

A Human Biosystem

James P. Graham says bioregulatory medicine is a way of preventing disease through the healing power of Nature

The rise of credible alternative medicine has been well documented, but there is still a wide chasm between this and conventional forms of medical practice, the consequences of which can be measured in the continued scepticism felt by the general public towards vaccines such as MMR. However, we are starting to witness a breakdown in conventional treatments, with some diseases becoming resistant to antibiotics. Earlier this year, Sally Davies, the Chief Medical Officer for England, called for urgent action worldwide when she warned that antibiotic-resistant bacteria with the potential to cause untreatable infections pose “a catastrophic threat” to the population.

In this context we should all be asking some pertinent questions. How have we arrived at this potentially ‘catastrophic’ situation? Why are there no radical breakthroughs in treating cancer and other chronic diseases? And how confident can we be that alternative medicine can improve the current situation?

Until 1998 my relationship with the medical world had been a difficult one. Trust in family doctors had dissipated. At the age of 37 my knowledge of the workings of my own body remained at school level. In my youth I considered myself immortal and indestructible. My automatic reaction to any illness was to hide my head under the blanket. But this attitude was to change radically when my wife and I had to confront the problem of a potential ‘autistic’ condition in our son and were advised to administer Ritalin, something that we rejected outright – it seemed the wrong thing



Healing energy

Image by James P. Graham www.jamespgraham.com

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to give a three-year-old. We scoured London for alternative treatments and thanks to my sister discovered the Biomedic Centre, a small clinic founded by Damir Shakambet and Tatyana Bosh, two doctors from the former Yugoslavia.

Established in London in 1995, the Biomedic Centre is an innovative, pioneering and visionary drug-free practice specialising in bioregulatory and environmental medicine, with a strong accent on prevention and the psychosomatic aspects of disease. The doctors there claim to have treated patients successfully, and without drugs, for many difficult diseases, including cancer, multiple sclerosis and Parkinson's disease. These apparent breakthroughs are not lauded by the medical establishment, whose addiction to conventional empirical practice is based upon adherence to the status quo that is influenced by the big pharmaceutical companies.

In order to understand medical practice today we need to go back over 2,000 years to Aristotle, who is considered the founder of empiricism, simply understood as knowledge acquired through observation and experiment. This contrasts with the rationalist school of his teacher Plato, for whom reason was the fundamental basis of true knowledge. Lao Tzu, the founder of Taoism, predates even the ancient Greeks, and in the 6th century BCE he looked into relational principles by observing natural laws. Developed further, rationalism advocates that knowledge can be also acquired through intuition, establishing feelings as well as relationships with Nature. It is here that the fundamental split occurs in the schools of medical theory.

The West's adoption of the empirical tradition leaves no basis for connecting mind, body and environment in the diagnosis and treatment of disease. Indeed, any alternative medical movements have remained wholly under-developed, with only traces left such as acupuncture, or Rudolf Steiner's anthroposophical medicine. Steiner believed that many of the oldest systems of healing were based on a spiritual perception of the world, which modern science has lost. Steiner wanted medicine to reconnect with spirituality, and at the same time to keep and use wisely the gains made by science and technology. Thus conventional medicine needs to be extended beyond physical science to include a holistic spiritual science.

Shakambet believes that the biggest problem in medicine today is its inflexibility in responding to unpredictable changes in a disease state that may merit an entire change in the course of treatment. In cancer, for instance, the number of complete cures in statistical terms is disappointing, and although the success of chemotherapy varies with the type and stage of cancer, studies have shown this to be lower than 3% overall, and many degenerative conditions, such as Alzheimer's disease, are without any curative treatment. Complex diseases seem to defy empirical foundations, since their root causes emanate from combinations of body, mind and environment.

Shakambet suggests we have now reached a point of paradigm shift in medicine where disease prevention, diagnosis and treatment must respond to the human


organism according to its state of homeostasis (meaning its ability to regulate its own internal environment), taking into account relationships, feelings, exposure to the environment, and especially connection to the wider cosmos. We must explore the self-corrective ways of *vis medicatrix naturae* ('the healing power of Nature'), one of the guiding principles of Hippocratic medicine.

The new bioregulatory system practised by Shakambet and Bosh has been developing as a response to diseases brought about through increased life expectancy and environmental changes. Dietary and environmental habits have altered dramatically from traditional deficiencies towards abundance and toxicity. Our metabolism is suddenly facing huge amounts of saturated fats and sugar, whilst our immune system has to deal with over 200,000 new synthetic chemicals.

Shakambet advocates that both the perception and the practice of medicine must evolve from the traditional linear system into a human biosystem. A similar perceptual change occurred within the environment, resulting in the idea of the ecosystem, which by definition is the interaction and interdependency between a group of living creatures and their environment. In medical terms, interdependency relates to diet, psychological state, environment, spiritual awareness – in fact, everything connected to a patient, which will be reflected internally at the molecular level within the cellular function.

Bioregulatory medicine, therefore, is an integrative model of relational health that focuses on the complete picture of the patient, seeking active participation in treatment, using placebo or 'belief in a cure' to activate positive psychosomaticism, and working on the biological terrain at different levels to induce and improve homeostasis.

My son, now 14 years old, has been visiting Biomedic for regular treatments for over 10 years now. A sign of the times is that his treatments can now be reimbursed from our health insurance. Despite his condition he has surpassed all our expectations and has secured a scholarship to study at his school. As a family we have all become 'Biomedicians'. With regular treatments within our own tailor-made programme we have combated our individual health issues. We have also learnt to understand the detailed mechanisms within our bodies and how to regulate diet, supplement mineral deficiency, improve our emotional and spiritual lives, and minimise the physical effects of getting older.

Until now the conventional medical world has been highly sceptical of alternative medical practice. In view of the current situation, it is clear that if conventional methods are not working, then further research must walk hand in hand with other potential solutions. Alternative medicine definitely has a place within the larger picture, and the sooner we recognise and accept this, the better. 

For more information about bioregulatory medicine visit www.biomedic.co.uk

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