

Lousky Method

Integrated Medicine

Multiple Languages Theory -
A natural way to Personal Health.



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Integrated Medicine

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Integrated Medicine

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This research is dedicated to light, happiness, and love.

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Table of Contents

LIST OF TABLES	III
LIST OF FIGURES	IV
ABSTRACT	V
1. INTRODUCTION	1
2. THE RESEARCH OBJECTIVES	3
3. METHODOLOGY	5
3.1 The Research Questions	5
3.2 The Research Method	5
4. HEALTH IN THE MIRROR OF THE INTELLIGENCES	8
4.1 Holistic Health	8
4.2 Integrated Medicine	10
4.3 Integrated Medicine in Israel	13
4.4 Health Management as opposed to Illness Management	15
5. A BRIEF HISTORY OF THE RESEARCH OF THE INTELLIGENCES	19
5.1 The Multiple Intelligences Theory	22
5.2 The Book of Creation as a Source of the 32 Intelligences	25
6. THE FORMAT OF THE 32 INTELLIGENCES	32
6.1 The Connection of the Hebrew Language to the Intelligences	36
6.2 Self-Image and the Intelligences	40
6.3 The Tree of Knowledge	43
7. INTERPRETATION OF THE INTELLIGENCES OF THE BOOK OF CREATION	44

8. FORMAT FOR THE CREATION OF INTEGRATED MEDICINE	48
8.1 The Scale (Ladder) of Health	48
8.2 The Motive of Change	63
8.3 Lousky Medicines	71
8.4 The ‘Basket’ of Treatments	82
8.5 The Circle of Therapists	102
9. THE VISION OF INTEGRATED MEDICINE	108
10. THE MULTIPLE LANGUAGES THEORY: MY PERSONAL EXPERIENCE	114
11. QUESTIONNAIRE FOR THE ASSESSMENT OF THE 32 INTELLIGENCES	123
11.1 The Goal of the Questionnaire	123
11.2 The Process of the Construction of the Questionnaire	126
11.3 Empirical Examination of the Questionnaire	138
12. THE RESEARCH LIMITATIONS	147
13. RECOMMENDATIONS FOR FUTURE RESEARCH	147
14. RESEARCH SUMMARY	149
REFERENCES	155
APPENDICES	160
Appendix Number 1: Complete Text of the Book of Creation	160
Appendix Number 2: The Research Questionnaire	166
Appendix Number 3: About the Researcher	174

List of Tables

Table Number 1	The 32 Intelligences in the Four Dimensions according to the Book of Creation	31
Table Number 2	Thirty-Two Intelligences for the Change of Reality: Values of Life, the Intellective Dimension	38
Table Number 3	The Tree of Knowledge	43
Table Number 4	Lousky Medicines	73
Table Number 5	The Complementary Treatment Methods	85
Table Number 6	Relationship between Meditation and Intelligences	89
Table Number 7	The Relationship between Guided Imagery and the Intelligences	93
Table Number 8	The Relationship between Colors and the Intelligences	96
Table Number 9	Relationship between Sounds and Intelligences	97
Table Number 10	Acupuncture Points and Intelligences	100
Table Number 11	Relationship between Intelligences, Limbs, Meridians, and Acupuncture Points according to Chinese Medicine	101
Table Number 12	Reliability Coefficients of the 32 Intelligences Questionnaires	137
Table Number 13	Results of the Assessment	145

List of Figures

Figure Number 1	The Division to the Four Dimensions of the 32 Intelligences	39
Figure Number 2	The Circle of Treatments	107
Figure Number 3	Map of the Intelligences, Graph of the Results of the Assessment	146

Abstract

The contribution of the present research lies in the presentation of the unique format for integrated medicine, definition of the 32 intelligences, and in the construction of an instrument for the measurement of the subject's level in each one of the 32 intelligences through which medical centers, therapists, and education practitioners can create their unique treatment mix personally adjusted to each and every patient or student.

The world, according to the *Book of Creation*, is divided into 32 paths. Every path includes variables that suit the frequency of the path. Treatment of one of the variables will favorably influence the other variables on the same path.

All the variables that are commensurate with the path frequency embody the human potential of the path and it is called 'intelligence', or in the language of the *Book of Creation*, 'wonderful paths of wisdom'. Intelligence can be corrected, maintained, and improved, like a muscle, by free will.

Treatment with integrated medicine is performed using 'Lousky Medicines', which are simple human actions directed at receiving or giving, such as hugging, sleeping, showering, walking, smiling, laughing, drinking, taking a trip, shopping, and going to the sea. In addition, the following treatment techniques are used: massage, healing, acupuncture, Bach flowers, healing plants, psychotherapy, the arts, dreams, psychodrama, meditation, guided imagery, creation cards, chiology, poetry, stories, process, experience journey, and nutrition. .

Integrated medicine is an innovative and practical development of the *Book of Creation* into an integrated educational and treatment method – holistic spiritual psychotherapy for the balance of the body and mind, through the 32 intelligences with the integration of the arts. Integrated medicine is a format for the inclusion, association, connection, and integration of the different treatment and therapy techniques in the world of medicine, in all their forms, for the creation of a *whole integrated medicine*

Treatment in Integrated Medicine Incorporates Treatment Techniques with Four

Dimensions

<u>Dimension</u>	Treatment Techniques	Assessment Techniques	Work in a Group	Acquired Skills
<u>Spiritual</u>	<ul style="list-style-type: none"> • Body Mind Treatment • Dreams • Psychotherapy 	<ul style="list-style-type: none"> • Feedback • Tree of life 	<ul style="list-style-type: none"> • Yoga • Meditation 	Ability to define desire & direction
<u>Intellectual</u>	<ul style="list-style-type: none"> • Psychodrama • Creation cards • Guided imagery 	<ul style="list-style-type: none"> • Querying • Intelligences map 	<ul style="list-style-type: none"> • Development groups • Treatment workshops 	Ability to change approaches & beliefs
<u>Emotional</u>	<ul style="list-style-type: none"> • Arts integration • Healing • Natural nutrition 	<ul style="list-style-type: none"> • Kinesiology 	<ul style="list-style-type: none"> • Creation workshops • Support groups 	Ability to identify the emotional lack
<u>Physical</u>	<ul style="list-style-type: none"> • Massage • Acupuncture • Bach flowers 	<ul style="list-style-type: none"> • Chirology • Body wisdom 	<ul style="list-style-type: none"> • Experience journeys • Experience processes 	Ability to determine & realize objectives

Integrated medicine is medicine that integrates methods of treatment from different worlds and dimensions (physical, emotional, intellectual, and spiritual). It focuses on both body and mind; it is an integration of, on the one hand, scientific medicine, namely medications and operations, with, on the other hand, holistic, methods of treatment. These latter methods of treatment include physical methods, such as acupuncture, movement, massage, and nutrition, emotional methods such as integration of the arts, healing, and psychodrama, intellectual methods such as guided imagery, conversation, and querying, and spiritual methods such as meditation, feedback, forgiveness, and prayer. Integrated medicine provides a solution for the different aspects of the person's body and mind and sees all the person's parts and dimensions as combining into one whole unit.

There are five main characteristics for the creation of a pattern and framework for integrated medicine through 32 intelligences, for medical centers and for therapists: scale (ladder) of health, the motive of change, Lousky Medicines, the 'basket' of treatments, and circle of therapists. The five main characteristics are the outcome of a pattern of 32 paths (intelligences). According to the *Book of Creation*, the 32 intelligences are a system of rules that control Creation. Through them, man and the universe are created and through them man creates his world.

Intelligence is ability, and the definition of ability is as the definition of a void. Abilities appear in four dimensions – physical, emotion, intellectual, and spiritual – the ability to identify emotional lacks, the ability to define desire, the ability to change an approach, and the ability to determine and realize goals. The four

dimensions are related in that they create one unit that seeks a relationship and balance among the dimensions.

Every one of the 32 intelligences appears in every person, to some extent. Every person has his own unique profile of intelligences, and this profile shapes his personality, his perceptions, and his understanding of the world in order to prevent mishaps, solve problems, and achieve objectives. People can be intelligent in different areas, such as drawing, poetry, marketing, drama, sport, organization, teaching, treatment, playing instruments, writing, editing, management, sales, entrepreneurship, business, finance, design, and in the lingual and logical-mathematical domains.

Each one of the five characteristics of integrated medicine is like a part of the body, and action that integrates between the five parts is what enables balanced and whole movement.

According to the vision of integrated medicine, in the operating room of the medical centers there will be a physician who is trained in holistic methods and a holistic therapist who has received basic scientific medical training. The physician and the therapist will assess the patient and will reach a joint decision on the continuation of the process. The holistic treatment will include work in the holy space, personalized treatments, work in development groups, and support groups for the patients and their families. This way ensures the integration of the different approaches so that the patient will be in the center. The objective is the management of the patient's health instead of the management of the illness.

1. Introduction

Integrative medicine is not the simple parallel of complementary medicine. While complementary medicine addresses the collection of diagnostic and treatment approaches that cannot be learned in medical schools, integrative medicine has broader meaning and a long-term objective. It focuses on a perception of health and healing as opposed to a perception that is focused on the illness. It sees the patient as a whole person who is comprised both of spirituality and soul and incorporates these aspects in the diagnosis and treatment (Rice and Wale, 2001)¹. In addition, this approach necessitates the patient and the physician to be simultaneously involved in the preservation of health through the direction of attention to elements of lifestyle such as nutrition, physical activity, rest, sleep, life values, and the nature of the systems of relations. Holistic medicine is medicine with considerable value in the treatment of the patient; therefore, it must be integrated in the framework of the medicine of the future – integrated medicine – an integration that will include not only complementary approaches as a way of treatment but also will constitute an essential change of the perception of health and lifestyle.

In the holistic approach, there is a transition between the different dimensions, so that every treatment in one dimension influences and addresses other dimensions as well (in a space of time). However, the therapist needs to treat the painful dimension (the result) directly and immediately and only in the next stage, or in parallel, to address the seed (the cause) of the mishap, which originates in other

¹ These statements are taken from an article on *The General Medical Journal Website*, under the title of 'Breakthrough of Integrated Medicine in Israel' by Dr. L. Rice and Dr. A. Wale.

dimensions. In this way, the patient will receive holistic (whole) treatment. Thus, every treatment method, in actuality, provides an immediate and direct response only to a part of the whole and does not treat the person. Hence, there is great importance in the definition of the treatment 'basket' that includes different treatment methods according to the different dimensions for integrated medicine.

The transition between the different dimensions, or in other words, all that occurs in one dimension will be expressed in other dimensions. Treatment in one dimension is like treatment in the other dimensions. The life values that originate in the intellectual dimension will be expressed as illness in the emotional dimension and then in the physical dimension.

(From this point onwards, when the concept of intelligences appears the intention is life values and the reverse is also true.)

There is a relationship between life values, which appear in the intellectual dimension of the intelligences, and illnesses and mishaps, which appear in the physical dimension of the intelligences, as well as a relationship between the intellectual dimension and the physical dimension. This relationship enables treatment of the physical dimension for the purpose of the acquisition of the ability to change life values. Self-education for change of life values increases the ability to cope with illnesses and mishaps, prevents relapse, and averts illness. Self-education for life values of the 32 intelligences contributes to the abilities to prevent illnesses and mishaps.

2. The Research Objectives

The research presents an innovative approach to integrated medicine based on a unique framework through the 32 intelligences according to the *Book of Creation*. The research includes the definition of the 32 intelligences and the construction of a questionnaire for the evaluation of the intelligences.

A high percentage of patients turn to complementary medicine, which offers hundreds of treatment methods that are not organized and arranged by law. Many therapists and physicians define themselves as treating with integrated medicine. Some medical centers opened wards and use the term 'integrated medicine'. Integrated medicine is forming and is becoming *fait accompli* as an educational instrument for the maintenance of the health of both body and mind, for the prevention of illnesses, for self-healing, and for better coping with illnesses. In actuality, there is no format or framework for integrated medicine.

Medical centers and therapists act in integrated medicine with a 'basket' of treatments acquired according to their personal tendency or according to the supply in the market and not according to a format that is related to the patient's situation or to a holistic approach.

The educational system educates for many values. However, till now, no research study has collected or defined in an organized manner life values and paths and a way of life, to which it is possible to add values as a result of the changes in the approach and perceptions, so that all the extant life values and those that have not yet

been added will be included in the framework of a uniform format. The present research study seeks to make its contribution in these topics as expressed in the research objectives. The **primary research objectives**:

To create a format and framework for integrated medicine..

3. Methodology

3.1 The Research Questions

1. What are the main characteristics required for the creation of a format and framework for integrated medicine through the 32 intelligences for medical centers and for therapists, according to the *Book of Creation*?

3.2 The Research Method

The research study combines the phenomenological method and the hermeneutic method. These research methods were chosen because of the broad personal expression they grant the researcher. The broad expression of the researcher will enable the crystallization of a unique research method that is necessitated by the investigation of the topic, which has not yet been researched, and by the complexity and nature of the topic (which obligate personal observation) of the research before us. The research will be based on the interpretative phenomenological approach founded by Schutz (1971), according to which actions and symbols are always interpreted through the unique situation in which the person finds himself in the world at any given moment of his existence.

The qualitative phenomenological research method relies on the assumption that with the help of qualitative instruments the researcher can attain, in a more in-depth and profound manner, the center of human being, through the processing and analysis of the findings in their overall context (Miles and Huberman, 1984; Smith,

1979). According to the phenomenological approach, there is no one truth or objective reality but rather a multiplicity of realities dictated by the participants. The fundamental assumption is that the perception of reality is subject and depends on the beholder. The phenomenological research aspires to identify, describe, and understand these experiences. This approach emphasizes the advantage in the understanding and subjective interpretation of social phenomena and enables in-depth understanding of the individual's meanings and experiences, as he perceives them.

The interpretative qualitative method (hermeneutics) is based on the analysis of written sources. Hermeneutics is a theory or philosophy of giving meaning to things by interpreting them (Bleicher, 1980). In the present research study I chose philosophical hermeneutics that includes the theories of Heidegger, Gadamar, and Taylor, according to which it is possible to find in the text different meaning depending on the interpreter. Gadamar maintains that "every understanding is interpretation" (Levy, 1986). The researcher's early assumptions influence his reference to the text and thus, in essence, allow him to judge the text and find in it new and original things.

To conclude, the methodology of phenomenology is characterized by a research approach that aspires to lack preliminary assumptions. This methodology aspires from the start to avoid a research process, research techniques, and concepts that will direct the investigation. Phenomenology and hermeneutics have certain ways of investigation but the way is not predetermined through milestones; rather it is necessary to discover the way or invent it according to the researched question.

This approach is commensurate with the approach of the *Book of Creation*, which presents a method and destroys it, so as to develop a new method and thus, in essence, directs to the fact that in the end there is no method. The primary research aspect in my research is expressed in original interpretation of the five characteristics of integrated medicine according to the *Book of Creation* for the purpose of the creation of a unique and simple format for integrated medicine. Thus, the definition of the life values of the 32 intelligences.

It is emphasized that the phenomenological approach is the ‘glasses’ through which I analyze, research, and formulate the implementation of the 32 intelligences, as I understand them, on myself and on others. The hermeneutic approach addresses the interpretation of the *Book of Creation* and the possibility of bringing the explanation to practical implementation.

4. Health in the Mirror of the Intelligences

4.1 Holistic Health

A critical presentation of scientific health alongside the holistic approach and the description of the relationship between body and mind in the holistic approach are the rationale for the encounter between scientific medicine and holistic medicine, for the purpose of creating integrated medicine.

According to the Hebrew Encyclopedia (1961), the origin of the word ‘holism’ is Greek and the meaning of the word is ‘whole’. Holism perceives the entirety as a basic factor in the structure of the world. Holism sees the objects in nature, animate and inanimate, as a whole that is greater than the sum of its parts. The whole is the primary and unique reality. An encounter of different elements at a defined time and space creates a unique outcome: the discovery of new traits that cannot be expected beforehand on the basis of an analysis of every part of reality separately. Holistic health is a way of life and a perception of the world that sees the person to be in the center.

To understand the special role of holistic health, it is necessary to compare it to scientific medicine. Ben Dov (2005), a scientist and researcher who addresses the questions of body and mind, maintains, “When we speak of healing, we must address the whole person and not only his discrete components. This is the fundamental difference between the method of scientific medicine and the methods of alternative medicine”. According to Ben Dov, scientific medicine is based on the assumption

that it is possible to address separate phenomena in the human system. Indeed, the method of scientific medicine divides the person into systems, each of which is a subject of distinct medical specialization. An ophthalmologist, for example, does not specialize in cardiologic problems; nor does the cardiologist specialize in the eye. Therefore, if we go to a physician with an illness that impairs a system found in his field of specialization then he can propose an adequate solution. However, if, as happens, we go to a scientific physician with an illness that impairs systems affiliated with other areas of specialization, then we must go to other expert physicians, each of whom can say different things and sometimes can prescribe medicines – statements and medicines that may conflict with what a different expert said and prescribed.

This difference can be understood if we observe the role that the whole human body fills in healing. In the method of scientific medicine, the body has no role and it even appears as an impeding factor. For instance, the primary actions of the operating physician are cutting the body tissues to reach the damaged part and therefore the fact that this part is within the living body is perceived as a problem and not as an advantage. Similarly, the side effects of medicines appear because of the complicated reciprocal relations between the different systems in the body and the ideal situation for the medication's action is in the 'test tube', when the cells upon which it acts are isolated from their environment. In contrast, holistic medicine sees the whole person and is based on natural healing processes, with the goal of strengthening the four dimensions (physical, emotional, intellectual, and spiritual), so as to allow it to cope with the illness with greater success.

From the perspective of body – mind, “when we go to a physician, we do not leave the emotions or thoughts outside of the treatment room. The mental aspects of the illness constitute an important part both in the development of the illness and in the healing process” (Ben Dov, 2005). The principled difference between the scientist and the physician is the commitment to ‘scientific truth’, or in other words, the truth that the investigation methods of science can discover. The physician is committed to healing and will prefer a situation in which the patient will be cured by the ‘wrong’ reasons over the situation in which he dies from the ‘right’ reasons.

4.2 Integrated Medicine

The way in which the treatments were chosen for integrated medicine, in many cases, derives from considerations of convenience or ‘supply and demand’ and not from treatment rationale. Integrated medicine means the integration of different treatment methods (holistic and scientific) in the treatment ‘basket’ so as to provide a solution for the helping of body-mind in four dimensions: spiritual, intellectual, emotional, and physical².

Over human history, many researchers have presented an attitude on integrated medicine but never has this subject been a focus of attention in practice as in contemporary times.

² The different approaches of the model of the four elements are addressed in greater depth in the chapter on the scale (ladder) of health.

The *Book of Creation*³, which is ascribed to the Patriarch Abraham, was the first to instruct in the integrated approach. The relationship between numbers and letters (male and female) and the creation of the four dimensions – spiritual, intellectual, emotional, and physical, senses, inner forces, outside impacts, and the relations between the desire to give and the desire to receive, relations between the body limbs and the seasons of the year, the zodiac, the stars, measurements, human traits and intelligences – everything is related, everything is one (Lusky, 2005). This can be seen as the determination of basic rules for integrated medicine.

Reference to health in a holistic approach is also found in Socrates, who warned two thousand four hundred years ago that a part cannot be healthy unless the whole is healthy. Jan Sumitz in 1926 proposed to see life as an entity that is greater than and different from the sum of its parts. According to him, when things are limited to a certain perspective, some are lost. Even if it is possible to examine every part separately, the perspective of the whole, which is above everything, will still be absent.

The model of the four dimensions, which describes the whole person (physical, emotional, intellectual, and spiritual) appears in Eastern doctrines – Buddhism of Buddha (the eight paths, 2500 BC) and Taoism of Confucius (Cong Fu Ze, 551-479 BC) (Pearle, 2000)⁴. The pattern model for the description of the whole is an inseparable part of the holistic methods of treatment. The four dimensions for the description of the whole are found in Jewish medicine and in Western

³ The *Book of Creation* is attributed to the Patriarch Abraham and further information on the book is provided in the continuation of this chapter.

philosophy. Complementary medicine, which is also called holistic (whole) medicine, has a number of treatment methods at the basis of which are two essential principles:

1. The person is one whole entity in which there are dynamic reciprocal relations between body and mind in four dimensions – physical, emotional, intellectual, and spiritual.
2. Every person has inner healing powers that can be intensified and directed to perform the healing work.

An illness is linked to the disruption of the delicate balance that exists between body and mind. Therefore, the first aspiration in the healing process is to reach the point of equilibrium to allow the inner healing powers in every person a good platform and appropriate conditions to act. The aspiration to harmony and balance exists not only in times of illness but is essential even more to maintain the health and avert the development of illnesses. The body mind relationship and reciprocal relations between them have been scientifically proved (Shechter, 2004)⁵. The scientific field of research that engages in these relations is called psycho-neuro-immunology (psycho – brain, neuro – neurons or nervous system, immuno – the activity of the immune system, logy – science). Many researches have proved that there is a relationship between science that examines the mind and the immune systems and that there is a relationship between stress and the activity of every system in the body. According to Shechter (2004), there is scientific proof that stress

⁴ Pearle, the author of the book *Chinese Medicine* and practitioner of Chinese medicine.

⁵ Dr. Liora Shechter is a physician and administrator of the Maccabi Health System of Natural Medicine.

harms the heart's activity, increases the risk of getting sick, and impairs the chances of recovery. Other researches found that it is possible to improve the activity of the immune system through simple means such as physical activity, correct sleeping and eating habits, optimism, and even laughter. Researches that examined the relationship between optimistic thinking and recuperation from severe illnesses, such as heart disease, brain strokes, and cancer found that there is a direct relationship between a positive approach and believe in the ability to recuperate and the recovery itself. Shechter (2004) maintains that people who believed that they would recover or whose mental situation was better coped better with illness and their chances of recovery were greater. Hence, these are not conflicting approaches – it is definitely possible to phrase a good formula that combines between scientific medicine and holistic medicine.

4.3 Integrated Medicine in Israel

Integrative medicine in Israel is not the simple parallel of complementary medicine. While complementary medicine addresses the collection of diagnostic and treatment approaches that are not learned in the schools of medicine, integrative medicine has broader meaning and a long-term objective. It focuses on the perception of health and healing versus a perception focused on the illness. It sees the patient as a whole person comprised of both mind and spirituality and incorporates these aspects in the assessment and treatment (Rice and Wale, 2001)⁶. In addition, this approach necessitates the patient and the physician to be simultaneously involved in

⁶ These statements are taken from an article on *The General Medical Journal Website*, under the title of 'Breakthrough of Integrated Medicine in Israel' by Dr. L. Rice and Dr. A. Wale.

the preservation of the health through the direction of attention to the elements of lifestyle such as nutrition, physical activity, rest, sleep, and the nature of systems of relations. Holistic medicine is medicine with considerable value in the treatment of the patient and therefore it must be combined in the framework of the medicine of the future – integrated medicine. This integration not only will include complementary approaches as a way of treatment but also will constitute an essential change of the perception of health and lifestyle.

Patients have begun to promote integrative medicine on their own. From a perceptual perspective, Israel is one of the actual leaders in this field and has gone far: in 1991 a clinic was opened in Israel, the first for integrated medicine in the University medical center of Assaf HaRofeh. This process was at that time a focus of opposition on the part of the medical establishment. At the end of the decade, in Israel the number of hospitals that incorporated holistic medicine had increased to ten. In parallel, the medical clinics opened to this idea and began to provide holistic medical services to their clients in the framework of complementary coverage. In Israel a most diverse variety of services in the field of holistic/integrated medicine has been offered in comparison to other Western countries (Rice and Wale, 2001). In Israel, the level of integration in the different systems is such that there is integration between complementary approaches and conventional medicine as well as integration among the complementary approaches themselves. In this field, Israel is a pioneer (Rice and Wale, 2001).

4.4 Health Management as opposed to Illness Management

Integrated medicine incorporates different treatment methods and approaches. The integration of scientific methods and holistic approaches and the integration among the different holistic approaches are undertaken with the goal of creating an integrative range of treatments that address the person as one whole entity. Integrated medicine addresses the physical dimension, through medications and operations and through holistic physical treatment methods such as acupuncture, massage, and motion; the emotional dimension through treatments such as integration of the arts, the intellectual dimension through treatments such as guided imagery, and the spiritual dimension through treatments such meditation. In actuality, most of the medical centers do not create this integration. When the medical centers go to choose the treatment 'basket', they tend to choose physical treatment methods such as massage, nutrition, homeopathy, reflexology, and movement. In many cases, they ignore the emotional, intellectual, and spiritual methods of treatment.

When I visited the Assaf HaRofeh medical center in Israel, I found the Department of Complementary Medicine Treatment to which patients from other departments are referred. An integrative relationship between scientific medicine and holistic medicine was not found and a structured integrated approach for the treatment techniques of complementary medicine was also not found. The Assaf HaRofeh medical center as a medical center adopted techniques of complementary medicine in a separate division. It charges full payment from the patients for the

service, which makes it very difficult for the population at large to receive complementary medical service.

In my search for a medical center that combines between the approaches, I heard that the Global Hospital Medical Center is the most advanced in the world in the integrated approach. I traveled to the medical center, found in Mt. Abu, in South Rajasthan in India. I was there for a month as a guest of the medical center. I conducted lengthy conversations during my visits to all the departments of the medical center, I went to villages with medical staff to find patients and assess them. I was present in a number of operations, participated in many conventions and lectures, and I gave a number of lectures to the medical staff on the format of integrated medicine. Global Hospital has an entire floor of complementary treatment techniques and the services are provided free of charge. The work the medical center in Mt. Abu conducts is unique and apparently there is nothing similar in the world. In every floor on the medical center there are active meditation rooms, there are courses on correct nutrition, courses on life values, the provided food is nutrition, music is played, and throughout the medical center there are placards calling for a 'look inside'. The integrated medicine of Mt. Abu has no structured rationale or orderly format for integrated medicine. Here too the budgets are the factor that determines what the treatment is. The collection of techniques here is link to the ability to recruit therapists and equipment, regardless of the work format or rationale. Another difficulty lies in the fact that the patients do not know which techniques to use and in the operating room there is no holistic therapist who can propose integrative service. Here too there still is reference to the illness as opposed to the patient.

The problem of the lack of integration is not exclusive to the medical centers. Holistic health also defines itself and acts according to a pattern that combines four dimensions of treatment of the whole. It provides only partial and not a complete solution for the integration between the different methods and approaches. The holistic therapist notes and lists the treatment methods that he addresses. He declares, “I use Shiatsu, reflexology, and nutrition”. Another therapist states, “I use healing and medicinal plants”. The holistic therapist does not learn or choose his methods of treatment out of the need to create integration between the four dimensions. He trains himself according to his inclinations or according to supply and demand in the market of holistic medicine. In spite of the holistic therapists’ declared desire to treat the whole person (four dimensions) in actuality, there is no integrative implementation that addresses the four dimensions and accordingly the patient is not accorded holistic treatment.

Contact therapies do not address the intellectual or spiritual dimension and meditation does not provide a solution to problems of nutrition or movement. A person skilled in meditation can possibly achieve such a level of meditation that also resolves his issues of movement and nutrition; but this is only possible – perhaps – after years of training that are not necessarily at the disposal of every patient. This main issue – of the importance of providing a precise and integrative range of treatments – can be concretized in the following example. It is similar to a person who has broken his leg (physical dimension) and after consultation the therapists reach the conclusion that the fracture was caused as a result of a difficult dyadic system of relations that induces the patient’s lack of attention and this contributed to

his lack of awareness, to his stumbling, and to the leg fracture. Then the therapists decide to first treat the dyadic system of relations (emotional dimension) before they put the broken leg into a cast. This is not correct – and similarly, it is not correct to treat through nutrition (physical dimension) the situation of the loss of a workplace or the loss of a loved one (emotional dimension). The division to dimensions was intended to address the damaged dimension directly and immediately through the treatment method that is suited to the harmed dimension.

In the holistic approach, there is a transition between the different dimensions, so that every treatment of one dimension influences and treats the other dimensions (over time). However, the therapist needs to address the hurting dimension (the result) directly and immediately and only in the next stage, or in parallel, to address the seed (the cause) of the mishap, which originates in other dimensions. In this way, the patient receives holistic treatment. Thus, every complementary treatment method in actuality provides an immediate and direct solution only to part of the whole and does not treat the person according to its declaration. Hence, there is considerable importance in the definition of a range of treatments that include different treatment method according to the different dimensions of integrated medicine.

Holism is not only every approach in itself but also the integration among the approaches, which are shaped according to the patient's needs. The holistic emphasis is systemic and not only in approach or in the atmosphere. Holistic health means that the patient is at the center – it is **management of the patient's health instead of management of his illness.**

8. Format for the Creation of Integrated Medicine

There are five main characteristics for the creation of a format and framework for integrated medicine through the 32 intelligences (life values) according to the Book of Life for medical centers and therapists. They are as follows:

1. Scale (ladder) of health
2. Motive for change
3. Lousky Medicines
4. 'Basket' of treatments
5. Circle of therapists

8.1 The Scale (Ladder) of Health

The scale (ladder) of health is the main characteristic of the format of integrated medicine. The scale of health was derived from the division into dimensions of the 32 intelligences. The scale of health is built of four dimensions and describes the person's changing needs, the abilities that he can develop in every dimension, and the need to move between the dimensions for the purpose of balance. Whole health is possible through the balance between the different needs in each one of the four dimensions.

According to the vision of integrated medicine, the number of dimensions in the scale, the content, and the needs that characterize every dimension, as well as the need to transfer from dimension to dimension, are the milestones for whole medicine. The dimensions of the scale of health express conflicting and complementary

interests that characterize the changing needs and challenges for a full life. The division into four reflects the entire range of life. The importance of the scale of health lies in its ability to assess and rank the four dimensions among the patients, from the stronger dimension to the weaker dimension, for the purpose of practice, treatment, or reinforcement of the weak aspects.

Four Dimensions of the Scale of Health

The World Health Organization defines health in a way that leaves no doubt regarding the importance of the different dimensions that comprise the whole as a way of achieving whole medicine. “Health is a state of complete physical, mental, emotional, social, and spiritual well being” (World Health Organization, 1947).

The world, according to the *Book of Creation*, divides into four dimensions – the Scale of Health. The four dimensions express contradictory and complementary desires that characterize changing needs and challenges for a whole and full life. The division into four reflects the complete range of life:

- The four elements: air, fire, water, and earth;
- The four realities: silent, growing, living, and speaking;
- The four tasks of life: love, career, money, and health;
- The four dimensions: physical, emotional, intellectual, and spiritual;
- The four animals of sanctity: bull, man, lion, and eagle;
- The four processes of creation: thought, words, effort, reality;
- The four ranks of being: body, mind, spirit, soul;
- The four types of healing: movement, nutrition, energy, awareness;

- The four types of communication: supportive, analytical, task-oriented, expressive;
- The four types of teachers: problem solving, appreciating, directing, challenging.

Each one of the four dimensions divides into a number of parts, so that altogether 32 intelligences are created. In each one of the 32 intelligences, there is the desire to receive and the desire to give. The balance between the desire to receive and the desire to give creates free will, which is the force of life (the *chi*). To create whole medicine, balance is needed between the desire to receive and the desire to give in every intelligence. The lack of balance between the two desires over time will cause pain, mishaps, and illnesses.

I chose the term ‘scale’ or ‘ladder’ to describe ‘whole medicine’, through the model of integrated medicine. The head of the ladder of health is found in the air (the element of air / the spiritual dimension), in the middle of the ladder are found the water and fire (the intellectual and emotional dimensions, respectively), and at the basis of the ladder is the ground (the element of earth / the physical dimension). I saw this image in the Biblical story of Jacob’s dream, which presents man’s longing to live in wholeness, in all the dimensions, on the Health Ladder. In this perspective, when the head of the ladder reaches the sky and its legs are on the ground, the ‘dreamer’ can go up and down the ladder freely, as he sees fit. “He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven” (*Genesis* 28:12). The painting of Marc Chagall, *Jacob’s Ladder* (see the following picture), describes in the language of art the whole creation.



Jacob's Ladder, Marc Chagall, 1887-1985

Ascending the ladder is similar to swimming against the current. Swimming against the current will lead to the source of the water (as well as the source of the problem). Descending the ladder is similar to swimming with the current, relaxation, change of approach, change of values and beliefs (desire to give). Descending the ladder necessitates connection to the joy of life, joy as a compass to successes and to

destiny (desire to receive). In the encounter between the desire to receive and the desire to give, free will was found – the power of life for change, training, and healing (Lousky, 2005).

The Relationship between Body and Mind on the Health Scale

The relationship between body and mind is the basis of integrated medicine, which is the integration of scientific medicine (body) with holistic medicine (mind). This relationship is essential to observation, assessment and treatment, to the rising and descending on the ladder of health, which is, as aforementioned, the main characteristic in integrated medicine.

The body can be described in the following ways: through pain, through pleasure, through posture, through body language. We also describe the twists and pains of the soul through the body. When we say ‘his legs froze’ perhaps we are speaking of the legs on the physical level but refer to fear (bodily and emotional) found in the legs. When we say ‘green eyed monster’, we do not see eyes that are physically green but refer to jealousy (intellectual dimension). Expressions such as ‘sharp tongued’, ‘grinding teeth’, ‘blood going to the head’ and others express a mental situation (spiritual, intellectual, and emotional dimensions) and not necessarily a physical situation. Holistic medicine addresses these expressions in their dual meaning, ‘body mind’. Sentences that describe, apparently, a physical problem, do not only remain in the physical meaning. According to the holistic approach, they also are expressed in other areas. When a child is constipated (physical dimension), he is brought to a pediatrician. Why should the mother, kindergarten teacher, or teacher not treat constipation that originates from the

emotional blockage of the intestines (Reich, 1991)⁷. The body is not a separate entity, it is an expression of the mind, just as the mind expresses itself through the body. The body is the home of the soul, the temple of the soul. The body tells the story of the soul, the body talks endlessly, sometimes it also yells aloud and sometimes the shout is through the deafening silence (Reich, 1991).

The body expresses itself in different ways: through beating, concentration, grounding, focusing, breathing, holding, moving, relations, and connections. The body expresses contents and a framework of the contents – what and how. Body language is sharp, intuitive, lacking in comprises, without masks. The body expresses itself through body language, which is the expression of the social and cultural conditions. The body also expresses itself through body positions posture, and expression and these express the outlooks, beliefs, and educational influences. The body writes everything, every mental state is recorded in the body lines, in the body postures, in the body language, and in the body grasp. The body is the soul's home. When a person does not feel at home, in many ways, he is not balanced, he is not at his best. This unbalanced situation, when it continues over time, invites mishaps and illnesses.

Life is a type of movement even when there is no movement. Life is movement and change. Movement in the body is created through beating (Reich, 1991) and there needs to be fit between the pace of beating and the environment. Experiences (emotional dimension) create muscle contractions (physical dimension)

⁷ Wilhelm Reich discovered the *orgone*, a term for the universal energy of life in inanimate material, in the living cell, and in the whole body. Through the orgone he developed the body mind therapy.

and become armor (intellectual dimension). The armor of the body is similar to defense mechanisms in psychology. The armor, like the defense mechanisms, must be slowly and carefully removed. The removal of the armor will provide the result of the qualities in the body and body posture. The armor will appear between the latitudinal and longitudinal lines of the body. There are seven latitudinal lines in the body and they are parallel to the energy areas according to chakras. The armor appears between the latitudinal lines (chakras) and the longitudinal lines (meridians). The armor is like a dam that on both sides appears imbalance: on the one side there is a flood and on the other side there is a drought. The blockage (dam) must be slowly released and the flood must be gradually dried out.

Every emotional process leaves its mark on the body. Every emotional imbalance begins its path in the spiritual body that influenced the intellectual body – which created approaches and beliefs, which created feelings of fear, which were imprinted on the body. Armor is created as a result of insults, the armor is created as a result of developmental traumas and a result of the experience of the word ‘no’. The experience of insult is an emotional blow, ‘you do not understand anything’ as a way to emphasize the inferiority of another person and emotional exploitation to provide narcissist needs (desire to receive). The insult remains in the physical memory and creates the armor. Flexibility, melting, or decomposition of the armor is possible through work with the body – touch, movement, breathing, and sounds. These are experiences that the body remembers and they will appear in the form of contractions and pains in the body. When a person ignores his feelings and experiences and conceals them in the storage room instead of taking them, through

the heart, they will appear in the back part of the body – they will appear through pain in the waist, back, nape of the neck, and the head (Reich, 1991).

We see that every emotional process leaves its mark on the body. Every emotional imbalance begins in the spiritual body and influences the intellectual body, which created the approaches and beliefs, which created feelings of fear, which were written in the body. When the therapist has training in treatment methods for the treatment of each one of the four dimensions, the therapist can treat the dimension that is not balanced and thus stop the mishap, before it appears in the body. The necessity to train therapists in treatment methods to treat the four dimensions (health ladder) is at the basis of integrated medicine.

The Health Ladder and the Human Pyramid of Needs

The different dimensions of the health ladder express all that is. They create contradictory and complementary desires that characterize changing needs and challenges for a full life. Every person has different needs, during his life and during his development, according to the division into levels of the ladder of health. The human pyramid of needs describes the person's factors of motivation, arranged hierarchically, when the fulfillment of the essential needs precedes the fulfillment of less essential needs (Maslow, 1960)⁸. The lack of realization of some of the human needs creates imbalance in the absent level. The prolonged lack of balance will cause mishaps and illnesses.

⁸ Abraham Maslow, a psychologist, developed a hierarchy of human needs, according to which a person will move from needs in the first level to needs on the second level only if he has fulfilled the needs on the first level. In this manner, he created a hierarchy of human needs.

It is customary to describe the hierarchy of needs as a pyramid, when at the basis of the pyramid are found the fundamental needs necessary to ensure a person's physical existence. As one rises in the pyramid towards its apex, the needs become spiritual. When needs from a lower level are realized, the needs of the level above become relevant. Every type of needs is accompanied by an analysis of what happens when these needs are not fulfilled.

1. The **physiological needs** are found at the basis of the pyramid: breathing, water, food, maintenance of temperature, and sleep.
2. The **need for security**: This need is found above the physiological needs. When these are provided, the person is then troubled over his need for quiet, security, stability, and protection; lacking the satisfaction of this need, anxieties, tension, and a series of behaviors deriving from this lack then develop.
3. The **need for love and belonging**: The need for relations with other people, for friends, for love, for children, for a sense of community belonging. The lack of satisfaction of this need induces feelings of loneliness, social anxiety, etc.
4. The **need for appreciation**: It is necessary to differentiate between the need for the appreciation of other people – social status, degrees, recognition, publicity, and political power and the need for self-appreciation – self-confidence, achievement orientation, independence, and freedom. Lacking the fulfillment of this need, feelings of lack of self-confidence, inferiority complexes, and low self-image appear, and these awaken mental problems and psychological disorders. The first four layers of needs are those that cause the person a lack, when they are not fulfilled, and when they are realized – he does not feel a

thing. All these needs are existential needs, which the person needs to maintain his physical and mental health (Maslow, 1970). A severe lack in the fulfillment of these needs in childhood may lead to the development of disorders in the person's behavior and to the impairment in his functioning. The person who suffered from this severe lack will be focused all his life on his frustration and feelings that he has missed out.

5. The fifth and supreme need is the **need for self-fulfillment**. This need is not realized or balanced. This is an ongoing need for self-expression, for inner happiness, for creativity, for the full actualization of the individual's abilities. The fulfillment of this need, which is not existential like that previous four needs, is very rare. The motives behind this fulfillment are the search for truth, morality, beauty, wholeness, essentialness, uniqueness, justice, simplicity, happiness, independence, and meaning. When people fill their basic needs (the first four levels) but do not succeed in achieving self-realization, they suffer from different psychological problems, such as depression, alienation, despair, etc. (Maslow, 1970).

The fulfillment of human needs at all the levels of the health scale create the whole, the holistic. They express contradictory and complementary needs that characterize changing needs and challenges for a full life. The fulfillment of the human needs in all levels, according to integrated medicine, is the key to holistic health

Movement between the Four Levels of the Health Scale

The movement bottom up and top down on the ladder of health is what allows the integration of all the needs into the shaping of the personality of a whole person. When the person's needs in one of the levels are not fulfilled, imbalance is created. The pattern of integrated medicine proposes certain tools for balance between the levels, through the training of the weak intelligences and through Lousky Medicines for support and reinforcement of the weak levels.

The individual's personality is divided into four worlds (levels) – the objective world, the subjective world, the symbolic world, and the holistic world. King emphasizes and enhances the need for balance between the levels through movement on the health scale (King, 1988)⁹.

- In the **objective world** (the physical dimension), the assumption is that every thing has a beginning and an end. The color of the trees, the smell of the flowers, the song of birds, the feeling of cold, the reality of plants, animals, people. Things that can be seen, smelled, and touched, things for which we can collect information and process it in the framework of empiric experiments are a format of objective thinking. The expression of the objective world is separation and is external to the observing person. In the observer's eyes, it appears obvious and acceptable as a single possible truth. In the objective world, everything is measurable and there is only one (scientific) truth. In this

⁹ Sergei King is an anthropologist who studied shamans from the aspect of holistic health.

dimension, the healing occurs through medicines, analyses, massage, plants, movement, and nutrition.

- In the **subjective world** (emotional dimension) everything is related, everything is found in one circle. The truth is not one and everything is correct and true. A person is aware of the light and forces that act around him, he feels himself a part of them, one part, not separate. The past and the future occur in the present, energy is natural communication, thoughts and feelings are conveyed naturally from person to person. Hence, every harm to one person or to nature is harm to every person. In this dimension, healing occurs through an integration of arts, energetic balance, energy transference, healing, shiatsu, stones, etc.
- The **symbolic world** (intellectual dimension) is a world of symbols. A person is a part of everything. The birds sing their promise of happiness and the sunrise is the touch of the Creator's light. The person writes or draws to capture the symbolism of the moment. A dream, too, is a symbol and therefore reality is a dream that can be changed. Every experience in the symbolic world is the person's reflection. To change the experiences, a person can change what the event symbolizes for him or change himself so that his reflection will change and then the event, too, will change. This is an excellent tool to differentiate between how beliefs are reflected in the body and experiences and how conditions and systems of relations change when the beliefs change. In the symbolic world, the meaning that everything has is the meaning that the person gives it. On this dimension, the healing occurs through different treatment

methods such as deciphering dreams, guided imagery, positive thinking, mantras, and in the types of healing that required the patient's belief in himself.

- In the **holistic world** (the spiritual dimension), the person is the light and he feels how the light of the sun becomes power. The person's presence is what allows the light to be what we were. Since everything has one identity, 'everything is me', 'I am the thing itself'. A person can assume roles and experiences successfully so that the experiences delineate him. On this dimension, the healing occurs through finding purpose and destiny, through forgiveness and prayer.

To Move between the Dimension for the Purpose of Inner Change

The imbalance appears when a person acts only in one dimension and does not move between the dimensions and does not combine between the different needs. To move between the worlds, a person needs to effect an inner change, to change approach and the direction related to his goals, to experience the world and the place where he is found from love, to hold onto love and not let go. An inner change occurs when a person moves from dimension to dimension: "I am separate, I am within, I am a part, and I am the thing itself". The movement from dimension to dimension allows change to occur for the purpose of the improvement of abilities (intelligences) and the performance of the life tasks (love, career, money, and health).

When a patient is engaged solely in the physical dimension, meaning 'I am separate', he can bring the knowledge as it was the 'single truth' and to treat without involvement. When the patient rises in the ladder to the emotional dimension, he

brings his knowledge as a relative truth and examines it versus the patient's feelings. This way empowers the patient and allows him to assume responsibility on the treatment. When the therapist works in the intellectual dimension, "I am a part", he adjusts the treatment to the patient's beliefs and in this way the inner forces he recruits inner forces for healing, which enable a 'quantum leap' (Chopra, 1997)¹⁰. The quantum leap is an inner change, which alters the genetic code and effects 'spontaneous healing'¹¹. When the therapist works in the spiritual dimension, it is as if he were the patient, the illness, and the possibilities of healing, all one unit. Only the therapist's and the patient's free will are what determines what to choose. The ability to move between the dimension is what induces the desired miracle and it enables the 'quantum leap' and whole healing.

A person is an entity constructed of four dimensions that express the whole. The four dimensions express contradictory and complementary desires, which characterize changing needs and challenges for a full life. The division into four reflects the complete range of life: the four elements – air, fire, water, earth; the four realities – silent growing living speaking, the four tasks of life – love, career, money, health; and the four dimensions – physical, emotional, intellectual, and spiritual. The body is an expression of the world of emotion. The emotional dimension is an expression of the intellectual world (attitudes and beliefs). The intellectual dimension is an expression of the spiritual world, which is the ability to define the desire to give or receive and to determine the direction freely. Every mishap or difficulty, and

¹⁰ Dr. Deepak Chopra is a neurologist and brain researcher who wrote the book *Quantum Healing* (1988).

happiness and success, in one dimension appears in the other ones. The different dimensions indicate the same phenomenon with a change of form – change of form from air to fire, and from fire to water, and from water to earth. This is the same entity that goes up and down on the ladder. This is the same entity that speaks in different languages. The four dimensions are one unity that expresses different frequencies on the whole human ladder. We saw that only an integrated action and movement in all four of the dimensions is what ensures body and mind balance (King, 1988).

At every moment over the course of life, a person is found and acts in one of the worlds (dimensions). Frequently a person acts in both or in three or in all four worlds (dimensions) at the same time. Although there is a world (dimension) in which the person lives naturally, the way to integrated medicine is balance among the dimensions. A person needs to be aware of his desire to receive and desire to give in every dimension and to balance between the desires. When a person does not act over time in one of the four dimensions, imbalance is created. To restore the balance, it is necessary to act opposite to the personal nature (movement from bottom up); it is necessary to change approach and then to change habits. At the end of the process of ten stages (the therapists circle, discussed in the continuation) the reality changes.

¹¹ Spontaneous healing is a medical term for the occurrence of a recovery that is unexplainable using scientific instruments. Dr. Deepak Chopra (1988) ascribes spontaneous healing to the inner change that occurs in the patient.

8.2 The Motive of Change



The motive of change is one of the five main characteristics of the format of integrated medicine. The motive of change is the polarity that appears in every phenomenon in nature, as in every intelligence. The unending struggle between the desire to give and the desire to receive is the motive of inner change, of movement in the health scale, and transition from dimension to dimension (Lousky, 2005).

The ability to act within the contradictions is so essential, according to the *Kabala* approach of the *Book of Creation*, that it appears that this ability alone is a main tool for healing. When this ability is absent, it is also the primary source of blockages and imbalance. Every assessment begins with the therapist's observation of the patient's ability to act from contradictions, to live with them peacefully, and to make them into an engine of change, for the ascent and descent on the ladder of health. In the *Book of Creation* the words 'male and female' appear 24 times¹². This is to teach us that in every human trait, in every limb of the body, in every phenomenon in nature, everything was created male and female – different with the goal of creating unity – separate parts with the aim of creating the whole.

¹² On the 25th time, the context is the desire to give and it is said that this is female: "He let the letter Mem predominate in primitive water, and crowned it, combined one with the other, and formed by them the earth, (including land and sea) coldness in the year, and the belly in male and female". (Book of Creation, chapter 3, 48)

It is necessary to discuss the concept of ‘male and female’ in the context of the energy frequency in them. Male and female are bipolar forms and energy that exist in every phenomenon in nature. Male and female are the desire to receive and the desire to give (numbers and letters), these two desires are created from free will (the force of life) (Lousky, 2005).

According to the *Book of Creation*, there are three elements – the element of air (free will), which created the water (the desire to give), which created the fire (the desire to receive). The water, in the end of every process, creates the land as the fourth element. The land (visible) like reality is an expression of what happens in the three elements (invisible) that created everything.

The *Book of Changes*, attributed to Confucius (700 BC), contains the first mentioned of the Chinese doctrine of yin and yang (Pearle, 2000). Yin and yang symbolize the two qualities that simultaneously are one thing and its opposite, but in complementary fashion. Every phenomenon in Chinese medicine is defined according to the degree of yin or yang in it. In any event, it includes the two qualities in terms of complementary contradictions. Using these two forces, it is possible to explain how the universe developed and the principles of order that reign therein according to Taoism. The yang is the active side (the letters), the male. The yin is the passive side (the numbers), the female. These two forces cannot exist separately, and as long as they act reciprocally the process of being exists. When this reciprocity stops being balanced, the good order is harmed (as in the case of illness) and may cease to exist if one force overcomes the other or disappears (Pearle, 2000).

The phenomenon of contrasts that creates unity can be seen in the Star of David that is comprised of two triangles that are found on one another. These two triangles represent the dual force that derives from the unity: yin and yang, male and female, human and Divine. The upper triangle is considered male and the lower triangle is considered female. The contradiction and the polarity existing between the levels and between the triangles exist in every part of nature, in electricity (positive and negative), in the human cell (positive electron and negative proton), male and female, day and night, high and low tide, magnetic polarity. In the *Book of Creation* the contradictions were first mentioned (male and female he created them) and later, in *Genesis 1* the contradictions in the light and dark, sky and land were mentioned. The goal of the polarity is to bring the person to produce energy from within himself, an engine of inner change. The presence of the contradictions is what creates the harmony needed for the inner change. It enables the discovery of the unity that is concealed in the diversity.

According to the *Book of Creation*, everything connects to something that is similar to it, to an opposite. The contradictions create the whole. If there is no question, then there is no answer. If there is no medicine, there is also no illness. If there is no male, there is also no female. The *chi*, the life energy according to the Chinese or the free will according to the Kabbalistic approach of the Book of Creation, was born with the principle of polarity, which describes the initial relationship between yin (desire to receive) and yang (desire to give), between sky and land, between energy and material (numbers and letters). The *chi* (free will) includes all and connects to all and together they create the ability to form and grow to the whole

with all its parts. This view of things explains the entire world, with all its phenomena, as occurring all as a result of the contradictory but complementary relationship between the desire to receive and the desire to give, two qualities of free will, which is the force of life.

The nature of the yin-yang relationship is explained also in the verbal meaning in Chinese calligraphy, yin, ‘the side of the mountain cast in shadow’ is hidden from the eyes of the sun. The shaded side is considered passive, dark, wet, concealed, internal, contracted, the activity is slow. Yang, the lit side of the mountain, is revealed to the sun. The sun illuminates it, it is active, hot, dry, external, expansive, with rapid and energetic activity. However, the place of the sun for the world is not fixed. The clouds too, which cast their shadows on the earth are found in motion. What is at one moment under a shadow may have been in full sunlight a number of minutes ago, and what is now in sunlight may be shrouded in dark with nightfall. The shaded part is the yin and the lighted part is the yang, and in regards to the momentary quality of light and shade and the constant cycle of change, each one unavoidably becomes the other. The light of the sun on the hilltop is a game that presents a passing quality that is subject to change. At every moment and in every phenomenon that we experience it is possible to discern the temporal and transient quality of yin and yang.

According to this model, greater warmth is the desire to give (found in the upper part of the ladder of health), as opposed to colder, which is the desire to receive (found in the lower part of the ladder of health). Thus lighter, as opposed to darker, is higher, as opposed to lower, etc. According to the same model, the cyclical

phenomena of change in nature are explained – the change of seasons, the change of day and night, the fact of life and death – all the phenomena. Thus, everything is controlled by or influenced by the energetic relationship between the heavens and the earth – the silent world, the growing world, the living world, and of course humanity itself – the desire to receive and the desire to give (numbers and letters), the first two powers that exist in all things are the most basic division of every phenomenon. It is possible to describe what happens to a person's health when the movement from top down and bottom up on the ladder of health is ended. The movement on the scale through the inner change is holistic health – a foundation of integrated medicine.

The Chinese describe every material, and people too, as bubbles of *chi* that are forced inwards until they become bodies – material, which is, in essence, a transformation of the *chi*. According to the Kabala of the *Book of Creation*, the origin of the transformation lies in the type of the relationship between the desire to receive and the desire to give (numbers and letters), the two qualities of free will (Lousky, 2005).

Each one of the qualities needs a quality that contradicts it so as to receive meaning and to exist. The existence of one is essential to the existence of the next. Everything in the universe has an opposite force in value and together they complement one another: matter and anti-matter, good bacteria and bad bacteria. Like the poles of the magnet and the aspiration to balance, the desire to receive and the desire to give will attract one another. All the phenomena embody the two qualities at varying levels. Every phenomenon is defined according to its degree of

the desire to receive and the desire to give. Every desire to receive and desire to give is relative to one another. Every desire to receive and desire to give are subject to another inner division. Nothing wants to receive absolutely or give absolutely. The desire to receive and the desire to give always change according to one another. The relations of forces between the desire to receive and the desire to give act reciprocally constantly and create flow and change. The most significant change occurs when the desire to receive reaches its apex and changes into the desire to give or when the desire to give changes in turn to the desire to receive.

The desire to receive and the desire to give are a mechanism of life, they are the force of life according to the *Book of Creation* (Lousky, 2005), while according to Chinese philosophy they are the energy of *chi*. According to the Japanese, they symbolize the *qi*, and according to the Hindi they symbolize the *paranah*. This is the polarity that appears in every phenomenon in nature, in every intelligence and in every dimension, this is the incessant struggle between the desire to give and the desire to receive (numbers and letters) and it is the engine of inner change, of movement, and transition from dimension to dimension.

The (seeming) imbalance between the desire to receive and the desire to give is what causes pains, mishaps, and illnesses. Life does not allow ongoing imbalance and therefore the moment that imbalance is born, even in the person's thoughts, life acts to correct and restore the balance. The pain that appears as a result of the imbalance is an alarm and alert of the force of life so that the person can observe himself and correct the imbalance that is created between the desire to receive and

the desire to give. In essence, the pain and illness are actions of balance (temporary) that appear against the power of the imbalance that is created.

The light reduces of itself, gives way to give the person a personal expression and freedom of choice. When the light makes room, a void is created, a space that lacks meaning and purpose so that it will be filled with the desire of people. The void is an instrument that wants to be filled with light, every moment that the instrument is emptied from the light the desire to accept anew is created, light that is absent. When the instrument extends, a larger void is created and the desire to receive increases, when the instrument becomes a tube for the transference of light to others, in other words, receives in order to give, it is always found in a situation of lacking and therefore also in a situation of the desire to give. Just like the desire to give, so is the scope of the joy of life and happiness that the person produces for himself (Ashlag, 1988)¹³.

Desire is the force that motivates the dimensions of the universe, physical and spiritual, body and mind. The silent world, the growing world, the living world, and the speaking world are measured according to their degree of will power, their belief, and their ability to realize it. The desire, the life force, is found in every place and at every moment; the desire is not limited in any way. It appears in an unconscious manner. Only after the appearance of the desire, does the conscious thought of what to do appear in the force. The thought that is limited by its very nature limits the desire in its purpose and desired outcome. The limitation of the desire by the

¹³ Rabbi Ashlag is Rabbi Yehuda Leiv Halevi. He is called 'the possessor of the ladder'. The ladder is his book of interpretation of the Book of the Zohar, which was written by Rabbi Shimon Bar Yohai.

conscious thought is performed from many reasons related to the person's outlook and belief in his ability to absorb and include the proposed quantity of abundance or the belief of 'how much I deserve' (desire to receive), whether he profited the abundance or whether he still needs to work. In many cases, the desire is present and the person does not know what to do with the desire, he also does not know what he wants. For the desire to flow, be discovered in life, and be translated into an outcome, there must appear a thought that limits the desire to a defined need, a clear purpose.

The definition of an objective (the definition of an objective needs to be in variables of space and time – how much and when) is a definition of a space that has an end, a death. The definition of the desire is like putting a fence up for the desire. Only with the appearance of the limitation and the definition of the space is the power of will liberated and it then fills the defined space. Only after the nothing was defined does life appear. Only after a limitation is created is the unlimited force of life freed. The infiniteness of the desire allows the transfer of the force of will from one person to another or from one material to another, and this does not take away from the giver. The force of will acts like the light cast from a candle, when the light is transferred from one candle to another candle, there will be two candles and the light will not be detracted from the candle that gives its light (Ashlag, 1988).

The polarity that appears in every phenomenon in nature, in every intelligence, and in every dimension, the unending struggle between the numbers and the letters, between the desire to give and the desire to receive, is the force of life and the engine of the transition from dimension to dimension, in the ladder of health, for the purpose of the inner change.

8.3 Lousky Medicines

Lousky Medicines or Lousky medicines are one of the five main characteristics of the format of integrated medicine. Lousky Medicines are simple human actions, such as sleeping, showering, positive thinking, good deeds, hugging, kissing, love, sexual relations, walking, visiting new places, etc. In each one of the human actions there is the desire to give and the desire to receive, so that it is possible to direct to acceptance or to giving. Every human action enables practice, training, maintenance, improvement, or correction of each one of the 32 intelligences. The awareness of the desire to receive and the desire to give in every action is what motivates the power of life (the free will) and makes every simple human action a medicine (Lousky, 2005). Lousky Medicines are instruments for the prevention of mishaps and illnesses and medicines for healing in integrated medicine.

Lousky Medicines are a product of the intelligences and are given for the purpose of the training of the intelligences. Understanding the role of each one of the intelligences (see the chapter on the 32 intelligences) will enable adjustment of the medicines to the intelligences. Intelligences are abilities or life skills (Gardner, 1996).

The four stages for assessment and treatment through the 32 intelligences: the ability to identify lack in emotional dimension, the ability to define desire in the spiritual dimension, the ability to change approach in the intellectual dimension, and the ability to determines goals and implement them in the physical dimension (Lousky, 2005). The training and practice of intelligences need to produce products

measurable by three standards: change in the physical state (world), change over time (year), and change in essentialness and joy in life (mind/soul). "...Three progenitors and their offspring, namely: the seven planets and their hosts, and the twelve oblique points. To confirm this there are faithful witnesses; the world, year and man ...” (*The Book of Creation*, 6:42).

Every person has 32 intelligences at a varying dosage and a unique degree. The personal profile of the intelligences of every person constitutes the unique language with which he functions and in which he excels. The human abilities develop through the neurological relations and electrical currents. The neurons are like the intelligences, they are physical entities that can be developed using different means and they respond as do the muscles in the body, responding to training and practice. Using practice, it is possible to develop the network of neurons and neurological connections in the mind and in every part of the body, which are required for learning, for optimal and balanced exploitation of the potential of the 32 intelligences. The awareness of the desire to receive and the desire to give in every action is what motivates the force of life (free will) and makes every simple human action into a ‘medicine’ (Lousky, 2005).

Table number 4, titled Lousky Medicines, presents simple human actions, according to the intelligences. Training and practice of simple actions will allow the strengthening or correction of intelligences. For every intelligence it is possible to develop many additional ‘medicines’. This table presents one possibility for every intelligence, for the purpose of exemplification.

Table Number 4: Lousky Medicines

Intelligences		Simple Human Actions as Medicines
Letter	Desire	Spiritual dimension – improvement of ability to define desire & its direction
א	Free will	Performs a deed & then its opposite.
ב	Desire to give	Prayed, asked for the good of the world every morning.
ג	Desire to receive	Before sleep, ask for forgiveness, your own too.
Letter	Teachers	Intellectual dimension – improvement of ability to change approaches & beliefs
ד	Wisdom	Determine priorities, what is more important to you in life.
ה	Richness	Tell yourself thank you forty times a day & mean it.
ו	Seed	Direct, bless, & wish others success.
ז	Life	Take a long shower, be in water at least fifteen minutes a day.
ח	Self-Governance	Love, hugs, & kisses are a good way to release excess knowledge.
ט	Peace	Hug yourself for ten minutes every day.
י	Charm	Put feelings to thoughts & let the inner beauty out.
Number	Forces	Emotional dimension – improvement of ability to identify lacks
1	Light	Light a candle every day & say ‘everything comes from light, it’s all for the good’.
2	Beginning	Travel in new places, do things you have not yet done.
3	Love	Caress, pamper, flatter others & yourself.
4	Freedom	Count to ten before every action – be an influence instead of a response.
5	Thinking	Clear away negative thoughts using positive ones.
6	Unity	Do one good deed a day. Define yourself what is a good deed.
7	Observation	Run in your head a ‘film’ of all you have done during the day.
8	Healing	Open doors for people – tie, connect, coordinate, help, care.
9	Immunity	Life as art – draw, write, sculpt, paint, photograph. Be creative.
10	Discovery	Accept life – be wherever you are for an hour a day, without plans.
תא	Senses	Physical dimension – improvement of the ability to determine & realize goals.
א	Vision	Close your eyes seven minutes a day & see black.
ב	Hearing	Search for meaning – hear a person after seven minutes without response.
ג	Smell	Take nine deep breaths & smell. Do so frequently.
ד	Speech	Write at least ten sentences every day in your personal diary.
ה	Taste	Today, eat & wear only what you like & do yourself good.
ו	Deed	Do this week three things that you wanted to do in the past year.
ז	Touch	Touch things, work with your hands for at least ten minutes a day.
ח	Way	Determines objectives in life & enjoy the process so that you will forget the objective.
ט	Gut	Say ‘I love life’ once a day, forty times continuously.
י	Mind	Play games, yell, laugh on purpose for seven minutes a day.
יא	Heart	Contribute one to three hours a week to commitment for the community.
יב	Cell	Sleep seven hours a night, seek your dreams, & document them.

The Mind and Human Intelligence

‘Lousy medicines’ are simple human actions that act in the same way as do chemical medicines.

A person’s resistance to pain depends on a group of biochemical materials called endorphins and encephalons that act as the body’s natural painkillers (Chopra, 1997). The word ‘endorphin’ means inner morphine and the word ‘encephalon’ means in the mind. In other words, these chemicals are a version of morphine that is created by the mind itself. Strong feelings, for instance, can overcome the pain signals that come from the body, as happens when a mother runs to save her child from a burning home.

Morphine and endorphins block pain by adhering to the receptor of the nerve cell and preventing the entry of chemicals that bear the message of pain. According to this model, an endorphin molecule is like a word, say the word is ‘calm’ it is possible to hypothesize that every time that the word pain reaches the mind’s attention, the mind has the possibility of returning as a response the word ‘calm’ and eliminating the pain. Endorphin and morphine are basically identical; the difference is that one is created by a person and the other is created by the opium flower. There is nothing special in the molecules themselves; the ability to create through human intelligences is what is important. The adrenaline molecules are not what cause the mother to run into the burning house to save her child. The endorphin molecules are not what prevent the feeling of pain from the fiery flames. The desire, the certainty, the determination, the love, the commitment are what protect against the pain. These

intelligences (medications) found a chemical channel that the brain can use to converse with the body and protect it. Hence, the consciousness expresses itself in the body through chemicals. These chemicals are not produced only in the mind, whose function is to think, but also in the immune system and in other systems.

The argument is that the intelligences that flow in the body require a material basis. The cell receptors dance without pause on the cell surface and change their form so as to absorb new messages. “The consciousness and the body are like two parallel universes. Everything that occurs in the mental universe must leave traces on the physical universe ...Your body, as you see it at this moment, is a physical picture, three dimensional, of what you think ... Nothing can move without moving the other parts of the whole.” (Chopra, 1997)

It is not only the mind thinking; every place in the body where there are receptors for the molecules bear messages. In other words, in every cell in the body there is thinking. In every place in the body, in the heart and in the mind, in the liver and in the facial skin, there is the same DNA and this means that the heart cell or the facial skin cell can behave as does the brain cell. “Till now science has determined that we are physical machines that somehow have learned to think. Now it is clear that we are thoughts that have learned to create a physical machine.” (Chopra, 1997).

Researches and Lousky Medicines

Researches prove that simple human actions (holistic / Lousky medicines) are related to health. Lousky Medicines are a main characteristic of integrated medicine. Proving the validity of Lousky Medicines through empirical researches will provide valid support of the format of integrated medicine. The following paragraphs present the findings of certain research studies.

In recent years, it has been scientifically proven that prayer has healing power. Dr. Avi Belich of the Lev HaSharon Psychiatric Hospital, who wrote on the power of prayer to health disease in the Journal *Medicine* (2002), presents the concept of Distance Prayer (DP). This concept describes the situation in which a person or a number of people pray for the well being of a patient whom they do not know and whom they have never met. According to Dr. Belich, the effectiveness of distance prayer in the healing of illnesses has been scientifically proven. Many researches cited in the same journal summarize, "Distance prayer can influence patients with blood vessel infections. The treatment is efficient in financial terms, does not detrimentally influence, and must be considered for use as a part of the clinical procedure" (Professor Levovits, The Rabin Medical Center, Petah Tikva, Israel.)

In another place, the researchers from the American Heart Institute in Kansas, the United States note that distance prayer has been proven to be effective in cases of short stays in the heart treatment units. The conclusion from the article is that prayer can be an effective addition to regular medical care.

Another ‘holistic medicine’ for which there are findings is sexual relations. One of the prominent researches on the topic was published a number of years ago in the *British Medical Journal* (Shiraz, 2006)¹⁴. This research showed that men who hold sexual relations very frequently live a longer life and are less prone to die at a young age. It became clear that the group that was less sexually active had twice the mortality rate as the more active group.

The researchers examined healthy people who did not have sexual relations and sick people who had relations and using statistical relations proved that sexual relations cause good health and long life. Sexual relations also are related to a lower incidence of prostate cancer among men. The same article describes an Australian research published about two years ago that showed that the more frequently a man experiences orgasm and ejaculation (whether through coition or masturbation), the lower his chances of developing prostate cancer are. Professor Graham Gellis, the manager of the Center for Epidemiology of Cancer in Australia, who was the head of the research summarized, “It appears that a high frequency of ejaculation prevents cancer inducing substances that came with the blood to the prostate from accumulating there and causing cancer inducing changes in the cells.” Sexual relations contribute also to the reinforcement of the immune system and this facilitates the prevention of autoimmune diseases (asthma, psoriasis, lupus, and others), in which the immune system attacks the body, as well as influenza, colds, and healing of sores. Regular sexual relations increase in the blood the level of antibodies – immunoglobulin – that strengthen the body’s coping.

¹⁴ An article published on Ynet.

Another holistic medicine, which was examined in research, is ‘attention’. Dr. Ornish in his book *Love and Survival: The Scientific Basis for the Healing Power of Intimacy* (2004) for the first time introduces into the equation of health and sickness topics that have not been discussed in the past by the medical world. His method to healing the heart is today implemented in a number of hospitals in the United States and in the Assaf HaRofeh Medical Center in Israel in the framework of support groups for the healing of the heart. The heart healing method of Dr. Ornish has caused a regression of arterial sclerosis (the process that blocks the heart arteries and causes eventually heart attacks and brain incidents). Love, support, and belonging have the most meaningful impact on our health. It was found that the subjects with conventional risk factors (high blood cholesterol, high blood pressure, advanced age, diabetes, EKG disorders) were candidates to develop new arterial sclerosis twenty times as much as others in the coming five years. The people who answered affirmatively to one question – does your wife express her love of you – suffered significantly less from heart pressure even when they had the same risk factors. Those with risk factors who answered this question negatively suffered from pressure considerably greater. As the risk factors were more meaningful, the sense of being loved by the spouse had a more significant neutralizing impact. The researchers summarized this as ‘The love and support of the wife is an important balancing factor that in the end reduces the risk of heaviness in the chest even when there are high risk factors’ (Ornish, 2004).

The conclusion is clear: ‘Lousky Medicines’ have a proven research ability in their ability to health or strengthen against illness. Dr. Ornish not only indicates the

risk factors but also details how it is possible to make a risk factor into a protection factor, how it is possible to increase the sense of belonging, support, love, and intimacy in our lives. He first chooses the topic of interpersonal communication. He leads us step after step to communication that brings us closer as opposed to communication that increases the distance. According to Ornish, closeness and intimacy mean healing, while distance, lack of trust, cynicism, and isolation lead to illness. He speaks of the power of words and of thoughts. Words have the power of life and death and thoughts have the ability to create a new reality (Ornish, 2004).

Music, too, has healing power. Music is one of the ‘Lousy Medicines’ that have been empirically researched. In an article published in *Other Lives* (February 2006) the author writes that a research conducted in the Macabi Residence Homes found that listening to music encourages recovery in patients. A research held in the Macabi residences in the Golden Building in the city of Bat Yam examined people who had a stroke and people whose right brain lobe was damaged. In the research, the patients were divided into three groups. The members of the first group did not hear music at all, the members of the second group heard a sonata of Mozart, and the members of the third group heard music that they liked to hear at their homes. The research results show that the situation of the Mozart listeners improved as opposed to the patients in the other two groups. This research was conducted following the inspiration of an American research held in 1993, in which intelligence tests were held for students before and after they listened to a Mozart symphony. The findings showed a clear improvement in the scores after listening to Mozart. Following the research findings, the book *The Mozart Affect* was written and audio tapes were

produced to improve the learning, healing, and creating abilities and to induce calm using listening to music.

Professor Karso, head of the Psychology Department of Bar-Ilan University, in his book *The Heart – The Complete Guide to Health and Recovery* (2004) provides a series of advice on maintaining the health and preventing heart disease. His words of advice are general ‘Lousky Medicines’. The following paragraph presents some of his words of counsel.

“Love yourself, spoil yourself, and remind yourselves that you are important and most loved in the entire world. Try to be optimistic, optimistic people succeed more, are loved more, and are healthier. Pessimistic people and people who see bad in everything bring upon themselves problems and illnesses, like a self-fulfilling prophecy. Positive thinking helps in all areas of life. Optimistic people are better liked in society, and even physicians like them better. If you have sunk into a chilling mood or self-pity, borrow a funny video or watch a funny television program. Leave this funk behind, the sooner the better. It is possible to heal illnesses or physical problems using meditation and guided imagery. Don’t immerse yourselves in unnecessary conflicts and tensions. Even if you win a trial against somebody who is hated, the mental energy you invest will cause you greater health and mental damage than the profit of the trial. Avoid superfluous arguments and situations of pressure and tension. Conflicts, wars, and unnecessary arguments consume energy, put the body in a situation of stress, and repress the immune system. Let yourself change. Let yourself be more flexible, give in and forgive, understand, accept, and attempt to try new things. Don’t get stuck because of fossilized and fixated thinking. An easy life is

a smaller burden on your immune system. Be good to others, help people without thinking of profitability. Good deeds performed without expectation of compensation create positive energy and the knowledge that you have done something good helps your good feeling with yourself. Give to people more than they expect and do this happily. Take responsibility for your health. Don't let a small argument harm a great friendship. Be open to changes – but not at the expense of your values. Learn the rules – and break a few of them now and then.” (Karso, 2004).

Holistic medications or simple human actions act in the same way as chemical medications act. The consciousness expresses itself in the body through the chemicals that are created in the body. All the holistic methods of treatment are created as a result of observation of the miracle that occurs in the performance of human actions in an intentional and aware manner, a ‘quantum leap’ or ‘spontaneous healing’ (Chopra, 1997). Conscious and intentional contact became a massage – Swedish massage, medical massage, and tissue massage, Tawina, and Shiatsu, reflexology, and hence healing in its different forms developed. There is energetic healing and spiritual healing and Kabalistic healing, Reiki, and others. Conscious physical movement developed into sport in all its types, into the martial arts, into tai chi, into yoga, into chi kong, into the Alexander method, and the Feldenkreis method. The engagement in food, consciously, developed into whole sciences and a new world of possibilities. Simple human stories developed into bibliotherapy and games developed into methods of therapy through art and competitive sports. More and more simple human actions develop and become orderly methods of treatment. Therapies have developed focused around plants, colors, stones, music, smells, oils,

animals, water, space, dreams, sleeping, and prayer. In the end, every human action is a method of treatment and every treatment is, in essence, an intentional human action. Every conscious and intentional human action is a ‘medicine’ (Lousky, 2005).

Healing through the intelligences is an acquired education process (see the circle of the therapists). Every inner change in one of the intelligences through ‘holistic medicine’ will appear in all four of the dimensions of the same intelligence. Every intelligence is a part of the whole and therefore every change in it influences the entire body, the whole (body and mind).

The awareness of the desire to accept and the desire to give in every action is that motivates the force of life (the free will) and makes every simple human action into a ‘medicine’ (Lousky, 2005).

The tree of life, according to the Book of Creation, is an instrument for assessment and treatment and for the determination of strategy and preparation of a treatment program (Lousky 2005).

8.4 The ‘Basket’ of Treatments

The ‘basket’ of treatments is one of the five main characteristics of the format of integrated medicine. The basket of treatments includes all five of the methods of holistic and complementary treatment and scientific western treatment methods. Every treatment method has a main aspect and role for correction and lack of balance in one of the four dimensions. The choice of the treatment method needs to be performed on the basis of its ability to treat the certain dimension. Therefore, medical

centers and therapists are recommended to adopt an integrated treatment package. In other words, they should choose methods of treatment suited to the dimension. The set of treatments for the creation of integrated medicine necessitates at least one holistic treatment method from every dimension.

This chapter presents, in depth and in breadth, four methods of treatment. I chose one method for every dimension, as in the example of the set of treatments. Each one of the methods of treatments chosen acts accordingly for one of the dimensions that it trains. The methods chosen for the set of treatments, for instance, are meditation in the spiritual dimension, guided imagery in the intellectual dimension, arts integration in the emotional dimension, and acupuncture in the physical dimension. These methods of treatment were chosen also because of the fact that they have been empirically investigated and there are scientific findings that can confirm the abilities acquired in every dimension. Every one of the selected treatment methods needs to be practiced and the intelligences are trained in the same dimension for the purpose of maintenance, correction, or improvement.

The Abilities Acquired in Each One of the Dimensions

- In the spiritual dimension, the ability to define the desire (desire to receive or desire to give) and its direction (to receive so as to give or to give so as to receive) is acquired.
- In the intellectual dimension, the ability to change approaches and abilities is acquired.
- In the emotional dimension, the ability to identify emotional lacks is acquired.

- In the physical dimension, the ability to determine objectives and realize them is acquired.

To acquire these aforementioned abilities, it is necessary to practice and train the weak intelligences through Lousky Medicines, treatments through methods of treatment chosen for the treatment basket, and work in groups, adjusted to the dimensions. Table number 2 presents a list of complementary methods of treatment (holistic) that are active throughout the world, according to dimensions. The dimension chosen for every treatment method describes the method treatment aspect from the therapist's perspective. Therapists and medical centers can choose, from the list, treatment methods and work in groups according to dimensions according to the patients' population. The chosen treatment methods are the 'treatment basket' of the integrated medicine format.

Table number 5 describes the complementary methods of treatment.

Table Number 5: The Complementary Treatment Methods

	Methods of Treatment
Spiritual Dimension	<p>Personal & group treatments: meditation, dreams, Lousky method, feedback method, prayer, spiritual holistic psychotherapy, body & mind, Karma, communication, tree of life, Kabalistic medicine, Tao, Zen Tao, Reversing, reincarnations reconstruction, Vipassana.</p> <p>Work in groups: awareness workshops.</p>
Intellectual Dimension	<p>Personal & group treatments: Guided imagery, psychodrama, creation cards, body wisdom, querying, positive thinking, Chinese medicine, astrology, numerology, graphology, homeopathy, Japanese medicine, Tibetan medicine, one mind, biofeedback, psychology, speech therapy, IPEC, craniosacral, voice of the wind, Sutai, suggestion, EMF, Bowen, Bioenergy, Greenberg, Avatar, hypnosis, Silva, psycho-cybernetics, teletherapy, palm therapy, Scarab, magnetotherapy.</p> <p>Work in groups: development groups.</p>
Emotional Dimension	<p>Personal & group treatments: Integration of the arts, healing, Reiki, natural nutrition, fasting, experience processes, Bach flowers, Tarot cards, hydrotherapy, kinesiology, Watsu, laughter and humor, music, sounds, frequencies, aromatherapy, smells, oils, Jahara, Tantra, surrogate, magnetotherapy, play, Jewish medicine, conscious laughter, reversing, reincarnation reconstruction, drawing, creative writing, color therapy, coffee reading, Aura Suma, Bates, naturopathy, healing plants, Shamanism, occupational therapy, animal assisted therapy, cultivation of beauty, anti-aging, Sojuk, acupressure.</p> <p>Work in groups: creativity workshops, art integration, support groups.</p>
Physical Dimension	<p>Personal & group treatments: acupuncture, massage, chirolgy, posture, Feldenkreiz, avatar, iridology. Crystals, Tawina, body language, contact treatments, wind cups, hopie candles, microbotics, Shiatsu, softness power, reflexology, Fang Shu, Elbaum, Paula, chiropractics, Alexander, structural integration, Indian medicine, osteopathy.</p> <p>Work in groups: experience journeys, physical activity, yoga, chi kong, dynamic meditation, movement therapy, dancing, martial arts.</p>

Meditation Treatment

Meditation is a method of treatment characteristic of the spiritual dimension. Through meditation, it is possible to train and practice the ability to define the desire (desire to receive or desire to give) and its direction (to receive so as to give or to give so as to receive).

Goleman (2006) in his article *Destructive Emotions*¹⁵ details the findings of research studies on the topic of meditation in recent years. The conclusion deriving from the recent scientific findings is that people who meditate have an advantage. The researches prove that meditation strengthens the immune system and brain scans show that it promotes the alleviation of tensions.

Physicians recommend meditation as a way of preventing, slowing, or at least controlling pains induced by chronic illnesses, such as heart problems, AIDS, cancer, and sterility. It can also be used to increase the balance in situations of psychiatric disorders such as depression, hyperactivity, and attention deficit disorders, in combination between Eastern mysticism and Western science. For thirty years, the meditation researchers told us that it works wonderfully as a medicine for situations of pressure, according to Goleman (2006), but what is exciting in the new researches is seeing how meditation can train the mind and reshape it. Researches conducted using most sophisticated apparatus of simulation show that it can change the wiring in the brain, and shift, for example, the breaking point, where a traffic jam, for example, causes people to go crazy with nerves. Goleman relates that Richard

Davidson from Wisconsin University used brain scans to show that meditation diverts the activity in the forward part of the brain (directly behind the forehead), from the right lobe to the left lobe. Following the research Davidson argues that the regular practice of meditation changes the tendencies in the brain from a state of 'fight or flee' to a state of acceptance and comfort. This change, he says, brings with it a rise in the level of satisfaction.

Goleman further says that John Cabot, who studied Buddhism in the 1960s and founded the Clinic for the Alleviation of Tension in the University of Massachusetts School of Medicine in 1979 attempted to find scientific ways to prove the healing powers of meditation. Over the years he succeeded in helping more than fourteen thousand people cope with pain without the use of medications, while teaching them to focus on the feeling of pain and accept it rather than fight it. According to Cabot, the patients in the medical clinic have cancer, Aids, and chronic illnesses and if we think that we can do something for them, we are in trouble. However, if we change the point of reference and accept the idea that they can help themselves, if we provide them with effective tools, then the situation will change exceptionally.

Recently Cabot examined a group of patients with psoriasis, which is a skin disease that has no cure and which requires hospitalization, protection of the eyes, and standing naked in a room exposed to ultraviolet radiation. The treatment inspires pressure and anxiety among the patients. Cabot chose a number of them and taught

¹⁵ This article documents a conversation with a group of brain researchers. The article was translated to Hebrew and published on Ynet, under the title *Meditation: For the Health of the Body and the*

them meditation techniques to reduce the anxiety. In two experiments he conducted, he discovered that the skin of the patients meditating was healed four times as fast as that of the other patients. In another research, he injected an influenza vaccination into two groups of subjects and measured the amount of antibodies they developed in their blood, and the brain activity of the patients new to meditation. The findings showed that not only the patients who engaged in meditation developed a greater number of antibodies but also those patients whose minds had succeeded in conveying the most of the activity from the right lobe to the left lobe evinced even higher levels of antibodies. The better the meditation technique, according to Cabot, the stronger the immune system. Meditation is an adventure, the greatest adventure that the human consciousness can choose. Meditation is only being without doing – no action, no thought, no emotion. You only exist, and this is a supreme pleasure. The essential core, the soul of meditation, is to observe, to know yourself (Osho, 1997).

Integrated medicine is medicine that incorporates treatment methods from all four of the dimensions that compromise the whole person. Meditation is a treatment method that enables a person to observe and know himself and consequently practice and train the spiritual dimension (the free will) in each one of the 32 intelligences (Lousky, 2005).

Table 6 presents the relationship between meditation and intelligences – meditation for the training, practice, and opening of the spiritual channel in each one of the 32 intelligences.

Table Number 6: Relationship between Meditation and Intelligences

	Desire	Meditation to train the ability to define the desire
א	Free will	Breathing meditation
ב	Desire to give	Meditation in water
ג	Desire to receive	Meditation beside a bonfire/fire/in the sun
	Teachers	Meditation to train the ability to effect changes in approaches & beliefs
ד	Wisdom	Composition meditation according to Tree of Life
ה	Richness	To find humility & simplicity in contact close to the ground, in mud & material.
ו	Seed	Meditation of happiness, dancing.
ז	Life	Meditation of laughter.
ח	Self-Governance	Meditation of love = long self-hug.
ט	Peace	Meditation of creative intuitive writing.
י	Charm	Meditation facing a mirror.
	Forces	Meditation to train the ability to discern emotional lacks
1	Light	'Divine' meditation – the Divine voices
2	Beginning	Meditation of conscious breathing, changes of pace.
3	Love	Meditation of forgiveness & pardon.
4	Freedom	Meditation of force of resistance – to resist all that comes.
5	Thinking	Meditation of positive thought
6	Unity	Meditation of prayer – forgiveness/thankfulness/pleas
7	Observation	Meditation of observation of the thoughts
8	Healing	Meditation of 'pass it on'
9	Immunity	Meditation of observation so as to know 'why'.
10	Discovery	Meditation of observation of 'here and now'.
	Senses	Meditation to train the ability to determine & realize objectives
א	Vision	Meditation of the angels.
ב	Hearing	To merge with music, to let the cells absorb & become sound.
ג	Smell	Meditation of smells/oils – to move from one to another & smell.
ד	Speech	Meditation of monotonous song to ecstasy – chant.
ה	Taste	Meditation of very slow eating.
ו	Deed	Creativity games / the small child – observation of doing 'now'.
ז	Touch	Meditation of movement / contact in the group – observation of the body.
ח	Way	Meditation of walking / running – walking of the angels.
ט	Gut	Meditation of clearing out angers – observation of the beliefs.
י	Mind	Meditation of laughter about pain & difficulty.
יא	Heart	Meditation of hugs of different compositions, observation of feelings.
יב	Cell	Meditation of observation of dreams / reconstruction of reincarnations.

Treatment with Guided Imagery

Guided imagery is a treatment method characteristic of the intellectual dimension. Through guided imagery, it is possible to practice and train the ability to change beliefs and approaches. The treatment with guided imagery begins with a short relaxation, when calming background music is used to enable the patient to enter the quiet and take long and rhythmic breaths. This state allows the patient to observe and empower his force of life. The process continues with a story and images through which it is possible to lead the patient to the root of the problem that we seek to treat.

There are different types of imagery to effect change: open imagery, planned imagery, and guided imagery (Fanning, 1995)¹⁶. Open imagery is listening to the sub-consciousness. The person closes his eyes and waits to see what pops into his mind. This type of imagery is suitable to the research of resistance to change in life, to the exposure of emotions, to the discovery of personal images, and to the clarification of the possibilities. Planned imagery means the listening and conversing with the subconscious according to a predetermined script. This type of imagery is beneficial for the achievement of objectives, the improvement of the athletic ability, the acceleration of the healing of injuries, and the increase of the images. Guided imagery is the integration of open imagery and planned imagery. In the imagination some detailed occurrence is created, with the elimination of certain essential elements, and then the subconscious is allowed to fill them in. Guided imagery is suited to self-improvement, to mental care, to healing, and to control of pain. In the

end, according to Fanning (1995), the person develops his own reason to explain why and how his imagination acts – a reason that best suits his outlook and explains how guided imagery works for him.

Jung (in Shalev, 1987) created the term ‘archetype’, an innate universal symbol that is shared by many people. For instance, a cave is an archetypical image for a womb. Jung maintains that if a person believes that a ghost is attacking him, he will respond to it as he will respond to an armed burglar. Thus, Jung founded the idea that the only reality the person knows is his cognitive images, whether they are real or whether they are imaginary.

From time immemorial, many experiments have been conducted that have proved repetitively the relationships between the force of thought and imagination and the body. Modern medicine began to use the biofeedback method and thus acknowledged the power of thinking for controlling the different actions of the body. Biofeedback is a treatment method in which the patient is connected to machinery that measures different actions of his body. The patient sees on the monitor the different indices and learns to control them by his power of thought. Frequently, from the lack of awareness of the power of thoughts (and sometimes despite the awareness), we imagine scenarios that do not benefit us. A person who over the course of many years does not believe in his ability to change an existing situation will find it difficult to induce a change; for instance, to stop smoking, to lose weight, to heal from a certain illness, or to realize another dream.

¹⁶ Fanning is a researcher who wrote the book *Guided Imagery for Change*.

Psycho-neuro-immunological medicine is a new realm in the science of medicine. This domain investigates the reciprocal relations between the ‘psycho’ (emotions and thoughts) and the ‘neuro’ (nervous system) and the immunological system (immunity). In other words, this field studies the impacts of the mind on the immune system. In situations in which we lack the mental powers to achieve something, guided imagery can support the process and create a new and optimistic understanding that will fulfill itself. Guided imagery entails the potential to fulfill dreams, the ability to influence the reality of our lives using the power of thought. It enables the simulation of healing influences, since the human mind responds identically to an event whether it occurred in reality and whether it was imaginary.

Integrated medicine is medicine that incorporates methods of treatment from each one of the four dimensions that comprise the whole person. Guided imagery is a treatment method that enables training and practice of the intellectual dimension in each one of the 32 intelligences, to effect a change in approach, to shape a new belief, to change practices, and at the end of the process, to even change the personal reality (Lousky, 2005).

Table number 7 presents the relationship between guided imagery and the intelligences; guided imagery for the training and practice and opening of the intellectual channel in each one of the 32 intelligences for the purpose of change (Lousky, 2005)

Table Number 7: The Relationship between Guided Imagery and the Intelligences

	Desire	Guided imagery to train the ability to define the will
א	Free will	You are in a world where everything is possible for you
מ	Desire to give	You are known for generosity, giving of your money, love, & yourself
ש	Desire to receive	You are beside the bonfire, the consuming flame
	Teachers	Guided imagery to train the ability to change approaches & beliefs
ב	Wisdom	All that you do is perfect, in the right time & place
ג	Richness	You take great satisfaction in the simple things in life
ד	Seed	You laugh, are happy, dance & sing all day
ה	Life	You & all people are leaves flowing in the river
ו	Self-Governance	In your dreams you are free of excess knowledge & over-justification
ז	Peace	You love people & people love you, without bounds
ח	Charm	You are naked, everyone is naked, lovely like the angels
	Forces	Guided imagery to train the ability to identify emotional lacks
1	Light	Even when things seem to be a mistake, it works out for the good
2	Beginning	You are reborn, now
3	Love	You & all your family are cells in God's body
4	Freedom	You will fly far, you will do what you always dreamed of doing
5	Thinking	You shatter walls, go on forwards
6	Unity	You walk the path of the angels
7	Observation	You see yourself in the figure of the people around you
8	Healing	Imagine a ball of light rotating around your body, healing you
9	Immunity	You are a field of flowers characterizing your life, clear the thorns
1	Discovery	Be a tree, a flower, water, a cloud, wind, & fire.
0		
	Senses	Guided imagery to train the ability to determine & realize objectives
ה	Vision	Your body is the colors that are created
ו	Hearing	The cells of your body are an orchestra playing your music
ז	Smell	You see 'what is born' long before this happens
ח	Speech	You are a spiritual guide, a lecturer, a poet, a known author
ט	Taste	You are 90 years old & wouldn't change a thing of your occurrences
י	Deed	You are the child who always loved & who always was loved
יא	Touch	You touch your body, you like every part of your body
יב	Way	Take a bag and go on a journey
יג	Gut	The secret of the letters of your name are a code that distances all evil
יד	Mind	The world is your playground, go play
טו	Heart	Hug yourself as nobody else can hug you
טז	Cell	You are going back in time, to prior reincarnations

Treatment with the Integration of the Arts

Treatment with the integration of the arts is a treatment method characteristic of the emotional dimension. Through the integration of arts in treatment, it is possible to train and practice the ability to identify emotional lacks.

Treatment with art is emotional therapy conducted using visual means, when the art is an alternative means of communication that is not a complicated language (Case and Dalley, 1992). The artistic creation is a way of distancing the self from the feeling of powerlessness, of freeing the self from inhibitions. Art is a world without bounds that is constructed on symbols, images, and metaphors and receives its uniqueness in the encounter with reality.

One of the qualities of treatment with art is its ability to connect to the unconscious part of the person's mind (Yiftach, 1992). Through art, the person comes in contact with his emotions using nonverbal means that allow images that represent the patient's conflicts and troubles to be brought to his mind. Artistic expression increases the patient's ability to participate in the sense of creation without needing a logical, causal, or circumstantial explanation. Every element in the creation reflects to some extent the sense of the self. A visual translation of the perception of the self is expressed in the elements of the page, in the proportions, in the wholeness, in the details or their emphasis, and in the degree of use of the means of expression. It is possible to use an examination of the strength of the line and color. Understanding the symbol and its personal meaning helps the patient release aggravating contents and achieve insight and a sense of greater control.

Integrated medicine is medicine that integrates treatment methods from all four dimensions that comprise the whole person. Treatment using arts integration is a treatment method that allows the practice and training of the emotional dimension in each one of the 32 intelligences for the closer encounter with the joy of life (Lousky, 2005).

Table number 8 describes the relationship between colors and the intelligences, the colors of the clothes the person wears, the color of the walls in the home or in the office, the food colors. All these are related to the intelligences. Adding, removing, and changing colors practice and train the life values according to the trend of change (Lousky, 2005).

Table Number 8: The Relationship between Colors and the Intelligences

	Desire	3 Spiritual Intelligences	3 Basic Colors
א	Free will	Ability to create meaning from the void	Yellow
ב	Desire to give	Ability to give as a lofty goal	Blue
ג	Desire to receive	Ability to receive so as to give	Red
	Teachers	7 Intellectual Intelligences	Prism of Newton
ד	Wisdom	Ability to synchronize action	Purple
ה	Richness	Ability to be happy with what you have	Indigo
ו	Seed	Ability to select a proper motivation	Blue
ז	Life	Ability to effect an internal change	Green
ח	Self-Governance	Ability to be free of the bounds	Yellow
ט	Peace	Ability to include others	Orange
י	Charm	Ability to be aware of inner beauty	Red
	Forces	10 Emotional Intelligences	Spectrum of Colors
1	Light	Ability to be certain in the light	White
2	Beginning	Ability to begin from the beginning	Purple
3	Love	Ability to love as a medicine	Indigo
4	Freedom	Ability to be or not to be	Green
5	Thinking	Ability to create a new belief	Blue
6	Unity	Ability to strengthen differences	Dark blue
7	Observation	Ability to know through feedback	Silver
8	Healing	Ability to learn as a way of life	Yellow
9	Immunity	Ability to learn how to learn	Orange
10	Discovery	Ability to accept reality	Red
	Senses	12 Physical Intelligences	Colors in Astrology
א	Vision	Ability to see in a multidimensional manner	Red
ב	Hearing	Ability to hear & get meaning	Green
ג	Smell	Ability to smell truth & falsehood	Yellow
ד	Speech	Ability to speak correctly & incorrectly	Pale green
ה	Taste	Ability to distinguish between good & evil	Orange
ו	Deed	Ability to discern between permitted & prohibited	Blue
ז	Touch	Ability to conceal in order to reveal	Light blue
ח	Way	Ability to make the process an objective	Fire red
ט	Gut	Ability to act out of belief	Purple
י	Mind	Ability to play in life	Dark blue
יא	Heart	Ability to socialize and commit oneself	Turquoise blue
יב	Cell	Ability to cope value-wise	Lilac

Table number 9 describes the relationship of sounds and intelligences. Sounds are connected to the intelligences – playing music that emphasizes certain sounds can practice the intelligences related to sounds.

Table Number 9: Relationship between Sounds and Intelligences

	Desire	3 Spiritual Intelligences	3 Basic Sounds
א	Free will	Ability to create meaning from the void	Si
ב	Desire to give	Ability to give as a lofty goal	Mi
ג	Desire to receive	Ability to receive so as to give	La
	Teachers	7 Intellectual Intelligences	Octave of Sounds
ד	Wisdom	Ability to synchronize action	La
ה	Richness	Ability to be happy with what you have	Si
ו	Seed	Ability to select a proper motivation	Do
ז	Life	Ability to effect an internal change	Re
ח	Self-Governance	Ability to be free of the bounds	Mi
ט	Peace	Ability to include others	Fa
י	Charm	Ability to be aware of inner beauty	Sol
	Forces	10 Emotional Intelligences	Missing Octave
1	Light	Ability to be certain in the light	La
2	Beginning	Ability to begin from the beginning	Si
3	Love	Ability to love as a medicine	Do
4	Freedom	Ability to be or not to be	Re#
5	Thinking	Ability to create a new belief	Re
6	Unity	Ability to strengthen differences	Mi#
7	Observation	Ability to know through feedback	Mi
8	Healing	Ability to learn as a way of life	Fa
9	Immunity	Ability to learn how to learn	Sol#
10	Discovery	Ability to accept reality	Sol
	Senses	12 Physical Intelligences	Full Octave
יא	Vision	Ability to see in a multidimensional manner	Do
יב	Hearing	Ability to hear & get meaning	Re#sharp
יג	Smell	Ability to smell truth & falsehood	Re
יד	Speech	Ability to speak correctly & incorrectly	Mi#sharp
טו	Taste	Ability to distinguish between good & evil	Mi
טז	Deed	Ability to discern between permitted & prohibited	Fa
יז	Touch	Ability to conceal in order to reveal	Sole#sharp
יח	Way	Ability to make the process an objective	Sol
יט	Gut	Ability to act out of belief	La#sharp
כ	Mind	Ability to play in life	La
כא	Heart	Ability to socialize and commit oneself	Si#sharp
כב	Cell	Ability to cope value-wise	Si

Treatment through Acupuncture

Acupuncture is a method of treatment typical of the physical dimension. Through acupuncture, it is possible to train and practice the ability to determine and realize objectives. In Chinese medicine, acupuncture is a primary method of treatment in every illness accompanied by pain. Acupuncture is a Chinese method in which very thin needles are inserted into different points of the body to stimulate certain points in the body. This stimulation causes a desired physiological response of the body and opens energetic obstructions in the body. Chinese medicine speaks of the different paths of energy in the body (meridians), through which the energy of life, called *chi* (the free will) flows and goes to each and every limb of the body, nurtures it, and protects it, as does the immune system (Pearle, 2000).

When an obstruction is created in the flow of the *chi*, due to different reasons, then pain is created. If this is a sudden obstruction, then a sharp and very strong pain is created. If this is a chronic, gradual obstruction, then the pain will be less strong but longer in duration. The release of the obstructions is accomplished through acupuncture or pressure on the key points along the meridians (channels of energy). In the next stage, the energy resumes flow freely and harmoniously and the pain disappears. Pressure on or acupuncture of the point between the thumb and finger, for example, can release obstructions in the energetic flow to the brain and consequently it can significantly ease headaches, sinusitis, toothache, etc. The needles ease the pain, since the acupuncture causes the body to release endorphins (endorphin is a pain-relieving hormone). Therefore, Chinese acupuncture is considered effective in the treatment of backaches, migraines, headaches, menstrual pains, joint pains, etc.

The realm of the easement of pains using Chinese acupuncture has been a subject of increasing research in recent years (Levy, 2006)¹⁷. A comparative examination of a number of researches on the topic shows that Chinese acupuncture eases pains in up to 90% of the cases. The data of this research were collected in Germany from scores of participants. In the human body 400 points suited to acupuncture were identified. When a needle is inserted into a certain point of the body, the brain is stimulated to excrete endorphin. The acupuncture opens the energetic obstructions in the body and provides easement by opening the obstructions. According to Chinese medicine, there are twelve meridians in the body and these in essence are tracks of energy on the body upon which the acupuncture points are situated (Pearle, 2000). Acupuncture significantly eases different types of pain and saves the patient use of unnecessary drugs and thus the side effects that derive from the regular consumption of pain killers (Levy, 2006).

Integrated medicine is medicine that integrates treatment methods in each one of the four dimensions that comprise the whole person. The ability to determine and realize objectives is withheld from patients because of the body's pains. Easing or avoiding the pain through acupuncture significantly helps improve the abilities (intelligences) in the physical dimension. In a situation of easement or good physical functioning, the person can determine and even realize objectives (Lousky, 2005).

Table number 10 presents the points for acupuncture and intelligences according to Chinese medicine.

¹⁷ Dr. Moti Levi published an article titled *To Reduce Pains without Pills* on YNET (2006).

Table Number 10: Acupuncture Points and Intelligences

	Intelligence	Abilities/Talents	Energy Centers	Acupuncture Points
	Desire	3 Spiritual Intelligences	World, Year, & Mind	
א	Free will	Ability to create meaning from the void	Heart	CV 17
ב	Desire to give	Ability to give as a lofty goal	stomach	CV 7
ג	Desire to receive	Ability to receive so as to give	Head	GV 20
	Teachers	7 Intellectual Intelligences	Gates in the mind	
ד	Wisdom	Ability to synchronize action	Mouth	GV 26
ה	Richness	Ability to be happy with what you have	Right eye	BL 2
ו	Seed	Ability to select a proper motivation	Left eye	BL 2
ז	Life	Ability to effect an internal change	Right nose	LI 20
ח	Self-Governance	Ability to be free of the bounds	Left nose	LI 20
ט	Peace	Ability to include others	Right ear	TW 19
י	Charm	Ability to be aware of inner beauty	Left ear	TW 19
	Forces	10 Emotional Intelligences	Fingers	
1	Light	Ability to be certain in the light	Right thumb	LU 10
2	Beginning	Ability to begin from the beginning	Right index	LI 1
3	Love	Ability to love as a medicine	Right middle	PC 8
4	Freedom	Ability to be or not to be	Right ring	TW 1
5	Thinking	Ability to create a new belief	Right little (pinky)	SI 1
6	Unity	Ability to strengthen differences	Left thumb	LU 10
7	Observation	Ability to know through feedback	Left index	LI 1
8	Healing	Ability to learn as a way of life	Left middle	PC 8
9	Immunity	Ability to learn how to learn	Left ring	TW 1
10	Discovery	Ability to accept reality	Left little (pinky)	SI 1
	Senses	12 Physical Intelligences	Leaders in mind	
ה	Vision	Ability to see in a multidimensional manner	Liver	BL 18
ו	Hearing	Ability to hear & get meaning	Gall bladder	BL 19
ז	Smell	Ability to smell truth & falsehood	Spleen	BL 20
ח	Speech	Ability to speak correctly & incorrectly	Bodily fluids	BL 22
ט	Taste	Ability to distinguish between good & evil	Right kidney	BL 52
י	Deed	Ability to discern between permitted & prohibited	Left kidney	BL 23
יא	Touch	Ability to conceal in order to reveal	Gizzard	KID 16
יב	Way	Ability to make the process an objective	Stomach	BL 21
יג	Gut	Ability to act out of belief	Right hand	HT 7
יד	Mind	Ability to play in life	Left hand	HT 3
טו	Heart	Ability to socialize and commit oneself	Right foot	SP 3
טז	Cell	Ability to cope value-wise	Left foot	KID 1

Table number 11 describes the relationship between intelligences, limbs, meridians, and acupuncture points according to Chinese medicine.

Table Number 11: Relationship between Intelligences, Limbs, Meridians, and Acupuncture Points according to Chinese Medicine

	Intelligence	Energy centers	Meridian Centers	Acupuncture Points
	Desire	Three desires		
א	Free will	Heart	Conception Vessel	CV 17
ב	Desire to give	Stomach	Conception Vessel	CV 7
ג	Desire to receive	Head	Governing Vessel	GV 20
	Teachers	Gates in the mind		
ד	Wisdom	Mouth	Governing Vessel	GV 26
ה	Richness	Right eye	Urinary Bladder	BL 2 / UB 2*
ו	Seed	Left eye	Urinary Bladder	BL 2 / UB 2*
ז	Life	Right nose	Large Intestine	LI 20
ח	Self-Governance	Left nose	Large Intestine	LI 20
ט	Peace	Right ear	Triple Warmer	TW 19
י	Charm	Left ear	Triple Warmer	TW 19
	Forces	Fingers		
1	Light	Right thumb	Lung	LU 10
2	Beginning	Right index	Large Intestine	LI 1
3	Love	Right middle	Pericardium	PC 8
4	Freedom	Right ring	Triple Warmer	TW 1
5	Thinking	Right little (pinky)	Small Intestine	SI 1
6	Unity	Left thumb	Lung	LU 10
7	Observation	Left index	Large Intestine	LI 1
8	Healing	Left middle	Pericardium	PC 8
9	Immunity	Left ring	Triple Warmer	TW 1
10	Discovery	Left little (pinky)	Small Intestine	SI 1
	Senses	Leaders in mind		
יא	Vision	Liver	Urinary Bladder	BL 18 / UB 18*
יב	Hearing	Gall bladder	Urinary Bladder	BL 19 / UB 19*
יג	Smell	Spleen	Urinary Bladder	BL 20 / UB 20*
יד	Speech	Bodily fluids	Urinary Bladder	BL 22 / UB 22*
טו	Taste	Right kidney	Urinary Bladder	BL 52 / UB 52*
טז	Deed	Left kidney	Urinary Bladder	BL 23 / UB 23*
יז	Touch	Gizzard	Kidney	KID 16 / KD 16*
יח	Way	Stomach	Urinary Bladder	BL 21 / UB 21*
יט	Gut	Right hand	Heart	HT 7
כ	Mind	Left hand	Heart	HT 3
כא	Heart	Right foot	Spleen	SP 3
כב	Cell	Left foot	Kidney	KID 1 / KD 1*

* Meridians that can be written in short in two ways.

8.5 The Circle of Therapists

The circle of therapists is one of the five main characteristics of the format of integrated medicine. The circle of therapists is a description of the treatment process that the therapist must experience with the patient, sometimes through observation and sometimes through instruction for the patient. The circle of therapists is a genetic continuum, a human process, for the creation of a balanced reality that is performed in ten stages: '*Look, see, investigate, understand, engrave, carve, refine, create, think, succeeded*' (*The Book of Creation* 6 48). The following paragraphs explain each one of the ten stages of treatment for the circle of therapists.

1. Look – Look at the Problem

Look at the problem, the mishap, the obstruction that impedes. It is like pain – prominent, since it needs its presence to be addressed. Sometimes it is hiding under different layers and excuses. Shift your attention and focus it on the task that you are seeking to achieve with the patient, through the notation of a schedule. Ask and identify what is missing (emotional dimension) and the desire (spiritual dimension) that arises from the lack. Look at the lack of attention, the lack of flattery, the lack of health or money. Look at the beliefs and the approach to life. Look at the way of feedback obtained from the behavior of the environment and its attitude to the patient. Look at the purpose of life and the goals for which the patient lives and rises every morning. Look at the results achieved, in his words (physical dimension).

2. See – Do a presentation of the problem to see the cause and profit.

From the observation, you see the mishaps, the problems, and the obstructions that impede. You see the cause, the seed, and the source of the problem. You see the root, how it began and when it began. You see the profit that the patient derives as a result of the mishaps. Through the presentation you see the attention and special reference that the environment gives the patient as a result of the problems it has. You see and discern the pain and the loss that is incurred as a result of the problems suffered. You see and discern the traits revealed as a result of the pain and mishaps and understand the lesson it teaches. The fear suffered teaches how to find the love inside, the pain teaches how to find the calm. The lack is to teach that happiness is not related to 'how much'. The darkness is to teach to discern the light.

3. Investigate – Study the bounds and limitations.

You begin with an investigation to examine whether what you have seen is indeed what is causing the delay. Investigate the four tasks of life – love, career, money, and health. Investigate the circles of life – interpersonal, dyadic, family, work, friends, your city, the country, the world. Investigate the life habits – the patient's pace of life, his approach to life, his beliefs, his body language, nutrition, and nutrition habits. Remember that weakness should be prominent; it is apparent through pains in the body so as to be noticed. Ask a detailed questionnaire, using conversations and queries, dreams, palm of the hand, wisdom of the body, the zodiac and the influence of the stars, the centers of energy, and biofeedback. Research the beliefs, the principles, the conditions, the limitations and boundaries.

4. Understand – Understand the Issue

In this stage, the patient is about to understand something about himself. The understanding comes from action, meditation, guided imagery, acupuncture, contact, smells, colors, sounds, drawing, creative writing, dreams. The understanding comes through a book that he read, a film he saw, a conversation held with a friend, from a simple action he accustomed to performing (Lousky Medicines).

5. Engrave – Determine laws of new games and make decisions.

If you have understood something of the investigation and observation, in this stage, create new rules of play. Create a new approach to life, crystallize another outlook, and a belief that suits your present existence. Make a decision to change on the basis of new rules of play. Ask the patient to perform the regular actions in a different way, ask the patient to look at the desire to accept and the desire to receive in every action. Set new rules, have a correct intentions in every simple action.

6. Carve – Incise inwards, in the past, in the future, and in the beliefs

Ask the patient to carve and dig and study deeply, to look at the new habits and the new reality that is about to create as a result of the new laws and the decisions made. Carve in the past, present, and future, examine the impacts on the environment. Examine the tradition, the accumulated life experience, examine what happened in similar cases, examine if it is commensurate with the principles and limitations in the framework of which you and the patient act. Conduct guided imagery with the patient, allow him to look backwards, as if considerable time has

passed after the performance, and examine whether he is satisfied with the decision he made.

7. Refine – Combine everything to a treatment strategy and performance program

Combine all that you have found into a treatment strategy, a practical treatment program to be performed. Determine for yourself a clear way and believe in the expected outcome. Infect the patient with your belief.

8. Create – create a Commitment to your destiny

Create a relationship between the decision and the commitment to the patient's destiny, create a commitment to the purpose of life and the lofty goal from which all the patient's tasks and secondary objectives are derived. Create commitment to the decision you made.

9. Think – think about the motive and the following generations

Look at your thoughts and the patient's thoughts, look at the motive, at the patient's motive behind the decision, look at the intention at the beginning of the action, look whether this is the desire to give or the desire to receive. Examine the implications of the program performance on the near and far future. Think with the patient on the coming generations and the entire world. If this is not well received, examine where the mishap is.

10. Succeeded -

After the performance, examine whether a new and better reality was created for the patient. If this succeeded, then you acted correctly. If not, began the entire process anew or go back a number of steps, until the change of reality (Lousky, 2005).

The Treatment Process

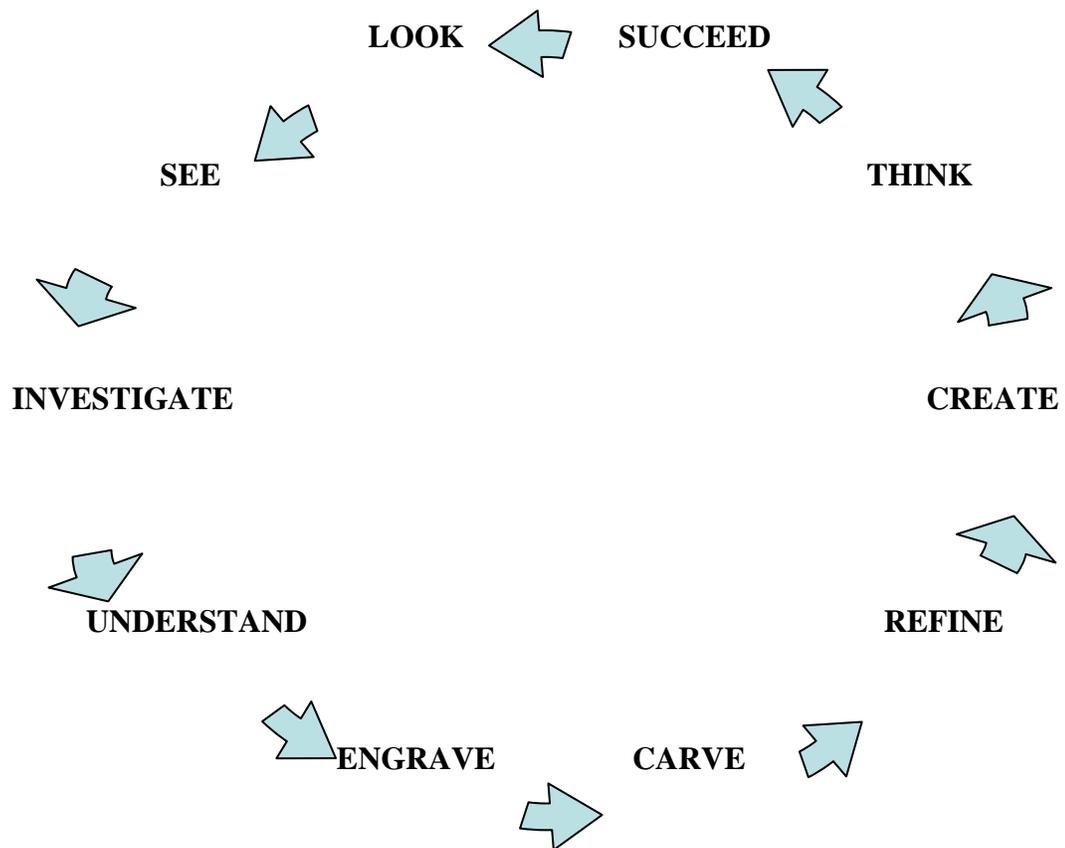
During the treatment process, you and the patient move from stage to stage, go back and forth, the patient understands as he goes along. You and the patient understand something big from something small, you understand the process in the body through the process in the mind, you discover how the behavior of an entire country is similar to the behavior of one person. You discern how the mind influences the body. You look at all 32 intelligences and examine them. Know that when the patient begins the process of observation and asks questions, the process of corruption is stopped and awaits the completion of the treatment process. The circle of therapists is organized so that it presents at both sides of every stage the complementary opposite side. Between the two sides of the circle appear the absolute contrasts (Lousky, 2005).

The order of the circle of therapists is the essence of the issue. Every treatment process, as every assessment process, requires the performance of all ten stages according to the determined order. Every human process, like every process of decision making, requires a transition of ten stages. Every one of the ten stages can be performed in a very short period of time (seconds) or in a very long period of time

(years). Time is flexible and has no meaning. The entire process is what creates the meaning.

Figure number 2 presents the circle of the treatments.

Figure Number 2: The Circle of Treatments



9. The Vision of Integrated Medicine

The integration of the scientific approach, according to which the person's body is the center of empirical investigation, with the holistic approach, which sees the human body as a reflection of what happens in the person's mind, is the vision of integrated medicine.

Scientific medicine focuses on the physical elements. Holistic medicine addresses the dimensions related to systems of relationships, frustrations, fears, human traits, life habits, thoughts, values, and beliefs, as a source of mishaps and illnesses. The vision of integrated medicine is an integration of the different approaches into one integrated treatment.

The body does not exist as one separate entity, the body reflects what happens in the mind. Every part of the body is linked to the thoughts, approaches, and beliefs, to the feelings and emotions, to the experiences and occurrences, and in each one there is the ability to receive so as to give. The lack of understanding of the action of the mechanism of 'give receive' is a cause of risk and illnesses. To 'only receive', like eating without stopping is like declaring a great love without its physical realization, like experiencing great fear without sharing, like absorbing a considerable amount of scholastic material without waiting to internalize it or convey it onwards. The inability to convey it onwards, the inability to move between the dimensions is a primary risk factor of illnesses. One of the discoveries of Carlos

Castanada¹⁸ is that the world that people can perceive is similar to an onion and our system of interpretation allows us to perceive only one layer of the onion (Meged, 1998). For the therapists with integrated medicine, all the layers of the onion are accessible and they also can be a part of our human heritage. The other parallels worlds are multidisciplinary, enabling to act and struggle therein; they are worlds in which the person can live and die, just like in the physical dimension.

In the vision of integrated medicine, the fear is removed through love. The therapist using integrated medicine begins every treatment with observation, so as to see at least one thing that he likes in the patient. This way releases the fear and ensures another system of relations between the therapist and the patient. Integrated medicine necessitates its practitioners to evince a great degree of openness and bravery, so as to achieve understanding and learning. ‘Doing and hearing’ – the action is what creates the ability to see, to hear, and even to create a new meaning.

The vision of integrated medicine sees, in the operating room of medical centers, a physician who has been trained in holistic methods and a holistic therapist who has basic medical training. The physician and the therapist will diagnose the patient and make a shared decision on the continuation of the process. When an examination diagnoses a physical problem, the course of treatment will be scientific and medical, and in parallel, or after this treatment, treatments from the holistic approach will be incorporated – personal therapy according to the dimension, an awareness workshop, a support group, or a development group. When there are no

¹⁸ Carlos Castanada, an anthropologist and author, described his experiences among the shamans of Mexico.

physical pathological findings, the course of treatment will be according to the holistic approach, and in parallel, there will be a continuation of tests and follow-up according to the scientific medical approach. This way ensures that the patient will be at the center. This way ensures the management of the patient's health instead of the management of the illness.

In the vision of integrated medicine, in every medical center there will be a holy space. This holy space is a space sanctified to high awareness, clean and pure, enabling work in the four dimensions: in the physical, emotional, intellectual, and spiritual dimensions. In the sacred space drinking and eating are not allowed, there will be calm music throughout the day, there will be lit candles, there will be pictures and colors that connect to the 'home', there will be smells of incense for purification, there will be stones, oils, and musical instruments. In the holy space there will be meditation every day, different activities, support groups for the patients and their families, awareness workshops, circles of love – circles of listening, circles of women, circle of men, circles for conflict and problem resolution. People will sit on the floor, on cushions that will allow the body to connect to the ground while the head rises, in the imagination, high to the sky.

In the vision of integrated medicine, the therapist will diagnose the imbalance that appears in body or mind. He will search for the root of the problem, he will dig until he finds the reason, and he will look until the benefits that the patient obtains through the illness surface. The therapist will diagnose through a series of non-invasive instruments according to the holistic approach and the physician will further the diagnosis as required according to the scientific approach.

A sick person is a person who lives in a state of imbalance or sense of lack. A healthy person lives in balance or in a feeling that he does not lack anything and therefore he is happy with what he has. When the lack or sense of lack continues, the balance is disrupted, and pains, bodily aches appear, as an alarm and signal; this is an inner message to stop, to look, and to correct. An illness is a desire that is created as a result of the lack that is not fulfilled over time or a surplus that floods the 'tool' and cracks or breaks it. The root of the illness is the disruption of the communication between the body and the mind – a great hole in the soul that creates a small hole in the body. The seeds of the illness begin with fears that originate in the past, in the lack of acceptance of what exists that originates in the present, concern and anxiety of the future. When a strong pain appears, it is necessary to immediately treat the body, in any way, to provide a fast solution for the pain, but it is necessary to understand that the source of the problem of the failure with the body is found in the emotional, intellectual, or spiritual dimensions. In each one of the four dimensions, there can be an obstruction of the life energy that will cause an erosion of the equilibrium and a disruption of the harmony.

An illness is a collection of blocked intelligences or a blockage of one channel that creates a change in the natural combinations that enable normal and balanced action. Symptoms in the spiritual dimension and lack of desire to give are caused by feelings of loneliness, loss of way and purpose in life, fear of abandonment, sense of victimization, feeling of betrayal, guilt, and shame. This situation can cause phenomena and mishaps in the intellectual dimension, such as difficulties concentrating, worry, shame, confusion, forgetfulness, poor self-esteem,

and difficulty and rigidity in decision making. This situation promotes the development of symptoms and mishaps in the emotional dimension, such as agitation and sadness, variable moods, depressions, fears, anger, sense of emotional lack, feelings of guilt, aggressiveness, feelings of being closed, over-eating, exaggerated smoking, drinking, and self-flagellation, communication problems, accusations of others, jealousy, and hatred. All these at the end of the process will cause in the physical dimension illnesses and mishaps such as tiredness, headaches, dryness in the mouth, nausea, vomiting, shaking, diarrhea, speech difficulties, teeth grinding, impotence, premature ejaculation, high blood pressure, heart problems, stomach pains, asthma, cancer, diabetes, loss of job, business failure, marriage failure, destroyed relations with the environment, deterioration to crime, drinking, smoking, drugs, and damage to the immune system.

In every case of mishap, pain, or illness in the physical world, the reason and the solution are found in the intelligences in the emotional dimension. In every case of illness in the emotional world, the reason and the solution are found in the intelligences in the intellectual dimension. For every problem that appears in the intellectual dimension, the reason and the solution are found in the intelligences in the spiritual dimension. When a problem appears in the spiritual world, its reason and solution are found in the intelligences in the spiritual dimension – since the spirit is created by the spirit.

In the vision of integrated medicine, every intentional human action is an act of an artist and an action of healing. Many people heal themselves using simple actions such as sleeping, laughter, crying, walking, nutrition, drawing, writing, play,

films, contact, love, speech, sharing, listening, forgiveness, dreams, hugging, mediation, compassion. (All are Lousky Medicines.) In every simple human action there is the force of healing. Integrated medicine aspires to the balance between the desire to receive and the desire to give, so as to allow the force of life and the free will to flow in each one of the 32 intelligences. The therapist who was trained in integrated medicine will act through the treatment methods for which he was trained in the physical dimension (scientific medicine as well) and in the emotional dimension, intellectual dimension, and spiritual dimension (treatments basket) so as to open the blockage that has caused the illness. The opening of the blocked channels of energy will cause the correction of the genetic code that caused the appearance of the illness. The patient's desire to correct, to find a destiny and purpose in life, and the belief in his ability to heal himself and being all anew are a basic principle for the empowerment of the life force and the medicine and the desired treatment 'miracle'.

10. The Multiple Languages Theory: My Personal Experience

In this chapter, I seek to describe my experiences during two years in the framework of group work. My personal experiences include struggle, deliberations, and hesitations and were for me the 'motive for change'. The ability to change allowed me to ascend and descend on the 'health ladder', in myself and outside of myself, and at the end of the process I found the ability to train and practice my weak intelligences through 'Lousy Medicines' in order to achieve a better state of health. Through the personal experience I describe, it is possible to see that the model of integrated medicine represents 'natural' human behavior.

My personal experience moves through experiences that addressed and healed every one of the dimensions in me through different healing languages. My self-investigation begins with the basic understanding that people speak different languages. I understood that I can speak through words and speech like I know and I can speak through looks and feelings, through body movements, I can also speak through meditation, guided imagery, drawing, or writing, through recording, sculpting, poetry, or dance. The surprising thing for me was to discover that drawing, too, speaks to me. The sculpture wants to shape itself and the drawing wants to be drawn. The walls in the room want to be looked at or want pictures to be hung and the pages want to be written or drawn. The thought wants to be realized in reality and the lack of movement of meditation wants to be present and to take its place. I understood that I can speak with people as with objects and pictures, I can speak with

thoughts and feelings, with my imagination and with figures that arise from my imagination. Every object, feeling, and thought in the universe express itself in its unique language. The picture speaks in its language, water and flowers speak in their languages, feelings, symbols, and images speak in their language – and all understand.

In the beginning, it appears strange and odd, but over time, I understood that there is a system of relations between the living and the silent, between the silent and the speaking with the growing and with mother earth. All is related in a wonderful way and everyone speaks his language – different and multiple languages. What is surprising is to see people speak a little and only the look and body movements betray the profound meaning of the things they wanted to say.

I understood that every human action is art, and all art is a healing action, and healing must be an acquired educational process. This process is life. Trust in the process, said Professor MacKniff in the Arts Integration course I took with him. I dedicated myself entirely to the process and understood that my feelings at this moment will not be my feelings in another five minutes and they will be different in another two days. Language is unique and it is said in a way that does not repeat itself. Every sentence said is one-time, whether it is said through words, drawing, dance, feelings, thoughts, images, or music. Wiping color on paper is a sentence said by the painter to the paper upon which he works and the painting answers him in a unique way that only the painter understands and feels.

I understood that the translation of human action from language to language is a creative act that brings the person closer to another person in a wonderful way. I understood that every object under the sky speaks in its own language and I understood that it is possible to translate from language to language. An article will be translated to a drawing and a drawing is translated to movement and movement becomes music, and music becomes a play, and the play is translated to a song, and the song is translated to words, and then to a sculpture, to a dance, to laughter, to yelling, to a look. Everyone speaks about the same thing in different languages and only the intention of the language is what connects. The multiple languages are what explain the multiplicity of the truths in every realm. Every person has a unique 'truth' and it is the unique language that he speaks. Even when the person's speaking language is understood, he still speaks in his unique 'language' using familiar words. Teachers will speak in different languages on the same topic; drivers will come to the same place in different ways.

In one of the processes, before I began to draw, I felt a very strong feeling to create, I did not know what I am about to create and I trusted in the process that I was to experience. My feelings were strong and clearly expressed something that only feelings know to say in their unique language. I began to paint, I held the paintbrush, I did not lead the lines or the colors, we worked together, the paintbrush and I were two dancers on the dance floor. The paintbrush led me and I let it lead and then I led and it let me lead, it was clear to me that I am now speaking in the paintbrush's language and it speaks to me in my language. The paintbrush causes me great enjoyment and I caused it a dizziness of feelings. I felt its desire to be expressed and

to realize itself as a paintbrush and I colored with it as a violinist plays his violin, like two friends who are sitting and conversing between them. All I knew and all that I did not know on colors and paintbrushes, on canvas and paper, on the different techniques, vanished as if a void were created – nothing, lacking purpose and without meaning. I wielded the paintbrush up and down, I performed pirouettes on the canvas, I was ‘myself’ without knowing or not knowing. We were totally us, I and the paintbrush and the drawing in an intimate conversation, we danced and made love. The colors, too, were good friends and made their contribution to the conversation. The colors were there for us, they smeared where I and the paintbrush lead. They observed and whispered among themselves and created connections and relations of color and I felt that I am found in a strange world of speaking objects. They talk between them, I talk with them and they with me, and this was a natural action. This was the work of an artist, I felt like an artist in all respects. I felt the wonderful sense of creation that does not repeat itself. Art became the knowledge that indeed this is how things are and I am not hallucinating or delusional. In these moments I knew that I am returning to my sanity, to the feeling of unity with myself and with ‘mother Earth’.

I understand the feeling of the artist who dances and jumps and speaks of the painting that he is painting through the paintbrush and the colors and the canvas and the water and the lights, and the walls that watch. All are in the conversation and in the dance and in harmony, and only what is inside understands the act of the artist. Only in this way are the great works created, only when one language is created between the picture and the artist. When every person will speak in his unique

language out of the knowledge that the entire universe is listening and cooperating, as in a dance, as in an orchestra that plays different instruments in different languages, only then is there the harmony that we so desire. One unity.

Before I began to paint, I was hesitant, as if I did not want to work with the drawing, and amazingly, the painting answered me in the same vein – it did not really want to work with me. Slowly, slowly I saw in my resistance and in the obstacles an opening and possibility and instead of giving myself to my doubts in my ability to draw, I began to rely on the process and be certain that no matter what the outcome would be, I will learn something from the process. Without understanding what I am doing, I simply did and saw where this took me. The moment I trusted in the process and in the activity of here and now, the objections became milestones and showed the way. In these moments, I began to respect my objections. I began to draw, the painting was a unique personal expression, my personal attitude, a conversation that I am holding with the paper upon which I am drawing, a unique language that I have created. In this way, my drawing began to assume flesh and the painting itself began to draw itself. I drew it and it drew me and thus the conversation between us was held, thus we made love for a long period of time.

I understood that as long as I allow the disorder to be, thus a new order is created. In the beginning, it appears coerced and artificial and not natural, but as long as I held the picture and grasped, it steadily became something real and true for me. I declared again and again the things I believed, I left the framework to my unlimited imagination and preserved who I am. I understood that as long as I am bringing myself and my uniqueness I touch more and more and create a special texture of

relations with my painting. I saw that as long as I am ‘myself’, I can be anything. I could be the painting or the color; I could be the paper upon which I worked. I was the walls and the lights and even the air-conditioning unit that warmed the body. With a considerable amount of surprise, I could look at the people painting beside me and be perfectly any one of them and to be them and fit perfectly into the group with whom I worked.

The place where I could take myself was like a show of many figures on one stage. Every character kept its special place. I preserved the special person inside of me, the paintbrush kept its uniqueness, and every color expressed itself and its unique personality. The watching walls, each one of the members of the group and the devices with which he works – they all retained their uniqueness and their unique way of expressing themselves. We were all on one stage; every one of us was deep in his unique role. The unique place of each one of the participants created contradictions, a conflict, and different desires. This fact is what enabled the presence of harmony and unity. When every one is found with himself and with his uniqueness, the ability to include grows. Suddenly it appears like an orchestra that plays a wonderful harmony and a conductor of the orchestra was the presence of each and every one.

Multiple languages created one language. Words are a language that can be translated to painting, then the painting can be translated to dancing, and again the dancing can be translated to song and then it is possible to express it in words. However, a song is not words and words are not a drawing, a dance, eating, or contact. Every human action has a language that addresses another dimension in

human nature. Every language addressed me in a unique manner and different dimension. I can translate one language into another language in a way that only I feel through the different languages the different possibilities that I include. But I never can express in words dance, and dance can never express what the drawing or sculpture can express. I understood that I can describe in words my feelings from the work I did when I painted the painting, but this will never be like painting. Words are words and a painting is a painting, and although I can translate one language to another language, there is no substitute for experience in all the languages that Creation has given us.

Healing is possible through every language in every one of the dimensions, from the work in different artistic languages I can say that every language heals in a different and unique manner. Every language has the special place where it can do what another language cannot. The multiplicity of artistic activity (every human action is art) in its many varieties will allow different and dormant dimensions to be touched and awakened and allow them to be expressed through the different arts for the purpose of healing.

Rogers (1988) in her book *The Creative Connection* says, “When the arts are practiced for the purpose of self-healing or for treatment goals, we do not need to be bothered by the lovely appearance of the arts, by the grammar and writing ability, or by the harmony obtained from the song. We use the arts to release, to express ourselves, and to calm ourselves. We can touch our inner nature through the learning of the symbols and metaphorical messages. Arts speak to us, if only we let the messages reach us”. The advice of Rogers guided me throughout all my work; it was

clear to me that it is not the quality of the painting, the song, that does the work for me but the ability to express myself without fear and not how I look but that is the resultant 'artistic' outcome. Sometimes I have found liquid, myself sweating from every possible place and sometimes there were a number of people in the group who came really close and expressed their love in different ways, including close hugs.

'Trust the process' is wonderful advice that was repeated by Professor Sean McKniff, time after time. Had I not had faith in the process, I would not have been able to integrate and understand the entire process. There were moments where there was the question 'Where does it take us?' and I heard it say, 'Health is walking after the promise'.

Human information doubles itself every two years; only DNA includes everything. Most of the information that the person accumulates during his personal life is found in the subconscious. Processes with the arts can expose the information found in the subconscious. This information wants to get out. Sometimes it yells 'let me out'. Holistic methods of treatment that incorporate the arts and experiences in the arts reveal what lies behind the behavior. They reveal the cause and what lies behind the thought. The arts do not engage in a symptom, which is, as known, seen here and now (physical dimension). Therefore, work in the arts does not always show results that can be brought to the consciousness here and now.

The subconscious is like a shadow, like the painting and the dance, the movement and the other arts (emotional dimension). They are willing to be revealed and discovered but only from their place of hiding. They play the game that life has

promised. The subconscious is not willing to take life seriously but it is willing to **play** seriously. The subconscious wants to play, it hides behind the pictures, the sculptures, the dance, the movement, the writing, the drama. It wants to play. If you, as a therapist or teacher, like to play, it is possible that everything that you need to know on your patient will be revealed to you through the playing.

Before the beginning of the course in the arts directed by Professor Mitchell, he said with simplicity, “we go to play together”. I think that this is the most precise title that I have heard in relation to holistic health. In my opinion, too, therapy through the arts, therapy through guided imagery, acupuncture, and meditation should be played seriously. In this playing, the human consciousness can win. Professor Mitchell said a sentence that was inscribed deeply into my consciousness: “A teacher does not say what to do and what not to do; a teacher should show you how to be aware, the awareness will tell you what to do.”

12. The Research Limitations

The research study did not examine the following questions:

1. To what extent are the Lousky Medicines proposed in the research effective like chemical medicines?
2. Does the intelligences questionnaire encompass all human intelligences?

13. Recommendations for Future Research

First and foremost, it is recommended to repeat the present research on a larger sample. This will enable the construction of a research constellation in which it will be possible to examine differences between levels/categories of each one of the background variables and interactions between the levels/categories in each one of the four dimensions: spiritual, intellectual, emotional, physical, and in each one of the 32 intelligences.

In addition, the goal of the recommended additional research is to respond to the following questions:

- Can any frequency describe a thought and the reality that the thought creates through the frequency itself?

14. Research Summary

Integrated medicine is a treatment approach that combines different treatment methods from the realm of complementary medicine and scientific medicine into one integrated treatment in order to allow the patient to look at the root of the problem and perform the inner change required to better cope with the illness, prevent it, and self-heal.

The source of the pattern of integrated medicine is, as aforementioned, the *Book of Creation*, which is ascribed to the Patriarch Abraham. For many the *Book of Creation* is absolute truth. Life, according to *Book of Creation*, is a pattern of 32 paths, 32 ways of life, 32 intelligences, 32 life values.

The contribution of this research lies in the presentation of the unique format of integrated medicine and the construction of an instrument for the measurement of the subject's level in each one of the 32 intelligences, through which medical centers, therapists, and teachers can create their unique treatment admixture that is personally adjusted to every patient.

Integrated medicine is medicine that integrates treatment methods from different worlds and dimensions, body and mind – an integration of scientific medicine, namely medicines and operations, alongside holistic treatment methods, such as acupuncture, movement, massage, and nutrition; emotional treatment methods such as art therapy, healing, and psychodrama; intellectual treatment methods such as guided imagery, conversation, and querying; spiritual treatment

methods such as meditation, feedback, forgiveness, and prayer. Integrated medicine provides a solution to the different aspects of the person's body and mind and sees all his parts and dimensions as merging cohesively into one whole unit.

There are five main characteristics of the creation of a format and framework for integrated medicine through the 32 intelligences for medical centers and therapists: scale (ladder) of health, motive to change, Lousky Medicines, 'basket' of treatments, and circle of therapists. The five main characteristics of the result of the format of the 32 paths (intelligences) as directed by the *Book of Creation*

The Main Characteristics of Integrated Medicine

The **scale (ladder) of health** has four dimensions and describes the person's changing needs, the abilities that the person can develop in every dimension, and the need to move between the dimensions for the purpose of balance. Complete health is possible through balance among the different needs in every one of the four dimensions. The **motive for change** describes the contrasts that are fixed in the world of every person and that create movement and change. The temporary imbalance that is created by the encounter between good and evil, dark and light, certainty and uncertainty, fear and love, are an expression of the movement between the desire to receive and the desire to give and they are the basis of change and movement in the scale of health. Movement up or down on the ladder of health is possible through internal change, which originates in the change of the form of the desire to receive to the desire to give and the reverse. **Lousky Medicines** are simple human actions (that enable the practice and training of the intelligences) such as

sleeping, showering, positive thinking, a good deed a day, hugging, kissing, sexual relations, walking, going to a new place. In each one of the simple actions there is the desire to give and the desire to receive. The direction, given by the patient for each one of the simple actions, allows internal change and creates movement up or down on the health scale. The **treatment basket** includes treatment methods according to dimensions such as meditation (spiritual dimension), guided imagery (intellectual dimension), integration of arts (emotional dimension), acupuncture (physical dimension). Every treatment method has a natural place in one of the dimensions and it is the treatment method that is suited for the treatment in that dimension. There are many treatment methods that supply the different needs in each one of the dimensions so that every therapist and every medical center can choose from the abundance of the methods what is suited for him and for his patients. Integrated medicine necessitates the choice of treatments according to dimensions, limitations, and needs of the patient population. The **circle of therapists** is a treatment process of ten stages; this is a genetic continuum for the change of reality. The therapist must act according to the changes to obtain a correct outcome. There is no meaning to the time that the therapist must act in each one of the stages. Sometimes the transition from stage to stage is very rapid (seconds) while sometimes it is very long (years). Sometimes the progress is sequential, while sometime it is necessary to go backwards and then forwards and then backwards again, all according to what is necessary and to the feedback obtained from the treatment process.

The integration of the tools in integrated medicine is the key to the success of the treatment. Every one of the five characteristics of integrated medicine is like a

body limb; the integrated action among the five limbs allows balanced and whole movement.

The **vision of integrated medicine** is the integration between the scientific approach and the holistic approach. According to the vision, in the operating room of the medical centers there will be a physician who is trained in the holistic methods and a holistic therapist who has received basic scientific medical training. The physician and the therapist will assess the patient and will reach a joint decision on the continuation of the process. When in the examination a physical problem is diagnosed, the course of the treatment will be scientific and medical and in parallel or after the treatment holistic treatments will be incorporated. When there are no physical pathological findings, the course of the treatment will be holistic and in parallel there will be medical checkups and scientific follow-up. The holistic treatment will include work in the holy space, personalized treatments, work in development groups, and support groups for the patients and their families. This way ensures the integration of the different approaches so that the patient will be in the center. The objective is the management of the patient's health instead of the management of the illness.

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Appendices

Appendix Number 1: Complete Text of the Book of Creation

The complete text of the Book of Creation in Hebrew is presented here. There are many different English translations to be found. Some of these translations can be read on the Internet on the following websites:

http://everything2.com/index.pl?node_id=1214081

<http://www.sacred-texts.com/jud/yezirah.htm>

<http://www.hermetic.com/heidrick/yezirah.html>

<http://www.hermetics.org/pdf/SepherYezirah.pdf>

Appendix Number 3: On the Researcher

Dr. Dany Lousky is a therapist, researcher, and teacher in the fields of integrated medicine and holistic education. He is the developer of the Lousky Method of



Integrated Medicine using 32 Intelligences with the Integration of Art. The Lousky method is an educational treatment method – spiritual holistic psychotherapy. It is interdisciplinary, integrated for the balance between body and mind. The Lousky method is based on Western scientific approaches, Eastern holistic approaches, and the format of 32 intelligences according to the *Book of Creation*, which is attributed to the Patriarch Abraham.

The Lousky method is a format that enables integration with educational and treatment methods. The method is taught at the Lousky College in a four year program for training therapists and instructors in the Lousky method.

The curriculum consists of a variety of therapies, such as holistic psychotherapy, healing, meditation, guided imagery, medical massage, movement, nutrition, body wisdom, assessment through the tongue and pulse, dream psychotherapy, acupuncture, Bach flowers. All the therapies integrate the arts (sound Of, form, and color), drawing, sculpting, writing, poetry, music, and drama.

Books Written by Dany Lousky

- *Arts as Languages for Healing* (488 pages)
- *Integrated Medicine*
- *The Thirty Two Intelligences* (492 pages)
- *The Twelfth Sense*
- *Children Longing for God*
- *Nine Cosmetic Powers for Success*
- *Rich, Happy, and Sexy - Spiritual Laws for the Creation of Abundance*

Lousky is the head of the Lousky College, Tel Aviv.

He is an instructor and coach of groups of physicians, therapists, and members of medical staffs, teachers and principals in the educational system and in community centers, decision makers in the local authorities and business organizations.

His past roles include:

- Manager of the national project, *Turning Point 1997* in the Office of the Prime Minister.

- CEO of the Unit for Economic Development, the Jewish Agency.
- CEO of the Monfort Lake Development Company.
- Head of the Management of the Company of Education Institutions (High Schools), Tirat HaCarmel.
- Instructor and supervisor in the Ministry of Education, The Youth Department, Haifa District.
- Manager of the Community Center and Head of Management of the Tirat HaCarmel Community Center.

Education

- Dr. intelligence tests
- MA, Holistic Health with the Integration of the Arts.
- BA, Special Education.

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