

Cures without side effects

**Practical healing manual of the most essential and
effective biotherapy treatments**

Cures without side effects

**Practical healing manual of the most essential and
effective biotherapy treatments**

Max Corradi

Jaborandi Publishing

Text copyright: Max Corradi 2014

Full cover artwork by the artist Cristina Jimenez Rodriguez
Contact: kristinajr.cristina@gmail.com

Jaborandi Publishing 2014
All rights reserved

ISBN: 978-0-9927304-8-2

The rights of Max Corradi as author have been asserted in
accordance with the Copyright, Designs and Patents Act 1988

Other books by the author:

Heal Yourself

Practical methods on how to heal yourself from any disease
using the power of the subconscious mind and natural medicine.

Ayni Books/John Hunt Publishing

Low dose medicine

Healing without side effects using low dose cytokines,
interleukins, hormones, and neurotrophines

Jaborandi Publishing

CONTENTS

Part 1: Biotherapy treatments

Chapter 1: Healing using the mind

Mind and consciousness

The brain and the mind

The conscious and the subconscious mind

The power of concentration and presence

How to develop concentration and presence of mind

Health depends on the Law of Cause and Effect

Mental detoxification and the power of positive affirmations

Mental imaging and the art of creative visualization

How to change negative or depressing moods into positive ones

Personal positive energy field (aura) and how to strengthen it for personal protection

How to overcome obstacles and obstructing negative circumstances

How to free oneself from addictions

How to free oneself from undesired relationships

Chapter 2: Nutraceutical, phytotherapy and spagyric medicine

Spagyria

Chapter 3: Tibetan Medicine

The three humors

The seven constitution

Chapter 3: Homeopathy

The four miasms

The four constitutions

Chapter 5: Homotoxicology

Detoxification and drainage

Energy metabolism and the citric acid cycle catalysts

The Quinones

Nosode therapy

Chapter 6: Oligotherapy

Diathesis in Oligotherapy

Chapter 7: Physiological Regulating Medicine – PRM (Guna Method)

The PNEI system

Chapter 8: Low Dose Medicine

Cytokines in low dose medicine

Hormones and cytokines cross regulation

The 'feel good' brain molecules

The Low Dose Medicine therapeutic strategy

Part 2: Biotherapy treatment protocols

Chapter 9: Biotherapy treatment protocols for specific ailments

Stress related conditions

Depression and anxious depression supportive therapy

Insomnia and sleeping conditions

Matrix and Lymph system detoxification and support

Liver/gallbladder detox

Kidney detox and support

Bowels detox and support

Hemorrhoids

Spagyric medicine

Addictions (to be combined with the general detoxification treatment)

Immune system support

Viral and Bacterial general infections – Also preventive

Seasonal Flu and colds

Tonsillitis/sore throat

Cough

Spagyric medicine

Parasitic infections

Mycoses or fungal infections

Prophylaxis against vaccinations side effects

Inflammation and pain

Inflammation and Spasm

Chemo and radio therapy supportive treatments

HIV supportive therapy

Fibromyalgia supportive therapy

Autoimmune diseases

Multiple Sclerosis (MS) supportive therapy

Lupus erithematosus supportive therapy

Crohn's disease

Seasonal Allergies

Osteoarthritis

Osteoporosis supportive therapy

Skin detoxification and support

Migraine and headaches

Male and Female supportive therapy

Male

Female

Hypothyroidism

Hypethyroidism

Gastric conditions: gastritis, duodenitis, gastro –duodenitis

Digestion support

Metabolic syndrome conditions

Weight control treatment

Diabetes type 1 and 2 supportive therapy

Circulatory conditions

Hypertension support treatment
Heart support treatment
Neurological and geriatric conditions
Parkinson's disease supportive therapy
Autism supportive therapy
Alzheimer's disease supportive therapy
Huntington's disease (HD) supportive therapy
Antioxidant support therapy
General Anti-age therapy/memory support
Eyesight conditions
Sports performance support

Appendix I

Materia medica of single homeopathic remedies

Appendix II

Low dose cytokines, growth factors, neurotrophic factors and hormones main indications

Appendix III

New Biotherapy formulations

Biotherapy formulation index

This book is dedicated to all the great healers that work for the benefit of beings and to all those that are suffering from illness and poverty.

Important Disclaimer:

**The informational knowledge presented in this book is intended to complement medical treatment and not to replace conventional medicine or the advice of your doctor.
Always seek professional help.**

**NOTHING CONTAINED IN THIS BOOK IS INTENDED TO BE
NOR CAN IT BE TAKEN FOR MEDICAL DIAGNOSIS OR
TREATMENT**

Introduction

What is Biotherapy

This is my third book on the subject of healing without side effect using natural medicine after 'Heal yourself' and 'Low dose medicine'.

In this book I have finally accomplished my dream to write a simple and complete manual that covers the main and most essential and effective methods of healing without side effects according to my knowledge and experience.

This is not to say that only the therapies described in the book are the best or most effective effective ones, because in fact the methods of natural healing are as infinite as the number of illnesses.

I have named 'Biotherapy treatments' all those treatments which are conducive to the restoration or maintainance of health and well being and which are without side effects and I tried to briefly describe them in the following chapters.

I hope that the reader will find this book a useful guide into the field of alternative and complementary medicine and therapies.

Part 1

Biotherapy treatments

Chapter 1

Healing using the mind

Mind and consciousness

Mind, Pure Being, all encompassing Awareness (or God) is the source of all phenomena and apprehended reality, it is the potentiality of all events, meanings and circumstances and it is beyond all dualistic apprehensions of subjects and objects, time and space.

Mind is at the same time immanent and transcendent of phenomena and sentient beings, it is an all pervading lucid and reflective Awareness contained in and accommodating all the phenomena of the universe and beings, and it is therefore an immutable, unchanging and non modifiable state beyond the passing of time and transitions in space, just like the all containing, lucid and potentially reflective surface of a mirror.

Mind is the source of all aspects of sentient beings consciousness, the source of the conscious and the subconscious mind as we understand it in Western neuro - science and psychology and the source of all physical and non physical forms. Mind as pure potentiality is beyond time, space and beyond any Laws, but its manifestation is always governed by unchanging Laws.

Mind is uncreated and uncompounded, it is beyond the Principle of Cause and Effect and therefore it cannot be improved upon or developed by any spiritual or non spiritual methods, it is and remains an even Principle of all pervading potentiality beyond transition and change and beyond illness, to be recognized as it is by each individual. Since it is the source of, it pervades, and it is the real nature of all sentient beings, whether one is a human being, an animal, a ghost, an angel or a

demon, one's fundamental Mind of Pure Being does not change and it cannot be polluted by any emotions, thoughts or intentions whether they be positive or negative.

On the other hand, consciousness or mind (in lower case), as we understand it in Western terminology, is the offspring of Mind, it is the radiation or effulgence of Mind, it is like the reflection appearing in a mirror.

Consciousness is the base for grasping at an independent self-ego entity moving in time and space, it is the base and the 'machinery' of ego-grasping and ego functioning.

Consciousness is synonym with mind as we understand it, whether conscious, unconscious or subconscious, it operates in dualistic terms in its active phase as the conscious mind, and it is the 'storehouse' of all past experiences and habitual tendencies in its 'non dual' phase as the subconscious mind.

Since it can be worked on and molded at will it can become one's worst enemy or one's best friend in achieving a joyful and healthy life.

Unlike Mind, consciousness is within the Principle of Cause and Effect and therefore it can be 'manipulated' and developed in various ways using various methods, it can be improved to an incredible degree or rendered very subtle and 'infinitely stretched out' and in fact there exist so many methods in various spiritual and non spiritual traditions with this aim.

If one wants to achieve good health and fulfillment, one can work with the conscious and the unconscious mind in order to set in motion such 'good' causes which will inevitably, in due time have 'good' effects in one's life.

On the other hand, a permanent realization of Mind and Reality is accompanied by a spontaneous adornment of inconceivable qualities, health and powers beyond the limits of transition and change.

The brain and the mind

Although modern science tells us that our consciousness or mind and thoughts are produced by the brain, in most spiritual traditions the brain is only seen as a converter or 'transformer' of the mind or consciousness into usable forms like thoughts and emotions.

According to these traditions the brain is a kind of 'laboratory' of the personal manifestation of consciousness, and brain building is the development and growth of brain cells and neuro-pathways in any specific region of the brain.

In fact, by developing certain brain cells or neuro-pathways in any specific region of the brain, by using skillful methods, the quality, activity or faculty which uses that specific region for its functioning is greatly increased and rendered more effective, and in this way one could virtually achieve any result.

The conscious and the subconscious mind

The first aspect of one's consciousness is the conscious mind or objective mind. It is the mind which perceives sense objects and self perceives its own thoughts and emotions.

If one uses it with presence and awareness it becomes the guardian at the door of the subconscious mind, ensuring that only wanted and empowering messages are allowed through.

The subconscious mind on the other hand is an incredibly powerful program that runs every aspect of one's life automatically and without any need for any conscious input.

In the subconscious mind are stored all one's beliefs about reality and all the habitual tendencies which manifest as intuitions, tendencies to feel joy and sorrow and to react in a certain way to any given event; basically all aspects of one's waking and dream life.

The subconscious mind cannot distinguish between what is real and what is imagined, it responds automatically through the Law of Cause and Effect and the Law of Vibration with instincts and habits which are manifested into one's waking life.

The subconscious represses memories with unresolved negative emotions, the memories get buried, yet the beliefs, feelings and emotions associated with them are able to control one's reactions.

The subconscious works with symbols and associations, and it processes everything in the first person. For example whenever one criticizes, judges and projects negative thoughts and feelings onto others, one often experience that negativity as one's own, which in due time manifest in one's physical dimension. **This is the reason why one should try to refrain from wishing others any negative motivated conditions, as by law, these conditions will bounce back in due time to its source.**

The subconscious also works with the principle of least effort by following the path of least resistance, like all nature does. Without a proper and purposeful direction from one's conscious mind through the presence of awareness, it follows the easiest, but sometimes more negative path of one's habitual tendencies.

There is no future or past in the subconscious mind, since it can only process the present time, all stored experiences are processed in the ever present 'now' of one's life.

As an example, the whole of mind can be compared to an iceberg floating in the ocean, consciousness is the tip of the iceberg, consisting of information and stimuli of which one is aware, the subconscious is the deep underside of the mind, recording and processing information continuously and connecting the individual to the all embracing Mind of Pure Being.

The power of concentration and presence

Concentration means 'to bring to a center' and is the best of mind's tools. It can be defined as the undisturbed power of subjective attention over an object of consciousness. Once mastered, concentration is called presence of mind and can also serve the purpose of focusing the the mind for a specific purpose.

Concentration may be developed by practice and many methods exist in the West and especially within the Eastern spiritual traditions. One example is the meditation which focuses on the breath employed by practitioners of Buddhism and Hinduism, and in fact, the term meditation can sometimes have the same meaning as what in the West is known as concentration, or we could also say that meditation is the practice to develop undistracted concentration, or undistracted presence of mind.

After having mastered undistracted concentration with a physical (for example a flower) or a non physical object (for example breath), one's focus of concentration will shift to one's now peaceful mind or consciousness itself, **mind will be concentrating on mind itself until a state undistracted by any movement of thoughts or emotions is achieved** which is then called '*undistracted presence of mind*', or '*abiding in the present moment*'.

In a nutshell, the whole process of concentration or meditation consists in fixing the attention upon something which can be physical, non physical, or one's own consciousness itself and being able to hold it there without being distracted by wondering thoughts or emotions.

Once mastered in practice sessions, undistracted concentration is then carried into all daytime activities and it is called '*abiding in the present moment*' or, as in the words of Eckhart Tolle, '*the power of now*'.

How to develop concentration and presence of mind

There are virtually infinite possible different methods to develop concentration and presence of mind, and they all achieve the same purpose. A simple method would be to hold the mind in a 'one-pointed' way upon an object of attention, which could be a material object like a flower (or anything pleasing to the eyes) or an internal non physical object like the breath for example.

In the case of the breath, one would concentrate in a 'one pointed way' on the inhaling and exhaling process without altering or modifying it.

In case one focuses on an external object like a flower instead of the breath, one should be aware that concentration does not mean 'staring' at something but it consists in fixing and holding the mind, not the eyes.

By applying any of these two methods, one will very soon start noticing how many distracting thoughts and emotions can carry one away from the object of concentration.

The practice then simply consists in gently bringing back the mind to the object of concentration over and over again, without following nor rejecting those distracting thoughts and emotions, until one is able to effortlessly direct the focalized mental power of concentration upon whatever object, concept or aim without distraction.

Eventually, after having mastered concentration upon a physical (or non physical object like the breath), one will be able to train in concentration upon one's own mind as an object, which entails 'remaining' peacefully present to one's own mind or consciousness while staring into empty space, and in this case mind becomes 'the object' of mind's concentration until a totally peaceful, aware and present state of mind is achieved.

The final result of all these practices is that one is able to carry this new acquired skill of peaceful undistracted presence into all daytime activities and carry out any activity or task with total accuracy and without any effort, without

generating resistance to what is manifesting in the present moment.

Since all the methods of mental imaging, creative visualization, positive statements and healing methods using mind are based upon the power of undistracted mental presence, the day one achieves control over the movements of one's attention, is the day one will acquire the capacity to change one's circumstances, heal oneself from disease and gain control over one's life.

The power to abide undistracted in the present moment, is an indispensable quality of consciousness if one wants to make any spiritual or even practical change in one's life.

Health depends on the Law of Cause and Effect

According to most Western and Eastern philosophical and spiritual traditions, everything manifested in the universe and in each individual's life happens according to unchanging Laws, of which the Law of Cause and Effect is one of the most important, because not only it rules all planes of reality but is the fundamental law for the arising of different kinds of phenomena.

In the Bible, for example, the Law of Cause and Effect is revealed in the statement: '*As you sow, you shall reap*' (*Galatians 6:7*) where one is introduced to the truth that what one wishes for others or does to others sooner or later one will experience himself.

In fact nothing ever 'merely happens', and there is no such thing as chance, as what we call chance is merely a common expression regarding causes that we cannot perceive or that we cannot understand.

Nothing ever 'happens' by chance but there is always a 'cause', or rather a chain of causes and effects behind it.

No event produces another event, but is merely a preceding link in the great orderly chain of events flowing from the

creative energy of Pure Being or Mind Principle which is indivisible from oneself.

There is continuity between all events and also a relation existing between everything that has gone before, and everything that follows. **Every thought one thinks, everything one says and every act one performs, has its direct and indirect consequence which fits into the great chain of cause and effect.**

There is usually a time gap between causes and the eventual effects which always depends on many secondary conditions in order to manifest. Sometimes secondary conditions favor the activation of more negative causes to manifest and sometimes they favor more positive causes, but sooner or later causes will manifest as effects and shape one's life circumstances and one's health.

Whenever a primary cause has been planted, just like a seed in a field, if it doesn't meet any hindrances, it is definite that it will bring the result, whatever it is. Just like a perfect seed surrounded by the right secondary circumstances will take time to ripen, causes take time to manifest as visible effects. But if the primary cause meets a hindrance, or it is counteracted by a primary cause of an opposite nature then it is possible that it won't bring a result, that one won't have to experience the suffering or happy effect.

Another important fact in understanding causation is that external acts are not the only causative power, but that there is another aspect of the law of causation, namely, that of pure intended-thought, a power which is able to start a new sequence of causation not related to any past actions.

We should be aware also that the further the causation is from the primary source of Pure Being, the more it is bound by impelling conditions, and the nearer to the primary source, the freer it is.

It is therefore clear that our mental and physical health is ruled by causes, evident or hidden, which have the power to

manifest as effects and rule not only one's behavior, but also one's mental and physical health.

Mental detoxification and the power of positive affirmations

Words are the symbols of one's thoughts and feelings, and a sentence is a combination of thought forms.

Statements and positive affirmations express the existence of the conditions which one wishes to bring about in one's field of experience. They can help the creative visualizations which we will see later to a great degree, and besides have their own hidden power.

Just as the visualized mental images are the framework around which the actual material conditions form themselves, the statements in the form of positive affirmations are the pattern around which the visualized mental images form themselves.

One should not say that such a condition will be, because that would affirm its lack in the present moment and give a negative suggestion to the subconscious, but one should boldly assert the new conditions in actual being in the ever present timeless 'now' of mind, affirming them earnestly and positively, in the present tense, avoiding all half-hearted statements, for they result in half-hearted results.

Statements should be employed preferably in a state of meditation and concentration and never publicly or loudly to other people.

It is true that one cannot keep evil or negative thoughts from coming, but one can certainly keep from entertaining them, and the best way to do this is to observe them, ignore them or affirm their opposite, just like the best way to overcome darkness is with light and the best way to overcome cold is with heat etc.

If one wishes to connect and receive particular positive vibrations in the form of thoughts and feelings from others, one should develop a mental atmosphere or vibration corresponding with those vibrations one wishes to receive, and if one wishes to avoid vibrations of a certain kind, the best way is to rise above them in one's own mind, and to cultivate mental vibrations opposite to them.

Since the positive always overcomes the negative, positive mental states always overcome pessimistic and negative mental states.

One's direct experience and identification with the Expanse of Pure Being, is the strongest and most positive mental state one can produce or achieve.

There are some very general guidelines for mental detoxification that one should follow:

- Let go of pride
- Be honest with oneself and others
- Never suppress emotions or feelings but express them constructively
- Don't indulge in negative thoughts
- Look at things from different perspectives
- Have faith, hope and patience
- Forgive oneself and others
- Avoid negative people until one has the power over one's mind
- Meditate or pray regularly
- Develop and nurture a pure love for everyone (including one's enemies)

Examples of general positive affirmations

In order re-establish a link to health and recovery from an illness one should start by saying in one's mind the following statements repeating them and feeling their actuality.

This must be done in a relaxed and silent environment first, best in the morning and evening before and after the daily activities, the important thing is to try to feel and believe what one is mentally saying.

Statements can be combined with the creative visualization explained later for the manifestation of one's positive aims, and, in relation to this, one should feel the actuality of the statement and then rest in the newly manifested state of mind beyond concepts or further ideas; here are just a few general examples.

I am of the nature of Pure Being (or God), therefore I can overcome any obstacle.

I can be what I desire and will myself to be.

I manifest an adornment of symbols of joy, wealth, love and bliss in my field of experience.

I manifest infinite life, love and liberty.

I am fearless and relaxed in all circumstances and in the face of the Truth of Pure Being.

All my wishes are spontaneously fulfilled for the benefit of all, including myself.

I'm fulfilled working for everyone's well being.

I manifest health and radiate cheerfulness, love and joy.

Loving light floods my mind and body, I am and I feel loved and I love unconditionally.

I am grateful for all the good things that have already manifested in my life and the ones which are about to manifest.

I forgive everyone and everyone forgives me.

Mental imaging and the art of creative visualization

The power of manifestation through mental imaging or creative visualization employs the three essential aspects of the play of reality: the potential, the ideal and the concrete.

The potential is Pure Being itself, Mind or God not particularized in any way, not yet brought into any form nor thought.

The ideal is the particularizing of the potential into a certain formulated thought – intention through mental imaging or creative visualization.

The concrete is the manifestation of the formulated mental image in visible form.

Imagination in its positive phase is one the most important faculty of the human mind and lies at the basis of any mental and physical manifestation.

Creative visualization is simply the creation of clear mental images of the things and conditions desired driven by the mind's power to create and manifest in form.

The creative visualization has the inherent tendency to materialize itself, by building around itself the actual circumstantial conditions corresponding to its mental framework, through a process of Cause and Effect and through the Principle of Vibration and Correspondence.

This in fact is what happens generally in one's life, although unrecognized. Whenever one thinks with intention and motivation with a specific purpose, one automatically manifests in one's mind's eye a mental picture of the conditions desired or rejected, although this happens usually without self awareness and somewhat haphazardly.

The creative power of any mental image is determined by how often ones thinks or imagines it and by the strength or concentrated energy, feelings or emotions associated with it.

The law is that the originating creative Principle of Pure Being in the universal here and timeless 'now' creates its own vehicles through which to operate and manifest.

Mastering creative visualization grants the individual with direct control over one's thoughts at the subconscious level, and, while there are several ways to re-programme the subconscious mind, creative visualization is the most effective and its results the most rapid.

One can work with the laws of nature by stating and visualizing his or her goal or wish of full health and recovery already a reality in the ever present 'now', as this will set in motion a new chain of causation which will eventually result in our feeling and manifestation of health.

One can form one's own mental images, through the interior processes of thought intentions regardless of the thoughts of others, regardless of exterior conditions, regardless of environment of every kind, and it is by the exercise of this power that one can take control over one's own events and circumstances.

If one continues upon mentally seeing oneself surrounded by the conditions as one wishes them to be, the creative energy of mind will group the necessary conditions indicated by the tendency of one's intimate intending thoughts.

The best way to do this is to start building up a mental matrix, of the first step toward the whole picture, starting with the first thing that is needed, after which, when things have been started in motion, one may add more details and build up one's mental image in greater detail until it stands out in one's mind's eye clearly, feeling it as something real, as an actually existing condition in the ever present timeless 'now' of eternal creation, and not as going to exist later on in some distant future.

One should observe the fact that not only what is desired tends to manifest, but also what is feared or rejected as in both cases a mental picture is normally concentrated upon with strong intention. Moreover, if one were to desire

something but concentrate on the lack of the condition desired, one would only reinforce the condition of lack and not the one desired.

To conclude, we have to realize that we cannot create energy, but only transform it from one form to another, by providing the conditions by which the already existing energy can change its mode of manifestation.

Creation can only be manifested by simply becoming aware of increasing portions of that which already exists as a potentiality. In a nutshell *anything* can manifest, because it *already is* in potentiality.

Examples of creative visualizations aimed at restoring healthy conditions.

- **Suggested visualization:** imagine yourself performing an activity which you would normally feel fear for, but in this case see yourself as completely relaxed and acting fearlessly, having moral and physical strength, and driving away any worry.
- **Suggested statement:** I am fearless—absolutely fearless and relaxed.
- **Suggested visualization:** visualize yourself as healthy, joyful and in full strength, doing any social or sport activity that pleases you, something that brings good feelings by thinking of it.
- **Suggested healing statement:** I am getting strong and well—I am manifesting health. I radiate hope, cheerfulness and joy.
- **Suggested visualization:** imagine soothing white or blue light surrounding you and flowing into your body which is now flooded with light, in fact is now a vibrant and healthy light body, all your cells are nourished with

healing and soothing light (the light can also come from your spiritual object of faith).

- **Suggested healing statement:** loving light floods my mind and body with health and strength, every cell is filled with healing light, and health is restored.
- **Suggested visualization:** imagine loving and forgiving white light expanding from you and going to all the people you have a connection with, relatives, friends and enemies, then imagine this white loving and forgiving light coming back to you and making you feel at peace and joyful.
- **Suggested healing statement:** I forgive everyone and everyone forgives me.

In conclusion one should see oneself as one wishes to be, healthy, in full strength with a joyful poise. From time to time one can also talk to the mind of one's weak organs or systems and tell them what one expects them to do, like building up new cells and tissue and discard the old worn out and diseased cells (*this last method of healing is called 'suggestive healing' and it is described in my book 'Heal yourself'*).

How to change negative or depressing moods into positive ones

The Law of Polarity states that everything has two poles, everything has its pair of opposites and that opposites are identical in nature but different in degree, depending on the rate of vibration, the higher the vibration, the higher the position in the scale.

The positive pole always dominates the negative because of the tendency of nature to go in the direction of the dominant activity of the positive pole.

If one finds oneself in an undesirable mood or if one wants to overcome a negative quality, one's concentrate upon the positive pole of that same quality or mood, and the vibrations will gradually change from negative to positive, until finally one will become polarized on the positive pole instead of the negative.

Through the use of the statements and visualizations already explained, one will be able to change one's mental vibrations and master one's moods.

Personal positive energy field (aura) and how to strengthen it for personal protection

The aura is one's 'personal energetic field'. It is considered as the energetic frequency of the sum of all of one's thoughts, intentions and emotions in the form of an energy field which functions as a protective and attracting vitality magnet.

In order to strengthen one's personal protective energy and vitality one can employ the following visualizations, bearing in mind that the best method of protection is always to maintain an atmosphere of positive intending will and virtuous motivation which will strengthen one's personal power and make the vibration of one's being function as a protective shield from any adverse negative influences.

A person whose mind is filled with love, courage and faith may neutralize a multitude of people whose minds are filled with hate and evil. The reason being that on the relative level of reality the positive pole of a higher vibration always overcomes the negative pole, because of the tendency of nature to always follow the direction of the dominant activity of the positive pole which is also the positive general character of Pure Being.

Moreover, the knowledge of one's ability to consciously radiate health, strength, and harmony will bring one into a realization of fearlessness.

The creative visualization for personal protection

In order to strengthen one's 'personal protective power' one can employ this simple visualization:

Start by visualizing yourself as surrounded by a distance of about a meter with an egg-shaped field of highly charged positive atmosphere, radiating and vibrating with an intense energy. The important thing is to feel the immediate vicinity becoming charged with 'positive will power'. This type of phenomena is really existent, although the senses cannot perceive it.

If you feel under some sort of mental negative influence, you can mentally form a picture of your aura charged with intense will power flowing outward repelling any adverse mental suggestions that are being sent to you and causing them to fly back to the source.

During the visualization you can also repeat to yourself:

'I surround myself with a protective energy field of positive will power'

'I surround myself with a protective energy field of positive will power which makes all negativities fly back to their source'.

'I attract to myself only positively charged beings and repel negatively charged ones'.

'I surround myself with an atmosphere of success'.

Or an even more powerful statement would be:

'I am one with the universally positive mind power of Pure Being'.

By doing this visualization every day for just a few minutes with the intention to increase the degree of 'positive atmosphere' one can develop a powerful tool of self protection from negative influences coming from 'outside'. The more clearly one can visualize and *feel* the extension of this positive field, the greater will be the degree of positive personal atmosphere.

How to overcome obstacles and obstructing negative circumstances

In case one is faced with a sudden negative and obstructing circumstance which can also take the form of an illness due to the power of one's own past negative intentions or of other sentient beings negative energy influencing oneself, **one way to overcome it is to visualize a field of highly charged positive atmosphere (or tongues of flames in case of strong negativities), radiating and vibrating with an intense energy and surrounding oneself**, repeating in one's mind the following statement over and over in a relaxed and confident manner, without charging oneself up with nervousness, until a feeling of release is achieved:

'I deny this negative event or circumstance out of my field of experience, it doesn't exist and cannot remain in my field of experience, may all illnesses and negative energy and intentions dissipate, dissolve or return to their source'.

Alternating this statement with a deeply felt and faithful method of prayer to one's spiritual object of refuge (and with a sense of remorse if one thinks might have caused this sudden negative change of circumstances), should, in due time, resolve the situation.

How to free oneself from addictions

Nowadays, due to the skilful use of mental suggestions, assertions and induced assumptions employed by powerful corporations and their marketing strategies, more and more people are becoming addicted to all sorts of products, like medicinal drugs, cigarettes, sugar containing products, alcohol, sex and gambling to name a few.

Since all addictions are based on an underlying craving for fulfillment and the negative beliefs or habitual tendencies stored in the subconscious mind related to the object of craving, the first thing to do is to look at the messages that have been implanted into the subconscious mind, because these are the messages that we have to change.

When becoming free from an addiction, at the beginning one needs to learn how to simply form a new habitual tendency through will force. For instance, in case one wants to stop smoking, drinking or a sexual addiction, one will find that three quarters of the entire struggle in getting a new habitual tendency fixed upon the subconscious is condensed in the first week if not the first day. Here one has to use one's will with all one's might, but once the first battle is won, the whole process becomes easier and easier each day until one is effortlessly and permanently free.

In this part of the book I will just present a very simple method that can be used in order to re-program the subconscious to be combined with the detoxification treatments outlined in part two.

One should start by visualizing oneself in a typical situation but free of the object of addiction and repeat the following statements to oneself:

'I deny the power of ... (such and such addiction) ...over my free will'.

'I am and I feel free, completely free from ... (such and such addiction).'

'I am and I feel free to choose my desires to my best interest.'

Since the subconscious mind is a servant of the conscious mind and it cannot distinguish between what is real and what is imagined, the important thing is to associate to such 'addiction-free' visualizations and positive statements a feeling of complete fulfillment and freedom from the object of addiction.

How to free oneself from undesired relationships

Relationships with other sentient beings always depend on the Law of Cause and Effect and the Laws of Vibration and Correspondence.

In particular, the causes driven by one's intention that one sets in motion when dealing with other beings will have an effect and shape what kind of relationship one will have with that particular sentient being. There are indeed many methods that can be employed in order to 'pay off' one's Karmic (Cause and Effect) debt with other sentient beings, but a very simple method that can be employed involves the following visualization:

Imagine yourself standing up and the person with whom you have a painful relationship in front of you naked sitting on a chair, imagine a red thread or rope that comes from you and is also tied to the other person. Now imagine to cut this thread and both of you are happy to be free of the bonding relationship. Imagine the other person thanking you and walking free away from you. Don't mention this to the other person nor to anybody else.

By repeating this visualization over and over one will soon find a kind of release first in one's mind and soon after also in one's physical field of experience.

More information about the subject of healing with mind can be found in my book: 'The seven Laws of Reality and Being'- Jaborandi Publishing.

Chapter 2

Nutraceutical, phytotherapy and spagyric medicine

The term Nutraceutical, is a combination of the words 'nutrition' and 'pharmaceutical' and was coined in 1989 by Dr. Stephen De Felice, founder and chairman of the Foundation of Innovation Medicine.

Nutraceutical refers to products that range from nutrients, dietary supplements and herbal products, but can include also specific diets and processed foods such as cereals, soups, and beverages.

The Egyptians, Chinese, Indians, Tibetans, Native Americans and Sumerians are just a few civilizations that have used food as medicine.

Hippocrates, considered by some to be the father of Western medicine, said that people should 'let food be their medicine'.

A dietary supplement is a product that contains dietary ingredients derived from food products or extracts that are concentrated in liquid or capsule form, or in other forms such as tablets, softgels, gels or powders.

The dietary ingredients contained in dietary supplements may include: vitamins, minerals, herbs or other botanicals, amino acids, and substances such as enzymes, organ tissues, and metabolites.

Phytotherapy or Herbalism is a general term for the therapeutic use of extracts from plants of natural origin as remedies. The herbal preparations are then standardized, which means that they are grown, harvested, and processed in a way which is designed to create a very reliable and stable dose of active ingredients.

Spagyria

Spagyria or spagyric medicine from the Greek 'spáein' to separate or extract and 'ágeirein' to combine, is a term first coined by the great physician and alchemist Paracelsus (1493 - 1541).

According to Paracelsus the true purpose of Alchemy is not gold making, but rather for the production of medicines. Paracelsus formulated that nature in itself was 'raw and unfinished,' and man had the task to evolve things to a higher level using the spagyric method of separating and combining.

Spagyria maintains that a normal phytotherapeutic or herbal extract could not be expected to contain all the medicinal properties from the living plant, and so the mineral component (ash) which is result of the 'calcination' process, is prepared separately and then added back to potentiate the alcoholic herbal tincture.

The spagyric process separates and then recombines the three cardinal principles of alchemy, termed Mercury, Salt and Sulfur to a 'heightened 'or 'alchemically potentiated' form.

- **Mercury:** The water element and the principle of fusibility (ability to melt and flow) and volatility, the very alcohol extract of the plant carrying the plant life essence.
- **Salt:** The earth element, the principle of fixity (non-action) and combustibility, representing the vegetable salts extracted from the calcinated ashes of the plant.
- **Sulfur:** The fire element, the principle of inflammability, and virtue of the plant, representing the volatile oil essence of the plant.

The herbal tinctures thus prepared have superior medicinal properties to simple alcohol based herbal tinctures, due the formation of soap-like compounds from the essential oils and the basic salts contained within the calcinated ash.

These spagyric compounds also include material from fermentation of the plant and also many aromatic components which are obtained through distillation.

Moreover, the alcohol used in true spagyric tinctures is not ordinary alcohol but spagyric alcohol, also called 'detartaric alcohol', as one tries to eliminate all the tartaric deposits contained in it.

The plant should then stand soaking in this hydro-alcoholic solution, which can vary from 45 to the 55 alcoholic volumetric degrees, for 30 days following the lunar cycle with a relationship of one kilo of plant dry residue to four liters of hydro-alcoholic solution (1/5).

The final spagyric herbal tincture is a powerful re-blending of all extracts into one 'healing essence'.

Chapter 3

Tibetan Medicine

Tibetan Medicine is a very ancient medical system which integrates human physiology and psychology with Buddhist philosophy, astrology and the knowledge of the five elements.

According to Tibetan medicine everything has its origin in the mind which is the creator of the internal and external phenomena and the five elements which constitute physical reality.

According to Buddhism, the mind is like a pure crystal which is obscured by temporary ignorance of its own original primordially pure state and by the subsequent karmic formations.

The mind, accompanied by a subtle wind, which is like a vehicle, is responsible for good health and is also the cause of disease through the three mental poisons of attachment, anger and closed-mindedness which are produced by the 'not-knowing' or by the fundamental ignorance of the nature of phenomena.

According to Tibetan medicine, the absolute condition of empty luminosity manifests itself in the form of energy into three aspects: body, energy or speech and mind, which are also reflected in the human body in the form of three humors or energies called Wind (tib: *rLung*), Bile (*mKhrispa*) and Phlegm (*Badken*).

These three humors govern all biological, psychological, psycho-pathological and emotional functions of the individual body, speech and mind. They are responsible for the tissue production and maintenance, aging, elimination of waste products, energy flow, and they sustain life.

These humors, or principles, are responsible for sustaining and maintaining the health of the individual when they are in

balance and harmony, and bring illnesses when they are out of balance.

The three basic humors of Wind, Bile and Phlegm can be altered or disrupted by the three mental poisons of attachment, anger and closed-mindedness respectively, by environmental causes, by general behavioural habits and by diet.

It is through the re-harmonising of the three humors that the framework of the theory and practice of Tibetan Medicine is established.

The three humors

- **Wind (Lung)** shares the same nature and characteristics as the air element. The Wind acts in respiration and keeps the life of inner and outer living beings, it is the vehicle of the mind and helps the growing and moving processes. There are five distinct subcategories of Wind each with specific locations and functions: the life sustaining Wind, the ascending Wind, the pervasive Wind, the fire-like Wind and the descending Wind. Wind humor accumulates in late spring, manifests in summer and decreases in autumn. It is also predominant in old age.
- **Bile (mKhris-pa)** humor's nature is hot, and corresponds to the fire element of the body. The blood circulation system, along with the liver and the gall bladder, produce the Bile humor in the body. The Bile humor has seven qualities: it is oily, sharp, hot, and light, it has a strong odor, it is purgative, and moist. It resides principally in the liver, gall bladder, duodenum and small intestine. It regulates perspiration and blood circulation, produces the body heat (e.g. metabolism) and counterbalances the Phlegm humor. The Bile helps digest food and consumes Phlegm liquid. It rules thirst

and hunger, the increase of the body heat, the clearing of the body radiance, and the gain of pride and intelligence. Bile humor accumulates in summer, manifests in autumn and decreases in winter. It is also predominant in adulthood.

- **Phlegm (Badken)** combines the qualities of the water (humidity) and the earth elements (heaviness). The Phlegm humor is a cold and humid energy which is opposite to the Bile's heat. It has seven characteristics: it is oily (with wetness), cool, heavy, blunt, smooth, stable and sticky. It produces body fluids and functions in all parts of the body. It resides in the spleen, stomach, kidney, bladder, brain and the reproductive organs. It regulates the glands and the lymphatic system. It provides firmness to body and mind and it induces sleep. Phlegm humor accumulates in winter, manifests in early spring and decreases in the second part of spring. It is also predominant in young children.

The seven constitutions

According to Tibetan medicine there are seven constitutions developed from the combination of the parents' constitution and one's own past karma which produce the personality, mental attitude and physiology of the individual and which play a very important role in the diagnosis, prevention and medical treatment.

The three single or principal constitutions are Wind, Bile and Phlegm which are produced by one's own main karmic imprint and when one or both parents' diet or behavior is strongly influenced by a particular humor. The three combined constitutions are made up of two combined humors for example Wind-Bile, Wind-Phlegm and Bile- Phlegm and

finally one balanced constitution made of the combination of all three humors.

The Wind constitution

People belonging to the Wind constitution are usually naturally thin, with short extremities and small sized fingers.

They are sensitive to cold wind, they are talkative, and they like music, sports and food with a sweet, sour, bitter and hot taste.

They don't sleep much and their mind is fragile, emotional and unstable, they have a frail voice and they also like to argue and laugh.

The Wind constitution may have the tendency to suffer from psychological disorders and sleeping problems. Individuals belonging to this constitution often have chest and large intestine complaints, occasional diahorrea with intestinal rumblings, dizziness, humming sounds in the ears, pain in lumbar region and thighs, wish to stretch limbs, frequent yawning and sighing, repeated cough, occasional reflux or retching, acute and shifting pains in the heart region, upper body, chest and temples; and they like to speak excessively or incoherently.

Suggested herbal compound medications for general Wind constitution are: 'Nutmeg-14' (dzati-chushi), and 'Assafoetida-25' (shingkung-nyernga).

The Bile constitution

People with a Bile constitution have medium sized body parts, sensory organs, and a stable mind. Their skin is yellow or red. They digest fast and are easily thirsty. Their body produces bad smells, sweats and naturally high temperature.

They have a sharp memory, an active and strong ego, and although they are internally insecure, they act in a formal and diplomatic way.

They often have problems related to the bile, liver, gall bladder, and small intestine. They also suffer from headaches, cervical pain and high blood pressure, heaviness of the head and body, loss of appetite, vomit, nausea, pain during digestion, dizziness, unclear eyesight, bitter taste in mouth, yellow film on tongue, burning sensation, pain at chest and back, difficult breathings and they have a tendency to infection and inflammation. Their favorite food is sweet, bitter, astringent and cool.

Suggested herbal compound medications for general Bile constitution are: 'Great Decoction-25' (Tahngchen-nyernga) and 'Chiretta-25' (Tikta-nyernga). For elderly people suffering from chronic Bile disorders: 'Victorious over Bile' (Trile Namgyal).

The Phlegm constitution

The Phlegm constitution naturally produces a large body which gradually curves back when getting older. The skin is white, moist, and smooth.

Phlegm constitution people easily put on weight and their hands and fingers have a beautiful shape and color. Their body temperature is low and digestion is slow. They have little hunger and thirst, great patience to difficulties, and possess a good heart.

Their sleep is heavy and they are great thinkers. They have a slow, profound and melancholic mind. They often raise complaints about their kidney, bladder, stomach, spleen, and have a tendency for obesity, water retention, and poor digestion. They also suffer from heaviness, loss of appetite in the morning and malaise at the stomach, heartburn, reflux of sour liquids, difficult digestion, continuous empty eructation, little thirst, loss of sense of taste, sticky mouth, diarrhoea and vomit, little bodily heat, and abdominal swelling.

Their favorite food is hot, sour, astringent and with rough potency.

Suggested herbal compound medications for general Phlegm constitution are: 'Decoction Elecampane' (Manu Zhithang), 'Balanced Remedy Giver of Relief' (Deje Nyomden), 'Calcitis Powder' (Chongshi Churni), 'Pomegranate 8' (Sedru-gyepa), 'Calcitis Cold Compound' (Chongshi Siljor), 'Pomegranate Universal Benefit' (Sedru Penpa Kunden), 'Rhododendrum primulaeflorum 16' (Dali-chudruk).

Wind and Bile mixed constitution bears the combined characteristics and natures of both humors. When the Wind is combined with the cold-Bile nature, feet, hands and nose are generally cold and women suffer from pre-menstrual pain. When the combination is with the hot Bile, the heat goes to the head, face, neck and hair. This mixed constitution usually bears fear and anxiety.

Wind and Phlegm constitution bears combined characteristics of the two humors and people especially suffer from great confusion in the mind. Their bodies produce cold sweat and have a tendency for obesity.

Bile and Phlegm constitution also bears the combined characteristics of the two humors. These people especially suffer from conflict of mind. The body is divided in two parts: the upper part of the body shows heat whilst the lower part feels cold.

Wind, Bile and Phlegm constitution is considered to be the most well balanced body and state of mind.

In the framework of Tibetan medicine the constitutional disorders and psycho-pathological disorders are treated with a holistic view by specific methods of treatment: diet, behavior or life style, medicinal treatments and external therapies.

Diet

Diet can be adjusted for different types of imbalances according to whether the affliction is hot or cold in nature or pathology according to the three humors. The general guidelines are: a nutritionally balanced and natural diet low in fats, meat and alcohol in moderation, with no extremes of taste such as highly sweetened or highly salted meals.

Behavior or life style

The environment should be suitable to each person's constitutional typology, in particular, living in harmonious balance with nature. It is most essential to breathe fresh air, to have good light and to avoid extremes of temperature. It is important for the individual to allow time for activities such as meditation, breathing exercises and gentle yoga in order to reduce physical and mental stress - which form the underlying cause for disease.

Medicinal treatments

In the Tibetan pharmacopea, natural herbs, plants and wild-flowers are employed for their therapeutic effect. A variety of mineral substances and a small number of animal-derived substances are also used. **Tibetan medicines are formulated according to two guiding principles: according to taste and according to potency.**

Doctors examine the different tastes of the substances and make a combination of medicines – this is known as medicinal compounding according to taste. Each substance of the Materia Medica has a natural potency which is independent of the taste, and serves to guide the compounding of medicines according to potency.

Remedies may be found in the form of pills, powders, decoctions, concentrates, creams or lotions, some simple ones

might contain 10 substances, whereas a more complex formula might contain as many as 70 ingredients or more. There are approximately 500 medicinal formulae that are currently in common usage. These formulae or remedies have the function of restoring and balance the three humors.

External Therapies

Tibetan Medicine incorporates a wealth of external therapies, each of which can be used individually, or can be used in combination with other types of treatment to restore balance in each of the three humors.

Massage - Kunye (Tib, bsKu mNye)

Ku Nye is the traditional Tibetan medical massage, which can be used both in prevention of disease as well as treating disease. Specific acupuncture points and meridians are used, as well as specific therapeutic herbal oils.

Moxibustion - Metsa (Tib, Me bTsa)

Moxibustion is a heating therapy which utilises the herb 'Leontopodium haplophyloides' which is dried, crushed and formed into a cone that is burned and applied over specific points in order to provide heat for different conditions. This is one of the most important external therapies used for cold conditions, for digestive problems, poor circulation and dull pain. There are 20 different types of moxibustion, each using different materials, making the art of Tibetan medical moxibustion quite unique in its diversity.

Cupping – Mebum (Tib, Me Bum)

Tibetan medicine traditionally employs copper cups applied to painful areas in order to relieve the pain and energetic blockage.

Chapter 4

Homeopathy

The theory of homeopathy was developed by the physician Samuel Hahnemann (1755–1843). **Samuel Hahnemann developed the principle that a substance which will create the symptoms of a disease in a healthy person will actually cure the symptoms of the disease in a sick person.**

Hahnemann called this principle '*similia similibus curentur*' or 'let like be cured by like'.

Hahnemann's idea of prescribing small doses of a substance was probably developed from the earlier theory of the great physician Paracelsus (1493 -1541) which stated: '*Dosis facit venenum*' or '*the dose makes the poison*'.

Homeopathy interprets diseases as caused by disturbances of the life force and sees these disturbances as manifesting as unique symptoms.

The homeopathic approach does not combat disease symptoms in the same way as one would in conventional medicine. Instead, homeopathic philosophy states that if the organism is brought back into balance, the symptoms of disease (imbalance) will resolve accordingly.

One might think about a similarity with anti-viral or anti-allergy vaccines. However, the use of vaccines is based on the '*principle of identity*', in other words the cure is prepared using substances or materials which are the same as those which cause the illness (*aequalia aequalibus*), thus establishing a direct relationship between the pathogenic agent and the therapeutic agent.

In Homeopathy, this principle of identity is substituted by the '*principle of similarity*' where the selected single (or complex) remedy is based on the similarity to the **totality** of symptoms.

Hahnemann believed that by using remedies which would cause similar symptoms as the totality of symptoms of the original disease, the artificial symptoms would stimulate the vital force, causing it to neutralise and expel the original disease.

This is accomplished by using various substances from the vegetal, mineral, and animal realm and using a process called 'dilution and dynamisation' or 'potentisation', whereby a substance is diluted with alcohol or distilled water and then vigorously shaken by 10 or 100 hard strikes against a hard base in a process called 'succussion'.

Homeopathy started with the use of only single remedies and in recent years developed combination or complex remedies, (although these are more proper in Homotoxicology and Physiological Regulating Medicine as explained in chapter four and five) which, when carefully selected and tested, can be compared with single remedies, as a symphony can be compared to an individual instrument playing the same piece of music. Both single and complex remedies can be used in synergy in order to treat the disease and restore health.

After Samuel Hahnemann, homeopathy was greatly developed by many other physicians, among which I'd like to mention James Tyler Kent (1849-1916) which integrated Hahnemann's ideas with Emanuel Swedenborg's (1688-1772) philosophy.

Kent believed that the overall picture of a disease was above all composed by emotional symptoms. He suggested that the true nature of a disease was not to be found by means of pathological anatomy, and that physical symptoms were just results of a disease which started on a more deep level of emotions.

The four miasms

The theory of miasms originated in Hahnemann's book '*The chronic diseases*' which was published in 1828.

In Hahnemann's words, "*the true natural chronic diseases are those that arise from a chronic miasm, which, when left to themselves or suppressed by improper treatment, go on to increase, and grow worse and torment the patient to the end of his life.*"

The term miasm can be defined as 'pollution' or 'dysruption'; a basic disruption to a living organism giving rise to chronic as well as some acute illness.

In Hahnemann's view an acute illness may or may not be the result of an underlying miasm; on the other hand a chronic or long term illness would definitely be the result of an underlying miasm.

The three miasms observed by Hahnemann can be inherited or contracted through exposure to the primary disease that creates them and are held to be responsible for all disease of a chronic nature and form the foundation or basis for all disease in general.

In modern terms the miasms are similar to genetic predispositions to be affected by certain illnesses which have different manifestation but a similar cause or ground.

The three miasms are: psora, syphilis (or luesinic), and sycosis.

There is also a fourth miasm developed by the French homeopath Leon Vannier (1880-1963) which is created by suppressed tuberculosis and known as '**tubercular**' miasm.

The miasms can combine together creating a more complex series of symptoms and diseases and, even though it is rare not to find that a patient exhibits signs from all the miasms simultaneously, there is almost always one predominant miasm at a time.

The conditions that can alter a miasm in people would be climate, behavior, physical character of the person, mental emotions, wrong habits, diet and excesses or abuses in life.

The Psora

According to Hahnemann the psora is an ancient and insidious miasm, mother of all other miasms, which is derived from skin eruptions of various types in the past, such as scabies (Itch), leprosy and psoriasis.

Hahnemann also held that all non venereal chronic diseases are psoric, and this includes most diseases of a chronic nature, especially all skin diseases, psoriasis, wide ranging itching, leprosy, allergies, varicose veins, haemorrhoids, most dysfunctional diseases of organs and systems, catarrhs, asthma, pleurisy, stomach ulcers, scrotal swelling, jaundice, swollen glands, cataract, diabetes, epilepsy, fevers and most mental illness other than syphilitic ones.

A typical psoric type individual is of a carbonic or sulphuric constitution, selfish, restless, weak, and struggling with the outside world which becomes apparent at times of stress, lack of confidence, fear, insecurity, constant anxiety about the future but always having hope.

The main psoric single homeopathic remedies include Psorinum (nosode), Sulphur, Natrum muriaticum, Calcarea carbonica, Arsenicum album, Lycopodium, Phosphorus, Mezereum, Graphite, Causticum, Hepar sulphuris, Petroleum, Silica.

The Syphilis or luesinic miasm

The syphilitic (or luesinic from the Greek 'lue' syphilis) is a miasm created by suppressed syphilis and passed on to resulting generations.

It can be caused by a primary infection that is suppressed by antibiotic treatment and it is held to be responsible for many

diseases of the nervous system, the blood and skeleton, loss of smell and taste, blindness, deafness and ulcerations as well as a range of psychological disorders, including alcoholism, depression, suicidal impulses, insanity. It is also associated with many heart conditions, some vesicular skin eruptions and diseases that have a definite nocturnal periodicity.

A typical syphilitic individual type is of fluoric constitution, pessimistic, impulsive, violent, suicidal, and depressed with rigid ideas, and stubborn.

The main syphilitic single homeopathic remedies include Luesinum (nosode), Arsenicum, Aurum, Mercury, Phosphorus, Lycopodium, Nitric acid.

The Sycosis

The sycotic miasm is created by suppressed gonorrhoea and passed to following generations. It is held to be responsible for many sexual and urinary disorders, and affections of the joints and the mucous membranes. Also those conditions are worsened by damp weather and by contact with the sea. Thus arthritis and rheumatism, asthma, catarrhs, bronchitis, cystitis and warts are all regarded as partly or mainly sycotic in character.

A typical sycotic individual type is of a carbonic or sulphuric constitution, tense, constantly covering up situations, hiding his weaknesses, with fixed habits, suspicious, jealous, and forgetful.

The main sycotic single homeopathic remedies include Medorrhinum (nosode), Thuja, Lycopodium, Natrum sulphuricum, Causticum, Kali sulphuricum, Staphysagria, Calcarea and Sepia.

The Tubercular

This miasm can be created by suppressed tuberculosis and is passed from one generation to the next or contracted and suppressed by antibiotic treatment.

The Tubercular miasm is a combination of psoric and syphilitic miasms and as such is much more complex and lethal than either of these. Some common ailments attributed to the tubercular miasm include great exhaustion, hernias, swelling without reasonable cause, bedwetting, some cancers, diabetes, some types of cough, epilepsy, chronic fatigue, influenza, malaria, insomnia, depressive moods, night sweats, heart palpitation, and pneumonia.

A typical tuberculinic individual type is of a phosphoric constitution, dissatisfied, lacks tolerance, depressed or melancholic, does harmful thing to one's self.

The main tubercular single homeopathic remedies include Tuberculinum (nosode), Sulfur Iodatum, Calcarea Phosphorica, Ferrum metallicum, Pulsatilla, Natrum muriaticum, Argentum iodatum and Silicea.

The four constitutions

In homeopathy, constitution refers to the study of the non symptomatic (or genetic) traits, including the physical and psychic characteristics of the healthy person; which is not to be confused with the chronic disease symptomology of the miasms.

The theory of homeopathic constitutions was developed by Dr Antoine Nebel's (1870 -1954) on the basis of chemist Von Grauvogl's constitutional studies (1865).

Nebel called his three constitutional types, which are essentially osseous or skeletal morphological descriptions, the three calcic constitutions, naming them as carbonic, phosphoric and fluoric.

Later, Dr. Leon Vannier (1880-1963) took as a model eight Greek gods such as Mars, Saturn, Apollo, Venus, Jupiter, Mercury, Moon and Earth, expressing their constitutional personality and emotional characteristics in terms of Nebels carbonic, phosphoric and fluoric types.

But it was Dr. Henri Bernard that developed the constitutional theory further by adding the sulphuric constitution as the healthy 'normotype'.

Bernard accepted the three constitutional types determined by Nebel and Vannier comparing them to the sulfur 'armonic constitution', and was able to show how metabolic and hormonal differences created the different constitutional types. Bernard established the constitutional typology as a valuable diagnostic tool and allowed for an insight into the evolution of chronic diseases that was not previously known.

Sulfuric or 'armonic constitution'

The sulphuric type is a 'normotype' related to the element fire, developed well with tonic musculature, hands and fingers well proportionate and harmonic skeleton; he has good resistance to effort, dynamic, active and creative.

The sulfuric corresponds to the sanguine Hippocratic disposition, impulsive, fighting and passionate, hypercritical and nervous. Although very dynamic, sociable and creative, sulfur types are not very constant.

The sulphuric type is usually chronically intoxicated which he tries to purify through the respiratory, digestive and genitourinary mucosae. Possible health conditions include pathologies of the cardiac and circulatory system. He often suffers from alternating symptoms: itch, secretions, burnings, headaches and neuralgias.

Main homeopathic remedies include Sulphur, Hepar sulphuris, Nux vomica.

Carbonic or brevilineal constitution

A constitutional type related to the element water, short stature, tendency to obesity, development tend to be horizontal, short hands, fingers shorter than palm, reaction are slow and chronic, prolonged muscular movement doesn't easily bring fatigue, passive and economical, hard worker, methodological, efficient, fond of peace and order.

Possible health conditions include disorders of nutrition, hypothyroidism, gout, obesity, arthritis, chronic excema, warts, metabolic syndrome, hypotension, sensitive to cold but dislike heat.

Main homeopathic remedies include Calcarea carbonica, Magnesia carbonica, Kali carbonicum, Ammonium carbonicum, Lycopodium and Baryta Carbonica.

Phosphoric or longilineal constitution

A constitutional type related to the element earth. Thin type, extremities are long and lean, elasticity is also a characteristic, triangular face with high forehead, longer fingers in relation to palms.

An imaginative, artistic and emotive type which tires easily, he lacks physical and mental endurance and likes to work in sessions; he has no patience and dislikes regularity and order.

Possible conditions include weight loss, tendency to lose mineral salts, tubercular diseases, hypertension, sensitive to cold, and prone to illnesses of the nervous system.

Main homeopathic remedies include Calcarea Phosphorica, Natrum muriaticum, Phosphorus, Phosphoric acid, Tuberculinum (nosode).

Fluoric or dystrophic constitution

A constitutional type related to the element earth. This typology is not a normal constitution but a pathological expression of the phosphoric constitution.

Asymmetrically build, hyperlaxity of joints, without coordination, they cannot hold themselves straight; triangular, small, and irregularly placed, gray teeth; illnesses of the bones. Illogical type, very unstable and out-of-character reactions, very clever but unsettled, needs always change, often tendency to perversions.

Possible conditions include calcification, osteoporosys, prolapses, hernias, varicous veins, hemorrhoids.

Main homeopathic remedies include Calcarea fluorica, Mercurius, Argentum nitricum, Luesinum (nosode).

To conclude, we can think of Homeopathy as a unique therapy method based on the original theory of Samuel Hahnemann and his followers, but we can also use the homeopathic principle called 'dilution and dynamisation' or 'potentisation' and apply it with a modern and completely different therapeutic view as we shall see with Homotoxicology, Physiological Regulating Medicine and Low Dose Medicine.

Chapter 5

Homotoxicology

Homotoxicology uses complex or combination homeopathic remedies with a wide range of indications and it is mainly prescribed in order to stimulate the body's own defense system and to unblock damaged enzyme systems by working on the three main aspects of detoxification, immune modulation and organ support.

The German physician Hans-Heinrich Reckeweg (1905-1985) developed homotoxicology as an integrative view of allopathic medicine and homeopathy. The methodology of homotoxicology differs from that of conventional medicine in that the illness is seen as much more than the mere presence of clinical symptoms.

Moreover, homotoxicology uses combination or complex remedies in which the individual constituents complement each other the same way the instruments in an orchestra complement each other.

In homotoxicology one also implements the six phase 'table of homotoxicosis', which was originally developed by Dr. Reckeweg, and which can serve as a road map in following the progression and regression of disease.

The first three phases of the six phase 'table of homotoxicosis' are called humoral phases because intra-cellular systems are for the most part not disturbed. The defense systems of the body are intact and capable of responding to homotoxins by eliminating them through various body orifices (including the skin and lungs). **These three phases are called the excretion, reaction and deposition phases of disease.**

The last three phases of the table represent a largely ineffective attempt to counteract and eliminate the disease, and they are classified as the cellular phases of a disease. Enzyme

systems are damaged, and the defense systems may not be able to eliminate toxins. **These last three phases are called impregnation, degeneration and neoplasm phases.**

If a given treatment suppresses the toxins, as in conventional medicine, they usually penetrate deeper into the tissues and manifest after a latent period as a more destructive disease.

Homotoxicology in general and especially the 'table of homotoxicosis' applies Hering's Law of healing (after the 19th century homeopath Constantine Hering), which states that healing progresses from the external to the internal or deeper parts of the organism, and symptoms appear and disappear in the reverse of their original chronological order of appearance.

Besides making the prognosis clear, the possibility of an aggravation following Hering's law can be better understood with less seemingly random symptomatology.

According to Dr. Reckeweg, as outlined in the 'table of homotoxicosis', progression of symptoms from the left to the right and from the top to the bottom represents deterioration or 'progressive vicariation'. This is retoxification and deterioration.

On the other hand, an improvement of symptoms or detoxification is called 'regressive vicariation'.

It is possible to follow the symptoms of a patient through the table like a roadmap. Symptoms may shift from one layer to another and skip from one phase to another as suppression or elimination occurs. In the last three phases the disease is expressed by the organic deterioration and by the failure of the cells and tissues to heal.

Following the table of homotoxicosis, Hering's law is applied in a more convenient and clearer way using more intelligible medical terms. Recovery must progress from the inside outwards, from the more important to the less important organs, from above downwards. This tendency may be more

easily understood with reference to the original embryonic organs and layers used in the table.

Homotoxicology definitely approaches the patient as a whole. It attempts to detoxify the body, to correct derailed immunological processes through immunomodulation, and to support cells and vital organs.

Detoxification and drainage

The homotoxicology approach sees disease as the result of the body's attempt to heal itself by ridding itself of toxins which are either created within the body as a result of cellular functions (endogenous) or are taken in through the chemicals one is exposed to in the outer environment (exogenous).

Any agent, whether physical, chemical or microbial that adversely modifies or damages a balanced biological system is considered a 'toxin'. Toxins may enter the body from the external environment (microbes, viruses, fungi, environmental, chemicals etc) through the gastrointestinal system by ingestion, through the respiratory system by inhalation, and through the skin by passive absorption or by injection.

Chemical compounds are currently spread all over the world, due to spread via the ground water, surface rain and winds. Bioaccumulation of these compounds cause disease in all living beings by disrupting the immune system, the endocrine system and neurological system.

Toxins may also originate within the body itself (endogenous toxins) as by-products of physiological metabolism (bilirubin, creatinine, lactic acid, etc.) or as metabolites under abnormal metabolic conditions such as excess production/degradations of neurotransmitters and hormones (cortisol, adrenaline etc), excess free radical formation, etc.

According to homotoxicology toxins could be classified as:

- **Exogenous toxins** such as air pollution, chemicals in food (lead, mercury, arsenic, insecticides, etc.), microbes, viruses, fungi, and electromagnetic output from appliances, the toxicity of which is dose-related.
- **Endogenous toxins** such as toxins produced during the cell metabolism which cannot be expelled because of enzymatic damage and mental or emotional toxins which produce metabolic conditions such as excess production/degradations of neurotransmitters and hormones.
- **Iatrogenic toxins or pharmaceutical toxins** (pharmaceutical drugs).
- **Sutoxins** or toxins from pork which, being closely related to human flesh, are difficult to metabolize. Viruses and toxins contained in the pork are easily ingested and absorbed.

The main organs of detoxification are: the liver and gallbladder, the kidneys, the extracellular matrix (an 'organ' that comprises the layers of tissue between the cells and the regulatory organs), the lymphatic system, the bowels, and the skin.

It should be clear from the above that toxins stored in the body and not eliminated, will be detrimental for various reasons and can have a wide range of effects such as fatigue, cognitive deficit, obesity, asthma, allergies, autoimmunity, cancers to name a few.

We can easily say that the ability to detoxify and eliminate toxins is equivalent to the maintenance of health in an organism.

Even more important to remember is that without a proper detoxified matrix, due to the toxic overload, any treatment one undertakes will be much less effective if at all.

That's why it is so important to detoxify and drain the organism, and this is done by stopping the external supply of toxins, by supporting the organs of detoxification and drainage

and by stimulating the elimination of toxins from the matrix through complex homeopathic remedies.

It is often said that a good detoxification and drainage is already half of any treatments.

Note: the only time when is not advisable to do a full detoxification and especially drainage is during cancer treatments where one should instead support the organs of detoxification and work mainly on the PNEI system (*for the PNEI system see chapter 7*).

Energy metabolism and the citric acid cycle catalysts

The citric acid cycle also known as the Krebs cycle (after the German biochemist Hans Adolph Krebs who discovered it in 1937) is a key component of the metabolic pathway by which all cells that utilize oxygen as part of their respiration process generate energy.

This cycle takes place inside the 'power plant' of the cells which is called the mitochondria and provides the energy for the whole organism. The primary function of the mitochondria is to convert energy found in nutrient molecules and, through a long chain of reactions, store it in the form of molecular energy packets known as ATP (Adenosine Triphosphate).

Since mitochondria require oxygen to carry out energy conversion, when oxygen is unavailable or the cycle is inhibited, the body shifts to a very inefficient way of producing energy through the path of glycolysis, which, not only produces far less energy but also produces lactic acid as a by-product which is a cause of pain and inflammation in the muscles.

Different conditions like oxidative stress, illnesses, medicinal drugs, alcohol, food toxins and heavy metals such as mercury can also alter the cycle chemistry causing it to switch off energy production.

A deficiency of one or more intermediate catalysts involved in the cycle and the consequent inhibition of normal energy production may cause a wide range of metabolic disturbances including fatigue, immune system dysfunction, dementia, depression, behavioural disturbances, attention deficiency, muscle weakness, heart diseases, diabetes, skin rashes, hair loss and eventually cancer, and in fact, **it has been also known for decades that cancer cells only perform glycolysis to produce ATP.**

Impaired energy metabolism is also an indicator of Alzheimer's and Parkinson's disease.

In terms of therapy, restoring the Krebs cycle and mitochondrial function, is the basic starter point of any chronic disease and cancer therapy.

Studies have shown that administering specific Krebs' cycle amino acid precursors and catalysts to stimulate energy production significantly reduces the symptoms associated with low cell energy production.

Indications of low dose unitary Krebs cycle catalysts

- **Acidum citricum:** neurological support, skeletal conditions, support calcium metabolism, digestive conditions.
- **Acidum cis-aconitum:** early signs of aging, hyper reactivity, hypersensitivity.
- **Acidum succinicum:** stress, debility after illness, neutropenia during and post chemotherapy.
- **Acidum a-ketoglutaricum:** functional nervous system support, stress, debility, general weakness.
- **Acidum fumaricum:** intoxication, liver and gall bladder conditions, food intolerance, metabolic syndrome.

- **Acidum DL-malicum:** glucose dismetabolism, diabetes, hypo reactivity, chronic conditions, general detoxification, rheumatic conditions.
- **Baryum oxalsuccinicum:** general anti age support, control of hormonal activity and impaired eyesight.
- **Natrium oxalaceticum:** vascular protection, immune system stimulation, susceptibility to infection.
- **Natrium pyruvicum:** slow metabolism, chronic conditions, food intoxication, skin conditions.

Two complex preparation called Co-enzyme Compositum (Heel) and Guna Cell (Guna) contain all the citric acid cycle catalysts useful to recover cell respiration and stimulate energy production.

The Quinones

In the 1930s William Koch introduced free radicals and their catalytic effects into medicinal research and employed them successfully for the healing of diverse diseases. At that time, the knowledge of the existence of free radicals was developed based on his research.

Free radicals are short-lived highly reactive products of metabolism which contain one or more unpaired electrons (molecules, atoms, and ions) that readily bond with other molecules. Many free radicals occur naturally, and most are kept in check through normal biochemical processes in the body and some are even beneficial. However, when free radicals are present in larger numbers than the body can handle, they become toxins, a source of significant damage to cell

membranes, proteins, genetic material and immune system function.

Toxins which must be removed during the course of a lifetime can be decomposed by oxidation which signifies the consumption of oxygen and, subsequently, the existence of risk of an inefficient metabolism.

It is possible to treat the consequences of a faulty regulation of oxidation with quinones.

The quinones possess the special ability to compose a reversible oxidation-reduction cycle, neutralize oxygen radicals and improve the cellular respiration (biological oxidation).

Quinones consist of mainly benzoquinones, naphthoquinones and anthraquinones. Here is a list quinines used in homotoxicology in order of increased redox activity:

- Hydrochinon
- Chinhydrin
- Ubichinon
- Anthrachinon
- Naphthochinon
- Para-Benzochinon
- Trichinoyl

Two complex preparation called Ubichinon Compositum (Heel) and Guna cell (Guna) contain all the quinones useful to recover cell respiration and neutralize free radicals.

Nosode therapy

Many people think of nosodes simply as homeopathic vaccines-like preparations but this is not their only function.

Nosodes are made from diseased tissues or discharges from an infected but unvaccinated and untreated animal, they are

disease triggering agents whose virulence or toxicity has been eliminated through homoeopathic processing, (dilution-dynamization) but whose information fully attains the recognition mechanisms (due to the dynamization) and enables corresponding stimulation which promotes healing.

There is no danger to become infected with a given disease agent from a nosode because of the pharmaceutical process that occurs which dilutes and inactivates any viable organisms.

Nosodes can be administered either therapeutically (in order to treat a disease) or prophylactically in order to prevent a disease.

There exist two different preparations: auto-nosode preparations and hetero-nosode preparations.

Auto-nosode preparations are made from substances gained from one's own organism such as blood, urine, sputum, pus, stools, or diseased tissue which are then homoeopathically processed (diluted and dynamized) and taken as remedy preparation.

The hetero-nosode preparations are substances which do not originate from one's own organism and include:

- **Viral nosode preparations:** Herpes zoster-nosode
Coxsackie virus nosode, etc
- **Bacterial nosode preparations:** tuberculinum,
staphylococcinum, streptococcinum , bacterium coli-nosode etc
- **Vaccine-nosode preparations** (from microorganisms or vaccines): rabies vaccine, rubeola vaccine, influenza vaccine etc
- **Tissue nosodes** (from pathologically altered organs and/or tissues and products of metabolism including body secretions): gastritis nosode, tonsillitis nosode, sinusitis nosode, otitis media nosode etc.

General application information

Nosode preparations can be administered either according to the symptomatic similarity (simile principle) to the disease or after a previously acute illness which has apparently been cured.

After the disease has been overcome, nosodes can induce the toxins deposited in the matrix to be excreted more rapidly, and, quite frequently, the toxins removed through this technique are not the sole causative agents but also remnant deposits of pathogenic contagion which can remain latent for years.

This applies particularly with regards to the infectious diseases such as measles, rubella, varicella, influenza, scarlet fever, typhoid fever, diphtheria etc.

Virtually every type of therapy can be effectively reinforced with nosode preparations as it is assumed that the specific defence processes against these pathogens are reinduced by the nosode administration.

Constitutional nosodes for the four miasms

Nosodes can have a profound constitutional effect and in this regards we can use four main constitutional nosodes which can be related to the four homeopathic miasms:

- **Psorinum:** psoric miasm, cutis conditions, over sensitivity to cold weather, winter allergies, bad odour secretions.
- **Medhorrinum:** sycotic miasm, over sensitivity to humidity, spring allergies, arthro-reumatic conditions, catarrh secretions.
- **Luesinum:** luesinic miasm, dis-reactivity, over sensitivity to mountain/sea, summer allergies, bloody secretions.

- **Tuberculinum:** tuberculinic miasm, hyper-reactivity, over sensitivity to weather changes, autumn allergies, chronic inflammatory conditions, purulent secretions.

Several protocols exist for the administration of homeopathic nosodes for the prevention of whooping cough, meningitis, diphtheria, tetanus, polio, and other diseases during childhood, here are some common ones:

Diphtherinum 200k or 9C
 Tuberculinum 200k or 9C
 Tetanotoxinum 200k or 9C
 Poliomyelitis 200k or 9C
 Paratodinum 200k or 9C
 Pertussinum 200k or 9C
 Meningococcinum 200k or 9C
 Morbillinum 200k or 9C
 Varicella 200k or 9C
 Inflenzinum 200k or 9C
 Diphtherinum 200k or 9C
 Salmonella 200k or 9C
 Ribella 200k or 9C
 Hepatitis A 200k or 9C
 Scarlatinum 200k or 9C
 Variolinum 200k or 9C

Psorinoheel (Heel) is a preparation which contains two constitutional nosodes (Psorinum and Medhorrinum) and two vaccine nosodes (bacillinum and vaccinum) plus other homeopathic constitutional remedies (sulfur and thuja).