn exists only in its many parts. Holistic health and holistic medicine are mutually different and interdependent, exhibited in separatist specialty medicines on many different

body-parts of each person-and on many different sorts of personal health. "Dependence" here bespeaks how personally and intimately *indispensable* are holistic health and holistic medicine, each to the other. Let us now zero in concretely on how indispensable holistic medicine is to a holistic person specifically.

As human health is holistic as the person is a whole person, so medicine that serves health must be holistic. As toothache can spread into headache, holistic medicine has to care for the head as it takes care of the tooth. Dentist must also be internist as an occasion may demand. Specialists cannot be separatists but must be inter-woven into becoming holistic medical doctors. Therefore, holistic medicine is naturally indispensable to specialty medicines, as holistic medicine is always indispensable to holistic health of the holistic person.

"Health is wholesome," our common *sense* says to tell us on what our health amounts to. This sensible saying tells us that health is wholeness, and so all we have is holistic health, never "separative health," whatever this phrase means. Being holistic in health is being fitted together organically. Now togetherness is by nature distinguishable and inseparable. Togetherness is made up of many distinct elements that are inseparably gathered into one unity of togetherness alive and whole. Holistic health consists in togetherness whose parts are distinct and inseparable.

Without distinct elements there exists nothing to be gathered. But if these distinct elements remain just that, distinct and separate, nothing is gathered into a whole unity together. Both distinctness and inseparableness are needed to compose togetherness of the whole. Our holistic health is composed of distinct elements gathered inseparably together into a whole unity alive. Distinct elements have been well researched by traditional specialty medicines in the West. Inseparable totality harmonious is insisted on by holistic medicine approached by traditional China.

Both the West and China must then be united to obtain holistic health that is served by holistic medicine for us to live on happily ever after. In this unity together, the West must learn that our body is holistically alive psychosomatically, much more organically than just a haphazard joining of mechanical parts. In this unity alive, China must learn that the holistic unity is actually continually organic interactions, all-integrated among distinct elements as essential parts of the holistic health of a whole person.

And ultimately, both China and the West must learn that in all this organic unity alive, the whole must come first *before* the parts to make alive its parts as parts [2]. If holistic health is necessary for us to live on, then holistic medicine that serves holistic health is the indispensable necessity of our life. All this says that holistic medicine is indispensable to holistic health.

Holistic medicine has three key themes, the body, togetherness, and the whole, all complexly inter-involved. These pivotal themes crucially compose "holistic health" alive, to be served by holistic medicine. After all, complex inter-involvement is an essential feature of being alive. We just pin down three key characteristics of holistic health that features our being vibrantly alive. First, the body is not just a simply physiology and nothing else. Secondly, togetherness is no mechanical gathering of inert elements. Thirdly, the whole comes first before its parts.

In all this, totality of holistic medicine must govern locality of specialties that is indispensable to totality of holistic medicine. In short, we have been showing an all-too-obvious actuality that the person is holistic, never divided into parts. Personal health is thus holistic, never partial, and so our medicine must be holistic medicine, never to just remain specialties serving separate body-parts scattered around. Medicine should never be a separatist hotchpotch of specialties on body parts. Medicine must be integral holistic. This is what holistic medicine is.

So many invisible cells together with so many visible body-features silently pile on top of one another, pervading here now into next new “here now,” softly growing together on an on. They naturally keep being in concrescence-growing together-into *concrete* health, as growing-together is concrescence that concretizes holistic medicine. Such health concretized keeps smiling the baby-smile, even while asleep. As the baby begins life, so sleeping like a baby begins each new day as the baby begins. It is in such a baby-way that holistic health forever overflows here now into the next “here now.”

It is holistic medicine that serves this holistic health, indispensably maintaining it, smiling silently as both holistic medicine and holistic health are forever silently hugged by Mother Nature as if nothing is the matter. Is there any mother making a fuss about hugging her baby? Such happy holistic medicine! Such blissful holistic health! Each hugs the other, holistic medicine hugging holistic health and vice versa, as both hug their Mother Nature in turn, again and again, inter-involving inter-smiling. Holistic medicine turns happy holistic health, as both entrust themselves to Mother Nature.

All this while, the medicine had better pervade specialty medicines, each of them, under holistic medicine ever alert on the whole holistic health, ever mutually smiling. Such pervasive holistic medicine keeps all specialty practices ever relevant ever concrete (never abstractly irrelevant) to body-actuality that is the heartfelt baby so precious to holistic medicine and to all medicines. All this while, holistic medicine smiling at holistic health that smiles back, are both embraced by Mother Nature so hushed so motherly. All is so full, while holistic medicine is all so *indispensable* to holistic health, as mother and baby are indispensable each to the other.

Holistic medicine as a *problem*

“But then, *what* is holistic health?” Surprisingly, we are shocked into silence here. Inability to answer this simple basic question means inability to even start practicing holistic medicine, and this question itself is much tougher than we initially expected. Physiological health can be roughly determined by running physiological checks, but *holistic* health is entirely different. Just four ordinary features of common living, among many others, are cited below to show how elusive and difficult “holistic health” is for any of us to understand.

One, my general regimen of healthy situation differs from yours that in turn differs from hers. What is “holistic health” among so many differing situations as we are each different from the others, then? Stormy lives of Clara Schumann, Robert Frost, Ralph Waldo Emerson, and Edgar Allen Poe are each different from the other, but they are all so impressively “healthy” as to be well-known geniuses. What is “holistic health”? How could unbearable storms be part of holistic health?

Two, local excellent health of cells and/or organs can be a cancerous growth to trouble an overall holistic health of a total person, called her “sickness.” Conversely, a “healthy person” can show signs of sickness here and there. No one is perfectly healthy all around, we say. Where or what is “holistic health” of a person? How could sickness coexist with health to compose “holistic health”? What is the part-whole relation in holistic health?

Three, some geniuses are sick for life. Blaise Pascal was a great engineer, mathematician, and philosopher, and he was sick with stomach cancer all his life. Freud was father of psychology, and he was depressed and suffering from painful mouth cancer. The great Robert L. Stevenson and Ralph Waldo Emerson were sick with lung diseases. Schubert’s “Death and the Maiden” (Quartet No. 14) is beautified terror. Is Schubert its composer holistically healthy? These geniuses are “locally excellent” and sick for life. Are they holistically healthy?

Four, a friend of mine is illiterate. She is not a moron but usually does not understand what is going on around her. She fights with no one, for she understands not a thing before she can even begin to fight. People love her and flock to her to help her, who in turn accepts them all in sheer friendship. My nephews and nieces, and many other people, are quite similar to her. Are all these fabulous people “*holistically* healthy,” though somehow twisted and defective?

Now, the list of such concrete situations goes on unceasing. The more numerous, and concrete these common daily situations appear to us, the clearer they show us how elusive “holistic health” is, all beyond our usual understanding. “All” in holism is an eternal headache in logic and in existence. Just think of how many insoluble enigmas are kicked up out of divine all-power and all-knowledge. Actually, the concept of “god” is beyond human thinking, for “relative god” does not sit well with “god,” while all human thinking deals only with things relative, not at all holistic as “god” is. Holistic God is our unknown to *our* relative thinking [3].

Still, we do know that the relative is relative because it is relative to the not-relative that is the all the holistic. And so, the “all as the holistic” is unknown and indispensable to the “relative.” The holistic God is a monster featured as “indispensable unknown” to the relative human. Christianity resolves the problem of “indispensable unknown” by featuring almighty God as all-loving, to incarnate himself as Jesus Christ the God-man, and shovels *our* monster into the *divine* mystery of divine-humanity.

“Holistic medicine” occupies the position of holistic “god” in human relative thinking. Holistic medicine is a monster of “indispensable unknown” to usual specialty medicines that are so many, each truncated and all scattered all over without overall coherence of holistic medicine. We later in Part D will *incarnate*, as it were, “holistic medicine”-monster into primal life-music to dance out our holistic health. Meanwhile, let us go slower here now.

“Holistic health” itself is *all*-inclusive, and it is beyond human ken of relative thinking. “Holistic health” is an eternally elusive goal of holistic medicine that therefore is itself beyond human thinking, and so holistic medicine is eternally unintelligible and unreachable. Both necessary-and-indispensable in daily living (as explained in Part A above) *and* unintelligible-and-unreachable logically and

existentially (as realized in this Part B), “holistic medicine” is quite a monster indeed. No one human simply knows how aptly to handle this monster to tame it adequately and intelligibly.

All this amounts to saying that holistic medicine is lost somewhere, as if such stuff cannot even exist. All specialty medicines in the West strive to restore if not attain happy health of some holistic sort that they never (can) explicitly verbalize. For example, they never agree on what “normal health” is. This is obviously because they are unable to do so, as if vainly to claim, incredibly, that such *general* goal is outside their *specific* fields of specialties. Chinese medicine may continue to harp on their unified purpose of attaining health of a holistic sort, but has never clearly expressed *what* it is. We on our part, due to the description above, know how if not why this is the case.

Many attempts have been made to name it, such as “psychosomatic unity,” “élan vital,” “mind-body interaction,” “ch’i or qi” “meridian” and the list goes on. But naming “it” is one thing. Exploring “what ‘it’ is” is quite another. All these many names never even fit together in any coherent sense. No one knows *what* “it” is that is aimed at by all medicines. There must be this “it” which is holistic health. But what is it? Where does it exist? How do all medicines attain it? These questions dangle in midair, nowhere. This “holistic health” eludes us, and so holistic medicine aiming at it is nowhere. “I am this holistic health!” So we can shout. All remains silent, not even an echo is heard. Holistic health haunts holistic medicine and both haunt us continually—all lost somewhere nowhere-somewhere.

Meanwhile, infatuation and frustration keep growing, and technical details keep abounding. All medicines continue pushing on, supposedly toward the Omega Point of the One Holistic Health that no one knows. We are ever homo viator, human beings ever on our medical way. Such is our “holistic medicine” forever alive but not quite “holistic,” yet. We call all this process “evolution” or “progress.”

We continue to live longer to keep postponing death. We never conquer death itself, and we are not even sure if abolition of death is our Omega Point of holistic health, or not. And so, what holistic medicine is that serves holistic health can never be known by any medicine that only knows that it is its assured task and goal. While “assured,” however, *what* this task is remains stubbornly unknown. Such irony!

In all, holism in holistic medicine accepts anything in life, violence and nurture, weal and woe inter-breeding. Holistic medicine then in this way produces and induces holistic health. Holistic health in turn comes to singing happily the music of life each day. All this while, holistic medicine is itself hid and unknown to produce holistic health that is just as unknown. All we see and hear is their induced product, which is our happy singing of music of healthy life. Now, let us unpack what we have reached so far.

Lao Tzu in all his *Tao Te Ching* whispers, “All things are produced by the mysterious Feminine, all unknown, of water, valley, and the child, all of which swing to produce without ceasing.” “Holistic medicine” belongs to this mystery of holistic Feminine. All this while, God’s invisible “left hand” has been tacitly guiding the turns of all events. Such silent invisible guidance composes continual healing miracles of holistic medicine that is totally unintelligible to our common sense and sensibility. All such esoteric stuff is

cited to show how in this world there exist so many things beyond all our philosophy. And holistic medicine is one of these things beyond all our wits.

Holistic medicine as a wakeup call

Having sexual acts is a routine marital affair of common days, while being sexy draws people’s attention. Having a body is a daily ordinary phenomenon. Being self-conscious of being bodily is quite special, requiring medical awareness to call it forth. My body as my own self is much more various and fecund than being merely physiological all-indifferent if not all mechanical. Now that I am aware of being bodily, I can cherish the fact that I am “my body” so intimate to me. My body is all alive as I am alive. My body is I myself constantly self-aware, and thinking and feeling all so sensitive.

“Holistic health” and “holistic medicine” call our attention to me as bodily, whole and integral. We are thereby alerted to the obviously indispensable necessity of performing medicine in a holistic bodily manner, as I as “my body” is my whole body, without separate body-parts each independent of any other. This point has been detailed in Part A above.

Practicing holistic medicine holistically is opposed to practices of separatist specialty medicines, e.g., ophthalmology as separate and unrelated to orthopedics. Chinese medicine routinely inserts acupuncture-needles into feet to cure eye-troubles. Targeting feet to cure eyes clearly tells of practicing something *like* holistic medicine. Chinese medicine rhymes with holistic medicine, and we need not ask how they rhyme, for China itself does not know how it rhymes. In any case, separatist specialty medicines of the West had better learn from holistic medicine rhymed in China [4].

The reason is obvious. Practicing separatist specialty medicines devastates our personal holistic health by dismembering the holistic integrity of our whole body. Holistic medicine calls attention to this disaster of separatist medicine. This calling attention to the obvious actuality of holistic health so as to practice holistic medicine is a crucial wakeup call to the wholesome practice of all medicine, even though we do not even know what holistic health or holistic medicine is.

This critical wakeup call is thus attended with an unfortunate proviso that “holistic health” is oddly incoherent and unintelligible, and so holistic medicine is beyond our usual understanding, as holism is ironically cracked logically and perhaps existentially as well. Part B above has sadly detailed this strange fact with concrete features of holism.

Still, even this cracked proviso itself may serve as part of the medical wakeup call that is all too indispensable to all medical practices today in our world of specialties in medicine. Holistic medicine remains an abiding warning to specialty medicines even though “what holistic medicine is” remains a mystery. This mystery is quite odd because human life is obviously holistically healthy, for a healthy person is obviously not cracked but holistic.

We may begin understanding “holistic medicine” by contrasting it with specialty medicine. The task of contrastive understanding requires another set of explorations. The present paper is just a wakeup call to begin holistic medicine. This paper begins this

exploration by supplying three points, namely, indispensability of holistic medicine (A), its incoherence (B), and both these points as a wakeup call (C).

Holistic medicine as *music*

Now, another approach besides contrastive understanding can be given. It is to take the oddity of indispensable unintelligibility as a call to *music* that is quite delightful, as music is also life-essential and yet untouchable. Music therapy is effective due to the fact that music is itself the therapy par excellence. Far from being a casual “Band Aid” that tapes over a tiny scratch, music is life’s rhythm itself. Music is holistic health par excellence to strengthen life as such as music. Living days continuing are music that chants on without ceasing. Days after days unceasing are sheer music in rhythm throbbing unceasing. Living-on is music-throbbing. No-music means death. Where music sings, life arises, even in death.

Tender lullaby lulls the baby into good sleep so soft and tender. Music also dances and heals. Sarasate dances Spanish dances into “Tarantella” out of spider bites. Music even dances death to turn death alive dancing. If death is so strong as to swallow all into itself, music is so much stronger than death as to bring even death back alive dancing life. If only life dances, death can dance alive only in music that brings death back to life. This is why music is holistic health to compose life into music, to sing to dance holistic medicine almighty, even to the extent of turning death alive dancing. Music is unconditionally the holistic medicine par excellence, holistically powerful.

Music is the most powerful holistic medicine truly so called. Love is strong as death (Songs 8:6), while music even dances death alive. Love is invincible as music is an incessant joy-singing. Love sings almighty music unceasing. Mozart’s “Magic Flute” sings music with the soft flute so magically almighty that resonates throughout the world of love, singing the world alive in love. Love sings almighty music unceasing. No singing the world, no world. No music of love singing, no world of any sort. Such is music as holistic medicine unconditional. If laughter is medicine, then music is holistic medicine everywhere always, singing in laughter.

It is in this way that, inadvertently, we have just discovered what holistic medicine is. Holistic medicine is music almighty in love, resonating homo-cosmic. Not just to perform music but just to sing on-*that* is music alive quite wholesome. Such living of music is sheer holistic health as served by holistic medicine. All this is life itself. Music is each personal self living rhythmic, in holistic health throbbing in holistic medicine. All this while, tiny invisible birds chirp silence in harmonic spheres homo-cosmic. Nothing is new here now. Everything is spanking baby-fresh, smiling music.

Music homo-cosmic heals each person from bottom level up. This healing power comes from the single basic fact that life *is* itself music that restores us to our primordial life-as-music. Music induces us to sing our heartbeats to breathe our lung-music. The sounds of music sound forth holistic health rhythmic. This holistic health is a powerful holistic medicine that heals us back to holistic health that is the music of life.

Now even the oddity of holistic health as indispensable and unintelligible shows itself as dissonance singing the music of living. Singing life chants this music of living that cannot help

but resonate antiphonally with all things into harmonious music of all spheres homo-cosmic. If health is togetherness tightly and organically fitted, then we can lustily sing together into health holistic and vibrant, at any moment, in sickness and in health.

And of course we all irresistibly sing together heartily into health so happy, as singing is a contagion irresistible of harmony that is holistic health homo-cosmic. Singing (into) harmony is a contagion of life itself, as life itself is organic harmony. Life must sing itself into harmony that is life itself. Therefore, life cannot help but sing into total harmony that is life itself. And “singing into harmony” describes holistic medicine. Music is thus holistic medicine quite wholesome. We must always take a deep breath and begin singing.

Now, have we piled up synonyms repeatedly? At this basic level of living music, music is holistic health in holistic medicine, as holistic medicine is holistic health. These notions are mutually different and implicate one another, synonymously and repeatedly, as living days repeat themselves into longevity. We live happily together *ever* after, in singing the joy of music of life.

Interestingly, while we are engaged in holistic health with holistic medicine behind, hatred and fight vanish into joy together. Here, if we do not say “health,” we smile in health as our life sings joy. Here, hated fight is swallowed as dissonance into life’s musical harmony. Here, life abounds quite spontaneously. Health is holistic joy dancing alive. Don’t ask me how or why all this is so. Health just gives us primordial music. All music sings primal joy no matter what or how things happen, as weal or as woe. Sickly person cannot sing. Singing person sings into health to sing health with hands joined.

Health simply gives us, without rhyme or reason, primordial music in all spheres, and “all” here is holistic health served by holistic medicine - into joy singing all over. Health dances joy into songs that erupt from deep inside of things. Holistic health maintained by holistic medicine describes Wonderland where Alice roams with Mr. Frog to scold the Queen of playing cards whom Alice does not even understand.

This is because Alice is too holistically healthy in motherly holistic medicine to even care to understand such tiresome stuff. Alice just roams around everywhere with Mr. Frog. Remember, this is Wonderland. Wonderland is the land of holistic medicine roamed all over, dancing happily ever after. Such nonchalant Wonderland belongs exclusively to Alice the child who roams freely there, simply because Wonderland is Alice the child herself.

The child belongs to tomorrow when anything unimaginable happens, and Alice’s Wonderland allows us to take a sneaky peek at such undreamed-of wonders. We are privileged as we are so much stunned, as that clever mathematics professor at Oxford is smart enough to turn into Alice his dear child to copy those stunning wonders for us sill stodgy adults.

When such slow-witted adults as we all happen to be lucky enough to be in holistic health, we also turn into Alice the child, who is alive enough to jump into her Wonderland to dance wonders unimaginable. We are now so Alice-happy as to be shot through with one awesome joy after more numerous undreamed-of joys, humming along our music of life. All this is holistic medicine

that induces holistic healthy joys of holistic Wonderland that is the holistic healthy Alice the child of one stunning tomorrow after more wondrous tomorrows.

We are all Alice the child of Wonderland of tomorrows unimaginable. Such child-tomorrows belong to holistic health maintained by holistic medicine that is unimaginably novel, believe it or not. Holistic music is forever sung by holistic medicine dancing alive. “Can holistic medicine dance alive?” Well, it would be unreasonable if anything that enables something to dance alive does not itself dance alive as well. Unbelievable as it may seem, holistic medicine that makes health so holistic as to dance alive must itself dance alive, as it hums along the music of life in Alice’s Wonderland.

As conviction embraces doubt spontaneously, so joy nonchalantly contains irritation to refresh it into a dissonant ingredient of new joy of music. Any irritation we may have now sings new dissonance in the music of holistic medicine. Each thing dances polyphonically with any other, all randomly all rambunctiously, devil may care, all humming to dance the music of life. Here, all is sung by holistic medicine into holistic health, dancing with dear healthy Alice.

All of us are so casual and happy as to forget holistic medicine that is ever with us unawares, wherever we roam with our dear Alice all-happy and all-healthy, and all-forgetting ever roaming. Holistic medicine is so holistically healthy as to forget all, health and all. Holistic health forgets health with holistic medicine. Such forgetting is all-fit, all authentic health in all authentic medicine, all singing holistic.

We are Alice who forgets her mother ever following Alice. Her mother is our holistic medicine, of course. If such motherly holistic medicine does not draw us into singing happy music in Wonderland homo-cosmic, all centered in me holistic-healthy, nothing does. But then, do I have to care for such silly stuff when I am so happy holistic-healthy? I do not even care if holistic medicine is behind my holistic health that I do not care. It is precisely in Alice’s “I could not care less” that holistic medicine unawares sings my holistic health unawares.

Chuang Tzu the ancient bum in China casually declared 19/63-64, “Forgetting the foot is the fit of the shoe. Forgetting the waist is the fit of the belt,” and then he continued, “Forgetting right-wrong is the fit of heart-mind. No inner change, no outer following, is the fit of times. Beginning at the fit without no-fit is the fit that forgets the fit”[5]. We must forget the fit of any thing fitting, and we will be fit always. Reading his description awakens us to the fact that our fitting enables us to conform to the actual world that actually goes on, all fitting self-forgotten.

All this is how music goes, all too self-forgetfully. Holistic medicine is music in holistic health, both dancing self-forgotten. Forgetting holistic medicine enables bodily operations to fit together to live along smoothly, dancing silently. Such holistic medicine unawares promotes holistic health in which we roam free, self-forgotten. Personal all-fit always tells of holistic medicine all forgotten.

“All fitted holistic health all-forgotten that no one could care less” shows holistic medicine overflowing everywhere unawares. Casual roaming, forgetting all, tells of holistic medicine all-forgotten, which constantly overflows homo-cosmic, every single

day. What is amazing is how invisible and unnoticed all such essential dancing-ahead of holistic health is. This singing and dancing ahead is holistic medicine all-forgotten by all Alice.

Constantly, holistic health is maintained by holistic medicine, and both holistic health and holistic medicine dance on, to go on and on day and night, totally unaware to us. In all this daily dancing-on, music hums along day after day through all thick and thin, in sickness to induce health that in turn induces holistic health. Inducement of holistic health is holistic medicine singing. Singing holistic health sings and dances the root music of life. In all, music is holistic medicine.

An interesting consideration is in order here. “What does *this* paper itself amount to within holistic medicine?” Holism includes the self with everything else. The self is a domain of self-reflection. Anger self-reflected vanishes into indifferent health. Happiness self-reflected deepens and invigorates into holistic music of dancing joy. Self-reflection in self-knowledge is Socrates’ therapy in his midwife way. All this is holistic medicine all around to dance the holistic joys of life-music throughout homo-cosmic harmony, no mater what.

It is in such a way that the self is a drama of self-reflection. The self as self-reflected restores the self to the self, to strengthen the self, dancing it into its original vigor-music. Self-reflection is holistic medicine par excellence that maintains holistic health. Holistic medicine includes *this* present paper that has been reflecting on holistic medicine. And so, however incredible it seems at first, this paper is an integral part of holistic medicine humming along. Both holistic medicine and this paper dance their human holistic music of self-referential consistency. Are not both “holistic medicine” and “holistic music” spelled “HM””? Ha! Such holistic joys!

We now hear someone asking, “If holism includes all, what is *not* holistic medicine?” This question amounts to asking what are anti-health, anti-music, and anti-life. Two obvious points can be raised. One, such stuff as anti-life abounds all over in life. Specialty medicines are then designed one by one to contend with anti-life as it arises one by one, while separate anti-life continues to plague life. It is in contrast to anti-life that holistic medicine stands out to catch our attention as indispensable to our living on. Holistic medicine sings to effectively dance *out* anti-life so pesky.

Two, the holism of holistic medicine is strong as death to embrace death that is its opponent. Holistic medicine is sheer power holistic, so powerful as to contain things anti-life. This point is expressed above as holistic medicine healing matters “through thick and thin, homo-cosmic.” Both points are obviously implicated in all descriptions above of this paper. This point and the first point are brought out explicitly as “holistic medicine,” as composed music, as part of our root music, brings out the root music.

Point one above on anti-life induces Point Two here on almighty holistic medicine. Let us go to the bottom of things. We hear music there. When we sing at all, we sing life overflowing here now. Decrepit life so sickly and tired out cannot sing, not even alive enough to wail out pain. Pain itself is full of life. Deathly fatigue ceases singing, as death is all silent. Anti-life is anti-music. Holistic health in vigor sings out holistic music alive, even wailing pain. Here holistic medicine is smiling behind all. Shadows of silent death are nowhere.

Where we hear music, even singing elegies tortured out of pain, there is life that is far away from death. Any shout is rhythmic, rhymed in music of life in joy and in pain, as dead people shout out no pain. Any raw shout shows holistic medicine alive at work, wailing forth holistic health even in elegies in pain. How awesome is life's shouts, so musical in pain and in joy! These shouts all spontaneous begin life in all spontaneous music dancing alive.

All babies shout. Only babies shout shamelessly and openly, in joy and in pain. Wherever babies are heard crying, there is primal music shouting primal life. Babies are holistic medicine par excellence to induce holistic health. We shout pain. We shout joy. We shout the baby-music to dance baby-life. We sing baby-life. Life shouts and baby-dances baby-life in pain and in joys to start living, as all babies constantly shout alive to start living. All of us alive even wail forth elegies that are swinging alive. All our joys chant elations ever rhythmic. All this while, dead people keep dead silence. All shouts are baby-alive, never dead.

In joys and in pain, we shout music to dance life. Wherever there is sound, there is sound of music of life. Music is the power dancing life. Music even dances death into life, as no death dances. Only life dances. This power to turn all things alive and musical dancing, is called "holistic medicine." Holistic medicine is so holistically powerful that this medicine even turns deathly illness into life humming the sheer music of life dancing. Joy, music, and health inter-differ to inter-implicate, all dancing holistically. Holistic medicine is the joyous musical power that hums holistic health, dancing on and on.

The New Testament (new love-contract) begins with God who is born into our dear baby we hug tenderly and care for meticulously. This baby is naturally named "Immanuel" God-with-us as our baby. Such is quite a stroke of divine genius, isn't it? All babies bring joys to us who parent them. In joy, we receive God our baby to nurture him up. We are now God of our God and "God beyond God" in courage to become as we are (Tillich), all in our tender parental love [6].

We are now the supreme God each new "today." Each today is spanking new as each baby is irresistibly novel so refreshing. We are forever new God of all Gods each new today. Such new God is indescribable, for nothing new can be described, and all God is all new. The new must sing out extempore in spontaneity, composing anew to dance anew as we live afresh today from scratch.

All new music is forever our new God that we are, as we are brand new each today that is new. We sing us who are the new songs dancing alive, to begin our new today afresh that is our new "we" the new God of God. This new music we call "holistic medicine" that is our new God of God, to begin new holistic health here now. We are so happy that we cannot help but hum along the music of life, dancing one moment at a time without ceasing, one new today after another. We are the baby-God spanking new, yet to begin to yet to begin here now, each today spanking wobbly new.

In all, we have just noticed two points. One, things anti-life abound to destroy life to prevent it from going on, and, two, the holistic power of holistic medicine ingests all such life-destructive onslaughts. Both these points constitute a mighty bulwark to keep daily life going on, to continue dancing on. This mighty bulwark has been called "holistic medicine." We are again impressed

with how indispensable holistic medicine is to our very living holistically, humming music to dance life.

Conclusion

Nothing more that is new and substantial can be added. We simply must simply sing, to lustily dance ourselves out of ill-fitted sickness into holistic health that is original, primordial, and homo-cosmic all humming all dancing around. We continually sing our root-music to dance into rhythm of things harmonious. This "singing into" dances holistic medicine that powerfully chants all body-parts into holistic health. Holistic music is the powerful holistic medicine that heals us into holistic health.

Holistic medicine now snugly fits together all things bodily, inside invisible and outside touchable, happily ever after. Such fitting-in of holistic health all around describes how holistic medicine dances all, to constantly harmonize all things all-fitted, and all-forgotten. Fitting naturally forgets naturally. All these casual things bodily are integrated organically into holistic health.

Actually, all these bodily "parts" are no parts but constantly danced into holistic health by holistic medicine. And so, holistic medicine is intimately indispensable to all things organically bodily in holistic health. It is deeply hoped heartfelt also that this paper itself has sung humanity's root music, to dance out holistic medicine.

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2. See Kuang-Ming Wu (1998) on the "Logic" of Togetherness: *A Cultural Hermeneutic*, Leiden: Brill.
3. Charles Hartshorne's *Divine Relativity* (Yale University Press, 1947) comes from three confusions, confusing "related" with "relative" and "relative" with "related," and "related" with "social." These notions are interrelated while they are inter-different. He mistook relation as identity. It is amazing how such clever scholar has made such simple mistakes that are so many.
4. See the Chinese medicine, among so many, Chen Hua, the scientific principles of Chinese medicine, the Taiwan Commercial Press, the people 81. Ishida Hideaki, the history of Chinese medical thought, the University of Tokyo Press, 1992. Daniel Reid, *The Complete Book of Chinese Health & Healing*, NY: Barnes & Noble, 1994. Guarding Lui, *Secrets of Chinese Physicians*, LA: RN Robertson, 1943. Ted J. Kaptchuk, *The Web That Has No Weaver: Understanding Chinese Medicine*, Chicago: Congdon & Weed, 198. The and the list goes on.
5. See *The Complete Works of Chuang Tzu*, tr. Burton Watson, NY: Columbia University Press, 1970, pp. 106-107. Chuang-tzu, tr. A. C. Graham, London: George Allen & Unwin, 1981, p. 138. *Wandering on the Way*, tr. Victor H. Mair, NY: Bantam Books, 1994, p. 184. Mair is best. Graham is worst. I packed Mair.
6. This is one plausible understanding, as holistic medicine, of that enigmatic phrase "God above God of theism" that ends Paul Tillich's *Courage to Be*, Yale University Press, 1965.

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