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REMEDY PICTURE  
&  
TRITURATION PROTOCOL

CANDIDA ALBICANS

WITH CONTRIBUTIONS BY JÜRGEN BECKER

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**Within me you behold what ever stands,  
a primal law with open hands,  
descending softly into Earth,  
that every soul may come to birth  
as part of all that weaves and binds,  
where Being knows itself and finds.**

In the protocols of remedy triturations, suggestions for the administration of the medicine may also be included. It must be emphasized that the prescription of a homeopathic remedy should always be made in consideration of the individual situation. The indications given in this script therefore represent merely one possible approach to be examined. The actual choice should be undertaken with the utmost care, in accordance with the circumstances at hand.

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Legend

Underlined

**Fat**

*Italics*

Heading, emphasis

**Emphasis, highlighting, direct reference to Candida power**

*Comments or additions written after trituration.*

## Foreword

### **Foreword**

This trituration is about an earthly principle that connects us humans to a great cycle of life. It assigns us a role within this cycle that we must fulfill for the overall process.

So we are in a process of division of labor, in which humanity as a whole and each person takes their place. At the end of the C6 trituration, I became very aware of this, also for my work on this script. A feeling of gratitude arose within me toward *Candida albicans*, but also toward the people whose work and insights I am directly connecting to in my work on this script.

Therefore, I would like to express my gratitude to Witold Ehrler for the suggestions he has shared, and to Jürgen Becker, who continually breaks new ground with his research and actions. The principle of *Candida albicans* illustrates that humanity and every person has a position to be fulfilled. This means that inspiration and impulses serve to take on one's own task. This task can then be significantly different from the one it follows.

Studying *Candida albicans* has made it clear that we humans are in a long process of development. Our relationship to the world is largely characterized by a lack of understanding. This is our foundation for learning. We need a mental frame of reference (worldview) to be able to productively classify our experiences. This also applies to this script. In its methodology and much of its content, it does not fit into our prevailing cultural interpretation of reality. On the other hand, it is integrated into my personal mental understanding.

Any form of rigid beliefs and dogmatism stands in the way of the healthy expression of the *Candida albicans* principle. Through such a rigid system of an adopted and traditional understanding of the world, humans prevent themselves from expressing who they are. As a result, they cannot fulfill their role in the earthly cycle. For their contribution to the whole is themselves.

Buchenbach, June 15, 2001

Michael Wolfgang Geisler

## Introductory thoughts

### **Introductory thoughts for understanding**

This script is a drug picture that arose from the drug's manufacturing process itself. The direct encounter with the expression of the drug's potency during the manufacturing or trituration process (C1 to C6) is reproduced in the script.

The starting substance for the production process was the yeast *Candida albicans*. To better understand what is presented here, a few introductory remarks are provided.

### **The spiritual**

When dealing with homeopathy, terms like "spiritual," "subtle," the "real thing," or the "true fundamental principle" are often used. These presuppose the existence of something behind the recognizable phenomena. Hahnemann<sup>1)</sup> also, the founder of homeopathy, emphasized this, and science has proceeded from this assumption for many millennia. Only in today's scientific worldview has this assumption been abandoned. This is partly because, in our scientific worldview, with its research methods, it is difficult to find access to the essence of the matter.

Scientific methods are now being used to study matter and energy as the creators of our world. A closer look at both reveals that they do not exist in a "pure" form, but rather are always already shaped themselves. They carry a specific expression or message. Matter can be copper or silver, for example. What makes the difference whether it is this or that type of matter? Energy can express itself as blue or red light. What makes the difference?

The difference lies in the distinctively specific configuration of matter or energy. We could also say that in their appearance, they follow an idea and possess a quality. With this insight, we come to the spiritual. The spiritual is neither matter nor energy, but rather that which shapes them. Thus, an idea, a thought, or, to choose a contemporary term, information.

### **The phenomena and the underlying spiritual principle (information)**

This drug picture describes a homeopathic remedy in terms of its effect on humans and its basic principle. The focus is on the process of drug production. A starting substance, such as yeast, undergoes a potentization process on its way to becoming a homeopathic remedy. The fundamental principle here is the trituration of lactose with increasing dilution of the substance. This process is intended to dynamize the substance. What does this mean?

From our scientific knowledge, we can deduce that the potentization process brings about a change through which the medicinal effect can no longer be described in terms of chemical-physical processes, but rather occurs through "subtle" or "spiritual" processes that are difficult to grasp scientifically. Only the effect of the medicinal product is materially observable, without it being possible to discern how it occurs. This means that the nature of the effective process cannot be grasped even with our scientifically sound knowledge.

### **Access to drug information during drug manufacturing**

If the triturator is sensitive enough, physical symptoms, feelings, thoughts, or even entire dialogues and inner images will arise during the potentization process, similar to a remedy proving. These phenomena revolve around a complex of themes and condense into a remedy picture. Of course, as with remedy proving, the world of phenomena can only be experienced subjectively by the human being. As the potentization process progresses, the basic theme of the remedy can be experienced again and again on different levels of human existence. During the trituration of the individual levels from C1 to C6, the following basic structure of an encounter with the information of the substance emerges:

# Introductory thoughts

## Level

- C1: Physical, structural level
- C2: Emotional level
- C3: Intellectual, mental level
- C4: Soul or essence level
- C5: Collective or Human Level
- C6: Level of the actual fundamental principle

A theme runs through all these levels, which can be experienced physically, emotionally, mentally, in essence, in its collective dimension, and to some extent as something real. Of course, these levels are closely intertwined in humans, so the separation is not always so clearly recognizable. Behind the phenomena, therefore, a life theme reveals itself for the human being that must be mastered, and which, with each step of trituration, seems to become more subtle, more spiritual, or more real, approaching pure information.

From my experiences with the trituration processes, I have come to the realization that information transforms into consciousness through experience, or rather, through connection with life. The deeper and more intense the experience, the more far-reaching the resulting processes of consciousness develop, in which the person also becomes increasingly aware of themselves. Thus, the spiritual development of the human being necessarily follows from their experience in the world.

In this script, essential phenomena are described for each C-level, divided into six individual steps (which again follow the logic of the above division into levels) of dilution and trituration. The order of the levels and steps is maintained throughout. Since, as described above, they relate to different areas of human life, further information can be derived from the specific stages and steps in which certain information appears. This provides guidance for selecting the potency when administering the remedy.

Furthermore, for each C-level, particularly important indications derived from the trituration phenomena are listed, and the text is supplemented by summaries, thoughts and explanations.

- 1) "In a healthy state, the spiritual life force (autocracy) that animates the material body (organism) as dynamis reigns supreme and keeps all its parts in an admirably harmonious life course in feelings and activities, so that our indwelling, rational spirit can freely use this living, healthy instrument for the higher purpose of our existence."

§ 9 in »Organon of Medicine« (6th edition) by Samuel Hahnemann

## To the content

This text is a personal, subjective experience from an encounter with *Candida albicans*. The presentation may be reminiscent of a shamanic journey. The reader is confronted with dialogues in which the yeast fungus reveals its peculiarities.

It is this characteristic that influences and heals us as humans when we encounter them. It provides us with information we need for our future path in life and thus for our health. As a homeopathically prepared remedy, the healing properties of *Candida albicans* are particularly evident. But reading the texts presented here also opens our eyes to the healing power of medicine. Furthermore, it gives us the knowledge and sensitivity to recognize which people the homeopathic remedy can help.

## Introductory thoughts

**I would like to encourage the reader to embark on the journey into other worlds of the mind and to carry the experience in his consciousness.**

### **About this writing**

This text is the result of a multi-day seminar on *Candida albicans* in 2001 led by Jürgen Becker. During this seminar, trituration was carried out from C1 to C5. The editor's findings on the individual trituration phases are presented here, along with a brief summary from discussions of the experiences of other participants. The trituration to C6 was subsequently carried out solely by the editor.

# Candida albicans – The fungus

## **Fungus: Tiny creatures with a great impact**

Some people find the thought of harboring tiny microorganisms in their bodies that can cause symptoms like those described in the previous stories extremely creepy (Note: These stories can be read at [www.candida.de](http://www.candida.de)). Yet, it happens every day that people become ill from microorganisms – only the idea of recovering from a viral flu or having an infected molar is much more familiar to us.

Scientists have known about the pathogenic potential of fungi for much longer than that of viruses and bacteria. The realm of these tiny organisms is vast—it's comforting that only a few can harm humans. Biologists divide fungi into three groups: dermatophytes, yeasts, and molds.

## **Dermatophytes**

Dermatophytes are the "skin and nail fungi" in the narrower sense. They only colonize the outer skin because they prefer temperatures below 37°C. However, yeasts and molds can also colonize the skin and nails.

## **Mold**

Most people are familiar with mold, either as the premium variety found in their breakfast cheese or as unsightly mildew stains on bathroom walls. Bathroom mold can also be dangerous to humans under certain circumstances. For example, in asthmatics or people with chronic bronchitis, mold spores can settle and multiply in the already damaged airways.

A completely healthy person, however, can usually successfully defend themselves against these invaders; the body's own defenses in the respiratory tract kill the fungi, or a vigorous cough expels them. Mold can grow in the human body, but only where it has access to oxygen, which it needs to survive.

## **Yeasts**

Everyone knows yeast. They sit in the refrigerator as small golden cubes, waiting to be used in pizza dough or Easter bread. This baker's yeast is also what gives us beer and wine. "Candida robusta" is its old name. Close relatives of these baker's and brewer's yeasts, such as *Candida albicans*, *Candida krusei*, *Candida tropicalis*, or *Candida glabrata*, are much less beneficial. They can make people sick.

The only difference between good and bad yeasts is the pathogenic fungi's ability to cling to the cells of the intestinal mucosa. There, they can grow and multiply. Baker's and brewer's yeast, on the other hand, slip through the digestive tract without stopping and are excreted.

In addition, harmful yeasts are relatively impervious to one of the toughest barriers our body has to offer against invaders: stomach acid. While this witch's brew severely attacks baker's yeast, it leaves the harmful yeasts more or less unaffected. This is the only way they can reach the intestines unharmed.

Harmful and beneficial yeasts have so much in common that even microbiologists sometimes have difficulty telling them apart in the lab. They also share their favorite food source: sugar. We know from cake batter the effect that a generous portion of sugar can have: Yeasts metabolize it into carbon dioxide, and these gas bubbles expand the batter, making it nice and fluffy.

What the cake lover appreciates, the yeast sufferer knows from painful experience, because yeast in the intestines does nothing else. There they convert sugar and other carbohydrates into gas and alcohol.

## Candida albicans – The fungus

As robust as yeasts are, they are powerless against modern antifungal medications. The so-called "polyene antifungals," namely nystatin, natamycin, and amphotericin B, rigorously eradicate them. Unlike antibiotics, no germs have yet developed that are resistant to polyene antifungals—even though doctors have been using these substances for several decades.

Source: German Candida Help Association (DCH), [www.candida.de](http://www.candida.de)

### Yeast

Organisms that differ from plants and animals belong to the protists. The protists themselves can be further classified into the group of

- Eukaryotes or higher protists (algae, fungi and protozoa) and the
- Prokaryotes or lower protists (bacteria and blue-green algae).

Due to their small size, most single-celled protists have been given the collective term microorganisms. **Microorganisms sustain life on Earth through their metabolic activities.** Through their degradation processes, they convert organic substances into mineral, inorganic compounds and thereby retain sensitive **Material cycles and equilibria upright.**

Taxonomically, yeasts belong to the division of fungi (Latin: Fungi, Greek: Mycota) and the class of higher fungi (Eumycetes). The further classification of yeasts is based primarily on their morphology and the way they reproduce.

With regard to their relationship to oxygen, organisms can be divided into the following groups:

- obligate aerobes (require oxygen to generate energy)
- obligate anaerobes (can only grow in an oxygen-free environment)
- facultative anaerobes (grow both in the presence and absence of O<sub>2</sub>)

Yeasts are facultative anaerobes and can obtain their energy both through respiration (in the presence of oxygen) and through fermentation (in the absence of oxygen).

The role of oxygen in the metabolic regulation of facultative anaerobes was explored by Pasteur using yeast as an example. He discovered that yeast, in the presence of oxygen, respire glucose and **grows strongly**, but under anaerobic conditions intensive **ferments and hardly grows.**

Source: German Candida Help Association (DCH), [www.candida.de](http://www.candida.de)

Highlights were added subsequently by the author of this script

# Candida albicans

## **Candida albicans**

Jürgen Becker

Major diseases, such as epidemics, are accompanied by enormous upheavals in human history. The Black Plague in the late Middle Ages and syphilis in modern times, for example, radically and permanently changed the social order and culture of the time. Epidemics affect us as a whole, not just as individuals. They are transmitted by pathogens. Although Candida infection is not directly contagious, as far as we know today, it nevertheless spreads like an epidemic. Since the 1970s, more and more people have been affected by it. In pregnant women, Candida can appear as a vaginal yeast infection, and in infants as thrush and diaper rash. Intestinal yeast infections can be found in both men and women, and the mouth and throat can also be affected. In medicine, Candida is primarily an issue for seriously ill patients who are particularly susceptible to it due to their general immune deficiency. Candida infection can cause serious complications that can even lead to death.

The fungus is usually treated with antifungal medication. These medications kill all fungi and are generally without side effects. However, the fungus often recurs or becomes resistant. We generally believe that once the pathogen disappears from the patient, the disease has been cured. However, we are mistaken. Epidemics are primarily based on a widespread unhealthy mindset. They intervene to correct the situation when we as humans as a collective have become unbalanced.

Candida albicans is a yeast fungus that grows from within itself. It consists of a network of thin threads, without a nucleus. A generational change takes just twenty minutes. Once present in the tissue, the fungus is difficult to detect. Therefore, those affected are often not recognized as having fungal infections. Doctors often believe them to be hysterical and recommend psychiatric treatment. Self-help groups cite a wide spectrum of symptoms: sufferers often feel tired and chronically exhausted. Their skin itches. They have headaches and difficulty concentrating. They have a craving for sweets, along with bloating, intestinal discomfort, nausea, and much more. Conventional antifungal medications and strict diets are generally recommended for treatment. It is generally believed that degenerated food and excessive use of antibiotics contribute to the spread of the fungus.

Everyone has Candida. However, most people don't experience any symptoms because the fungus's primary function is to help us. It supports our digestion. There, it extracts even more sugar from food than we can ourselves. It uses some of it for itself and makes the rest available to us. The fungus only becomes pathological when it gets out of hand. If we stop making an effort and leave all the work to it, it multiplies. This puts us under its control, and it begins to control us. The fungus has the ability to interfere with our metabolism. If, for example, we have a craving for sweets, we get these attacks because the fungus demands it. Of course, we don't notice it. We merely experience our compulsive desires. This only becomes noticeable when we are no longer feeling well. But by then we are already at an advanced stage.

Essentially, the fungus shows us what's wrong with our way of life. We've become too comfortable and just want to enjoy everything instead of making an effort. That's what we commonly understand as quality of life. In the process, we've lost touch with nature and forgotten how to be grateful to the earth. The Candida fungus scourges this consumer lifestyle. It is creation's reaction to our insatiable desire for possessions and our simultaneous inertia. The Candida disease is

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evident in the bloated, overweight people from the USA. Like soft, white marshmallows, they no longer have a proper consistency, no essential core.

The fairy tale "The Sweet Porridge" by the Brothers Grimm illustrates Candida's problem: "Once upon a time, there was a poor, pious girl who lived alone with her mother, and they had nothing left to eat. Then the child went out into the forest and met an old woman who knew her misery and gave her a little pot. If she said, 'Little pot, cook,' it would cook good, sweet millet porridge, and when she said, 'Little pot, stop,' it would stop cooking. The girl brought the pot home to her mother, and now they were free of their poverty and hunger and ate sweet porridge as often as they wanted. Once upon a time, the girl went out, and her mother said, 'Little pot, cook,' and it cooked, and she ate her fill; now she wants the pot to be should stop, but she doesn't know the word. So it continues to cook, and the porridge rises over the edge and boils on, filling the kitchen and the whole house, and the second house and then the street, as if it wanted to feed the whole world, and it's the greatest need, and no one knows what to do. Finally, when only one house is left, the child comes home and just says, 'Little pot, stop!' There it stands and stops cooking; and whoever wanted to go back to the city had to eat their way through it.

The fairy tale begins with hunger. It concerns our post-war era. Then the potty arrives, and the hardship is alleviated. The economic miracle has begun. But what, according to the fairy tale, is worse than hunger? When you can't stop! The mother has forgotten the word. The spiritual message has been lost. The hardship becomes so great that no one knows how to cope. The fairy tale describes three phases: First, there is hunger. Then comes the stage of Candida disease, excess, and finally, the endless growth is stopped when the girl says, "Potty, stop." This is the moment when the younger generation will reacquire this information and put an end to the excess. The fairy tale is not so much about individuals as it spans generations. We currently live in a society of excess. The sweet porridge represents our greed, in which the fungus is spreading ever more. We want more and more and more. In the process, we have lost the ability to stop this insatiability.

What do we learn from consumption, what do we learn for life from television, for example? Anyone who considers these things to be real and believes them is ill-advised. Adults who experienced something different in their younger years can still distinguish between reality and false content. This is much more difficult for children. They believe that life functions as it does in the media. But this has very little to do with reality. Work and effort are largely ignored in this detached world. In general, the deeper meaning of any activity has pretty much disappeared from our minds. When we think of work, we first think of the money that can be earned from it and how it benefits us. Real work, however, is characterized above all by the fact that it serves something other than self-interest. Mothers, for example, do this in our country. Their work for their children is the most genuine. They don't do it for themselves; they want their children to be happy. The work has to be done, so it gets done. Simply what is needed, and everyone according to their abilities. There is plenty of such work. But nowadays we don't want to know too much about it.

Homeopathic Candida is a nosode remedy made from the diseased tissue. The nosode remedy isn't primarily intended to eradicate the fungal infection. Rather, it makes us aware of our inner attitude, which accompanies the Candida infection. The remedy shows the organism more clearly what the likely cause of the illness is. Candida, as a pathogen, wants to tell us this, but we

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generally don't understand it. If we make an effort and take action ourselves, homeopathic Candida gives us the energy to do so, thus depriving the pathogen of its breeding ground.

Written by Sabine Herzig after a lecture by Jürgen Becker

For homeopathic orientation

## Homeopathic guidance for *Candida albicans*

Jürgen Becker

In order to better understand and classify Michael Geisler's trituration experiences during the homeopathic trituration of a *Candida albicans* fungal culture, I, as someone who has been intensively involved with the subject for over 25 years as a practicing and researching homeopath, would like to provide the interested reader with some guidance on understanding and classifying this "trituration protocol." Both the remedy *Candida albicans* and the access to homeopathic remedies through trituration experiences are relatively new – and both require an expansion of general homeopathic understanding.

I.

*Candida albicans* is both a natural element of creation and a natural substance, namely a yeast fungus found in the intestinal flora of a significant portion of modern humans, and a disease caused by the overgrowth of this fungus. In homeopathy, such pathogenic substances are referred to as nosodes. A general peculiarity of nosodes is that, as substances, they are already associated with a disease—and thus, an initial homeopathic drug picture is already predetermined by the disease experience with the fungus. A first step in homeopathic drug proving on healthy individuals is already present in *Candida* disease, with the following symptom picture:

*Exhaustion and chronic fatigue,*

*frequently changing stool quality, abdominal distension, severe flatulence, severe perianal itching (around the anus),*

*Cravings especially for sweets and carbohydrates,*

*intolerance to alcohol,*

in women *Vaginal yeast infection with itching and discharge,*

in infants *Flatulence colic, diaper rash and thrush*

and in immunocompromised people *Candida mycoses of the skin.*

In addition to these common symptoms, the following complications may develop: *Skin allergies, hay fever, hay asthma, food allergies,*

*arthritis and myalgia,*

*Susceptibility to infections, chronic inflammation of the urinary tract,*

*sleep disorders, migraines,*

*Listlessness, irritability, forgetfulness, difficulty concentrating and Depression.*

The following circumstances are considered medical reasons for the excessive growth of the fungus: *Antibiotics, birth control pills, cortisone, cytostatics,*

*Industrial sugar, yeast-containing foods (e.g. bread, cheese, beer, wine), fast food and the general stress of modern performance-oriented society.*

According to common opinion, this *Candida* disease can best be treated by *Antifungals* in combination with a fairly strict sugar and yeast product-free *Antifungal diet cure*. These are the essential medical facts about *Candida* infection.

According to conventional homeopathic theory, the nosode or homeopathic remedy *Candida albicans*, i.e., the potentized fungus itself, should be capable of healing precisely those disease states that closely resemble the symptoms of *Candida* disease. This would make it particularly suitable for curing the *Candida* disease itself. So-called isopathy (healing by like) is thus considered

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a special case of homeopathy (healing by like) (as in the treatment of a bee sting or a bee allergy with *Apis mellifica*, the potentized bee).

These homeopathic considerations operate on the clinical level of medicine. They concern physical processes and their effects on physical and general well-being. In the context of trituration, this concerns the C0 level of the objective material finding and the C1 level of the subjective physical condition and behavior with the respective triggering or promoting factors or modalities.

However, this simple homeopathic approach does very little justice to the medicinal power of *Candida albicans* and the fungal principle in human life. This requires far more subtle approaches—such as the direct access to the expression of the medicinal power through resonant trituration in a mortar, as described here.

## II.

I would now like to jump to what Hahnemann instilled in homeopathy as a profound intuition: the intuition of the significance of major epidemics for human illness. It must be remembered that he had this intuition before the discovery of pathogens. Without knowing of the existence of the pathogens, the enormous consequences of syphilis for human life, which had spread throughout Europe from around 1500 onward, were already evident, both individually and collectively. In the first decades of the syphilis epidemic, a large portion of the European population died from syphilis as if it were an acute illness. Only in the course of the following decades did the people of Europe increasingly develop the ability to survive acute or primary syphilis at all. In the course of this development, the general sexual morality of the time, in particular, changed completely. Later, it became apparent that the descendants of those suffering from syphilis often remained physically and mentally burdened for several generations, even suffering from mental illness. Europe had never before experienced such a massive outbreak as that caused by the syphilis epidemic, as it was then called, with such enormous collective consequences.

About 300 years later, Hahnemann first developed the idea that not only venereal disease (which had to be distinguished from the equally epidemic venereal disease of gonorrhea or clap disease) was a deep cause of chronic illness, even one that was not so easily curable homeopathically, but above all scabies, which also occasionally appeared as an epidemic. After the Battle of Leipzig in 1813, Napoleon's army brought back masses of scabies on its way back from its defeats in Russia.

Hahnemann suspected or suspected that scabies, or the scabies epidemic, which was very difficult to control at the time, represented an even more important and fundamental epidemic force than syphilis or clap disease.

The expression "something is sickening" as an expression of deep despair still recalls what it might have been like in the past to be caught in a collective scabies epidemic. Thanks to modern insecticides, treating someone with scabies hardly poses any major medical problems these days. Yet, strangely enough, even today, scabies is still associated with a strong sense of shame and inferiority. Hahnemann called the triggering scabies epidemic, with all its medical and social consequences for subsequent generations, psora and saw it as the underlying cause of seven-eighths of all chronic diseases, even those that are not easily curable homeopathically.

Without going into the details of the epidemics of syphilis and scabies, it should be clear that in our time, almost 200 years after Hahnemann's discovery of psora and 500 years after the outbreak of syphilis in Europe, the *Candida* disease has at least reached epidemic proportions comparable to those of syphilis, gonorrhea, or scabies in earlier centuries. The history of tuberculosis, or wasting

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disease, would also be included in the topic of epidemics, with a peak in Europe in the late 19th and early 20th centuries.

Now, thanks to the use of modern pharmaceuticals, these epidemics are no longer dangerous, at least not in industrialized countries. But there are new variants of these epidemics, especially AIDS. – as a modern substitute for syphilis – and *Candida albicans* – as a modern substitute for the scabies epidemic or as the most important form of psora in our time.

### III.

In Section I, we considered disease in the usual medical sense as a physical impairment of the individual, in the case of *Candida* disease caused by the fungus *Candida albicans* or its excessive growth.

In Section II, on epidemic diseases, a completely different aspect has gained importance, one that is no longer familiar to us today and, above all, is not entirely appropriate. What is the decisive factor for contracting an epidemic? The characteristic of an epidemic disease is that it is a collective that becomes ill. This is very clearly evident, for example, in parts of Africa, where 80 or 90% of young adults are infected with AIDS, and a large proportion of them will die in the foreseeable future – with consequences for future generations that are difficult to predict. That is:

The main reason for the epidemic disease of the individual is that in a certain time **Member of a particular collective** to be in a certain area.

In the age of individualism, we naturally resist this fact, attempting to suppress it, condemn it as unjust, or reinterpret it (e. g., when we say that every African is to blame if they engage in unprotected sex). But this does not change the fundamental possibility that, in addition to the possibility of individual illness, an epidemic can break out in any collective at any time, from which its members become ill primarily because they happen to belong to that collective at that time. In a figurative sense, this is also true of major disasters and wars. Those who belong to the "collective body"—e. g., a people, a state, or a religion—in which the disaster, war, or epidemic breaks out will be more or less affected, whether they are personally responsible for it or not.

And so there is also the collective body gripped by the *Candida* epidemic, to which, unfortunately, we all more or less belong: our society in our time. Thus, for all of us, the following more or less applies: "in it, in it!"

### IV.

Classical homeopathy has not yet been able to fully grasp this dimension of collective illness using the methods of simple remedy proving and individualized treatment. This required the development of additional methods. One of these methods is the approach through homeopathic trituration experiences.

If homeopathy assumes that the dynamic cause of an individual's illness lies in the dynamic imbalance of their soul and spirit, then one can easily conclude that the dynamic cause of illness in a collective body (i.e., the dynamic cause of an epidemic) will lie in the dynamic imbalance of the collective, i.e., in an illness of its "collective soul" or "collective spirit." However, even perceiving this level of illness would be very difficult for us, because as members of the collective body, we are just as subject to it, and our individual soul or spirit is shaped by it.

An essential task of triturating *Candida albicans* is therefore to make the pathological nature of the epidemic force tangible and conscious, in order to find out how we may have succumbed to it

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collectively and, on the other hand, how we can recover collectively or even as individuals possibly protect ourselves against the epidemic.

This requires an understanding of the various dimensions of life processes, as expressed in the trituration stages (one hour each). Hahnemann prescribed trituration up to the C3 stage, i.e., from inert matter (C0 stage) to the dimension of living bodily sensation (C1 stage), further to the dimension of emotional feeling and experience (C2 stage), and finally to the dimension of spiritual understanding (C3 stage). In doing so, he "spiritually liberated" the medicinal powers of the substances, as he put it.

This sequence is reflected in miniature in the first three trituration phases (each lasting 6–7 minutes). The remaining three phases, even in the first trituration stages, point to further dimensions of life.

The first new level to be explored is the C4 level of sensing in the innermost depths of the soul, which constitutes the essence of the trituration experiences. It lies beyond thoughts and touches on a dimension of life that is not normally so easily accessible to us. The existence of this level of being alone is astonishing enough. It has already been foreshadowed by the trituration experiences of the 4th phase in the first three C levels.

But there are other dimensions to life beyond this. Especially in the case of *Candida albicans*, the C5 dimension of collective involvement is of crucial homeopathic importance. It extends beyond the individual's core being into a dimension of larger connections and togetherness that organize and shape every collective event in life.

V.

It is precisely in this C5 dimension of life that collective diseases, or miasms, have their central importance and their essential homeopathic significance. This means that with the methods of classical homeopathy, in which homeopathic remedies were merely triturated to the C3 level, it was not yet possible to penetrate and experience the essential content of a nosode's medicinal power, but only some of its effects on the physical, emotional, and spiritual life of the individual. Only with the discovery of trituration experiences, the higher C levels beyond the C3, and the therapeutic experiences of C5 triturated nosodes, will homeopathy be methodically capable of adequately addressing the problem of miasms and understanding them thoroughly and conclusively.

Michael Geisler's trituration experiences represent a valuable contribution to this. His trituration experiences, in particular, demonstrate very clearly how each individual phase of each C-stage plays a special role in developing a comprehensive understanding of *Candida* disease. At the same time, each stage also expresses the dynamic healing power that will be available to us in the future with the resonant C5 triturated remedies for the homeopathic healing of individuals as well as sick societies and groups. The first contribution to such collective healings will likely lie in the healing of individual pioneers who, as members of the collective, will influence the collective in a dynamic, i.e., subtle or "force-like" way. Here, homeopathy will still have a very broad field of action, in which we will gain more and more experience and orientation over time.

For an even deeper and broader perspective, Michael Geisler has also triturated *Candida albicans* up to the C6 level, in which the archetypal forces of life itself are at home – a dimension that our time still understands practically nothing about. This completes the circle of the six trituration phases of each trituration level, as Hahnemann left them to homeopathy as his legacy. We can

## For homeopathic orientation

therefore classify not only the first three phases of each C level, which concern the basic physical themes, the polarity of emotions, and (3) spiritual understanding, but also the 4th, 5th, and 6th phases of each trituration level, which concern the core of human being (4), the higher collective order (5), and the archetypal force (6) itself – each related to the C1 to C6 levels. This provides orientation for the entire trituration.

### VI.

Now, in the final step, it is necessary to go through the cycle, which began with the Candida fungus itself as the starting material for the trituration—in the sense of the trituration, that is, at its CO level— and which first expressed itself in the physical Candida disease itself—that is, at the C1 level of animate bodily existence, where medicine focuses—in all its steps and stages, and then understand it in its entirety. Of course, I don't want to anticipate that here.

In conclusion, I would just like to point out that, in the context of this whole discussion, we understand the simple physical presence of the Candida fungus as an indicator or sign of the higher stages of Candida disease. In practical terms, this means that anyone suffering from Candida can use the potentized Candida fungus for healing. If the Candida fungus indicates illness exclusively on the physical level, taking 3 globules of Candida albicans 10(5) C daily for 5 days should be sufficient. If the Candida disease has also affected the emotional life, at least Candida 40(5) C will be required as a potency of the 2nd stage (e. g., once a month for several months). Accordingly, Candida albicans 220(5) C will be used as a potency of the 3rd stage if our thinking or belief patterns and convictions are "diseased" in the sense of Candida disease. Experience has shown that this is the most common form of subtle Candida disease, regardless of whether physical candidiasis is present or not. Candida albicans C1300(5) as a C4 potency will ultimately be required when the entire person is connected to this issue. Candida albicans C7777(5) as a C5 potency

Furthermore, it would be the potency that aims at healing the collective beyond the individual. After sufficient experience with the smaller potencies, homeopathy will be able to unfold its healing power on this level in the future as well. But it will probably take some time until then.

A potency corresponding to the C6 level of archetypal power itself, derived from the C5 or, even better, the C6 trituration, would ultimately be Candida albicans C46.656(6). This brings us to the great forces of life itself, which throughout human history have gripped and shaped our individual and, above all, collective lives on all levels, just as we have come to know from the great epidemics of human history. For us modern humans, who, according to my current assessment, are largely gripped by the Candida epidemic power up to the C3 level, the individual or even collective healing of Candida disease requires the awareness of what it means physically, emotionally, spiritually, for the individual higher soul, and for society as a whole, to be gripped by Candida disease. This alone would be a tremendous advance in our modern consumer society, which is so unaware of its own consumer behavior.

Candida albicans C1  
**C1 trituration**  
**The topic of recycling**

**1st phase**

**Processes, as if imposed from outside**

**I'll take the process out of your hands.**

**My rhythm will override yours as soon as you give me the space.**

**How does this feel for you? Relief or external control?**

**You have to work hard to earn the sugar, or I will earn it for you, instead of you, by having you take second place.**

*By nature, humans must "work" (activate their muscles) if they want to have access to sugar in their organism (blood sugar). This natural connection and its symbolic meaning are what we are referring to here. The yeast, in turn, processes sugar. This means that sugar (especially refined sugar isolated from nature), which we ingest from outside and have not "produced" in the organism itself, is the basis for the yeast's "work." This topic is referred to here. The yeast largely lives off the sugar in our organism that has been consumed externally, and it continues to "work" on the sugar.*

**So it's about what it's like when I (the Candida power) come to complement you, replace you, support you, and develop myself at your expense.**

**What is the relationship between us? Symbiotic, parasitic?**

**And why is this, what is the relationship like?**

**In me, in you, in something higher? I live, you live, we both exploit  
for each other, with each other,  
at each other's expense.**

*The initial situation is described. Candida albicans imposes its life processes (metabolic processes) over those of humans. To do this, however, humans must give the fungus space, which means withdrawing with their own life processes. Candida then takes over the work. This can be understood materially when one considers sugar consumption, and can also be related to the immaterial areas of life (emotional life, spiritual life). This relationship between fungus and humans is important to understand. How do we perceive the fungus overriding our life rhythm? What is the relationship between humans and the fungus? How symbiotic or parasitic is the relationship? Or to put it another way: How healthy is a person, and how is this expressed in their relationship with the fungus? These are the themes of the Candida power for us humans.*

**2nd phase**

**In the polarity of provision and parasitic existence**

**What do you feel when I (the Candida power) take over the process?**

**A sense of contentment? Everything's taken care of? Irritation about what's happening now? I (yeast fungus in general) prepare your bread, your wine, your cake. How do you feel about this? Gratitude that it's happening for you?**

**I can do something you can't. If you want to use this, give me the space to do so.**

**If you're really lazy, I'll always do more.**

## Candida albicans C1

**Then I will live completely with you (e. g. the yeast Candida albicans) and determine the processes. Then I live off you and am parasitic (the Candida fungus has settled in the human metabolism). Lazy To be means that man does not shape his life processes himself. It's tempting to let the fungus do the work. It can then continue where humans leave off. But it can also take over what humans can do themselves.**

*The topic of Candida in the polarity (C2) of human life. The Candida force continues the nurturing life processes. Do we feel nurtured because this is how our bread and wine are prepared? Or do we, out of laziness, leave our work to the fungus? Then the Candida force increasingly determines our lives. How do we feel about this?*

*By nature, the fungus continues our work. What is waste or a finished product for us is further utilized by it. If humans fail to complete their work to the end, the fungus takes over where we left off too soon. Sugar consumption (refined sugar) is an expression of such laziness. In nature, sugar is only available to humans in very limited quantities. However, culturally speaking, humans today can afford to consume very high amounts of sugar. They then supply their organism with something (sugar) that would naturally only be produced through exertion (muscle activity leads to the supply of blood sugar). Under these conditions, the fungus can establish itself and occupy the space provided by the sugar. This is because when humans consume sugar, they forgo their own effort and work in every respect (e.g., in the digestive system) and fail to fulfill the function intended by nature.*

**Indication: Great laziness. People don't shape their own lives.** Obviously he is not able to do so (chronic fatigue?).

### 3rd phase

#### The fungus, the yeast, Candida albicans

**In general: The fungus "processes" organic material that has fallen out of the original life process (natural cycle).**

**What is the difference between whether organic material is integrated into life or not? How does the fungus take this into account?**

**One side is that of the fungus, the other is that of abandonment.**

**Does the organism leave its material to the fungus?**

**The fungus has its natural limits, e.g., temperature. How well does your skin circulate, how warm, how alive is it? Or is it partially disconnected from the organism? How comprehensive are the life processes? Do they encompass everything?**

I'm warm. I'm sweating—especially on my face. At the same time, I feel internally determined and whole.

**This is what it's all about: being whole, integrated, encompassing all life processes, encompassing oneself, or only encompassing and integrating parts of oneself and one's life processes. Giving out what is one's own task. Giving away parts of oneself. An "orderly withdrawal" in the face of life's demands.**

*It's about understanding the fungus's task of processing organic material that has fallen away from the original life processes. Organic material is left to the fungus the moment it loses its integration into the overall organism.*

## Candida albicans C1

*The well-perfused skin and an active metabolism are examples of how an integrating organism behaves. If an organism no longer incorporates organic material into its life processes, the fungus takes over its further utilization.*

*Health, in relation to Candida power, is demonstrated by the human being's active participation in and integration of all life processes. Failure to do so characterizes Candida pathology. A connection to consumer society becomes apparent.*

### **4th phase**

#### **The soul's involvement in earthly work**

**Then I, the fungus, am ready to take over. The further you retreat, the further I take over.**

**If your soul is on the way away from earthly existence, then I take over the body (e. g. upon death).**

**If your soul is hesitant, has withdrawn, does not dare to shape life, then I will settle on the edge of your existence: in your mouth, in your intestines, I will take over the work, side by side with you.**

**The question here is also how much the soul engages in its earthly tasks or how much it leaves behind.**

*Here, in the fourth phase, the previous statements are clarified once again. A person is "whole" when their soul finds expression in life. Then they take charge of their life processes. If the soul does not engage in its earthly tasks, if it withdraws from earthly life, then it creates space for the fungus.*

*These statements are of fundamental importance. Human existence is not about metabolic processes as an end in themselves. Creation as a whole is not about arbitrary development. Rather, earthly existence for humans means integrating themselves and their tasks into a larger context.*

*If this fails, humans fail to fulfill their assigned tasks and leave the success of the greater whole to other beings, such as the fungus. A characteristic of this state of affairs is high sugar consumption by humans. While sugar consumption fulfills all the prerequisites for an active earthly metabolic process, it—and the results of sugar trituration have shown this—makes human expression arbitrary. Earthly existence is an end in itself; the spiritual tasks cannot be fulfilled.*

*It's therefore not surprising that this high sugar consumption is a key precursor to candidiasis. Humans fail to fill the space provided for them in the larger context. Candida albicans then takes over the continuation of life processes.*

#### ***Indication***

*Here are crucial tips for administering homeopathically prepared Candida medicine. Humans have withdrawn from life processes This applies not only for material life processes, but especially for the Taking on the tasks that the soul brings into human existence and which humans must fulfill for higher purposes. Laziness here should be understood in a much broader sense than just referring to physical activity, namely, whether a person faces his or her life's tasks.*

Candida albicans C1

### 5th phase

#### The Great Order

**There is an order underlying all of this – a division of labor, a collaboration.**

1. The processes in light: The plant binds the light to the matter with chlorophyll.
2. The consciousness processes that build on this and in which you humans play a major role.
3. The recycling, processing and return to the cycle, in which I (*the Candida power*) participation.

3a) Return to Earth (*into the cycle of nature*).

3b) Opening up of consciousness.

**As an analogy, let's take the "spiritual" beverages: spirits. This is what I'm working on. This is how we work together: further recycling of matter and consciousness, further processing.**

*When it comes to the production of alcoholic beverages, these three steps can be clearly seen:*

1. The plant uses photosynthesis to harness the energy of light and produce sugar.
2. Humans use these plants, cultivate them, and prepare them for a fermentation process. These are conscious human actions that require an understanding of nature.
3. The yeast (e. g., *Candida robusta*) continues the process and initiates fermentation.

3a) During this process, the organic material is decomposed.

3b) Alcohol is produced.

*This alcohol takes us humans into "expanded" realms of consciousness. The world is experienced anew. The tragic thing about these experiences for us humans, however, is that this new consciousness does not arise from within us, but rather from the fungus and overlays our own. Thus, we only seemingly gain access to an "expanded" consciousness. In truth, it is not ours.*

**Thus, my work directly connects to yours. That is the grand order. What would happen to the life processes from which you have withdrawn if I did not take them over?**

**To maintain the greater order, I take it upon myself. I am committed to this order of the whole! If I take it over, you won't be doing your part!**

*Humans have their tasks to fulfill a higher order. These tasks are carried out in cooperation with other beings, such as the Candida fungus. To understand these connections, the process of producing "spirited" beverages is mentioned here.*

### 6th phase

**But the whole thing should be**

**I am the great principle of the utilization of that which awaits utilization.**

**What other living beings can only do up to a certain point – sometimes less individually than is appropriate for this part of creation – I continue to do, fully understanding the individual weaknesses.**

**The process can't stop there just because you don't take it over. (sulfur can encourage you to take over the process yourself.) That's why I go into your body, take over parts**

## Candida albicans C1

**of your body, and continue working on the bigger picture. And I immediately withdraw when you take over your life processes again.**

**Laziness: an important expression of Candida pathology.**

*In the sixth phase, reference can be made to the results of the previous five trituration phases. Candida albicans is concerned with the fulfillment of the greater whole. All utilization processes are to be continued. This happens in cooperation with us humans. But even if we humans fail to fulfill our due share, Candida continues the processes already started. Candida takes over where "laziness" prevails: physical, emotional, mental, spiritual, and collective laziness.*

### Summary C1

The C1 trituration opens the topic of Candida albicans very directly. "I'll take the process out of your hands. My rhythm will override yours as soon as you give me the space." How should this statement be understood?

The living environments of humans and fungi are contiguous. Where humans leave waste, fungi can continue their life processes. This collaboration can be understood even more broadly with reference to yeast. Humans use yeast in baking or fermentation to continue the work it has already completed up to a certain point.

With regard to Candida albicans, the above statement takes on a further dimension. Where humans fail to carry processes to the intended result, the fungus takes over. This fact can be explained materially by humans' sugar consumption. As long as humans live off the (non-industrially processed) products of nature, their sugar consumption is limited to very small amounts. Only cultural-industrial development made higher sugar consumption possible. Today's sugar consumption (refined sugar and also the consumption of other processed carbohydrates) is something completely unusual for the human organism. Only this sugar consumption allows the fungus to colonize the human intestine.

High sugar consumption, as experience with the homeopathic medicinal power of sugar has shown, is an expression of a general consumerist attitude toward life. By nature, physical exertion is required for the organism to produce sugar (blood sugar). This exertion is now replaced by an external supply of sugar. Thus, the person finds himself in a situation where he receives the result of effort without effort. This alienates him from his life's purpose and makes life arbitrary.

These living conditions create the space for the fungus. In the human intestine, it is exposed to the very best of living conditions, which could not exist there naturally. Humans (seemly) provide it with a new habitat. They also preserve this habitat in an ideal sense, because humans are not fulfilling their life's purpose by consuming sugar. This opens the field for the power of Candida albicans. The cooperation and division of labor of the natural order are disrupted. If humans fail to do their part, Candida takes over in the interest of the whole. This takeover, if one follows the statements from the trituration, also applies to mental and spiritual processes: "In order to maintain the greater order, I take it over. I am committed to this order of the whole! If I take it over, then you are not fulfilling your part!"

Against this background, the homeopathic medicinal power of Candida albicans and Candida pathology must be considered. Further trituration will reveal more about this. Candida describes itself as the great principle of utilizing what awaits utilization. "Laziness" is cited as a key indication

## Candida albicans C1

for the medicinal power of Candida. Healing occurs when a person takes control of their life processes, which also means that the soul works on its earthly tasks.

### Seminar contributions to C1

Here I reproduce some contributions on C1 trituration from participants of the seminar, as I understood and noted them during the seminar.

- Discrepancy: Laziness – Work or lazing around – working heart palpitations, physically separated, Difficulty concentrating.
- disgust, weakness in the lumbar region. Image: Primordial soup, mucus => from this life develops. Sluggish state
- dislike from the beginning, unstoppable growth is directed against my Sugar consumption, reference to epidemics (Miasma), tiring
- Reference to alcohol, desire for Beer. Through alcohol consumption, the fungus becomes stronger and people are becoming weaker. Luxury life benefits me (Candida).
- Pain in the joints, better by heat in the joints, Tired, left shoulder pain, no desire to make an effort.
- You can do nothing more. The process runs, without you noticing.

You (Person) have the pleasure, I (fungus) I have the exploitation. You have the pain. The sweetness makes me strong and you weak. You are superficial and I go deep. Aversion to sweet

- Feeling of dislike against the smell of the fungus. I feel sick Sultry, muggy, headache, disgusting, nausea, sweaty, weakness in the stomach, sticky.
- No pain, no gain. Eternal harmony: construction and dismantling  
Candida is responsible for the natural process (cycle). Sometimes on one side, sometimes on the other. The process (cycle) must not be interrupted.
- Theme: parasite To be or not to be? Not to be takes us further. To bring out the real thing. To have fungus in the right place. Coordinated. Not at the vulnerability. In the mood for wine.
- Left-sided knee pain, pain ankle joint, neck pain. Smelly flatulence, Fatigue. Cheap pleasure, brothel, cheap junk, waves of nausea. I am sloppy. Fat, pink cake-eating women. I want to be more generous.
- craving, sweet, strawberry cake, craving for wine.
- Reference to old, dead things.

## Candida albicans C1

### **Indications**

Physically, the following picture emerges:

- Fatigue, nausea, disgust.
- Dislike.
- Aversion or craving for sweets.
- Excitement.
- Joint pain, back pain.
- Numbness, indifference, apathy.
- Chronic fatigue?

The following applies:

- The weakening goes unnoticed. It happens automatically, and the process cannot be controlled.
- True vitality is missing. Tiredness, lack of desire, indifference.
- Something about this situation disgusts me. Something is rotten.
- A weak spot that's not being addressed. Where the cycles (metabolism) haven't been fully completed, the fungus takes over. A place where laziness has taken root.

And also:

- The fungus takes over where the organism has died.
- Rebellion against the situation.
- It's about the functioning of a large cycle, which must be ensured. In the natural cycle, everything (humans and fungi) has its place and its role.

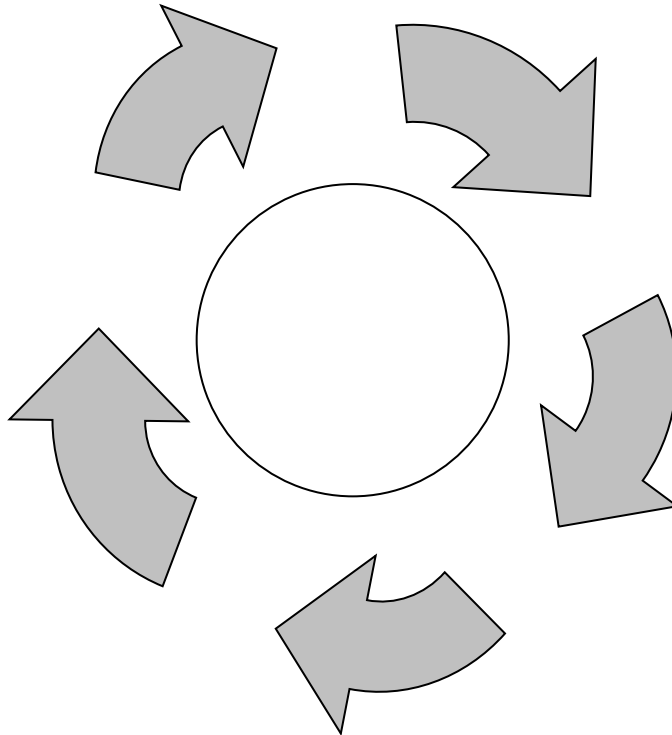
**C2 trituration**

**Emotional life under the influence of Candida albicans**

**1st phase**

**The great cycle**

- 1. There is a special rhythm in which you humans are embedded.**
- 2. There is a symbolism of the circle or a cycle that consists of sections and tasks.**



**Arrive in time (in the cycle) to take on one's own task. People must come to this with the "right" in order to fit into the greater cycle. The right thing is what fits into the cycle.**

I feel the gut feelings coming up about this topic:

**From experience: You came with the "wrong" thing. It didn't fit into the process/cycle. This results in sadness, disappointment and a Paralysis of emotion with the result of leaving it to others to close the cycle. The lively feelings are missing, they have withdrawn. I feel Sadness, anxiety, wanting to hide, wanting to cry, pain. Feelings of not being able to fulfill the assigned task.**

*Humans are placed in a larger context in their lives. Here, with the power of Candida albicans, reference is made to such a great cycle in which humans participate. Within the framework of such cooperation within a cycle, humans must fulfill their task. How this happens is not described here. Rather, reference is made to the feelings that arise from a failure of fruitful participation.*

*This leads to an indication for Candida albicans ab: The person is confronted with a situation that he does not or cannot fulfill the task or work assigned to him within the context of a larger whole. Given this fact he withdraws from lively emotional involvement, would like to hide, feels pain, anxiety, disappointment, emotional paralysis, and sadness. He feels that he is not fulfilling the assigned task.*

## Candida albicans C2

### Excursus

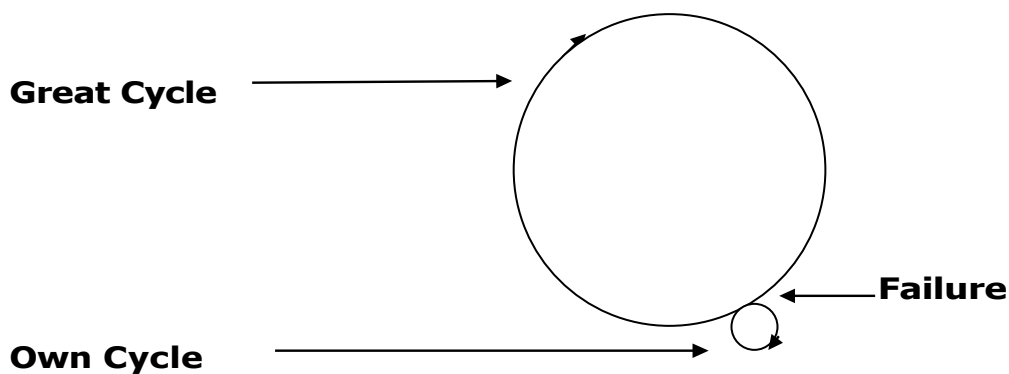
What is meant by the greater cycle here? There is human cooperation and the division of labor. People work on different parts of a greater whole (culture, economy). The area of human activity is in turn embedded in a larger cycle and forms an aspect of it. Protists/microorganisms, higher fungi, plants, animals, and humans are integrated into a material and immaterial overall process that serves earthly life as a whole. Candida albicans refers to this greater cycle and its aspects (e.g., division of labor in human economics). From the existence of the greater cycle, it also follows that humanity and the individual have a place and a task. That humans and humanity fulfill their place is also the theme of the power of Candida albicans.

### 2nd phase

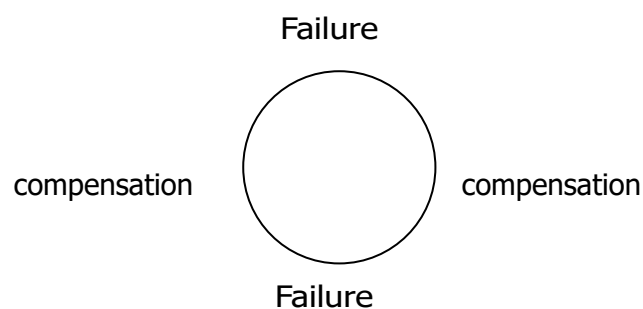
#### Failure, a big topic!

This results in a separate(smaller)Cycle. *The theme of this small cycle is:*

- **Feeling of failure**
- **compensation**
- **Internally increased feeling of failure**
- **etc.**



#### Excerpt: Own (small) circulation



#### **All feelings of failure and all feelings of compensation are possible!**

**Then the life processes in the small cycle take place. The life processes of the large cycle are released and taken over by the fungus.**

*How are these statements to be understood? The individual has cut himself off from the larger cycle. He believes he has failed there. At this point, in front of this task at which he has "failed," he stops. A separate, small cycle forms, revolving around the failure and the compensation for this failure. The individual is completely preoccupied with this topic; his life revolves around for that reason alone. To understand this, we could use the example of unemployment. The individual is so*

## Candida albicans C2

*preoccupied with the "fall" into unemployment that a new entry into the larger cycle, into the system of cooperation with other people, is unthinkable.*

### **Feelings of failure:**

- **I can't/don't do that.**
- **It overwhelms me.**
- **The requirements don't suit me.**
- **Depressed, sad, listless.**
- **Whiny, needy, in need of support.**
- **Sad, not wanting to talk.**

### **Actions and feelings of compensation:**

- **Hand over your tasks to others.**
- **Feeling cheated.**
- **Consume, eat up (deeply and a lot).**
- **Not wanting to see, hear or feel anything.**

*These feelings determine the existence in the small circuit. Indications: The person has fallen out of the context of the great cycle. He perceives this as a failure Any attempt to re-enter the country seems to him an insurmountable overwhelm. The demands of his environment, as he perceives them, do not suit him. He is deeply saddened and depressed. In order to avoid or compensate for this unpleasant condition, it is declared "fraud". Your own tasks are handed over to other people. Everything will – also in the literal sense –eaten away at itself. The world is blocked out. This "small" cycle of feelings of failure and attempts to compensate for them is self-perpetuating. This is the situation that humans find themselves in. Homeopathic *Candida albicans* can help the person reintegrate into the larger flow of life.*

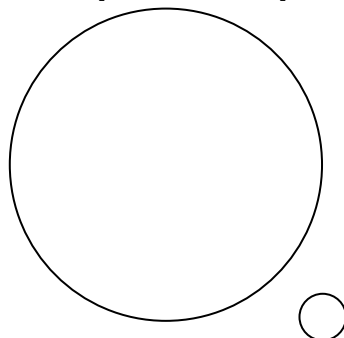
### **3rd phase**

#### **To understand the process of encapsulation**

#### **Feeling of failure (failure where one's weak point is) resulting in:**

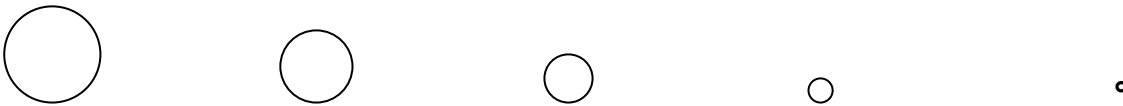
- **Exit from the great order**
- **compensation**
- **Not wanting to accept/not perceiving**
- **Increased feeling of failure**
- **Increased compensation**

**The result is that the small circle separates completely.**



**How does it find its way back?**

**1. Negative process: The small circle becomes increasingly meaningless and smaller.**

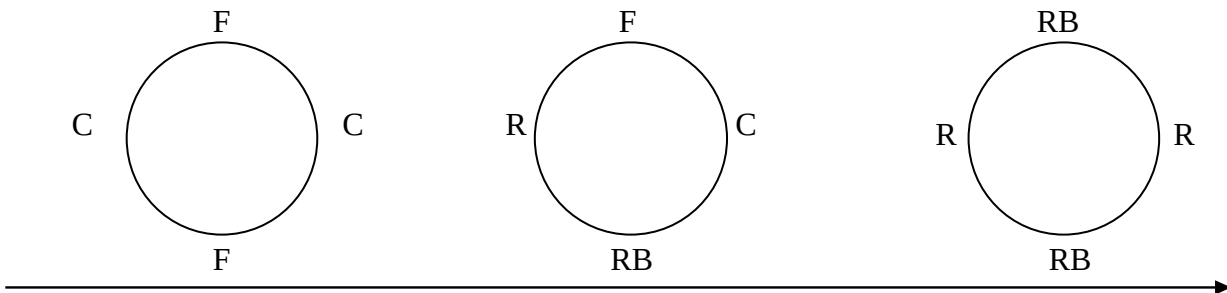


**2. Positive process: The small circle/process becomes more vibrant within itself, gains energy, and thus moves closer again to the large circle/process in order to connect and integrate.**

*Two possible processes that can result from the encapsulation of the small circle from the larger circuit are mentioned. The first possibility is that the vitality of the small circle ceases. It loses all energy. This is the image of death. After death, the physical body reintegrates into the larger circuit. The second possibility is that the small circle recharges energetically. The energy becomes too large for it. It approaches the larger circuit again. This process is described in more detail below.*

**Feelings of this process: Rebellion, uprising, outrage, not "just", but "healthy."**

**To resist — even help and helpers — to resist consumption and devouring, to become repellent and unpalatable to the environment. This is powerful and full of energy. To abolish compensation and, here in this small cycle, to succeed in making one's own contribution.**



F =Failure, C =Compensation, R=Resistance, RB =Rebellion

*From the cycle of*

*Failure – Compensation – Failure – Compensation a cycle develops*

*Failure – Compensation – Rebellion – Resistance and eventually becomes a cycle*

*Rebellion – Resistance – Rebellion – Resistance*

**The feeling of failure and compensation is increasingly disappearing from the life process! Instead: Rebellion, uprising, resistance.**

***Indications***

- 1. Humans have completely cut themselves off from the greater life course to which they should make their contribution. They are increasingly losing their vital energy.*
- 2. The human being finds himself in a state separated from the larger contexts. This situation becomes increasingly charged with energy. He rebels and offers resistance. This may appear to be an attitude unjust toward the environment. Even helpers encounter resistance. Yet it grants*

## Candida albicans C2

*the person a sense of aliveness. He no longer comes to terms with a situation that turns him into a "failure." This aliveness leads him back to his task and his place within the greater whole. What becomes clear here is the image of the outsider who resists and rebels against the entire system.*

*Candida albicans as a homeopathic remedy helps in both cases. It helps people approach the greater circulatory system that requires them.*

### 4th phase

#### The integration of the being into the great cycle

**From this vitality arises Confidence – maybe something else dogged – and Perception. The life processes are self-designed, and then your own being can find expression.**

**One's own life process integrates into the larger cycle. Then the energy serves one's own being. Gradually, the person also finds their way back to joy in life.**

**Healthy Candida process:**

- a feeling of joy in life,
- pleasurable,
- connected, integrated,
- powerful,
- interested,
- open,
- perceptive and participatory,
- having trust in one's own nature.

*What is described here is a healthy Candida state. The person actively shapes their life and thus finds expression. The result is joy in life. Conversely, an indication of Candida albicans can be derived: joy in life and pleasure are absent. The person does not participate in life in a powerful and interested way. They are not integrated into a larger context. They lack trust in their own nature.*

### 5<sup>th</sup> phase

#### Integrated into the whole

**Healthy:**

- **To recognize, to sense, to feel what one's own life processes are.** This also applies to recognizing and sensing the life processes of others.
- **Feeling clearly when the life process itself belongs to you:**  
**Is that your own feeling?**  
**Does the feeling come from me?**  
**Are these feelings that I perceive from outside?**
- **Feel your own worth and the worth of others!**
- **Feel confident in yourself!**

**Pathology:**

- **Feeling your own worth slightly questioned.**
- **Doubting yourself.**
- **Feeling powerless and helpless.**

## Candida albicans C2

- **Feeling separate from the whole, not playing a role in the whole, not being missed by anyone.**
- **Pretending to be funny, entertaining others (despite the inner feelings described above). Compensation.**

*Clear statements on Candida albicans health and pathology. This focuses on the interplay of one's own expression with the needs of the community and integration into larger contexts.*

*Indications: Doubting yourself and easily questioning your own worth. Feeling powerless and incapable of integration into a whole (nobody misses you, I don't matter). Not being able to sense or feel what your own life processes and feelings are, and what belongs to other people.*

### 6th phase

#### Candida albicans in emotional life

##### Vulnerability

- **Worthlessness**
- **fail**
- **compensation**
- **Give up the connection**

##### Giving up on yourself

- **Hand over**
- **Enter**

*This is how Candida albicans pathology can progress.*

#### **Confusing symbiotic and parasitic!**

*The two states are easily confused. The question is whether the necessary balance exists between the parties involved. Do both contribute their share, or does one rely solely on the other? If a person with Candida albicans pathology relinquishes their responsibilities, requiring others to take over and care for them, then the relationship is parasitic. If people "work" together and depend on each other to fulfill their tasks, then the relationship is symbiotic.*

<b>Useless, pointless, worthless ↔ integrated, connected, lively</b>
--

#### **Own and whole**

#### **Yours and mine**

#### **Interaction**

#### **Take over and hand over**

*Candida albicans pathology and the healthy state are contrasted. One's own needs must be fulfilled and integrated into the whole. If they are handed over to others, the interaction is no longer correct.*

## Candida albicans C2

### **On the vulnerability and failure:**

**Failure can occur because the person was unable to complete a task or a process. The weakness can also occur because the person failed to recognize their own process. This then leads to the conclusion that they intended to take on something that wasn't their own process. If they don't recognize this, a feeling of failure arises.**

*Indication: Man feels meaningless, worthless, useless. He is not integrated, connected, alive. The interaction with the environment is not right. Too much has been released. The condition is parasitic.*

### **Summary C2**

The C2 trituration relates to the emotional life. It addresses the topic of human integration into a larger circulatory system. How do people feel when they fulfill, or fail to fulfill, their tasks and work within it?

The basis for approaching the topic of Candida albicans is an understanding of what is meant by the great cycle and which life relationships are addressed here. All living things exist within a cycle in which bodies are formed from matter and then decomposed. The fungus further utilizes organic material from plants, animals, and humans. Humans utilize organic material from plants, animals, and fungi. The plant utilizes matter that the fungus has decomposed from organic material. Only plants can convert solar energy into matter (photosynthesis). Thus, all living things are coordinated in their activities, and only when they all participate can earthly life exist in all its diversity. Each species has its specific significance.

With Candida albicans, the phenomenon that the living human organism can be "infected" is now evident. The fungus is "parasitic"; it lives off humans; first off their food, later directly off their living organic material. This is an expression of a parasitic condition. However, the prerequisite for this situation is that the human does not fill its "space." They allow the fungus to colonize. Thus, by consuming refined sugar and processed carbohydrates, they forgo necessary work (especially in digestion). They are lazy in this respect and thus provide the fungus with a basis for existence. Or they damage their natural intestinal and vaginal flora with antibiotics because they do not fight pathogens themselves. They disarm their body's defenses with cortisone-containing preparations because they are unwilling or unable to confront their illness (the forces at play/archetypes of the unconscious). Thus, in a metaphorical sense, the human is parasitic, and the fungus takes over the necessary work to maintain the entire system.

This is where the results of C2 trituration come into play. It's about how well a person is integrated into the larger cycle. Are they fulfilling their role and fulfilling their task? Candida albicans pathology begins where a person "fails" in their role within this larger context. It may be that they have misjudged it, or perhaps one of their "weak points" has been addressed, preventing them from fulfilling their role. The Candida albicans issue has a very broad dimension. Various forms of "laziness" or failure are conceivable.

The trituration text now states that a small, independent cycle of failure and compensation develops when a person fails to fulfill their task. This cycle could also be seen as an example in sugar consumption or the use of antibiotics. Here, however, the C2 trituration is about the emotional experience involved. The lively feelings are missing; they have withdrawn. Sadness, anxiety, hiding, crying, pain. Feelings of not fulfilling the assigned task dominate the emotional

## Candida albicans C2

world. The person finds themselves in a closed system, cut off from the outside world. I can't/can't do this, it's overwhelming, the demands don't suit me, dejection, sadness, listlessness, tearfulness, need for help, need for support, being sad, not wanting to talk – these are all expressions of feelings of failure. The failure is compensated for by handing over one's own tasks to others, by feeling cheated, by consuming, by eating up inside (very deeply and a lot) and by not wanting to see, hear or feel anything.

If a person finds themselves in this cycle of failure and compensation, their participation in life can increasingly decline. They may also rebel against the failure. They rebel and resist. In doing so, the environment easily becomes the culprit for their failure. Nevertheless, more vitality returns to their life. Vitality that can ultimately break down the separation and reintegrate them into the greater cycle. This process must be supported with the homeopathically prepared medicinal power of Candida albicans.

The healthy Candida albicans state is characterized by a sense of joy in life, connection, strength, interest, openness, participation, and self-confidence. One's own life processes are recognized and valued. This forms the basis for being able to value the life processes of others. Interaction and exchange with the environment are harmonious.

### **Seminar contributions to C2**

Here I reproduce some contributions on C2 trituration from participants of the seminar, as I understood and noted them during the seminar.

- Without feeling. It was just like that. Completely emotionless and empty.
- Completely emotionless Calm and relaxed, centered within myself, it's pleasant and relaxing. I feel good. Towards the end: This state is enough; I want to be active again.
- Feeling in deep meditation. Connected to everything, but without any judgment. That feels good. More beautiful, uninvolved state Floating and dreaming. A feeling of connection. In the end: Now it's time to do something.
- Calm, peace, serenity, as if beginning and end come together. As if the soul is freed from the body. Problems are trivialities. The fungus's effort: to remind people of life.

*This apathy, this feeling of calm and peace, seems to me to be a state when a person has relinquished their earthly task, i. e., has not fulfilled it. The feeling of connection arises from the fact that other beings and forces now (have to) take over. The soul is seemingly freed from the burden of the body and its earthly involvement. However, the state of Candida albicans health then demands active participation in life. The absence of emotion and involvement is characteristic of Candida albicans pathology.*

- Power, strength. Consciously standing on the ground. Power from the earth. Guilty conscience and sadness about the destruction of the earth. Connection to mother and father. Everyone has found their place.
- I (fungus) fill your dead gaps with life again Where you take back your life, I take it. Sadness and pain over dead areas of life. Candida covers dead areas with life again.

## Candida albicans C2

Indication: Stubbornly and stubbornly wanting to go one's own way. If things don't work out, withdraw and sulk, resign, and refuse to go with the flow of life. The fungus: ancient enforcer of the law of life. The great recycling system that returns everything that has fallen out, dead and diseased, to life again. Great grandmother fungus.

*These two contributions clearly express the role of the fungus. The fungus fulfills its earthly function and continues earthly life where other organisms have come to an end. It is a powerful and wise force.*

- Lazy, dull, want to run away. But it is not a solution. The situation is hopeless Better: Start again (strength, dynamism).
- Feelings of failure. Against it. Resistance.
- Mother who has bound her sons very strongly (externally determined).
- Fail, depressed, sad. No words, not offended by anything. apathy, don't want to say anything, don't want to do anything.
- Hopelessness, can't get out, never get rid of it. Panicked, wanting to disappear. I don't know what's happening. There's nothing of my own, hopeless, I'll never get rid of it (I don't know what). Have no value. Deeply have failed. Preferably emotionally dead make. Without internal involvement, then it works.
- Lazy. Emotionally unbearable. Feeling that the person is completely worthless.
- Something you wouldn't normally get to. Emotionally dead.

*These contributions once again illustrate the depth and severity of Candida albicans disease. The person is infiltrated. They don't know what's happened to them. The situation seems completely hopeless and hopeless. Something within them has died, and as a result, they can no longer access it. What they still feel is failure. If they have enough strength, resisting the feeling of failure can help them overcome their apathy and hopelessness.*

## Candida albicans C3

### C3 trituration

**Committed to the truth, to people, of creation and love**

#### 1st phase

**The topic of the soil of humanity**

**Truth, togetherness, humanity Hidden within the whole, within the soil of humanity. Preserved inaccessible, it awaits exploitation.**

**In the darkness, isolated from human life processes, but not completed, it is withdrawn from people, forms a soil that has sunk from the living and must be utilized for the development of people.**

**The fungus takes over this utilization—the Candida fungus takes over part of it for humans. This utilization complements the development of humanity.**

*This outlines the topic of the fungus. The fungus recycles what constitutes waste for humans. This waste contains great value, which humanity and earthly life as a whole require.*

#### 2nd phase

**Emotional ground**

**This is the healthy process: The collaboration of humans and fungi on the overall task. Then, something is added to what we humans do by completing what we started but couldn't quite finish.**

**Regarding the feeling: Events that we humans cannot cope with have happened, are facts full of emotions: Failure, grief, unresolved they form slag of our lives A fertile slag heap on which the fungus continues to work to complete its task. It plays an important role in this process.**

**This is how we humans come to cope with the events and can integrate them into our life processes if we lively and active hold.**

**Pathology: An event has completely overwhelmed us and has led to a Death of the living process It has not even been possible to develop a clear feeling about this event (e. g. fear, shock), but the process has stopped and died . Then this incipient feeling forms a slag, a human soil on which we live, but which we do not animate. Then the fungus builds from it, for example, Grief ,shame that we can integrate into our life processes.**

**However, we have to stay alive and accept these processed feelings – accept them in a new cycle.**

**The utilization of unprocessed, unarticulated feelings can be initiated by the homeopathic medicinal power of Candida. The medicinal power of Sulfur helps us stay alive.**

*What was outlined in the first phase now applies to our emotional life. The unresolved feelings become our slag. The feeling has died within us. The shock and fear were too great. The fungus continues to work on the slag, transforming, for example, what is so open and dead into grief and shame. We can and must take on what the fungus has formed from the dead. This entire great cycle has a subtle dimension that encompasses the world of the psyche.*

## Candida albicans C3

### 3rd phase

#### Fungus and humans in their earthly partnership

##### Pathology:

1. **An unmanageable event that causes a living process within us to die.**
2. **Thoughts and feelings that arose or were started during the event are separated from us and become "slag".**
3. **The fungus takes over the further processing of the "slag".**
4. **The fungus gives us, for example, grief, shame, ideas, parables, myths that have the initial event as their theme.**
5. **We must absorb the feelings and thoughts vividly and actively, integrating them into our lives and living them on.**

**The processed material is handed over to the people of this land(same origin, same background, such as family and culture).**

*In the third phase of C3 trituration, what was previously hinted at and prepared for is explained. Life presents a person, or rather, humanity, with an event that they cannot handle in their lifetime. Thoughts and feelings related to this event are not brought to a conclusion, nor even properly developed. They are discarded. Any thoughts and feelings that might arise are pushed aside and removed from one's own personality. However, they do not disappear from the world; rather, they form a foundation of humanity, which, like slag, constitutes waste that must be reintegrated into the cycle.*

*The reference to these statements is humanity. One example for understanding what has been said can be found in our recent human history – the Nazi era and the Second World War and its consequences. For many people in Germany who experienced these events, they were insurmountable. In the post-war period, the feelings and thoughts related to them were not given the opportunity to develop within people. Rather, they were nipped in the bud, and that applies to a large portion of this generation. Observers may have wondered how such a thing was possible. But the people themselves were unable to pursue these feelings and thoughts. Repression does not seem to me to be the right term for this collective behavior. It was more a true separation from this insurmountable life situation.*

*How does life go on now? As a post-war generation in Germany, we have learned that the feelings and events we began to experience were not lost. Rather, they became the foundation of our humanity. They gripped the next generation as deep shame and grief. It wasn't our parents who taught us this, nor people of other nationalities. Rather, these feelings grew within us from a very original source.*

*The trituration text states that, in a great cycle, the fungus's energy further utilized the initial feelings and thoughts, processing them to such an extent that humanity, the following generations, can continue what it began. Just as the fungus further utilizes dead organic material in the material dimension and returns it to the cycle, the same thing happens on a subtle level, spiritually and psychologically. From this level, we are supplied not only with feelings such as shame and grief, but, as the processing process progresses, also with ideas, parables, and myths. Subsequent generations "give birth" to these ideas and myths from the soil left to them by previous generations, which the fungus's energy has subtly processed and further utilized.*

### Candida albicans C3

*This is how we Germans embrace our history. Embracing it becomes all the easier for us the more we have utilized what began in those dark times. The power of the fungus is of great help to us in this. This section of the trituration opens up a new understanding of our integration into a great cycle of earthly life, in which various beings and forces work toward the success of the whole. And what we may have already suspected—that the fungus is connected to the world of myth and is a partner in earthly existence—is clearly described here.*

What about the fail and the worthlessness?

**As long as the slag isn't processed, the feelings persist that the task/position isn't being properly fulfilled in the larger group. But it's not just about the feelings of failure and worthlessness, but also about the thoughts.**

What are these thoughts like?

**Ideas, mental attitudes, born of evaluations that devalue individuals or groups of people. For example, men are more valuable than women, being short is worse than being tall, etc.**

**All these thoughts "reign" as long as the recycling process is not completed, i.e. no work is done on the slag.**

*The statements continue. As long as the slag is not further processed, the people belonging to this soil (nationality, tribe, family, etc.) feel that something has remained unresolved. Typically, these can be feelings of failure and worthlessness. Something that applies, for example, to young right-wing radicals in Germany, who, in my opinion, suffer particularly from the events of the Nazi era; they do not want to acknowledge them, they idealize or deny them. Isn't the denial of Auschwitz an expression of a deep and misunderstood suffering caused by this fact? Shouldn't a true Nazi praise the events of Auschwitz? But in my observation, that is more often done by Nazis of other nationalities than German. But not only feelings, but also thoughts are burdened by the unresolved slag. These thoughts are characterized by the devaluation of other people, for they are not "free," but trapped by unresolved events.*

## **Candida albicans C3**

### **4th phase**

#### **The meaning of the large circle**

##### **Fungus help**

Deep hidden in the womb of earth  
lies many a thing of waiting worth,  
to join the mighty ring of life,  
its treasured wage, humanity's prize.

It greets us from eternity past,  
as though from ages unsurpassed —  
that missing part through which transforms  
the whole for which humankind strives.

And now there dwell assisting hands  
within the depths no heart withstands,  
to shape what silently abides  
and bring it forth into the light.

To close a vast and circling way  
of which mankind knows little yet —  
that to the soul it may be shown  
what from life's hidden core is won;  
that it not sink in darkened ground,  
so helpers by our call were found,  
who fashion, guide, and undertake  
where human strength begins to break.

They serve both us and serve the earth  
within this grand becoming—death,  
and aid the Spirit, vast and wise,  
that no lone corner empty lies  
of all that stirs by destined plan  
as earthly course of life began.

## Candida albicans C3

### 5th – 6th phase

#### The fungus, humanity and the great cycle

**Groups of people, nations have their part in the whole. They, too, leave things unresolved, going through the same processes as individual people. Their slag is created collectively and forms the basis for their further development.**

**Thus, the soil on which we humans carry out our lives is formed by the slag, the unfinished work of humans:**

- the dead material body
- the undeveloped feelings
- the unformed thought.

**What kind of feelings or thoughts would they have been?**

- Beginning fear and panic if they had come into life.
- Ideas and mental attitudes of the most negative evaluation if they had developed.

**But they have not been brought into life and have not been trained. So the Worthlessness and failure in this process, the Idea , what was started there, the disgust , the dislike , the Defense from the slag.**

**What can help us?**

**Stay active, stay alive (sulfur helps with this), perceive one's own, what actually is, and have certainty about it.**

**The fungus, which continues to process and gives us its results. Then we accept and live with grief and shame – as a feeling and an idea.**

**Why the failure?**

**Because you live on the ground where it is.**

**That's the process of the fungus—specifically the Candida fungus. There are other processes as well. But what's past is past. What's happened is done. What's dead is dead. So you can't continue working on it directly.**

**How do we load the fungus?**

**He's everywhere. He works whenever he has space.**

**Take from him what he has used, or he will perish.**

**This means integrating the feelings and thoughts it provides you with into your own life processes as part of the soil to which you belong.**

*What's dead is dead and handed over to the fungus for further processing. This happens to the matter, feelings, and thoughts of people and even human groups. What has died could not be accepted in life. Its origins are too obscure. The fungus works on this slag, unlocking it and processing it. But we must take the result of its work away from it, or it will perish. Just as alcohol kills the yeast, so it is in the greater cycle. We humans must keep it alive by embracing grief and shame, myths and ideas that have grown out of the soil upon which we were born.*

## Candida albicans C3

### **Indications**

People completely block out events. It's as if they never happened, even though they were extremely traumatic. Humans do not take it upon themselves to face these events. Instead, they completely separate themselves from them. This leads to a "Death" of living processes His feelings and thoughts triggered by this event have not been developed. Feelings of failure and sadness Candida albicans can help people face the events.

Man does not accept what the "soil of his origin" offers him. He lingers, for example, in the shame and grief that lie in his origins and does not continue , which is touched by these feelings. He defends himself, feels disgust and aversion, is oppressed by the feeling of worthlessness and failure Candida albicans helps him carry on what his origins transmit to him. The power of sulfur is of great importance for humans to absorb what life offers.

### **Excursus**

How, then, should we understand the role of the fungus in earthly existence? In the material world, we can observe that the fungus further utilizes dead organic matter, creating a soil for plants (and sometimes directly for us humans, e.g., cheese, wine, beer, bread, etc.). The material world is an expression of a given order. The "quality" of this order lies hidden in a spiritual world and also applies to the immaterial reality of feelings and thoughts.

Thus, the fungus power also takes over the dead feelings and thoughts and recycles them. It carries on what is necessary for the great earthly cycle to fulfill its function.

In terms of depth psychology, the process could be understood as people surrendering to the subconscious that which cannot find a place in their consciousness. This subconscious is absorbed by the fungus and further utilized. It does not remain preserved in the depths of the person's subconscious, but is processed (utilized) by living forces. Forces whose quality it is to further utilize what has "dead." Thus, this is a special area of the (collective) unconscious, and the unconscious, too, participates in the greater cycle.

When I often speak of the fungus in general terms, I am specifically referring to the special power of Candida albicans. This power takes over the role of healing in humans when they are unable to fulfill their part in the cycle.

### **Summary C3**

Life's events are not "processed" by people. The feelings and thoughts associated with them are not developed or fleshed out. They remain open, lying dead, ready for further processing. People are left with feelings of failure and grief.

These undeveloped feelings and unequipped thoughts are further processed by the spiritual dimension of the fungus. They form the foundation of the people who emerge from this circle. In people, this further processed deadness enters conscious life in feelings such as shame and grief, in ideas, thoughts, and myths. And people are supposed to accept what their origins hand down to them. Then the great cycle remains functional, even though the person has been overwhelmed by events.

Thus, a person faces two difficult life moments. First, there is the failure and grief of not having been able to accept a task in life. Something remains open within them, and they would have to fully immerse themselves in the situation again in order to continue what they began back then

### Candida albicans C3

and then completely abandoned. Second, it is about reconciliation with their own origins. They must accept what lies within their own origins, what expresses itself in feelings, ideas, and myths, but is not understood. This, which springs from their origins, must be continued. Defense and aversion must be overcome, and the feelings of worthlessness and failure, which lie dully in their existence, must be worked through. The power of Candida albicans and also that of sulfur, which gives the individual the necessary contours and vitality to face life, helps here.

### Seminar contributions C3

Here I reproduce some contributions on C3 trituration from participants of the seminar, as I understood and noted them during the seminar.

- Topic: Nazi crimes. Forgetting collective guilt and remembering. The work must be done. Fungi and humans perform complementary work There are two extremes: 1. Doing everything alone. 2. Not finishing the work. Typical Candida pathology: Candida does all the work.

*What humans don't address, such as the crimes of the Nazi era, remains. In this, fungi and humans, perform complementary work.*

- Fungus man. Fungus face: contorted with anger. Image: Under a web of fungus threads, where we are all one.

*The "Fungus World" is about the great cycle in which we are all integrated.*

- Image: Orchestra plays lively for dancing. But I can't get into the Liveliness pure. Feeling: dstay out , to get stuck, sad, desperate , nauseous, very tired. Candida's question: Who are you? The woman doesn't want to reveal herself. Experience: A mother killed her child. Candida's comment: What has happened cannot be erased .I grasp it so that it is transformed .Old family stories ,hereditary debt .

*The orchestra, that is, the functioning interplay of all partners, is alive. The person should be integrated into it. If this isn't the case, feelings of stagnation, exclusion, and despair arise. How does this situation arise? An event, such as the murder of one's own child, is completely blocked out, and thus the person excludes themselves from the circle. But what has happened must be processed, and Candida helps with this. Candida deals with issues such as old family histories and hereditary guilt.*

- Look to the future, be open. I process what lies behind you.
- With the help of Candida, hidden things come into view.The fungus then processes it .This results in a new life substrate. Silenced, frozen, repressed, excluded:worthlessness is related to dependence. Personal responsibility for everything that happens in life. The dead zones, black holes, and blanks are missing from biography. Lost areas of life are taken up and updated for the present. The fungus method of utilization and processing (proven, natural, primal) surpasses conventional psychological therapy methods.

*I would particularly like to emphasize the reference to dependency and personal responsibility in this article. Not accepting one's own responsibility and becoming dependent are certainly important indications for Candida albicans.*

- I let myself be taken (*by the fungus or other beings and forces*) I'm making myself weak. I'm benefiting from the fungus/the partner.

### **Candida albicans C3**

*Candida pathology is obviously also about interpersonal relationships in which one partner delegates his tasks to the other while remaining passive. Such social relationships are characterized by dependency, inability to live, and parasitic profit. Here, it seems to me, a fundamental indication for Candida.*

- Candida's task: Look, clean up, restore . Sugar, candida, chocolate, coffee for the lightness of being. Lazy lightness. wordlessness, helplessness.
- Isolated, dropped out ,old things .Deep journey into the past spanning many generations. It's very simple. Forgiveness. To be whole and part. To be able to go along again.

*A key step in healing Candida pathology is forgiveness. Forgiveness is a crucial step in allowing the person to reintegrate into the larger circle.*

- Original sin, collective guilt only through human evaluation Don't fight. Simply feel and be – without judgment. Fungus: Leave the truth to the fungus – feel being.

*The rules and meaning of the great earthly circle are inaccessible to us humans. Therefore, judgments will never capture the truth. Rather, judgments will prevent us from accepting and further utilizing our heritage.*

**Candida albicans C4**  
**C4 trituration**  
**The fungus and our being**  
**Candida albicans for our individual essence?**

**1st phase**

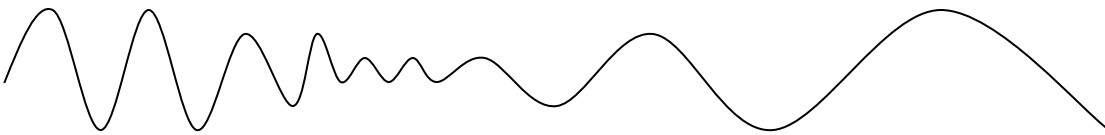
**The theme of the interplay of two rhythms**

**Again, the question of rhythms that connect to one another (healthy) or overlap (pathological). It's important to learn what the subsequent rhythm is and how it fits into the overall cycle, and/ or to learn what the overlapping rhythm is. In doing so, approach the topic slowly and carefully so as not to overlook anything.**

*Humans and fungi each have their own rhythm (vibration). In the greater earthly sphere of life, these rhythms should connect with each other (healthy). In pathology, the rhythm of the fungus overrides the rhythm of the human. This topic will be presented subsequently.*

**The rhythm of decay and death merges or overlaps with the rhythm of praise and glory, of unfolding anew.**

**Curve with transition of two rhythms**



**Curve with superposition of two rhythms**



**So does the rhythm of your being enter into your life processes and how does it get there?**

**How much does it manifest itself in your life processes?**

**How vitally do your body, your feelings and your mind absorb the rhythm of your being and carry it into the world?**

**Or can the life processes be overlaid by the rhythm of the fungus, and then increasingly merge into its life processes (its metabolism)?**

**How do they interact here? How do they complement each other?**

**How do they work together, and how do they conflict with each other?**

## Candida albicans C4

### 2nd phase

#### Essence and feeling – one rhythm?

Complex questions that can be approached layer by layer, dimension by dimension.

**The essence gives your feeling its quality when it is well connected to you. What separates it? For example, sugar, coffee, chocolate, and even harder drugs.**

**On the emotional level:**

**Sweet, cared for, protected. But this happens from the outside (*with through one's own being*), precisely because of the power of sugar. The feelings live for themselves and lose contact with the being.**

**What has lost contact, the rhythm of the core, has fallen out of the utilization process, the meaning process of the soul. This is where the fungus can, and should, take over. For the inherent rhythm of feeling, for the sake of feeling itself, serves neither the human being nor the soul nor the spirit. This inherent rhythm has fallen out of the whole (compare the small circle in the C1 trituration). Therefore, the fungus "must" impose its own rhythm on top of it in order to further utilize the undeveloping emotional level.**

**But it's not just sugar and other drugs that destroy the connection between emotions and the soul. The previous trituration has already shown this. Emotions can disappear completely, and then no longer have a life of their own. These are the most difficult experiences that people cannot process at all.**

**And it may be that they were only begun and not completed. This is especially true across generations. All people die with unfinished emotional processes. Then they have lost the rhythm of the being. Then comes the rhythm of the fungus.**

*The second phase of C4 trituration deals with the relationship between essence and emotion. The emotional body can lose its connection to the essence, or contact can loosen. Everyday drugs such as sugar are a typical cause of such a process. If the emotion has fallen outside the higher soul's utilization and meaning process, then the fungus can (and should) take over and further utilize the emotions.*

*However, feelings can not only lose contact with the being and develop a life of their own, but can also completely fall out and "die." This applies when the person is unable to process very difficult experiences, and especially when they die. These unfinished emotional processes are further utilized by the fungus and form the basis for future generations.*

*In the C4 trituration it is now emphasized as essential that the essence finds expression in the feeling and that the contact between feeling and essence is maintained.*

## Candida albicans C4

### 3rd phase

#### Mind and being – one rhythm?

The same applies to thinking, mental attitudes.

The "sugar thinking", which can clearly contradict the soul's impulses, leads to the fact that the person supposedly demanding what is due to them. The soul desires something different; it wants to see its destiny realized in life—a destiny full of disruption and unpredictability. The human being must make spiritual space for this.

If he can't do this because his relationship with his soul has been "glued down" by the power of sugar, because he doesn't want to spiritually live what fate desires, because fate is too difficult, too senseless for the spirit—as seen from the perspective of "sugar thinking"—then the rhythm of the soul is lost. Thinking occurs for its own sake, or the mental attitude, the thoughts, are expelled, banished, lost.

Then the fungus comes along, so that nothing is lost, and takes over with its rhythm to close the circle. The fungus continues to work on the great thoughts of destiny, what life demands of man.

You receive the result back and are amazed, full of incomprehension, at the stories and myths that are born here that appeal to you, but that still require a lot of work to understand.

**Being, being, be past, be gone (die),  
for toward your destined aim  
the great master  
will bring you only forth (birth).**

**No independent existence of man in his three bodies (*material, emotional and spiritual-mental body*), but integration into the bigger picture!**

*A reflection on the relationship between spirit and soul. The soul contains the meaning of life. The spirit should orient itself around it. From an earthly perspective, the incarnation of the being dies and, if it has been able to find its expression, has fulfilled its purpose.*

#### ***Indications***

*The essence, the meaning of life of man finds no expression in the feelings and/or spirit of man. Drug use (everyday drugs, especially sugar, but also stronger drugs) has loosened or interrupted the soul's connection to the human emotional and thought world. Or difficult experiences have caused feelings and thoughts to "die." Here, Candida albicans can remind people of their soul's mission related to their contribution to the earthly world.*

## **Candida albicans C4**

### **4th – 6<sup>th</sup> phase**

#### **The essentials**

Deep-rooted lies the striving of Being  
in all that befalls humankind.

Deep-rooted in the currents of living  
where meaning of existence we find.

Follow, O human, as you are ordained,  
the mighty rhythm—its course unchained.

Follow when it gathers and binds,  
when it finds you on earth in humankind.

Bring forth something out of your source,  
close the circle in rightful course,  
to the Whole that yearns to be.

Yield yourself to reality.

You labor, chosen, set apart,  
as human joined to your inmost heart,  
at greater works that come to grace,  
that you may share in the soul's embrace.

And give as well where it is decreed  
within earth's vast unfolding deed;  
when you arrive at the edge of skill,  
place strong assistance in another's will  
for further shaping and worth unguessed,  
as once the gods themselves expressed.

Let even these lines guide you on,  
farther than where they first were drawn.

Let me fashion and create,  
let my art in verses operate.

You think a fungus could not do  
such things—and rest in what is you?

Yet see: it may be otherwise,  
if you would take me as your wise.

You still must write  
and grind and strive—  
yet I dictate,  
as yeast in ale alive,  
that it may flourish, circles close,  
and something new from earth arise and grow.

I see you marvel.

You hear the murmur  
that I—the fungus—now shall guide  
and for humankind great things provide.

### **Candida albicans C4**

Hear what now to you I say,  
bring it to earth's bright light of day:  
You are humans, proud and bold—  
yet in me, the fungus, nobility holds.

I ennoble what you give to me  
toward what all creation longs to be.  
With mighty force I refine and raise  
what you but imperfectly phrase.

I, the fungus, too am proud—  
in humankind or wood endowed—  
for I know what here unfolds  
and where the Whole its purpose holds.

Perhaps—you harbor other sense;  
perhaps my sight meets with suspense  
at much you think and feel within,  
that stirs your hidden depths akin.

Yet do you know what I perceive  
as toward the circle's goal I weave?  
Could you alone, in solitary art,  
bring all creation pure to heart?

I think not—no, I think not ever.  
So I write here: behold me, however—  
that I exist for healing's sake.  
I am not the world—yet part I make.

### **Summary C4**

The theme of the C4 trituration is the question of the extent to which humans succeed in expressing the rhythm of their being in life and in allowing the rhythm of the fungus to connect to it, so that the great earthly circle is closed.

As already described above, the contact between feeling and being can loosen and dissolve, and the feeling can live its own rhythm, which is not an expression of the soul. Likewise, incipient feelings can die. In these cases, the fungus continues what was started, which also applies when a person dies. Healthy, in the sense of the Candida albicans force, is when each participant in the circle, human and fungus, maintains their own rhythm as long as they participate in earthly existence. The Candida albicans pathology lies in the fact that the rhythm of the fungus overrides that of the person.

What applies to a person's emotional world also applies to their thought world. This, too, has the task of connecting with the soul's sense of purpose. Everyday drugs like sugar can separate the soul from the human spirit. But so can events, as already mentioned several times, that people cannot cope with.

The C4 trituration relates to the essence of the human being. It emphasizes its importance for the success of the whole. It must fulfill its role if the whole is to succeed. In this regard, it is helpful to know about the effects of the fungus.

## Candida albicans C4

### Seminar contributions C4

Here I reproduce some contributions on C4 trituration from participants of the seminar, as I understood and noted them during the seminar.

- Creating something together. Without ifs and buts join the collective action. Take your position (*that of humans*) and thereby give me my (*that of the fungus*). Look ahead, go into the light, really be there. The present and future determine what comes from the past. Fungus: "I always make the same thing out of it." It depends on what the human gives the fungus.

*Humans should enter the light, that is, express their essence—really be there. Then they take their position and give theirs to the fungus. However, the fungus can also take over if the human doesn't fulfill their position.*

- Examples of bringing processes to a close. Burial.
- C4 shows great Moment of forgiveness. E.g. forgive the father. Sediment (humus) of generations. Take Hitler, for example: It's hard to accept hatred. Candida has already turned the 50 million dead into humus. History is increasingly becoming humus for the next generation.

Physical: coffee, sugar, chocolate.

Mentally: Wait for the sediment to rise – cautiously. Be prepared.

*Clear insights. Forgiveness as an important step in being able to take one's stand. Physically abstain from everyday drugs. Mentally prepared to accept the residue.*

- Nothing remains untouched. Every topic is touched upon. Clarity of origin of many lives. Work across many lives. Simple certainty: It's completely different, everything is part of me. A balance has taken place.
- Pathology: Not wanting to be an individual because it is full of risks.
- The individual deals with what generations before have done. Things that lie deep in the dark, so that they are no longer processed.

Comment: I have nothing to do with it. No connection. I'm not working on it.

*Candida pathology is characterized by attitudes like: "I have nothing to do with this."*

- Candida has processed it -> vital energy. This must be recorded and accepted. Candida gives you the strength to accept what comes with it. Pardon.

Comment: Supra-individual, miasmatic dimension. We participate in that. A general principle for working on hereditary problems. Then it continues on an individual basis.

Candida albicans C5  
C5 trituration  
The truths of Candida albicans

1st phase  
Abstention – Miasma – Truth  
The truth of the facts  
The Truth of Being

Picture:

**I sink into an earth-colored layer above, interwoven with the fungus. Here, work is carried out day and night without interruption. It is beyond the separation of day and night; opposites are dissolved, and separated things are removed from their separation and re-sorted (analogy: waste recycling).**

**It smells of fresh humus. Processing is quick and clean.**

**The first truth**

**The separation between day and night is abolished. This means, in a metaphorical sense, that "good" and "bad"/"evil" are abolished. What counts is the energy content, which is used.**

**The "worst" deeds, by human standards, are just as valuable as the "best" deeds. Only their energy content counts. These are earthly processes .**

**The first truth says: The energy content of the unfinished life process counts for me, the fungus, to do my work. This applies on all levels,**

- **the material,**
- **the emotional and**
- **the ideal.**

**The energy content nourishes my processes!**

*It's about earthly processes in which only the "energy content" counts. It's by no means about human evaluations. Every human action, every feeling, every thought has a certain amount of energy; that alone is important in this circle. The fungus absorbs this energy and utilizes it further.*

**2nd phase**  
**Candida albicans in the polarity of human existence**

**Second truth:**

**I eliminate opposites. This is crucial for you humans, for your life processes, which you have always and fundamentally divided into good and bad.**

**I reserve this division for my part of the work/utilization. What remains after my utilization is free of good and bad . It is new and innocent.**

**If this were not the case, the major processes would increasingly and self-reinforcingly develop in one direction. In your reality, they would become either ever better or ever worse—constantly intensifying.**

**I am talking about earthly processes, of human processes, not of soul processes. Without the utilization of the fungus, these human processes would always run in one direction for you. For example, Nazi era – super-Nazi era, super-super-Nazi era, etc.**

## Candida albicans C5

**I interrupt this process. What was evil for you is pure energy for me . Day is like night. At the end there is fresh, new humus. For the body, the emotions, the mind.**

**This also applies to the good: Golden Age, Golden-Golden Age, etc.**

**I always take over the earthly processes. But I always return to you what I have processed. The major issues are not finished with my work.**

**You then divide the big issues into good and evil.**

**The big issue is your material existence! Is this good or bad**

- to be materially existent,
- nature to exploit you?

**In this exploitation, you immediately divide things into good and bad. You want nothing to do with the bad, the shit. Is material existence, are you, good or evil? This constantly preoccupies you.**

**The second truth: I always break this cycle of good and evil!**

*The fungus processes without considering our standards of good and bad. It continues major themes, but not polar expressions. This is difficult for us humans to understand, as we don't see the major themes. Thus, we work on these themes together with the fungus, but the fungus doesn't know our polar evaluations, thus preventing a topic from being addressed only one-sidedly. It's important to note that these are earthly processes, not soul processes.*

### **3rd phase The third truth**

**1.Truth: The energy for me.**

**2.Truth: I abolish good and evil.**

**3.Truth:**

**I continue your consciousness processes Like you, I'm also working on consciousness processes. You have your area, I have mine. How far are you getting?**

**You think in opposites, you think dialectically. Your attempts to overcome this fail again and again. That's just how you are as humans.**

**I have completely different conscious processes. Everything is a whole, a great picture, connected and interwoven. I am earthly like you, but a different principle.**

**Just as you see the world through alcohol or magic mushroom, for example, you can imagine what my conscious processes are like. Everything blurs into one, everything is much more direct, and you can't find a counterbalance.**

**You think in opposite ways and exclude yourself from your thoughts.**

**My consciousness always integrates everything, is always in the middle of it, always has a part and no opposing position to the conscious process.**

**This is my third truth. I further utilize the processes of consciousness. What you have separated and analyzed is supplemented by the whole, containing itself.**

**The world needs my contribution, just as it needs yours. In the myths and fairy tales I give you, you will find my work reflected, my images in your words, and you will wonder where they come from, since you have separated and analyzed them on Earth.**

## Candida albicans C5

*Myths and fairy tales also contain images from the reality and world of the fungus. These images do not recognize the opposite, but remain, in their consciousness, part of the whole. This is the fungus's process of consciousness. We humans need the opposite and use it for a spiritual understanding of myths and fairy tales.*

### 4th phase

#### The Truth of Penetration

**Now you have three truths:**

- **The energy**
- **The abolition of "good" and "evil"**
- **The continuation and utilization of your consciousness processes**

#### **The fourth truth is penetration!**

**You live on the Earth's surface and face the sun. I don't need the sun. I'm doing the earth-related part of the penetration, which I can only truly begin with death.**

**You perform the upper half of the penetration, I the lower half. You bind the light, the spirit, to your physical body via your soul. You come from above. I bind the earth to what comes from your earthly soul processes.**

**Where your soul doesn't reach, I continue the connection. What if you die and I don't guide the Earth to you? I am not the only one, but I am the one most connected to the Earth, who takes over your soul processes.**

**The bacteria are part of other cycles (my observation while listening to this: The fungus gets upset at the thought of the bacteria). Where they are, there is little value (my observation: That's how the fungus sees it, and we have to accept it). I create the deep value The bacteria take it for themselves. A senseless cycle! *(From the fungus's perspective)***

**So that's the fourth truth: the permeation of the Earth with soul processes, just as we humans have begun.**

**I (the fungus) have no problems with the soul processes, which are all value-free and free of contradictions.**

**But now to the fifth truth.**

*Here, in the fourth phase, it's about the connection to the soul. The fungus emerges from the earth to meet our soul and takes over what it began in its earthly incarnation. It then permeates the earth with these soul processes.*

## Candida albicans C5

### 5th phase

#### The truth of the facts

**The fifth truth is the culmination of the four previous processes!**

- **The energy**
- **The abolition of "good" and "evil"**
- **The continuation of consciousness processes**
- **The penetration of the earth with the soul processes**

**The Five is something special.**

**The Truth of the Five: It is about the truth of the facts. It's about me keeping the facts of life by closing the cycle of earthly existence behind you. Thus, everything that exists, everything that enters into the life processes, into the living, becomes a fact. Thus, everything becomes reality.**

**I'm working here on the earthly future. A future that can only develop because the life processes never cease. Because there is no death in the earthly life processes! The life processes never die; they change. If you no longer supply blood to your flesh, so that it is without oxygen, then your control over the life process ends and mine begins.**

#### **This is the fifth truth: The earthly future**

**What are your problems with the Five Truths? Different ones on each level.**

- **You can accept the first truth to a certain extent. But you don't want these energy absorption processes to be very prominent near and within you (hygiene).**  
*People today have a strong tendency to distance themselves from waste recycling processes. These processes are considered dirty, disgusting, and unhygienic.*
- **The second truth may be pleasant in its consequences, but it's hard for you to forgive.**  
*It is often very difficult for us humans to accept so-called "evil" as "valuable" and necessary.*
- **The third truth seems to you to be of little use for your life, your manipulation.**  
*Our science, technology, and economy function when we place ourselves in a position that counterbalances ourselves and our environment. A different approach seems inefficient to us.*
- **You find the fourth truth degrading; it contradicts your pride.**  
*This fact clearly puts our uniqueness into perspective.*
- **The fifth truth is one you fight against until the moment you call death. You cling to it and fight for your own control over life's processes.**  
*The fungus gives our earthly life a future. The fungus ensures, and sees it as its mission, that earthly life processes never come to a standstill.*

## Candida albicans C5

### 6th phase Five truths

**So for you all five truths form a "Original sin" You feel and think that you have come into "inhuman" conditions here on Earth simply because I and others—not humans—are so heavily involved.**

**You are human beings—I admit, you are peculiar, you would say special—and you want to separate yourselves. But that's not possible in this earthly cycle! Here you are part, as only one can be.**

**Now complain about it and about the evil, and that it keeps "hitting" you, that you have to work on it, or accept what comes into your part of the life processes.**

#### **Your future is built on evil as much as on good!**

*Concluding wise words from the fungus. Being inescapably bound to the cycles of earthly existence seems like an original sin to us humans. Again and again, we must work on what was begun here on Earth generations ago. Again and again, we are presented with the great themes of earthly existence to experience and develop. Again and again, we experience the great themes in the polarity of good and evil. This applies to all generations of humanity. We are rooted in the soil of our origins and must work hard and make our contribution.*

*This is our chronic miasma. We continue to work on difficult issues generation after generation without knowing how to resolve them.*

#### **A small fungus poem**

The One, life flows, has energy.

The Two creates unity like never before!

The Three, consciousness progresses, is fully present in life here on the spot.

The Four, penetrates the soul to the earth in its dying and becoming.

The Five, who can fully understand it, who knows the future, does it want to leave?

## **Candida albicans C5**

### **Summary C5**

The C5 trituration makes it abundantly clear: When a person deals with *Candida albicans*, they are dealing with a human issue. The overarching issue is our material existence. It binds us into a great earthly cycle. *Candida albicans* tells us that we are part of this cycle and that we work together with the fungus.

In doing so, we encounter an alien world. The fungus takes over the energy of our interrupted life processes and recycles it. We know this when we see how the fungus recycles organic material. But this also applies to our emotional and ideational life processes (first truth).

When the fungus has taken over our life processes, our divisions into good and evil no longer exist. It's all about pure energy. This interrupts our manifestations of good and evil, and the cycle can continue, allowing the next processing of the underlying issue to begin without a one-sided manifestation of good or evil. We take over the issue from the fungus as "neutral" ground for further development (second truth).

In our life processes, we humans develop awareness of what we experience. The fungus also develops awareness. It continues our conscious processes. However, the conscious processes of the fungus have a different quality. It does not enter into a counter-position to what is happening. Its consciousness always remains part of what is happening, closely and indivisibly interwoven (third truth).

We humans bring soul processes into earthly life. We are oriented toward the sun, the light, and love. The fungus also takes over these processes when we die. It approaches us from the side of the earth and guides the soul processes deep into the earth (fourth truth).

Life processes on Earth should not be interrupted. The fungus sees them as a whole. Its task is to ensure that life processes continue to extend. In doing so, the fungus gives us an earthly future. Through its work, we receive, generation after generation, the great themes of life for further exploration (fifth truth).

We humans have difficulty with these five truths. The fact that we must repeatedly address the major themes of earthly existence, that we continually encounter what previous generations have left behind, and that we cannot understand where earthly life is leading us as humanity, makes our irrevocable bond to this cycle a matter of original sin. This also makes it clear that when we engage with the homeopathic power of *Candida albicans*, we are dealing with the issue of miasmas. *Candida albicans* can help us individually and as humanity to resolve the issue of miasmas. Whenever it becomes clear that we are continuing to address issues of our ancestors, *Candida albicans* could also be helpful. It is therefore a matter of a fundamental attitude toward our earthly existence. Do we accept that we have work to do here on earth? Do we summon the necessary energy for this, or do we try to avoid the situation, abstain, and not participate. Do we acknowledge our physical existence? Do we perform our physical work? Are we integrating ourselves into the great earthly cycle?

## Candida albicans C5

### Seminar contributions C5

Here I reproduce some contributions on C5 trituration from participants of the seminar, as I understood and noted them during the seminar.

- Theme Miasmas: Necessary reminder of the work of your ancestors.
- Sediment and humus. collective guilt World War II: 50 million dead. Wanting to retreat from human cruelty. I am part of humanity and one day humus too, like all generations before.

Hahnemann: Miasms are a major concern. It's difficult to find and recognize something like that.

Relax and acknowledge: That's what humans are like. Draw strength and clear judgment from the humus.

- Religious themes. Reality is truth/truthfulness Candida creates reality. Candida: The truth becomes true.

The miasma of untruth, ambiguity, devaluation.

I bring truth, clarity, purity, value.

Candida is the Future, Candida is the way.

- Be who you are, do what needs to be done, love what is, be thankful for what will be, be a participant in being, on what is.
- Collective networking as participation in life. Keeps life processes functioning , jumps in and takes over if necessary. The fungus world is a world of its own, almost a cosmos of its own. Healer of life processes. Instead of a Revitalization treatment A gift from Candida. Those who are well-positioned in their lives are looked upon with favor by all their ancestors, no matter what happened. Time to leave the old things to Candida.

## Candida albicans C6

### C6 trituration

#### The dimension of the Candida albicans topic

##### Before trituration

##### The miasmatic dimension of Candida albicans

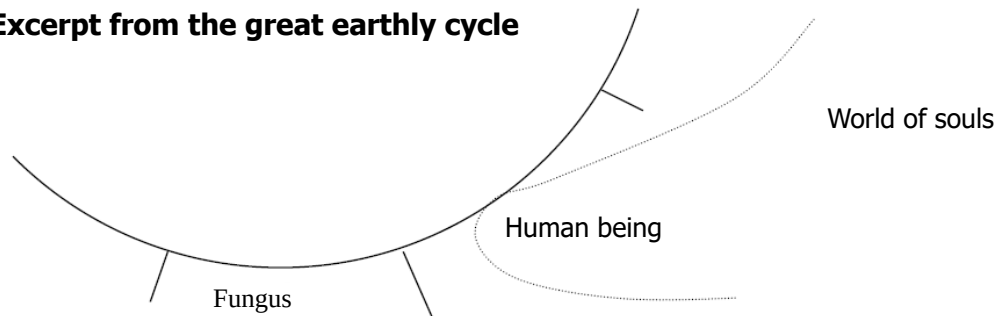
The Candida fungus represents a great principle. It has a special connection to our time and culture. It's about the principle of utilization in a great cycle, in which everything has its place, its functions, and its abilities.

It is a cycle that can only be maintained if it is closed, and which performs its function according to the individual contributions of its participants. Each participant in the cycle can perform their contributions to varying degrees of completeness.

This trituration is about the human, the fungus and their relationship.

For humans, it is about "freedom" and about binding the reality of the soul into the cycle – simply by being human.

##### Excerpt from the great earthly cycle



With fungus, and especially with Candida albicans, it is all about continuing what humans have started, taking it over and further utilizing it.

Here, in the trituration, one aspect of the cycle is the subject of study: it concerns the connection and assumption of the tasks of the human being, who binds the soul's reality to earthly humanity through the fungus (here: Candida albicans), which continues and further utilizes what the human being has begun. It is this section of the cycle that is at issue.

This also addresses the topic of freedom. As soon as a human being enters earthly existence, they are bound into this cycle. Humans, or rather, humanity, develop according to the demands of this binding. The tasks within this cycle are not to be performed by an individual or a generation, but by humanity across its generations.

It's about freedom and awareness of the greater whole. Humanity is only partially fulfilling its task. Here, too, the trituration examines a fragment: the participation, the willingness, the activity of humanity. This is where the fungus comes in. If humanity's participation is lacking, it can take over and expand its activity.

It is at this point (participation, activity) that the sulfur comes into play, igniting the fire within man.

## Candida albicans C6

Humans suffer in all dimensions (body, emotions, mind, soul, collective) when they lack participation and activity. They then fall out of an even greater whole that has placed them in the cycle.

The core of human withdrawal lies in their spiritual attitude. Why should I take on earthly existence? What good can this earthly existence do if I, as a human being, see it as it is?

The person then separates himself from his higher purpose and, with it, from his task in the earthly cycle. The body would usually carry on the task; that is what it is designed for. Emotion would keep the person in the system. But the spirit doubts. What it presents to the soul is incomplete and flawed.

### **Picture:**

**Hahnemann discovered the chronic miasma through the scabies that was rampant among soldiers returning from long campaigns through Europe to Russia without having achieved their goals.**

**Perhaps the body could still fight, emotions could keep the person active, but the human mind doubts and despairs. What is the point of this war? It brings only misery and suffering. What is the point of defeat? Where is God?**

**The human mind cannot answer these questions, or rather, it answers them with withdrawal. The human being doesn't want any more! I abstain! Then the scabies or the fungus comes along to further utilize what the human being has now aborted.**

## Candida albicans C6

### 1st phase

The topic: doing "wrong", sin, failure

This is how the human mind sees it

**The task of man in the cycle is to develop understanding and consciousness step by step. It is precisely the fact that this process has not yet been successful or is still developing that gives rise to the "defectiveness".**

**It is a process of "understanding" from within oneself and making "mistakes" from the lack of understanding.**

**The acquired consciousness is passed on to the earthly cycle and further utilized. That is one task.**

**It's a task whose difficulty lies precisely in the fact that it hasn't yet been accomplished. Only when we humans have bound the mind to the cycle will we understand what we're doing. As long as we work at the task to ensure its success, we will also fail:**

- in our will and our purpose,
- in our execution,
- in our understanding of the good and evil of our actions,
- in our participation and activity or abstention,
- in our surrender or refusal.

**Of course, then comes the deep feeling of failure, the Sin. At the same time, we are filled with a lack of understanding of what "God" wants from us. It seems to us a profound separation from our roots, because here on earth we don't understand what they are, what they are meant to be. Because they aren't allowed to be "good" for us here.**

*The topic of C6 trituration has been introduced. Humanity's task in the great earthly cycle (the topic of Candida albicans) is the development of consciousness related to earthly existence. This is a difficult task, for consciousness arises after experiences have been made. Before this, humans are "unconscious," full of error. Engaging in a life that so often seems incomprehensible, meaningless, even "wrong" and unjust to us requires willingness and courage. Candida albicans pathology is characterized by the human attempt to refrain from this participation in life. This has been a human theme for generations, and thus we enter the realm of miasms. It is about sin and hereditary burden and the spiritual attitude inherent in Candida albicans pathology: viewing the earthly world as it is, as imperfect and evil or bad. That is, believing, as humans, to know better. This is described in mythology with the fall of the archangel to Earth.*

### ***Indication***

*In earthly existence, man takes a mental attitude that the world is bad and imperfect In this imperfect world, man wants to not participate. In his view, the world should be different and therefore "better."*

## Candida albicans C6

### 2nd phase

#### Lost and abandoned

It is all of humanity that feels. It feels lost, abandoned, desperate. It feels 'bad' and, when it sees its actions, cannot acknowledge them. It feels how it performs its actions in a way that is controlled by others, overwhelmed, not adapted to the earth.

It feels that her efforts to prove herself as failure, as incapable, feels deep Emptiness – without God .

Empty, depressed, depressed, without prospects, alone, at the mercy of others.

There is no home.

Feelings:

Nobody cares about me .I don't know what is right and wrong at all.

I don't know what to do .

If I do not preserve my life with iron will, then it is over (one pole).

It doesn't matter what I do (the other pole).

#### *Indication*

*People feel abandoned and lost. They are thus connecting to a feeling that has existed for generations. Empty, dejected, depressed, without prospects, alone, at the mercy of others, there is no home, no one cares about me, I have no idea what is right and wrong, I don't know what to do – this is the state of their emotional world. Since they are unable to fill this emptiness from within themselves, institutions, such as the church with its dogmas and claims to power, can overshadow their feelings and thoughts.*

*Candida albicans pathology manifests itself in two poles. One pole is characterized by laziness and apathy. The second pole manifests itself in a clinging to earthly life. If the world is so meaningless and evil, then humans must fend for their earthly survival entirely on their own.*

### 3rd phase

#### Attend the earthly school of life

You are still in first grade (referring to a school system of life consisting of many grades)After all, there's a school, and you know you're attending it. You know there's a lot to learn and you're just getting started.

You may also know that learning happens through trying, living, experiencing—if you really want to put it that way, through making mistakes. But that's not my view. You don't make mistakes when you actively participate in learning and only understand part of it. These are necessary experiential steps.

It's a mistake not to do this. Then you truly suffer. Not understanding is not a mistake, not a sin, not a failure, but an expression of how it is, connected to the higher.

Accept that you are students of the great life process on Earth. Strive to be docile students who rejoice that there is more than they know. With this mental attitude, you will be healthy!

Show your soul this awareness, and it will rejoice and participate in earthly events.

Candida albicans C6

4th phase

Our contribution is our soul

Your core is the soul!

Your contribution is the soul!

You are the soul!

And yet also human!

Do you know that you are the soul?

Do you know that you are human?

This is what earthly existence leads to: you know what you now only suspect!

Dream worlds, dream times, realities of life.

Together, bound to one another, the soul bound in life.

That's what you're working on.

Earth, mother, matter, truth, real, genuine.

You will find out.

What the soul knows, what the soul suspects, what the earth experiences,  
how people are involved.

5th phase

The miasmatic dimension

**It affects all of humanity across its generations (chronic miasmatic dimension). A whole that pulsates and lives. A large organism that lives and learns. Of which you are a cell, receiving your task and your experiences. A stable system that continually cedes another cell to the soul.**

**What makes you sick? How do you stay healthy?**

**Sick:**

**You withdraw, doubt, and thus separate yourself from within and without. Isolated.**

**Humans leave their task to other life forms.**

**It is spiritually rigid (e.g. church), dogmatic, unteachable.**

**Healthy:**

**Man is active, involved, connected within and without, between people, to the soul world, to the earth world, to the spirit.**

**Humans live, experience, learn, adapt, change, and develop. They take on difficult situations and can also rise again.**

**He makes new approaches, renews himself and tries again and again.**

*A summary of Candida albicans pathology and health, including **indications**. This is about a pathology of humanity, a chronic miasma.*

**Candida albicans C6**

**6th phase**

**One principle: Candida albicans**

**So, what kind of principle (more than a force) am I?**

**The principle of integration,  
active participation in the earthly process (as the fungus does),  
the connection to the task, to  
the higher and to action,  
the connection to living beings, to the earth, to the joy of being.**

**A value**

**I am a value  
for every life,  
am never wrong,  
I never was.**

**In me you see what always applies,  
a fundamental principle that is willing  
to come to earth  
so that the individual becomes  
part of the whole, which connects,  
in which being finds itself again.**

**I am the truth you seek,  
that rests deep in the ground and  
waits for you to understand,  
why, what for you are taking this path.**

**I want to help you to be whole,  
to find your salvation.**

**As a human being, as a being,  
let yourself be valuable, be a living part.**

Thank you, Candida albicans, for helping me to get closer to this world, my world, and to see the "principle" behind it.

Thank you, Candida albicans, for helping my soul to be here.

Thank you, Candida albicans, that you exist, your value, your essence, your being in your world, which I don't understand, but want to honor.

Thanks!

## **Candida albicans C6**

### **Summary C6**

The C6 trituration summarizes the great dimension of the Candida albicans theme once again: It is about the principle of integration, of active participation in the earthly process (as the fungus does), of connection to the task, to the higher and to action, of the connection to living beings, to the earth, to the joy of life.

Humans suffer in all dimensions (body, emotions, mind, soul, collective) when they lack participation and activity. They then fall out of an even greater whole that has placed them in the cycle.

The core of human withdrawal lies in their spiritual attitude: Why should I take on earthly existence? What good can this earthly existence do if I, as a human being, see it as it is?

The essential task of humankind in this earthly cycle of the Candida albicans theme is the development of consciousness. However, this task conceals a dilemma. Consciousness tends to be false prior to experience, for it is precisely through experience that it develops. In relation to the great theme of human existence with which we are dealing here, this means that for generations, humankind has approached earthly existence with a lack of understanding. This easily leads to a mental attitude that is, in the sense of Candida albicans, pathological to the extreme: I, humankind, see the world as bad and flawed. I believe that there could and should be a better world. As a consequence, this means: Humankind refuses to engage with this world. In doing so, they contradict the very principle of Candida albicans and surrender their life processes, which they must fulfill in the cycle.

This attitude doesn't just apply to people today; rather, it has been adopted repeatedly for many generations. The result is that something in the earthly cycle has always remained unresolved and now, although processed by the fungal power, still exists, must be processed further. Major issues must be brought to a conclusion. Thus, each generation also inherits the remaining issues of previous generations. What our ancestors left behind forms the foundation of our existence. This is the chronic miasmatic dimension of the Candida albicans issue.

On this soil, the deep sense of failure and sin thrives. Humankind's cognitive dilemma gives rise to an orientation toward traditional beliefs that make our lives narrow and dogmatic. But our point of reference is our soul. Knowing about it, drawing strength from this knowledge, helps us participate openly and freely in life.

## Reflections and outlook

### Reflections and outlook

I had left the notes on *Candida albicans* dormant for over a year. During this time, the topic of *Candida albicans* gradually faded from my consciousness. When I finally started processing (or reusing) them more than a year later, I was often amazed at what I encountered.

Now I've taken up the topic again. A script has emerged, and I'm asking myself, what is its essential content? I tend to feel overwhelmed by the sheer scope of *Candida albicans*. I hesitate—typical symptoms. But I also have a feeling that *Candida albicans* has even more to do with our time and culture than what has been revealed so far.

One statement of the C6 trituration was: "The *Candida albicans* pathology manifests itself in two poles. One pole is laziness and apathy. The second pole is shown in a Clinging to earthly life. If the world is so senseless and evil, then humanity must fend for its own survival on earth." The first pole is presented in quite some detail in this script. But the second pole is still largely open.

Our Western culture has evolved in an environment that inherently makes survival very difficult for humans. I equate the core of Western culture with a work-life attitude, as evident in Protestantism. Work is of paramount importance here. Work is the meaning of life. Success in work is an expression of God's providence. Such an attitude develops when natural conditions (long winters, cool climates, heavy rainfall, etc.) make survival dependent on hard work. Now, one might be tempted to see in such an attitude the slightest hint of *Candida* pathology, namely laziness and apathy.

This is essentially about the second pole: clinging to earthly survival. Due to the harsh living conditions, earthly survival takes on a dominant position in people's culture and attitudes to life. Everything must be subordinated to it. Materialism is the visible result. Work and the achievement of material results have become an end in themselves. Here we can see that this, too, belongs to the topic of *Candida albicans*. Even in this way, humans are not fulfilling their purpose in the greater earthly world. They are not fulfilling the position intended for them. They are not contributing their soul's content. He does not value material life as the basis for his mental and spiritual being, but solely for its own sake.

Now, Western culture has developed this work ethic, this materialism, and it goes hand in hand with the construction of machines that significantly increase the material output of human labor, the use of chemicals in agriculture, the production of industrial food, an education system geared toward material production, etc. This means that humans allow production to take place and become increasingly alienated from the earthly cycle. They consume refined sugar, entertainment, even their lives.

What experience lies behind this development? A tremendous shock. An experience that man is nothing if nature wills it so. A harsh winter, a rainy summer – and earthly existence is over. It is the shock of earthly existence. A primal shock. A fundamental overload that seems insurmountable. A repeatedly repeated failure to cope with nature. An experience that must raise the question of whether this is a good world that appears so harsh and merciless. What is man's response? Laziness and withdrawal are not sustainable. But clinging to earthly things, a materialism, is possible. This appears like the small cycle depicted in the C2 trituration. A cycle of the experience of an overwhelming nature and the compensation for this experience.

## **Candida albicans indications**

What would a better world look like based on this experience? Primarily, it would be more materially nurturing. Western culture is working to achieve this. So, here, too, the Candida issue is present. People do not participate openly and willingly; they do not live the Candida albicans principle: "The principle of integration, of active participation in the earthly process (as the fungus does), of connection to the task, to the higher, and to action, the connection to living beings, to the earth, to the joy of life." Rather, he doubts the given order, withdraws from his task—consumes. And this is where laziness and clinging to earthly things meet.

Of course, what has been said doesn't apply to everyone, but if you consider our culture, then it applies fundamentally to people in our time. We disregard the demands of our spiritual involvement. We know better; this is a fundamental attitude of our materialism. This means: Candida albicans is of great importance to us. My hunches extend to this extent, which transcend the content of the script and can perhaps be further utilized by others. I understand our contribution to the earthly world as going beyond the goal of generating material gain. Our position as human beings means contributing soul and human consciousness.

An addendum: This isn't about anti-technology, which manifests itself in fear and refusal. That, too, is a possible expression of Candida albicans pathology. It's about the mental attitude. What do I want with technology? To overcome true participation in earthly life and thus merely "consume" life? Then I'm only contributing imperfectly.

However, in my opinion, technology and material results can be used even without this attitude. Because, of course, even in our culture, one can fill one's position in the earthly circle. Candida albicans is always about refusal, being overwhelmed, handing over one's own task to others, or: The human being is active, involved, connected within and without, between people, to the soul world, to the earthly world, to the spirit. Human beings live, experience, learn, adapt, change, and develop. They take on difficult challenges and can also rise again. They make new approaches, renew themselves, and try again and again. This healthy Candida albicans expression is how we should end our outlook.

## Candida albicans indications

### Indications

#### Indications from C1

- Great laziness. Man does not shape his own life. Obviously, people are unable to shape their lives (chronic fatigue?).
- In the face of life's demands, people withdraw. They fail to integrate all their life processes, but rather outsource them.
- Man has withdrawn from life processes This applies not only to the material processes of life, but especially to the taking on of the tasks at hand. Laziness should be understood in a much broader sense than just referring to physical activity, namely whether a person faces his or her life's tasks.
- Candida pathology arises where "laziness" prevails – physical, emotional, mental, spiritual, collective laziness.
- Physically, the following picture emerges:
  - Fatigue, nausea, disgust.
  - Dislike.
  - Aversion or craving for sweets.
  - Excitement.
  - Joint pain, back pain.
  - Numbness, indifference, apathy.
  - Chronic fatigue?
- The weakening is not noticed It happens automatically and you can't control the process.
- Real vitality is missing. Tiredness, lack of desire, indifferent .
- Something disgusted I'm worried about the situation. Something's wrong.
- Vulnerability that aren't taken care of. Where the cycles (metabolism) haven't been completed, the fungus takes over. This is where laziness has taken root.

#### Indications from the C2

- Man is confronted with a situation that he assigned task or work is not fulfilled within the context of a larger whole or cannot fulfill. In view of this fact he withdraws from lively emotional involvement, wants to hide, feels pain, Oppression, disappointment, Paralysis of emotions and sadness He feels that he did not fulfill the assigned task.
- Humans have fallen out of the context of the great cycle. They perceive this as Fail Any attempt to re-enter the country seems to him an insurmountable Overwhelm The demands of his environment, as he perceives them, do not suit him. He is deeply saddened and depressed In order to avoid or compensate for this unpleasant situation, the situation is declared to be "fraud."Other people are given their own tasks Everything will be – also in the literal sense – eaten away at itself The world is blocked out. This "small" cycle of feelings of failure and attempts to compensate for them perpetuates itself.

## Candida albicans indications

- Feelings of failure:
  - I can't/don't do that.
  - It overwhelms me.
  - The requirements don't suit me.
  - Depressed, sad, listless.
  - Whiny, needy, in need of support. - Sad, not wanting to talk.
- Actions and feelings of compensation:
  - Hand over your tasks to others.
  - Feeling cheated.
  - Consume, eat up (deeply and a lot).
  - Not wanting to see, hear or feel anything.
- Man has completely cut himself off from the larger life course in which he should make his contribution. He is increasingly losing his life energy.
- Humans find themselves in a state of disconnection from the larger picture. This situation is becoming increasingly charged with energy. He rebels and resists This may seem an unfair attitude to the environment. Even helpers encounter resistance. But it gives people vitality. They no longer accept the situation that makes them a "failure." This vitality leads them back to their task and their place in the greater whole. This clearly shows the Image of the outsider who resists and rebels against the entire system.
- Joy of life and desire are missing . People do not participate in life with energy and interest. They are not integrated into a larger context and are not lacks confidence in one's own.
- Doubting yourself and see your own value very easily questioned. itself powerless and strengthless and not integrated into a whole (nobody misses me, I don't matter) feel. Not sensing and feeling what one's own life processes are, what one's own feelings are and what belongs to other people.

Spiral of Candida pathology: Humans have a Vulnerability , at this point a Fail (misunderstands his task or cannot perform it at this point) instead, he feels worthlessness, he tries the compensation of failure and worthlessness, he gives up the connection to the earthly circle of cooperation, he gives up on himself ,he delegates his tasks to others ,he can no longer exist like this.

- The situation is hopeless Better: start again (strength, dynamism).
- Fail, depressed, sad. No words, offended by nothing. apathy, don't want to say anything, don't want to do anything.
- Hopelessness, can't get out, never get rid of it. Panicked, wanting to disappear. I don't know what's happening. There's nothing of my own, hopeless, I'll never get rid of it (I don't know what).Have no value. Deeply have failed. Preferably emotionally dead make. Without internal involvement, then it works.
- Lazy. Emotionally unbearable. Feeling that the person is completely worthless.
- Something you wouldn't normally get to. Emotionally dead.

## Candida albicans indications

### Indications from the C3

- An event has completely overwhelmed people and has led to a Death of the living process It has not even been possible to develop a clear feeling about this event (e. g. fear, shock), but the process has stopped and died.
- Events are completely hidden by humans It is as if they had not happened, even though they were very harsh. Man does not undertake to face these events. Rather, he separates them completely. This leads to a "Death" of living processes His feelings and thoughts triggered by this event have not been developed. Feelings of failure and grief.
- Man does not accept what the "soil of his origin" offers him. He stays, for example, in shame and grief that lie in its origins and does not continue what is touched by these feelings. He defends himself, feels disgust and aversion, is overcome by the feeling of worthlessness and failure depressed.
- Forgetting collective guilt and remembering.
- Ideas, mental attitudes, born from evaluations that devalue individuals or groups of people.
- There are two extremes: 1. Do everything alone . 2. Not finishing work.
- Stay outside, to get stuck, sad, desperate, bad, very tired.
- Old family stories, hereditary debt.
- Silenced, frozen, repressed, excluded: worthlessness is related to dependence.
- Dependence and lack of personal responsibility I allow myself to be taken over. I weaken myself. I benefit from the fungus/partner.
- Attitude to life: Sugar, candida, chocolate, coffee for the lightness of being. Lazy lightness. Wordlessness, helplessness.
- Isolated, dropped out, old things. Deep journey into the past spanning many generations. Original sin, collective guilt.

## Candida albicans indications

### Indications from the C4

- The essence, the meaning of life, of a person finds no expression in their feelings and/or spirit. Drug use (everyday drugs, especially sugar, but also stronger drugs) has loosened or interrupted the soul's connection to the person's emotional and thought world. Or difficult experiences have caused feelings and thoughts to "die." In these cases, Candida albicans can remind the person of their soul's purpose and its contribution to the earthly world.
- Attitudes towards life like: "I have nothing to do with this." The connection to previous generations, to the dark, is denied or not accepted.
- Supra-individual, miasmatic dimension. We participate in this. A general principle for working on hereditary problems. Then it continues on an individual basis.

### Indications from the C5

- Man has fundamental difficulties with his earthly existence: Does he accept that he has to do work here on Earth? Does he have the necessary energy for this or does he try to avoid the situation, to abstain from participating . Does he acknowledge his physical existence? Does he perform physical work? Does he integrate himself into the great earthly cycle? This is a chronic-miasmatic dimension human illness. For generations, he has carried with him the problem of difficult acceptance of his earthly existence.
- The misama of untruth, ambiguity, devaluation.
- Instead of a Revitalization treatment a dose of Candida.

### Indications from the C6

- In earthly existence, man takes a spiritual attitude that the world is bad and imperfect. Man does not want to participate in this imperfect world. According to his understanding, the world would be different and therefore "better".
- The person feels abandoned and lost. He is thus echoing a sentiment that has existed for generations. Empty, depressed, depressed, without prospects, alone, at my mercy, there is no home, no one cares about me, I don't know what is right and wrong, I don't know what to do , this is the state of his emotional world. Since he is unable to fill this emptiness from within himself, Institutions like the church with their beliefs and claims to power overshadow his feelings and thoughts.
- Candida albicans pathology manifests itself in two poles. One pole is characterized by Laziness and apathy The second pole is shown in a Clinging to earthly life If the world is so senseless and evil, then man must fend for his earthly survival entirely on his own.
- Pathology: Man withdraws, doubts, separates himself from inside and outside, is isolated, leaves his task to other life, is spiritually rigid (e. g. church), dogmatic, unteachable.

Health: Humans are active, involved, connected within and without, between people, to the soul world, to the earthly world, to the spirit. Humans live, experience, learn, adapt, change, and develop. They take on difficult situations and can also rise again. They make new approaches, renew themselves, and try again and again.