

Episode 11 – The Spirituality of Health

Richard Lloyd Jones: This is Episode 11 of our Healing Through Consciousness podcast series. Does putting spirituality and health together seem impossible? Let's find out. I'm Richard Lloyd Jones.

In the early part of the 20th century, a non-medical educator was hired by the Carnegie Foundation to report on the state of medical education in North America. Abraham Flexner wrote a book concluding that there were too many bad medical schools, too much non-scientific quackery and curricula that were all over the place. Specifically, there was a lack of application of the scientific method in medical education in general.

The report led to the closing of many so-called medical schools in America – some of which were apparently no more than proprietary for-profit trade schools run by one or more doctors. Flexner's work ended study in alternative health treatments like homeopathy, traditional osteopathy and any physio-medicine using botanical therapies that had not been scientifically tested.

And, of course, medical education came firmly under the control of the American Medical Association.

All that focus on the scientific method took spirituality out of medicine – and science – as well, something Norberto Keppe has spent a lifetime addressing in his Trilogical psychosomatics. Today, an expansive meditation on the spirituality of health, with Dr. Claudia Bernhardt Pacheco.

Claudia Bernhardt Pacheco: Beauty is very appealing and attractive, and not only women's beauty. Because beautiful forms are energetic. They emanate a lot of energy and this energy resonates with our inner selves. Do you see that young kids, they have the notion of beauty and ugliness? They associate evil with ugliness and goodness with beauty because they have these in themselves. Because we as beings, we were all supposed to be beautiful.

So, as we are growing older now, we get uglier and uglier. And this was not supposed to be like this. This is a sign that something went wrong in humanity. We were supposed to keep the freshness and the beauty of our bodies as we have when we are around 20.

Jones: I remember that.

Pacheco: You remember that?

Jones: Yes, I do.

Pacheco: So, a decay in the body. We have these free radicals, we have wrinkles, we have like all our body gets dehydrated. So the changes come. We lose hair, the hair becomes white and so forth and so on.

Jones: Now, wait a minute. This is not natural, right? This is not what should happen to us.

Pacheco: This is not what should happen.

Jones: This is complex.

Pacheco: We should keep our youth forever.

Jones: Because now we're so divorced from our spiritual nature, we think death is like a natural state. But you're suggesting. No.

Pacheco: Yeah. That's why science should never detach from theology because theology has important revelations for science. And sometimes science, when it gets, like, more perfect, it can verify some important revelations in theology. So we have now more perceptions to see that humans cells and human blood and human DNA, these things are in decay. They were not supposed to be like this.

If we would have capacity to keep energetically feeding our bodies as we do when we are young and even having this hydration of the cells, and we would not have an energetic imbalance which causes the free radicals in our cells. So if we would have the perfect balance, we would be eternal in our body.

Jones: Physically.

Pacheco: Physically.

Jones: This is very, very exciting, I think. One of my students was telling me he had an uncle who died, who was a very good man, and they had some reason to exhume his body after seven years. And there was no deterioration of the body. And I know there are saints, their bodies in Europe, Saint Bernadette, I believe, their bodies are almost perfectly preserved. You can see the veins of their arms.

Pacheco: Sometimes the blood is fluid.

Jones: The blood is fluid. The fingernails continue to grow. The hair sometimes continues to grow. How can we understand this scientifically?

Pacheco: You need to bring theology on the scene because the very source of energy for mankind is this link with God. And when we speak about God, and transcendence, we do not speak about something vague or like a mass of energetic particles like quantum physics. We speak about a being, God as a being, a person. Spiritual, but a being a person with intelligence, feelings, creativity.

So God is a being. And if we detach from God, we detach from the most important source of energy, which would bring us eternal life. Animals, plants, the material world, they are also sustained by God's energy. But they have this cycle: they are born, they grow,

they develop, and they finish, they decay and die. But human beings were not supposed to be like this.

Jones: This was an enormous decadence in science to associate us with being animals, wasn't it?

Pacheco: Yes. This is a huge inversion, thinking that theology hinders science. So we have to understand that theology has very, very important revelations because we really decayed in civilization. We really started with a golden civilization and we started to decay, decay, decay, decay, and coming to where we are now.

Jones: And these saints who managed to preserve their bodies, this is a vibrational thing.

Pacheco: This is very complicated. But energy does not come from matter; matter comes from energy. And this energy comes from a transcendental, immaterial level. Something invisible and tangible, which is the source of all power and energy. Also, our cells in our body, and life, the living beings, the living creatures, and even the non-living material world, it's coming from this energy.

And here we come to very important research done by scientists in the late 19th, beginning of the 20th century. Dr. Antoine Bechamp, a French physician, researcher, and also from Claude Bernard, which is another researcher and medical doctor and some Germans of the time, they were able to discover in the blood of human beings, very small manifestations of life. Much smaller, much more primitive than a cell. Like an enzyme.

Jones: Microzymes, I believe.

Pacheco: Microzymes is the name, yes. And you can observe this in the living blood. And we have here in our psychosomatic center this special microscope ...

Jones: A dark field microscope.

Pacheco: Yes, we can observe these living, vibrating particles.

Jones: Inside the blood.

Pacheco: Inside the blood.

Jones: Smaller than the red blood cells, much smaller than the white blood cells. They are small. They are very little stars. And they move.

Pacheco: They move, they vibrate all the time.

Jones: And if there is an emotional disturbance, these join together and create ...

Pacheco: Viruses, bacteria and fungus.

Jones: And they can invade the cells too, can't they?

Pacheco: Yes, yes. And develop all diseases.

Jones: The energetic component of us is very much affected by our attitudes about life, our philosophies of life, the way we react to situations.

Pacheco: This style of life could determine if these microzymes would develop healthily or pathologically. They can develop cells, healthy cells, or they can develop as viruses and bacteria and fungus creating diseases, invading cells, depending on the permeability of the membrane of the cells and the permeability of the membrane of the cells, which is determined by the electricity of the membrane, which is also determined by emotions. It's energetic.

So in stress situations, the membranes of the cells get weaker or more permeable. So these microzymes are deformed by emotions or by any negative interference through the RNA, also. There is this possibility. But you see these microzymes deforming themselves and growing in a wrong manner, instead of growing and forming new cells and healthy cells.

And lately, through the trilogical studies of the psychosomatics, we see that not only what you eat and the habits of life you have, not only the environment can a little bit affect you secondarily, but mostly the inner attitudes, the inner life, emotions they can and they do effect. So this determines, in the root, inside of our blood, determines if we

Jones: I think this is what's so wonderful to understand about Dr. Keppe's science because it's so dialectically correct. That the theological aspect, the greater aspect, effects the lesser aspect, the material world.

Pacheco: It's metaphysical.

Jones: Totally metaphysical.

Pacheco: Totally metaphysical. If you are linked to the life of goodness, beauty and truth, if you are enough linked to God, your microzymes should always work as they should.

Jones: The studies of Bechamp and Bernard and Enderlein have been marginalized today, but they are studies by serious medical and scientific professionals that have value. Ethel. D. Hume's book on the lost chapter in biology about the rivalry between Pasteur and Bechamp provides fascinating reading on that front.

But of particular interest to me is always the separation of science from theology aspect that narrows our focus in health to mostly physical analysis and treatment. That's incomplete in understanding the totality of human health. And very profitable for the creators of physical medicine to treat those physical symptoms.

Keppe's science of Analytical Trilogy addresses that insufficiency. Until next time, I'm Richard Lloyd Jones. Thanks for listening.