

Bruno Gröning

# *A Revolution in Medicine*



The Rehabilitation of a Man  
Who Was Misunderstood

**A MEDICAL DOCUMENTATION  
ON SPIRITUAL HEALING**

Dr. Med. Matthias Kamp

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DR. MED. MATTHIAS KAMP

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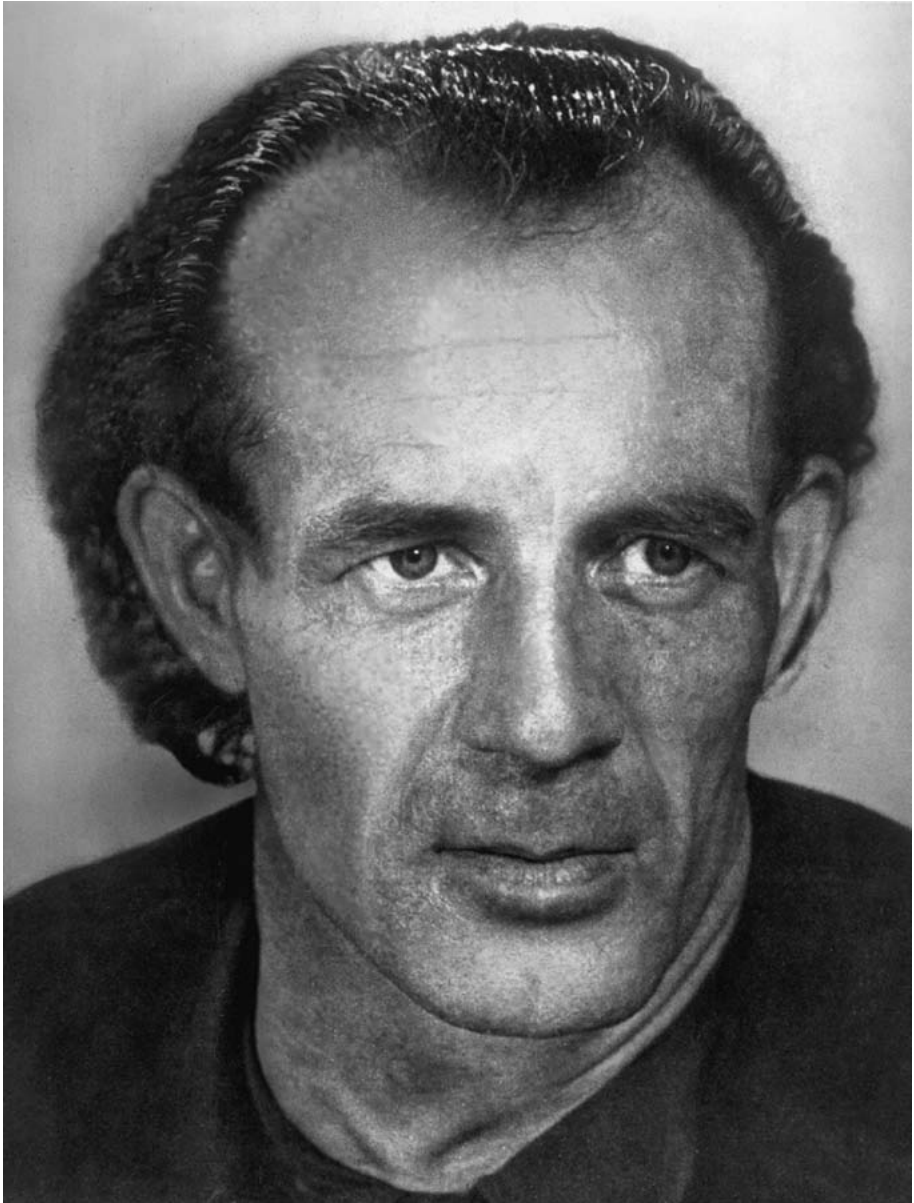
Ich bin nichts, der Herrgott ist alles.  
Ich will weder Geld noch Gold,  
was ich will und kann allen  
Menschen helfen und heilen.  
Wer den Herrgott verleumdet  
ist es nicht wert gehalten  
zu werden.  
Der größte Arzt aller Menschen  
ist und bleibt unser Herrgott.

Gräfelfing den 8. Ju 49.

Gröning

I am nothing, the Lord God, is everything.  
I want neither money nor gold,  
what I want and can do is to help  
and heal all human beings.  
Whosoever denies the Lord God, is not  
worthy of being helped.  
The greatest physician is and  
remains our Lord God.  
Gröning  
Gräfelfing, June 8, 1949

Bruno Gröning's handwriting



Bruno Gröning (1906-1959)

# Contents

<b>Foreword</b>	<b>13</b>
<b>Address by Bruno Gröning</b>	<b>17</b>
<b>1. The man who was misunderstood</b>	<b>19</b>
Nothing is incurable . . . . .	19
The miracle of Herford. . . . .	25
<b>2. Bruno Gröning - the person</b>	<b>29</b>
An exceptional child . . . . .	29
An extensive range of employment . . . . .	35
An unhappy marriage . . . . .	37
War and prison camp . . . . .	39
“I am only God’s humble servant” . . . . .	41
The multitude of sufferers . . . . .	46
”He truly loved God” . . . . .	53
“I am simply a person who has remained close to Nature” . . . . .	56
The opinion of medical experts . . . . .	62
Bruno Gröning: a testimonial . . . . .	66
<b>3. The teaching of Bruno Gröning</b>	<b>69</b>
Bruno Gröning’s secret discovered by science?. . . . .	69
Bruno Gröning: “The existence of God is a fact” . . . . .	70
The absorption of the Creator’s energy . . . . .	72
The Heilstrom*: suggestion or healing energy? The X factor in Bruno Gröning’s work . . . . .	73
The “Regelungen*” - a cleansing of the body?. . . . .	79
The importance of thought during the Regelungen* process. . . . .	85
The power of thought. . . . .	87
Talking about illness - a great danger for the healing process. . . . .	93

Sympathy instead of pity . . . . .	97
Stop gossiping! . . . . .	99
Disciplined thought is the doorway to God's light . . . . .	102
Submission to God instead of man - the road back to intuition . .	104
Bruno Gröning's teaching - a way to God? . . . . .	114
Summary . . . . .	118
Good and evil. The holy war in the mortal soul . . . . .	119
Time. . . . .	136
"Trust and believe, the Divine power helps and heals" . . . . .	138
Love - the basic law of life. . . . .	146
<b>4. The Work of Bruno Gröning</b>	<b>149</b>
Herford and Traberhof – the healing of thousands . . . . .	151
The way to well-ordered work . . . . .	159
The limits of healing . . . . .	163
How do the healings occur? . . . . .	171
Distant healing . . . . .	180
The unrecognised magnitude of the human mind . . . . .	189
The higher planes of human existence . . . . .	197
Addressing objects . . . . .	213
<b>5. Antagonism and Counterforces</b>	<b>221</b>
The injunction against healing . . . . .	222
The struggle to obtain permission . . . . .	230
"Selfless" colleagues . . . . .	252
The vengeance of former managers . . . . .	264
The "revelations" of Count Soltikow . . . . .	290
Innocently condemned . . . . .	297
<b>6. The erroneous ways of modern medicine</b>	<b>301</b>
The dead end trail . . . . .	302
Animal testing - a million-fold suffering in the service of "health" . . . . .	317



Genetic engineering – the brink of disaster . . . . .	328
The suppression of the spirit . . . . .	345
Bruno Gröning's place in medicine . . . . .	359
A revolution in medicine . . . . .	366
<b>7. Unknown suffering - the long ordeal of a misjudged man</b>	<b>371</b>
The chance for humanity . . . . .	371
A bitter mission . . . . .	381
There is no death . . . . .	409
<b>8. Bruno Gröning's Work Today</b>	<b>417</b>
The Bruno Gröning Circle of Friends. . . . .	418
<b>9. Documented Healing Reports</b>	<b>433</b>
Healing of cerebral damage (infantile cerebral paresis)	
Susanne Weidig . . . . .	433
Healing from chronic polyarthritis	
Dagmar de Meester . . . . .	443
Healing from a congenital bowel problem	
Raimund Schreiber . . . . .	449
Healing from impaired hearing	
Jürgen Böhlendorf . . . . .	454
Healing from bronchial asthma and allergies	
Anne-Marie Schwabe. . . . .	457
<b>Appendix:</b>	
A talk given by Bruno Gröning in 1957 . . . . .	463
<b>Recommended reading</b>	<b>478</b>

*Glossary of German words:*

***Heilstrom:*** This is what Bruno Gröning called the spiritual force that causes healing. He also used the terms “healing wave” and “divine force” synonymously.

***Einstellen:*** A person “tunes in” to the divine force and absorbs it.

***Regelungen:*** The streaming in of the force starts a cleansing process in the body that can also express itself as pain. The illness is cleansed out of the body. Bruno Gröning called this Regelung.

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## Foreword

The number of people who find that conventional medicine does not heal them and therefore look for other ways to restore their health keeps growing. There is not only an expanding interest in naturopathy, but spiritual healing, for many years a taboo, claims increasing attention. On the other hand, this subject is repeatedly dealt with in a negative manner by the media which, by indiscriminately citing individual cases, manages to question the phenomenon of spiritual healing in general.

The plethora of opinions - usually totally devoid of any sound knowledge of the subject and often polemic - underlines the urgent need for a dispassionate report. In particular, the steadily intensifying crisis of the modern health systems, whose explosive costs in the last decades have only been equalled by the rapid escalation in the numbers of sick people, leaves little room for speculative controversies but rather calls for resolute action from responsible circles.

Based on the principle "Whoever heals is right" 200 hospitals in the National Health Service in Britain adopted spiritual healing at the end of the 1950's. Today about 1800 hospitals welcome spiritual healers. The British General Medical Council concedes that "medical science cannot account for the physical recovery brought about through spiritual healing."

In Germany, on the other hand, the acceptance of spiritual healing in governmental and orthodox medical circles still seems to be at developing-country level. Spiritual healing does not feature in German legislation and the spiritual healer has no legal recourse. Professional rules and regulations in the Federal Republic even forbid doctors to cooperate with healing practitioners or with spiritual healers. It is beyond the comprehension of many members of the medical establishment that an invisible healing

power can have an effect on the human organism, for they find it difficult to look beyond the narrow confines of orthodox science.

If, in this present decade and particularly in Germany, there is still such enormous opposition, prejudice and wrong information about spiritual healing to be overcome, one can imagine what great difficulties Bruno Gröning had to face once his sensational healings in the 1950's were publicised.

Ignorance, envy, ideological opinions formed without recourse to fact and appallingly superficial research created a picture of this man in the media that was in flagrant opposition to the testimonies of contemporary eyewitnesses, professional opinions (see chapter 2) and healing reports made available to me for this book. In addition I was able to speak to many people who had known him.

In the course of my investigations I obtained a more profound understanding of spiritual healing and the background to the, in part, massive resistance of the established institutions of society to this ancient and primary form of healing became increasingly clear. I realised why a man like Bruno Gröning, whose radical representation of the suppressed knowledge of the power of the spirit offered free of charge and achieving the complete recovery of thousands of sick people declared incurable by conventional healing methods, would have to become a danger to those forces of society whose power was based on the ignorance and suffering of the population.

Previously unpublished material will shed light on the roles played by medical science and the pharmaceutical industry, with its disastrous integration with medicine and public institutions, but also by the leading churches and their responsibility for the untold misery of our time.

The motive for writing this book was ultimately the fact that not only during Bruno Gröning's lifetime did these healings occur, but even today they continue to occur in an ever-growing number of cases of severe organic ailments, simply by following his teaching.

At a time when faith is sadly lacking, the teaching of Bruno Gröning - and as a doctor I am convinced of this - offer healing possibilities I could not have deemed possible. Even sick people who have been labelled “incurable” by conventional medicine are able to access a healing power which does not know the word “incurable”.

It is for these people that I have written this book. But I also call upon my colleagues to realise that they should extend the boundaries of their knowledge as a moral obligation towards their patients, and free themselves from the dogmatic restrictions of one-sided and physiologically oriented orthodox medicine. They should attune themselves to spiritual healing. Only when they learn not to work against, but rather together with the Supreme Physician for all mankind, as Bruno Gröning called God, can they break away from the shadowy existence of a man of medicine and become a true doctor.

The success of doctors who have dared to take this step signals an unmistakable message.

Dr. Med. Matthias Kamp

I believe that metaphysical healing, through spiritual methods, has undreamed-of possibilities in the future. And I believe that its range will eventually exceed what we today, rightly or wrongly, call “functional” and also embrace everything organic. I see the dawn of a new age before me when man will consider certain surgical operations, for instance on internal growths, as mere patchwork, and be absolutely horrified that the knowledge of healing was once so limited. Then there will barely be room for time-honoured remedies. Far be it from me to demean modern medicine and surgery; on the contrary, I hold both in great awe. But I have been allowed to see the colossal energies inherent in a personality as well as those in extraneous sources which, under certain circumstances, flow through the former and which I can only describe as Divine. Energies which cannot only heal functional, but also organic disorders, which manifest as symptoms of emotional and mental disturbances.

Professor Doctor Carl Gustav Jung

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**Address by Bruno Gröning  
on August 31, 1949 at Traberhof, Rosenheim.**

My dear fellow human beings! My sisters and brothers!

For many years you all have been seeking help. For many years you have all been seeking your health, which you lost years ago. I know that both here and everywhere people have the same ideas. Wherever I go, the situation is the same. Everybody is seeking help and healing. By this I do not mean to say that the doctors, who perhaps have done everything they can to help you, are bad because they could not do so. No. The doctors do their best to help you. But they are not always able to give everybody the help that is expected.

I must make one point clear. It is this: the only Doctor, the Doctor for all mankind is God.

Thousands of years ago man strayed from the path of Nature. He lost faith in God. Everybody believed that he could assert himself as he wished. "Now that we are on earth we will arrange things as it suits us and we will get by" was the general belief. But I tell you that nobody can be helped without the intervention of God. He alone is, and remains, our Father. He alone is, and remains, the Supreme Physician for all mankind.

And whoever believes that he can turn away from Nature, which God created in such beauty for humanity, must do as he pleases. The belief was that the individual, who turns his back on Nature and climbs the steps of culture will stand out from the masses. There lies the mistake. That's the point. This is what people lack: Nature. Back to Nature! Back to God, and the conviction of goodness in people!

I do not ask the individual for his religious belief or his nationality. What is important is that he has God in his heart. But he who has lost his belief and wants the help of God, must find his way back to faith in God. He who has found the way, and has belief, and feels

committed to comply exactly with this belief, to him will help be granted.

Time and again I tell people: Whoever has found his way to me should leave fear, and above all, his money at home [...]. I ask you not to give me the details of your afflictions [...].

I must tell you and I am sure you will agree with me. In the past the hospitals were filled with sick people. Today one can no longer differentiate between hospitals and homes because they are all filled with sick people. Today there are only hospitals. In every place of residence where people feel at home, there are sick people. This must stop, and we are doing our best to put an end to it. I would like you to know that many doctors have agreed to cooperate in this great, Divine task.

I would welcome it if we had their total commitment, so that people could be helped and healed, and the misery would end; not only for one nation, but for all nations, for all mankind.

You are all familiar with one little word: egotism. Man should only be an egotist once in his life and that is when he attunes himself to absorb his lost treasure, his health, once again [...].

He must not cling to his illnesses, not think about them all the time, but relax. He should ask himself: What is going on in my body [...].?

I am not the one who is responsible for healing. If you feel that my words are addressed to you and that you are entitled to receive God's help, then, in the name of God, this will occur.



---

## CHAPTER I

### The man who was misunderstood

#### Nothing is incurable

There is hardly anybody who has been written about as much in post-war Germany as Bruno Gröning. In March 1949, soon after the first publicised healing in Herford in Westphalia, his name was a household word throughout the country. Thousands of people, crippled in body and soul by the war and considered incurable according to orthodox medicine, flocked to him as their last hope. He spoke to them about God as the Supreme Physician, not only on the property *Traberhof* near Rosenheim but also at many other places in Germany, and as one newspaper reported: “biblical scenes” became reality.

Common sense is quick to dismiss such occurrences as fiction because they do not conform to the current pattern of thought. The facts, however, tell a different story. Not only then but still today, over 40 years after Bruno Gröning’s death, healings that cannot be medically explained, occur through following his teaching.

In view of the catastrophic situation of today’s Public Health Service, there is an urgent need to test these occurrences without prejudice. It is irresponsible to be arrogant, indolent and money conscious, dismissing the astonishing possibilities of spiritual healing simply because of the thousand-year-old tenet “What may not be, cannot be”.

However, “spiritual healing” is a vast area and it is very necessary to separate the wheat from the chaff. A blanket rejection because of a negative experience shows a lack of objectivity. Charlatans who wish to profit from the suffering of their fellow men are everywhere. Neither a medical degree nor government-recognised approbation as a healing practitioner is a protection against such people. To be too trusting is not wise and can have serious consequences for sick people. They urgently need specialised advice from experts whose knowledge exceeds conventional thought.

This is why I avoided the usual prejudices and followed up the astonishing reports of Bruno Gröning’s healings which are still occurring today. My findings have been noted on the following pages. I remind whoever has difficulty in believing what I have written, in spite of all the furnished proof, to recall Shakespeare’s words:

There are more things in heaven and earth, Horatio,  
Than are dreamed of in your philosophy.

It seems appropriate to begin such an investigation with a case history which strikingly confirms the healing power that is still generated today through Bruno Gröning’s teaching.

For more than five years, Margarethe Mast (52) from A. suffered from serious venous circulatory disturbance in her legs (chronic venous insufficiency, CVI), which caused her great problems.

She told me:

The blood did not move upwards in my legs. It kept dropping back and the result was a considerable blockage in both of them. I couldn’t stand for a moment without having the feeling that my legs would burst. On warm summer days it was particularly bad and when it was hotter it was unbearable. My doctor made the above diagnosis, and prescribed the strongest possible elastic support stockings.

I wore these stockings every day. Despite them, I still had to put my feet on a chair when I sat down.

These last two years a chair was no longer a help. I needed a high table and a cushion.

My doctor told me that this condition was incurable, but he could prescribe some home treatments which might prevent it from deteriorating still further - (hot and cold showers, brushing my legs and wearing special health shoes).

In addition she told me that she had suffered for 25 years from nightly spasms in her calves. These had resisted all forms of medical treatment.

For 20 years she had also had a chronic facial skin inflammation which, despite many creams and tinctures did not improve. (Prescriptions included Volonimat 20 gr., Acidum salicylicum 0.25, Glycerine 7.5, Eucerin cum aquosum ad 50.0, Unguentum emulsificans aquosum 50.0, Lotio alba aquos AA 50.0, Liniolital emulsion, Acknefug milk).

For over 30 years she had been plagued by constant back pains which, in the 10 years prior to her introduction to the teaching of Bruno Gröning, made it impossible for her to sit on a normal wooden chair. She was forced to give up her profession and her husband constructed a special couch for her at home. It had a large board under the seating cushions and the arms and back were arranged so that Margarethe Mast could sit in a semi-lying position.

The peripheral vascular disease also forced her to keep her legs raised.

In addition the doctors diagnosed severe osteochondritis L 4/5 and L 5/S 1. Her disability pension, endorsed by the orthopaedist, was under consideration.

The great restrictions imposed on her life through these illnesses led to depression as well as deep sadness, despondency and an ever-growing sense of hopelessness. She was overwhelmed by feelings of guilt towards her family and the constant conviction that she had failed in life.

Margarethe Mast:

It was no wonder that this misery was transmitted to my family and the children eventually had the same sad faces as I did.

The feelings of guilt that I harboured troubled me for years. I desperately wanted to be a good mother, but I couldn't. It is difficult to describe how these constant problems, that continued for 20 years, affected me. No matter how hard I tried to turn the situation around and be positive, nothing worked. On the contrary, one problem piled onto the next and one misfortune followed the other.

None of the doctors whom I consulted over the years could help me.

She heard about the teaching of Bruno Gröning in 1988 and the first healings occurred shortly afterwards.

Shortly after my introduction to the teaching, I became aware of a current in my legs. Apart from brief intervals, it was a continuous, subtle and delicate feeling. A warm, tingling sensation began at the bottom of my lower leg, then the upper part, until it flowed through the whole lower leg.

Four months later I was able to take off the elastic stockings. Since then I have worn normal stockings and shoes. I can stand for long periods without problems. I have had no more pains. Since the healing I no longer need to raise my legs.

Margarethe Mast was medically examined that year and, at my request re-examined in 1991 by medical colleagues. A Doppler ultrasonographic examination followed in 1991.

My colleague's findings were as follows:

The examination of the lower extremities was undertaken because CVI was suspected. The Doppler ultrasonographic examination of both sides showed no sign of CVI. There were no visible signs of varicose veins. Tests for venous pressure points or signs of thrombosis also proved negative.

During her introduction to the teaching of Bruno Gröning the 30-year-old back pains disappeared. Suddenly she could sit on hard chairs for hours. Soon after her introduction she attended a convention and was able to sit

on a normal wooden chair for up to ten hours. Margarethe Mast can now undertake all her duties as a housewife and mother. Seven months after her introduction to the teaching, her 25-year-old nightly calf cramps ceased.

Her 21-year-old skin inflammation disappeared permanently after absorbing the Heilstrom\* for six months. She no longer needs creams or tinctures.

It was the same story with her depression:

Since I have joined the Bruno Gröning Community, I have not had a depression. I have adopted a positive outlook. My family is happy and we have a new type of contact with each other. I am at peace with myself and have become more confident. Every day I rejoice in my new lease of life. We experience help in many ways and I could submit a new report each day.

I just cannot say thank you often enough for the new life that has been given to me.

How is all this possible through the teaching of somebody who has died? It is certainly not imagination. I have seen the reports of the medical examinations. Neighbours have made impressive statements under oath confirming her suffering over decades. I have met her and many others who have been cured after years of illness through the teaching of Bruno Gröning and have been able to satisfy myself as to their excellent state of health.

Is there really a connection between these events of today and a man who, on the property *Traberhof* near Rosenheim in 1949, spoke to 30,000 people about God, the Supreme Physician?

When I first heard about Bruno Gröning some years ago, these words of his particularly impressed me:

Nothing is incurable, God is the Supreme Physician.

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\* *Heilstrom*: see glossary of German words on page 12

Working in a clinic I experienced the exact opposite every day. I often saw how patients, broken in spirit after the prognosis: “You must live with it” or “I give you six months” left the ward with no hope for their remaining days. When I asked colleagues how they came to give such prognoses, they referred to statistics and their personal experience. They wanted to be honest with their patients and on no account wanted to raise unjustifiable hopes. Is such a way of thinking acceptable? Can statistics make reliable predictions about individual fates? May a doctor who does not feel justified in raising false hopes, feel justified in generating hopeless despair?

What is truth? Who is right? The experienced doctor who informs his patient that he is “incurable”, or this unknown person, without academic qualifications and only primary education, who dared to declare publicly that nothing is incurable?

For centuries millions of doctors have genuinely striven to free their patients from the scourge of illnesses. In our modern society thousands of hospitals spare neither money nor effort to help people. On the other hand it cannot be denied that the potential of orthodox medicine is limited. The statistics tell a very clear story. Despite the expenditure of billions, there is a marked increase in sickness, and cardiovascular disorders, rheumatism, allergies and tumours are only some of the illnesses that are aggressively on the increase.

Dr. Scheiner, a Munich physician, writes:

The 1988 statistics of the Scientific Institute of the State Health Insurance in Bad Godesberg show that the various types of illnesses continue to increase. [...] The statistics compare the hospital cases of 1980 with those of 1988. In all sectors a considerable growth can be established. Psychiatric cases were up 50%; illnesses related to the nervous system and sensory organs, 70%; bone, muscle and tissue illnesses, 90%; tumours, 30%, cardiovascular problems 35%. At the same time at no period of our country's history have doctors been called upon so often on a pro capita annual basis. German doctors write 500 million prescriptions a year; if they were stacked on top

of each other the result would be a tower 200 times the height of Cologne Cathedral!

Medicine is in a state of crisis. Taking into account all the victories in the battle against acute illnesses it is no doubt able to offer the majority of sick people relief, but no longer a cure.

On the other hand I have about a thousand reports which record the help and healing received through following the teaching of Bruno Gröning. How is such a difference possible? Is it perhaps because modern medicine has forgotten the one factor which Bruno Gröning always made the focal point of his work:

The Supreme Physician for mankind is and remains God.

To throw some light on these matters I would like to explore the life of Bruno Gröning and the events around him.

## The miracle of Herford

Inseparably bound to Bruno Gröning are the events that took place in Herford in March 1949. The successful healing at that time of nine-year-old Dieter Hülsmann, who had suffered from progressive muscular atrophy (an incurable disease marked by wasting muscles; some forms lead to death in young children) was the beginning of his work in public, which continues to this day.

In his book, *Das Wunder von Herford*, A. Kaul Ph. D. reports:

The sick come in their thousands and gather in the small Westphalian town of Herford where the “miracle doctor” is staying. In buses, trucks, cars and on foot, in horse drawn vehicles, on bicycles, in trolleys, wheelchairs and ambulances. Day and night the crowds of people come to Herford’s Wilhelm Square in front of house no. 7 where Bruno Gröning is staying with the parents of the child he has healed. The human suffering manifest here is boundless and deeply

distressing. [...] They stream in from all parts of the country, [...] from all walks of life. Americans, English, Belgians, Swiss, Swedes, Hungarians, Poles and even gypsies, who swarm in after the successful healing of a mute gypsy child.

He continues:

My report is true and contains only what I could see with my own eyes. I also followed up rumours and spoke with those who had been healed. I stood amongst the masses of people seeking help outside no. 7 Wilhelm Square in Herford. I spent a night in the house of the “miracle doctor” and watched everything that happened at close quarters. I have spoken with doctors and priests. [...] I stayed in Herford for three days and three nights working, experimenting and trying to find an answer to the question fascinating millions of people about the mystery of Herford.

Dr. Kaul concludes with the following words:

Nobody can deny that Bruno Gröning has already healed many sick people who were considered incurable. Orthodox medicine has lost no time explaining that this is not out of the ordinary when an illness is psychically based. But it does not say why orthodox medicine has had so little success with this type of therapy. Or are there so few cases that it is better to say nothing at all? In any case the new healing method at Herford is well worth the sensation it has created.

The Government authorities could not share this enthusiasm. The local Public Health Office only authorised him to treat psychic problems.

After a short period of public work in Herford he was forbidden to heal.

The grounds for the ban were “the law concerning working professionally in a healing capacity without a licence to practise” in short the “healing practitioner law”. But those seeking healing still continued to come to Herford and camped, some of them for days, outside the house where



Bruno Gröning was staying. At this stage he had received around 80,000 letters and at times the crowds swelled to 5000. Repeatedly officials, overcome by the pressure of the events, relaxed the ban. But in the end he had to leave Herford, and at the beginning of June 1949 accepted an invitation to visit Hamburg. But there too, through fear of an invasion of sick people, the officials did not allow him to work.

The magazine *Revue* then stepped in and offered to finance a scientific examination of his work at the University Hospital in Heidelberg. This offer was intended to enable him to continue working. The investigation, in the psychosomatically-equipped department of the famous Professor von Weizsäcker, had good results. The scientists concluded that “Bruno Gröning is not a charlatan, hypnotist or miracle doctor, but a talented alternative medical psychotherapist (psychic doctor).”

His healings were confirmed. Nevertheless the hospital did not issue a medical certificate and the promised help for the sick was not forthcoming. In the meantime crowds of people had once again found their way to Heidelberg and Bruno Gröning accepted an invitation to visit the property *Traberhof* near Rosenheim. The owner, Leo Haward, hoping that his lame sister-in-law would be cured, wanted to offer Bruno Gröning a quiet place to rest. But, alerted by the press, more than 30,000 people soon gathered at *Traberhof*. Here too there were reports of healing (see chapter 4). At first the Bavarian Government showed goodwill, but then it banned Bruno Gröning from working once again, quoting the law for healing practitioners.

He sought new ways to gain access to those needing help. His objective, to establish a sanatorium where he could work together with doctors, was thwarted by the authorities. So he worked for a while with an healing practitioner in his rooms near Munich, but this soon led to the first court case in 1952. Although the Public Prosecutor appealed, he was found not guilty of contravening the law for healing practitioners. The Court considered that, because of the vacillating attitude of the Bavarian authorities who first allowed him to work, then changed their mind, the legal situation had

not been sufficiently clear. Nevertheless, they did confirm the ban because Bruno Gröning's work was subject to the stipulations of the law for healing practitioners, and as such required special permission from the authorities (see chapter 5).

Bruno Gröning then tried to obtain permission from the Public Health Office in Stuttgart to work as an healing practitioner (1953). His request was, however, turned down on the flimsiest grounds (see chapter 5).

Once again he attempted to circumvent the authorities in order to assist those seeking help.

In 1953 the *Gröning Union* was founded to give his work a statutory basis. Everywhere in Germany and Austria community hours, where he could speak to those seeking help, were organised.

But as the healings continued, another court case was begun in 1955. The preliminary hearings dragged on until the middle of 1957. A final judgement was never pronounced because Gröning died in Paris on January 26, 1959 before the case was concluded.

Many who hoped to receive help gave up. The number of participants in the communities began to dwindle. And then something incredible happened. The healings continued just as he had forecast! At the beginning of the 1980's, after a lot of hard work, the communities started to grow again, this time under the leadership of Grete Häusler, who had been healed by Bruno Gröning in 1950. Today there are more than 800 communities around the world. More and more unusual healings are being reported. I have been given the opportunity to examine some of them in detail and have been able to verify, beyond any doubt, that these medically inconceivable healings have indeed occurred.

As I am convinced that the healings today are real, I wanted to find out more about Bruno Gröning as a person. Through the accounts of many people who knew him and to whom I could talk, and through his writings and recorded addresses, I have been able to reconstruct a very lively picture of him. This is the subject of the following chapters.