



TAO MEDICAL TUNING

Psychobiophysics and I Ching Bioregulation

By Hermann Grösser

Oriental therapies, and particularly Traditional Chinese Medicine (TCM), become more and more popular in the Western world where they have found a permanent place among alternative and complementary treatments. However, TCM is not a natural science in the Western sense of the word but rather a natural philosophy based on a vast range of symbolic components. We, as true believers in science, find it difficult to officially recognize philosophical approaches to medicine, including acupuncture and moxibustion. Phenomena of the spiritual world seem to play only a minor role, if ever. Today's society believes in what is concrete, material, weighable and measurable and less in its own mental abilities. This is why the major part of the non-visible reality remains inaccessible for us.

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It is comprehensible that those who support acupuncture try to verify this kind of treatment according to scientific criteria, like proving the unsupported existence of acupuncture points and meridians for example. But these are intangible and cannot be proved scientifically despite various attempts to determine their physiological structure. And understandably so, as philosophical concepts are based on a spiritual framework that is closely tied to one person's or a group of persons' interpretation. If their existence had been proved without any doubt, acupuncture and moxibustion would not have been put by the UNESCO on the "List of the Intangible Cultural Heritage of Humanity" (see further below). What is much more important than a scientifically proved mode of operation, however, are the results that these methods achieve – and they are, similar to homoeopathy, absolutely positive.

In the author's opinion, meridians and the points located thereon are imaginary worlds¹ (conscious constructions of reality). They serve the user as mental anchors with clearly defined properties (attributions) on the conscious level of their imagination. The practitioner is certain that they exist, just like the physical body to which they are projected on the outside. This is a way of proceeding that has proven itself in practice: conscious application creates reality.

After the publication of the GERAC study results (German Acupuncture Trials), saying among other things that the exact spot of insertion is irrelevant, the weekly German news magazine *DER SPIEGEL* wrote in an article entitled "Imaginary Healing" ("*Die eingebildete Heilung*", 44/2004): "The largest studies on acupuncture commissioned by German health insurance

¹ Some acupuncture points have been identified as bundle of nerves; see *Hempfen, dtv-Atlas Akupunktur*.

companies have delivered a sensational result: The needling really works – but the place of the needles is irrelevant. Must the success of the Chinese treatment method be put down to a gigantic effect of suggestion?" www.spiegel.de/spiegel/print/d-32565481.html

In November 2010, acupuncture and moxibustion were inscribed on the "List of the Intangible Cultural Heritage of Humanity" by the UNESCO (*UNESCO: Acupuncture and moxibustion of traditional Chinese medicine, Inscribed in 2010 (5.COM) on the Representative List of the Intangible Cultural Heritage of Humanity*).

www.unesco.org/culture/ich/en/RL/acupuncture-and-moxibustion-of-traditional-chinese-medicine-00425

The UNESCO website gives a short description of the TCM philosophy and tradition as well as an interesting film (of about 9 min). Those who place Chinese medicine in the field of sciences will be sobered after that.

What can be counted as intangible cultural heritage of humanity is given here: What is Intangible Cultural Heritage? www.unesco.org/culture/ich/doc/src/01851-EN.pdf

Interesting to know that the French way of cooking (Cuisine Française) was put on the list of intangible cultural heritage on the same occasion (*Gastronomic meal of the French Inscribed in 2010 (5.COM) on the Representative List of the Intangible Cultural Heritage of Humanity*).

www.unesco.org/culture/ich/en/RL/gastronomic-meal-of-the-french-00437

A very stark definition of acupuncture is given by Dr. Felix Mann² (1931-2014). Mann was an experienced acupuncturist and author, who practiced in London. He lived abroad for many years, also in China, and had an international reputation. His book about "The Revolution in Acupuncture" (*Die Revolution der Akupunktur*) from 1992 contains the findings and experiences of several decades of practical acupuncture. In his view, neither points nor meridians exist. Felix Mann's book is an absolute must for anyone who is interested in acupuncture and wants to gain a deeper understanding of the topic.

In his book he writes for example:

The acupuncture points are no more real than the black spots a drunkard sees in front of his eyes (chapter II, page 14). The meridians of acupuncture are no more real than the meridians of geography. If someone were to get a spade and tried to dig up the Greenwich meridian, he might end up in a lunatic asylum. Perhaps the same fate should await those doctors who believe in meridians (chapter III, page 31).

Nonetheless, acupuncture practitioners achieve partly astonishing successes with their needles, lasers or other instruments and electronic acupuncture appliances – or else they would surely run out of patients. It is beyond question that acupuncture in whatever form really works. But what mystery lies behind – the interested reader shall find out themselves!

² Founder and president of the Medical Acupuncture Society (1959-1980) in England; Holder of the German Pain Prize in 1995 (www.felixmann.co.uk)

Whether practitioners should actually spend a lot of money on courses where they learn about Chinese natural philosophies or related topics – this is a question that everybody must answer to themselves. Today's options to apply the philosophical concepts of Chinese medicine in a more modern form are various – either in the field of diagnostics or in therapy. This becomes obvious at the example of I Ching bioregulation³, a type of modern Chinese bioresonance method.

Participants in traditional acupuncture courses learn at least about the (philosophical) principles of Chinese medicine but also about the position of the numerous points (365)⁴ along the meridians for example, their medical significance and much more. It is inevitable to know about the projection of meridians and points on the body's surface, however, if practitioners want to gain security in the outside. What is more, various diagnostic methods, like tongue diagnosis or pulse diagnosis, must also be acquired. Chinese medicine knows 28 (24, 32) different types of pulses. They are felt at three different spots and in three depths at both wrists.

The diverse diagnostic options in TCM become irrelevant if you use I Ching bioregulation. It generally works through a psycho-physiological connection to a mind-matter interface (MMI), which is linked to a special program. Any information required for the treatment is automatically displayed as a clearly arranged summary on the screen within only a few minutes.

This is a fact that might be hard to accept for advocates of the traditional methods, as it certainly took some time to gain the necessary security to apply them in practice. It is surely not easy to forget all the things you have learnt, and the force of habit is strong, as John Maynard Keynes once stated: The difficulty lies not so much in developing new ideas as in escaping from old ones.

In other words: It is easier for newcomers!

Prospective acupuncturists should certainly think twice whether they really want to study a millennia-old oriental method in detail if it cannot be proved scientifically and is not officially recognized. Even more so if you consider today's alternative options. Modern information technology, for example, reveals itself as ideal to transpose consciousness-related aspects of TCM into a new age, i.e. the digital world. By combining Eastern and Western concepts, diagnostic and therapeutic options can be significantly broadened and new horizons are opened up through the consciousness.

A fact which has been known for a long time already and has been used among others in traditional Western bioresonance treatment. It traces back to the concepts and methods of Chinese medicine – a fact which is rarely mentioned nowadays. According to its founder, Dr. med Franz Morell (1921-1990), the underlying principle is the application of "inherent

³ www.bucher-coaching.de

⁴ The number 365 represents the number of days per year.

patient and color light oscillations", which can be modified and applied therapeutically with a bioresonance device (MORA).

The problem is that, despite the achievements and impressive technological progress of modern bioresonance devices, neither inherent patient oscillations (which are supposedly of electromagnetic nature) nor meridians including their acupuncture points can be proved scientifically. They, too, exist only inside the consciousness of the practitioner. This is why the effect of traditional bioresonance therapy does not depend on matter, but is rather immaterial and directed through the practitioner's consciousness. It varies with the therapist's skills and creativity. We see that these are all principles which cannot be proved in scientific terms.

Most test and regulation systems refer to the principles of quantum physics. But it remains undecided whether consciousness-related methods can simply be declared with quantum physics. At least, the term brings in a touch of science and also serves as a kind of guarantee for the method's supposed effectiveness. And it is also irrelevant here whether the indicated technical data can be proved or not.

Even if a device does not generate what it should or what the manufacturer claims it would, it is not automatically useless in the context of the therapeutic ritual. On the contrary – what the devices represent is something that cannot be determined in a causal context and therefore is not scientifically verifiable, but nevertheless generates partly astonishing results. Even the first treatment can have positive impacts on the patient's state of health.

As already illustrated, the decisive factor is the therapist and the way he or she uses the devices, but also the way the patient is integrated into the psychobiophysical circuit. This is why we speak of operator-dependent systems, and it becomes evident that the practitioner must thoroughly get to know the concept and processes in all details. In other words, the devices take their full effect in the context of the psychobiophysical circuit of therapist/patient/device. It's no wonder that Morell, as founder of the traditional bioresonance concept, once said:

Every disease is worth an attempt.

Franz Christians (1934-2014) applied bioresonance in his dental practice using diverse devices for more than thirty years. He studied in detail their principle of operation and published several articles about his findings in diverse journals. He was convinced that not only the device strengthened the patient's and practitioner's confidence but also the treatment procedure (*Ritus und medizinische Geräte – Ihre Bedeutung im Bereich der Komplementärmedizin*, SOM 3/2014).

He concluded:

The therapist's ability to connect to the patient's consciousness is just as decisive for the therapeutic success as the patient's confidence in a probable success. The efficiency of the consciousness/mind is spatially unrestricted. It is an area of dynamic efficiency. The quality of this area is defined by the practitioner's mental abilities and the patient's confidence (extract from: Systemische Orale Medizin - SOM 1/2013).

The same applies to modern electronic regulation procedures, where both dialogue and skilful treatment play a decisive role. These psycho-cybernetic methods can be used with or without needles, like through a mind-matter interface (MMI) with contact electrodes or simply through the principle of quantum resonance (similar to radionics), which also allows long-distance effects (distance influence of the consciousness). A mind-matter interface is



the perfect component to access multidimensionality or the other dimensions of the consciousness in the context of a therapeutic ritual. In contrast to conventional devices with various setting options, the necessary parameters are managed by a program here and run mostly automatically.

Fig.: Mind-matter interface (MMI)

Nowadays, most bioresonance treatments are simply attributed to the field of energy and information medicine. With the consequence that most questions on the part of practitioners become unnecessary. Scientific medicine, however, attributes its results to the placebo effect. But one placebo is not like another – a well-known fact among experts. The results by the placebo research scientist Fabrizio Benedetti, professor at the University of Turin, unmistakably confirm this (*Placebo Effects: Understanding the mechanisms in health and disease* by Fabrizio Benedetti).

The TV channel Arte also broadcast an interesting and very informative program on the same subject: *Der Placebo-Effekt* (11/07/2014).

While the field of placebo research focuses on the effects of pharmacological compounds as well as mock interventions, the sector of the various devices of alternative medicine remains mostly unexamined. Other standards apply here due to a lack of measurable parameters according to sophisticated application criteria. But what applies here too is that not all devices are the same. As the author knows from his own experience, what seems to play a significant role is software with fancy diagrams and flashing diodes as well as the price, design and size of electronic devices, and this for patients and therapists alike (reaction on the basis of one's own expectations).

An Australian research team has studied the factors that increase the patient's expectations and are significant for the therapeutic success. These factors were collected in a detailed study (*Dellmann T, Lushington K, How can complementary medicine practitioners enhance*

non-specific effects? Journal of the Australian Traditional-Medicine Society 2008; 14(1):13-17) (extract: see Appendix).

But let's come back to I Ching bioregulation, whose theoretical principles go back to Chinese medicine and traditional acupuncture. Its success is closely connected to the practitioner's skills and the patient's confidence in exactly these skills, as it is also true for other methods with non-material factors. What should not be underestimated is the environments (room equipment etc.), which play a significant role in the treatment process and can trigger the activation of the patient's self-healing capacities and healing effects through the interaction of body and mind.

But I Ching bioregulation has some characteristic features and adds a new dimension to the concepts of TCM and especially acupuncture through modern information technology. The age of information technology seems perfect for that purpose, which can be seen in the various options this special system has to offer. It generally contains hardware, a mind-matter interface (MMI) and the TAO Medical software. Those who try to achieve perfect results need both, with the MMI playing a decisive role at that, i.e. creating the psycho-physiological connection as well as displaying the working processes. They are displayed by diodes and assure the patient that their personal situation is fairly taken into account, what then again leads to an amplified psychodynamic activation.

The data required for the treatment is determined in a non-linear system analysis (according to TCM criteria), which is directly linked to the I Ching, the Book of Changes. The patient's current state of health is identified on the basis of a special I Ching algorithm. The result are different hexagrams, among others a diagnostic, a prognostic and a causal hexagram.

There is a total of 64 hexagrams, each of them composed of two trigrams with further options from the transformation lines.

Each trigram also gives a Shen formula (*shen* = spirit, mind), which is an individual affirmation containing selective instructions for the subconscious and used in a similar way as a mantra. An entire treatment recommendation including interpretations and therapeutic indications is automatically calculated and displayed. It includes among others Chinese herbs, traditional formulas as well as massage points and the Magic Point. The rest follows the automatic program flow, initiated by the therapeutic ritual.



The TAO Medical Code furthermore gives relevant meridians and acupuncture points marked with a numerical code. The code ensures both the correct localization and the stimulation of the point in the moment of application. Although not a single needle is inserted, energy can be "sedated, neutralized or tonified" at the particular points, similar as through traditional acupuncture. Another option is to use the code as "radionic rate" or to transform it into frequential data for further use, like e.g. frequency acupuncture. It is advantageous to have a basic knowledge of acupuncture and of the interpretation of

hexagrams, but thanks to the detailed assistance software this is not absolutely necessary for applying the method successfully.

Beyond that, there are graphical representations, among others in the form of fractals, which are calculated on an individual basis. Fractals mediate between two worlds: the visible and the non-visible reality. They contain a person's specific topic, which was entered at the "Focus" function of the particular system. The focus plays a decisive role in the therapeutic process as it allows a selective specification of one area of the problem, which is identified in the dialogue. This is a very valuable advantage for both patient and therapist.

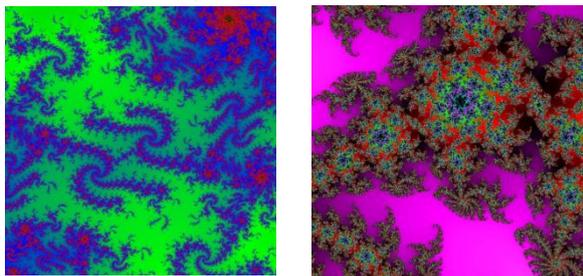


Fig. (from left to right): Fractal symbols for inner peace and healthy sleep as well as arachnophobia (fear of spiders)

The calculated fractal represents a graphic affirmation (energy picture), which intensifies the treatment and harmonizes all areas of the consciousness at the same time. Graphic affirmations can be transferred to energetic information carriers through a transfer (encoding) of information. In addition, about 400 ready-made regulation programs are available containing Western indications that were refined according to Chinese patterns.

The hexagrams with their bar codes and transformation lines are the (symbolic) components of bioregulation based on the I Ching. Traditional Western bioresonance, by contrast, uses "frequencies" or "frequency transmission ranges". Both methods work in a non-causal way and, as already mentioned, cannot be proved scientifically, which is presumably one of the reasons why they are not officially recognized.

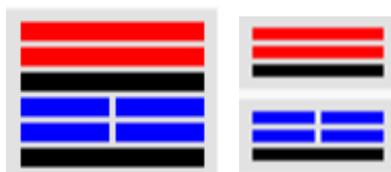


Fig.: Hexagram no. 25 with four transformation lines (red YANG, blue YIN) as well as the corresponding trigrams

Those who have internalized the mental principle of intangible concepts can easily use all components of consciousness medicine (*BewusstseinsMedizin*) and psycho-energetic methods. In other words: mental flexibility, courage and concentration are the key to success. All indications of psychosomatic medicine, TCM, traditional bioresonance as well as homoeopathy can be treated according to the principle of consciousness medicine – a vast field of activity restricted only by the practitioner's creativity and skills.

Appendix

How can complementary medicine practitioners enhance non-specific effects (extract*)

- 1 - The therapist's confidence in their treatment (Main factor!! High relevance!)
- 2 - Positive diagnosis and prognosis (Positive words – The power is now and at all times)
- 3 - Creation of an emotional bond between therapist and client (Care/empathy)
- 4 - Mode of administration of medicine and course of the treatment process (Including an exact instruction – The power of words – The power of the ritual)
- 5 - Use of sophisticated equipment (Modern appearance, technically sophisticated, computer-based, state-of-the-art technology)
- 6 - Length of time spent with the client (Encouraging and positive conversation)

* The whole text including more details can be accessed at:

www.thefreelibrary.com/How+can+complementary+medicine+practitioners+enhance+non-specific...-a0177673199



TAO symbol - TAO signifies "way", "path" and represents a universal principle everything else is liable to.

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