Rosina Sonnenschmidt

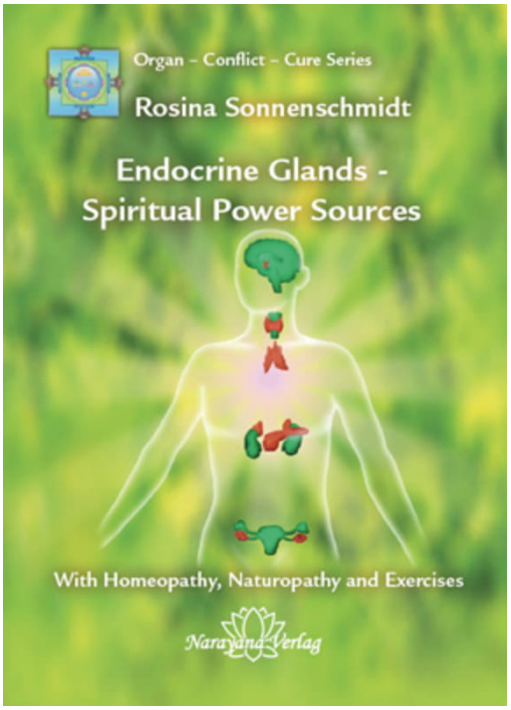
Endocrine Glands - Spiritual Power Sources

Leseprobe

Endocrine Glands - Spiritual Power Sources

von Rosina Sonnenschmidt

Herausgeber: Narayana Verlag



Im Narayana Webshop finden Sie alle deutschen und englischen Bücher zu Homöopathie, Alternativmedizin und gesunder Lebensweise.

Copyright:
Narayana Verlag GmbH, Blumenplatz 2, D-79400 Kandern
Tel. +49 7626 9749 700
Email info@narayana-verlag.de
https://www.narayana-verlag.de

Narayana Verlag ist ein Verlag für Bücher zu Homöopathie, Alternativmedizin und gesunder Lebensweise. Wir publizieren Werke von hochkarätigen innovativen Autoren wie Rosina Sonnenschmidt, Rajan Sankaran, George Vithoulkas, Douglas M. Borland, Jan Scholten, Frans Kusse, Massimo Mangialavori, Kate Birch, Vaikunthanath Das Kaviraj, Sandra Perko, Ulrich Welte, Patricia Le Roux, Samuel Hahnemann, Mohinder Singh Jus, Dinesh Chauhan.

Narayana Verlag veranstaltet Homöopathie Seminare. Weltweit bekannte Referenten wie Rosina Sonnenschmidt, Massimo Mangialavori, Jan Scholten, Rajan Sankaran & Louis Klein begeistern bis zu 300 Teilnehmer

Contents

About This Series **2**

Preface to This Volume **6**

1. The Endocrine Gland System from the Holistic Perspective **16**

1.1 Circular Consciousness 22

2. The Adrenal Glands – Root of the Life Force **28**

2.1 Harmonisation of the Adrenal Glands 34

2.2 Homeopathy – The Higher Vibration Heals 36

3. The Sacral Energy of the Female Gonads **40**

3.1 Ovaries and Fallopian Tubes 42

3.2 Conflicts of the Female Gonads 48

3.3 Menstruation and Pregnancy 49

3.4 Conflict Resolution and Homeopathy 51

4. The Sacral Space of the Male Gonads **56**

4.1 The Testicles – Orchids of Life 58

4.2 Formation of the Sperm Cells (Spermiogenesis) 61

4.3 Conflicts of the Male Gonads 65

4.4 Conflict Resolution and Homeopathy 69

5. The Pancreas – The Golden Core **72**

5.1 Physiological Nature of the Pancreas 74

5.2 The Pancreas Signature 78

5.3 Spiritual Aspects of the Pancreas 82

5.4 Healing of the Pancreas Conflict 86

6. The Thymus Gland – The Bigger Self **92**

6.1 Spiritual Meaning of the Thymus 98

6.2 Strengthening of the Thymus Energy 100

7. The Thyroid Gland – Self-Expression **106**

7.1 The Thyroid Gland from the Holistic Perspective 109

7.2 Holistic Treatment of the Thyroid Gland 116

8. Pituitary Gland and Pineal Gland – Regulation of the Psychic Senses **124**

8.1 Ambassador of the Interbrain 127

8.1.1 The Thalamus 128

8.1.2 The Hypothalamus 130

8.1.3 The Pituitary Gland 132

8.1.4 The Pineal Gland 135

8.1.5 Homeopathy for the Head Glands 139

9. Holistic Therapies for the Endocrine Gland System **144**

9.1 Energetic Stimulation of the Endocrine Glands 145

9.2 Therapeutic Diet for the Endocrine Glands 150

10. Final Thoughts **160**

Appendix **162**



About this Series

The theme of "Organ-Conflict-Cure" is the synthesis of my holistic approach to a way of thinking and providing treatment. The great popularity of this topic, which I have experienced at my seminars and in the response to these books, shows how many competent therapists value the broad scope in the consideration of an organ system. They have wholeheartedly responded to my spark of enthusiasm for the physiology, the emotional/mental/spiritual themes behind organ manifestations and the possibilities for creative solutions. This tears down the unnecessary walls of separation that have been established in the therapy scene. Whether the various perspectives in homeopathy, cooperation between the diverse types of therapy or the physiological laws of the organism, I wanted to connect all of this into a conciliatory collaboration – and this has succeeded. My courses are therefore permeated with the joy of mutual competence, humour and creativity in approaching chronic illnesses. Once the paralysing fear of our age's increasingly destructive diseases have given way to the free spirit of the healing arts, the joy of our own therapeutic work can blossom.

This series was also created from the realisation that there is a gradual development in the West that is moving from therapy in the direction of the healing arts. I am meeting increasingly more representatives of the health sector who are placing their work in the service of a higher power, who sense that healing is something precious and can only be (re)learned from nature. This development does not occur in the marketplace of the media and award ceremonies but where it has always taken place since time immemorial: in the silent positive currents of an age that have been at work as the healthy counterforce to the destructive human tendencies and have saved our world from the urge to saw off the branch that we are "sitting" on. It is good to decide into which current we put our energies because wherever we direct our consciousness is what we increase – in both the good and the bad sense. So the holistic approach in perceiving, thinking and acting is no longer just a vogue expression in the healing arts; it can be sensed everywhere as the endeavour to put it into practice. This is evidence of the growing truthfulness in dealing with sick beings; people, animals, nature and the Earth. The other type of reductionist and quantitative thinking – techno-medicine – obviously still remains. But even these varieties of the human mind are part of the whole. We recognise the spiritualisation of the healing arts, the natural sciences and the concrete actions in the practice by the fact that nothing and no one is excluded. Everything is allowed to exist – but everything can also be left as it is: This approach means freedom and expresses the consciousness of quality.

A holistic treatment concept – no matter how it is "composed" in its details – is less focused on the healing method than the self-image of the human being that we carry within ourselves: What is the inner support that withstands the storms of life? Am I integrated into the greater whole of nature? Do I trust the wisdom of nature and its reflection in human beings? Am I fond of human beings as my own species with all of their qualities and aberrations? Each of us must answer these questions in life and in the healing profession. My own life experience has taught me to see through the outer appearances to the positive potentials that every person possesses. As a result, I believe that there is



the sick person as he or she appears on the outside in front of me and the completely intact, spiritual person who (just like me, just like all of us) is seeking the inner treasure, the oneness, the peace and the light nature – whatever we would like to call IT. Who has not already chosen the path of illness in his or her life in order to understand more of the meaning of life? Who has not already discovered spiritual insights through suffering? Except that these insights are free of religious/philosophical super-structures, professions of faith, commandments and prohibitions. No matter what the process looks like, healing means freedom and ease. When we – as therapists and healers – allow ourselves these qualities, we also accept that other people can become ill, that they sometimes also become very sick or must even be accompanied as they die.

For me, finding the answers to this corresponds with my life path, which means switching from the level of providing therapy to the art of healing. Art is striving for and expressing the highest order. The intention is with the artist and healing artist, but whether it is art is decided by the viewers or the listeners who experience what this art does to them and what they experience as a result. This is more than just a matter of taste! The same applies to the art of healing. What level of healing am I striving for? What is my innermost intention in the art of healing? For me, it is a spiritual task to reach the souls of people. This is why I always animate patients to a creative process of self-expression because this is the nourishment of the soul. It also corresponds with my intention of forging the large bridge from the material, physiological and pathophysiological level to the spiritual point of view and always including the fine arts in some form that fits the topic.

I find it fascinating and inspiring to first look at the potentials that people bring with them, the sources that they can draw upon in order to live and master their lives. It may be that the access to this source has momentarily evaded consciousness due to a crisis or disease. But this source is still there. Even more, the "voice" that we call the Higher Self or the intuition speaks a clear language and makes itself noticed – and this may even be in the form of vehement symptoms of illness and pain. The focus is fixed on the outside towards someone or something and they do not hear the voice of this source at this moment but follow their own path of suffering instead. This is human and we all have already experienced it in various degrees. Someone who has ended up in such a dead-end street should be treated holistically, which to me means seeing more, being able to feel, hear, and looking behind the scenes and perceive: What qualities, abilities, gifts and talents – in short, positive potentials – does this person have in order to come out of such a dead-end street? This is how the deeper meaning of the illness is revealed to them one day.

In the training for clairvoyants and healers that I have developed and led with Harald Knauss over the past 15 years, we have seen a constant increase in the number of therapists who want to train precisely these abilities. This is more than just the fascination of perceiving considerably more with the inner senses than with the physical senses. Above all, it is wonderful for our own spiritual growth to be able to see through the disease, suffering and distress to what is healed and whole. These

positive forces increase solely by the act of perceiving this level. The success of the therapeutic work is potentiated because we not only see everything that is in a sorry state but also the potentials for once again becoming healed and whole that the patients bring with them. This is how a holistic consciousness emerges, which I call spiritual consciousness because it once again trustingly integrates itself into the greater whole of nature, which is the mirror of the human organism. When we go into an apprenticeship with nature, this means that we are astonished and modest every day. Just as the body heals together with the mind, it overshadows all of the remedies and measures that we have found in the healing arts.

I have discovered some insights as a result of observing these principles over the course of disease and healing:

- The location where a disease manifests itself in the organ system holds a deeper meaning.
- The level of consciousness with the aspect of forming thought patterns is closely associated with emotional and cellular vibrations. This is why a disease physically manifests at precisely the point that has an optimal correspondence of energy and matter.
- In a state of health, all organ systems resonate harmoniously as in a piece of music because they form synergies and follow harmonic laws.
- The cell clusters that belong to an organ also have a "voice" of their own – their own frequency, motility or rhythm – as in a polyphonic piece of music.
- The shared identity of the natural cellular frequency (organ), emotion and thought pattern form a human theme or potential. This can be transformed into a conflict or a solution; it can heal or sicken you.
- The location of the conflict is precisely where the solution can also be found. Translating this into reality is the actual healing process. Consequently, it is not enough to be aware of a solution in theory; it must also be experienced and lived through to become real.
- The organism has extremely intelligent self-regulation mechanisms. They make attempts at healing that I call biological solutions. However, a biological solution does not yet mean healing. Only an intelligent solution that is performed by the entire consciousness results in healing on the mental, emotional and physical level.
- Every chronic illness begins with a harmless human topic, which is usually related to the skin in both the real and the figurative sense. But since it is not resolved on either the mental or the emotional level, it becomes increasingly larger and more intense, gradually sinking into the corresponding cellular manifestation. In this process, the human energy system uses sensible compensation strategies in order to survive.
- As a therapist, I see my mission as setting step-by-step physical, emotional and mental impulses for the journey of healing from the most serious manifestation of disease so that the entire energy system moves to an increasingly less severe level until the disease leaves it through the skin.

At the beginning of my therapeutic career, these insights led me to the sources of Chinese Medicine with its theory of correspondence – a topic to which I have dedicated some



space in each volume as a result. In the course of 4500 years, this ingenious theory of correspondence developed through the increasingly more finely differentiated perspective that an organ system/meridian and an emotional/mental topic form an inextricable unity.
Everything that is alive occurs rhythmically and in cycles. These processes are controlled by the polar forces (yin – yang). These insights were acquired without a microscope, ultrasound, brain tomography and the dissection of corpses. Solely by mastering the observation of the Hermetic principle of "As within, so without; as above, so below" and the cross-linking of insights, the Chinese created this natural science that is still relevant to this day. It forms the basis of my homeopathic way of thinking and working since it provides the classification of organ – conflict – solution/cure "at a glance." The circular consciousness of the theory of correspondence helps me to not fall into the linear thinking of "symptom – remedy – symptom – remedy," which is unfortunately widespread in the world of homeopathy; instead, it allows me to perceive and treat the various levels of being in the person, as well as the spiritual aspect of his or her organs.

Apart from the Chinese classification of organ – conflict – solution, my work obviously also integrates the current insights of neurophysiology and brain research. Above all, the latter has intensively explored the relationship between the organ and the conflict and continues to do so.

The structure and content of the individual books of this series are designed in such a way that both therapists and laypeople can benefit from them. In terms of their content, they present the following topics:

- The organ system from the physiological and spiritual perspective
- The diseases associated with an organ system
- The emotional/mental themes of an organ system
- Organ-related conflicts and their solution
- Miasmatic, organotropic and constitutional homeopathy
- Dietary advice
- Naturopathic therapies

The emphasis of the individual topics may differ greatly, but they always form a versatile, dogma-free, flexible mental "organism" that – I hope – will continue to inspire colleagues with their own ideas and actions. After all, this is the deeper meaning of my teaching activities. Consequently, this does not involve depictions of the organism's physiology because anyone can read about this in the medical books. My efforts are focused on freeing the organ systems from objectification and treating them as a living being with characteristics and potentials for conflicts and solutions and placing it in a larger context. In this process, I allow myself the complete freedom of creative perspectives and associations because it preserves my astonishment about the marvel of nature and the spiritual access to the body.



Preface to this Volume

The magic number 7 has always fascinated me in so far as it quite simply reflects the natural processes in human development and the life rhythm. Every creation story tells how there was a cessation in creating on the seventh day of this process. This describes the major cosmic creation cycle that continues down into the small cosmos of the human organism. The number 7 also stands for the beginning of a new development following the completion of the 6, as it is expressed in the hexagram of the heart and its harmonic laws of 1, 2, 3, 4 and 6[1]. The 7 is the first step to the next trinity – the 9 – which embodies an additional instance of completion. It is also widely known that human beings go through changes on all levels of being in a seven year rhythm.

There was also another reason that I chose Volume 7 for the topic of the endocrine gland system since this system has been recognized for thousands of years in the various forms of spiritual training as a physical anchor for the various energy centres that are concealed from the eye. In other words: No organ system has been spiritualised to the same extent as the seven endocrine glands. This did not occur in an intellectual manner but based on the experience of countless individuals who came to self-perception through the psychic awareness of the glandular energies. The masters of systematics – the Indians – researched the correlations between mind and matter, energy and manifestation thousands of years ago and cultivated their eight yoga paths (spiritual paths of training) on this basis. And the masters of nature observation – the Chinese – psychically perceived the differentiated meridian pathways and the order of the energy points, developing their holistic medicine on this basis. Whatever has been handed down to our age from these two major sources of human wisdom is still valid and has been confirmed bit by bit with the modern means of natural science. We may need to occasionally translate the ancient figurative prose into our rational language, but anyone who delves into these earliest mature teachings will be astonished about the logic, precision and holistic approach of the thoughts and how they were implemented in the practice. I mention this because the Indian and Chinese masterworks of holistic medicine simultaneously convey a spiritual image of human beings and the world. They teach us that it is also possible to make a precise diagnosis with completely different abilities of perception. The spiritual development for which people have striven since time immemorial was generally not separated from the body in the ancient Asian cultures. Ascetic offshoots were the exception. The body was understood as the "vehicle of the soul," a temple and level of realisation for spiritual experiences. Even just looking at the uninterrupted genealogy of Buddhist Zen masters that extends into our modern age reveals that they always chose the breath and the "subtle" activity of the endocrine glands as the vehicle of consciousness expansion. They devised countless exercises to direct the radiation of energy to the outside and the concentration of energy to the inside. This always involved the conscious experience of the centrifugal and centripetal efficacy of the forces within our organism and their energetic correlations. Spirituality was and is the synthesis of physical, emotional and mental energies. No expression of life is more important than another. Experiencing this and putting it into practice requires mindfulness.

[1] This is discussed extensively in Volume 6: *Heart and Circulation – Natural Authority*.



Every age has seen individuals who had such a strong desire for inner liberation and the observation of their own nature that they became fanatical. It is instructive for our topic to see how the masters dealt with this situation. The genealogy of the Zen masters from India, China, Japan, Vietnam and Korea has been passed down with almost no interruptions for 2500 years, even if this transpired in just a few verses or characters. But the written tradition apparently found it necessary to hand down advice on the "steadying of the mind" for future students. This gives us an insight into the training practice that was related to the ability of the endocrine glands and their energy centres to resonate. Some of these were visualisation exercises, some were rhythmic breathing exercises and some were the conscious direction of energy through the energy centres. They also emphasised that the energy work must benefit the body. Siddharta Śakyamuni, the historic Buddha (Buddha = The Awakened One), had personally experienced that his years of self-chastisement and asceticism did not lead to enlightenment but to the verge of death. He only experienced perfect enlightenment when he sat silently under a tree and ate the food that people donated to him. This developed into spiritual training without concepts and statements of belief with the singular focus on experiencing the self. When we experience something on our own, this is considered to be living or first-hand knowledge. The following statement has been true since the time of Buddha:

It is not the teachings that make the experience of enlightenment accessible but the experience of enlightenment that reveals what is in the teachings.

This is especially difficult for the Western consciousness to accept because people learn the opposite and therefore create expectations of the future by theoretically postulating concepts, opinions and judgements. Then they wait to see what will become of the theories in the practice. So they are bound more to book knowledge and believe that they capture the spark of wisdom when they read holy writings. Reading the books of wisdom makes sense because they can stimulate individuals to rethink their goals in life.

But the path to our own experience – to first-hand knowledge – is not possible without discipline, inner contemplation (meditation and prayer) and shadow work since every genuine spiritual path confronts us with physical, emotional and mental "construction sites" – in short, with the bound energy of the ego consciousness. So it is also part of such a PATH that we go through frustrated phases of listlessness and self-doubt.

The reader may ask, "How do all of these things relate to the endocrine glands?"

Very much so! Consciousness manifests itself in the cells, and cells vibrate and radiate energy. The strongest energy radiation is emitted from the endocrine glands, which in turn are closely connected with the plexuses and subsumed in the Sanskrit term of chakra[2]. There are therapists who presumably work with the "chakra energy,"who place healing stones on the body regions to stimulate the chakras, to

[2] The English word "chakra" is misleading due to the divergent pronunciation of cha, which is an aspirated "c." The correct spelling in Sanskrit is cakra. The German transcription of cakra from Sanskrit applies internationally! Chakra has the following meanings: disc, discus of Visnu, wheel, power that transforms and flows through the energy centres and wheel of rulership.

turn supposedly misaligned chakras "the right way," to charge, close, open and cleanse the chakras – and so forth. These people are seekers who want to do something good and sense that these are very fine frequencies. However, the term "chakras" is already used in an almost inflationary manner in the esoteric scene. This usually implies that the greatest attention is paid to their energy but the associated physical organ site – the endocrine glands – are neglected. The esoteric scene has actually missed its big chance of giving holistic medicine decisive impulses for reforming the boring depictions of endocrinology. The spiritual current of the New Age – which is antiquated by now – has existed since the early 20th century and has made way for the new fashion trend of wellness. The former either propagates keeping the body healthy in countless "one truths" through healthy nutrition or overcoming the material body with the help of the mind. So the body and mind also diverge in the New Age consciousness. Its esoterics have not developed the power to fertilise the holistic healing arts; instead, this consciousness is essentially expressed in naive ideas and wishes for sensational experiences within the shortest possible amount of time. This approach becomes clearly evident in the topic of the chakras. As I already mentioned, I know that it is necessary to appreciate the subconscious search for chakra experiences; however, I have also taken to heart what I perceived through my own spiritual training: All that matters to me in this light are my own personal experiences since they have opened up the dimension of the chakras to a certain degree for me.

The literal translation for chakra is "wheel." As applies to all of the Sanskrit terms, this always includes the material, emotional and spiritual level and switches between them in a virtuoso way – depending on the context and level of observation. When considered from the highest perspective, the chakra energy and its physical correlation of the various endocrine glands are stages of consciousness that every person goes through either in one life or distributed over a number of incarnations. Just as the endocrine glands communicate among each other and mutually depend on and fuel each other, this is also true of their spiritual or energetic aspect. Everything in human life – both inside and outside – runs rhythmically and cyclically and creates loops in the larger and smaller sense as it passes through the thresholds of transformation. Both the physical gland as the provider of hormones and the various energy levels form such thresholds. This is where the lower frequencies are transformed into higher ones. This is why it is naive to imagine linear hierarchies in the chakra energies of the consciousness from bottom to top and speak about the lower and the higher chakras. People should at least describe which chakra level they are speaking about and where they perceive it. We must take the Hermetic law, which is inherent to all spiritual training, seriously: As within, so without; as below, so above.

The fact that the superficial esoteric scene promises quick spiritual maturity through courses on "opening" and "stimulating" the Third Eye or Crown Chakra shows that this does not involve a circular consciousness and already ignores the definition of chakra (wheel or circle) from the very beginning. Many people want to have their Crown Chakra open without doing the basic work and without taking care of the temple in which the Wheel of Existence turns. Or they take a very pragmatic



approach to the chakra consciousness and manipulate areas of the body with their hands or objects. This does not show any evidence of perception since they are participating in something related to the spiritual correlations of the endocrine glands and dabbling in the so-called "energy work" as result. The current field of esoterics has also missed out on a good opportunity here for revolutionising holistic medicine by clarifying the idea that it is not possible to manipulate (influence) the degree of consciousness and eliminate the transformational thresholds – and this is a good thing! Even the best aromas, healing stones or manual treatments cannot change consciousness. This can only be done by the individuals themselves in that they integrate these healing impulses into their everyday lives. Only people's personal experiences can change their consciousness.

In terms of this topic, this means that we must look at disorders of the endocrine glands not only with regards to their symptoms but also in view of their spiritual aspects. It has taken me a long time to feel ready to risk such a perspective. In the course of my clairvoyant training – which began more than 26 years ago – I first wanted to refine my perception of the chakra energies. I was instructed by my Zen master Kôun-An Dôru Chicô Rôshi (Brigitte D'Ortschy) – who was officially appointed as the Dharma successor of Yamada Koun Roshi – in how to sense the chakra radiation at the meditator's back and what these energies reveal, but this was also second-hand knowledge – even if the hand was also appointed. I first had to have my own experiences in this respect in order to see the evidence years later that glandular illnesses are also spiritual diseases. My psychic perception of the human energy field, which is also called the "aura" had to be refined in a reliable and accessible manner for this purpose. The perception alone is not enough because it must also prove itself to be true. In turn, this moved me to observe the laws of the healing processes. The lessons that I learned from this enriched my understanding of the holistic approach and marked the start of a treatment method. I recognised the necessity of understanding sick people on the various levels of being and developing ideas for holistic treatment. Step by step, my certainty increased about the meaningfulness of also including the spiritual level in addition to the physical for people who are chronically ill. This inevitably led to also considering the endocrine gland system even when there were no complaints at the moment. The endocrine system is not an organ system that is closed like the heart, liver, kidneys etc.; instead, it includes all of the human's existence. This clearly teaches us how everything cooperates with everything else, is networked within internal circuits and forms perfect synergies.

Another reason also inspired me to more thoroughly examine the relationship of chakras/endocrine glands/nervous system and engage my clairvoyant senses. After the publication of my book on psychic remedies in homeopathy (Mediale Mittel in der Homöopathie, Sonntag Verlag), I saw an increase in the treatments of patients who complained that their chakras were turning the wrong way or too little or not at all. I observed both "esoteric illnesses" and illnesses that were the result of esoteric practices. Should these symptoms be taken seriously? What do the esoteric terms mean in reality? What are they intended to describe?

Are they just figments of the imagination? Are they somehow related to the hormone system? Were these people actually suffering from glandular disorders? I would not and could not simply answer these questions in an intellectual manner. I was even less inclined to dismiss the esoterically embellished symptom descriptions as "esoteric stuff." Despite my humour and sense of comedy, I respond to complaints – no matter how strange they may be – quite seriously. I wanted to take a more precise look and examine where they manifest in the organism. Beyond the usual sensory perception, there was a reason to picture the energy field with the inner eyes and ears and explore the correlation between the physical body and its energy layers. On the one hand, this strengthened my miasmatic approach in homeopathy since it involved recognising the organism's dynamic processes, self-healing attempts and compensation patterns. On the other hand, I ended up at the endocrine glands time and again in cases of energetic problems.

One last perception nourished my interest in the endocrine gland system. More than 40 years ago, I was deathly ill due to the consequences of diphtheria that had been treated conventionally. As a result, I had a high-grade deformation and scarring of the myocardial muscle. Afterwards, I only received naturopathic treatment. But the natural thing about it was the rhythmic breath and gland exercises. The holistic health advisors of that time were not even interested in clinical diagnoses, but trusted in the foundation of the healing processes: nutrition in the course of the seasons (when do which foods have their highest healing force in nature?), rhythmic breathing, rhythmic gland exercises and harmonisation of the organism through vowels and body movement. I was healthy again in one year but persistently continued this life rhythm for staying healthy that I had learned from the ground up for another ten years because I had already become interested in the correlations between body, breath and gland rhythms at that time. I became intensively involved with the ancient Indian breath yoga and special Tantras ("for achieving physical/psychic powers") of the yoga sciences[3].

I set off on my first research trip to India in 1972 and had the good fortune in Calcutta of becoming acquainted with Pandit Traya Loka Rāna († 1985), one of the last Tantra masters of Nepalese origin. He had been showered with countless honorary titles and was famous throughout India as a living encyclopaedia since he knew all of the Tantras by heart.

I was allowed to be his student for a number of

[3] I studied Indology and Music Ethnology with a focus on India, China and Japan.



Fig. 1 Pandit Traya Loka Rāna

months and he instructed me in precisely the topic in which I had a burning interest at that time, just like today: the energetics of the endocrine gland systems. He first enlightened me as to what Tantra originally meant – namely, "tissue, correlation or continuum." This does not refer to material tissue but the etheric or energetic, rhythmic pulsating energy body of the human being, which is interwoven by almost countless energy channels. It is therefore an immaterial tissue, woven from light. Long before our time reckoning, this energy tissue was as naturally visible as the physical body to the clairvoyant eyes of the ancient Indian yoga masters and Chinese doctors.

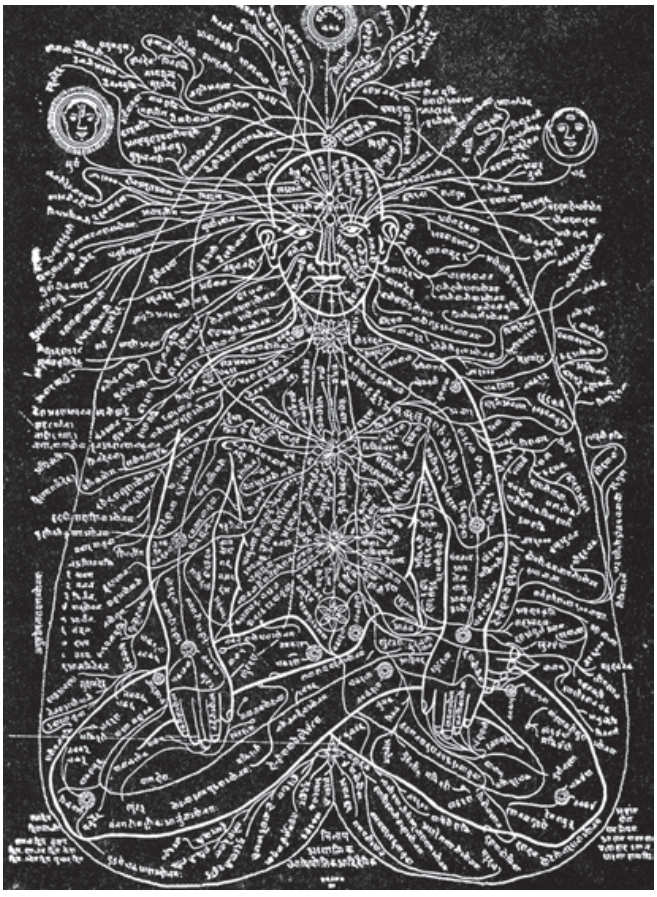


Fig. 2 Ancient Indian depiction of the human energy body, woven from the energy channels

The etheric tissue is even precisely labelled because what appears to be lines in Fig. 2 are the Sanskrit names for the energy channels (nādī), which in turn correspond precisely with the inner organs and organ systems of the Chinese meridians.

The "teaching of the tissue" became the main theory of the "divine energy and creation force" and formed the basis of all spiritual texts of Hinduism and Buddhism. It always involves the three forces that determine our existence: the male procreativity force (Shiva or Siva) of the fire and the sun with the major life cycles; the female birthing and nourishing force of the small moon cycle (Shakti or Sakti); and the force that once again destroys everything that belongs to the circle of the becoming and passing (Kālī). In the course of the centuries and generations of spiritual training, many different schools have emerged from this.

In the West, Kundalīni Yoga is the best known type of yoga because it teaches precisely what has been fought here with fire and sword for the past 2000 years: the sexual forces and their spiritual sublimation. It is divided into the Left-Hand Tantra, which imparts the disciplining exercises for the body and mind in order to achieve physical-psychic strengths. The second school is called Right-Hand Tantra, which teaches the attainment of stable health and long life in the absolute devotion to the creative female principle through physical-mental exercises. T. L. Rāna explained to me that this Tantra also serves as the basis for achieving the Siddhi forces through having the students learn to consciously control their endocrine glands and slow them down when they wanted to induce a death-like state. I extensively studied such Siddhi powers independently during

my second research trip to Benares in 1978 because gurus from all of the Tantra schools were present on the Ganges at that time for the biggest Hindu religious festival (Khumba Mela).

Westerners may ask about the meaning of these individuals having themselves sunk to the bottom of a river for a week or spending seven days walled into an airtight space. It may be that a zeal for sensationalism also drives them to devote decades to learning how to perform such experiments for religious reasons. I found that the explanations by Rāna and some of the Sadhus (masters of the Siddhi powers) – who I met personally – had a significant importance since they were part of my research area. The achievement of such paranormal abilities solely involves regulating the hormones of the endocrine glands. Above all, this means the hypophysis and the epiphysis but it also includes the hormone production of the stomach, intestine, kidneys and heart. The outrageous nature of these abilities only becomes obvious to us when we comprehend that these people, apart from very few exceptions, have no knowledge of the material body yet precisely know the functions of each individual gland and body part and learn how to control them.

I feel reverence and gratitude towards an exceptional personality who I was permitted to experience and who was willing to give me more insight into the incomprehensible based on a Western understanding of it:

This Tantra master had studied medicine in Oxford and worked for many years in England and India as a physician. As he describes it, he remembered the Tantra tradition one day and asked himself whether a doctor who had been trained in the West and was knowledgeable about anatomy and physiology would be capable of acquiring such abilities. So he began decades of training with the Tantra masters. He learned his special ability in "overcoming the heat through cooling." As I saw with my own eyes, this means that he had himself walled in outside in the blazing sun so that he could neither move nor even breathe. I saw from my window how stonework with mortar and rough rocks was built very closely around the sitting yogi, and then formed into a blunt pyramid. People were not permitted to come within five metres of the pyramid, let alone photograph it. For five days and nights, the yogi's students guarded this place as they



Fig. 3 An Indian physician as Tantra Master of the Siddhi forces (Right-Hand Tantra)



meditated throughout the entire day and were exposed in the direct sunlight. It is difficult to describe the tremendous radiation of energy and the atmosphere of this place. So I took a break from my research work in the field and sat for five days in my little flat in order to experience every possible movement on the plaza. After five days, the wall was torn down and a man who sat there motionless in the full lotus position became visible. His students began to move rhythmically, which looked like they were swaying to and fro, and to recite mantras with a deep voice. After about three hours, life returned to the yogi. I was given permission to approach him at a distance of two metres and even take a photograph at the end of the conversation.

This nameless Sadhu and yoga teacher of a little band of students answered my questions in a friendly and patient way. He gave me 20 minutes because then, so he said, he had to chew on a little piece of radish for a long time in order to stimulate the glandular functions. He would only drink something afterwards.

When I look back today, these were the most precious 20 minutes of my life as a researcher. This physician explained that the training begins physiologically in two places: at the hypothalamus with its transition to the hypophysis and epiphysis and at the pancreas. The biggest challenge – controlling the hormone system – was provided by those endocrine glands with their dual function as the pancreas and male gonads. According to him, many Sadhus who overexerted themselves with the performance of exorbitant abilities suffered from diabetes mellitus because an optimal balance always had to be ensured in the middle energy centre (solar plexus) to prevent illness. He had taken this to heart as a physician. He did not suffer from any afflictions and, above all, did not have diabetes despite his old age.

T. L. Rāna confirmed these statements; he was diabetic and also explained that these special abilities had their price in terms of health.

I was also able to convince myself of the correctness of these correlations in England when Harald Knauss and I started our clairvoyant and healer training in 1984 and met a number of male mediums who had become ill with diabetes as soon as they attained special physical abilities such as the creation of ectoplasm. Special attention has therefore always been given to the Sun Chakra or Solar Plexus with the physical root of the pancreas. As a colonial power, the English learned much from the Indian yoga traditions in this respect for more than 200 years. Some of them went through long years of yoga training and wrote standard works based on their own experience. If we set aside the fascination with apparently "supernatural" powers, what remains is the tremendous knowledge based on experiences regarding how people in Asia have cultivated and taught the intimate connection of the endocrine glands, hormones, nervous system and consciousness centres (chakras) for more than 2000 years. Due to the pragmatic attitude of Buddha Gautama, the achieving of physical/psychic powers was pushed into the background in Buddhism. As a result, the Zen masters migrated to China in about the third century A.D. Buddhism was already familiar during that time and the holistic medicine system of the meridian theory and herbalism was highly developed. Psychic abilities such as clairvoyance, clairaudience, clairsentience, etc. were considered to be a by-product of spiritual

training from that time on. This caused the mystique of the special powers to vanish. Developing and using the psychic senses became seen as a matter of course and it was not necessary to prescribe exercises for this purpose. Yet, the focus was still on the ancient chakra teaching. Especially in Zen Buddhism (which was named Chan in China), the greatest value was placed on a harmonic vibration of the seven main energy centres. As already mentioned above, a master examined the harmony of the consciousness or the chakras at the back of the meditator. This practice involves checking the radiant intensity and distance from the spinal column and the head, which is still done today. No one is concerned about the Crown! This energy centre only has a small physical correlation in one part of the pineal gland and develops in the individual's energy field when all of the other centres are in harmony. This is achieved through various rhythmic breath exercises that aim – together with an alkaline nutrition – to induce low frequencies of the glandular system. My Zen master Kôun-An Dôru Chicô Rôshi (Brigitte D'Ortschy) explained to me that it is important for every student at the beginning to also enter into a physical state of rest and that this is dependent on a harmonious, balanced hormone production. She was one of the few Zen masters of the modern era who spent three years in training her students to stabilise the function of the breath and glands from the centre (Solar Plexus) and develop a solid grounding as the basis. At the same time, these three years were the touchstone for students to see whether they really wanted to go through the Zen training because the exercises – one year each of inhaling and exhaling, exhaling and only inhaling while counting from 1 to 10 – were anything but sensational. They served to free the consciousness from the desire for sensationalism and the acquisition of special abilities. These exercises were the sensational aspect, but they appeared in a very inconspicuous garment!

All of the experiences that I was allowed to have up to now have been confirmed in the practice insofar as I have observed the hormonal situation in the patients as a guide to their energy state. I have determined that many patients are basically ill because they lack the spiritual orientation in life. They lack the inner support, the inner orientation and a coherent feeling for their body energetics. They sense that the body and mind form their energy field together and that their consciousness depends on this unity. Some of them also seek out spiritual communities and paths of training that are intended to satisfy their hunger for perception and self-experience. Perhaps they are also often disappointed, but seeing through delusions is part of the PATH. However, I was not so interested in which path of training they take. Instead, I see myself with them on the same PATH of being human, of penetrating the visible world in order to look at what always WAS and IS within ourselves. This is why I also always include the patients' spiritual level of being for chronic illnesses, which is somehow associated with the liberation of the mind from dependencies, assumptions, copies of other people and external beliefs. My experiences in relation to chakras, endocrine glands and the nerve plexus serve me here. Yet, this topic is so large that I divide it into smaller sections. This is why the focus is on the basic powers of the chakras – the endocrine glands – in this volume. Volume 9 is once again dedicated to the chakra energies



from the perspective of the nervous system, which rounds off this topic. It was also necessary to divide another topic due to its scope: the female and male sexual organs. This current volume concentrates only on the gonads. Volume 8 provides more extensive information about the female and male sexual organs since they conceal an abundance of biological conflicts with which we are now confronted more than ever, especially in cancer therapy.

The goal of this holistic contemplation of the endocrine gland systems also from the spiritual perspective – is encouraging therapists to look more frequently at the physical and energetic powers of the glands, figure out their conflicts and harmonise these subtle aspects with a holistic treatment concept.

I mention the rhythmic breathing and gland exercises time and again. They can only be described to a limited extent. However, we have been offering two courses with the title of Spiritual Healing Arts in Germany (and in German) since 2010 so that everyone can learn them in a practical way for themselves and for their patients. The courses include their backgrounds, origins and reason for their effects. A book series written by Harald Knauss compiles the entire related background knowledge[4].

[4] See *Spirituelle Heilkunst Band 1-4* (Spiritual Healing Arts, Volume 1-4 by Narayana Verlag) in the Bibliography and Appendix.

The special characteristics of the pancreas and its conflict themes become even clearer when we look at its germ layer affiliations.

Special organic characteristics:

- The exocrine and endocrine gland has three parts: head, body and tail
- It provides the enzymes for carbohydrate, protein and fat digestion (exocrine)
- The Islets of Langerhans – which are primarily interspersed in the body and tail – are responsible for hormone production: insulin (lowers blood sugar) and glucagon (raises blood sugar)

Germ layer affiliation:

- Ectoderm (outer germ layer), associated with the cerebrum (cortex)
- Formation of sensory organs and coronary arteries
- Entry and exit paths: liver (gallbladder ducts), pancreas, bronchial tubes and entrance and outlet of the stomach and intestines
- Organs for communication: outer sexual organs, bladder, teeth, epidermis (upper layer of the skin) and muscles

Frequent clinical pictures:

- Pancreatic insufficiency: the balance of electrolyte and protein concentration is disturbed.
- Exocrine pancreatitis: this is often the cause of biliary tract diseases! Alcohol abuse or too many antibiotics.
- Chronic diseases destroy the pancreatic tissue.
- Diabetes mellitus (endocrine): chronic metabolism disorder
- Type 1: absolute insulin deficiency (autoimmune), insulin-dependent.
- Type 2: slow development, reduced insulin sensitivity, relative insulin deficiency (overweight, lack of exercise and malnutrition are the most frequent causes).
- Type 3: consequence of genetic defects, hereditary pancreatitis, diseases of the thyroid gland, ovulation suppressors, diuretics or cortisone.
- Type 4: pregnancy diabetes due to disturbed glucose tolerance. If untreated, this means risking a premature birth or stillbirth with a child that is too heavy.

This is an initial overview of where the pancreas fits into the evolutionary perspective. The ectoderm represents the others, both singular and plural. The access pathways must be formed in order for communication to be possible. This is the only way that a team spirit can develop. From this perspective as well, it becomes clear that the pancreas, bile ducts, small intestine and differentiation of the liver into four lobes belong together. The pancreatic diseases are therefore also manifestations of more complex themes because not only the pancreas plays a role; the other "quartet organs" must be taken into consideration. In order to do this, it is necessary to look at the pancreas from some other perspectives.

5.2 The Pancreas Signature

I find it meaningful in relation to the signature of an organ to hear the first impression or the first association from colleagues, as well as from patients. While looking at the drawing of Fig. 23, a patient with pancreatitis once spontaneously said: "Eek, that looks like a fat

cockchafer grub!" In response to my question of what he associates with a cockchafer grub, he said: "It lives in the soil. If it's a fat caterpillar, it might even turn into a beautiful butterfly." I continued to ask: "And what does the soil mean to you?" This was followed by a big sigh and a faraway look into the distance and: "Well, that's what I'm missing, something comforting and homely. Being home, having a garden – there's something to that! The Earth, Mother Earth is what people call it. Perhaps I'm just not grounded?"

We worked extensively on this topic so that a cockchafer grub is not necessarily the opposite of beauty but an extremely useful being in the organism of the soil that conscientiously fulfils its task. The same can also be said of the pancreas.

Other associations can result if we compare the form of the pancreas with following picture:



Fig. 24 Man's fist

Our hands – a marvel of nature – can portray every activity that our inner and outer organs perform. For example, the art of pantomime teaches us to describe things without using the verbal expression. The fist has a major meaning. We come into the world with our fists firmly closed, resolutely determined to remain completely with ourselves and concentrate everything within ourselves. The baby fist is the perfect picture of one-ness. Only when we have learned to open our baby fists and therefore open ourselves to the outer world do we begin to grasp and comprehend. Somewhat later, we learn to raise our fist as the means of battle against something or someone, which can occur on the physical or mental level. The pancreas is like a slightly closed fist that is surrounded and harmoniously held by the duodenum. There is no opponent, which is why this fist is not a weapon. The pancreas is what Zen Buddhism and stylised Asian martial arts call the "force of the open fist." When the hand is open, the fist no longer exists. It is also a paradox to speak of an open fist or of something that is open when it is closed. This is also good because it allows the intellect to be turned off in order to open the consciousness to the cosmos of other possibilities for perception. The physical fist holds something tight and is the epitome of inner collection and concentration. It gives us the feeling of being completely within ourselves and having centripetally drawn all of the energies to us. It conveys the impression of maintaining our energy since nothing escapes the fist heedlessly or involuntarily. Willpower and assertiveness are also associated with the fist. It is a closed system within itself. The fist has an invisible centre in which all of the forces gather. The fist is neither a taking nor a giving principle, but exactly what we have already heard about the endocrine part of the pancreas: the balancing force between the antagonists of insulin and glucagon.

But since two forces of endocrine and exocrine are effective in the entity of the pancreas, a goal is required for its exocrine aspect in the form of a target organ to which the secretions can flow. This is why the efferent ducts in the pancreas and target organ also play an important role in the figurative sense in order to better understand the diseases of the pancreas. Something meaningful is produced inside and now wants to reach the outside. This is the path of creativity, the material aspect of which is also productive. The product requires a taker or recipient. In the ideal case – which economics also continually strive for – is the balance between supply and demand. Just as a company does not benefit from manufacturing more products than demanded by the consumers and buyers, the same concept applies to the organ quartet. The pancreas produces and its taker is the duodenum. Nothing is more frustrating than when the precious juice finds no recipient even though the need has been announced and then cancelled despite this. Where should the giving force of the exocrine pancreas go? The fist has opened and revealed its inner treasure; the forces now flow from it. And if there is no target? In this stress situation, we have two possibilities: to fight or to flee or – as is now unfortunately quite common – to go right into paralysis. Fleeing is difficult for the pancreas, the nature of which is so closely incorporated with the other organs. All that remains is the fighting spirit and this is precisely what the pancreas patients are lacking. They have no aim, but they are goal-oriented personalities.

My friend and colleague Enrico Thiele – who had a career as a professional boxer in his young years – was kind enough to illustrate the signature of the pancreas using boxing gloves and boxing positions:







Fig. 25, 26, and 27 Enrico Thiele in boxing positions

We recognise the fist shape of the pancreas in Fig. 25. In Fig. 26, we see how he precisely sets his sights on the target and does this initially in a pose of protected reserve. The pancreas does not just simply start producing, just as the trained boxer does not strike out in an uncontrolled manner. The place, time, occasion and target must first meet in one force. This



is the concentrated charge of energy that is expressed in this synergy.

This stance is followed by logical action, which can be seen in Fig. 27: the punch in the combat sport or the direct approach to a spiritual goal, the value of which we have already examined. Developing a fighting spirit at the right moment is an expression of the life force; allowing it to develop without an image of an opponent, without a concept of an enemy and without desire to win is a spiritual path. Healing the body and soul is a spiritual path.

Recognising these correlations within themselves is very important for pancreas patients. I give them the following exercise as homework for this purpose:

Mental Pancreas Exercise

Draw two scales with the numbers 1 – 10 in your health book[12]. One is the lowest score and ten the highest. The first scale represents the topic of the Healthy Fighting Spirit and the second is Goal Orientation.

- Begin the exercise by classifying your momentary energy state based on your gut feeling about it.
- How high do you estimate the level for your healthy fighting spirit?
- How high do you estimate the level for your goal-orientation?

(The state of the illness is reflected by the degree to which neither the fighting spirit nor the goal are developed at the moment.)

Now write down your perceptions, experiences and thoughts on the topic of meaning in life, life goal, fighting spirit and self-realisation in the course of the next 3 – 4 weeks. This may inspire you to find answers to these questions:

- What makes my life worth living?
- What is my inner wealth?
- What goal would I like to achieve in my healing process?
- What goal would I like to achieve but consider completely utopian?

Experience has shown that patients with a pancreas topic once again develop a healthy fighting spirit without even being consciously aware of it as soon as the magnetic attraction of a new goal has been developed. Every goal in the healing process that is worthwhile requires a certain amount of effort. Distant goals, even those that seem like they are utopian, are important so that patients can overcome the small world view that has a disease consciousness. As mentioned above, pancreas patients tend to be dynamic personalities by nature. Whenever they tackle something, this happens with a quickness and forward momentum. They usually reach their short-term goal – the diploma, the professional qualification or the examination for an apprenticeship – without much effort. But then they have no idea what to do with the goal that they have reached. They are dynamic until they reach the goal, but then they lose their energy. Translated to the pancreas, this means that they only use the exocrine function – they only produce the juice. The endocrine portion of the flexible, balancing, creative and transformative forces of the hormones are incapacitated. This also explains the phenomenon of well-functioning insulin production in diabetics who still must inject insulin because the organism has "forgotten" that it has a sufficient supply of insulin.

[12] My colleagues in holistic medicine have increasingly adopted the habit of having patients set up a health book at the beginning of their treatment. They record their exercises, personal observations, dream topics and perceptions in it.

This is an important fact to remember because we associate the gland system with the tuberculin – which also includes juvenile diabetes – in miasmatic treatment. But if a split in the body consciousness has developed, then this is a sycotic disease. The lack of goals or just short-lived enthusiasm for an easily achievable goal are character traits of tuberculine personalities. However, this is where the seeds of the syphiline – the destructive forces that inevitably manifest as advanced diabetes – are lurking.

It is also important to pause here to comprehend an essential point in the contemplation of an organism: it is not enough to determine the functionality of an organ, which is the pancreas in this case. This evokes precisely what can be observed in pancreas patients: an isolation conflict. But nothing in the body is isolated; instead, everything is connected with everything else in one gigantic network. The nature of the pancreas lives from close communication with its neighbour organs and the entire organism responds simultaneously to insulin and glucagon.

But if a person lives according to the motto of *l'art pour l'art* (art for art's sake), there is no development. Doing something only to have done something does not sound very intelligent in the higher sense. It is pointless and shows the intense deficit in terms of finding meaning in life. This is the basic topic of pancreas patients. Consequently, they require a goal that **transforms** them.

Here is an example to illustrate this:

There was a diabetes patient who had received his PhD at the age of 24, passed all of his examinations with honours and then one day had this idea: "I hear that the naturopath examination is difficult since there is much material to learn for it. I'll take the examination to see if I can do it in six months." In addition to his profession, he memorised the "material" and passed the examination with flying colours in his first attempt. The gracious "God of Karma" sent him a public health officer, who posed this question at the end of the examination: "What will you do now that you passed the examination? Will you open a practice?" The patient: "No, I just wanted to prove to myself that I can pass the examination. I have no plans at all for a practice."

This is the phenomenon of striving for something without letting ourselves become transformed by it. The successful examinations, awards and decorations are lined up but there is no higher service to which this work is dedicated. This linear thinking comes from a materialist view of the world. Healing primarily consists of a spiritual orientation and a source from which we draw our inner support, no matter whether the storms of life sweep us here or there. Hardly any other topic attests to the proximity of the conflict and the resolution as the pancreas. This is because the people with the corresponding weak point have the potential of striving for their goals in a creative, dynamic and versatile manner and become interested in the higher forms of consciousness.

5.3 Spiritual Aspects of the Pancreas

Let us stay a little longer with the signature of the pancreas. With a bit of imagination, we can discover something special – its similarity with the Fibonacci Spirals[13].

[13] Leonardo da Pisa (circa 1180 – circa 1241), later called Fibonacci, was the master of calculation in Pisa and the most famous mathematician of the European Middle Ages.

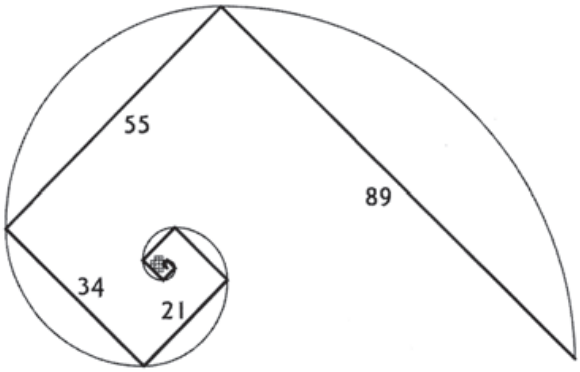


Fig. 28 Fibonacci spirals

Fibonacci preceded da Vinci by over 250 years. From what I've read about him, he was a monastic, often in a meditative state. He loved to walk through the wooded forests and meditate as he was walking. But evidently his left brain hemisphere was simultaneously active, because he started to notice plants and flowers had number associations… He noticed that lilies and irises have three petals and that buttercups, larkspur and columbines have five. Some delphiniums have eight petals, cold marigolds have 13, and some asters have 21. Daisies almost always have either 34, 55 or 89 petals. He began to see these same numbers over and over again throughout nature…

Eventually this sequence of 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89 and so on became known as the Fibonacci sequence… You simply add two consecutive numbers to get the next number.

Melchizedek,
The Ancient Secret of the Flower of Life

Drunvalo Melchizedek – who was intensively concerned with the Flower of Life as the symbol of the laws of life that can be proven in a mathematical and geometric manner – showed very vividly that life is always dynamic and produces opening forms. The form of the pancreas is less dynamic than that of a shell that opens in strong spirals, but this still shows an initial dynamic in the head of the pancreas. Melchizedek sees both the male, rectangular shape and the round female shape in the Fibonacci spirals. Fig. 28 should be compared with the two following illustrations:

Whatever opens up will move and change. The creative principle that is revealed here can be recognised again in the pancreas; but it can also be seen from the energetic perspective on the outer edge of the fist where the Small Intestine Meridian runs along the outside and the Heart Meridian runs along the inside.

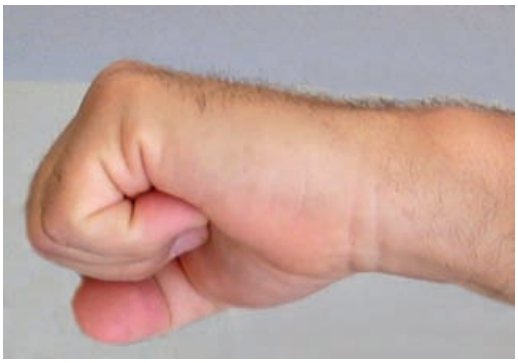


Fig. 29 Fist

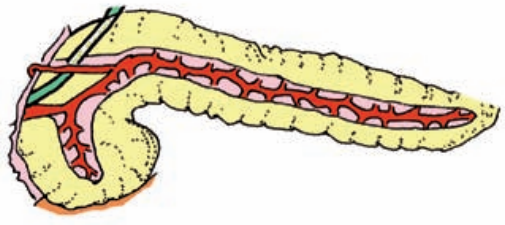


Fig. 30 Pancreas

Even if the pancreas does not act in a direct correlation with the physical heart, the heart still plays a major role as the emotional centre

moves to the right), the fire element as the symbol of the sun's warmth fertilises the Earth as it allows everything to blossom and grow. The Theory of Correspondence – which was developed solely through intensive nature observation on the basis of Chinese Medicine – shows the synergy between the pancreas, small intestine, gallbladder and liver. An important aspect is offered here by the stomach as a hollow organ into which everything flows that is seen by people as food or nourishment. This concept has lost its spiritual meaning in Western affluent society, but pancreas patients have no other option than to learn how to receive nourishment with the appropriate gratitude. Not just the physical level deserves attention but also the closely related allowing of impressions into themselves. In the chewing process, the predisgestion in the mouth with the saliva (belongs to the earth element, see above), there is time to reflect on this. This demands more than just observing the artificial order of calculating the carbohydrate exchange! This is why I also give pancreas patients, as well as people with digestive disorders of all types, the following exercise assignments:

Digestion Exercise

- Before you start to eat, look at the component of the meal.
- Mentally follow the path back to the origin of the object that now serves your nourishment: the salad, the fruit, the vegetables, the grain, the fish and the meat – whatever it may be.
- Thank each living being that has made itself available to you as nourishment.
- Thoroughly chew every bite until you taste the inner sweetness.
- Eat as many dark-green vegetables as possible in order to use their phytohormones (lutein and other carotenoids) for your hormonal balance.
- Allow 4 – 5 hours' time between the meals so that the food has left the stomach and small intestine, allowing the pancreas and gallbladder time to produce the appropriate amount of the digestive juices.
- Do not eat any solid foods after 6 p.m. so that the gallbladder can come to rest after 11 p.m. and the liver can start distributing the nutrients at 1 a.m.

Those who are still not clear about the relationship of this exercise to the spiritual aspect of the pancreas essence should once again reflect on the nature of the lotus flower. Almost 100% of our chronic illnesses start in the mouth, in the eating behaviour, in the indiscriminate absorption of impressions and their insufficient digestion. Consequently, this is also where the healing begins. Like all endocrine glands, the pancreas belongs to the primal ground of the lotus flower as the respective energy centre or level of consciousness upon which we live. The quality of the pancreas decides on how strongly the Solar Plexus radiates and the quality of the communication between ourselves, another person and the community. Our "lotus flower of life" allows us to deduce the situation of the roots in the soil.

5.4 Healing of the Pancreas Conflict

Before we look at the individual healing impulses, we must still clarify a few things in advance in order to understand the holistic treatment. The first factor is the miasmatic basis for the pancreatic diseases. We can initially classify the endocrine system on the threshold



of the tuberculine to sycosis. But pancreatic diseases tend to destructive channels. This is their syphilitic aspect.

The more deeply a pancreas disease has penetrated into the body, mind and soul, the less the patients can live the nature of the "organ quartet" as a symbol of cooperation. The typical isolation conflict has already been mentioned a number of times here. People who have a syphilitic illness feel nothing. They are imprisoned within themselves, sense only coldness and do not find any access to their feelings. As a result, questions about the mood are useless in the first anamnesis since nothing can be expressed except for fatalism. The emotional world belongs to the sycosis. This is the law of nature, which Peter Gienow has summarised in these simple words:

The syphiline heals itself through the sycosis

applies one-hundred per cent here. People suffering from syphilitic disease are in resistance; instead of approaching others, they push them away. They seem aloof. This is part of their survival strategy, which we should respect. Wherever the problem is, this is also where we find the solution – which also applies in this case. We can take advantage of the syphiline's potential charisma by initially not burdening patients with an abundance of questions about their mood; secondly, by applying the healing principle of the opposites. This is the perfect simile for the attitude of these patients. Not only the principle of resonance is a simile and not only similarity heals, but also the challenge of the reaction to the opposite. What is the opposite for people who are syphilitically ill? It is obvious that this is what is soft, warmhearted, creative and reconciliary. Where can this be found in human beings? It is contained in the creative force of the sacral organs, which are the male and female reproduction organs. So we start one "floor lower" in the energy system of the pelvis and activate the creative forces there. For example, this can be done homeopathically through the combination of *Mercurius solubilis* with *Pulsatilla*. However, holistic treatment can also include the approach to food and the mental exercises that have been presented above. With *Mercurius*, we reach the syphilitic root of the glandular disease; with *Pulsatilla*, the attractive force on the higher, tuberculine level of healing. A positive reaction is seen in how patients once again begin to feel. This allows them to enter their centre, the sycosis and the Earth. Then the main work of the healing processes can begin: the precise contemplation of the conflict, the perception of how the illness is related to the patients themselves and the step into personal responsibility and authority. This is understandably a big task for diabetes patients since everything seems to be the responsibility of the physician who measures the dosage of insulin injections and gives instructions for the calculation of the carbohydrate exchange. But life cannot be measured and divided into the carbohydrate exchange.

We first should also take a look at which survival strategies and biological healing attempts the organism chooses in a serious pancreas disease. The so-called destructive immune defence should be mentioned here. Changes in the cell occur in which one part of the organism is destroyed (sacrificed) for the protection of the whole. Inwardly oriented damage may include gangrene, necrosis, ulcers, bleeding/haemorrhaging and fractures. Once again, this

is the typical long-term damage of diabetes type 1. In order to escape this life-threatening situation of cell destruction and the atrophic process, the organism requires constructive forces – above all, the activity of viruses. They belong to the cerebrum and affect the **cyto-architecture.** So the return of a herpes or red angina is a sign of healing in the miasmatic treatment and not a reason to respond hysterically and suppress these aids of the body. Constructive processes in the body belong to the sycosis, which also includes the herpes viruses. As mentioned above, the syphilitic state of illness heals through sycotic symptoms. This is obviously not healing in the holistic sense. But many sycotic remedies are available, so the one that is appropriate for pancreas patients can be selected.

The positive potentials that slumber in the pancreas nature are listed in the following table. This also includes the conflicts, the biological healing attempts of the organism and a few fundamental offers for their resolution.

Table 6 Pancreas Potentials, Conflicts and Their Healing

Themes	Conflicts	Resolution
Joy, high spirits, humour, laughter, happiness, the sweetness of life, compassion, sympathy	Lack of productivity, lack of energy to take action. The "helmsman" is missing in the system, which results in many ideas that just create chaos.	Due to the insulin shift in the resolution phase, the therapy must be basically accompanied by a deacidification treatment, breath therapy, gland exercises and nutritional rules!
Joy of singing, good grounding	Promised inheritance is not given; total disappointment	After the conflict resolution of the beta cells, more insulin is produced (danger of hypoglycaemia = low blood sugar)
Harmony, exchange of giving and receiving, creativity, versatility, sensitivity	Financially based trouble with colleagues, friends or family members	After conflict resolution of the alpha cells (glucagon production), the blood sugar level is slowly normalised; fluctuations of the decrease and increase in the blood sugar levels are now normal!
Sanguine and phlegmatic temperament; allowed to take life from the light side	Discrimination-based conflict, jealousy about food, inheritance envy and difficult financial loss	
	Fear-repulsion conflict: fear of having to touch something disgusting (menstrual blood); disgust about a person's own "fat body"	Beginning of the solution: creating new perspectives for the future; overcoming apathy
	Reluctance conflict of the beta cells: mobbing, marriage due to financial or prestige reasons (nobility)	

Pancreatic cancer – no matter whether it is located in the head, body or tail of the pancreas – is a severe disease that still has good chances of healing if a miasmatic or holistic treatment[15] is started from the beginning and as soon as possible after the diagnosis. The most important homeopathic remedies for this purpose are: *Scirrhinum, Carcinosinum, Hydrastis, Conium, Ceanothus* (if the spleen is swollen), *Cadmium sulfuricum, Barium iodatum* and *Calcium arsenicosum*.

For diabetes type 1 and 2, the following remedies should still be considered when special symptoms – which are usually the late sequelae of the diabetes – develop:

- *Hydrangea arborescens* for older men: many salt sediments and blood in the urine, prostate gland swelling.
- *Uranium arsenicosum* in cases of severe emaciation and blood weakness, advanced stages.
- *Capsicum, Natrium sulfuricum* and *Sepia* in cases of major blood sugar fluctuations due to poor nutrition or adipositas.
- *Arsenicum album, Parabenzoquinonum (P-benzq), Phosphorus* and *Tabacum* for retina bleeding and diabetic retinitis.
- *Anthracinum, Arsenicum album, Asafoetida, Carbolicum acidum, Carbo vegetabilis, Cuprum arsenicosum, Kreosotum, Lachesis, Saccharum raffinatum* and *Secale cornutum* for all degrees of gangrene formation. In addition to these main remedies, the appropriate remedy can be found through repertorisation down into the smallest details of the accompanying symptoms of the gangrene. However, a thorough deacidification of the organism is absolutely necessary so that healing can take place.
- *Argentum nitricum, Morphinum* (in cases of morphium abuse) and *Plumbum* in severe cases of polyneuropathia diabetic; *Sulfuricum acidum* in the beginning stage.
- *Corticotropinum* for advanced stages: major fatalism, loss of courage in life, resignation and loss of memory. In the vita: starting many things without finishing any of them. Physical emaciation, extremely dry skin and chronic constipation.
- *Insulinum* (nosode) for recurring hypoglycaemia, strong acne and furuncle formation and liver swelling. Liver therapy and deacidification of blood and tissue urgently necessary!
- *Adrenalineum, Arsenicum album, Carbolicum acidum, Bacillus Gaertner, Glycerinum, Helonias dioica, Picrinicum acidum, Sarcolacticum, Silicea, Thuja, Thyreoidinum* (for thyroid hyperfunction), *Uranium nitricum and Vanadium* (in cases of severe cachexia). Thorough intestinal restoration according to F. X. Mayr can be very helpful here!

Pregnancy Diabetes

- *Lacticum acidum* and *Podophyllum* in young anaemic women. Severe nausea with vomiting, strong thirst, pain in the breasts, swollen axillary glands and rheumatic diathesis.

In cases of **pancreas insufficiency,** the following remedies should generally be considered:

- *China* for painless fatty stools and distension of the body, especially after eating

[15] See my *Miasmatische Krebstherapie* (Miasmatic Cancer Therapy) book in the Bibliography.

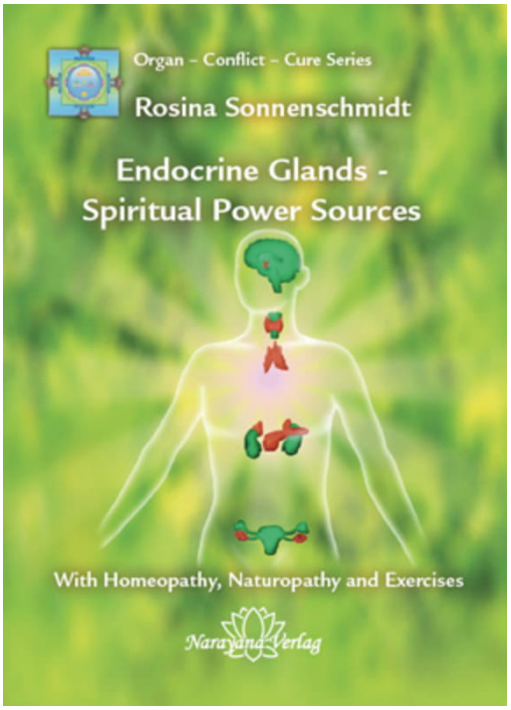
Rosina Sonnenschmidt

Endocrine Glands - Spiritual Power Sources

Volume 7: Organ - Conflict - Cure Series with Homeopathy, Naturopathy and Exercises

184 Seiten, geb.
erscheint 2023

Jetzt kaufen



Mehr Bücher zu Homöopathie, Alternativmedizin und gesunder Lebensweise www.narayana-verlag.de