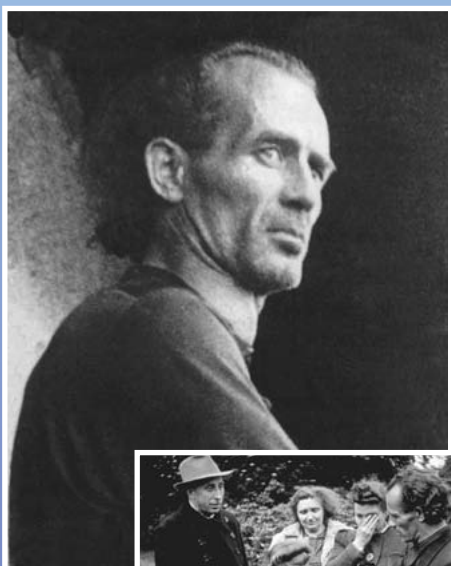


The Work of Bruno Gröning



*During
His
Lifetime
and
Today*



Thomas Eich



Bruno Gröning

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By
Thomas Eich



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GLOSSARY OF GERMAN WORDS:

- 1. Einstellen:** the ‘tuning-in’ to the divine force, the Heilstrom, and taking it in to oneself.
- 2. Heilstrom:** This is the word which Bruno Gröning used to describe the Divine Force, the stream of healing energy which brings healing. *
- 3. Regelung:** A process of purification takes place through the flowing Heilstrom, which can be experienced as pain. The Illnesses are cleansed out of the body. This process was named Regelung(en) by Bruno Gröning.

* The German word ‘Heil’ means Holy, whole, healthy, and ‘Strom’ means stream or current.

Foreword

In 1949 the activity of Bruno Gröning attracted world-wide attention. Wonderful healings occurred and thousands of sick people flocked to the places where he appeared. Although the “miracle healer” died in 1959, a Circle of Friends keeps his spiritual heritage alive and healings still take place today.

I learned of the Bruno Gröning Circle of Friends in 1985, found it interesting and joined it. Since then I have had a number of unusual experiences, including, for example, the spontaneous healing of an eye ailment I had suffered from.

For over ten years I had to wear glasses all the time with a strength of +3.5 dioptr. In August of 1985 I was able to stop wearing them from one day to the next without further problems. My eyesight was then the same without the glasses as it previously had been with them.

The event was all the more astonishing since I had spoken to no one from the Circle of Friends beforehand. I had simply mentally asked Bruno Gröning for his help. No one had known about it.

A follow-up examination by an ophthalmologist in December, 1985 showed that my eyes were indeed healthy. My visual acuity was perfect and it was no longer necessary for me to wear glasses.

This and similar experiences convinced me of the effectiveness of Bruno Gröning’s healing power and I decided to assist in his work. I got an insight into the structure and procedures of the Circle of Friends and became better acquainted with the teachings of Bruno Gröning. Since then I have belonged to the Bruno Gröning Circle of Friends for eight years and have seen countless people regain their health and their joy of life. As a community leader I have often experienced that help-seekers have regained their health simply by taking the teachings of Bruno Gröning to heart.

Because of these experiences there arose in me the desire to write a book describing the activity of Bruno Gröning and the work of the Circle of Friends. This book is the result. It is intended to be a faithful rendering of the events surrounding a man whom Anita Höhne has called “the first and most famous healer of the Federal Republic” in her book “Geistheiler heute”¹ Light will be thrown on the work of the “miracle doctor of Herford” from his first public appearance at the end of the forties up until his death in 1959 and beyond.

Toward this end it seemed useful to me to divide the text into three sections. The first part is concerned with the person of Bruno Gröning, his life and teachings, and the impressions that eyewitnesses had of him. The second part introduces the Bruno Gröning Circle of Friends in its present form, and the third section points to the fact that the teachings and work of Bruno Gröning go far beyond the aspect of healing: even world-wide problems such as the dying of forests, destruction of the environment, drug abuse, etc., can be solved with his help.

I would like to thank Mrs. Grete Häusler who gave me access to the Bruno Gröning Archives, and all the employees of Grete Häusler Publishers who helped me with the writing of the book.

It is hoped that all readers will be willing to view the events surrounding Bruno Gröning without prejudice and to convince themselves of the truth of his words. Not without reason did he say again and again:

“Trust and believe;
the divine power helps and heals!”

¹ Anita Höhne, *Geistheiler heute: ihre Methoden, ihre Erfolge* (Spiritual healers today: their Methods, their results). Verlag Hermann Bauer. Freiburg i. Brsg. 1991, p. 13

Introduction

When Bruno Gröning came into public attention for the first time in 1949 – four years after the end of the Second World War – the events surrounding him were met with astonishment and bewilderment. No one was able to explain the healings that took place. On June 24, 1949 the “Münchener Merkur” printed the following:

“Herford, with Bruno Gröning, has become the pilgrimage goal of thousands of people from all parts of Germany. His “miracle healings” are passed on by word of mouth. Scientific investigative commissions, the government of North-Rhine Westphalia, the police, the press, all are concerned with this man. Some call him a benefactor, prophet, or a messenger of God. Others call him a charlatan. (...)

Indeed, it can't be denied that the “miracle doctor” of Herford has had sensational results. The lame break their crutches, blind people can see again and people with lung, stomach, and asthmatic ailments become well.”

The world was puzzled. How were such things possible? How could Bruno Gröning bring about healings that even stood up to medical examination? He himself explained:

“It is not I who heals, but rather the divine power that heals through me.”

And at another place:

“If you believe that you will be healed then you have already been helped. Just believe!”

How can a sober-thinking, enlightened person in the twentieth century deal with a divine power? How is faith, which isn't rationally comprehensible, supposed to bring about healings such as those that occur around Gröning on a daily basis?

In order to answer these questions one has to go back and recognize the true cause of illness. Many people live today with the notion that illness is something accidental that suddenly turns up and attacks a person ‘out of the blue.’ Bruno Gröning, however, says:

“The further man turned away from God, knowingly or unknowingly, the less life was present in his body, so that there was hardly enough life left in it for its organs to be able to react to its owner’s wishes. He could no longer go through life with his full strength. In doing this he has abandoned the source of power. In the end he has lost his connection to the great, divine source of power. He hasn’t been able to take up the power of God into himself any more. And thus he – his body – has become a wreck.”

The Austrian writer Hans Sterneder writes in a similar manner in his novel of initiation “Der Wunderapostel” (“The Miracle Apostle”):

“And in conclusion I want to tell you about the deeper meaning of illnesses, for people gather plants and herbs because of illnesses and their cure.

You see people stricken with an infinite number of illnesses and an unspeakable amount of suffering who drag themselves over the earth groaning under the burden of their disabilities. That should have led people to ask long ago what the real cause of illness is. For if God, as they say, created man in His image - and that is correct - then God, Who is perfect, must also have created man to be perfect, that is, healthy. And since man stems from God and his spirit is part of His spirit and part of His being, then he must be the image of health - for with God there is no illness.

And if someone answers, “Man is simply susceptible to illness, ” then I calmly respond, “No, no one is ‘simply susceptible’ to illness! On the contrary, it is man himself who calls out to and attracts illness, and fetches it and burdens himself with it!

For every illness is something unnatural, unspiritual, anti-divine, and demonic!

If that is the case then we have to ask ourselves how it comes about and how one can avoid it or get rid of it.

If you observe life in nature and man more closely you will only too soon become aware that there is nothing coincidental in the entire universe, but rather that everything is based on the firm ground of divine wisdom and law.

Therefore, health and illness, too, must be based on this firm basis of law! And it isn't difficult to conclude from this that as long as man stands in the light of divine law he will be healthy; and that the moment he steps out of this divine law's circle of grace and violates it he will become ill!

Harmony with God: health.

Dissociation from God: illness.”²

Jakob Lorber writes:

“If people wouldn't turn away from God then they wouldn't fall into poverty and misery. (...) The illnesses of the body are always only the bitter results of non-compliance with the clearly articulated commandments that God has given to man.

He who begins to follow these from his youth on will live to an old age with no need of a doctor. (...) But when people have begun to degenerate then severe physical ailments have also quickly come over them and they have become acquainted with the results of ignoring or completely disregarding the commandments of God.

For if a man knows how to construct an elaborate machine for some particular purpose then he surely also knows how it is to be put to relevant use and how one should operate it so that it isn't ruined and rendered fully unfit for further use. And when the expert manufacturer of the machine tells and shows

² Hans Sterneder, *Der Wunderapostel*, Freiburg i. Brsg: Verlag Hermann Bauer, 1984, p. 46 f.

the person that has bought it for use what he has to do in order to be able to profitably use the machine for a long time, then the buyer must also pay exact attention to what the expert machinist has told him. If, however, as time goes on, the buyer no longer pays attention to how the machine is to be handled and used out of stubbornness or carelessness, then he can only blame himself if the machine is ruined and rendered either fully or partly unfit for normal use.

But God is the great “expert machinist” of the human body, which He has created for man for his relevant use as the most elaborate “machine” of all. If the soul uses this living “machine” according to the advice given in the commandments of God then the body will also always remain in a state of health rendering it usable. If, however, the soul, having in time become lethargic and sensuous, disregards these commandments of the eternal, great “expert machinist” then it can only blame itself if its body becomes susceptible to all kinds of misery.”³

The following lines are found in the book “In Harmony with the Infinite” by the American Ralph Waldo Trine:

“Health - total, rich, and overflowing health - is the normal and natural condition of life. Anything else is abnormal. But abnormal conditions stem in the rule from some kind of wrongs. God never created illness and suffering. They are the exclusive creation of man. They arise when he breaks the laws according to which he is supposed to live. We, however, are so used to seeing them that we have come to regard them as, if not the normal condition, then as something completely natural.”⁴

Hans Sterneder has the Miracle Apostle explain how violation

3 Jakob Lorber, *Johannes - Das große Evangelium*, Lorber-Verlag, Bietigheim, 1985, vol. 9, p. 75 f.

4 Ralph Waldo Trine, *In Harmonie mit dem Unendlichen*, Stuttgart, 1984, p. 74.

of the laws of God eventually leads to marked illness of the body:

“God continually pours out His life force into the whole universe. All creatures are nurtured by this stream just as a child is nurtured through its mother’s milk and thus enjoys a most robust and radiant health.

Thus he who lives in God will have abundance and, therefore, health. For he is in complete accord with God, in total harmony! (...)

But, as soon as a person breaks this harmony with God, when he knowingly or unknowingly turns away from God and against the eternal divine laws, then of course a disturbance of the relationship between God and the person comes about. A small or large “short circuit” will occur. A person of this kind who breaks the commandments of God has fallen, as it were, out of the unity and out of the harmony into a conflict with God, having sunk into its opposite, disharmony. Or he has become mentally ill, for every falling out with God is a sickness of the mind!

And now listen! This spiritual upheaval, this discord with God has the inescapable result that the pure, unsoiled life stream of God can no longer flow unhindered and fully into the sinful creature.

As a result of this lessened flow the light of the divine spark is dimmed. The further result is that the undernourished divine spark can no longer (...) fill the soul up with divine power (...).

Just as God has arranged it so that His life force can be absorbed by the divine spark and directed to the soul, (...) in the same way must the soul, on the other hand, continually feed the physical body and keep it healthy.

And now listen to this about one of the greatest miracles in man’s “living house”! God constructed the human body and related it to Himself in such a way that every organ corresponds to a divine characteristic!

Now if a person offends against one of these divine characteristics or virtues the soul starts to become sick, or in worldly terms it can no longer completely absorb the divine life force into the organ that represents the virtue against which the person has offended. And thus as a result of this deficiency the organ becomes just as sick as the plant in the cellar that doesn't get the full light of the sun.

Thus the way of illness is always threefold: first the offence of the mind, that is the illness of the mind, then the illness of the soul (...) and only as the last step the illness of the physical body.

So you see that every physical illness is for man, who has noticed neither the mental discord nor the conflict in his soul, the last and critical signal that he has come into disharmony with God.

Every physical and mental illness is a warning to turn back and to restore the concord or harmony with God before it is too late - and ponder over how he has violated God's laws.”⁵

Bruno Gröning explained all of this in simple words:

“God created man beautiful, good and healthy. And that's how He wants him to be. Originally people were completely bound to God; there was only love, harmony and health, it was all one. But as the first human being listened to the voice of evil which was outside of this, and followed it, then the connection was torn asunder, and since that time God stands over here and mankind stands over there. A great chasm arose between God and man. There is no connection. The human being on its own can be faithful and pray, but will still be attacked by evil throughout his life and be pulled under. You have arrived there in your life, down there. You experience unhappiness, pain, incurable suffering. I say to you: Don't go any deeper. Instead I call to you to make the great turnaround! Come up high, and I will build you a bridge over the chasm!

⁵ Hans Sterneder, *Der Wunderapostel*, p. 47 ff

Go away from this path of suffering onto the divine path. On this path there is no unhappiness, no pain, nothing incurable –everything is good here. This way leads back to God!”

According to Sterneder physical disease is the last warning signal that one stands before a disintegrating connection to God. As Trine writes, however, human beings have become so used to illness that they see it as something natural and overlook the warning. It is becoming ever clearer today where this leads to: the human being ignores this divine warning signal and is steering directly into disaster. The destruction of the earth and with it all of humanity appears to be simply a matter of time.

God wants, however, to hinder this last step of man to destroy everything. The signs – disease, natural catastrophes, etc, haven’t been recognized by man, and God has done what he has done before: sent spiritual beings to earth who follow his will and admonish mankind to turn around.

Bruno Gröning was given the task to help the ill, the suffering, the invalids, and to free them from their destitution and to call all mankind to make a great turnaround.

The simple man from Gdansk was familiar with the basic laws of life. He knew the connections and interactions between spirit and matter; knew how illnesses arose and how they were to be eliminated. Above all he carried within himself that which is ever more difficult to find today: the love of God.

He not only explained to man the cause of his disease, but also he helped him, although this brought him deprivation, enemies, and mockery. To him, the salvation of his fellow man, to free him from his suffering, was more important than his own well being.

“Give me your illness! Give me your worries! You will not manage them. I will carry them for you. My back is broad.”

And he didn’t just say it, he also did it, as is told in innumerable success reports. The most astonishing thing is, however, that today, decades after his death, he is still doing it, and the healings

haven't stopped.

This text will bare witness to the work of Bruno Gröning. It will report about his life, his teachings, and the affect he had, and what he set into motion. But it will also go further and show how through him not only illnesses disappeared, but how people also became happy again and learned to manage their lives. That is the actual goal of Bruno Gröning.

“People say to me: Master; but who is a master? He who completely masters a craft, for instance, he is a master. There are master locksmiths, tailors, carpenters, etc. I wish that you become ‘Masters of Life.’”

Each of us should withstand the “battle of life” everyday and not absorb any evil into himself. He should be able to cope with all life situations and to do good. Bruno Gröning called to mankind to take seriously the commandment to love one another and to recognize all people as children of God. They belong together, and should not fight with each other, not wage war on each other. If people would take this to heart, to really love his neighbor and help him, then it would look quite different on the earth. Many great, globe-spanning problems of current times would solve themselves. The human being need only trust his neighbor, respect and love him, and ask God for his blessing, and a transformation would take place which we today can't even imagine. And this is where Bruno Gröning wants to lead us. The healing is the first step; but the path goes further and has only one goal: complete connection to God!

PART I:

ABOUT THE PERSON BRUNO GRÖNING

Scarcely another name caused such a stir in the fifties as that of Bruno Gröning. Few events gave rise to such contrasting reactions as those around Bruno Gröning. He was loved and admired on the one hand, but on the other hand he was hated and combated. Some peoples' only hope was in him, for others he represented a great danger which threatened to destroy their carefully constructed world view built up through centuries of scientific research.

What kind of person was this Bruno Gröning, who inflamed emotions to such a great extent? One group of people prostrated, the other one reached for the sword. Hardly any other person in the course of history experienced the simultaneous reactions of "Hosanna" and the demand "crucify him" at such close quarters.

Bruno Gröning: A phenomenon that is worth to looking into.

Chapter 1: His life

In May 1949, when newspapers started to report about the “miracle doctor from Herford,” Bruno Gröning had led a life blessed with many fruits of experience and paved with flagstones of privation.

Childhood and Youth

Bruno Gröning was born in Danzig-Oliva on May 30, 1906, the fourth of the August and Margarete Gröning’s seven children. His parents noticed early that their son was exceptional. Sometimes, when the father came home banging about and cursing, loud voices would suddenly sound from the baby’s room. When the frightened parents checked, everything was again quiet and their little son lay peacefully in his cradle. The father, however, stopped his tantrum and moved quietly about the house. The parents and siblings were alienated by these and similar events. Bruno Gröning’s father found these events uncannily uncomfortable. The more Bruno Gröning continued to grow, the stranger he became to his environment. Egon Arthur Schmidt reports in his book “The Miracle Healings of Bruno Gröning”:

Bruno Gröning (...) was nicknamed “loony” in his family. He still mentions it quite often. And when he reproaches his sisters and brothers for this they hang their heads in shame. The elder brother Georg especially stressed that Bruno Gröning never tattled on his siblings when they had done something wrong, even in those situations, when the conspiracy was against him and he suffered from it. Feeling outcast by his environment’s hard-heartedness, little Bruno took refuge in nature. He felt more attracted to animals, trees, and bushes than to other human beings. He often disappeared for hours in the nearby forest.

“Here I was able to experience God in every bush, in every tree, in every animal, yes, even in stones. I was able to stand anywhere and contemplate for hours - there was a quality of timelessness - and I felt as if my whole inner life extended itself into infinity.”⁶

He never participated in the wild antics of his peers. He was often, therefore, the object of mockery, and he was beaten and punished simply for being different.

With time that aspect of Bruno Gröning's life became apparent which later brought him the title of “Wonder Doctor”. People and animals became healthy in his presence. During the First World War he frequented military hospitals where he was a welcomed guest. The wounded people felt good in his presence and many of them got well. Ill people also sent for his mother, asking her to bring little Bruno to them. The boy's healing ability was gladly accepted within his family and the circle of friends.

Bruno Gröning writes in his résumé:

“Already as an infant ill people became free of their ailments in my presence and excited or arguing children, as well as adults, became calm because of a few words spoken by me. I also was able to ascertain as a child that animals that normally were said to be shy or vicious showed themselves to be good-natured and tame with me. My relationship to my parents' house was strange and tense. I soon strove for complete independence in order to get out of my family's environment, where I was misunderstood.”

⁶ E. A. Schmidt, *Die Wunderheilungen des Bruno Grönings*, Falken-Verlag, Berlin, 1949, p.15

Years of Preparation

After 5 years of elementary school, Bruno Gröning started a commercial apprenticeship. However, after two and a half years he had to stop because his father, who was a bricklayer foreman, urged him to become hand-worker and he was trained to become a carpenter. But again, he couldn't bring it to a close. The post-war turmoil didn't allow it. Due to the lack of orders, the company where he trained had to shut down three months before the completion of his training. After that he earned his living in different kinds of jobs. He ran his own carpentry –for buildings and furniture–, he had jobs as a factory worker and casual laborer, he delivered telegrams, and he worked as an electrician.

Egon Arthur Schmidt writes about this time:

“A number of colleagues noticed that he was remarkable in that he was successful in any kind of work he did, no matter whether he repaired watches or radios or whether he worked as a locksmith. He was particularly gifted with regards to technical tasks. He never avoided rough or heavy manual labor. As a docker he worked just as hard as all his comrades. He made no secret of it; he knew that it belonged to the path that led him through the depths to finally reach the highest heights. An old Chinese saying goes: ‘He who never crossed the deepest mud can never become a saint.’ There are plenty of testimonies from early companions, one of which I only received recently and which says quite simply and without any reservation that the writer has a good memory of Bruno Gröning with regards to the one-year period when they worked together and that he was the best and most respectable person imaginable.”⁷

7 E. A. Schmidt, *Die Wunderheilungen des Bruno Grönings*, Falken-Verlag, Berlin, 1949, p. 19

He got married when he was twenty-one. However, his wife had no understanding for him. She wanted to squeeze him into the narrowness of a bourgeois life and dismissed the healings as being “strange ideas”. The sons, Harald and Günter, who were borne in 1931 and 1939, both died at the age of nine. Although a countless number of people had received the healing through Bruno Gröning, Gertrud Gröning didn’t believe in the healing powers of her husband. She didn’t entrust the children to him, but instead to the doctors. But there was no help with orthodox medicine. Both boys died in the hospital, Harald in 1939 in Gdansk, and Günter in 1949 in Dillenburg. This was a great misfortune for Bruno Gröning. Even after many years he was in tears when he talked about his sons.

And the time between the world wars was a time of preparation for his works and deeds. He had to make many bitter experiences in order to learn to understand people in any situation and to sympathize with their needs.

In World War II he was called up into the German Armed Forces in 1943, where friction occurred. Because of the fact that he refused to shoot at people he was threatened with a court-martial. Finally he was called for service at the front. He was wounded and taken prisoner in Russia, and at the end of 1945 returned as a displaced person to West Germany.

Bruno Gröning’s wish to help characterized his conduct during wartime. Even at the front he used every chance to support his comrades or the civilian population.

In a Russian village he arranged that people who were close to dying from starvation had access to the provisions of the army. During captivity he fought for better clothing, better food and better accommodation. He helped a countless number of people who were suffering from famine edema to get their healing. In the horrors of war he never killed, but helped people.

In December 1945 he was released from imprisonment, built a new existence in the Hessen town of Dillenburg, and later also

got his family there. But after his second son died and his wife prevented him from doing good works, he separated from her. He felt obliged to give the healing powers he had to the whole of humanity. He said:

“I do not belong to a single person but to the all mankind.”

At the beginning of 1949 his path led him to the Ruhr area. The reports of some healed persons caught the attention of an ever-increasing number of people. He went from house to house; he always went where he was needed, where ill people asked him for help. This is how he worked in small circles until he reacted to an invitation by an engineer from Herford who asked him to have a look at his son.

The “Miracle Doctor from Herford”

The nine-year-old Dieter Hülsmann had been bedridden for quite some time. He suffered from progressive muscular dystrophy and none of the doctors and professors they had consulted could help him. After Bruno Gröning had taken care of the boy, the child could walk again. Engineer Hülsmann – being overwhelmed by the healing of his son – asked the guest to stay with them. He wanted to invite other ill people whom the miracle man should help.

Bruno Gröning accepted the offer, and day after day there were more people seeking help. More and more people heard about the wondrous events around Bruno Gröning. It didn't take long and his name was the talk of the town. The newspapers reported on the “miracle doctor” and in the British zone he was the talk of the day. Thousands of people thronged to the Wilhelmsplatz and crowds of people filled the house.

Manfred Lütgenhorst wrote –among other things - in the “Münchener Merkur” [a newspaper in Munich] on July 24, 1949:

“When I arrived in Herford at 10:30 in the morning, there were up to a thousand people standing in front of the small, two-storey house at Wilhelmsplatz. It was an indescribable picture of misery. Innumerable paralyzed people in wheelchairs, others who were carried by their relatives, blind people, deaf and dumb people, mothers with handicapped and lame children, old ladies and young men were groaning and forced their way to the front. Almost a hundred cars, trucks, and buses parked on the square, and they all came from far away.

“Do you believe that you will be healed?” I asked the ill people. They nodded. One of them answered: “You should have been here yesterday.” “Mr. Gröning was in Viersen in the Rhineland, and here in the yard, five paralyzed people got up and went home. Long-distance healing – the yard made them healthy.” The other ill people confirmed this.

I continued walking through the crowd and took the wondrous stories down in shorthand. They were sufficient to fill a book. When I lit a cigarette, the young man standing beside me said: “Please, can I buy one from you?” He wore a uniform and looked as if he had returned from Russia. I gave him a cigarette. He lit it and said in a high-spirited manner: “You see, I can do everything alone again.” And he moved his right arm including the fingers, and his right leg. “Have you been healed by Gröning, too?” I asked. “Yes, I was paralyzed while in Russia. Mr. Gröning looked at me, and now I am completely healed, I still can’t believe it.” And he happily moved his limbs.

I headed for a group of people who gathered around a white-haired woman, aged about forty. “Of course,” I heard the woman say, “I have been healed through Bruno Gröning. I had huge gastric ulcers, lost more and more weight and couldn’t sleep due to the severe pain. With twelve people we went to Gröning. (...) He looked at me, and at that moment I felt as if the ulcers fell like stones on the ground. From that moment on I have had no more pain, I put on more and more weight and the x-ray pictures, which I had made, clearly

showed that the ulcers disappeared. I went to the fact-finding committee. I can tell you, they were flabbergasted!” The woman continued: “But this is actually nothing. Last week a blind man was standing here in the yard. He waited for several days and nights. Since I go there more often, I noticed him. I felt sorry for him and I invited him for a meal. “No, ” he refused. “I can’t accept and miss the moment when Mr. Gröning comes out.” Then I gave him some rolls and told him that I would organize a ride to the train station for him. “I don’t need anybody; I shall be able to walk to the station on my own.” “And then I saw it with my own eyes. Mr. Gröning came and the young man cried out: “I can see again!” And in fact the haze had disappeared from his eyes. He described the bag I had in my hand. He said: “There is a car driving, and there is the license plate, ” and he found the way to the station, alone. All the people who surrounded him cried out of joy.”

It did not take long and the authorities – at first place the public health office – took care of the case. A fact-finding committee was built, and Bruno Gröning received a prohibition to heal.

Some influential doctors were his expressed enemies. They did everything to stop him from his activities and they expected him to make himself available to a scientific scrutiny concerning his healing abilities. But what was hidden behind this prohibition is shown in the statements of doctors who played a decisive role: “Gröning can prove what he likes, he will not receive permission to heal.”⁸ “It is against the professional image of doctors to get involved with Gröning.”⁹

At the end of June it was final that he had to leave Herford. All efforts to receive permission to heal had failed.

8) Revue No. 27, august 14th 1949

9) In: Statement to the publication of the medical commission in the *Westfalen-Zeitung* from Helmut Hülsmann and Egon Arthur Schmidt, august 11th, 1949

The “Gröning-Phenomena” and Science

At about the same time medical experts of the journal “Revue” started to investigate Gröning’s healing successes, the psychologist and physician Prof. Dr. H.G. Fischer, together with a special team of correspondents, traveled to Herford. There he had talks with healed persons and to his surprise had to draw the conclusion that Gröning’s method really was successful. Thereupon “Revue” decided to contribute to the scientific clarification of the “Gröning-phenomena”. In the Medical School in Heidelberg the “miracle-doctor’s healing-method” should be investigated.

Bruno Gröning accepted Fischer’s proposals because he had promised him a positive “expert opinion” in the case of a favorable outcome. Gröning hoped that he had found a way to be able to work in freedom.

The examinations started on July 27th. The persons on whom he should prove his power were selected from among those patients who had asked him for help from the more than 80.000 petitions. Moreover, there were some patients of the Rudolph Krehl Hospital in Heidelberg. All of them were carefully pre-examined and exact diagnoses were made. Then Gröning worked “his method” on them. Physicians were always present as witnesses. They became eyewitnesses of how diseases spontaneously disappeared. The post-examinations made in the hospital confirmed the healings. Even “incurable” diseases, such as the Bechterew’s Disease were healed.

In a preliminary opinion printed in “Revue”, Prof. Fischer explicitly declared that Bruno Gröning was not a charlatan, but a naturally born “soul doctor.” Thus he tried to explain the “Gröning-phenomena” from his point of view; however, without doing Gröning justice.

They promised Bruno Gröning that the way for his further work should once and for all be opened. In the meantime the

Professors Fischer and von Weizsäcker (under whose patronage the whole enterprise was executed) made the following proposal to Bruno Gröning: They wanted to build up healing-places in which he should work side by side with physicians. Management and selection of patients should be reserved to them. Bruno Gröning:

“The financial conditions made by Professor Fischer in this connection were put in a way that they were unacceptable for me. Of course many discussions were made, also with gentlemen wanting to finance this work. I couldn’t agree with Professor F.’s proposals and refused them, because:

I do not have one penny of money and thus couldn’t accept any financial obligations which I couldn’t have met, and:

I have never considered making a business of the whole project.

Therefore, all this was an impossible request for me. Moreover, I only wanted to do that which has been given to me through my calling: to help those seeking help and to put myself at the disposal of physicians and psychotherapists, but never to make a business out of the whole matter.”

With Bruno Gröning’s adverse attitude the Professors lost their interest in him. The promised opinion was never given. Instead of enabling him to work undisturbed, new obstacles were put in his way. During the course of the examinations, his “healing method” was accompanied with words like “treatment,” “patient,” etc., and classified as medical activity. Thus the conflict with the non-medical practitioner’s law was programmed.

The Traberhof

After finishing the Heidelberg-examinations Bruno Gröning went to Southern Germany in August 1949. He wanted to escape the fuss made of his person and retreated to a private

farm near Rosenheim. At first it was possible to keep his whereabouts secret. However, after the first newspapers had reported his arrival in Bavaria, a real mass run started. Up to 30,000 people came to the Traberhof in Rosenheim. Press, radio and newsreel reported. Even a movie with the title “Gröning” was produced documenting the happening.

The “Zeitungsblitz” [“Newspaper Flash”] reported in a special edition in the second week of September:

“Meanwhile, more than ten thousand people had gathered, all of whom waited for hours in the scorching heat for the great moment when Gröning would step onto the balcony, speak to the people, and radiate his healing power. They stood closely pressed together to obtain the full benefit of his “healing-rays”. The reactions had already begun among the most severely ill in their wheel chairs and armchairs, and among those standing alone at the periphery.

Again, half-blind began to see, those who previously couldn’t walk stood up; again the paralyzed moved their stiff limbs. Hundreds reported about increased pain in the diseased parts of their bodies, a pulling, prickling or tingling, a feeling of indescribable “lightness” or the sudden disappearance of headaches.”

Not only at the Traberhof there were such scenes. At all places where Gröning appeared, he was in no time surrounded by uncountable ill people. Anita Höhne describes the situation around Gröning in her book “Spiritual Healers today”:

“When Gröning announced his coming, pilgrimages started. The scenes observed by the journalist Rudolf Spitz during a visit to Gröning in September 1949 in Munich were typical:

“At 7 p.m. thousands stood in Sonnenstraße. At 10.30 p.m. they still stood there. In five years of war I saw a lot, but never was I moved as much as in those four hours in which I sat facing Bruno Gröning and saw the dreadful parade of misery

and suffering. Epileptics, blind people, crippled people on crutches crowded towards him. Mothers held their paralyzed children towards him. There were fainting, screams, urgent cries for help, pleas, wishes, deep heartfelt sighs.’

Another journalist from Munich, Dr. Kurt Trampler, also observed invalids on stretchers, paralyzed people, and a large mass of people on the Traberhof near Rosenheim, where Gröning lived at that time. Trampler came as a reporter of the ‘München Allgemeine’ (a Munich Newspaper) – a sober journalist, who only stuck to what he himself saw and heard:

“From the balcony we now hear a voice which is not Gröning’s and hurry to the window. The president of the Munich police, Mr. Pitzer, speaks to the crowd. He reports that sciatica, which had pained him for years, was getting better in Gröning’s presence. Pitzer certainly is not a man of hypersensitive imagination, but he could give witness to what he had observed in his own body. Now he publicly avowed to stand by Gröning and the CSU Member of Parliament Hagen follows him with the same declaration.”¹⁰

The Bavarian officials, too, were positive about Bruno Gröning. The “Münchener Merkur” [Munich Mercury] reported on September 7, 1949 under the headline “Goodwill towards Gröning:”

“Minister President Dr. Ehard declared during a press conference on Monday that one shouldn’t hinder the works of such an ‘extraordinary person’ as Bruno Gröning because of paragraphs of law. According to his point of view, there were no great difficulties about Gröning’s license in Bavaria.

The Bavarian ministry of State for Internal Affairs announced before the press deadline: The preliminary examination of Bruno Gröning’s healing activities showed that it can be considered as a free act of love and in this connection

10) Anita Höhne, *Geistheiler heute...*, p. 13 f.

permission according to the healing practitioner's law was not necessary."

At the Traberhof there was a great ado about Gröning. Many people arrived wanting to make money, wanting to draw capital from his abilities. They harmed his reputation and as a result the authorities withdrew.

As the situation grew out of control, Gröning retired into the Bavarian mountains. He wanted to follow up some offers for the erection of healing centers. It was his aim to create places where people seeking help could obtain their healing in disciplined surrounding. Physicians should do the before and post examinations, according to the Heidelberg procedure, and document the healings.

Profiteers around Gröning

One of those offers came from the businessman Otto Meckelburg from Wangerooge. Out of gratitude for the healing of his wife he wanted to help Gröning, and presented him with concrete plans for the establishment of Healing Institutions. Bruno Gröning accepted this offer and so Meckelburg became his "manager." By the end of December they both traveled to Wangerooge. There, Gröning spoke at events organized by Meckelburg, and brought about countless healings. He put his entire trust in the former concentration camp commander. On January 8, 1950, he put the future of his work entirely into the hands of Meckelburg with a certified statement:

"Hereby Mr. Gröning certifies his agreement to the plan of Mr. Meckelburg, and he commits himself to be available for the achievement of this purpose, and to render any assistance to Mr. Meckelburg with the foundation of the association, and also to render any assistance to this future Association and its work. He would also do everything within his power to serve this above-mentioned purpose.

Mr. Gröning is thus obligated to Mr. Meckelburg personally as well as to the Association that is currently under the process of being founded, with the above-mentioned purpose.

Furthermore, Mr. Gröning hereby gives his consent not to render this assistance to any other person or any other society. He will do his work exclusively within the framework of the Association and only in agreement with Mr. Meckelburg." ¹¹

That January Meckelburg founded the association "Verein zur Erforschung Gröningscher Heilmethoden" ("Association for the Exploration of Gröning's Healing Methods"). He himself became president and received a monthly salary of 1,000 German marks. Bruno Gröning received no money. Meckelburg turned out not to keep his promises. All he saw in Gröning was a source of money, and therefore he also mockingly called him "his best man". He didn't care at all about the sick people. He had bound Gröning with this contract by law, and the "Miracle Healer" now had to do what he demanded.

It was only in June of 1950 that Bruno Gröning succeeded in separating himself from Meckelburg, on which the latter promised to take revenge on him: "I will cut this Gröning down to size; I will break all his bones."

Following this, Gröning was working together with the Munich healer Eugen Enderlin for a few months. The latter had received a healing at the Traberhof, and now he offered Bruno Gröning to provide him with his consulting rooms to give lectures there. But Enderlin also turned out to be a profiteer. His main purpose wasn't to help, but to take advantage of the "Gröning phenomenon." Towards the end of this year Gröning also parted from him, and a further cooperation in 1952/53 failed for the same reasons.

The time following Gröning gave lectures in the guesthouse

¹¹ Certified agreement between Bruno Gröning and Otto Meckelburg, negotiated at Wangerooge on January 8, 1950.

"Weikersheim" in Gräfelfing. The journalist Dr. Kurt Trampler accommodated him and organized meetings. He had known Gröning already since autumn, 1949. At that time he had come to the Traberhof working as a reporter for a Munich daily newspaper, and there he unexpectedly received the healing of a leg condition. Out of gratitude he wrote the book "Die grosse Umkehr" ("The Great Turn-Around"), and interceded with the officials on Gröning's behalf.

Similar to the lectures in Enderlin's rooms, the ones in Gräfelfing were also quite crowded. Unbelievable healings occurred. But also the connection with Trampler fell apart. One day the latter decided that he had learned enough from Gröning, separated from him and set up on his own as a healer.

Swindlers Tolerated

Again and again people approached Gröning on the pretext of supporting him. Many among them, however, were only interested in making profit from his abilities, and taking advantage. He seemed to attract those people like a magnet. If those people didn't succeed in reaching their goals, or if he separated himself from them, they often took him to court to demand payments.

As, for example, Frau Hülsmann did. After it turned out that she couldn't make money off Gröning, she sued him at the labor court. The time that she had devoted to him for free in the past, she now charged him for, considering it working hours, and afterwards demanded a salary for it. Bruno Gröning was obliged to pay her a monthly pension up to the end of his days. This wasn't an isolated case. In this, or in a similar manner, a lot of his former cooperators showed their true face.

But why did Bruno Gröning allow those alleged helpers to get so close to him? Why didn't he simply keep profiteers like those at an arm's length?

During a lecture in Munich on August 31, 1950, he made a statement concerning this question:

"The one thing in which people left no stone unturned so far was in their attempt to make a profit of this little man with his knowledge and his abilities. They thought to have found a gold mine. And to an extent they did have the opportunity to make money, but thanks to God they have no benefit. And those people were also necessary, namely to show who those people truly are, and that they won't stop at anything, and that they don't ask whether the sick people are helped or not. There are people who won't stop at anything, who just stand there, and who can watch a sick person lying there. Those people never really cared about such things, but they left no stone unturned in their attempt to be close to me. I know that now and then the question arises, that if this man indeed knows so much, why didn't he already know this before?; perhaps he doesn't know anything at all. But whether I know something, and how much I know is something that you will find out about bit by bit. But all this had to happen because this was a missing piece for this work, to be able to clear the way for all of you."

In her book "Hier ist die Wahrheit an und um Bruno Gröning" ("Here is the Truth about Bruno Gröning"), Grete Häusler describes the following incident:

"One time, as we were saying goodbye, and I was wishing Mr. Gröning all the best, and said: 'Mr. Gröning, I really wish for you that you can work in peace and quiet now, without being disturbed and attacked by any false conspirators,' to my surprise he answered: 'No, this would be completely wrong, it has to be that way!' I didn't comprehend this at that time, but he explained to me why he had to do all this, and why he also had to go through all this. And by doing so he revealed a great secret to me:

'I know what somebody is inside. But if I would stand up and tell the people: 'This one is a liar, this one a swindler, a thief, and then nobody would believe me. So what do I have to do? I have to attract those people to me, I have to teach

them the Good, and I have to get them to change their ways and turn around, and then I have to give them the opportunity to lie, to swindle, and to steal. And then, if they nevertheless really do it, and if they take this opportunity, then everybody knows who they truly are. So I let them come completely close to me and I am not a coward, but I am fighting.' " 12

The First Major Trial

In 1951/52 Bruno Gröning had to appear before the court in Munich for the first time because of unauthorized medical practice. Although the Bavarian Department of Inner Affairs considered his work to be a "labor of love" in 1949; they were now considering it a healing practice in a medical sense. The charge was based upon the "Heilpraktikergesetz" (Healing Practitioner Law) from the year 1939, which dissolved the so-called Kurierfreiheit which had been in effect and delivered the practice of medicine into the hands of the National Socialist doctors. Bruno Gröning was exonerated in the first and second instance. The president of the district court in Munich stated the following in his judgment in March, 1952,:

"The court would consider it presumptuous to sentence the defendant on account of unilateral experts' opinions. If Gröning's work is even subject to the Heilpraktikergesetz at all is more than questionable, since it comes under a sphere that has not yet been sufficiently explored." 13

12 Grete Häusler, "Here is the truth of and about Bruno Gröning", publisher: Grete Häusler Verlag, Wegberg, 1991, page 68 ff.

13 Printed in an article series in the newspaper "Das Neue Blatt", "Sein Wort bannt die Krankheit" ("His word banishes the illness"), from the July 7, 1957 under the headline of "Wieder wurde der Prozess vertagt" ("Repeated delays of the trial").

In the appeal proceedings the exoneration was confirmed, however the work of Bruno Gröning was clearly considered as a healing practice in the sense of the Heilpraktikergesetz, and was described as follows:

"The accused person therefore has without permission, and without having been entitled to as a physician, done work in order to diagnose, heal, or alleviate illnesses, ailments, or body aberrations on humans, which is to be considered a healing practice in the sense of the HPG. (...)

The accused person wasn't sentenced, however, because regarding the physical elements of the offence, concerning the practice of medicine, the defendant had been in a state of ignorance that excludes liability, and therefore he isn't considered to having acted willfully." ¹⁴

Because the state of ignorance that excluded liability, in which Bruno Gröning was supposed to be, was now clarified through the verdict, this exoneration could nevertheless be compared to a judicial prohibition of healing. From now on Bruno Gröning had to be aware of the fact that his work was considered a medical practice in the sense of the Heilpraktikergesetz, and therefore prohibited. The true meaning of his work, however, which didn't show any similarity to a healing practice in the medical sense, had not been recognized.

Gröning Pills

Again Bruno Gröning had to find new ways to make working in freedom possible. He wanted to work legally and avoid any conflict with the law regarding healing practitioners. He was even ready to take the healing practitioner examination, but was rejected for very questionable reasons.

¹⁴ Verdict in the matter against a) Bruno Gröning and b) Otto Meckelburg, because of the offence of the Heilpraktikergesetz from July 8, 1952.

A good possibility to reach the people was to accept the offer of Rudolf Bachman, who wanted to create a “biological dynamic laboratory”. Here Bachman intended to produce two biological substances from an old herbal house recipe called “G 52” and “L 52”. These were to ‘be addressed’ by Bruno Gröning so that they would include his healing power.

Bruno Gröning accepted the offer and these products were manufactured. On June 9, 1953 he reported about the project:

“For the production of these remedies, I’m equipped with a laboratory with all modern aids and I have a team of scientific co-workers at my disposal. With my instructions, a series of remedies were produced which were successful as never before. Besides being well tried by many doctors, these substances were also clinically tested by the University Clinic of Munich and found the approval of the experts. The Bavarian Ministry of the Interior had therefore granted the license to manufacture this medicine. The pharmaceutical industry is very interested in these compounds: foreign factories want to take on the production, famous German companies volunteered to buy various recipes.”

Later Bruno Gröning wrote about these laboratory compounds:

“Mr. Rudolf Bachmann made an offer in 1953 to actively support me and my work. Mr. Bachmann himself produced the substances and pronounced that he wanted to create a financial base for me, so that I could get the chance of financing my work (the establishing of sanatoriums for people seeking help). In order to find out how the remedies, produced by Bachmann, were judged by medical experts, I contacted Dr. Höcht in Munich, who truthfully assured me that the medicine was flawless. On account of this assurance I gave my name for the laboratory, so that it was named ‘Bruno Gröning Laboratory’.

Mr. Bachmann wanted to sell these compounds privately, so that he wouldn’t have to support the wholesale and pharmaceutical companies. I never agreed to this proposal

and demanded that this medicine should be sold only to pharmacies. Mr. Bachmann didn't follow my request; he was a very clever businessman.”

Mr. Bachmann turned out to be a profiteer who lined his own pockets. He couldn't provide the well-equipped laboratory and from the whole project only very little turned out positively for Bruno Gröning. On the contrary: when Bachmann died soon after, he left many debts behind, which Bruno Gröning had to pay. To this Bruno Gröning stated:

“All in all I would like to pronounce that:

1. I had no intention of doing any business, and
2. the results (delivery of the compounds) were zero

because Mr. Bachmann betrayed me with his negative actions, so that I had to pay thousands of Marks and still have to pay more. Herr Bachmann needed enormous sums for the building of the laboratory. These were raised by friends of mine who took out a loan, which I now have to pay back. Mr. Bachmann died last year, so he's no longer able to meet his obligations in this matter. And since he left nothing behind, I am really the one to suffer”.

The Gröning Association

In order to reach as many people as possible, in spite of the healing ban, Bruno Gröning founded communities in the early the fifties. Here he only held lectures and put all his aim into passing on his teachings for all help seekers.

On November 22, 1953 he founded the main organization “Gröning Association” in Murnau/Seehausen. The association was to be registered in order to give Bruno Gröning protection from the law for his work. This way he intended to permanently avoid another conflict with the healing practitioner law.

Among others the following people belonged to the management committee: Graf Zeppelin, Graf Matuschka, Anny Baroness Ebner von Eschenbach, Building Commissioner Hermann Riedinger and Director Konstantin Weisser. In the beginning there was also the co-founder Rudolf Bachmann, from whom the club soon separated. Lifelong president was Bruno Gröning.

Secretary of the association was the journalist and lecturer from Heidelberg and Egon Arthur Schmidt. He had already been at the side of the “miracle doctor” in Herford and had founded the club “Ring of Friends of Bruno Gröning.” But this club wasn’t to the likes of Bruno Gröning and thus closed up again after a short while. Gröning separated from Schmidt because he had misappropriated donations.

In 1952 Schmidt turned to Bruno Gröning again, stating he regretted his mistakes. He asked to be allowed to help build up the works and Bruno Gröning accepted him once more as a co-worker. So Schmidt had another chance to prove whether he was interested in the welfare of ill people or if he was just looking for his own financial profit.

In 1955 Bruno Gröning separated from Schmidt for good as he had evidently not changed his way of thinking. He still tried to profit from Bruno Gröning’s talent. Just as Mrs. Hülsmann before him, he also filed various lawsuits against Gröning. He tried to get money for his voluntary work after the fact.

The management of the association was handled by Konstantin Weisser and Hermann Riedinger. This appeared promising as both were urbane and their education could be of benefit to the work of Bruno Gröning. But it also held the risk of arrogant treatment of the simple working people, since they didn’t have the same level of education.

As time proved, things really did develop in that direction and it grew more and more difficult for the two men to let Bruno Gröning make the decisions. They really seemed to forget that

the organization didn't only bear Gröning's name but also existed for him. For these two men the Gröning club was more and more destined to destroy itself. They forgot all about the main goal, which was to help suffering people. It seemed that they didn't realize that it was Gröning who brought about the healings and not the association.

So the Gröning association grew more and more to be the opposite of what it ought to have been. For the man whose name it carried, the association became more and more a prison that restricted him rather than letting him work freely.

The Great Trial

On March 4th the district attorney once more filed a charge against Bruno Gröning. Again they charged him for disobedience against the Healing practitioner law. He was also accused of negligent homicide.¹⁵

After he received the indictment he turned to his friends:

“My dear friends,

In these past days the press and radio made headlines about me, in which you were told that the district attorney in Munich prepared to charge me for negligent homicide. In 1949, they say I had promised healing to a 17 year old girl with tuberculosis and supposedly kept her from going to a sanatorium or to see a doctor. They accuse me of being responsible for the death of this young woman.

Whoever read or heard this story with a clear mind, will have realized what they intend to do: bring confusion among my friends and keep all help seekers from having anything to do with our endeavors and my proclaimed teachings. With all

15) detailed description of the trial in: Grete Häusler, *Here is the Truth...*, *The Great Trial*, p 97–189.

means they try to stop my activities and that of the Gröning association, as well as yours.

Of course matters are quite different than stated here! My friends don't need any explanation for this from me; they know that I never promise healings and that I don't keep people from going to a doctor.

I was acquitted in 1952. Isn't it strange that the case 'Kuhfuß,' which had already occurred in 1949/1950 wasn't already opened up in 1951/1952, even though all records were available!

Isn't it odd that the investigations against me for the opening of a new trial were put into action exactly in that moment of time when the public was informed that on November 22, 1953 the Bruno Gröning Association in Murnau had been founded! Since January 1954 numerous community leaders and friends as well as members of the Association had been interrogated and followed."

The preparations for the trial went on for over two years. Bruno Gröning's defense grew more and more complicated. Almost all witnesses for the defense were declined by the judge, while the witnesses for the prosecution were all permitted. Among them were also two former Gröning co-workers: Eugen Enderlin and Otto Meckelburg. Especially Meckelburg – co-defendant in the first trial– turned against Gröning in a remarkably sharp manner. He did everything to harm him.

In the charge of involuntary manslaughter he played a decisive role. It concerned a case that occurred at the time when he was 'manager' for Gröning.

In November 1949 the banker Emil Kuhfuß visited a lecture of Bruno Gröning's with his daughter who suffered from pulmonary tuberculosis.

Gröning realized instantly that there was no help for this girl and accordingly talked about it with a doctor who was present. But Meckelburg plagued him urgently to accept the case. This is how Ruth Kuhfuß and Bruno Gröning came to meet after

the lecture. Gröning talked encouragingly to the sick girl and told the father to arrange a check-up by a specialist after nine days. By this he aimed to get the girl, who had turned her back on doctors, to be in medical care again. The father promised to arrange it.

The correspondence that followed was handled by Meckelburg and didn't reach Bruno Gröning. He didn't hear about Ruth Kuhfuß again until May 1950. Meanwhile, her father wrote petitions to Gröning and asked for a visit. Meckelburg didn't pass these letters on but instead arranged, unauthorized – without Gröning's knowledge – a meeting with Mr. Kuhfuß. It was only shortly before the appointment that Meckelburg informed Gröning and forced him to go come along.

Later Meckelburg stated that Bruno Gröning had given the girl a promise of healing. But it was he himself that had promised the father that he would bring Gröning to heal his daughter. Meckelburg had seen a good money source in the banker, but to get the money he needed Gröning. Shortly after this visit Gröning separated from Meckelburg.

A serious accusation against Bruno Gröning was that he had supposedly forbidden Ruth Kuhfuß to see a doctor for treatment. To the contrary, the fact was that he – what even witnesses for the other side confirmed – had sent the girl to the doctor at the very first meeting. Even in a radio speech in 1949 he told people to continue their visits to their doctors. He always advised help seekers to have trust in their doctors.

Ruth Kuhfuß, who had had enough of her painful and unsuccessful treatments, refused to endure any more any more of them. She died September 30, 1950 as a result of her illness.

Concerning the case Kuhfuß, Dr. Otto Freihofer expressed his opinion as a medical expert:

“When looking at this realistically, every layman would be convinced, as also stated by the Public Health Office, was that a cure was hopeless. The doctors shared this opinion,

since the serious condition was life threatening and danger loomed, and so with human calculation there was no help possible. And every “sine ira et studio”-open minded doctor that didn’t self-confidently think he could do without nature on account of modern drugs, would have to agree with the expert opinion of Prof. Lydtin, from Munich, according to which it couldn’t be proved that a great possibility of a cure had existed before May 11, 1949.

In my opinion it’s most astonishing that the patient lived as long as Dec. 30, 1950 at all, so there’s still the possibility that Gröning might indeed have had an influence on a possible extension of her life.

Summarizing my expert opinion I would like to make following statements:

‘That there had been chances of healing.’

‘That the lifespan of the patient Kuhfuß could have been prolonged if Bruno Gröning hadn’t come near her couldn’t be predicted with certainty nor therefore be justified.’

The paradox of the charge against Bruno Gröning concerning involuntary manslaughter was documented by Josef Hohmann, a former middle school principal, in 1956:

“Truth appears most clearly when turned into the opposite.

Let’s test this maxim with the Kuhfuß case. Let’s say the girl, suffering from tuberculosis, had come to Gröning in the initial stage and he had treated the tuberculosis for 1 ½ years without success. We will call this phase A.

As a death candidate the girl now goes to professors and doctors and dies during their treatment. This we will call phase B.

The trial starts. Doctors are called upon as experts. They have to investigate where the “innocent” stands. And I want to bet that all doctors, professors, all medical faculties, even every doctor in the whole world, would stand for phase B with the remark: here, innocence is enthroned with a bright halo, for why should we be accused of something that

someone botched up in a treatment of 11/2 years? That's really absurd!

And exactly there, for 'phase B', Bruno Gröning is on trial. According to this, Bruno Gröning is backed up by modern medicine, maybe by a million scientists who cohesively demonstrate his innocence (!)."¹⁶

At the end of July 1957 they entered into proceedings in the court of lay assessors in Munich County. Bruno Gröning was acquitted of involuntary manslaughter. But he was fined DM 2000.-, for violation of the healing practitioner law..

Although the verdict looked positive at first sight, it was unacceptable for him. It would have been the end of his work. Because of an error on the part of his lawyer, who viewed the verdict much more positively than Gröning did, he didn't file an appeal, but the public prosecutor's office did. The second trial took place in mid January, 1958.

Separation from the Gröning Association

In the meantime, in October 1957, there came a parting of the ways between Bruno Gröning and the business manager of the Gröning Association. Through narrow-mindedness the association had harmed Gröning badly. The reason for the dispute arose through the judgment from the trial, which ordered Bruno Gröning to pay a fine of 2, 000 DM within a short amount of time. However, as he accepted no money for his work and therefore had little financial means, the Association's Board of Directors had, already at the beginning of the trial, to carry all of the costs. However, it was argued in the Board whether the fine itself was included in the costs. They wanted to bureaucratically examine the legalities of the

16) Grete Häusler (ed.), *Unter uns steht EINER, den kennt keiner*, Grete Häusler Verlag, 1988, p 29.

situation to determine if the Association was obligated to pay the 2,000 DM. And only then did they want to bother about getting the money together. Through this manipulating it was clear that the necessary help would not be available in time, when at all. That meant that the Association, through inaction, was seeing to it that Bruno Gröning would have to spend time in jail because he had no other way to pay the fine. In this way an open conflict arose which led to a parting of the ways.

Bruno Gröning spoke of all of the various points of the actions of the Association which had harmed him in a 62 page document. He explained the following:

“Today, when I make the comparison between my previous environment (the profiteers Meckelburg, Enderlin, Schmidt, and Hülsmann) and my current environment, (the Board of Directors of the Association) then I come to the same conclusion: today the end results are the same as back then. Today the same thing has occurred through those who claim to be my greatest, best, and closest friends as back then. At that time dirty craftsman swindled me. Today, friends have failed me in that they quietly watched as, through legal processes and through judgments that I couldn’t achieve that for which I have been placed on this earth, in that I received no help, in that I couldn’t visit my communities without a car, in that nothing was undertaken to protect me from the persecution by the press, in that confusion was created all around me, in that they simply weren’t there for me when I needed people who could have and should have helped me through their education and place in society.

None of these friends did anything to help set me free, not one of them had the courage to stand up for me. Nothing has happened. Petty bureaucratic behavior was used to make decision upon decision. Not one of them put himself forward with all of his means to help me in the battles of the trials, against the press, etc. Not one of them helped me with my broken down car, helped against the dirt and lies told about me, etc. Not one of them did anything to see to it that I could do that for which I am on this earth:

To bring humanity the strength to live and to lead men to faith.

That I need peace and quiet to be able to do that task which has been assigned to me undisturbed, without worldly interference and hindrances, that I need a wall of protection around me; no one gave a thought about all of this, not one of my friends, not one of them who wants to be my friend. And that is what is so disappointing to me, what I find to be a real shame:

The profiteers wanted to use me, and have been recognized as bad people.

Friends from the Gröning Association are too lukewarm, too indifferent, too comfortable; I don't want to say evil.

And the results are the same:

I have not been set free. Many friends from the board of directors have not kept their promises. Through all of these measures I have simply been gagged."

Weisser withdrew, and the Association, which had never managed to be registered as such, was dissolved. Instead, there arose the "Association for the Promotion of a Soul-spiritual and Natural Foundation of Life." It was founded in 1958 and its leaders were Erich Pelz in Germany and Alexander Loy in Austria. But even this Association from Gröning's time didn't manage to do what he hoped it would. His name wasn't even mentioned in the statutes.

His Word Bans Disease

During these disputes and battles the work of Bruno Gröning continued. In 1957, Dr. Horst Mann wrote the following in a series of articles in "The New Page" [Neuen Blatt] with the title: "His Word bans Disease"

"The next morning I drove to Hameln, the small city on the Deister River. There was also a Gröning Community here.

The healing of numerous people had given rise to it. I experienced here the same as in various other places in Schleswig-Holstein, in Augsburg, Hameln, Vienna, Plochingen, and other cities: people stood up and told me about their illnesses. They named the physicians who had treated them. They told me of their healings, which they had received thanks to Bruno Gröning. And they were always prepared to stand up and swear to this under oath.

‘Both of my hips were dislocated when I was a baby,’ 50 year old Julie Prohnert from Hanover told me. ‘Later I could only walk with crutches. The doctor could only give me some relief from my suffering. As I heard a lecture from Mr. Gröning I felt a strong reaction. My back, which was totally bent, became completely straight. I could walk again. I have had no more relapses...’

‘I had rheumatoid arthritis and was constantly plagued from rashes and abscesses. Mr. Gröning freed me from these things,’ said Wilhelm Gabbert from Hameln.

‘My gallbladder pains were so bad that I needed morphine to render them bearable, Kurt Severit from Evestorf reported. ‘Thanks to Bruno Gröning I have been freed from this suffering.’

‘I had diabetes,’ Robert Thies from Springe told me. ‘Even more threatening was a weakness in the heart muscle. Neither problem bothers me anymore, thanks to Bruno Gröning.’

This list could be continued. There were people of every age group who told me stories; men, women, and children. They told of many illnesses, from headaches to inflamed nerves, sciatica, kidney and gallbladder problems, to heart disease and lameness.

But there was something else, as well, which touched me deeply. These people told me their stories freely, in front of whole audiences, that they had experienced an inner transformation through Bruno Gröning. The drive to succeed and egoistic attitudes gave way to an inner peace and serenity, as well as thoughts of the welfare of others.

With all of these conversations with people who felt that they

had been healed through Bruno Gröning, one question became stronger and stronger in me: Was the possibility to heal there for every person, or even more simply phrased: was it possible with every illness? Where were the limits of this power which emanated from him? Weren't there any dangers here?

At my last visit I posed this question to him: 'I cannot and will not force anyone,' he answered me. 'If someone is closed to me, and isn't willing to unfold the power to come into order, then I also am not willing to interfere. I do challenge these people to break the bounds of evil which hinders salvation.'

I had one more question: 'Let's say that a severely ill person who has been given up on by the doctors has a doctor who still fights for him call you. Would you be able to help him?'

'Yes,' Gröning said. He added without hesitation: 'When the ill person has faith and trusts the way of the doctor, then success will not be held back. The common trust will create an enormous strength in the sick patient. Often success comes the quickest just when a totally desperate ill person grabs at the last straw.'"

Continuation of the Trial

When the trial was appealed, it was to Bruno Gröning's disadvantage, as it was the district attorney who appealed the verdict and not Gröning. This was not the only damage through negligence which Gröning's attorney had caused him; his delayed handing over of the legal files on the new attorney also prevented a proper preparation for the defense.

As further disadvantage for Gröning in the second process was the fact that the witnesses seem to have united themselves under the banner of "He forbid a physician," and were therefore much more certain in their testimony.

This time the Judgment was:

Eight months in jail for negligent homicide and 5, 000DM for breaking the non-healing practitioners' law. The defendant was placed on probation.

Anny Ebner, baroness of Eschenbach, who had attended the first as well as the second process, called the judgment a disgrace on Germany.

Bruno Gröning explained that he was being punished simply for doing good. He complained that during the entire process not one person was interested in how a healing came about, not even his own lawyers. If one had looked into this question then they would have noticed that his work had nothing in common with a medical treatment. The charges should have been dropped. The clarification of this question, however, interested no one. They had a preconceived opinion of Gröning and weren't prepared to be swayed from it.

However, that was not the end of the process. This time Bruno Gröning appealed the judgment. The appointment for the trial before the appeals court was set for Jan. 22, 1959. In the meantime, however, Bruno Gröning's life took a tragic turn.

His Path Ends in Paris

Late in the fall of 1958 he drove to Paris with his second Wife, Josette, whom he had married in May 1955, and was examined by the cancer specialist, Dr. Pierre Grobon, with whom he was friends. The results of the many x-rays showed an advanced case of stomach cancer. Dr. Grobon wanted to operate immediately, but Bruno Gröning refused.

He drove back to Germany and prepared the Christmas Celebrations for the communities. He made a recording on Dec. 4 which was to be played for all of the celebrations. Afterwards he drove back to Paris with his wife. In the meantime, Dr. Grobon had informed the cancer surgeon, Dr. Bellanger about the case. It was in his clinic, in Rue Jenner, not far from Montmartre, that Bruno

Gröning was operated on on Dec. 8. The result was a great shock for the doctors, much worse than the x-rays had shown, and was considered inoperable. The wound was simply closed up again.

Josette Gröning wrote about it:

“They simply couldn’t understand that Bruno’s outward appearance betrayed so little of his inner suffering, that he could still breathe normally, that his metabolism still functioned normally in the last weeks, that his blood tests were normal. In this advanced stage there is usually vomiting at the slightest ingestion of food, and the sorely tried patient slowly starves. This wasn’t the case with Bruno.”

To the great astonishment of his doctors, he drove back to Germany where he celebrated Christmas.

In the middle of January 1959 he met with the leaders of the new Association for three days, and determined how the new Work should be established and built up. The two of them had no idea that it would be their last meeting with Bruno Gröning.

He flew back to Paris on January 21. An obstruction of the bowel made another operation unavoidable. On January 22, at 9 a.m., at the same time as the hearing began in court in Munich, the operation began. He had to undergo what he had been able to spare for so many people, he couldn’t help himself, wasn’t allowed to.

Suddenly, as he lay under anesthesia on this morning, a heavy thunderstorm drew over Paris. His wife reported:

“The following event took place in nature: on Jan. 22, as my husband lay on the operating table, a heavy storm with loud thunder and lightning strikes very suddenly darkened the Paris sky. It became so dark, that one had to turn the lights on. The nurse expressed her astonishment over such a storm.

In the following days after the operation Bruno’s temperature, blood pressure, and pulse were completely normal. He even got up twice to sit in an easy chair.”

On January 25 he fell into a coma, and on January 26, at 1:46 p.m., he died in the Henner Clinic, ostensibly from cancer, as the doctor wrote on the death certificate.

Was it really cancer? Dr. Bellanger said after the second operation:

“The destruction in Bruno’s body is terrible; it is totally burnt out on the inside. How he could live so long, and without suffering from horrible pain is a riddle to me.”

Years earlier Bruno himself had said:

“When they forbid me to work, then I will burn up inside.”

How Bruno Gröning bore the cross of this bitter destiny is borne witness to in a letter from February 26, 1959 from Dr. Grobon to Gröning’s widow.

“These [efforts of the physician on behalf of Bruno Gröning] were only natural, and I may well say that they were possible through the powerful support received through the courage, will-power, and remarkable personality of Bruno Gröning.”

Dr. Bellanger expressed his wonder over Bruno Gröning in a letter in December 1974:

“Bruno Gröning was a man with heart, a worthwhile human being, who new how to assert himself; and his dignity in the face of suffering and death still makes me wonder today.”

Bruno Gröning’s body was cremated in Paris, and his ashes placed in an urn and interred at the Waldfriedhof (cemetery) in Dillenburg.

The Trial was brought to an end because of the death of the accused, with no final judgment declared.

The “Miracle Doctor of Herford” who had brought healing and salvation to thousands upon thousands of people, died lonely and abandoned in a small street in Paris. Why did that

have to happen? Why did he have to bare such bitter suffering? Why couldn't he help himself?

Grete Häusler writes in the book, "To Experience Salvation, That Is Truth,":

Bruno Gröning worked much good in the short time of his life on earth. The gift of helping and healing was given to him already in the cradle. Everywhere he went things happened which man can't explain with one's mind. He stepped into the public view in 1949. After the great healings took place in Herford, and after he was the topic of conversation in Germany and abroad, he received the ban to heal after 3 months. He was harassed and persecuted, put on trial, and they wanted to judge and punish him. Why? Whom had he harmed? No one, only brought good to thousands of people, what couldn't be expected from any other human being. He was innocent, and still they wanted to punish him! They wanted to prevent him that which God had given him to do: to help mankind!

He had to carry this evil done against him to a bitter end in the cancer clinic in Rue Henner in Paris! Suffering bitter pain he burned up on the inside from the Heilstrom which he wasn't allowed to transmit further. The laws of man in Germany wanted to forbid him from doing this. Among all the lies and slander he stood as the accused, as if he were a criminal!

Quietly and alone he carried the suffering of mankind; none of the friends knew. And he carried it out; it was not done in vain. But it had to be so; there was no other way for him to help the people."¹⁷

And in her book: "I Live, so that Mankind Can Continue Living:" she writes:

¹⁷ Grete Häusler (ed.), *Bruno Gröning: Das heil erfahren, das ist Wahrheit*, Grete Häusler Verlag, Wegberg, 1989, p. 10

“We should be very careful how we use the word “sacrifice.” Here, however, as Bruno Gröning died in Paris, is this word, in all of its weight, the truth.”¹⁸

Only in this way was it possible that his words could be fulfilled, as is confirmed today in innumerable success reports:

“When I am no longer on this earth as man, i.e. when I have laid my body aside, then mankind will have come so far that each person will have the possibility within himself to experience help and healing.”

18 Grete Häusler, *Bruno Gröning: Ich lebe, damit die Menschheit wird weiterleben können*, Grete Häusler Verlag; Wegberg 1990, p. 52