

# DENTAL WHISPERING THE TEETH - MIRROR IMAGE OF YOUR SOUL

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Die Zähne, Spiegelbild deiner Seele  
(Dental Whispering; Teeth - Mirror Image of your Soul)  
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This book is dedicated to my dear wife Suliko, who has not only contributed through their tireless efforts towards the success of this work. She's my good spirit in the background without I could not accomplish many of my activities as well as the many opportunities, which - as so often – I do not perceive enough. It is a tribute to our love and spiritual connection. It is just as much her book as it is mine.

I am grateful to her for her patience and dedication as well as the many hours of deprivation.

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## Foreword

Despite advances in medicine and pharmacology, cancers, chronic diseases and allergies are steadily increasing.

Mainly, all treatment interventions are always primarily focused on the physical level. However, man is not only his body. There are two more layers inseparable connected with the body: soul and spirit.

An interesting comparison can be observed: To the same extent as the conventional medical interventions for diseases such as cancer, allergies, and chronic diseases continue to rise, to the exact extent does the number of psychosomatic clinics.

More and more of these clinics arise, and their ever-growing occupancy figures clearly indicate that urgent action is required.

It is my intention to push the envelope with this book, between the physical-material tooth and the influences it is exposed to, from the soul and spiritual level, which it also can project on to these levels.

To each tooth, a whole person is connected – and this on all its three levels.

According to my current knowledge, there is as yet no coherent book written about this view and its complex representation. The reasons and how this can function at all, I examined from all angles and then summarized my insight. This work was created by popular demand from my patients, participants of my seminars and many of my listeners that, over the years, have listened to my observations throughout my lectures. Repeatedly, I had to disappoint all the partakers, when I was asked if, what I just explained was available in a written form.

Thanks to the steady reminders of my wife - constant dripping wears the stone - the result is now in front of you. It was my desire to create a piece of work, which describes how the three levels communicate with each other and what functions, from the known fields of physics, medicine, biology, psychosomatics, etc. are behind. Also, I have explored existing literature; summarized findings that were already present, because there is no reason to reinvent the wheel. However, while writing the book, I mainly focused on my own experience from my practice, as well as personal experiences with this subject matter.

The book does not claim to be exhaustive, but it gives the reader an initial insight into the relationships between the mental and spiritual connection of people to their teeth. In particular, I am asking the representatives of the departments of Psychosomatic and Psychology, and I would be grateful if they could tell me, their interpretations and therefore, contribute with their thoughts to further meaningful analysis. These could then be incorporated into a revised version.

If you should recognize yourself in one or more of these examples, don't be affronted. Think of it happily and full of confidence. Nothing negative - only an opportunity for change.

At the beginning I want personalities from the field of physics, psychotherapy and orthodontics have their say.

Some of these remarks on the subject of matter and mind came to me only a few months ago by chance. They describe this area with hardly better fitting words:

"As a physicist, a man who devoted his entire life to the rigorous science of researching matter, I'm sure I am free from the suspicion of being taken for a fairy. And so after my explorations of the atom I say the following:

Matter in itself does not exist! All matter arises and exists only by force, which brings the atomic particles to vibrate and holds them together for the tiniest solar system of the atom. However, since there is neither smart nor an eternal power throughout the universe – man was never able to invent the desired perpetuus mobile. – Therefore, we must assume there is a conscious mind behind this force.

This spirit is the source of all matter. Not visible, the decaying matter is the real, true and actual, but the invisible, immortal Spirit is truth. However, since the spirit itself cannot exist, and every spirit belongs to a being. Therefore, we must assume Spirit-Beings.

Even so, since not even a spiritual being can exist out of its own, it must be created. Therefore, I am not afraid to name this mysterious creator God, just as he was called throughout all old civilized nations on the earth. "

Max Planck,

*[according to records of Dr. Warnke at a congress in Florence c.1932]*

“As the human body is a whole museum of organs, each of which has a long history of development. Therefore, we can expect that our mind is organized in a similar way.”

Carl Gustav Jung,

*[from C. G. Jung, Access to the Unconscious, in The Man and His Symbols, hgg of CG. Jung, Marie-Louise Franz et al. Zurich / Dusseldorf: Walter Verlag 1999, p 67 + 69]*

“Anyway, there is no case of (dental) anomaly, whose root is not in the soul.”

Prof. Dr. Wilhelm Balters,

*[according to records from Dr Ilsemarie Schiffler]*

Homburg, in winter 2005/2006

## Preface to the Third Edition

The interest in psychosomatic medicine is growing. Many people just want to know why they are getting certain diseases or what this disease can tell them.

I am grateful that people's consciousness develops in this direction. It gives everybody involved the possibility to see a disease – or better let's call it a disorder of the harmony – with different eyes. Certainly, the patient focuses on the physical aspect because that is exactly what distresses most people. However, if we consider that the body is only the tool of our minds and souls, to bring attention to a so far hidden problem – a symptom – in a particular area of the physical level – then we understand that disease is always just a signal to us.

No disease is ever a punishment or a burden. The only thing which is difficult for us to understand is that any disease has its beginning in the mental and spiritual level.

For example, just consider the many people who fell ill after a disaster. For instance, just take the many people who were affected by the natural disaster of the tsunami in Thailand or the earthquake in Japan.

How many of these people are still suffering from the so-called post-traumatic disorders of their experiences, even though physically they have survived the disaster.

Or take the many people who have experienced physical abuse or emotional and mental rape in their immediate environment. No one can say exactly if and when a physical symptom occurs. In retrospect, however, one can very well look for the causes of physical problems in this area, and they also can be found.

Let's make no mistake about it. Read and understand the sentences of Max Planck two pages above. It is always Spirit, which "creates" matter. Thus, a "disturbed mind" can also lead to a "disturbed body."

Now read on and understand what that has to do with the subject of your teeth. Come with me on a journey to the possible causes of dental problems.

Homburg, in spring 2011

### **Note of Thanks**

Especially I would like to thank my parent to be allowed, growing up with them as a child. Only now in retrospective, I can comprehend what had to happen to my teeth for me to grow.

My wife for her patience and her ever-present encouragement to keep me going and to finish this book finally. She encouraged and inspired me repeatedly. Without her care, her loving support and her tireless efforts in the background, I would not be where I am now, and this book would still not be finished.

My teacher Dr. Schiffler in Saarbrücken, with her I was allowed to learn that orthodontics, only with the individual power of the person to be treated- with the Bionator – works. Some of the depicted images and case stories, shown in this book kindly come from her practice. To the best of her knowledge, she encouraged me with her experience, critical complements and her willingness to make her result available. For that, I thank her in particular.

The many patients and their individual stories which helped me to understand so many things more accurately.

And to a very significant extent, our Creator and his many helpers that allow me to be here and help you – the reader - to open up to a part of this wonderful world.

As well as all the other people I have not mentioned here, which with their encounter have touched my heart and soul.

And your dear reader, I thank you for the purchase of this book and therefore, dealing with this knowledge and a new way of dealing with your teeth and hopefully your soul just as well.

### **Past History**

Since dealing with dentistry, there were incidents in my practice which, in the beginning, I had no answers.

I did the very best to my knowledge and belief to free my patients from their toothache; however, the pain or the discomfort did not abate.

Again and again, I checked the supposedly offending tooth as well as my approach and treatment, but the patient's complaints remained largely the same.

For me, at first inexplicable, because to my understanding, I did everything humanly possible.

Furthermore, I noticed that people with the same malocclusions had very similar problems in their environment. Gradually, the picture crystallized and I suspected that there must be reasons behind it all. Those thoughts, however, were very blurred and I partially forgot them again.

Only through my interest in acupuncture and my training in homeopathy and electro-acupuncture according to Dr. Voll, during the years 1987-1989, I began to realize, behind it all must be more than just one diseased and malpositioned tooth. After all, it is only a small part of the human universe man and stands in close contact.

Further education and experiential seminars eventually got me to the realization that mental and spiritual problems, most certainly must have an impact of man's physicality.

Now I clearly could see the correlations which before I had not recognized.

Chronic dental problems, and even misaligned teeth comply to a superordinate "instance" and are not only a physical defect. Here signals are given by a plane, which we do not see, smell, weigh, taste or hear.

In the case of a problem, the mental and spiritual level, only had the body, our physical shell to use as a signal transmitter to alert us that there is something not right in this area.

You may know the wise saying from the vernacular: "Thoughts can move mountains."

If you are always brooding (mentally) over a problem, then, in many cases, this opens a door, where you attract what you fear, and eventually, the very thing you fear happens as well.

For me, it has become apparent that 75 % of all diseases start in the "head." And you might have guessed it where the remaining 25 % originated?

Right, exactly in the same part.

Since 1995, I held lectures and seminars on "holistic dentistry." Just concerning myself with the psyche of people, even in the field of dentistry, has become one of my favorite subjects, which is particularly close to my heart.

In 1999, I participated in a seminar held by the unfortunately far too prematurely deceased colleague Jörg Born from Hamburg titled "The Soul in your mouth" „*Seele im Mund*“ in Freudenstadt.

The seminar met so much my interest and my involvement with the subject matter back then that I spontaneously after the workshop asked colleague Born if he could imagine a co-speaker for this subject since for years now I also concern myself with this issue. Together maybe we could get more "persuasiveness" across regarding this matter than just as individuals.

He agreed and told me that he was holding this seminar for already a few years now but the interest of our colleagues is rather poor.

## Here's the story:

In short we decided to hold the seminar together for the Congress of the Medical Week in Baden-Baden Europe's largest naturopathic Congress.

The response was good and so we agreed to offer the seminar once again in the following year 2000.

The number of participants grew slowly but steadily and we were pleased that an increasing number of colleagues were open to this subject.

Unfortunately Mr. Born died two years later and so I run these seminars on my own now.

There is one story however I do not want to withhold from you because it was always the initial story from Jörg Born's practice regarding the topic of the seminar "The soul in your mouth".

This little story shows what this book is aiming at and what message I would like to bring across.

### **Here's the story:**

A young man aged about 24 years came to Jörg Born's clinical office. He complained about a sore and loosened upper left incisor.

After Jörg had examined him carefully and had found no evidence of tooth decay, gum disease or other anything else he asked the young man spontaneously a question: "Tell me, do you have trouble with your girlfriend?" The young man looked at him in surprise and answered, " Why, can that have something to do with it? "

Born in turn said: "Well, do you or do not you?"

The patient replied: "Not anymore, she is gone."

The young man told Jörg Born about his problems with his girlfriend and that this dispute literally developed into "parting. "Two days ago they separated.

Born on the other hand, explained the young man the correlations between the upper left incisor and its emotional connection and, as if by magic, the symptoms disappeared and the pain he already suffered for two days disappeared without any other therapy.

Just the realization of the symptom is related to an emotional stress problem led to a *restitutio ad integrum* - to a complete restoration of health.

In the check-up two days later, the pain was completely gone, and the degree of the loose tooth had returned to a physiologically normal level.

The phrase "I'm on my last leg" (German equivalent: "I'm walking on my gums") is not empty talk. It contains a lot of truth.

Why it is that way, and why exactly this tooth gave the young man problems and which roles our gums play, that you will learn in this book.

## Introduction

The mouth of man occupies a very prominent place in human relationships and thus also for the individual. Already beginning at birth, the mouth, plays the main role in building interpersonal relationships for example, during breastfeeding. Breastfeeding of the mother is an especially important communicative and emotional process that is often underestimated. How must the infant feel, if his mother never has eye contact with him, but, for example, watches a thriller on TV instead?

Also, sucking on the mother's breast aids the development of the jaw, the child's skull, and the spine because the sucking movement of the mandible and the milking of the nipple with his tongue, the hyoid bone is vigorously agitated. This leads through the muscular connections of the hyoid bone to the lower jaw, the base of the skull, the sternum and the clavicle to a significant stimulus for the entire musculoskeletal system. That is the reason I advocate that mothers breastfeed their children at least to an age of 9 months, the time when the first small deciduous incisors appear.

Next, the baby explores its environment with the mouth. That is, it puts everything in his mouth to salivate it and feel it with the mouth. This little human "incorporates the world" to be able to understand it better, to "internalize" it. Later, the little human starts to talk with his mouth, to make himself understood and to communicate. This can be both - very nice as well as very hurtful. Words have immense power. Here the interpersonal contact takes place, which must be included in the contemplation.

These examples show that the mouth is the body area that primarily deals with the issue of interpersonal relationships and communication. Therefore, it is also in the area of power, because the teeth have a not to be underestimated aspect of power.

Since the mouth is only a part of the whole, it soon becomes apparent that problems in interpersonal relationships must affect the mouth and its "content." However, this applies also in the opposite direction as the following pictures show.



Want to kiss?



Even now?

**Fig. 1 Effect of missing or broken teeth**

The arrangement and size of the teeth in combination with the proportions of the face play a significant role in our sense of harmony and discord, so also of sympathy and antipathy. Even the erotic aspect of teeth is not to be underestimated, as you can see in the pictures above. There is a reason that a particular rodent is revered as a "mascot" of a popular men's magazine. Beautiful harmonic incisors with an emphasis on the large middle incisors have an impact on our sexual responsiveness.

As soon as the image of beautiful teeth deviates in our brain from everything harmonic, as if, with a magic hand, we notice a change in our emotional world.

Teeth talk to us, and we only speak very well and clearly, if all our teeth are present in a "harmonious" manner and are arranged so that they do not interfere with us speaking, leave alone that our saliva unhindered "flies at" our conversers because some front teeth are missing.

A closed and harmonious row of teeth is essential for the language development, as otherwise, the tongue does not find sufficient support for some consonants.

Discordant tooth positions or tooth defects in someone we talk to does something to us. We respond to this external signal, mostly with rejection, because it contradicts our understanding of harmony and integrity.

But how is it possible that such a disturbance occurs in a human? How can it be that some people have misaligned teeth and others not? Why have two children of a family, although their eating behaviour is identical, a different occurrence of caries in the teeth?

This can be explained, among other things, with the anatomical conditions in the brain. The mouth area is associated with very significant brain areas. Both in the sensory (the feeling area) as well as in the motor (movement) region of the brain. The mouth itself is traversed by a variety of nerves, which makes these areas of the body extremely sensitive to anything that works and does not work.

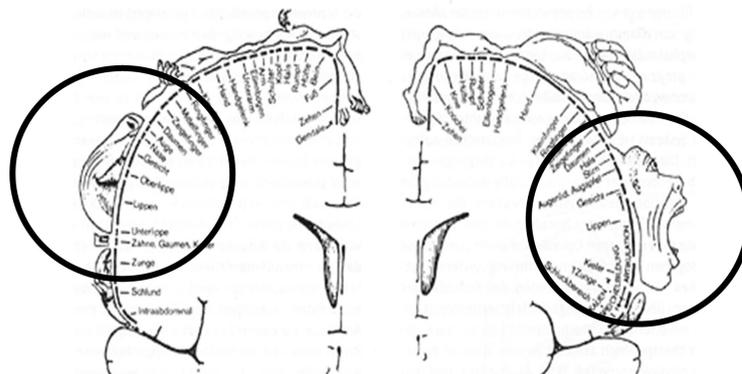


Fig. 2 Homunculus by Penfield

Representation areas of the indicated body areas in the brain

Source: Ohrakupunktur und Schmerzgedächtnis – neue Therapiemöglichkeiten, von B. und M. Strittmatter

With this book, I would like to explain the relationships between the oral cavity and teeth with the soul and mind of a person. Here I will discuss the individual teeth and their psychosomatic connections for man as well as the tooth alignment and so-called bad habits.

Psychosomatic disorders are physical impairments without biological findings, which date back to unprocessed emotional or psychosocial causes.

Some examples of the emergence of such diseases originate from my wife. She told me about them during her training in kinesiology:

At an oceanographic institute, the following experiment took place: The Institute hosted, for a more detailed study of the behaviour of marine animals, among other things, a group of sharks. They were held in a large outdoor pool. Every day the zookeeper led them to a

separate area of this basin to feed. This pool was specially created for this purpose. Here they were fed with bloody chunks of fish meat.

Everyone knows that sharks have a very sensitive perception of blood. Attracted by the smell of blood and lack of their ability of free hunting for prey, the sharks greedily swam in the feeding area as soon as the chunks of meat had reached the water.

One day, immediately before feeding, the feeding corner was sealed off by a large glass panel with huge holes. Those holes served the purpose that the bloody smell definitely could enter the basin.

As the days before the sharks came to get the junks of meat barely, they hit the water. They swam at high speed into this particular corner. After all, everyone wanted the greatest possible share of the prey. However, this day, the first oncoming sharks hit their sensitive noses as they slammed with full force against this, for them non-visible glass panel, in their first attempt to feed.

However, this happened only a few times, then the sharks turned away, in the very last moment before hitting the glass panel.

Hungry the sharks turned away. The next day the feeding was continued in the same way, the result was that the sharks again sped toward the glass panel full speed, yet, this time, because of their negative experience from the day before, they turned away before hitting their noses.

The next day, the glass panel was removed shortly before the feeding, and the feeding procedure continued like every other day.

What happened?

Although the glass panel was no longer present, all sharks turned away from where they expected the glass panel from the day before, without scoring a junk of meat.

Of course, you may have already guessed it. Yes, the sharks would have starved to death, if the feeding place was not changed. Only one painful and traumatic experience taught them never to return to this location.

Of course, people are not sharks, but this experiment shows very nicely, the impact and possible consequences of a traumatic experience.

It is also interesting that, although the cause of the traumatic experience was removed, the reaction, remains the same, as long as the external circumstances are similar.

Another story in the field of the treatment of such traumatic psychogenic shock and its impact - even years after the triggering experience - illustrates the situation more clearly:

A young girl, 19 years old is sitting with her boyfriend in her room. Both have met weeks ago and feel a deep affection for each other. So far, there has been no immediate, intimate contact. They both sit on a sofa in the girl's room, where she grew up and, which previously was her brother's room. At that time, she was six and her brother seven years old.

13 years have gone by. Now her boyfriend, dressed in a red sweater and jeans, takes the initiative, leans into her, puts his arm around her, trying to kiss her.

Just at that moment, the sun shines through the window opposite her couch, and the sun rays reflect in a crystal vase which was standing there for decades. A heirloom of an old aunt.

The reflecting light of the crystal vase is falling on the young woman's face exactly at the moment when the young man tried to kiss her and leans into her. Suddenly, the young lady begins frantically to lash out and scream. The friend, who has not done anything, is totally taken aback. The young woman, however, cannot calm down and suffers a nervous breakdown.

No one understands her reaction. After she had calmed down a bit, she sought psychological support. After several therapy sessions, following comes to light:

The girl was six years old when she played with her brother in this room, where this incident with her boyfriend took place. Back then they played hunting and catching around the in the

room standing table. The girl runs in front of her brother. This very day her brother was dressed in a red sweater and a pair of jeans. He gave her a little head start.

It's a rainy day, and the clouds are just subsiding. In the middle of the sibling's game, suddenly the sun appears from behind the clouds and shines into the room. The first sun rays shone through the window and reflected on the crystal vase of her aunt, which happened to stand there. That, in all colours, reflecting spectrum light strikes the eyes of the girl. Just at the very moment as her brother shortened his distance so that he now could reach her with outstretched arms, the girl makes an evasive movement, stumbled and hit her face with full force at the edge of the table. The upper lip is severely injured, and the two just newly grown upper front incisors break. Even a part of the upper jaw bone is fractured. The nose is badly strained. The girl screams in pain and, because of the shock; she got kind of hysterical. She was rushed to the hospital by ambulance where her injuries were taken care of.

Now, aged 19, and several hypnosis sessions later, it was revealed that the repetition of the external circumstances - red sweater, sun, reflecting light in the crystal vase, the outstretched arm – triggered this shock experience from back then. That, from the subconscious mind, stored and not yet processed emotional stress situation discharges it spontaneously.

With those two incidents, I want to show my readers, how much we are indeed, controlled by our emotions. Today we know that our brain stores to every experience an image as well. Upon the manifestation of images, which deeply resemble and yet, are an unprocessed stress situation, we are literally catapulted back into this situation and seemingly, experience the trauma once again. (For this purpose I highly recommended the documentary "*What the Bleep do we (k) now?*" Or even the Swedish film "*Wie im Himmel*" ("How in heaven".))

To better understand why such a thing is even possible, I will show you the necessary basic blocks which, back then helped me best to understand the background its causes.

#### Summary:

- The oral cavity is the verbal and non-verbal communication medium with our environment.
- Very large areas of the brain are assigned to the oral cavity and thus form a large resonance surface.
- Teeth do not only serve to crush food, but also produce an emotional reaction when they are discordant.
- Emotional stress is "stored" and can be discharged at a later time when similar signals occur.

## Basics

The human as a biological system is not subjected to a linearity but is a (dynamic) equilibrium. Conventional medicine partially still sticks to the Newtonian mechanistic model that sees man as the classic closed system.

Nevertheless, man is an open system and in constant exchange with itself and the surrounding environment.

Biological systems are highly networked and are subject to a biological equilibrium. They exchange matter and energy with their surroundings. ("Das System der Grundregulation" Pischinger, 1975 p.7).

In medical training, we are still learning, that the cell is the most fundamental unit of man. For this reason, one must give it the greatest attention. After all, disease always goes hand in hand with the illness of one or more associated cells.

This paradigm - one can almost say the dogma - goes back to the teachings of Rudolf Virchow (1821 - 1902), professor of anatomy and cellular pathology. Virchow, in his essay "Cellular Pathology" (1858) introduced the concept that any disease is exclusively related to disturbances in the structure of one single cell. He looked at the cell as a primary building block of the human being. In his opinion, only one cell could be created out of another cell.

However, the surrounding tissue from which the cell ultimately feeds he dismissed. The observation of Virchow and his conclusions go back to Galileo Galilei (1564-1642), who introduced the linear cause-effect thinking.

It suggests understanding the human being as a machine. In the case of a disturbance (illness) therefore, it can be treated as such and also be repaired.

This observation scheme works in modern medicine only because, especially in acute, diseases caused by microorganisms (bacteria, viruses), single objectified reasons can be found, which are directly treatable. At least, this still is the opinion of the medicine on this subject.

The histologist Alfred Pischinger (1899-1982), professor of histology, initiated as one of the first physicians the renunciation from the Virchow's approach, which stubbornly had a firm hold on all Colleges of Medicine and partly still exists today.

For individuals as a biologically open system that means that the same stimuli, as well as symptoms, can cause individually different diseases because there is just not a linear, meaning the same cause and effect, but everything has to be considered in relation to the individual.

Why, during a flu epidemic, one gets the flue and the other, who is confronted with the same microorganisms, does not get it?

According to the followers of the cause-effect principle, that would mean, that everyone infected with the same microorganism would also get the same disease.

Another one of Rudolf Virchow's remark among others:

"I dissected so many dead bodies and never found a soul." - Rudolf Virchow (1821-1902).

Think of the versions of the physicist Max Planck who, behind all the physicality, sees other things. Physically, they are long being proven. Now it would be the time that the medicine of this millennium integrated these findings into their knowledge horizon.

The man consists of body, soul, mind and ... - let's call it like, Max Planck - God.

This trinity, accordingly to nuclear physicist Wolfgang Pauli (1900-1958), this 3 + 1 law, is in its truest sense, is a four polarity. Pauli discovered this universal law after he was dissatisfied with the so far known particle proton, electron, and neutron. His calculations showed that there had to be a fourth particle. He found it. It was the neutrino. For its discovery, he received the Nobel Prize in 1945.

This 3 + 1 law makes it possible to describe everything that occurs in nature on the four essential elements. Thus, it is also applicable to all living systems. Incidentally, these four-element teachings go already back to Democritus (460/459 v. Chr. Up probably 400v. Chr. Or 380v. Chr.), who founded this doctrine already 2,500 years ago.

### Summary

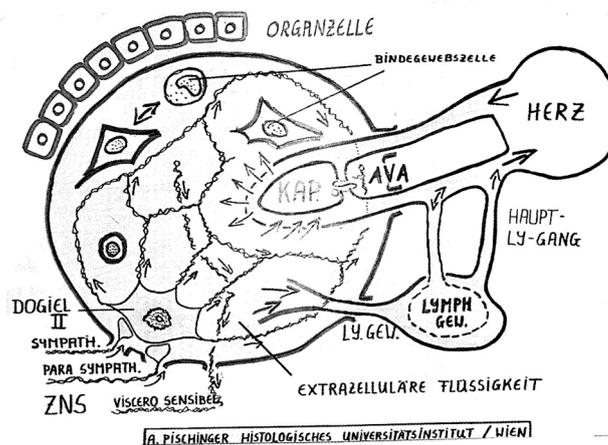
- Man is to be viewed as an open system, not as a complete unity.
- A human cell is not the smallest building block of a human being, but part of a biological network.
- Biological systems work in the sense of a flow equilibrium and not according to the cause-effect principle.
- Microorganisms depend on the environment in which they are coming and not vice versa.

## The primary system according to Pischinger

The histologist Alfred Pischinger (Professor of Histology and Embryology at the University of Vienna, 1975) found that the cells are in a mutual relationship with their environment. This correlation is controlled by the so-called Pischinger primary system.

The interesting thing about the investigations of Pischinger is that there is no single blood vessel, lymph vessel or nerve tissue, which is directly coupled to a cell, for example, to provide them with nutrients.

All of these structures - blood and lymph vessels, nerve – are ending "blindly" in this basic system.



**Fig. 3 The primary system according to Pischinger**  
Source: An jedem Zahn hängt immer auch ein ganzer Mensch, Schreckenbach

From here, the cell gets its essential substances for their metabolism, and after that, it also manages its waste products. This system permeates the entire body, thus reaching each individual cell. More importantly, it responds uniformly to stimuli.

This means that a stimulus at any point from the primary system is also present as a stimulus for the whole system.

For example, if this primary system becomes sluggish due to heavy metals or acidity of the tissues, then it becomes impossible for the single cell to absorb nutrients in its normal way, nor can it put "its own garbage" in front of the door, so to speak.

For example, what causes a hyperacidity in the tissue? Well, let's take it literally, by the fact that I am "sour" ..... of my partner, my boss, my mother, myself, and on and on it goes.

Of course, a tissue acidosis also has other causes.

Primarily these include the diet and chronic tissue stimuli such as inflammation of a tooth, etc.

Pischinger also found that a disorder, which results from the obstruction of the primary system, which free through, in this tissue located nerve endings, are passed on to our central computer. (Our brain). At best, here a counter-regulation is triggered, to eliminate this disorder.

Equally, stimuli that originate in the brain or emotions are passed onto this tissue and thus also leads to a strain on the primary system.

This is the proof that emotions are quite capable of effecting structural changes in tissues. If this influence is present for a long time, it also leads to externally visible changes.

To understand why teeth even are in a position to respond to the mental and spiritual stimuli, I will show you below, based on basic facts from the fields of anatomy, physics, physiology and embryology.

## Embryology

Let's start there, where it all began. The emergence of a person medicine calls embryology. When the female egg has united with the male sperm, the fertilized cell begins to divide. This process takes place continually, and so soon emerges a complex mass of cells, called the blastula. This Blastula now starts to fold within itself. During this process of folding several different plurality layers are formed.

This structure is called the gastrula (from Greek: gaster "stomach").

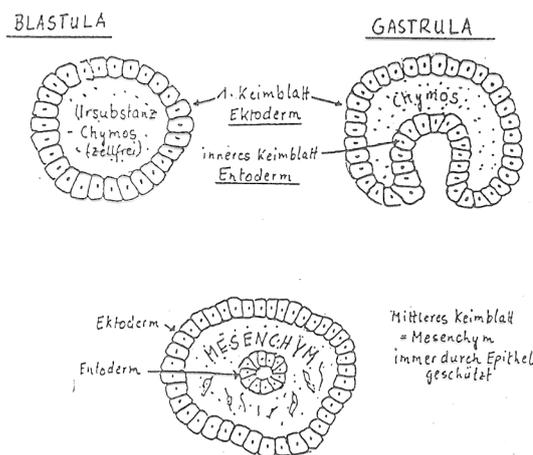


Fig. 4 Fertilized human egg

Text within the image: Medium cotyledon - mesenchyme - always protected by epithelium, heart cotyledon - endoderm, ectoderm 1. cotyledon, primary substance - chymos cell-free

Source: Ganzheitliche NaturgemäÙe Zahnheilkunde, Wilfrid Krost

The infolding joins on the other side, and we get three different germ layers from which our individual organ systems emerges.

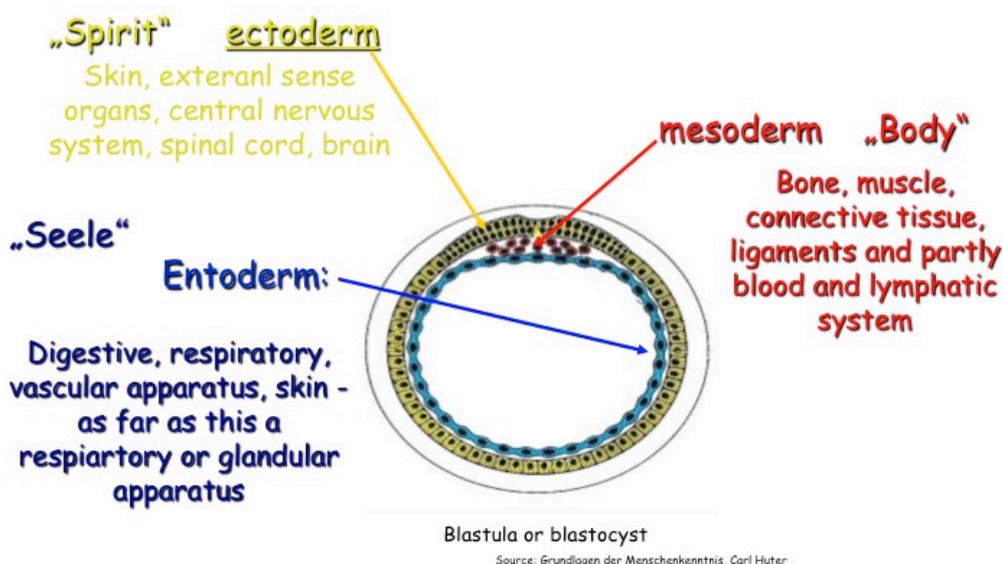


Fig. 5 The three embryonic germ layers  
Source: Grundlagen der Menschenkenntnis, Carl Huter

From the innermost layer, the so-called endoderm emerges the digestive, respiratory, vascular apparatus, skin, as far as this counts as a respiratory and glandular apparatus. From the outermost layer, the so-called ectoderm emerges skin, external sensory organs, conduction- and the central nervous system, the spinal cord and brain.

And finally emerging from the middle layer - on which I would like to draw your particular attention - the so-called mesoderm - the bone, muscle, connective tissue, ligaments and partly also the blood and lymphatic system.

This mesoderm corresponds to that, by Prof. Pischinger described system of primary regulation.

The part of the tooth, which sometimes causes the greatest problems and pain to the patient, the dental nerve, emerges solely from the tissue layer of the mesoderm. In other words, exactly from that tissue which Pischinger, in his book describes the primary system. Indeed, one is tempted to say; the dental nerve is pure primary substance.

And what did we learn just a few lines above?

Any stimulus to this system spreads across the entire system, regardless of where the stimulus begun.

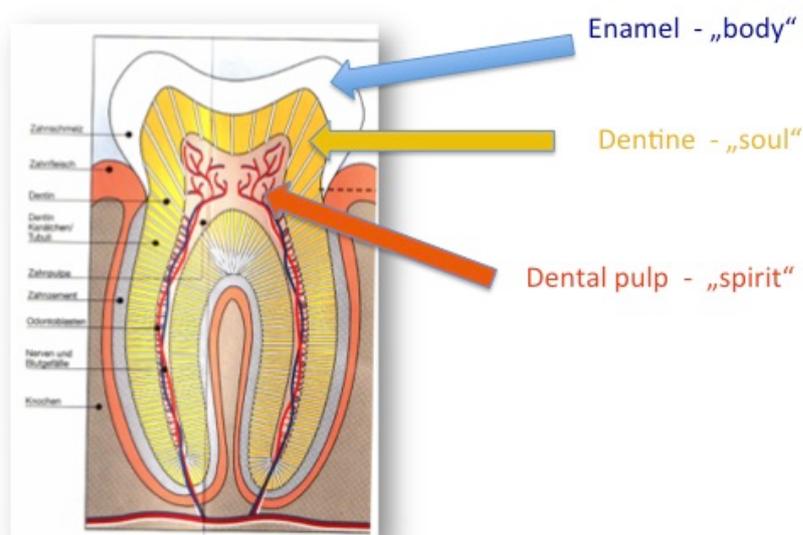
If you can internalize that, the reading of this book has already paid off for you.

Now let's look at the structure of a tooth.

It consists of:

- an outer layer, the hardest substance that the human body can produce, the so-called enamel.
- A middle layer that resembles a miniature tube system which extends to the nerve, the so-called dentine. (Did you know that a little lower incisor has a canal system in the length of 2000m. That is, if you put one miniature tube to the next).
- Finally, the dental nerve, which, as just above described, mainly consists of this primary substance; according to the descriptions of Pischinger.

The resulting imperative of this structure therefore is:



**Fig. 6 Tooth structure**

Source: An jedem Zahn hängt immer auch ein ganzer Mensch, Schreckenbach

As soon as the dentist reaches the dentin layer with his drill, a stimulus is triggered for the entire primary system. The spurs of the tooth nerve, which protrude into the tube system of the dentine are reached by the drilling and signal to the tooth nerve very quickly that there is something threatening approaching - to put it mildly.

Now you can understand, that when, for example, in the dentin; any kind of material is introducing; it triggers an information for the entire primary system. Maybe even for the whole system, which, caused by different reasons, is no longer able to regulate those stimuli.

Equivalent to a direct stimulation of the tooth, the brain as well sends an outgoing stimulus. - For example, by a traumatic emotional experience which reaches the primary system and therefore, each tooth nerve.

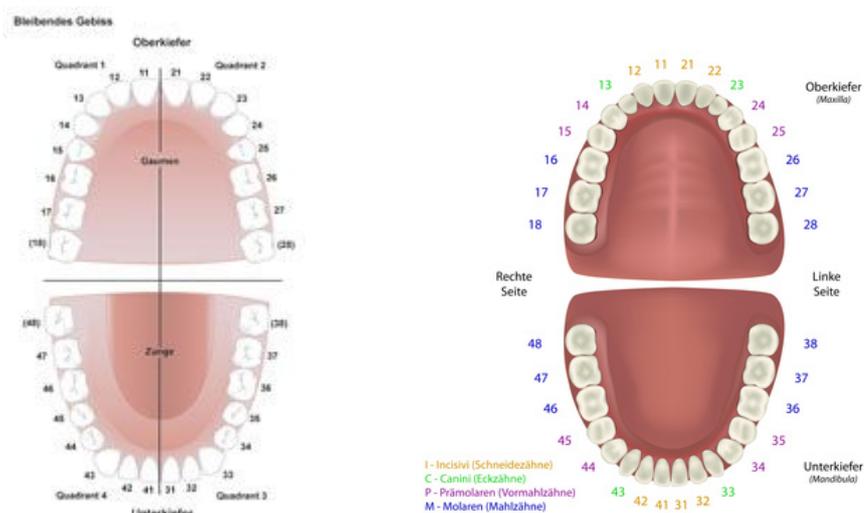
## Summary

- Our tissue and organ systems are formed from the three embryonic germ layers.
- From the MESODERM the basic substance or matrix, which Pischinger described, is created.
- The tooth nerve is also created from the MESODERM.
- Microscopically, a tooth nerve is a pure base substance.
- The perineum contains spinal foci, which are located in a fine microtube system.
- Any contact of any substance or material with the dentine (dentin) thus has direct contact with the basic system and thus reaches every cell structure throughout the body.
- Emotional stimuli change the composition of the base substance and also affect the tooth nerve.

## Anatomy

Comparison of German and American odontogram

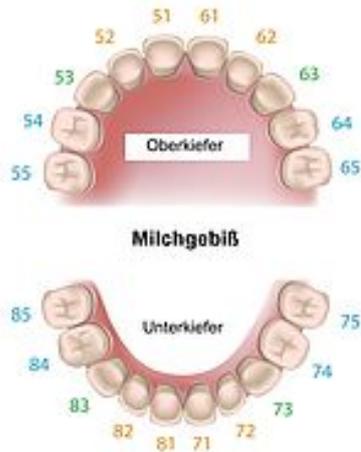
Adult teeth



German classification

American classification

Baby teeth classification



German classification

Schema dentara americana

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	→ dinti permanenti
A B C D E								F G H I J								→ dinti temporari
T S R Q P								O N M L K								
32	31	30	29	28	27	26	25	24	23	22	21	20	19	18	17	→ dinti permanenti

American classification of adult AND baby teeth

Classification of individual body sections

In both, in anthroposophical writings as well as the ancient scriptures of the Jewish or Taoist traditions, you find examples of how man can be seen in his position to God and the earth. Already there you read the terms body (earth), soul and spirit (Heaven) and how they are transferred to our appearance.

What this means is that certain areas of our seemingly only of matter consisting bodies are also subject to this classification. The goal was to give our position to (let's call it) the cosmos a better understand.

The head, carrying our "spirit" is anatomically considered, next to heaven. Since the ancient writings assume that the eternal spirit comes from above, it was only natural to refer to the head of a connection to the "sky".

As a counterpart, our legs and feet are used to carry us and to connect us to the earth. Philosophically, this has primarily something to do with our physicality; therefore, our lower part is associated with the body.

In between is what we call the soul.

This tripartite division can also be found in our Christian religion; in the form of the Father, the Son and the Holy Spirit.

The schema spirit, soul and body can be applied to every one of our body parts. Because of this primary division (body, soul, spirit), it is possible to draw conclusions about the area in which there is a fault and which primary pattern behind this disorder (mentally, emotionally, physically) is afflicted.

Assignment of individual body sections

Examples:

According to this classification, we roughly consist of a head (mind), torso (shoulder to pelvis) (soul) and lower body (legs and feet) (body).

The leg consists of the thigh (spirit), lower leg (soul) and foot (body).

An arm consists of hand (spirit), forearm (soul) and upper arm (body).

A hand consists of fingers (spirit), metacarpal (soul) and underhand bone (body).

The head itself consists of the area of the forehead to eyebrow (spirit), eyebrow to upper lip (soul) and lower lip and chin (body).

The jaw area, in turn, is divided into the maxillary incl. the teeth and lip (spirit), the oral cavity incl. the tongue (soul) and mandible incl. the teeth and the lip (body).

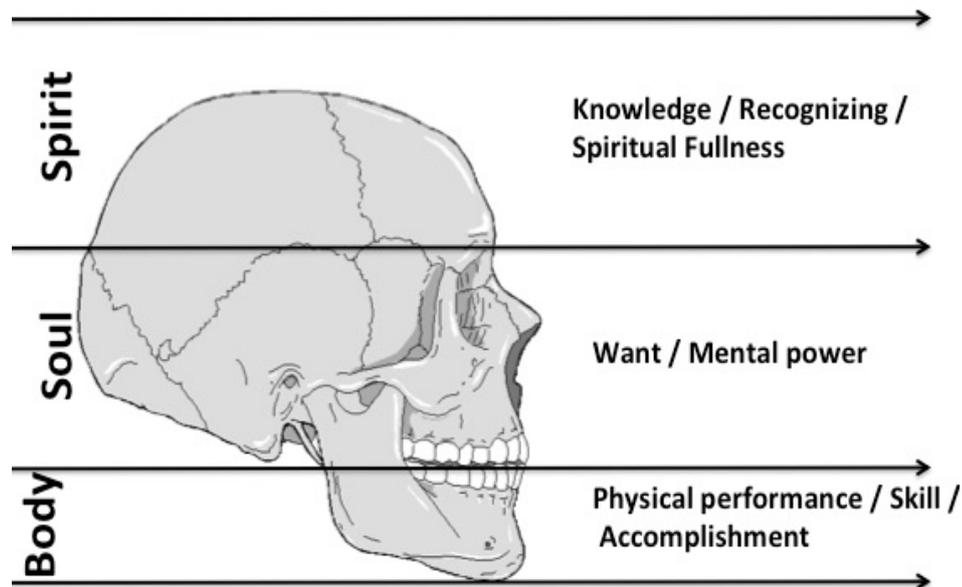


Fig. 7 Classification of the facial skeleton by Carl Huter

This classification into three categories can also be made for your teeth.

Here the classification is made in the horizontal plane. The incisors and canines (small and large) belong to the region of the body. The molars belong to the region of the soul, and the wisdom teeth are assigned to spirit. Thus, the subject of the mouth proportion and malposition of your teeth, yet, gets another dimension. With this classification one quickly can assess in what areas a person has his primary problems.

#### Examples:

Considering the body types according to Kretschmer more detailed

#and imagine a giant with a square head and a protruding lower jaw.

Here, the theme of physicality, and thus the subject of earthiness and power becomes very clearly.

This is due to the wide teeth, the wide and protruding lower jaw and the edgiest head.

Examples from the animal world are, for instance, the boar with his powerful lower canines, the lion with his dominant top and bottom fangs (canines).

Another typical example is Professor Dumbledore from the Harry Potter films. He has a very large, clearly pronounced apex region so that the topic of spirit can easily be assigned to him.

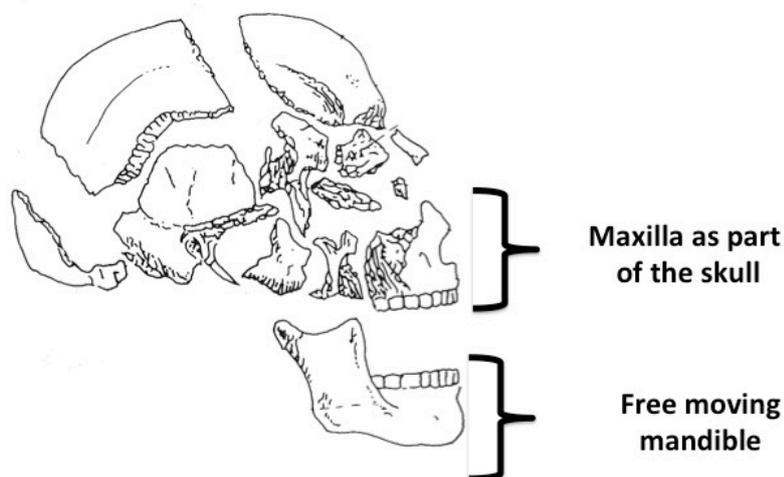
### Summary

- The upper jaw is associated with the spirit (heaven) and the will of man.
- The interior of the mouth is associated with the soul of man.
- The lower jaw is associated with the act, the creation (earth) and the shadow of man.

## Classification of the jaw within the skull

Upper and lower jaws, therefore, have within itself a general significance. As mentioned earlier, in the Taoist and the old Jewish tradition, there are viewpoints, which understand the maxilla as the tip or heaven of man, because the upper jaw with the remaining cranial bone forms a unit. The Jewish Kabbalah assigns the upper jaw to the number 1; in the Hebrew Scriptures, it's the vertical connection between Heaven and Man. The maxilla is a part of the so-called cranial bone, thus an "integral" part of the same - if you waive the mobility of every single one, of the total of 27 existing parts, of the skull bone.

According to this understanding the task of the maxillary, therefore, is, to pass, those from above-coming requests, on to the lower realms.



**Fig. 8 Upper and lower jaws as parts of the skull**

Source: An jedem Zahn hängt immer auch ein ganzer Mensch, Schreckenbach

Philosophically, the upper jaw must have something to do with the subject of spirituality, when you consider that initially, it was divided into three parts - the Christian Trinity. This third part of the maxilla was found by Johann Wolfgang von Goethe. Another proof of his great genius and not only in the field of literature.

## Maxilla

- Part of the skull
- According to Hebrew texts understood as part of heaven
- Assigned to the number 1 – this represents the vertical, which forms the unity between heaven and man

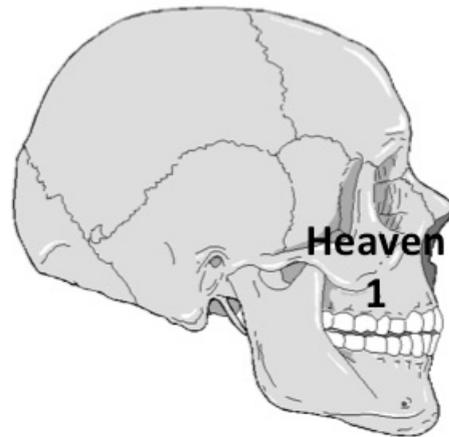


Fig. 9 Assignment of the maxilla

The lower jaw, on the other hand, is associated with matter, the body, or the so-called physique and (regardless of the remaining cranial bone) can move freely. It symbolizes, therefore, the themes: achievement; putting into action; instinctive impulses. It moves in all directions and moves against the upper jaw.

The upper jaw is associated with the passive, more spiritual aspect, the lower jaw of the active aspect and the issue of implementation. The lower jaw according to the Hebrew texts is assigned the number 2 and thus also the relationship between man and environment.

## Mandible

- Moves from the bottom up
- Expression of the realization of matter, the creative process, the relationship between human/environment
- Assigned to the number 2 – this represents the duality/ polarity

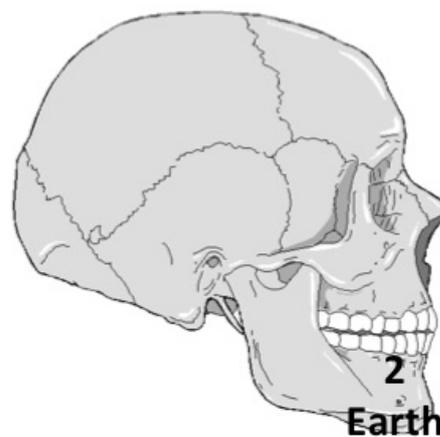


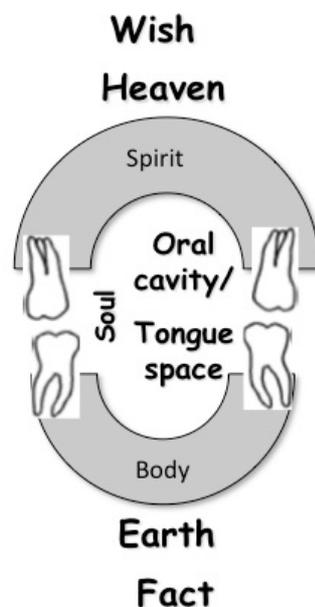
Fig. 10 Assignment of the mandible

The figure below shows the relationship between upper and lower jaw in a harmonious balance. Here, the upper jaw is superimposed on the lower jaw to about 2mm, and all teeth are in contact with each other. Logically, this means that the “Wanting” or in other words, the mind controls the body, and therefore, directs your actions.



**Fig. 11 Neutral and harmonious relation between upper and lower jaw**

As a diagram, the whole thing looks like Johannes Edelmann's depiction based upon the publications of Michel Caffin in an article in the journal CoMed. It shows the ideal spatial relationship between upper and lower jaw.



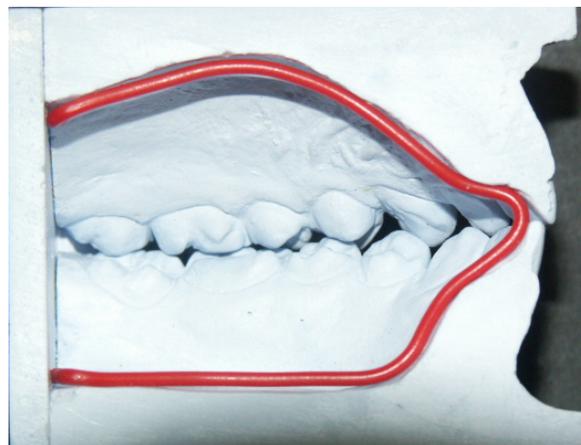
**Fig. 12 Upper and lower jaws in harmonious association (schematically by Edelmann)**

The maxilla assumes the function of the heavens, so to say. Everything above the ground (lower jaw).

Even Wilhelm Balters (1893-1973), the developer of the Bionater, a removable device for orthodontics, gave the mouth and tongue area of great importance. For him, it was directly related to the psychic interior of a human being. This means that the smaller this area is, the less space is there for the soul of this person, to develop. In other words, a well-developed oral cavity has a stable self-esteem and thus indicates a healthy relationship of this individual to the outside world.



**Fig. 13 Space conditions in the mouth prior to orthodontic treatment**  
Source: Courtesy from the collection of Dr. Schiffler



**Fig. 14 Space conditions after an orthodontic treatment with a Bionator**

Source: Courtesy from the collection of Dr. Schiffler

Balters would also point out that the mastication plane in its functionality corresponds exactly with the articular surfaces of the head and Atlas (first cervical vertebra). This means that a misalignment between the maxilla and mandible indeed causes a similar misalignment of the Atlas.

In addition, the maxilla corresponds with the principle of polarity, the division into left and right, male and female, because anatomically, the right and left maxillary connect. The so-called rapid maxillary are connected to each other.

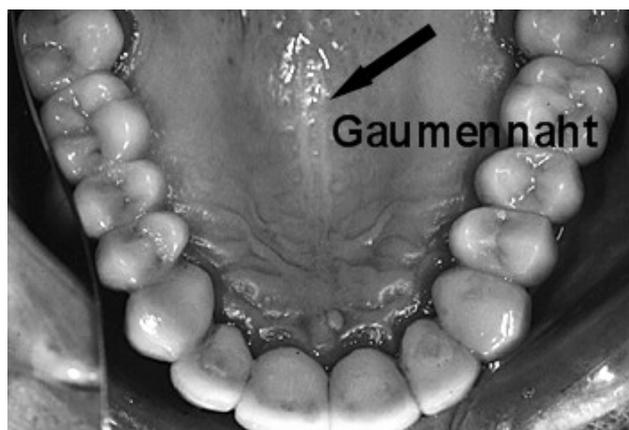


Fig. 15 Case study of the situation of rapid palatal

Inserted text: Rapid palatal

An interesting additional spatial consideration of the teeth comes from Edelmann. He assigns the teeth into a three-dimensional coordinate system to explain the material, mental and spiritual aspects of the position of the teeth in his system. He calls this doctrine of signatures. A brilliant idea that gives the viewer immediately a better understanding of the significance of the individual tooth in its position as well as to these three aspects because through the gnomon its affiliation becomes clear and easy to read.

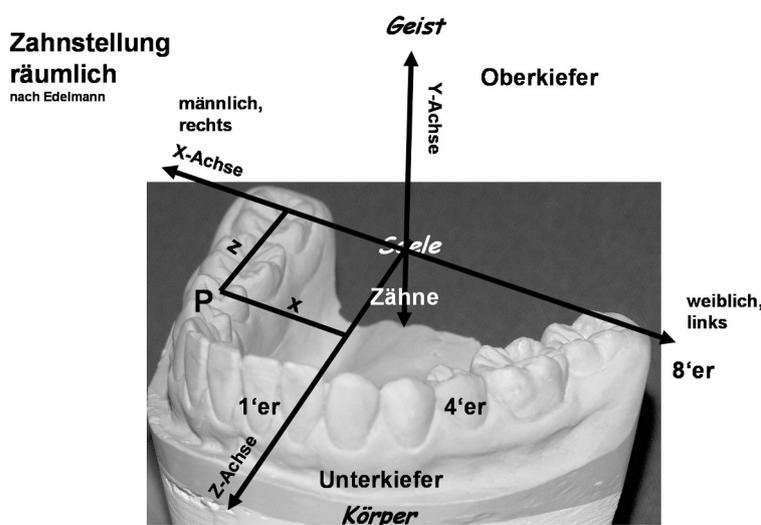


Fig. 16 The three-dimensional tooth position (according to Edelmann)

Text: tooth position spatially by Edelmann

Male, right spirit, maxilla, X-axis, V-axis, Z-axis,

Female-left, mandible, body, soul, teeth

In the picture No. 16 the tooth position of a tooth - here its tooth 44 in the lower jaw, on the right side, marked by a P – is registered in this gnomon of axes. With the help of these axes the mapping of the tooth to the qualities, as discussed in the preceding chapters, is now possible.

Therefore, the tooth 44 has qualities of the Z-axis (= body), but also the X-axis (= soul) and Y-axis (= spirit).

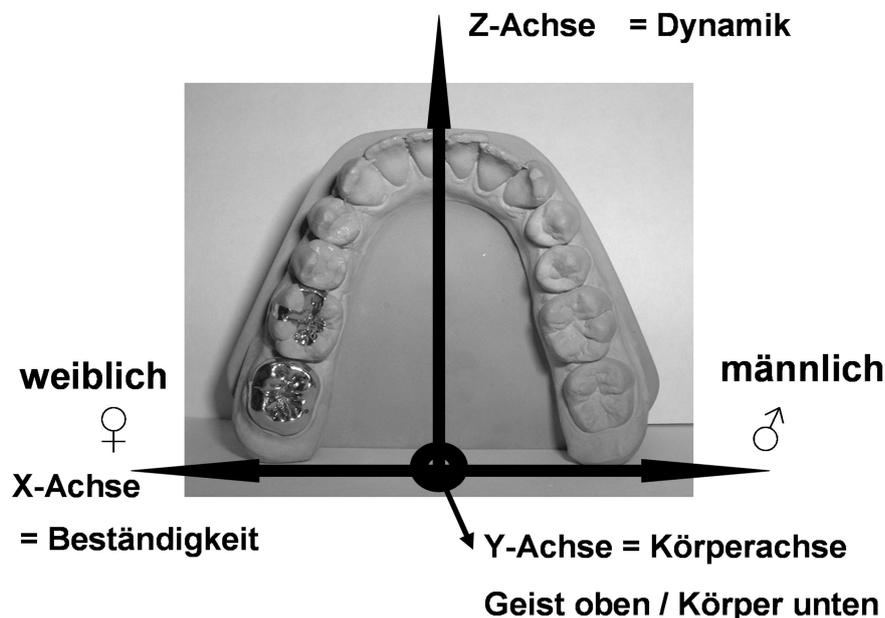


Fig. 17 axis assignment in the dentition (according to Edelmann)

Text: Z axis = dynamic / Female/Male / X-axis = Resistance; Y-axis = body axis; Spirit above/ body below

More examples:

The 1<sup>er</sup> teeth have the most maximum position on the Z-axis and minimal development on the X-axis. The Z-axis represents the dynamics as well as the sexual polarity, depending upon the region of the respective side (male or female).

The 4<sup>er</sup> teeth have an average deconvolution on the X-axis and a central deployment on the Z-axis. This means they are viewed spatially more outward and forward. Front means a more dynamic character. Outside means a more animalistic and therefore (from the standpoint of X-axis, which represents spirituality) a rather unspiritual nature.

The 8er teeth (the so-called wisdom teeth) have a maximum development of the X axis and a minimal development on the Z axis with a slight unfolding on the Y-axis upwards. Due to its position on the so-called "Spee'sche" curve (The curve of Spee is the arch that connects the cutting edges and cusps of the upper teeth and touches the condylon at the back. The centre is located in the center of the orbit. It was named after the anatomist Ferdinand Graf Spee (1855 -1937) from Kiel.)

In summary: the wisdom teeth, in male and female, are strongly polarized and the highest in spirit (inside up).

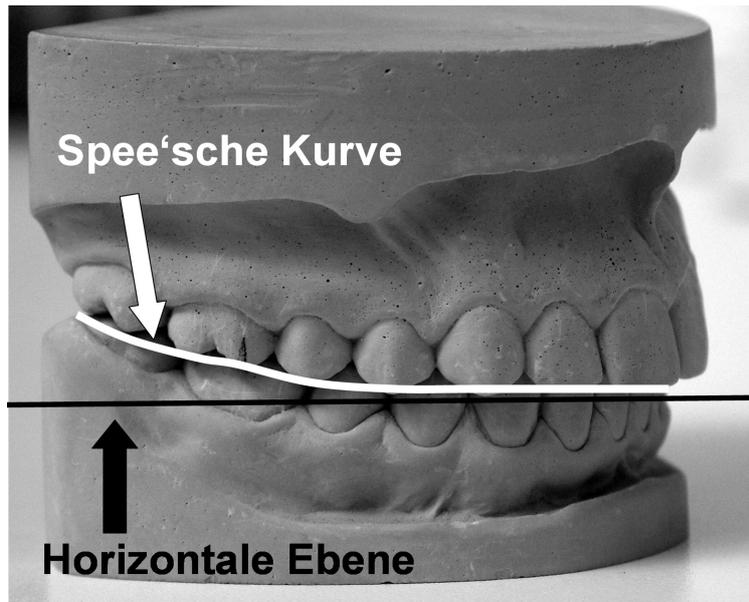


Fig. 18 Curve of Spee

Text: Curve of Spee - Horizontal

The illustration of the curve by Spee shows how much the teeth in the rear part of the normal horizontal plane (X-axis) vary and are geared towards the vertical plane (Y-axis).

Below you can see the considerations for the jaw shapes per se.

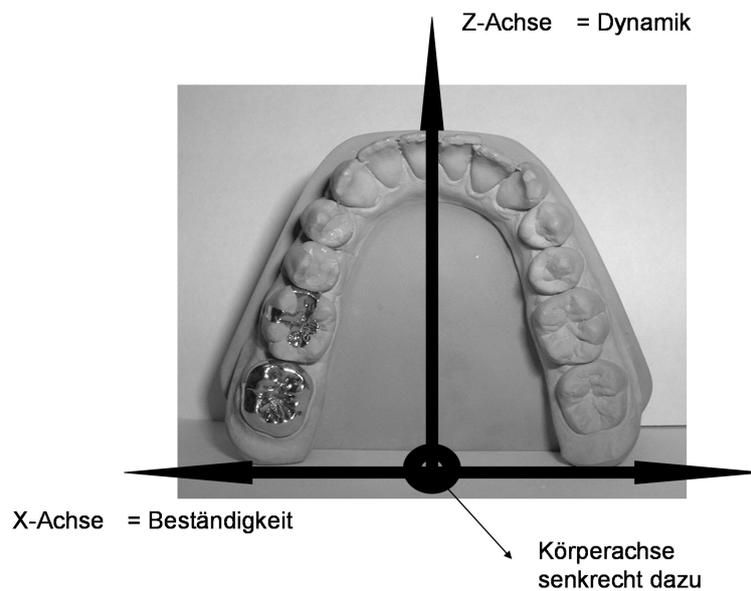
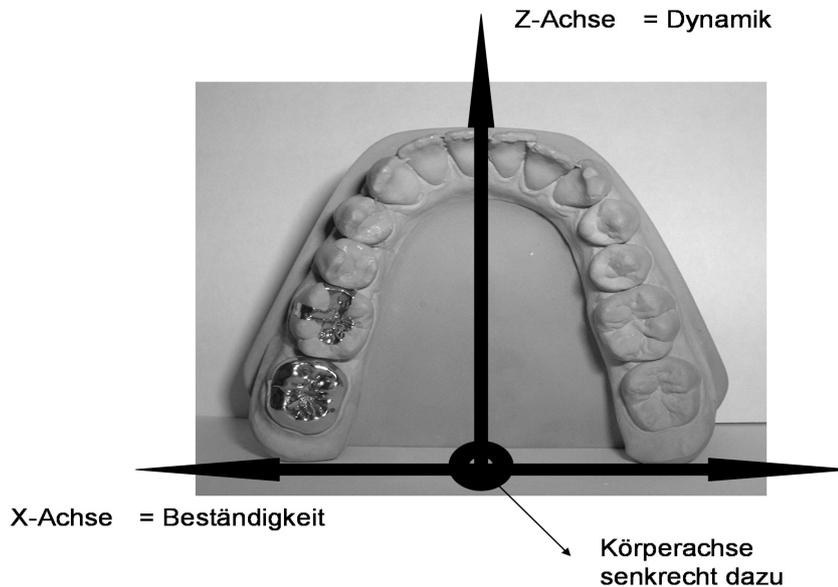


Fig. 19 Narrow jaw

Text: Z axis = dynamic; X-axis = Resistance; Body axis vertically to it

The narrower the jaw is, the more expansion of the Z-axis (dynamic) follows; the more vibrant and agile is the person

For example, from the animal kingdom mice, rabbits and the anteater, in particular, belong to this jaws form.



**Fig. 20 Wide pine**

Text: Z axis = dynamic; X-axis = Resistance; Body axis vertically to it

The wider the jaw in the development of the X-axis (persistence), the more resistance, and the more assertiveness you will see in this person.

However, the teeth do not necessarily only follow the laws of the axles. This axis allocation applies to other body structures as well.

For everybody wanting to learn more about this concept, you can read more in the book *"Body and Character - Studies on the Constitution Issue, and to the Doctrine of*

### Summary

- The skull of a human being consists of 27 individual bones.
- The upper jaw is the passive part (mental aspect), the lower jaw is the active part (realization).
- Ideally, the upper jaw is slightly above the lower jaw while all the teeth are in contact.
- The size of the internal cavity of the mouth is a measure of the self-esteem of this person and his relationship with the outside world.
- The further a tooth is forward, the more dynamic the character is.
- The further a tooth is behind, the more animalistic is the character.
- The narrower a jaw (extension more forward), the more agile and dynamic the associated person is.
- The wider a jaw (expansion more flat), the more capable the person is.

*Temperaments* of the German psychiatrist Ernst Kretschmer (1888-1964), published in 1921.

### Body types (according to Kretschmer)

#### Leptosome

The leptosome is the long puny human. He usually has an oval head, but has the largest expansion in the area of the upper skull, i.e. he is more spiritual emphasized.

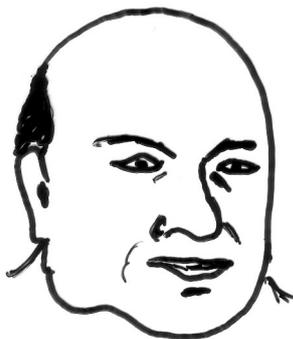


**Fig. 21 The Leptosome**

Body types (according to Kretschmer)

#### Endomorph

Short and stocky. Relatively round face, which has its largest expansion in the midface; therefore, more mentally pronounced.

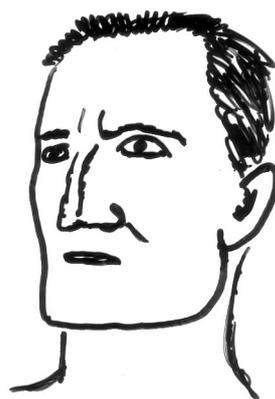


**Fig. 22 The Pykniker**

Body types (according to Kretschmer)

#### Athletic

The more angular type. Edgy, almost square faced, usually with an emphasis on the lower face portion, i.e. a more physical accent.



**Fig. 23 The Athletic**

Body types (according to Kretschmer)

### The Trigeminal Nerve

Man is traversed by an elaborate and fine-meshed network of neural pathways.

These serve, on the one hand, to carry nerve impulses from the brain in its propagating areas. On the other hand, they supply the brain with information from the areas from which they come.

This ensures that there is no “one-way” street, but a reciprocal flow of information.

The most prominent representative of the nerves in the posterior region is known as the trigeminal nerve. Translated, this means three divided nerve.

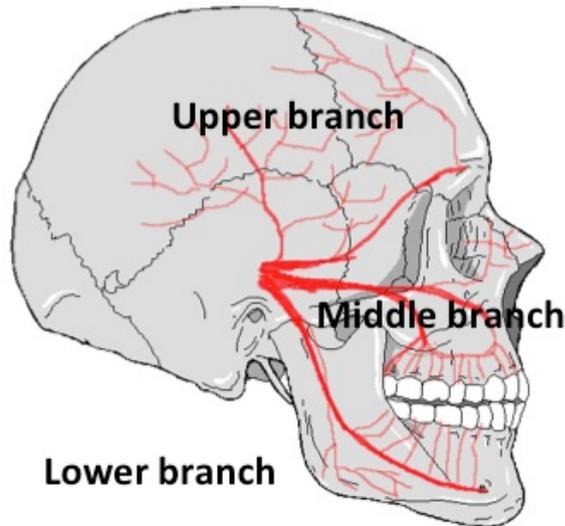
It is striking that precisely this tripartite nerve takes over the supply of the above-described three aspects of the head. Accident?

It is the fifth of a total of 12 cranial nerves and divides into three parts shortly after its exit from the brain.

The first part provides, among others, the skin area above the eyebrows and the mucous membranes of the sinuses with the sense of feeling (spiritual content).

The second part provides the area below the eyebrows to the upper lip. These include the sinuses, the skin of the nose and, of course, the maxillary teeth (mental content).

The third part is responsible for the area of the lower lip, the mandible and thus also for the mandibular teeth (physical component).



**Fig. 24 Supply areas of the trigeminal nerve**

Why is this nerve now so important when looking at the holistic relationships between teeth, mind and spirit?

Another important network of nerves is closely linked with this fifth cranial nerve (trigeminal nerve): The so-called sympathetic nerve.

The sympathetic nervous system is next to the parasympathetic and part of the autonomic nervous system. Most organs are supplied by two systems, which act opposite of each other. This ensures an extremely fine-tuning of the organ activity.

Organ	Function	Sympathetic	Parasympathetic
eye	pupil	expanded	narrows
Lacrimal and salivary glands	secretion	tough, little	much, watery
heart	frequency coronary	faster expanded	slowed down narrows
bronchia	diameter secretion	expanded reduced	narrows increased
Gastrointestinal	peristalsis secretion	inhibited reduced	faster increased
bladder	sphincter	closed	slackens
Besides kidney	secretion	increasingly	-
skin	vessels Sweat secretion	narrows little tough	- much, watery

**Fig. 25 Modes of action of sympathetic and parasympathetic**

Like the other parts of the autonomic nervous system, the sympathetic nervous system regulates vital processes. This regulation is widely carried out without conscious awareness and can hardly be influenced at will.

Of all the cranial nerves, the trigeminal nerve, has the most intense connection with the sympathetic nervous system („*Funktionelle Anatomie des Nervensystems*“, ("Functional anatomy of the nervous system", Raw, John W., Schattauer Verlag).

Striking also is that studies have shown that the nuclei of the trigeminal nerve spreads up to the level of the second cervical vertebra. At this point, it gets access to the so-called spinal nerve system as the only cranial nerve. The spinal nerve reflex system reports all interference from other organs.

In 1992, Smith and Hodge could demonstrate that from the level of the C2 (Identification of the spinal segment in the cervical spine) afferents (nerve signals coming from the periphery) flow out of the whole organism into the secondary neurons and travel up to the brainstem. The trick here is that these neurons are ordered somatotopically. This means that even here we find the representation of the functional totality of the organism in a small outlined area, just as we know, for example, from the ear acupuncture.

The trigeminal nerve still has another special feature. Little known is that to its three sections mentioned above it also has a vegetative projection plane, called the circular rings in the facial area, the so-called Laehr-Söldner'shen lines. These are reflexology points and arise because the trigeminal nerve, whose nuclei reach up to the level of C3 (spinal cord at the level of the third cervical vertebra) connects at this level with nuclei of the vagus nerve.

Those connections are so intense that in the truest sense of the word, they can become visually evident. An investigation at the Dermatological University Hospital in Bonn by Hauser, in 1974 made the discovery of skin lesions in the face, depending on the seat of a functional weakness of an organ system of the person concerned.

For example, these symptoms occurred in the face, in the area of the lower lip and chin as a disturbance in the urogenital area, while a disturbance in the respiratory area (respiratory system) reflected more on the cheeks.

In plain language, this means that the trigeminal nerve which gives the teeth the sensation of feelings also receives irritations from the entire body. Chronic stomach problems are passed on, and the trigeminal nerve passes this information on to the teeth.

On the other hand, disturbances of the teeth can be communicated to the brain through the autonomic nervous system. Therefore, all the organs "learn" from the disturbances in the teeth.

Moreover, as the word "form-ation" suggests: It has something to do with the form. More about that later.

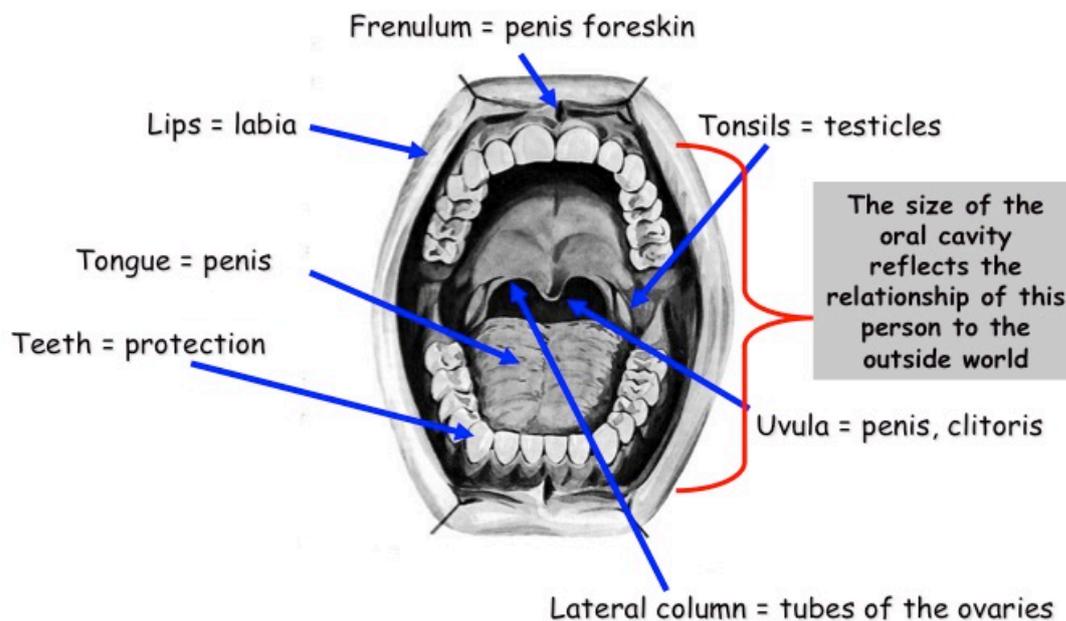
Based solely on the anatomical structures of the body this reciprocal influence of teeth and organs as well as vice versa of organs to teeth becomes detectable.

### Summary

- The trigeminus nerve is the fifth cerebral nerve of a total of twelve cerebral nerves.
- It provides all teeth and mouth.
- Of all the cerebral nerves, he has the most intimate contact with the sympathetic nervous system. This means that all the disturbances from the rest of the organism are healed, and chronic organ diseases are passed on to the teeth.
- Disturbances in the teeth are sent from this nerve to the central nervous

## Analogies to the anatomy of the mouth

Psychosomatically the following analogies from the genital area are associated with the mouth are of man:

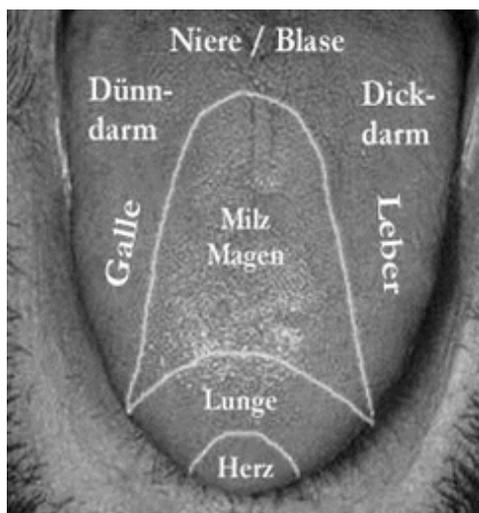


**Fig. 26 The oral cavity in a similar consideration to sexuality**

Here, too, we can make connections to diseased areas, who initially have nothing to do with the mouth.

In the field of traditional Chinese's medicine, the Tongue Diagnosis is known since about 200-300AD. It is described (in the Shang Han Lun "*Abhandlung über fieberhafte und andere Erkrankungen*", von Zhang Zhong Jing ca. 150-219 AD). There are associations of organs on the surface of the tongue, which (just like different tongue coating) give evidence of a diseased or disturbed organ.

With this knowledge (which organ zone on the tongue is disturbed) in turn, we then can draw references to psychosomatics of each organ. This leads, for example, through the tooth - organ connection, on page 85 and 86, back to its related teeth.



**Fig. 27 Schematically tongue diagnostics**

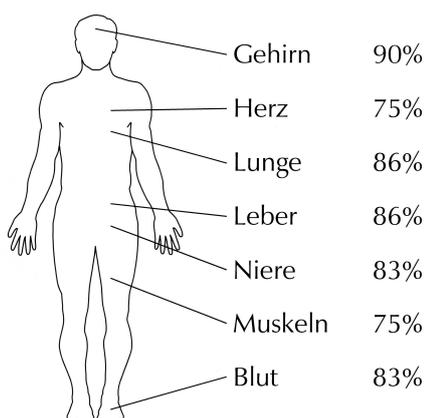
Text: small intestine, kidney/bladder, colon, gall bladder, spleen, stomach, liver, lung, heart,

## Information Forwarding

Man consists of approximately 10<sup>16</sup> cells. An unimaginably large number. A liver cell alone has 107 metabolic processes manage per second.

Although we have an unyielding and finely woven nervous system, which runs through us, these nerves, do not even reach the individual cells. So what can maintain this fascinating regulation, if it is not our nerves? Alone due to their speed of transmitting information they are way to slow and would not even meet their target organs, the cells?

How do our transmission systems work and there are other ways to transmit information?



**Fig. 28 Water distribution in man - Courtesy of Pinnow International**

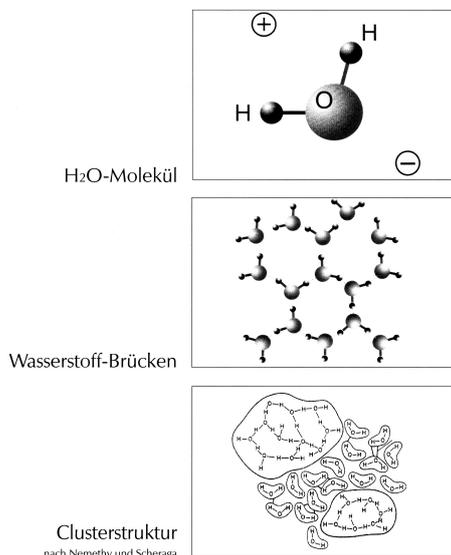
Text: brain, heart, lungs, liver, kidneys, muscles, blood

The human body consists of approximately 75% water. "Accidentally," our home planet, the Earth just as well.

Water is not just a carrier of information but also storage for information.

We are water creatures in the truest sense of the word; therefore, this element is essential for our bodily functions.

Water has the different charge of its two atoms - the H (+) and O (-) ions - a dipole character and can, with the help of hydrogen bonds, create so-called clusters (standard storage of multiple water molecules) which are of different sizes. Water opens its molecular bonds 1013 times per second (flickering water) and, because of this particular property, it is capable of storing electromagnetic vibration patterns (investigations by CW Smith, Selford University 1994).



**Fig. 29 Possibilities of water (Courtesy of Pinnow International)**

Text: H<sub>2</sub>O molecule / hydrogen bridges / cluster structure (by Nemethy and Scheraga)

Cyril W. Smith made the following interesting experiment:

A man who had a proven allergy to cow's milk was given water, with was impregnated with the physical information of milk.

The man responded just as fiercely as if he had been drinking pure cow's milk.  
What does this mean on the subject of teeth?

Any type of information is stored in the body of water. Electromagnetic oscillations – to which cordless phones at home, mobile phones, microwave ovens and Wi-Fi belong - have an impact on the water in our bodies.

This happens, in particular, because the water from our bodies occurs in a particular physical form - it is in a sort of crystalline state, which intensifies its effect like a resonator. (Resonating part – for example guitar string and guitar body).

A change of this state, for example, diet, improper drinking habits or stress, therefore, also changes the resonance capacity of our body water.

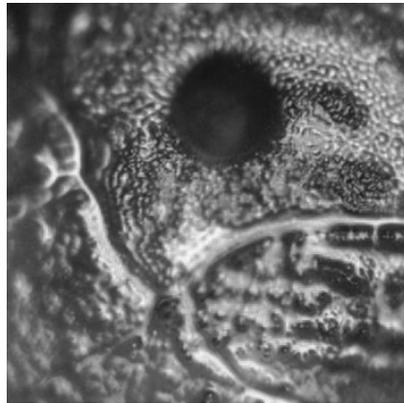
Since we consist of more than 75% of the element water, this influence is not to be underestimated for our wellbeing.

However, it goes even further.

The Japanese Doctor Masaru Emoto found a way to make the quality of the water information visible. For more the 15 years Emoto researched water in the form of ice crystals. He examined water from different areas. For example, from areas which were heavy afflicted by atomic bombing, or consecrated sources such as Lourdes or other sacred

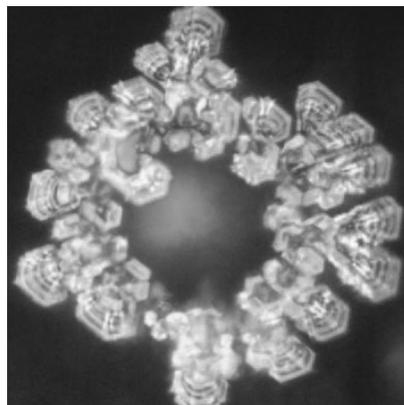
springs in Japan. To do his research, he froze water samples at approximately - 50 C. Then, Emoto observed the resulting crystal formation.

Depending on the location or region the water originated from, he found crystals formed differently or the water even built crystal structures.



**Fig. 30 Water from the area around Yodo (contaminated water)**

Source: Water crystals Emoto, KOHA Verlag (Courtesy of Pinnow International)

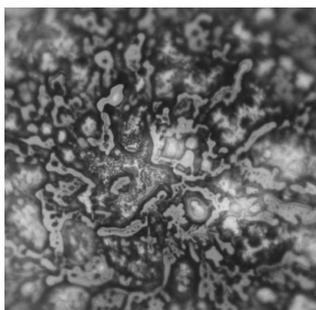


**Fig. 31 Water from the spring in Lourdes**

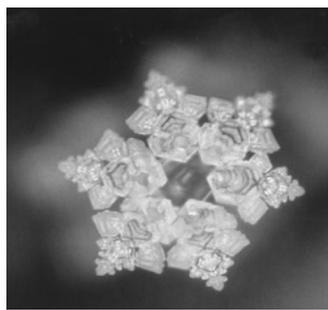
Source: Water crystals Emoto, KOHA Verlag (Courtesy of Pinnow International)

All these findings caused my wife, and I already a long time ago to filter and energize our water for consumption and cooking before we ingest it.

The following figures show the water, with the filter that we use, filtered and energized.



Before filtering



After filtering and  
Energized

**Fig. 32 Water before and after filtering plus energizing (Courtesy of Pinnow International)**

For information about water filters and about learning how to energize your water, please visit [www.pzg.de](http://www.pzg.de) and <http://home.portal-zur-gesundheit.de> or the Portal to Health® in Homburg.

Emoto's research went even further. He captured water in small vials and impregnated them with different "information." He sonicated them with classical music or heavy metal music; he prayed for the water or punished it with contempt, etc. Subsequently, the water samples were again frozen at about -50 C, and once again he watched the crystal formation.

If sonicated with classical music, for example, he saw beautiful crystals, while he was unable to detect any crystalline structure in the vials that were sonicated with heavy-metal music.

He continued his studies and began to stick little slips of paper, which had short phrases written on them, to the vials with water. One would say, "Thank you" another one "You make me sick." When he watched the crystallization of the vial with "Thank you," written on it, he saw beautiful crystals, while the water of the other vial no definite crystalline structure was recognizable.

Consequently, he concluded that even words have the capability to inform water.

There is an excellent story to his investigations:

As a member of the Japanese Association "International Friends of Hado" (der Internationale Freundeskreis der Schwingungen) a member of the prefecture brought Mr. Emoto two glasses. On one was a slip of paper with the words "fool" and on the other with a note saying, "Thank you."

This experiment arose from the report in the club magazine HADO, stating that water can be influenced by a variety of things. The man had become aware of this and started his own experiment. He presented the results here.

In one glass, there was a black lump, the other glass was filled with creamy-white lumps. He said: "This is boiled rice. I cooked it a month ago, but as you can see the colour is entirely different. If one removes the lid, then the difference is unmistakable. "

After opening the glass with the creamy-white lumps, a pleasant smell of a mature rice wine exuded. The glass with the black pieces, soon after opening, forced Emoto to a violent sneeze, because of the pathetic smell.

The man told Emoto, what he did:

I have two children of primary school age. A month ago, I filled the same amount of cooked rice into two glasses. On the one glass, I glued a piece of paper with the inscription "Fool," to the other one a "Thank you" note. When the children came home from school, I asked them to say 'Thank you' or 'Fool' to each glass. The children have this done faithfully for a month. When they came home from school, they put their school bag down and organized a race to the glasses and saying in a loud voice "Thank you" or "Fool" to the rice in the glasses. The outcome you can see and smell here."

Therefore, remember: A prayer spoken from the heart, for example, can give your food a different "quality."

### Summary

- We are made up of  $10^{16}$  cells, each processing  $10^7$  metabolic processes per second.
- The information speed rate of nerves is not enough.
- Information is passed on in our body via body water and light.
- Water is capable of storing information due to its specific electrical charge (flickering water).

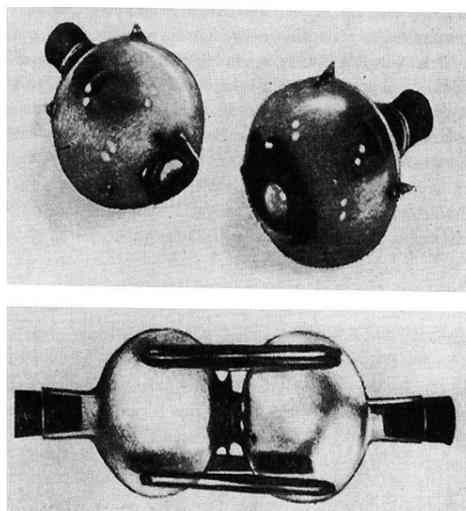
### Light

Already in 1922, Alexander Gurwitsch (1874-1957) and his colleagues found that onion cells release light quanta under particular conditions. Fritz-Albert Popp (born 1938) succeeded again with the detection of the so-called biophoton radiation in 1975.

The released light has a distinctive character because this light is coherent light. We all know coherent light; it is the same light that makes a laser beam.

This means that each of our least 10<sup>16</sup> (100 trillion cells) body cells have a coherent radiation field.

In 1973, Wlail P. Kasnachejew and his staff proved after an experiment that cells using biophotons transmit information and thus communicate with each other.



**Fig. 33 Attempt by Kaznacheev and colleague**  
Source: bio photons, The light in our cells by Marco Bischof

They flanged two glass bulbs in a way so that they could push a separating glass panel between the contacting surfaces. Both bulbs contained cell cultures, which had no possibility to make contact with each other.

Pushing a separating glass panel made of quartz glass between the bulbs - this allows UV light and infrared radiation to pass through. Now one of the cultures in the glass spheres is infected with a virus. After some time, the culture in the other sphere will fall ill just as well – without the virus being able to get to the healthy culture in any way. However, if you push a glass panel of regular glass in-between – it only lets the light of other wavelengths pass through – then there will be no transfer of the virus to the other culture.

Therefore, it was demonstrated that transmission of information is possible through a particular range of certain wavelengths of light without needing a physical contact. Thus, the transfer must take place in a different way.

Considering now how fast light travels, clearly, in this way, the body information is transmitted at multiple rates to the speed of nerves.

Now one can understand how exactly the transfer of information between our cells works or how such a rapid transfer of information despite the lower conduction velocity of nerves reaches every area of our body in a split second.

### Summary Information Forwarding

With those above-described systems, you will see, among other things, the exchange of information and the transmission of information in our bodies. By networking those systems with each other, there is a global distribution of this information throughout the body. Information, originating from the fields of soul and spirit, communicate the same way and flow back into this area.

Soul and mental stimuli use the body as a kind of medium to make their signals and messages recognizable. Stress as a negative emotion or happiness as a positive emotion changes not only the quality of the water in our bodies, but causes with their impulses, also a change in the primary substance.

The body, in turn, acts on these changes in the primary substance back to the mental and spiritual level.

Disturbances in the area of the teeth are transmitted just as well, and this information is distributed to all other body systems; just as it happens vice versa.

Teeth get the diseases of other organs just as much to “feel” as the organ itself. Emotional stress affects all body systems. However, there are also positive stresses, which inspires all systems.

Everything is connected to everything at any time.

Disease is, therefore, never a punishment – from whoever - but an indication of the affected person, to look deeper and discover what is going wrong in his life.

Psychosomatics explores individual correlations between symptom (physical problem) and causes (emotional stress), for example, as a trigger for illness.

The best psychosomatic, however, is the vernacular.

“Who’s the pain in your neck/back?”

“That is going on my nerves.”

“You wear your heart on your sleeves.”

“That pisses me off.”

Those often ridiculed phrases and sentences hit the nail right on the head. What has emerged from the observation and thoughtful feedback over the centuries, corresponds exactly with the image of the affected system and describes in simple terms, the affected organ and the hidden psychosomatic reference.

This is done through a playful paraphrasing of a few words which allow a deeper insight of what is happening “behind the scenes.”

We know similar truths from observations in other cultures as well. Chinese acupuncture, Indian Ayurveda, the Buddhist tradition, the wisdom of Shamans and Indians ultimately come from excellent observations and the resulting connections of influence and the drawing up of regularities.

Today you can access this knowledge due to the globalization of information through the Internet and therefore, getting behind the causes of disorders or diseases of a man.

Come with me on a journey, which will take us into the mental and spiritual realm of man and follow the example of the teeth, what a seemingly small area can tell about an entire person.

## The masticatory system

The masticatory system includes not only the teeth of the entire oral cavity but also the lips, the tongue, the throat and the corresponding muscles.

If someone " risks a thick lip," then that is just as meaningful as if a "lump gets stuck in his throat" or he "his wears his heart on his sleeve bears".

We also cannot just disengage the teeth from the entire person, if we are to see an evaluation of the psycho-spiritual events. This area is intrinsic and should always be considered.

In the teaching of Psychosomatic, the oral cavity takes on a unique position. I mentioned this already at the beginning and would like to deepen it here a little more.

Psychosomatically, the oral cavity is seen primarily as an analogy, as a counterpart to the female sex cave.

There is hardly a person who goes to the dentist without emotional stress. It is an intimate area that is touched here, which demands absolute confidence to the person "entering" this area.

The masticatory system

We were nurtured through the mouth; we used it to take our first steps to explore the world and our environment; we learned to use it to give signals to get the attention of others, etc. From the study of the teachings of Freud, everyone knows the so-called oral phase which Freud described so impressively.

For this reason, it is hardly surprising that most people have loyal connections to their dentist, women also to her gynaecologist and interestingly, most of them to their hairdresser as well.

Precisely here are areas touched and entrusted to another person which, in other circumstances, we only grant intimate partners. The one or other might have chuckled by mentioning the hairdresser. However, he, with his almost always excellent communicative skills, helps to establish a relationship of trust, which one or the other relative could envy.

Another reason is apparent. Watching my head during the treatment is hard. A limb, hand or foot can I stretch out and watch how they are working on it. However, when it comes to the head, I have to surrender and fully trust the other person.

From the psychological point of view here we get already a first indication when looking at the problem of trusting someone with the "head." By closer inspection, you will realize that this lack of confidence already starts with the absence of the primal trust.

Of course, many readers will disagree now and say that this also can come down to bad experiences from the past, for example, an extremely unpleasant dental treatment. Of course, this is also one of the possible causes, but in principle, they differ little. It is about the experience or what the person experienced, which leaves a negative impression and therefore, leaves a traumatic emotional image in the mind. You only need to think of an upcoming dentist visit for the negative image to emerge with all its attached memories from the actual event.

Just think of the sharks or the girl and her brother in the red sweater (S.19- p.20).

## Tooth System and Numerology

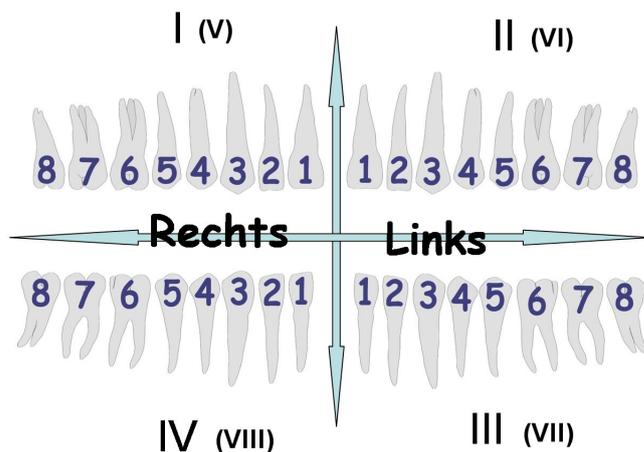
There is another interesting connection with the tooth region, which will shed more clarity of the relationship of our teeth to our psyche when we establish a correlation in the acupuncture system later.

The issue here is the consideration of Numerology.

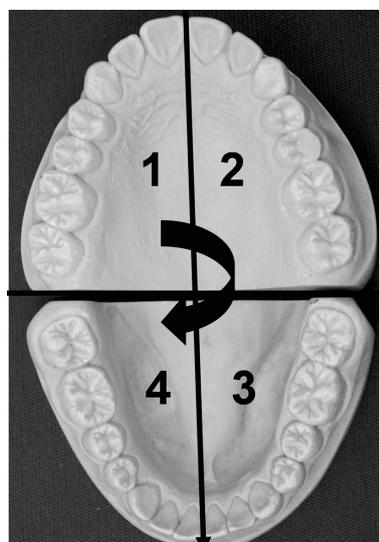
One of the most striking works of religious history, the Jewish Kabbalah, a virtuoso when it comes to numbers. Interestingly enough, more and more physicists and mathematicians, realize the relationships between the universe and the numbers in which they can prove many relationships solely by mathematical calculations.

In the dental system, each tooth is assigned a number. This is the technical term for the tooth so that everybody - primarily the dentist knows with which tooth we are dealing right now.

The individual jaw portions are divided into quadrants, which are also assigned to numerals, which precedes the actual number of the tooth. This system makes the exact mapping of the tooth in the mouth possible.



**Fig. 34** Division of the mouth and the teeth in adults in quadrants (in brackets in children) Insert text: Right - Left



**Fig. 35** Quadrant designation clockwise

In addition to Fig. 34 is to say that the teeth of a child account of only 20 teeth. (As opposed to the adult who has 32 teeth). For this reason, the tooth designation goes to no further than to tooth. 5

One begins in the upper right jaw, where the number, I (in children, it is the number V) is attributed, and you continue, looking at the client, in a clockwise manner.

That the upper left jaw is number 2 (in children VI), the left lower jaw is 3 (in children VII), and finally, the bottom jaw on the right is 4 (in children VIII).

So each tooth gets its number.

You begin counting at the centre and continue to the back. Starting with one to eight in each quadrant – if all teeth are present.

The combination of the preceding number of quadrants and the number of the tooth give the accurate position of each tooth in the mouth.

Example:

The tooth 11 (in children 51) is the upper-right large incisor teeth in adults. The tooth 38, therefore, is the lower left wisdom tooth in adult teeth, etc.

Furthermore, some teeth are assembled into groups - and each group has a designated, specific name.

Thus, there are:

Incisor	Teeth 1 and 2 Maxillary and mandibular
Canine	Teeth 3 Maxillary and mandibular
Small molars	Teeth 4 and 5 Maxillary and mandibular
Molars	Teeth 6 and 7 Maxillary and mandibular
Wisdom teeth	Teeth 8 Maxillary and mandibular

The designation of the teeth is based on the German odontogram

### Summary

- The dentition of an adult usually has 32 teeth. The teeth of a child has a total of 20 teeth.
- The teeth are indicated by a quadrant system that runs clockwise when looking at the people.
- The upper jaw to the right is the 1st quadrant, the upper jaw to the left is the 2nd quadrant, the lower jaw to the left is the third quadrant. Quadrant and the lower jaw to the right is the fourth quadrant.
- The teeth have all two digits. In Germany the first digit representing the quadrant and the second digit the position of the tooth from the face center.

## Numerology

Now consider the assignment of numbers from the field of numerology:

1	One	The number one of all beginnings – impulse; will
2	Two	polarity; duality; thinking
3	Three	community; trinity - completion of a phase of development
4	Four	fact; new generation; Act; matter; intuition
5	Five	self-presentation; will; religion; faith
6	Six	temptation; job; health; sex; vitality
7	Seven	victory; relationships; structure
8	Eight	bottleneck; the principle "dying and becoming"; justice
9	Nine	rhythm; dissolution of form; unconditional acceptance

**Fig. 36 Importance of each item of numerology**

The attentive reader will have noticed that the list of the numerology -tableaus extends to the number. 9

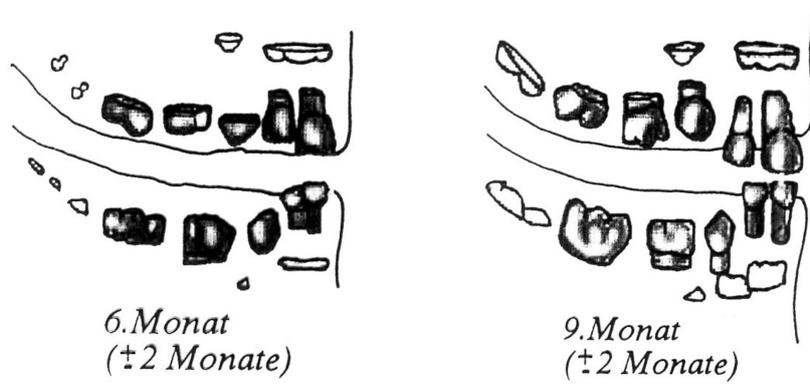
This is because sometimes it can happen, in very rare cases, that there is yet another tooth behind the wisdom tooth, which consequently is designated the number 9.

The number meanings in itself might not mean anything to the reader yet, but let's look at the teeth now more close up.

Once again, the path of development of a human being will assist us here.

After birth, first the infant - hopefully - is breastfed by the mother.

Usually aged 6-10 months the first tooth appears, and you can guess which one if you do not know it anyway?



**Fig. 37 Schematic representation, teeth at 6th and 9th month**

Initially, the so-called 1s appear, those are all incisors. Usually sequentially, or just in the way this little being perceives his social and emotional environment.

The tooth or teeth 1 are accordingly to numerology associated with impulse, the will and the beginning. If you look at the life quality of an infant this age, you will see that breastfeeding usually stops at this time, because the suckling of the baby is by the mother not perceived as particularly pleasant.

The incisors cause some severe pain in the nipple, and the infant goes through his first big step in life.

Weaning the infant is literally for both mother and child a "drastic" event at an impulse for a new stage in life.

In this phase, the infant experiences something like a separation, an incision into his young life, which gets him into the next phase of life, that of being a child.

If we keep observing our "sample child" we will see that the 1'er is quickly followed by the 2'er.

In numerology, the number two is assigned to the subject of polarity and duality.

In this period, the young person becomes emotionally - of course, at this age still unconsciously (or maybe not?) – aware of its position to other people. This is especially true for those people who are most necessary for the child at this time -his parents.

Next is the canine, the 3'er.

In numerology, the number three is assigned to the Trinity. Trinity and therefore, the completion of one stage of development. (Analogy, for example, the Father, the Son and the Holy Spirit)

Later, we will see, from which other areas the canine receives his "energy."

For now, just so much the canine has something to do with aggression. Like in the animal kingdom, this tooth is in a prominent area, and either demonstrates a powerful existence, or it stays behind.

The molars in the primary teeth are numbered. 4 and 5

The number 4 in numerology describes the subject of action, deed and matter. If you look at this with respect to the young child's development, so we see the child gets those teeth between two to four years. At this time, the children usually go to the kindergarten and begin independent action, just as numerology describes this.

Finally, the number 5, which has to do with self-expression, religion and faith. Once these teeth are available in the child's teeth, it (the child) initially enters a certain stabilization of the developmental state, which finds its support on the previously mentioned topic of self-expression by the child.

Some other considerations that I would like to add here are the both sides of the body and the colour theory by Max Lüscher.

### Assignment of body sides

In the respective interpretation of the teeth, in its material or even the spiritual and intellectual nature, this principle also receives a correlation of the corresponding sides of the body which is of importance.

Assignment of body sides

According to Chinese's philosophy, the left side of the body is contributed to the archetypal feminine, and the right side of the body is the archetypal male.

Needless to say, there are also psychosomatic associations.

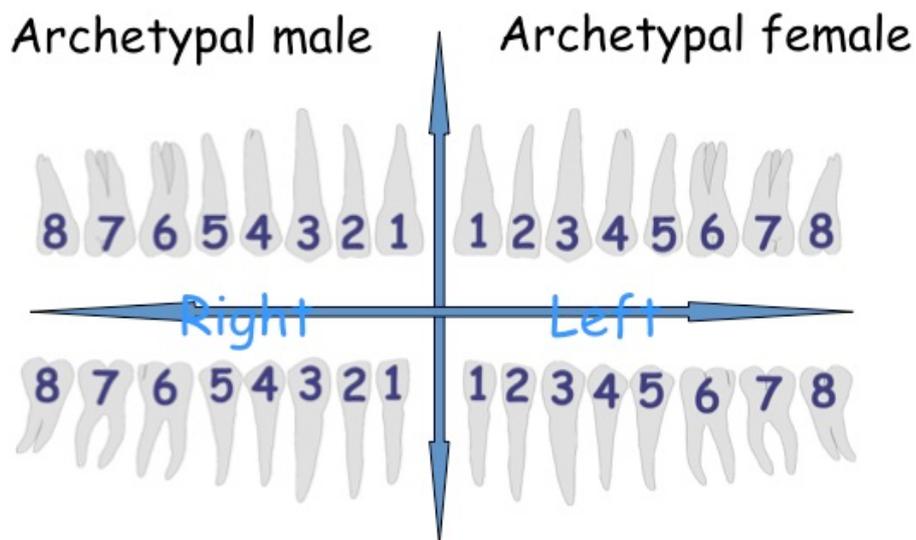
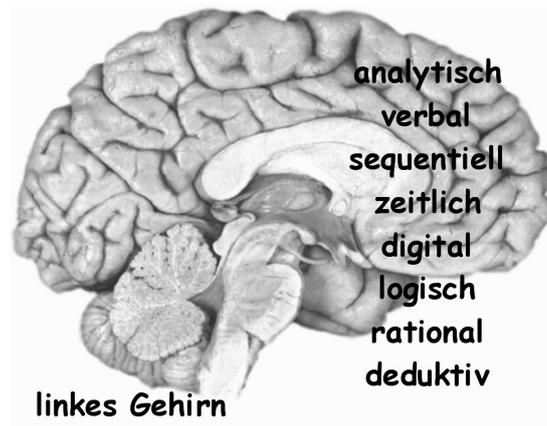


Fig. 38 Left/right classification according to Chinese medicine

The left female side in this regarded is the receiving, the emotional, the symbol of the right side of the brain, which is musically and corresponds to the subjects of mystic, and intuitive.



**Fig. 39 Basic observation of the left brain**

Insert text: left brain - analytical, verbal, sequential, time, digital, logical, rational, deductive

The right male side terms are assigned such as dynamically creative, rational and analytical thinking and also associated with the symbol of the left side of the brain.



**Fig. 40 Basic observation of the right brain**

Insert text: right brain - synthetic, creative, non-verbal, visual, simultaneously, spatially, analogy, holistic, intuitive, inductive

Another phenomenon had to be integrated.

The katathymic Bilderleben (Picture Experience) which was developed by the Goettingen Doctor and Psychoanalyst HANSCARL LEUNER (1919-1998). This describes a form of therapy, where the therapist works with the imagination of the client. The patient is encouraged to enter a relaxed state and imagine, by the therapist predetermined, scenarios. This can trigger powerful images, which are later translated on paper. With this method, unconscious conflicts surface to the consciousness for conflict resolution. The resulting images are free of conscious volitional impulses. They are coming from an experience level located between the conscious and unconscious realm.

Based on the positions of people, objects and other elements of the drawing, the therapist can establish connections to particular experiences. With the placement of persons, objects or other components of the drawing, the picture is - similar to the quadrant system of teeth - divided into zones.

All symbols of an image painted on the left side of the picture, are topics from the past and while everything on the right side can be assigned to the future.

The picture in Fig. 41 shows the assignment of these issues.

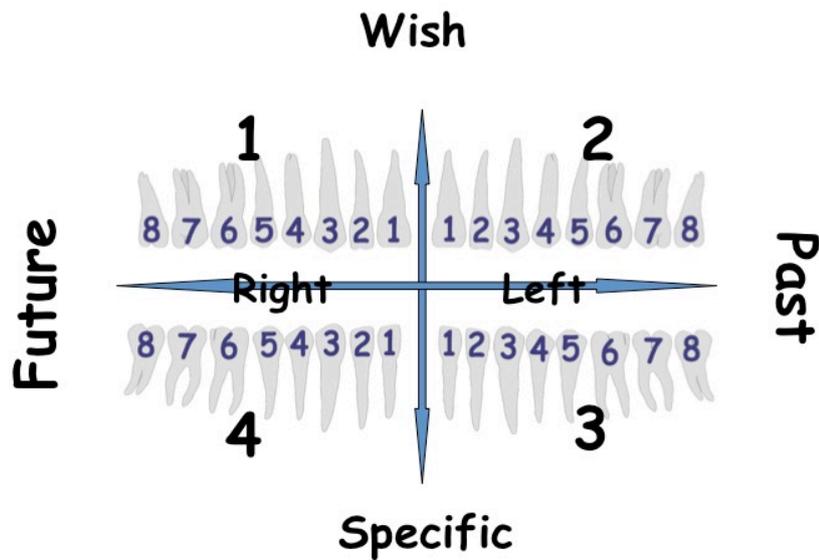


Fig. 41 Left/right assignment in the jaw analogous to viewing the images from the images catathymic (Attention: The sides are designed for direct viewing of someone opposite you, therefore, the page allocation appears left to right)

In the beginning, I spoke of the four poles of man, which goes back to the Universal Law of the Atomic Physicist Wolfgang Pauli. The Swiss Psychologist Max Lüscher (\* 1923) introduced a four-dimensional colour cube. Ever since then he expands his research and observations at this cube.

His colour designation of the four colours (red, blue, yellow and green) are the so-called Lüscher-Colours - named after him. It needs to be noted that he does differentiate between left- and right-handed persons.

To each mental quality, he has assigned a colour which is shown in the image below.

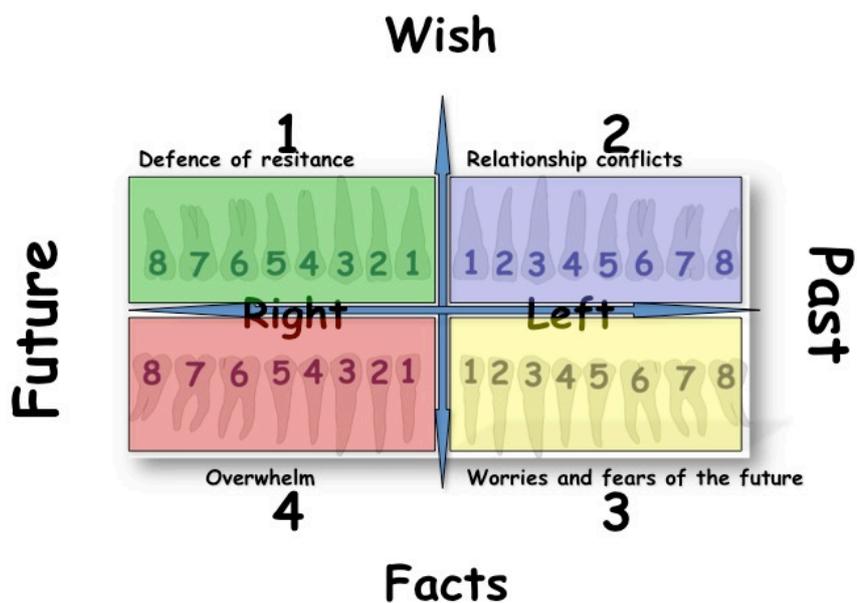


Fig. 42 Colour assignment by Lüscher for congenital Righthanded  
Colour assignment by Prof. Max Lüscher

The next figure shows the assignment of the Lüscher colour for a left-handed person.

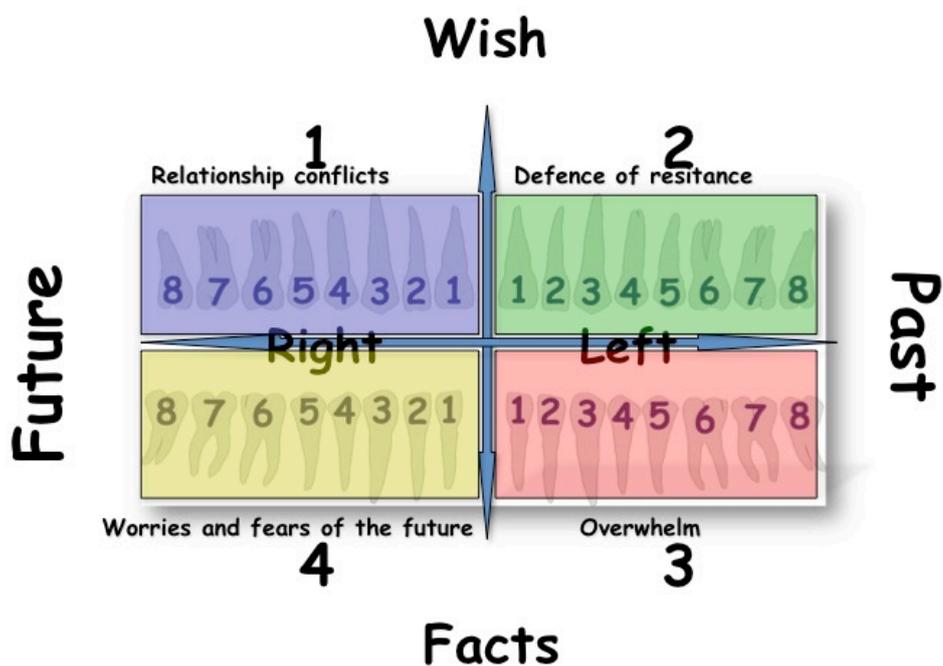


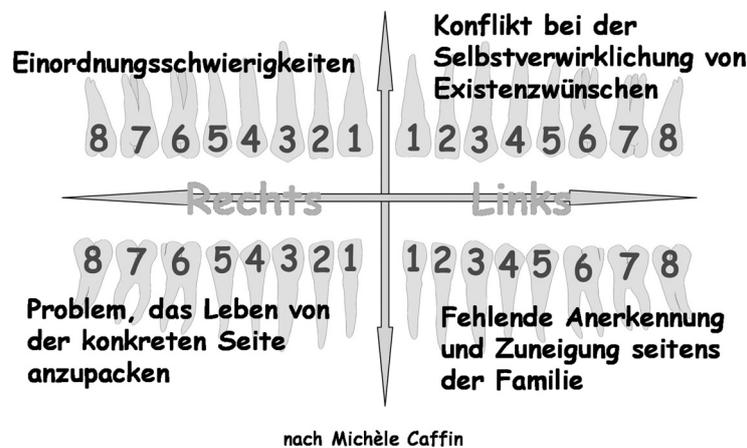
Fig. 43 Colour assignment by Lüscher for congenital Lefthanded  
Colour assignment by Prof. Max Lüscher

Due to his studies into the Lüscher colours he has created a simple test method to detected the current psycho-spiritual primary state of a human being quickly.

This method - the eponymous Lüscher Test – helps, especially in children with malocclusions, to get a first indication of any mental or spiritual problems. The test persons could choose their favorite colours from a variety of colours in different hues. They were also encouraged to choose those colours as well, which they opposed the most. The subsequent evaluation of the previously selected colours gave a clear indication of their current state of mind. Accordingly, the correct Bach Flower Essence could be chosen to get back into balance again. These diagnostic and therapeutic possibilities are of great help in my practice; a valuable tool, in helping my patients holistically.

Association of the both body sides

The French dentist Michèle Caffin states in her book, the predominant reason for the loss of teeth, which can be found in the above-described quadrants. The figure below summarizes her experiences.



**Fig. 44 Importance of tooth loss in the individual jaw quadrants**

Text within image: Problems finding one’s place in life / Conflicting self-realization of existential wishes / problems to tackle the life practically / Lack of recognition and affection on the part of the family

As one can see, the associations of Lüscher and Caffin are almost identical, however, phrased differently. Nonetheless, the underlying tendency to the fault remains in both schemes the same.

If I have difficulties to find my place (in life, society), which is, according to Caffin associated with the upper, right quadrant, then I also have no defense against resistors or relationship conflicts respectively. So according to Lüscher. Alternatively, I have to deal with excessive demand and overwhelm (Lüscher bottom right); then I also have a problem of concretely tackling life.

### Summary

- According to Chinese medicine, the right side of the body is associated with the male and the left side with the female aspect.
- The left hemisphere is responsible for the analytical, rational, logical, deductive.
- The right hemisphere is responsible for the creative, holistic, intuitive, inductive.
- In Katathymen imagery, the future is assigned to the left side of the image and to the right side of the image.
- The above (e.g., head) is associated with the "heaven", the spiritual, the desire.
- The bottom (e.g., feet) is assigned to the "earth", which is earthbound, the concrete and the enforcement.

## The relationship between the teeth and the acupuncture system

Acupuncture has been around for over 5000 years. However, it is only for the 60 years that a connection was made with the teeth. The German Doctor Reinhold Voll and the German Dentist Fritz Kramer learned about those connections in truly meticulous work through countless tests with their patients.

The following diagram, which goes back to these two authors, I have slightly modified throughout my previous 20 years of involvement with this issue and my observation in my patients.

The original, teaching assigns teeth 4 and 5 in the upper and lower jaws to a different meridian system. In my experience, this is incorrect. In my opinion, there is a symmetric relation between the top and bottom. This means that the teeth 4 and 5 are associated with the same meridian system as in the upper jaw.

On the follow pages you can see the diagram as modified by me.

If someone has a different opinion, I am happy to discuss this with you. After all, only by re-occurring observations, you discover (new) crucial clues sometimes. However, at this point, I want to state that it is not my intention to devalue or belittle the work of Voll and Kramer in any way. What those two colleagues researched and developed is a great achievement and deserves full recognition and respect.

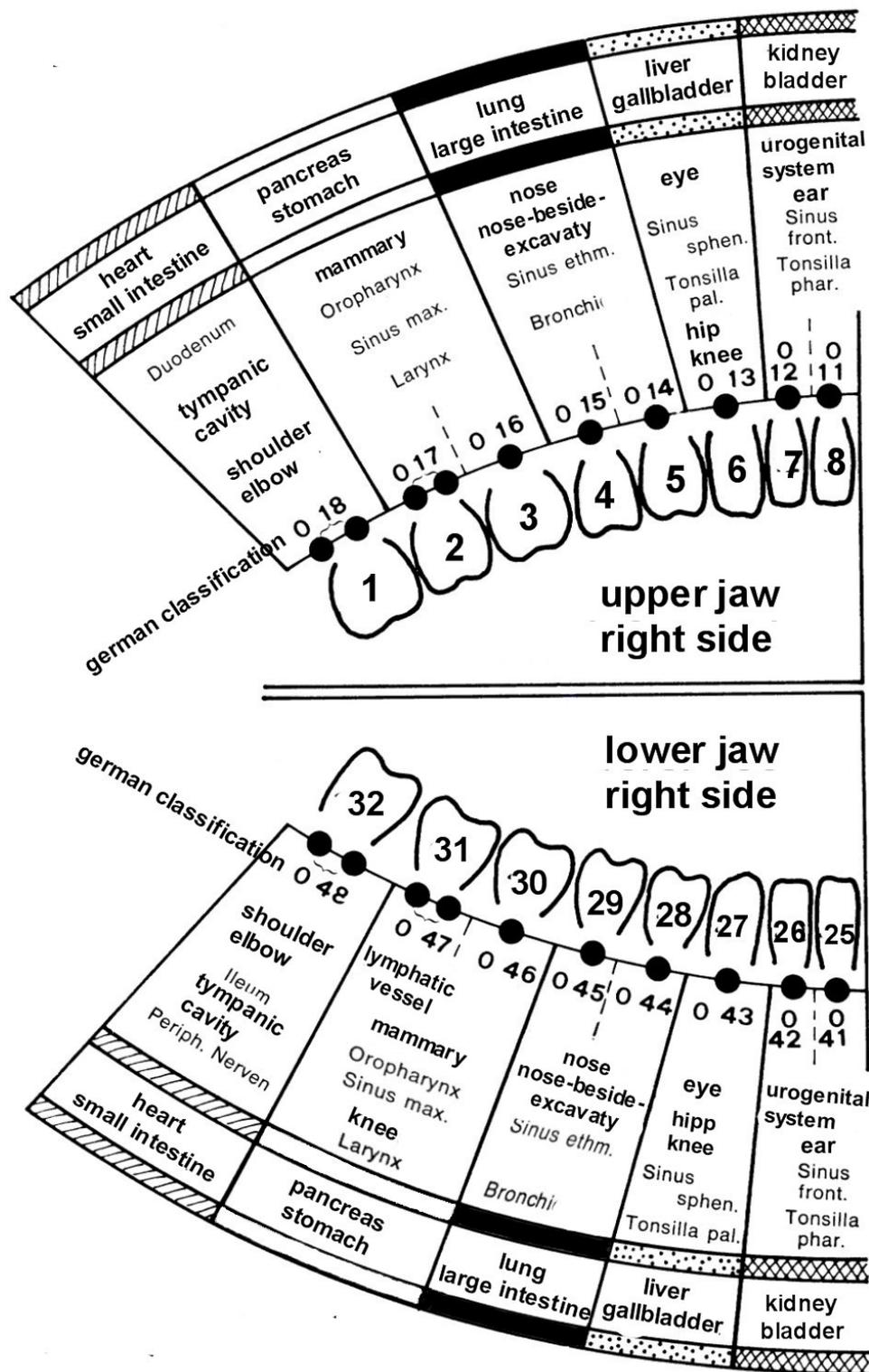


Fig. 45 Teeth and their relationship to the five functional circle of Chinese medicine

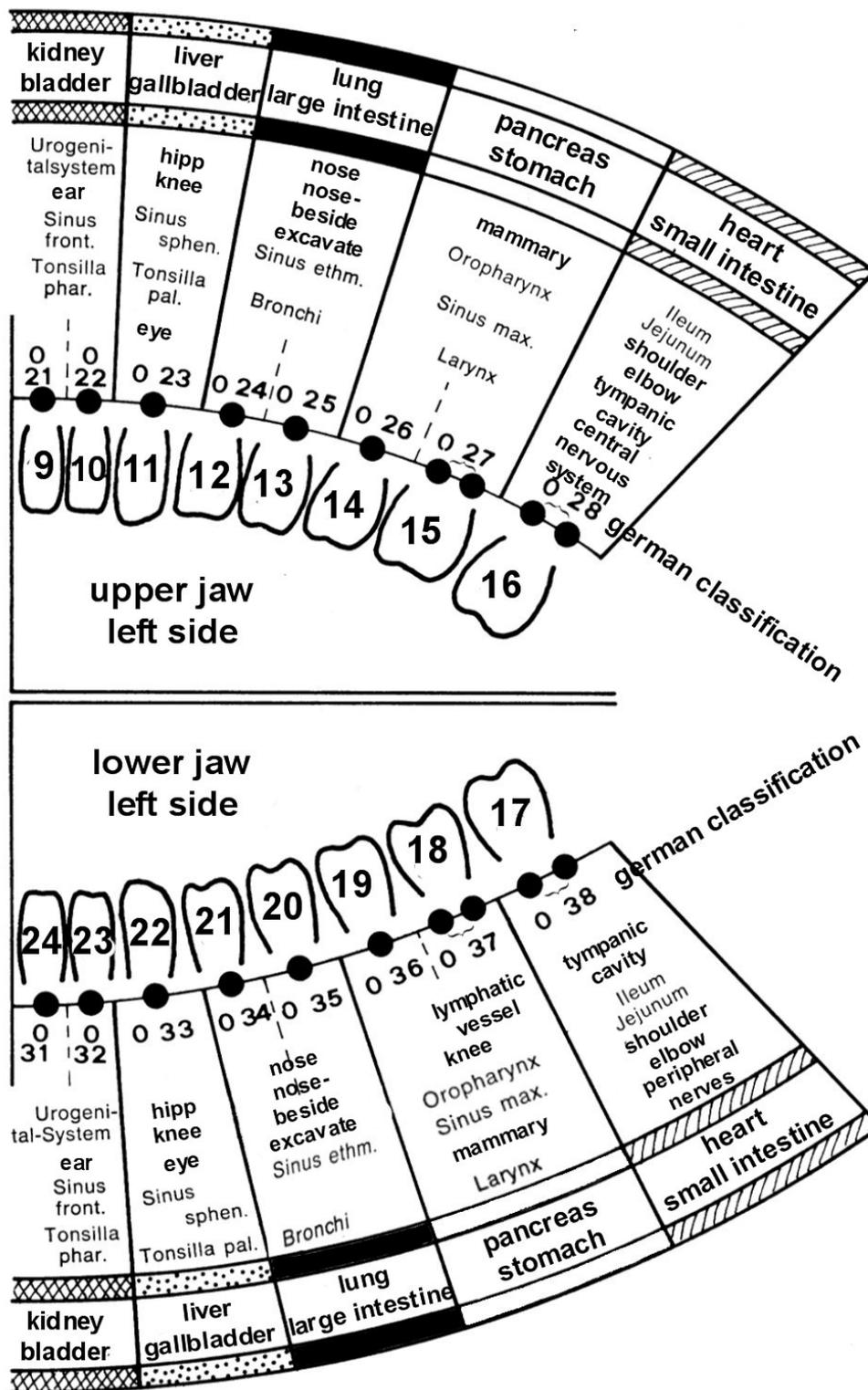


Fig. 46 Teeth and their relationship to the five functional circle of Chinese medicine

## Psychosomatic assignments of organs and meridians

In the following scheme, the association of the meridians and organ systems regarding psychosomatic symptoms are shown only briefly:

### Association of organs and meridians

Organs / meridians	association
<b>Kidney</b>	Structure; anxiety; sexuality; partnership; retrospection; safety; resignation; genetic systems
<b>Bladder</b>	Release; trust; overload; support; backbone; sincerity
<b>Liver</b>	Anger; listlessness; impatience; perfection; activity
<b>Gallbladder</b>	Aggression; authorities; restlessness; changeability; annoyance
<b>Lung</b>	Communications; passive resistance; sensitivity; compassion; grief
<b>Large intest</b>	Guilt; digestion; persistence; tradition; letting go versus keeping; Simplicity; Fear of failure
<b>Stomach</b>	Gathering; find to rest; feelings; enduring opposites; security; dissolving of bonds; tolerance; letting go of yesterday; the ability to trust; storage room; integration
<b>Spleen</b>	Self-worth; inferiority
<b>Pancreas</b>	self-love; collecting recognition; following the correct procedure
<b>Heart</b>	Love; harmony; sympathy; openness
<b>Small intestine</b>	Digestion; diligence; conformation and denial

Fig. 47 Psychosomatic allocation of organs

These are the rough psychosomatic correlations to the organ and meridian system. Further down I will explain their connection to the teeth in more detail.

Association of the teeth or tooth groups respectively.

Now you can give those tooth groups the following characters:

Group	Emotions	Characteristics	Organs
incisors inner	peace and harmony; uncertain restlessness	“relationship-teeth” male or female, archetype – Ego teeth	kidney/bladder
Canines	Fortune or misfortune; love or	power-teeth ambition; assertiveness	liver/gallbladder

	anger; anger; disappointment		
small molars	self-esteem; tolerance	front one: "I am - tooth";  back one: "activity tooth"	lung/large intestine
molars	disappointments; fear of the future	front one: "society tooth"  back one: "relationship tooth"	stomach/spleen/pancreas
wisdom teeth	love, joy, anxiety, grief, suffering	"tooth of the self"	heart/small intestine
9's	connection to the higher-self	Transition spirit-matter	spiritual channel

**Fig. 48 Tooth Group classification (according Caffin, full, Kramer, Edelmann, Diamond)**

In the next sections, we will now look at the teeth and their meanings and simultaneously learn something about misalignments and the significance of this condition.

## The incisors

(According to German tooth classification: Teeth 51, 52, 61, 62, 71, 72, 81, 82 in the primary dentition; while 11, 12, 21, 22, 31, 32, 41, 42 in the adult dentition)

To many readers, this chapter might appear the longest. And indeed, so it is. Primarily because I have implemented many fundamental explanations, which mutatis mutandis apply to other teeth as well.

Furthermore, it is, in particular, the front teeth, which we see particularly well and observe throughout our communications with others. Therefore, they have a significant impact on our first impression of a person.

Usually, the so-called 1'er and 2'er appear during infancy, in other words, all incisors. The sequence in which they appear is primarily determined by the emotional experiences of the infant. This means, from a delayed appearance of these teeth you can already draw conclusions about the emotional state of the infant.

But not only the momentary experience is crucial for this observation, but also the experience of an earlier time, for example, that from a period before birth. Already at weeks 14, the hearing organ of the developing human being is ready and takes on its work while still in the womb. Also, the embryo is strongly linked to the emotional fabric of his mother. This means, that already during pregnancy stressful situations arise for the infant, which are only visible after birth.

Thus, one can conclude that an infant or a toddler, who often experienced conflicts between its parents during pregnancy will undeniably behave differently from an infant who felt safe and secure all the time.

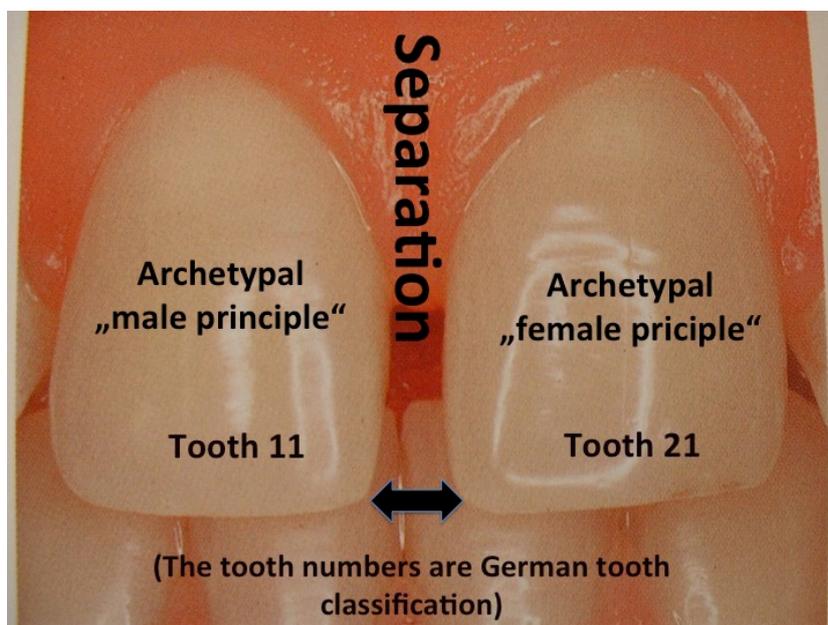
However, even here exceptions confirm the rules. In one of my godchildren, the canines appeared first. No freak accident of nature, just another expression of a mental state, which found material expression in this unusual way. In an early stage, the girl had to experience the separation of her parents. The subsequently resulting disappointment lead to this unique sequence of appearing teeth. (See Graph Characters of teeth groups Fig. 47). In this case, the "aggression teeth" came first.

Conversely, one can conclude that by the late emergence of the incisors that this little person does not want to make this step because those for him decisive emotional experiences and its consequent state of mind did not give the body the impulse for those teeth to appear yet. The infant's wish is to remain an infant and may have difficulty with the first "separation experience" of his young life. As an example, remember the possible separation problems of its parents or even an experience within the environment of the infant, which is accompanied by separation. For example, consider also moving to another house or city, the loss of grandparents, etc.

These assignments are not just for baby teeth, but also for the permanent teeth and in adulthood. My statement that for an unusual tooth position, the accompanying emotional or mental stress situation must always be in the past, is only partially correct.

I spoke already about the separation problem. Even with adults, you can see similar references as far as those problems burden the respective person strongly enough.

The next figure is a so-called diastema, a gap between the two central incisors. This figure reveals the separation problem of the individual.



**Fig. 49 Separation - tooth 11 / tooth 21**

A gap between the incisors in the upper and lower jaw generally means a separation of the male-female principle or a "split" between father and mother. In particular, due to or during the separation of mother and father or brother and sister.

The tongue likes to "butt in" on the gap, representing sexuality and therefore, exacerbated the gap even more.

In a figurative sense, a gap between the two primary incisors also means separation from God the Father and God the Mother; the archetypal parents of religious beliefs.

Energetically, it may also have the meaning of a separation of the upper chakras.

Here is an example of this from my practice:

Some years ago I gave a talk to parents in a Waldorf Kindergarten in Pirmasens on misaligned teeth and their treatment with the Bionator Balters.

After I explained the importance of the incisors and wanted to proceed with further explanations, a mother from the audience came forth with a question. During my talk, she grew pale. I invited her to express her question.

She told the astounded parents group that together with some other friends in their circle of friends – they discovered a gap between the two large incisors of another woman, aged 36, which had not been there before. The gap developed within the last three weeks only and was already so obvious that the woman was asked about it by everyone who knew her.

The audience now wanted to know if such a thing were possible in adults.

I began with an inquiry, whether everything in the relationship of these acquaintances was ok?

The person asking said no and added in her own words that the whole thing probably would be related to the separation of this woman from her husband, referring to what I told the group before. I confirmed this.

I explained to the audience that if the emotional stress is high enough, the response to this energy would very quickly "dive" into the realm of the body so that it was possible to "read" the intense mental and spiritual burden of the afflicted person.

I asked the participant, to keep me up to date on this case.

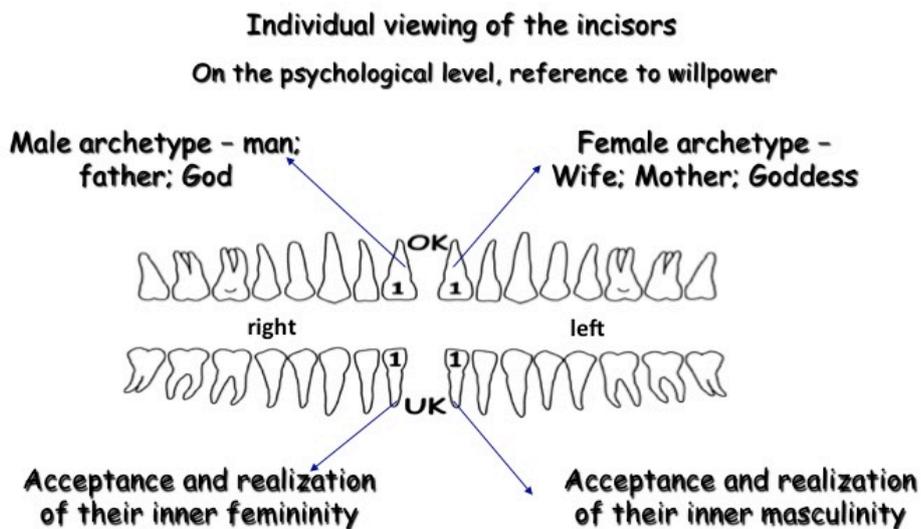
About six months later during my treatment time, I received a call from a woman in Pirmasens. At first, I did not remember her. Only after I went to the phone and the woman told me of the "tooth-gap-story," I realised who was talking. She rang to keep me up to date on the case from back then.

The gap between the two large upper incisors of her friend increased even more.

Approximately six weeks after my presentation the divorce of the couple had been initiated because the marriage was already totally ruined. Three weeks after the divorce date she and other female friends had the feeling that the gap has become smaller, and today it would be hard to see the gap at all. The whole thing regulated itself, completely without orthodontics or a dentist appointment.

We then talked for a while about the case, and she told me that her friend was very attached to her husband and only could find peace after she found out about the infidelity of her husband. After that had come to light, they opted for the immediate separation and filed for divorce.

Based on this example you can see what energies our mental and spiritual fabric is capable of.



**Fig. 50 Incisors**

In the next figure, we can observe the typical expression of a harmonious image

Even to the dental layman, it is obvious that this tooth position is harmonious, and it provides us with an attractive image.



**Fig. 51 Case study - harmony of incisors**

Let us now turn to the so-called misaligned teeth. It is precisely this condition, which gives the expert the necessary evidence of mental and spiritual disturbance in the afflicted person. Only the indwelling evaluation delivers a judgment of an "incorrect" position. So we call it rather "tooth position notice."

Specifically, a gap in the lower jaw represents a separation of sexuality or a separation of the lower chakras.

In many cases, it is claimed, the frenulum is to blame for the gap between the teeth. If you take into account, the situation to the knowledge of previous circumstances, the following this can be said:

The diastema (see Fig. 48), (archetypal: It represents the foreskin of the penis) is supposedly caused by the frenulum; however, in most cases, this occurs for the reasons mentioned above. Because of the tongue (archetypal: the penis – the impulse) the tendency

of the gap is exacerbated because of the archetypal impulse of the tongue pushing through the new gap. The pulse generator wants to achieve something for itself and by doing so goes right over the top. The gap remains. The child wants to express something, but instead "pushed" his tongue between his teeth. It might be that is also a reference or the cause of the lips. However, of course, these are not the only possible indications of mental and spiritual stress.

For example, the displacement of teeth on top of each other. Referring to the previous tables, figures and interpretations, by now the reader should almost be able to interpret the positioning of the teeth himself.



**Fig. 52 Case study - left on the right big (middle) incisor**

Here we see that the archetypal feminine and the archetypal masculine "overlap." Similarly, one could interpret that the person concerned experienced female dominance or is living the same herself.

When viewing the image, please remember that you see it from the point of someone looking into your mouth. In other words, the teeth are "mirrored." Therefore, the seemingly left tooth on the image, in reality, corresponds to the right tooth of the person concerned.

Conversely, it would mean that the archetypal masculine overlaps the archetypal feminine. In the case of protruding incisors, initially, the viewer might be "overcome" with fear. – The "owner" of these teeth might want to "bite" something of the other person. This impression is relayed by the distinctly protruding 1'er; almost like a weapon. Or, when laughing almost like the "bared" teeth of a horse. In extreme cases, this is, however, is becoming a farce, because one speaks heretically of the so-called "horse teeth." What could be behind this?

Now let's stay with the horses. In the beginning, horses were very shy animals, excellently equipped with a strong instinct for dynamics. A person with such teeth belongs to the same group of rather shy creatures. With an appearance of exaggerated protruding teeth, those people might point to their "weapons" to divert from their anxiety.



**Fig. 53 Case study – direction of the teeth outwards**

For these people, a concomitant therapy would be useful, in the form of an activity, which attracts much attention.

To illustrate the importance of the tooth positions in adulthood, I will tell you a case example from my dentist praxis to exemplify the impact of our psyche.

The patient who came to see me was about 34 years old. Her upper incisors were extremely protruding. Simply biting into an apple was hardly possible anymore. It was over the last decade that her teeth developed into this position without the patient experiencing any pain. Since some teeth also needed a root canal treatment with visible changes in the root tip, therapy with the Bionator was no longer possible. The periodontal ligaments of the teeth were also very severely damaged. Since the patient no longer felt comfortable to laugh freely and unconstrained, she prepared herself carefully to get those front teeth removed.

Using a model (a prepared plaster model of her teeth was made, to show her, how the “final” teeth would look like). I showed her the by me intended result. We spoke very fervently about the consequences. After some reflection, the patient agreed. I freed her from the dead teeth and also removed the remaining periodontal severely damaged upper incisors. Through the in-depth preparation, the patient received a temporary provisory, which looked very similar to the proposed final solution, on the very same day.

After removing the old teeth, the patient looked in the mirror, viewing her image with the temporaries, she began to cry with joy.

Four days later, during check-up after the operation, she was thrilled finally to be able to bite properly and laugh again. Everything seemed perfect. However, a week later she came without an appointment, yet, in severe pain, to my clinic. I had a lot to do and could not immediately take care of her.

My wife, who in her field of expertise used holistic kinesiology and individual psychology in conjunction with psychosomatic medicine in her dentist’s office, happened to have “accidentally” time at the moment.

She saw the patient sitting in the waiting room, quite depressed and started talking to her. The patient told her that initially, she was so happy but now, after five days, she was in much pain and did not understand why this pain occurred so violently. My wife, who also had seen her with her old teeth, responded by saying that most likely, she had significant problems in her life, to stand her ground and “to bite off more than she could chew.” (Think about “cutting through something” or “separation” regarding the incisors). Therefore, the front teeth (the “cutting teeth”) developed into this protruding position. The procedure was literally an “incision” into her life. Now that the teeth, once again, were in a position where she could bite and chew again, she must realize, that it was time to come out on top and tackle everything, which comes up in her life.

Her teeth wanted to follow her internal change by initiating external changes. The pain she found herself in only wanted to point out that it was time to do just that. The patient agreed to everything my wife told her. These exactly were her problems, she admitted. By the time I joined those two women in the waiting room to bring the patient into the treatment room and to find out about her aching, the pain was actually gone. This happened three years ago. The patient never had any pain again.

She called my wife and told her later that she had sold her house, moved into another place where she realized her dream of running her own business. Uncovering and recognizing the underlying problem throughout the conversation to my wife and then implementing what she had learned caused the disappearance of the pain entirely.

We achieve the reverse effect when the direction of the tooth axis of the incisors turns more inwardly. In this example, the “weapons” were rather directed against herself.

These are people who usually are very strongly introverted. Those who cannot “part their teeth.” Those are the people, who rather bottle everything up and “tear” themselves apart in the process. They appear closed and serious.

One could almost say, the upper jaw is holding the lower jaw prisoner. There is a lack of freedom of movement.



**Fig. 54 Case study direction of the teeth inward - overbite**

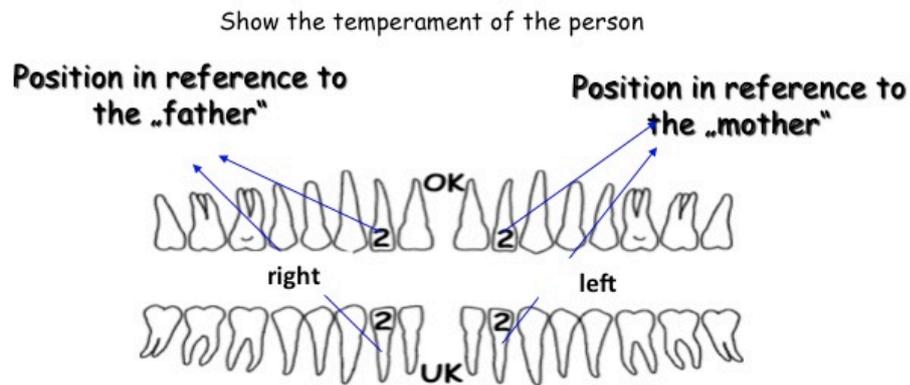
For people with such a “covered bite,” relaxing exercises are very helpful as a complementary therapy.

If we observe the dental development of our “example child” we will see that the 1'er (these are the large incisors), as already discussed, are followed quickly by the 2'er (these are the smaller lateral incisors).

In this period, the young person is emotional - of course, still unconsciously (or maybe not?) – trying to find his position in the hierarchy to other people. This is especially true for those persons who are uttermost important to the child during this time - his parents.

The 2s also stand for the temperament- and personality development of an individual.

### Individual viewing of the second incisors



- Stays forwards = Person dares early, is early independent from the parents**
- Stays backwards = Submission to the parents authority**
- Superposition the same tooth besides = Put the corresponding parent in the shade**
- Rice grain tooth = Personalities who are hardly inclined to aggression**

**Fig. 55 Small lateral incisors**

Some mothers might say now, rightly, that their child's 2s appeared before the 1s. With the just acquired knowledge that these teeth deal with the theme of duality, polarity, temperament and personality, one can derive the reasons why those incisors did not emerge before the 1s.

For example, for this child, the subject of polarity was more important than the issue of separation or impulse. One could conclude that it developed its own personality very early on.

Here, in this area, you can see the family environment. Most likely here you would find the reason, why this experience for the child was more important than the "conventional" way.

Analogous to the 1s we now deal with the upper 2s.

Let us remember their original statement - the relationship to the "parents" or the temperament; therefore, it can be concluded that this little person had to "get free" from its surrounding persons quickly and become independent at a very early age.

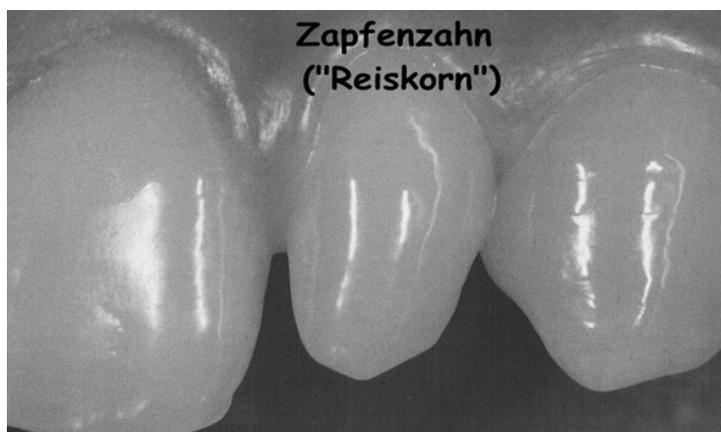


**Fig. 56 Case study protruding lateral incisors**

If the 2'er stands over the 1'er, this means that the corresponding archetype - male or female - is dominated. This may mean that the child dominates the respective parent.

However, it is quite different, when the second incisors do not reach their normal size. In the jargon, this is called rice grain or Zapf's tooth.

Depending on which side such a tooth exists, the respective parent (right for the father and left for the mother) takes on the archetypal image. That is to say, that these people live the life of the relevant parent or the corresponding archetype of the associated authority figure.



**Fig. 57 Case study spigot or rice grain tooth**

Text: Spigot (Rice grain tooth)

The situation for man comes to a head if these teeth showing this deviation from the norm on both sides.



**Fig. 58 Case Study both sided spigot**

Text within image: Spigot on both sides

In this case, no more discussion takes place. Resignation has spread. Those people live the lives of their parents. They have virtually no personality of their own. The fault of these teeth is either congenital or develops during the dentition. Exact information, however, could only come through a radiograph of the deciduous dentition. Personally, I do not think much of such forensic investigations. In such circumstances, they show the disturbance only very inadequately and do not help the affected people in any way.

Please remember: Leave these evaluations always open. They are only hints and signals and should not be used for laying blame on anyone. Parents are always only seen as the representatives of the respective archetypes masculine or feminine, but never as a "malefactor."

To sum it up, here are once again all psychosomatic relationships of the incisors and their associated kidney-bladder -Meridian system.

Tooth / organ/ relationship to meridian	Incisors (German classification of teeth numbers – 11,12,21,22,31,32,41,42) kidney/bladder functional circle of Chinese medicin
Basic characteristics	Trust; Consistency; Solidity; Partnership; Sexuality
Positive aspects	Steadfastness; Perseverance; Reliability; Loyalty; Straightforwardness; Trustworthiness that allows firm bonds; Affirmation of order and law; Obedience; Accepting the given; Justice; Experience
Negative aspects	exaggerated safety requirements; Lack of confidence; Anxiety; Pressure; Resignation; Taciturnity; Paralysis; Longing for the past
Assigned emotion	sexual security; Hesitancy; Fairness / unfairness; inner peace - harmony; inner restlessness

Spiritual aspects (according to Caffin)	Tooth 11 = male archetype; Man / father / god / Tooth 21 = female archetype; Woman / mother / goddess Tooth 31 = acceptance and realization of one's inner femininity Tooth 41 = acceptance and realization of one's own inner masculinity Tooth 12,42 = position in relation to the male / personality Tooth 22,32 = in relation to the female / personality
---	--

**Fig. 59 Incisors with their mental and spiritual aspects**

Superposition of the right over the left (tooth 11 over tooth 21)	Male aspect ("father") dominated
Superposition of the left over the right 1'er (tooth 21 over tooth 11)	Female aspect ("mother") dominated
Back standing of tooth 11	"Father" plays a minor role in the life of this person
Back standing of tooth 21	"Mother" plays a minor role in the life of this person
Back standing of both (teeth 11 and 21)	Parents playing a minor role in the life of this person
Teeth 11 and 21 to be in front direction	"Parents" dominate / this person shows by overcompensation that he very well could have assertiveness
Teeth 12 und 22 to be in front direction	This person early is independent of the parents' house - or in the case of an extreme front axis direction from this booth teeth - the person compensates for the self-sufficiency
Back standing of teeth 12 and 22	This person is less powerful than the corresponding parent
Overlay of the teeth 11 and 21	This person is more powerful than the corresponding parent
Teeth 12 and 22 as what it is called spigot or rice grain teeth	People who hardly tend to aggression and live the "life of their parents" / no personal personality
Separation of the teeth 11 and 21	Strong stress ratio between male and female archetype / separation means problems of parents – could also be a stress ratio between brothe and sister / grandmother-grandfather / ucle – aunt It depends how strong the relationship of this person is between this archetypes

**Fig. 60 Incisors and their misalignment**

There is another example from my practice and with that, I will close the chapter on incisors.

A couple which we know very well adopted two children a few years ago. The boy was one and a half years old, the girl two at the time. Due to their upbringing, both children were in destitute physical and mental health.

Among other things, the boy had a phimosis (narrowing of the penile foreskin), which so far remained untreated.

Because of his terrible experiences with his birth parents, our friend wanted to spare the boy the operation. They wished to eliminate the phimosis through manual therapies. However, because of the terrible pain, the boy experienced, this was soon no longer possible.

Our friend put herself under much pressure because she wanted to avoid the operation at all costs. However, in this situation, manual therapy was no longer possible. If she wanted to avoid further damage by the phimosis. Eventually, she had no other choice any more than to opt for surgery.

In the last three days before the operation, our friend felt so much emotional "stress" that her small right upper incisor began to change its position within only three days. The tooth took a quarter turn and not just that, the tooth also moved 2mm out of the row of teeth.

After our friend questioned this movement of her tooth, she definitely could link it to the pending operation of her son. Then something amazing happened.

Again, the tooth changed its position and returned almost exactly to its original position in only two days. Only the tiniest change of position still bears witness to the incident. However, the tendency of the tooth continues returning to its previous position.

In this example, you can see the tremendous power an emotionally stressful situation can have over a person, respectively over his teeth: a change of its position in a matter of days without any external interference.

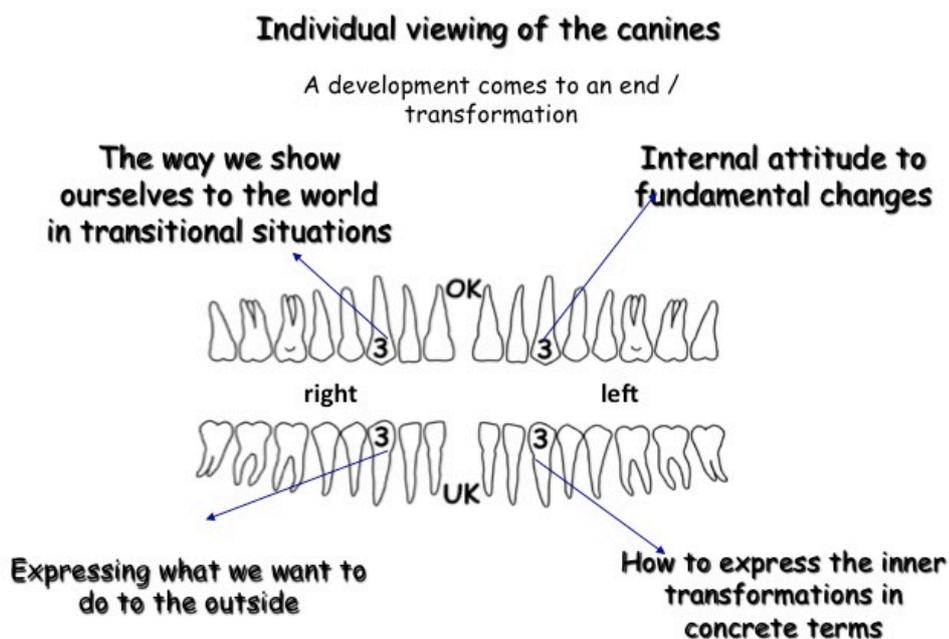
### Summary

- The incisors have a relationship to the kidney-bladder meridian system from the acupuncture.
- In Chinese medicine every meridian system has a corresponding sense organ. The ear is the organ belonging to the kidney-bladder system.
- The incisors primarily concern everything related to reproduction, sexuality, bone, genetics and parent-archetypes.
- They are the most important symbol for the observer in the unconscious assessment of the counterpart

## The canines

(According to the German tooth classification: Teeth 53, 63, 73, 83 in the primary teeth and 13, 23, 33, 43 in the adult dentition)

Numerologically the number 3 refers to the Trinity, and therefore, complete a developmental phase (Analogy, for example: to the Father, Son and Holy Spirit - but also the body, mind and spirit).



**Fig. 61 Canines**

(according to Caffin and Dahlke)

The canine has something to do with aggression and the issue of power. Like in the animal kingdom, this tooth is in a prominent place and significantly stands out with its distinctive phallic shape, and the fact that this tooth has no “cutting edge.” It either demonstrates its powerful existence by exposing its expressive pointy top. On the other hand, if the tooth “slightly stays back” that might indicate an aggressive kind of psycho-spiritual background or it falls slightly behind, for example, giving evidence of a contrite, somewhat gruelling matter.



**Fig. 62 Canine typical phallic shape**

In the following picture below you can see the impact of such massively displaced aggression. Here, all the teeth suffered from misguided self-aggression.

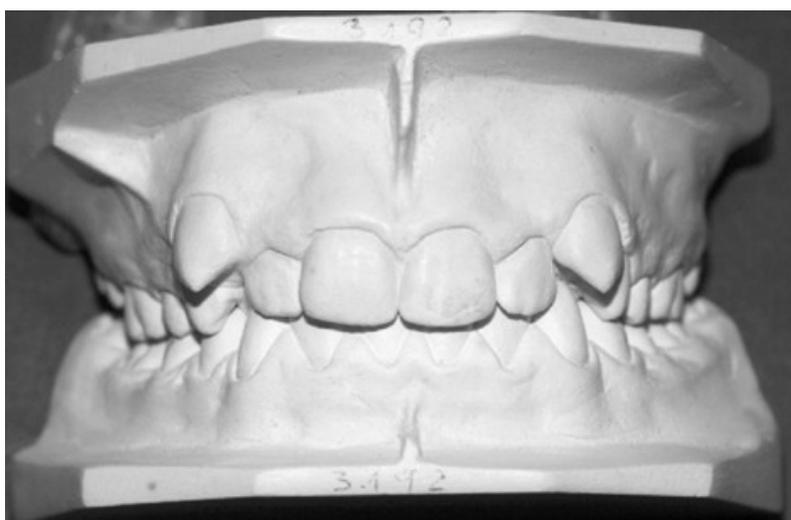


**Fig. 63 Canine with severe abrasion at the tip of the tooth**

As you previously could read regarding the incisors, this tooth it, in addition, is associated with the leitmotif of power and disappointment.

Later on, we will talk about the malocclusion of this tooth.

The tooth position of the canines is analogous to the incisors. This means the better you can see this tooth, the more aggressive it looks when the person concerned “bares his teeth.” On one hand it could be that this indeed is a person, putting his power on display or else, it is a person who is more reserved and sensitive, which through the positioning of this tooth in its exposed form is over compensated. This can be seen especially in humans where the canine emerges way above the tooth row but does not reach mastication plane. This condition is also known as a high canine stand. In this case, the canines cannot reach the mastication plane which in turn means the “spark” between upper and lower jaw cannot happen. The connection between “wanting” (maxilla) and “implementing” (lower jaw) is not available.



**Fig. 64 High standing of the canines in the front**

Source: With courtesy of the Archives of Dr. Schiffler



**Fig. 65 High standing of the canine on the right side**  
Source: With courtesy of the Archives of Dr. Schiffler

In this case, you can assume that this person is exposed to an extreme aggression- and power inhibition and is tormented accordingly so that energetically there was not sufficient force to put the tooth, representing power, could not be put in the right place. Needless to point out that, for a displacement of teeth in the jaw bone, the problem is exacerbated, and culminating in an agenesis of the canines.

The story gets, even more, exciting when the canines are apparently missing. In many cases, they are then transversely in the jaw. Generally, the upper canines are more affected by this condition.



**Fig. 66 Missing maxillary canines in an adult**

Here one could assume that the person concerned has a massive problem with power and aggression because there was not enough energy to let the orthograde teeth get through (in the correct position that is). One could conclude, for example, that the child had rather

authorial parents, and if things did not go the parents' way, chances are, the child was threatened with "the black man." However, it is equally possible that the authorial personality was an uncle, grandfather, grandmother or maybe even an aunt. However, this is only valid for any issues directly concerning this person.

It is also conceivable that this person perceived an influencing authorial person in his social environment.

The whole thing is reinforced once again if the teeth are not displaced, but not created in the first place. In this case, there was not even enough energy to materialize the teeth. This means that the person concerned basically is missing out in the area of power and standing up for oneself.

These types of misaligned teeth analogously apply to the other teeth as well, however, in relation to their specific meaning.

Whenever a tooth is not created, it indicates a massive energy gap in the corresponding organ system and thus in the corresponding psycho-somatic correspondence.

To sum it all up, on the next page you will see once again all the psychosomatic correlations of the canines and their associated Liver/Gall/ Bladder meridian system.

Tooth / organ / meridian reference	Canines (German classification of teeth numbers: 13,23,33,43) Liver / Gallbladder Meridian
Basic characteristics	Decisiveness; Courage; manoeuvrability; spontaneity; impulsiveness; transformation
Positive aspects	"Happiness", optimistic, cheerful atmosphere with no egocentric feelings
Negative aspects	Wrath, anger, restlessness
Assigned Emotion	Happiness, unhappiness; disappointment Satisfaction; sorrow(Le); love; anger; anger; modesty; pride
Mental and emotional aspects (after Caffin)	Way as we show ourselves during transformational stages (tooth 13) Internal attitude to fundamental changes (tooth 23) How to give the internal transformation concrete expression (tooth 33) Expression, what we want to achieve externally (tooth 43)

**Fig. 67 Canines and their mental and spiritual aspects**

Significant phallic shape	Power aspect, pronounced assertiveness
Superposition of the other teeth in the dental arch	Power aspect very pronounced or overcompensation of an absent or weak assertiveness
Tooth axis inward	Aggression aimed against oneself

Tooth axis outwards	Aggression is more often external, but also over-compensation of too little aggression
Shift in the jaw	Authority problems; disappointment
Agenesis	Enhanced authority issues; deep disappointment

**Fig. 68 Canines and their malposition**

Once again let's go back to the assignment of body, mind and spirit regarding the "layers in the mouth":

Mandible = body, teeth = soul, maxillary = spirit.

The incisors and canines give the viewer an idea of how this person is dealing with the subject of enforcement, power and dynamic.

Example:

Let's stay with the archetypes and imagine we are looking at a giant with a square head and a protruding lower jaw.

His physicality projects earthiness and power very clearly.

This is not only because of the wide teeth and the wide front teeth, but also the wide and protruding jaw and the almost square head.

Examples from the animal kingdom are the boar with his powerful lower canines, as well as the lion with his dominant top and bottom fangs (canines).

### Summary

- The canines have a relationship to the liver-gall-bladder-meridian system from the acupuncture.
- The sense organ with is correlated to this meridian system are the eyes.
- They primarily concern everything that has to do with phallic symbolism, authorities, fury and anger.
- They are an important component for the body statics, not just for static between the other teeth.

## The small molars

(According to the German tooth classification: Teeth 54, 55, 64, 65, 74, 75 in the primary teeth and 14, 15, 24, 25, 34, 35, 44, 45 in the adult dentition)

According to numerology, the number 4 is subjected to action, deed and matter. Looking at this analogy with respect to the development of the young child, these teeth would appear at 2-3 years of age (in adolescents between 10-12 years). At this time, children are usually start going to the kindergarten and start with independent actions, just as described in numerology.

The number 5 - has to do with self-expression, religion, and faith – this starts the natural representation of the child in an initially unfamiliar environment.

These teeth initially represent a certain stabilization of the developmental state of the child, which finds its support in the topic mentioned above: self-expression of the child.

### Individual viewing of the Small molars - first premolars

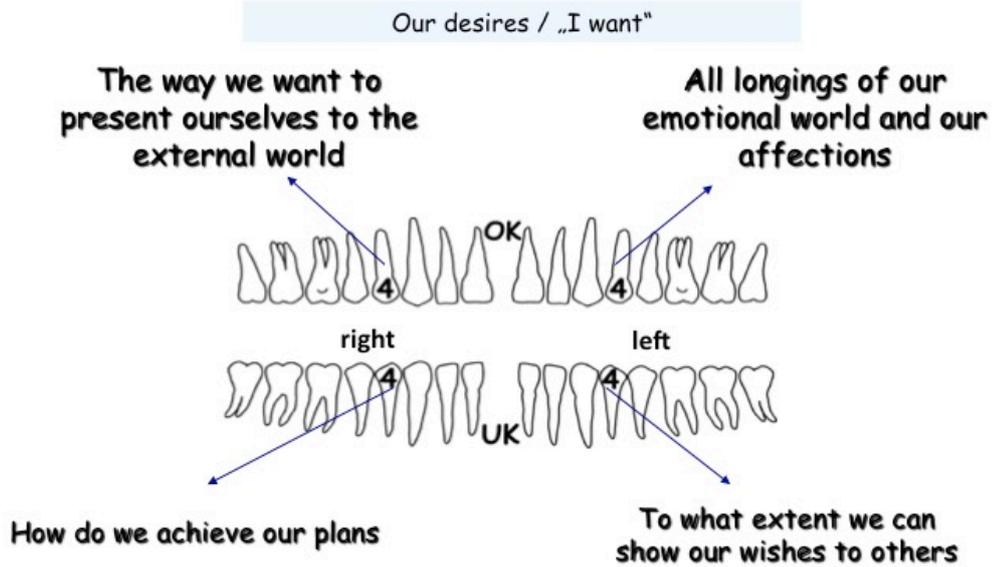


Fig. 69 Small molars - first premolar

For my understanding, the teeth 4 and 5 in the baby teeth equal teeth 4 and 5 in the adult dentition.

### Individual viewing of the second premolar

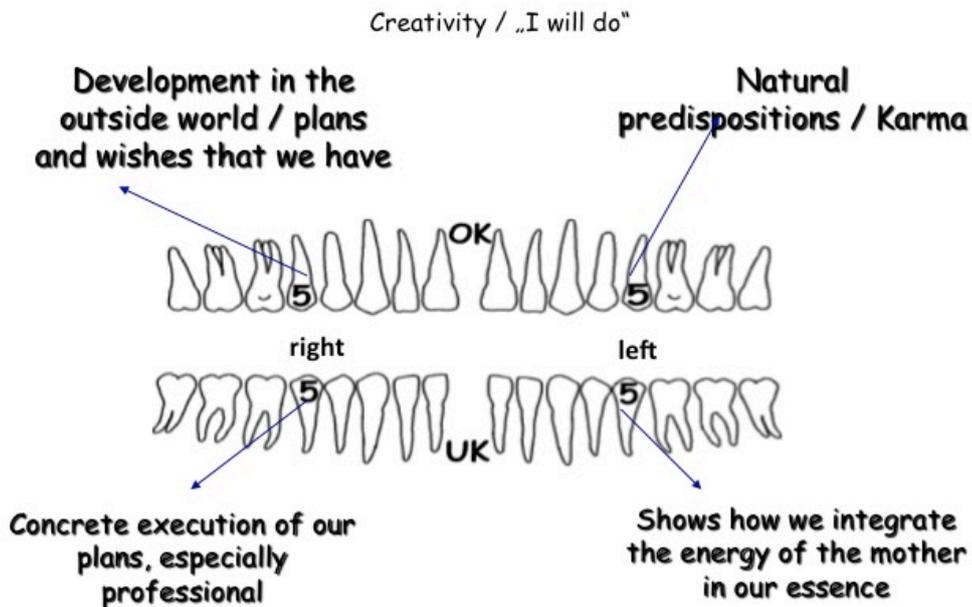


Fig. 70 Small molars - second premolar

I would particularly like to point out the effect of removing those teeth through orthodontic treatment. It happens quite frequently that the 4er are removed because there is not enough room available.

Removing those teeth in a young person, the energy of "I want, I am, is also taken away from this teen.

Considering the energetic relationships in the 5'ers, one can conclude that the creative energy of the individual is greatly disturbed by the removal of those teeth.

Removing healthy teeth, also means disturbing (dislocating) the corresponding tooth-organ relationships which are shown in Fig. 43a and 43b.

Teeth, which originally were assigned to entirely different energy relations are suddenly in a different position with altered psychosomatic functions. Not to mention the "loss" of the related tooth and its energetic association.

This "artificial" loss or change of position of the adjacent teeth causes a much greater disturbance on an energetic level, then maybe removing the same tooth, however, after several years of disease.

Let's look at the graphics for 4'er and realize which features man is "deprived" if a tooth is removed together with its psychosomatic information.

This extraction is a profound manipulation of the overall energy structure. Unfortunately, only a few are aware of the corresponding effects.

The loss of the teeth 14, 24, 34, 44, cause the person to become weaker and weaker in his expression. To compensate for this loss, the nose, which is the associated sensory organ, is called into action. It is getting bigger and bigger.

For this reason, I recommend that you check the position of the teeth of your children early on and if needed seek the opinion of several dentists. With removable devices - for example, my preferred device, the BIOANTOR after Balters, enables the dentist early on to make changes regarding "more space within the jaw", so that the removal of a healthy tooth happens only in a few and only in absolutely crucial cases. (Approximately in only 5 %).

Examples of the effective treatment with the Bionator from my practice:

### Physical effects:

A young patient of 11 years should receive braces for a malocclusion. The compilation of the case history showed, he also suffered from a scoliosis (curvature of the spine). After impressions of the teeth were taken and an evaluation of the models was done, I started with the orthodontic treatment. At the same time, an adjunctive therapy for the spine took place in my wife's office who worked as a naturopath. A gentle massage after BREUSS and a correction after DORN. By consistently wearing the Bionator and concomitant supportive therapy, his scoliosis was barely visible in a period of only nine months.

### Soul and spiritual effects:

A 9-year-old patient gets a Bionator because of a large tooth gap between the upper incisors and other tooth and jaw misalignments. The girl was a sweet, quiet, inconspicuous child, with average academic performance and limited involvement with others.

Two weeks later at a check-up, the mother reported that she actually wanted to call me on the same day of the inclusion of the Binator. Already in the car driving home, the girl started crying. The mother, afraid the Bionator would cause her daughter pain, asked what the matter was. The girl declined without stopping crying. Again and again, she asked the girl what the matter was and if she maybe would want to drive back to my practice. Again the girl declined and assured her mother that she was not in any pain and that there was nothing she (the mother) had to do.

The crying went on until late at night, and understandable the mother has been severely worried. After hours of incessant weeping, the girl was finally able to tell her mother why she had cried so much. The child said in a choked voice:  
Mom, I do not cry in pain or sorrow; I cry of happiness.

With the Bionator, a deep emotional blockage was unblocked, which found its expression in the girl's crying. At the next check-up in my office, the girl was considerably more open than before. The mother as well reported about the positive change in the child, which did not go unnoticed by the entire family.

Tooth / organ / meridian reference	Small premolar teeth ( German classification of teeth numbers: 14,15,24,25,34,35,44,45) Lung / large intestine meridian
Basic characteristics	Creativity; Intuition; Inspiration; Permeability; Exchange; Solution and surrender; Convert the captured
Positive aspects	Influence and to be influenced; Imagination; suggestion
Negative aspects	Resignation; Sadness; Fear to fail; Fault; reduced value
Assigned Emotion	Satisfaction; Disappointment; Disgust; Greed (stomach), trust in or fear of the future, affirmation; Happiness, Unhappiness (spleen/pancreas)
Mental and emotional aspects (after Caffin)	Tooth 14 = How we want to show ourselves to the outside world Tooth 24 = All the longings of our emotional world and our affections Tooth 34 = To what extent can we show our wishes to others Tooth 44 = How we realize our plans Tooth 15 = Development in the outside world / Plans and wishes that we have Tooth 25 = Natural systems / Karma Tooth 35 = Shows how we specifically integrate the energy of the mother into our being Tooth 45 = Concrete execution of our plans, especially professional

**Fig. 71 Small molars and their mental and spiritual aspects**

Before all those who feel ostracized, use a different way to treat malocclusions, I only ask of you to observe the position of young children's teeth and start early with the therapy. As a rule of the thumb, that will help to prevent fixed braces with the associated tension of the cranial breathing.

As parents, please remember:

With the removal of, for example, the 4'er or 5'er your child may be energetically weakened in his personal expression.

Summary

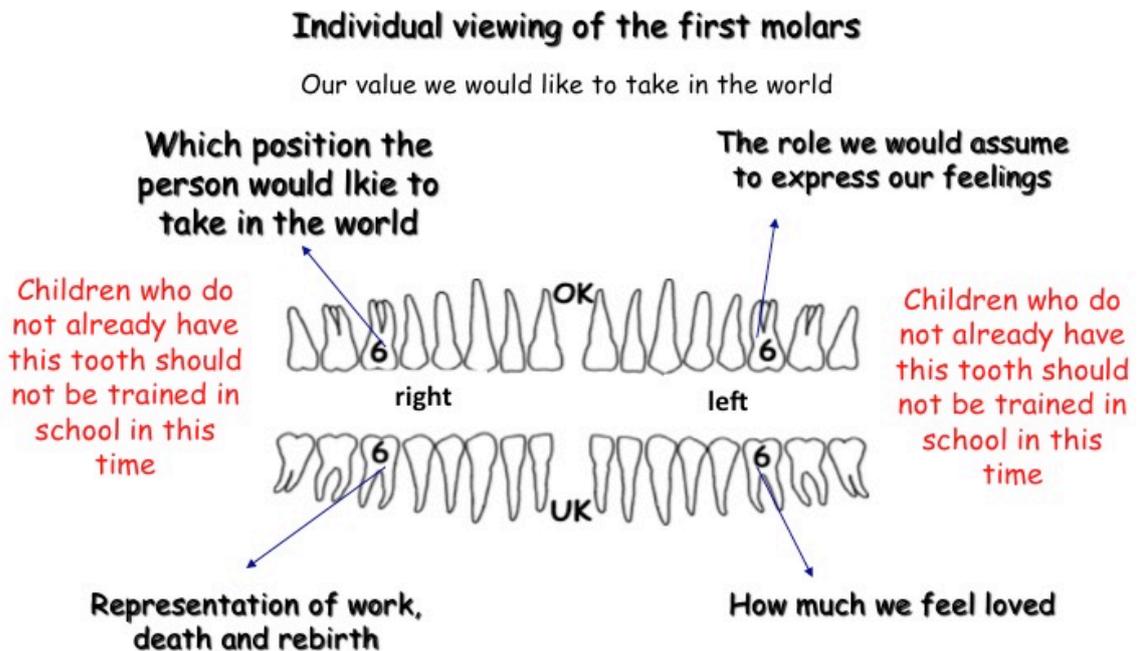
- The premolars have a relationship to the lung-colon-meridian system from the acupuncture.
- The correlated sense organ to this meridian system are the nose and the skin.
- They primarily concern everything that has to do with digestion, mourning and communication topics.

**The molars**

(According to the German tooth classification: Teeth 16, 17, 26, 27, 36, 37)

In numerology, the number of 6 is assigned to work, health and sex.

Is important to note when these teeth pull through. They usually come at the age of six years. Again, the number (6), repeats itself with the age they commonly appear thus strengthening their numerological and their psychosomatic reference.



**Fig. 72 Big first molars**

The positioning of the 6er gives the entire dentition stability in the back – there is “bite” and the strength of “biting through.” At this stage, the child has not enough stability in its system to do the requirements justice.

As a consequence, in my opinion, children who still have those teeth missing should not be enrolled in school yet. At this stage, they still lack the reference to work and are afraid to fail.

The molars have the task to grind the food. By breaking down and grinding the food we, so to speak, gain their "spiritual" content. In addition, the activity (work) of grinding the food enables our digestive system to do the necessary further work.

Incidentally, the "spiritual" components of food (mostly essential oils), are already taken in by the palatal mucosa -representing the Heavens – and thus relating to the intake of the spiritual principal. In this respect, one should not only chew the food we eat thoroughly to prevent the stomach and the intestine from more work and problems but also take in the spiritual components of our food on the most direct route.

If we apply this to the mental-spiritual condition of a child, we see quickly that the child at this age has not developed the possibility of "getting the essence."

What this dental region is capable of on the spiritual-mental pan I will illustrate with this example from my practice:

A 37-year-old high school teacher who was already for some time in my clinic, complained of sensitive tooth necks in the upper jaw, on the right outside of the teeth 6 and 7, close to the cheek. Clinically and radiographically no cause was identified. Although the teeth had gold inlays, none of these fillings were defective.

First I tried to desensitize the tooth necks with a special mineral solution. At the same time, I told the patient to which organ system those teeth belong.

The affected molars belonged to Stomach-Spleen area.

Psychosomatically the stomach refers to "Swallowing something you do not want," "I can't stomach this" as well as "feeling". The pancreas deals with self-love while the spleen is associated to a person's self-worth.

Questioning of the patient showed that he held a responsible position at work and also was under much stress. In other words, he was entirely overloaded with too much work.

I made the patient aware of these relationships and stressed, that it, in my opinion, his dental problems are the solely cause of his job and the stress that came with. A lack of mental processing led to this problem with his teeth.

The patient listened but was obviously sceptical. He came for another desensitization appointment to my clinic.

At the third appointment, the patient confirmed my suspicion. He told me that since our initial interview, he looked at himself more closely and did find a link between his work related stress and his hypersensitive teeth. He reported, while he was on vacation, his sensitivity was all gone, and it returned after he came back to work.

When the soul is screaming out for peace and relaxation, its only way is to express this is on the physical plan; to raise awareness that there was a problem so to speak. Just remember the saying, "that's going on my nerve."

Let us look at the 7'er teeth and let's see what significance they have regarding numerology.

In my opinion, the most important message of the number 7 is "relationship." Our relationship with other people. The number 7 indicates where the person, regarding his development in the relationship to other people, stands.

### Individual viewing of the second molars

Our relationship with the world

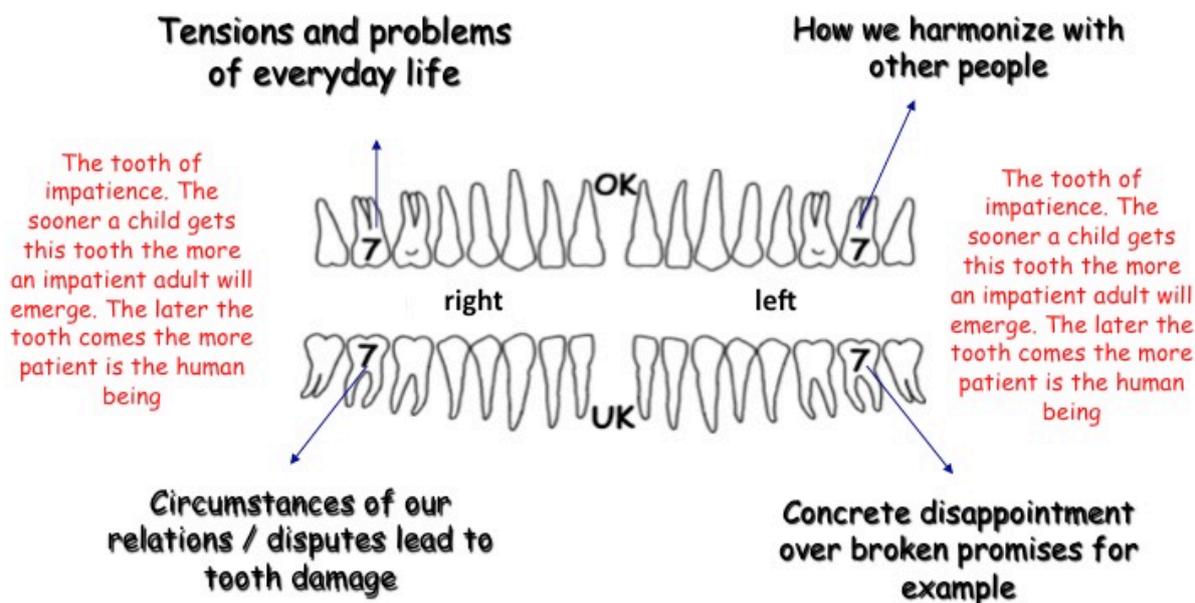


Fig. 73 Second large molars

Tooth / organ / meridian reference	Molars (German classification of this teeth: 16,17,26,27,36,37,46,47) Stomach / spleen / pancreas functional meridian
Basic characteristics	Think; Recognize; Become; confrontation
Positive aspects	Reflection; sense making; Willingness, duty and responsibility to take over; Self-recognition; Understand; Pleasure of life (spleen)
Negative aspects	Pondering, concern, apprehension, approving, confusion of symbol and reality (misunderstanding of the symbolic character of status symbols and acknowledgments); To set the goal Resignation; Sadness; Fear to fail; Fault; reduced value
Assigned Emotion	Tolerance, intolerance; cheerfulness; Depression (lung); Gratitude, ruthlessness,
Mental and emotional aspects (after Caffin)	Tooth16 = rank, which this person would gladly occupy Tooth 26 = role that we would take to express our feelings Tooth 36 = How far we feel loved Tooth 46 = Represents work, death and rebirth Tooth 17 = tensions and problems of everyday life Tooth 27 = How to harmonize with others



**Fig. 74 Molars and their mental and spiritual aspects**

As a rule of the thumb, the earlier tooth number 7 pushes through, the more impatient this person will be. The later they make their appearance, the more patient the person. It is interesting to observe at which stage this tooth appears. Normally, it is at the age of 14 years. This again is an important age as it indicates the closing of the second “seven-year-period” as shown by anthroposophists. At this stage, most children are already in the midst of puberty and therefore in transition to adulthood.

#### Summary

- The molars have a relationship to the gastro-spleen pancreas meridian system from the acupuncture.
- The correlated sense organ to this meridians is the mouth.
- They primarily concern everything that has to do with the topics of pondering, feeling, classifying and collecting.

### **The wisdom teeth**

(According to the German tooth classification: teeth 18,28,38,48)

Finally, let's look at those teeth, where we tend to speculate about a great deal. It is worth noting that these teeth are very early (usually way too early) removed surgically.

These are the so-called wisdom teeth or 8'er (teeth 18, 28, 38, 48).

Numerologically a fascinating number. The 8, on one hand it is responsible for the narrowness of the “bottleneck” while on the contrary when looked at it in a horizontal way, we see a lemniscate, the so-called infinity symbol.

### Individual viewing of the wisdom teeth

Shows the individual's development within the spiritual and material world

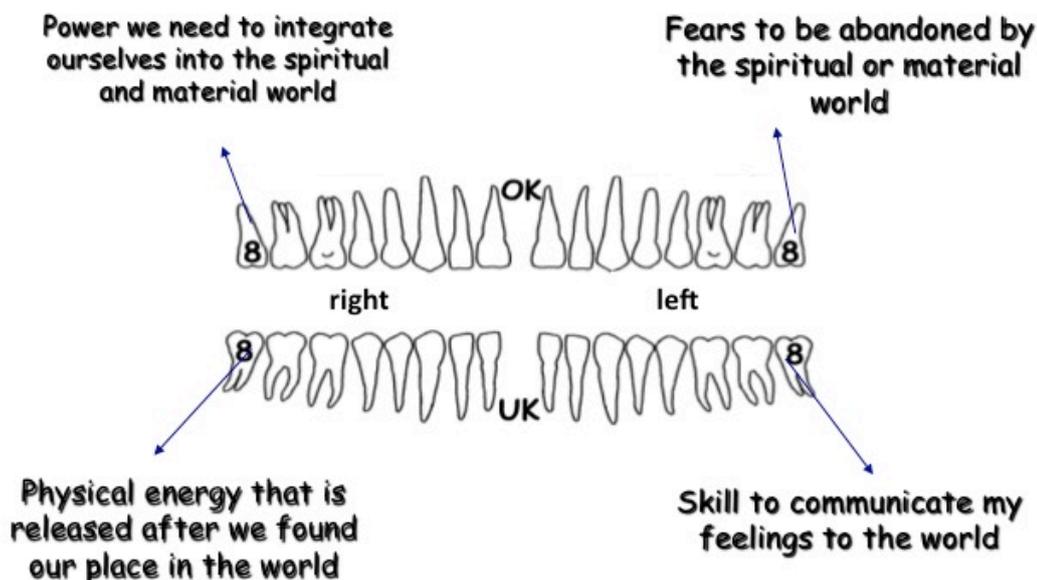


Fig. 75 wisdom teeth

The wisdom teeth normally appear at a time in which one should assume that the spiritual consciousness of a human being is developing or has formed already.

Unfortunately, those teeth too fall victim to the pliers way too often. As already described by the teeth number 4, the 8<sup>th</sup> too are made responsible for a lack of space in the jaw area.

It is not unknown that those teeth are already removed before it even can be said for sure that they will take up space which eventually will be negative for the remaining teeth.

This means out of “prophylactic” reasons a part of us is removed, which surely has its reason d'être. Otherwise, it is unlikely our Creator would have us these teeth.

As can be seen, regarding the numerological references and the beautiful associations of my French colleague Caffin, by removing those teeth we interfere with the spiritual energy balance of a person.

However, this is not only a spiritual interference. The physical part of the jaw may be adversely affected because the wisdom teeth per se indicate a grow stimulus for the jaw. Therefore, if we remove the teeth, the analogue growth stimulus is turned off as well.

The paradox of it all is that it is this too narrow jaw more than often is a justification for the removal of these teeth. Subsequently, the 4<sup>th</sup> tooth although by the removal of these teeth cancels the growth tendency and thus almost forcing the small jaw.

It would be at least advisable to wait until the wisdom teeth have reached their full size, and then to decide on what to do with them.

According to my observations, only in very rare cases do the wisdom teeth cause a displacement of teeth. I rather tend to believe that in the orthodontic treatment with fixed applications too little attention is given to the area of the wisdom teeth. The procedure intends for cosmetic satisfaction in the first place. Why there is a crowding already at the beginning of the treatment, seems to receive little consideration.

Very useful here is the Lüscher- Colour Test, which I have mentioned already above. With its help, the therapist and the patient very quickly and easily gain insight into any possible spiritual-mental stress factors and can counteract this. Taking this into consideration during the treatment, you will get a better result in each case.

Tooth / organ / meridian reference	Wisdom teeth (German classification of this teeth: 18,28,38,48) Heart / small intestine functional meridian
Basic characteristics	Sensation cover; Love; Pleasure; Dullness; Impose; Sensuality; Wasted Being
Positive aspects	Forgiveness; Openness; Sympathy; harmony
Negative aspects	Force; Power instead of doing
Assigned Emotion	Love, anger, anger, security, insecurity (heart)
Mental and emotional aspects (after Caffin)	Tooth 18 = Strength that we develop in the attempt to integrate into the material and spiritual world Tooth 28: Fears of being disrupted by material or spiritual world Tooth 38 = Ability to communicate the feelings of the environment Tooth 48 = Physical energy that is released when we find our place

**Fig. 76 Wisdom teeth and their intellectual and spiritual aspect**

The wisdom teeth grow in an area of the jaw where the horizontal of the occlusal plane goes into a vertical position of the pharynx and the cervical spine. This zone is very close to the so-called body axis, which as described above, connects the sky (head) to the earth (feet).

This is the narrowest point, the "bottleneck" (8) between the head and body. Here the energies of the earthly and the spiritual plane intersect – just as we discussed earlier. The area behind the wisdom teeth is also called the “spiritual channel.”

The spiritual channel is located at the exact the spot where the dentist sets the so-called conduction anaesthesia. (Injection for numbing one-half of the lower jaw).

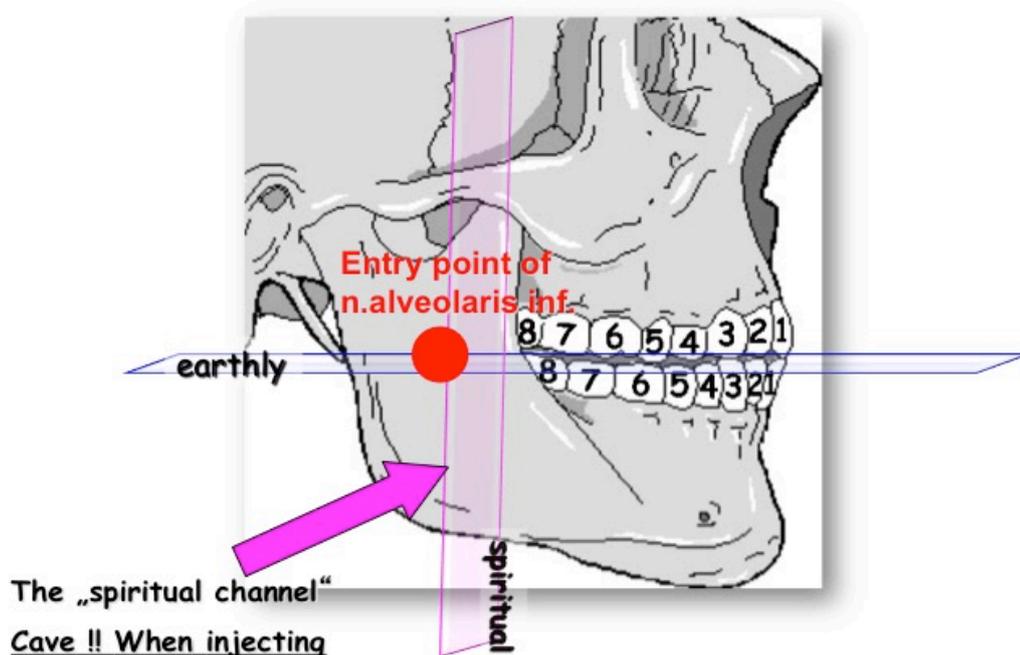


Fig. 77 Location of the spiritual channel

Usually, the occlusal plane of the mandible and maxilla is slightly pointing upward in the rear section, which in the jargon this is also called the Spee'sche Curve. Therefore, it is easy to conclude, that the presenting teeth in this area, according to the signature doctrine of Edelman, strive to the spiritual plane.

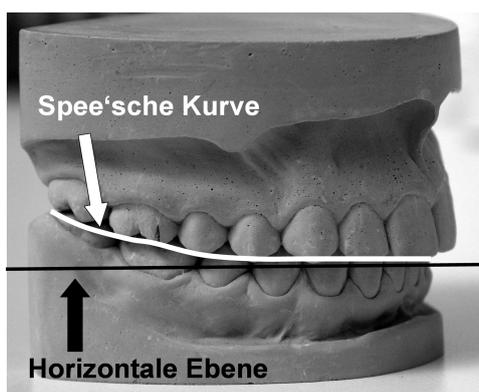


Fig. 78 Curve of Spee on model  
Text: Curve of Spee - Horizontal

If the wisdom teeth are missing, then this is an indication that there was not enough energy available for those teeth to materialize. This suggests that the person concerned rather strives for analytical knowledge than being spiritually oriented. Let us remember that the wisdom teeth located in the rear jaw area - in the upper and lower jaw - aspire to the spiritual plane.

If the wisdom teeth are only present in the maxilla, this means that the associated person has recognized the existence of invisible energies, but is not willing to put them into daily practice. (Please remember, the maxilla represents wanting; imagination.

If the wisdom teeth are only present in the mandible, this may indicate that the person concerned actively works to fit into this world. (Please remember: The mandible stands for the tangible, the deed).

### Summary

- The wisdom teeth have a relationship to the cardiac and intestinal meridian system from the acupuncture.
- The correlated sense organ to this meridian is the tongue.
- They primarily concern of the wisdom teeth is everything related to the themes of life, suffering, sorrow and forgiveness.

## Meanings of teeth-, mouth- and jaw misalignments

Let us now turn to the misalignments of the teeth and jaws, and their meaning.

Basically, and I repeat that again, any kind of misalignment represents a disturbance in the energetic field. In most cases, due to mental and spiritual problems.

The variation of the spatial image between upper and lower jaws of the early chapters will help you, here again, bringing a little light vividly into the darkness.

### Crowding in the lower jaw

First we must distinguish three things:

- Once the crowding which actually occurred by a too small lower jaw,
- The crowding caused by the fact that the upper jaw is too small,
- And the seemingly crowding of the lower jaw in an actually big maxilla.

First I will show you an example of an actually too small lower jaw, as all the other cases are only the result of other causes.

When it comes to an actual crowding in the lower jaw, you can assume that the person concerned grew up in "narrow" domestic circumstances. For example, the home was dictatorial, marked by firm principles; or the spatial conditions were cramped indeed.

Analog to the present life of this person, for example, he might be stuck in a partnership where he feels constricted, a workplace where this person feels patronized by his supervisor, etc.

Another energetic influence we are exposed to comes from the energy fields of the earth. Those among the readers who have heard of water veins or faults already know what I'm getting.

For centuries, these energy fields are observed and found only by exceptionally trained persons. Even today, farmers bring dowsers to locate water for their livestock in remote meadows.

But not only farmers do this.

The knowledge of the energy fields of the earth is thousands of years old. For example, for centuries churches built their places of worship only in specially “dowsed out” places. Needless to mention, they would not do that, if they had no knowledge of the hidden “power” of those places.

For example, the site of the altar and the space before, where the pastor is placed are always in an energetically positive place. By contrast, the cloister is often located on energetically weak areas, so that the community who walks into the church comes into this weak energetic field and felt guilty or bad.

Sensitives feel these energies when they visit big and famous houses of God (E.g.: the labyrinth of the Chartres Cathedral).

But back to the topic.

Besides water veins and faults - these are shifts of tectonic plates against each other - there is also the so-called Hartmann-Grid. (A global grid - which represents an orthogonal – an above ground 90-degree angular system network, aligning from west to east and south to north); as well as the diagonal to the Harman-Grid aligned Curry Grid. They represent, named after their discoverers, additional earth fields.

But there are even more disturbing earth energy fields:

- Crevices
- 10m grid (Benker Grid by Anton Benker)
- 170m grid (a stronger variation of the so-called Benker grid.)
- 250m grid (a stronger variation of the so-called Benker grid.)
- 400m grid (a stronger variation of the so-called Benker grid.)

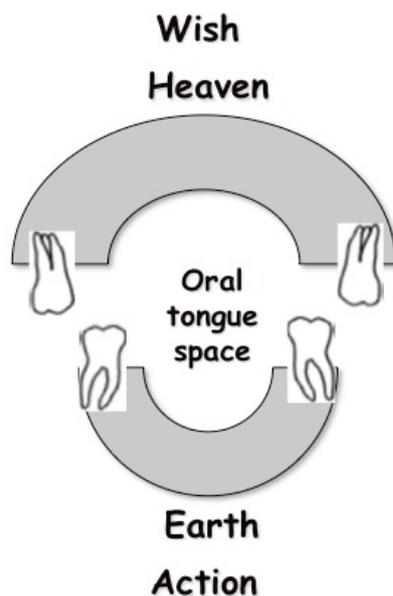
The designated 400m grid is one of the disease-causing fault zones that can be tracked by a Geomantic (someone operating a dowsing rod) by rod or tensor (400m grids are stronger variations of the Benker grid).

It is believed that this global grid system gives migration birds their exact orientation.

However, back to the crowding in the lower jaw.

If a person happens to sleep directly on such a 400-m-grid, this could cause the formation of a mandibular crowding. This 400-m grid fields – let’s call it – can be very possessive and this giving rise to an internal authority problem for the person.

The following chart, which reminds of the initially shown graph depicting the relationship between the maxilla and mandible, shows what happens when the upper jaw is too large.



**Fig. 79 Maxillary greater than mandibular (schematically by Edelmann)**

(according to Caffin)

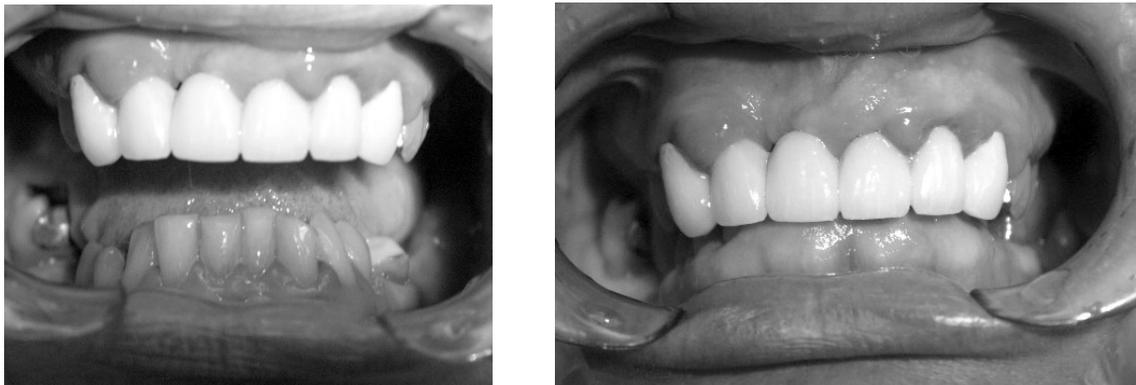
In this case, we are dealing with a rather, “head-heavy” person; someone who wants a lot, but little of it is indeed realized. These are the typical brooders who constantly think about something but, in reality, get nothing done.

This jaw abnormality is often associated with other misalignments like a leaning back of the lower jaw, a deep overbite as well as a nonocclusion (no contact between the teeth). After consideration of the mental and spiritual aspect this is only logical since there is no connection and therefore, this person has no opportunity to follow up on his spiritual insights with physical deeds.

#### Deep overbite

This condition almost always occurs with additionally steep axis direction teeth and an overbite. This means that the teeth lean more into the mouth instead like usually, slightly leaning outwards.

The upper jaw (heaven) is above the lower jaw (earth) and covers it so to speak. Meaning, that Earth does not come into play in these cases. The mouth is firmly "closed". These people “can’t get the mouth open.” He does not speak much, neither does he do much because he overpowering" spirit prevents him from getting physically involved.



**Fig. 80 Example case: Deep bite**

The "Light" (sky) covers the "shadow" (earth). This person does not want to see his shadow; he wears a deeply hidden aggression which is lived out either very passively or very actively. (Candidates for anger or depression).

They are very introverted people who would rather do everything themselves. They hide their inner "landscape" from the outside world and rather "bite their teeth" than opening up to someone.

Those people keep their thoughts to themselves. The tongue (the impulse creator) is located far behind and does not have enough space. This person has difficulties to open up towards a partner. This can even cause sexual inhibitions.

The advancement of the maxilla (Prognathism)

Prognathism is associated with a relatively narrow, slightly forward-leaning upper jaw with a mostly small yet, forward protruding upper jaw.

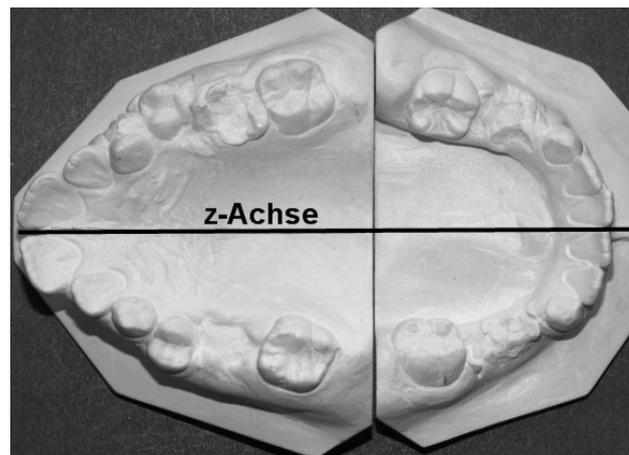
The upper incisors are pointing forward.

The tongue that usually delivers direction (directed from the inside towards the outside) and which is supposed to influence the development of the width of the jaw has had no chance in these cases.

So to speak, the tongue has its force vector directed forward, much like a wedge and so pushes the incisors even further to the front.

The pressure from the outside - as an emotional-mental stress factor - was too large and has quasi-compressed the upper jaw.

Since the teeth are touching from the front to the back, this creates a compressive strain at the contact points of the teeth, which causes the teeth to make way, either for- or backward. Because the maxillary teeth have no way to move further to the back, therefore, they are moving to the front. Let us recall the signatures tenet of Edelman: they move along the axis of the momentum (Z-axis).



**Fig. 81 Protruding upper jaw on model –**

Source: With courtesy of the archives of Dr. Schiffler



**Fig. 82 Large sagittal stage in protruding maxilla –**

Source: With courtesy of the archives of Dr. Schiffler

Since the lower jaw, in this case, does not follow the movement, this leads to the formation of a small “step” between the upper and lower incisors. This is called a sagittal stage.

Symbolically considered, we should remember what the upper and lower jaw represent.

The maxilla is the desire or the will and the lower jaw is the realization or deed.

Thus, there is a discrepancy between desire and implementation, which is reflected in the shape of the sagittal step.

This creates the impression of a massive forwardly leaning maxilla and strongly to the front protruding maxillary incisors.



**Fig. 83 Model views from the front and side with prognathism –**

Source: With courtesy of the archives of Dr. Schiffler

If a person with such a tooth position speaks or laughs, the front teeth almost "jump" out of the mouth. Since teeth are in their original meaning psychosomatic aggressive "tools", the viewer gets the impression that such a person would appear to be very aggressive. Not even close.

It is rather the lack of (or) the limited resilience that these people experience against emotional pressure, which eventually pushed the front teeth further forward to their present position. Rather than to oppose the external pressure, these people have compensated with their "aggressive" tools to cover up for their weakness. Most of these people rather use words, are "snappy" and verbally aggressive then express the same physically.



**Fig. 84 Position of the lower lip by sagittal stage –**

Source: With courtesy of the archives of Dr. Schiffler

The "cushioning" underneath the upper incisions, the lower lip, reinforces this tendency, which pushes these teeth further to the front. Thus prevents an improvement of the situation.



**Fig. 85 Another example of a prognathous**



**Fig. 86 Lateral radiograph of prognathism**

But it is also possible that an emotional-mental stressor in the area of "oversized" archetypes of man and woman (this need not necessarily be only mother and father) provides the decisive role in this malocclusion.

It would also be conceivable that there is a separation between the top and bottom, which presents itself in this way.

### Crowding in the maxilla

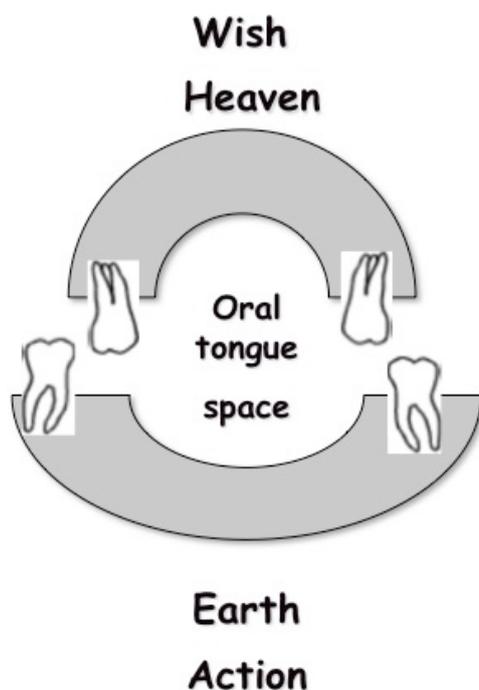
The same basic statements as in the lower jaw, meaning we need to consider three different perspectives.

Either the crowding occurred by an actually too small upper jaw, or the crowding of the upper jaw occurred due to a too small lower jaw or ultimately, the seemingly small upper jaw due to an excessively large lower jaw.

The same basic conditions as in the lower jaw, but, in addition, there is an authority problem.

There was another superior person, except the parents. For example, there was a "patron" out there, or the child has been threatened with the "buggy man" or with things that were not conceivable for the child.

The following graphic shows analogously to the maxilla, the ratio of upper and lower jaw when the lower jaw is too big.



**Fig. 87 Lower jaw is larger than the upper jaw (schematically by Edelmann)**

### The mandibular advancement (Prognathism)

In many cases, an excessive mandible leads to a so-called prognathism a shifting of the lower jaw. To the lay person that initially appears like a prominent chin. Mostly those people are very strong willed and usually get what they want. The muscle moves that continue through the hyoid bone to the pelvic girdle, cause the pelvic of these people to push forward. Almost as giving it the expression, "Oops, now it is my turn."

(More about the links to the spinal column can be found in my book „An jedem Zahn hängt immer auch ein ganzer Mensch“- "On each tooth a whole person is attached").



**Fig. 88 Progenies - example case**

In most of these cases, the incisors in the upper jaw are destroyed, because they cannot withstand the unaccustomed burden over a long time. The thirst for action, which literally is at the forefront in the progenia, "destroyed" the wishes, which are symbolized by the upper jaw. Here the relationship is no longer in balance. The person lives their instinctual urges more than in any other tooth positions.

#### Cross Bite

Another possibility is a misalignment of only one side of the large mandible respectively, a narrow jaw in the maxilla.

Here we speak of the so-called cross bite.

In this case, the outer cusps of the maxillary teeth bite in the deepening of the mandibular teeth, or even beyond.



**Fig. 89 Bilateral cross bite. Outer cusp of the maxillary teeth is in the central fossa of the lower molars**

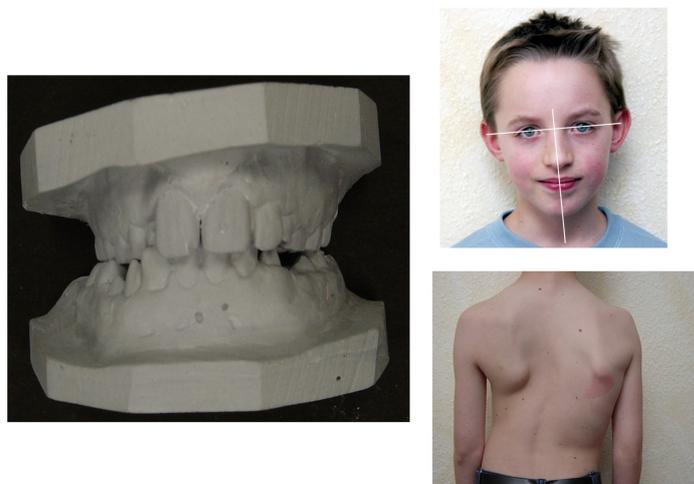
The outer cusps of the maxillary molars are in the central fossa of the lower molars

In healthy teeth, the outer cusps of the maxillary posterior teeth are always outside of the mandibular teeth.



**Fig. 90 Normal neutral and harmonious overbite between upper and lower jaws**

You have to be aware, with a cross bite, there is always in connection with a scoliosis of the facial bones and the spine. In other words, always think of the spine as well!



**Fig. 91 Patient case cross bite with facial and spine scoliosis**

The importance of a crossbite on one side:

There are always problems with the spiritual idea and the implementation on the side where the cross bite is located.

If the cross bite is situated on the left side, then there is an issue with the emotional, the feminine. If the cross bite located at the right, then the problem is in the area of logic and the masculine. In both cases, the realisation has the upper hand since the usually existing overlap of the spiritual (maxilla) which should control action is impaired by the excessive force of the lower jaw.

A cross bite is always an indication of a disturbance in the coordination between the right and left hemisphere of the brain. As adjunctive therapy so-called cross-crawl exercises are particularly suitable for these people. (Cross-motion exercises). As a background information, it should be mentioned people with this kind of bite are children who did not crawl. Crawling is crucial to ensure the change from DC side pattern of the brain in an infant to the cross pattern of the child. If a child learns to crawl, it must use cross movements. This stimulates the brain to form neurological "switching pathways" so that both sides of the brain can work together as one unit.

### Open bite

When we talk about an open bite, we mean a not closed row of teeth between the upper and lower jaw, which can expand the right to the molar region. Wilhelm Balters, the founder of the Bionator therapy called this the "bite of astonishment".

The affected person experienced such a, for him the decisive-emotional problem, it left him "open-mouthed" so to speak. The more dramatic he experienced the problem, the further apart are the teeth of the maxilla and mandible. Because with this location of incisors he literally can't bite anything off correctly, which figuratively speaking leads to missed opportunities to cut something or to separate. The head posture is usually disturbed as well since this, in turn, depends on the tongue position. With this malocclusion, the tongue usually rests between the incisors and thus is shifted further forward.

### Habits



**Fig. 92 Frontal open bite -**

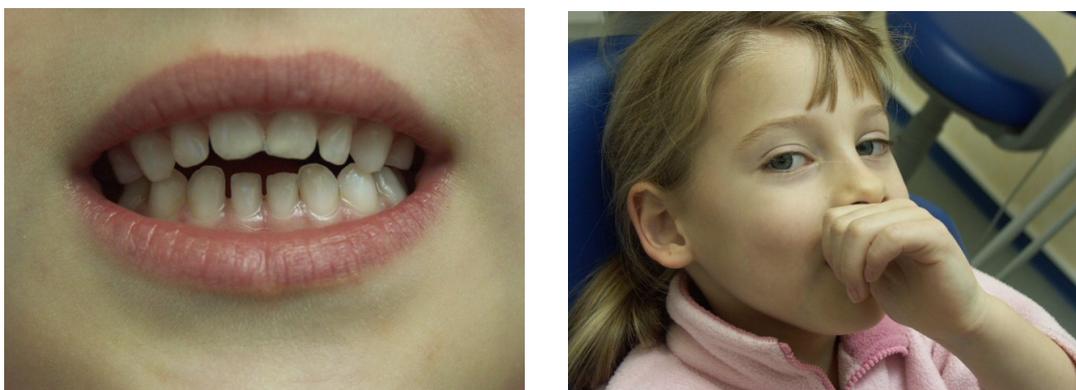
Source: With courtesy of the archives of Dr. Schiffler

Again, it is important to remember that such an open bite can occur for several reasons.

For example, during childhood, the so-called sucking-related open bite, caused by too long sucking on his thumb or any other object. In the terminology, this is called a

habit. If you go even deeper, you will find that even the type of object has a particular meaning.

The following illustration shows a child's teeth with a sucking-related open bite.



**Fig. 93 Sucking-related open bite in children**

What does it mean, when a child is sucking his thumb?

Well, the thumb represents the personality. The child would like to say that it wishes to contact a loved person. It sucks his thumb instead of the breast of the mother because it tries to get what it craves most - affection and love.

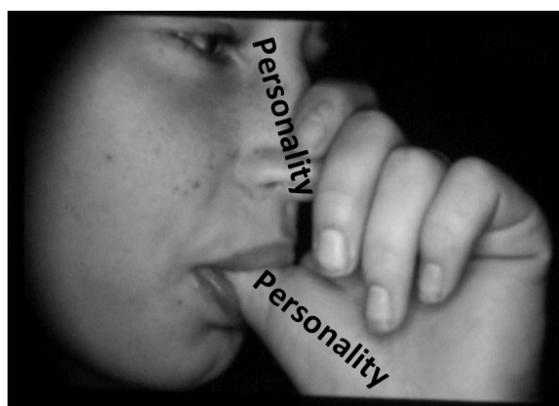
However, the child can suck his thumb as much as he wants, he won't get what he wants: physical contact. This would even be enough in its exemplary form but is mostly ignored due to ignorance. So the child keeps on sucking.

The preference of the side the child is sucking gives an indication of its deeper meaning. Sucking the right thumb indicates problems with the inner masculinity or father. It also could show a tendency that one day the child will develop in a so-called "head controlled" direction.

Sucking of the left thumb is more of a problem with one's own inner, feminine side or the mother.

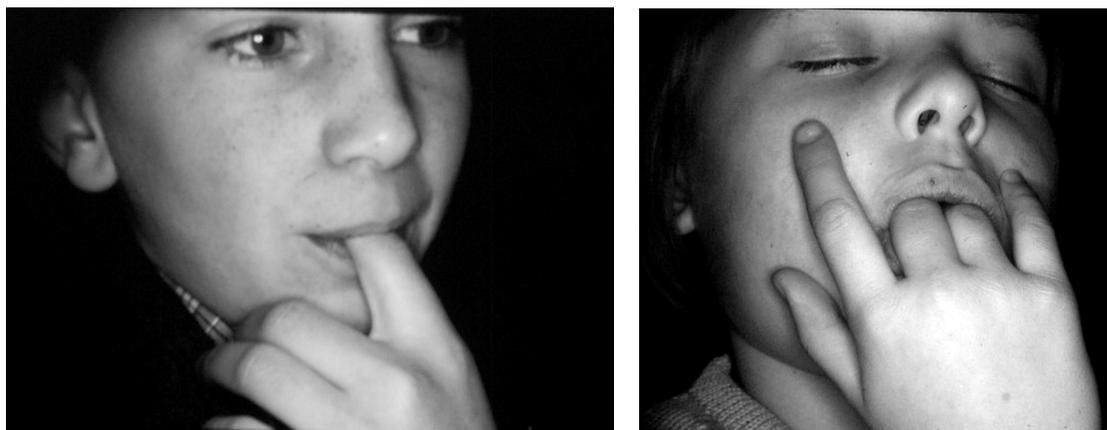
However, it is not only the thumb where children suck on. There are many more fingers and even object available.

To begin with let's look at sucking on other fingers and its significance.



**Fig. 94 Finger sucking – Thumb**

Source: With courtesy of the archives of Dr. Schiffler



**Fig. 95 Finger sucking example**  
Source: With courtesy of the archives of Dr. Schiffler

Each child takes on his “favourite position” or his “favourite finger.”

But all this is of little use if you do not incorporate the importance of the respective finger.

To explain this, I need to delve a little bit deeper into the matter, because to understand the meaning of the finger, we first need an understanding of the hand.

At the beginning of the book, we divided into body, mind and spirit. This relation can be extended to any other areas of the body.



**Fig. 96 Classification of hand bone structures in the spiritual perspective**

Again, there is the relation according to body, soul and spirit just like we saw it in the area of the teeth.

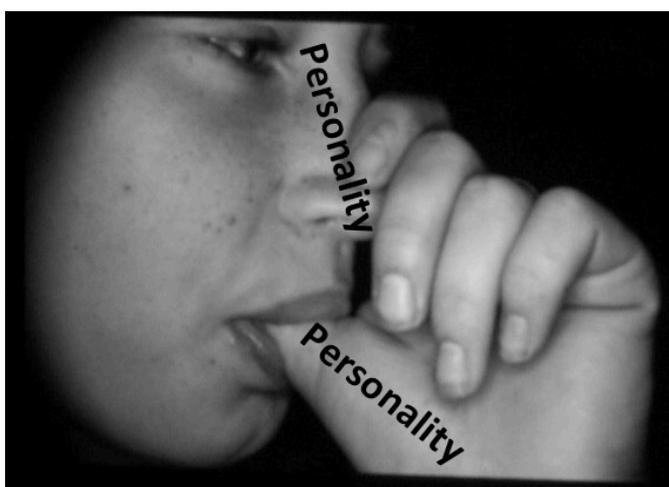
The hand is divided into sub-metacarpal (body), metacarpals (soul) and finger (spirit).

In turn, you could divide the fingers as well according to the three parts of each finger. However, here we are primarily interested in the symbolic meaning of each finger.



**Fig. 97 Finger meanings in the spiritual perspective**

If we transfer the importance of the finger now to our two children with sucking habits, we arrive with the following references and reasons why they might be sucking.



**Fig. 98 Finger importance in finger sucking boy**

With the two boys from Fig. 93, we even have a double effect because they involve two "body parts" in his habit, which have the same meaning. Both the thumb as well as the nose psychosomatic stand for the personality of a person.

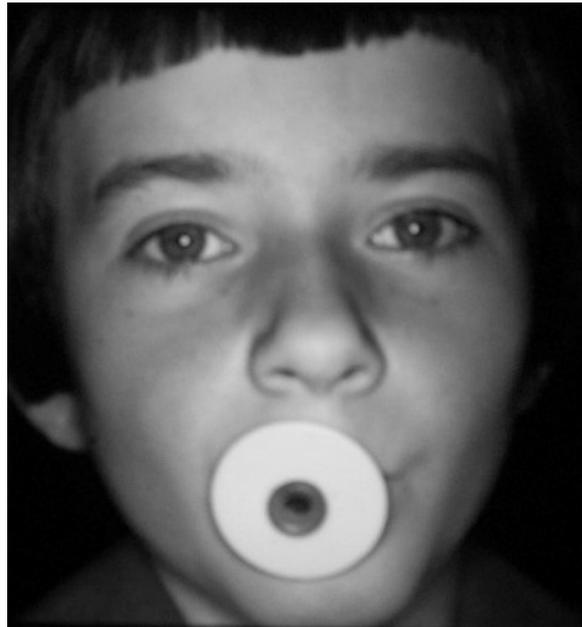


**Fig. 99 Finger importance in finger sucking**  
Source: With courtesy of the archives of Dr. Schiffler



**Fig. 100 Finger importance forefinger**  
Source: With courtesy of the archives of Dr. Schiffler

However, children not only suck on their fingers but other objects as well.



**Fig. 101 Sucking on an object**  
Source: With courtesy of the archives of Dr. Schiffler

In this case, a further distancing from the personality of the child occurred. The child no longer uses its own body part but reaches out to foreign matter. An indication of the loss of his own body contact. When older, it is hard for those people to find themselves.

On the other hand, if the child used a corner of a pillow (psychosomatically symbolizing soft, round shapes, symbol of femininity), this habit would rather suggest a female problem whereas if they suck on a pen (phallic shape symbolizing the masculine), this would indicate a male problem.

Another habit is the sucking in of the lower lip.

The lower lip indicates taking. If it is sucked in, it so to speak "supports" the male and female archetype. (Incisors symbolizing father and mother). The underlying reason, therefore, is a distancing of the parents towards the child. In most cases indications are reaching far back into pregnancy; the time, where the parents of the child engaged in fighting each other. The child protects and supports by sucking its lower lip between its teeth. This has a softening, a buffing effect.

Children who bite their nails (this also applies to adults) are "dying to do something" or in other words "something's burning under their nails."

In this cases, the person destroys his own matter because there is an inherent problem which wants to surface. However, this is prevented on the conscious level for the reason not having to go through the painful process.



**Fig. 102 Tongue Habits and their effects**  
Source: With courtesy of the archives of Dr. Schiffler

Of course, there are also the "usual problems", stages of life, in which a person seems to have quite some problems with themselves and the world around them. For example, puberty belongs to such a phase. This is a natural stage of development which always has to deal with the subject of "self-discovery." Each of us goes through this stage and experiences it more or less strongly.

However, these phases are, more or less strongly modified or even manipulated by the environmental conditions and the situations in which a person grows up.

Finally, considering what we already have learned about the meaning of the different teeth, it will not surprise you that this particular phase of life can be associated with various dental manifestations. It coincides perfectly with the mental and spiritual situation.

A brief overview of the child development from the perspective of Anthroposophist illustrates the stages of development of a human being very aptly.

## Child Development

In this context, it is interesting to observe the different tooth situation while the child goes through various developmental- and crises periods.

### **The “Terrible Twos.”**

Roughly within the 3<sup>rd</sup> year, the second molars (teeth 55, 65, 75 and 85) push through. This time is also called the “terrible twos.” Finally, the child has developed all its teeth in the deciduous dentition, signalling that the time of “getting a grip” on life has started. The completeness of the deciduous dentition makes this possible.

### **School readiness:**

At the age of six years, the incisors begin to wobble, and the first major new molars, the so-called sixth-year-molars, appears behind the last milk molars. This breakthrough of this tooth is often associated with pain and fever.

As long as the new front teeth and especially the new molars are not yet complete the children may appear to be concentrated and unfocused. They might stumble around a lot, are restless, fidgeting and often sensitive. They have to re-focus because with the breakthrough of the new molars the initially security and stability of the primary dentition is lost. This re-orientation also happens in the dentition system.

As parents, please heed what I said already earlier on in the chapter of the Sixers: Make sure, if possible at all, not to enrol the child in school before the new molars (teeth 16, 26, 36 and 46) have pushed through. They will give the child the new and much-needed stability for the next step in life: school readiness.

### **Crisis of Authority:**

At the age of about nine years, the next phase or the next crisis is waiting for the young person. Generally during this time, the new and permanent canines and the 4'er (the "I am tooth") push through.

As you might have gathered from the previous tables, with the appearance of those two teeth important aspects in the life of the child come to light - or not, if there is a related problem.

The canine with its thematic of “power” helps the child, to fight for his “position of power” and thus asserting itself.

The first small molar, which usually appears in front of the canine and with the thematic of “I am” reflects the position of the child as his own personality.

Thus, these two teeth are important indicators of how the child is able to adjust to the thematic of authority in its future.

Again, here you can see the importance of the first small molars from a different perspective. If those teeth are removed too early due to an alleged lack of space in the jaw, this phase of the child’s development will be affected in a way that it might never fully develop in this area.

### **Pre-puberty:**

At the age of about 12 years, the second molars, the 7'er appear. They, as already described above, deal with the subject of relationships. This is an appropriate moment, to gradually deal, with one’s own sex and show interest in the opposite sex.

### **Age of Consent:**

Finally - if all went well, and the teeth did not become early victims of pliers or the knife - at the age of about 21 years, the wisdom teeth emerge. The development from infant to adult is completed.

For all areas, equally and, in any case, applies that the emergence of a tooth or a tooth- or jaw position will be disturbed as soon as there is an interference in the respective developmental stage of the child.

Thus, tooth or jaw malposition, obliteration of teeth or even habits are always evidence of this child's past. This can lead in extreme cases to dental malformations, which cannot be undone.

All those statements so far encompass primarily childhood developmental stages. Now let's look at the adult teeth as well.

Here is an example:

A 19-year-old young man came to my clinic complaining of a toothache.

He had a cavity at the right top 4'er (tooth 14).

The further investigation showed that all his 4'er, including the teeth 24 (upper left), 34 (mandibular left) and 44 (lower jaw right) had caries as well. All other teeth were free of caries and had not the slightest trace of any other damage.

This perfectly symmetrical arrangement of those cavities I had never seen before. Unfortunately, neither did I have a camera nor time.

I treated the painful tooth and asked him about his general well-being in hope, he would give me some indication of this symmetric arrangement of cavities in his 4'er teeth.

He told me that he had Crohn's disease (a chronic, relapsing inflammatory bowel disease) and has been suffering from it since the age of two.

If you recall the tooth associations by Voll and Kramer regarding electro-acupuncture, you can see that the carious teeth belong to the lung and large intestine meridian system.

Indeed, in this case, an organ's weakness, which persisted for years, caused damage to the associated teeth. Now, why did this young man have Crohn's disease in the first place? What was he unable to digest and for what reasons did he have an inferiority complex?

Another case from my practice:

A woman, aged 37, comes to see me because of a recent change in her tooth positioning.

She reported that for the last few weeks, the teeth in her upper left jaw would change their position.



**Fig. 103 Change in tooth position after separation from a partner**

As you can see in the figure, the small incisor, the canine and the 4'er on the left side have changed their position. The contact with the teeth in the lower jaw has been lost. Clinical examination revealed no evidence of a periodontal disease or other damage to the gums of these teeth.

When I asked what has changed in her immediate neighbourhood recently, she told me that she went through a separation with her long-time partner a few weeks ago.

Applied to the situation of the patient, this means that, for the time being, she lost her position to her female personality (tooth 22), to her female power position (tooth 23) and her female "I am" position (tooth 24).

The separation from a partner created an emotional (left side) energetic deficit, which is so powerful that, temporarily, she has lost the contact between the will (spirit/maxilla) and doing (realization/mandible).

We spoke at length about the problems, and in addition to the local treatment on her teeth, she opted for a Bionator. The treatment is still ongoing, but significant improvements have already occurred.

### **Synopsis:**

At the end let's sum it up what potential interferences can befall the teeth and gums and briefly let's discuss their background once again. This summary applies figuratively to all teeth and their thematic mentioned above.

When dealing with a malposition, one should consider what went wrong in the corresponding organ system as well as its psychosomatic references.

Generally speaking, if a tooth points inward than we are dealing with an external disturbance. If the tooth pushes outward, this is more like a "homemade" disorder, originating from within.

## Periodontitis

If a tooth becomes loose, then its root doesn't get the necessary grip in the bone. The foundation is shaken. At worst, the tooth will fall out; it is "uprooted". Where is the associated mind-spirit tendency for this to happen?

Possible causes for this is a strain on the tooth by an intense contact with the opposite tooth. For example, by pressing or grinding the teeth at night. That holds up for a generalized periodontal disease or a single tooth periodontitis. The difference is apparent.

Dealing with a generalized periodontitis the entire tooth system is affected. That means, in this particular case, the issue originated with a specific problematic at a certain place where one tooth or a group of teeth respectively joined to a collective process of the person.

Example: This usually happens to those women who have three children and a part-time job to help to pay off the house. Those are the women who were conditioned to spend their lives "behind the stove." They are unlikely to fulfill their needs; they walk the dog three times a day and on top of that have to put up with a mother-in-law who continuously has to complain about something.

In such a situation there is no stable foundation. It just takes energy and stability. It also takes its toll on the teeth, and above all, the gums. After all, popular wisdom tells us, such a woman is on her last leg.

It becomes a little bit easier if the periodontitis is focused on a single tooth or the teeth of its group. Based on its association the problem can be targeted and resolved.

In my opinion, the periodontal disease is, always accompanied by a problem of the digestive system.

Do you remember the drawing in the chapter of embryology? It explained from which layers of the fertilized human egg which structure of the body arises.

All mucous membranes of the body are created from one of three primary layers, predominantly the mucosa of our digestive system. The intestines and stomach have a strongly retracted, mucosal surface with many folds. Just the intestines by themselves, would you spread them out, would cover an area of approximately 400 m<sup>2</sup>. Therefore, this mucosal surface represents our largest region of contact with the outside world.

In comparison:

Our body surface, however, has only a 2m<sup>2</sup> area.

However, mucous membranes are not only in the digestive system but also in the sinuses, in the eyes, the ears, all joints, the genital area and the mouth.

Therefore, it is evident, as soon as there is a problem with the mucous membranes in the digestive system all the other mucosal areas have to be affected just as well. Every person has his individual weak points but that, of course, has to do with his

mental and spiritual problems from where the core mucosal problems originated in the first place.

In most cases it is the mucous membrane of the mouth - and in particular of the teeth – giving the first indication.

Therefore, when dealing with periodontitis always think of the intestines and their specific thematic as well:

What things are you holding on to (constipation) or what do you let go of too quickly (diarrhea), what about the issue of permeability (the intestine utilizes our food and lets the food ingredients pass through its mucosal wall to be absorbed into the blood).

For me, and the way I treat my patients this means that I talk about things as such as well. Usually, periodontitis hardly ever shows a significant and acute inflammation. It rather shows up as a loosening of a tooth or when x-rayed, it might show as a loss of the gums. Therefore, it is already and ongoing and chronic process for quite some time.

Energetically this suggests a lack of acute aggression. The word periodontitis ends on "itis". In medical terms that always means that you are dealing with acute inflammation. However, in this case, the process has already begun with reducing the tissue.

In other words, whenever there is a problem with the gums, always think of the digestive system and its problems as well.

When dealing with a tooth cavity, you have to ask yourself logically, what has been lost?

Example: In this context also think of those children whose healthy teeth have been extracted, allegedly because there is not enough room in the jaw. If it happens to be the 4'er teeth, then this will impact on the "I am" thematic; –their identity.

If the cavity is then being repaired and is concealed and no longer apparent; therefore, it no longer "shows" its message.

Don't get me wrong here. Of course, I advise to repair the cavity, but a look behind the scenes beforehand might help the person concerned - if he so chooses.

How are the associations with caries? Which issue does the affected tooth raise? Where do I allow a "foreign organisms" (in this case, caries bacteria) destroying my substance?

In extreme cases, the tooth even dies, and a root canal treatment becomes necessary. The life of the affected tooth is removed. What is happening in the associated, relevant system, perhaps what is already lost or deserted.?

## Solutions

After so much identified, potential problems the one or other of you might ask, "Where to from here? Can I be helped after all?"

### Once again:

Each of those shown problem areas give rise to the possibility of a disturbance. First and foremost, the aim of the book is to point out and then to understand the signals.

However, in many cases it is necessary, to intervene therapeutically or, at least, give the seeking person helpful advice. Let's face it, not the doctor or therapist heals the patient but the patient always heals himself. None the less, to do so, he might need someone to show him where and why things went wrong and help him back on the right track. The healing then happens from within himself.

What can you do?

We that is my wife and I use the Naturopaths - and Dental Practice several methods to first arrive at diagnoses and then tackle it with the client.

In the first chapters, I talked about the basics of the transfer of information in humans. Among others, I talked about water and colours. Another, yet, important aspect is the subject of nutrition.

If the essence of the food is lacking - remember the statement that the molars grind the food to get to the essence (the spiritual aspect of the food) so that it enters our bodies directly through the palatal vault. – In this context, you will quickly realize that this process does not work with the consumption of fast food as we see it so many times these days. Therefore, please pay attention to good quality food, preferably only consume if organically grown.

Recommendations on a particularly beneficial and unique diet you will find in Budwig (The Oil-Protein Diet) and Mr Lutz ("Life without Bread"). If you want to delve deeper into the understanding of proper nutrition and the metabolic process, the book of Schole ("Regulation Diseases") will be of great help.

At this point, I am particularly grateful to Mr. Bodo Köhler (Freiburg), where I got the details on these superb books.

The same applies to water. Drink water with as much possible high quality, non-carbonated and possibly filtered and energy enhanced. For information, as already mentioned above, see "The Portal to the Health" on [www.p-z-g.de](http://www.p-z-g.de) as well as <http://home.portal-zur-gesundheit.de>

Back to the diagnostic and therapeutic possibilities.

As already mentioned, Max Lüscher developed a method, how, through a simple test, one can determine the problem colours of a person at any given moment to obtain an indication of his psycho-emotional ailments.

We use the Lüscher Colour Test with children during the treatment with braces because we quickly can get an idea of the fundamental problems of the child. Max Lüscher has assigned the colours to homeopathic remedies which we can use in addition.

Furthermore, my wife also works with Flora Solen, Bach Flowers, mixtures of different Colour Oils as well as the diagnostic and therapeutic system OBERON to come up with an incredible versatility of possibilities of the disturbance sometimes even before the onset of the (physical) disease and resolve it before it becomes a problem.

## The ZMR Diagnosis and Therapy System

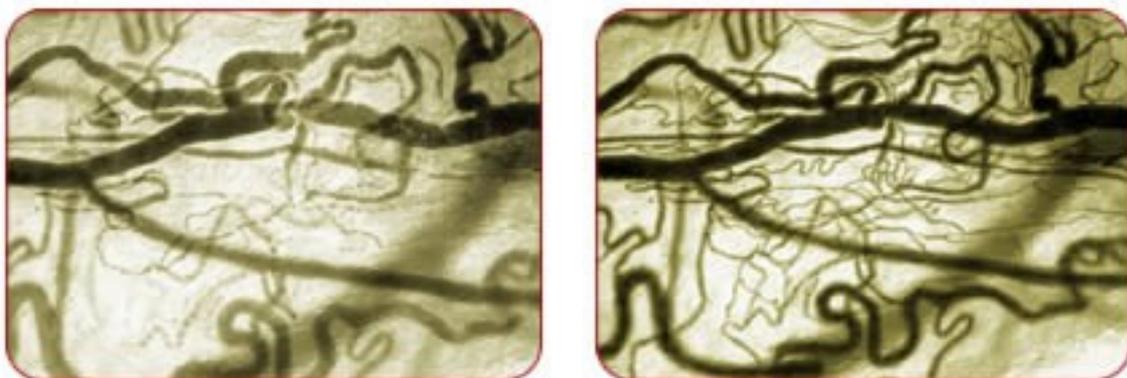
Bodo Koehler developed, among other things, based on the findings of Max Lüscher, a new diagnostic and therapeutic device which we successfully use in our practice. It works exactly according to the principles of Max Lüscher, providing the patient directly with his, at the moment needed therapy colour.



**Fig. 104 ZMR by Dr. Köhler**

Along with this colour information, the patient also receives physical information to regulate his, through overload, disturbed primary system.

The application of the ZMR device (Cell Environment Revitalization) creates essential conditions to enable the body, to free itself of its burden to establish its health potential and initiate the regeneration processes. Basically, all diseases are treated - acute and chronic.



**Fig. 105 Blood flow before and after a treatment with the ZMR**

With the ZMR device, psycho-vegetative dysregulation can be measured. Derailments of functional systems are bio-energetically balanced. It causes a positive influence on the psyche, for example, in depressive states.



**Fig. 106 Applying the ZMR**

In our practice, we also use the ZMR system for psychosomatic diseases, pain, chronic, inflammatory, degenerative processes, heart and circulatory system, heavy metal excretion, allergies and also to accompany the treatment of cancer.

## Posturology - The treatment method of the future

In the chapter: Meaning of dental and jaw misalignments beginning on page 133, I already explained, the energetic causes in this area.

Let me now look at this subject again, because I think it is of particular importance. In addition to resolving the cause on an energetic and emotional level, an additional mechanical treatment to support the process is extremely useful.

As you already read, a malocclusion changes the entire static in the posture of a human being. Conversely, a flaw in the posture can arise from other causes - for example, from eye problems.

For me, Posturology is the best method to correct the malposition of the static. For this reason, I trained in Posturology by the founders of the method - Bernard Bricot and Antonio Fimiani – which makes me a certified Therapist in this field.

The word Posturology consists of two terms "posture" - from the French for posture - and "technology" - from the Greek for doctrine. The term Posturology has been around since 1890. This year, however, Hermann Vierordt (1853-1944), son of the famous physiologist Karl von Vierordt (1818-1884), from Tübingen founded the first Posturology School.

The French Orthopaedic surgeon Bernard Bricot (\* 1948) from Marseille/France created a new and scientific way of processing of this method. Only those doctors and dentists trained and tested by Bernard Bricot will treat you to precisely to this doctrine.

The Posturology and the posture correction which emerged from it is taught in France and Italy at six universities. In many other European countries such as Belgium, Portugal and Switzerland, but also in Brazil, Posturology is trained and successfully applied in practice for many years.

The majority of people in Western Europe - at least about 93% - have a wrong posture and spinal problems at least once in their lives. This ranges from blocked joints, displaced vertebrae, joint abrasions (arthrosis), to scoliosis, differences in the length of their legs, dizziness and/or difficulties to concentrate. The standard treatment is medication to treat the pain or manipulation techniques, such as physical therapy or other mechanical procedures.

In most cases, the manipulation techniques help by traumatic blocks. However, they are not likely to treat the cause of the pain, for example, by eliminating its mechanical components. Most musculoskeletal pain can be traced back to dysfunctions, which (quickly) lead to the recurrence of the symptoms - without removing the cause.

Our postural system is a self-regulating system, a so-called control cycle.

Research shows that faults of one's balance are obviously one of the most common causes of these complaints. Proof of this is that 85% of patients who underwent treatment for the cause of their pain, not just their symptoms, only found themselves in more pain shortly after. If the posture is not permanently corrected, the pain will eventually reappear and, therefore, result in a loss of quality of life. More treatments, with more corresponding costs and loss of time for the client, is the usual result.

After a thorough investigation, taking into account where the pain is localized, the timing, occurrence and symptoms of pain, the therapist will arrive at a diagnosis.

Thereby special consideration, control and investigation are given to the different receptors, which are responsible for the coordinated movement and thus for one's balance.

### **Application of Posturology**

This method is suitable for the following complaints:

- Pain and problems in the spine, for example, lumbago, intervertebral disc degeneration and disc herniation, sciatica, scoliosis,
- Pain in the shoulder girdle, including tension, pathological changes in arm and shoulder,
- Pain associated with one's balance, such as hip, knee and foot pain, arthritis, rheumatism, fibromyalgia, arthritis, rheumatoid arthritis,
- Changes in the spine, such as scoliosis, kyphosis, Hyperlordosis,
- Problems in the sports sector, for example, cramps, tendonitis, stress fractures.

Due to the various influences on the receptors, this method also helps with:

- Migraine, headache, dizziness, fatigue, incoordination, depression,

- Balance disorders in children, learning difficulties,
- Change/deformity of the feet.

A poor balance has further influences on the neuromuscular region, and on the microcirculation (blood flow). This would explain much diffuse pain and post-traumatic or post-surgical complications. Also delays in the healing process of bones and scars, pseudarthrosis, and much more.

An imbalance of the posture generates abnormal stresses and forces on all parts that make up the entire spine. This mechanical factor is the primary cause of most dysfunctions of the back, hips and knees.

This is mainly due to the phenomenon that the balance of the body is not controlled by individual muscles, but by muscle groups. Disturbance or disharmony of these muscle groups will inevitably lead to a disruption of the so-called postural tone (fundamental tension of the posture).

The spine must fulfil diverse functions. On the one hand, it must be firm while it has to be flexible and movable on the contrary. This requires a very coordinated interaction of the entire system, consisting of vertebrae, intervertebral discs, ligaments and supporting muscles. The fundamental tension of the balancing system - the so-called tone - makes this all possible.

If a part of this system changes or if an imbalance occurs, pain can be the result.

Regarding the Posture Reprogramming Process, methods are applied to stabilize one's posture which causes a reflexive improvement of the entire chain of muscles. This prevents abnormal tensions and the centre of gravity of the body is maintained. As a result, this method will complement and accelerate the effects of all other usual treatments.

The re-balancing method showed excellent results in all areas of spine problems, which include vertebral deformities. Good results can be achieved even with rheumatic pain.

### Correlations and causes in the body

The feet take an essential role in people's balance. All muscle and respectively posture chains end in the feet.

So to speak, the foot is a link between the postural imbalances and the ground. In Posturology, the foot is therefore also referred to as an additional "sensory organ".

Our balancing system not only controls our sensory organs such as eyes, vestibular system, etc. but is also responsible for the transmission of pain through our pain receptors.

These recognize the pain stimuli and transmit them via the spinal cord to the brain. They are unevenly distributed in our skin, our muscles and in our internal organs.

Since the pain stimuli first progress to the spinal cord, this will trigger a reflex action in our bodies, without even perceive the pain yet.

Example: The accidental touching of a hot stove triggers the innate protective reflex, so we withdraw our hand unconsciously.

If we apply this now to a malocclusion:

By the misalignment of teeth, our entire structure changes through the linking of the muscle chains, ranging from the hyoid bone to the foot.

The imbalance leads reflexively to a change of muscle groups, which support our posture so that our body and head remain upright.

This can lead to changes in the feet as well.

The foot can be causative (causal), but also adaptively (conformably). The latest research in neuroscience shows that the foot is an essential part of the muscular balance.

For example:

Flat feet cause too much curvature in the lumbar region while hollow feet have the opposite effect. This can lead to pain and stiffness in the lumbar vertebrae.

Foot Correction: True or False

Modern neurophysiology has shown that one must be careful in the treatment of the feet and cannot afford just everything. This is particularly the case for the feet of our children. The consequences are too severe.

The Exterorezeptoren (receptors that perceive information from outside the body):

Some are so sensitive that they can distinguish differences of only 1/100 millimetre.

Course of the therapy

During the treatment, the dysfunctional receptors and the misalignment of the jaw alike are treated.

This causal treatment engages selectively with the body's own control mechanisms to bring the patient back to his optimal posture.

Depending on the difficulty of the diagnosis of the malposition, this can be done either by the specially designed insoles of Bernard Bricot or in combination with a correction of the jaw malposition with a removable orthodontic appliance (Bionator - see my book »An jedem Zahn hängt immer auch ein ganzer Mensch«)

## OBERON

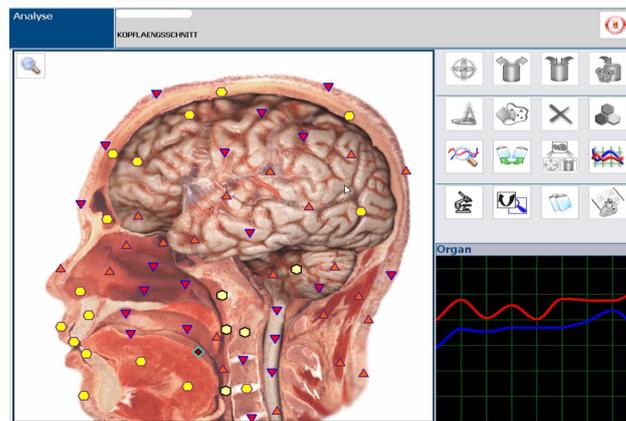
The OBERON System is a diagnostic- and treatment system of the so-called NLS-method (Non-Linear System).

It is a non-invasive testing method. This means that the person concerned neither is administered contrast agents nor is the body penetrated with a probe. The measurement and analysis are inductive, i.e. without physical contact via a headset.

The test person does not feel anything. The radiation exposure during the examination is 20 µT (micro Tesla), which is within the range of the exposure of a mobile phone. In comparison to other methods, this is negligible low. (see Hochfeld MRI. 1,500 MT).

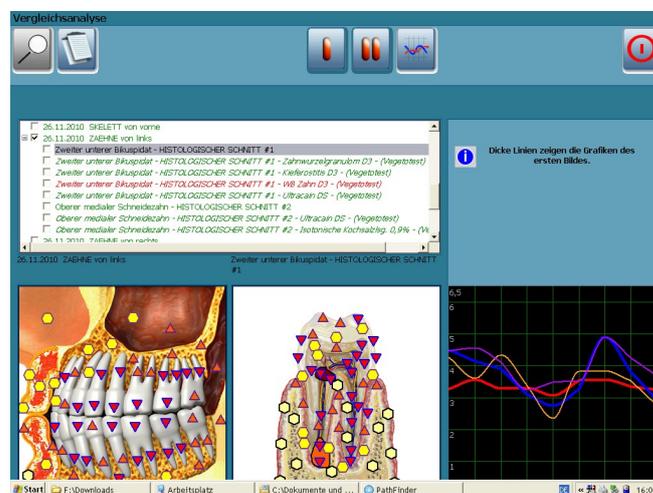
During the examination the test person does not have to undress and can sit in front of the monitor, tracking the progress of the investigation along with the examinee.

Unlike traditional medical diagnostic methods (e.g. ultrasound, computed tomography, magnetic resonance imaging) where the morphologic states of organs are examined, with this method the equilibrium states of physiological processes are studied. This means diseases are not just recognized when a distinct morphological change has already taken place, but at an early stage before the test person even can feel any significant changes.



**Fig. 107 Test result OBERON test head longitudinal section**

This method is based on the Quantum Entropy Theory (T. van Hoven, 1980). In 1988 SP Nesterov developed the first so-called trigger sensor, which gives the basis for using the NLS method at the present time. Since 1990, the technology has been further developed in the context of intensive clinical and experimental research.



**Fig. 108 Test sample tooth in OBERON Test**

With this diagnostic and therapeutic system, it is possible, to penetrate into the deepest layers of an organ system and to find the root of the disease or the cause of the symptom. Ultimately, it does not matter what stage of disharmony the body is. Important for us, is the reason and the cause of the symptom or the disease respectively, to find the root of the disease - on a mental and physical level alike. The OBERON system allows us to determine stresses caused by parasites, viruses, bacteria and fungi, detect hormone imbalances or lack of nutrients, discover environmental and electromagnetic pollution and even identify mental or early-childhood trauma.

## Other diagnostic and therapeutic possibilities

After that, this system allows for corresponding accompanying means to assess the person.

Other diagnostic and therapeutic possibilities

In our practice, my wife and I also work with methods from the fields of psychosomatic medicine, Talk therapy, Dr. Bach Flower therapy, Colour therapy, kinesiology and spiritual medicine.

We have come to the conclusion that a disease, and its associated symptoms are only the ends of an often long chain, and it makes little sense, to treat only the end of the chain - the symptom.

True healing, so our experience, can only take place when the underlying problem is diagnosed and treated.

- Migraine is not a disease of the head; it only shows up there.
- Rheumatism is not a disease of the joints but shows up there.
- Skin allergies are not a disease of the skin, but an immune system disorder, which is visible on the skin.
- Disorders of the immune system are not immune system disease, but have their causes, for example, by poor diet, stress or psychological causes.

And of course, all that is also true for all the identified ailments of the teeth as introduced in this book.

## Summary

I ask you warmly and sincerely not to use your new knowledge to “attack” everybody passing your path and to ask him to show you his teeth.

Even more so I would ask you not to provide an immediate "mental quick assessment" and by doing so to create even more problems for people. Remember: Any diagnosis always requires a corresponding and adequate therapy.

The book is intended as information in particular and personally for you. By no means was it intended to replace medical advice or treatment. I pondered long upon the fact whether I indeed can take the responsibility to write such a book for the layman or an interested colleague at all.

Originally this book was intended to be more a kind of novel or story. Rüdiger Dahlke once wrote a book which inspired me to keep it similar. The book is called "Habakuck and Jittery: A Journey to Your Self." („Habakuck und Hibbelig: eine Reise zum Selbst“).

However, it turned out differently. I think it is time to publish the book now just in the way you hold it in your hands. All I can ask of you is, to please treat the content and the knowledge you have gained with dignity, respect and responsibility and leave it to the experienced specialist to arrive at a diagnosis. I appeal to your sense of responsibility and your tact and your due attention. Thank you.

If you are affected, you can specifically work through all those issues, which made themselves visible and conscious through your teeth.

If you see the book as an inspiration to continue to work on one or the other matter, check back with us often on our homepage at [www.dr-schreckenbach.de](http://www.dr-schreckenbach.de). There you will find offers for seminars and lectures, for the layman, as well as for therapists.

During my training as a dentist, I regretted that we only had twelve double hours in Psychology.

Shortly before the state exam, I was enrolled in different instructions blocks. As it happened, almost immediately I was included into a case study (how it seems to go for a "decent" medical practitioner) because I had an unspeakable headache for four consecutive days. Nothing would elevate the pain. Needless to say, as a physician to be I was thinking of the worst case scenario – a brain tumour had to be the suspected diagnosis.

Well, shortly before the state exam one is well advised regarding differential diagnoses (possible another diagnosis). So I decided to go to the eye clinic. Maybe indeed, something was wrong with my eyes or with the intraocular pressure.

Said and done.

But to my horror, the investigation confirmed my secretly favoured diagnosis of a brain tumour, because the examining colleague found a restriction of the visual field in one eye. His possible diagnosis, therefore, was: A tumour on the optical nerve junction at the level of the pituitary gland.

Armed with this diagnosis, I went to my former psychology trainer and asked desperately for his advice.

He looked at me and asked with a grave expression if I knew what could cause such a restricted visual field.

I said yes and told him that I had already discussed this option with the colleagues in the Ophthalmology.

Suddenly he began to laugh loudly and could not stop raving. I got more and more angry, thinking, this "ignorant guy" apparently doesn't take me seriously.

He waved off after he wiped his tears of laughter away, and told me that probably I misunderstood.

He asked me to virtually let the expression "visual field restriction" melt on my tongue.

After I calmed down from my professor's laughter and was able to somehow think clearly again, I had a brilliant idea.

Someone with a visual field restriction is simply not able to perceive things which are not within a certain radius of his vision.

Transferred to my situation that meant that only after the second day of my headache I subscribed myself mentally to a "brain tumour."

For this reason, I literally had no choice but to continue to hold on to this edifice. All other things around it, for example, that stressful situation before the exam, my poor eating habits at this time, too little fluid, too little sleep, all that I had not seen. My visual field was tuned into a possible tumour only.

So I experienced firsthand what our thoughts (mind) is able to do to man.

In short, a day later, the headaches were gone.

To conclude with it all, there is another beautiful story:

I heard it "by chance" a few days just before the completion of this book. It was told on the radio by a priest:

A boy has experienced a severe traumatic loss and asks his grandfather what he should do.

The grandfather replies that two wolves would fight each other in his heart. One who is full of haunting sadness and another who is fully enraged with hatred.

The boy asks his grandfather; which wolf will possibly win.

Grandfather smiles and says to the boy:

"The one you feed will win the battle."

Two stories, written by life itself which showing the power of energy. - Let us call it spirit and mind – and see how they are able to set the course for events to happen. If it comes to an extreme, they even influence matter. In this cases the body.

Do not underestimate these two parts of our existence just because they only can communicate through bodily signals to point out problems. Since they are located in the hierarchy above our bodies, we should listen to their signals, recognize them and work through it.

Our physical casing will thank us because it is the only place where our mind and our soul currently reside. Let us respect this body and treat it for the duration we are allowed to inhabit it with all our reverence and deference.

I hope that with this book I gave you an aid which will enable you to look behind the one or other mental and spiritual problem so that you will better understand and accept things. My hope and desire are to accompany people via their teeth a bit longer on their way and to be an ambassador for the divine energies of our mind and soul.

Thank you for taking the time to "incorporate" some of my energy.

God bless you and your health in body, mind and spirit.

Homburg, May 2011

"Our heads are round so that our thinking can change direction."

Miranda

"We are spiritual beings who limited themselves through their very soul. It is time that we expand our horizons; that we learn to let go and allow our consciousness to develop so that Spirit can work through us. Whoever understands that can help others as well and thereby becomes a Lightworker himself; the greatest challenge of our time addressed to all of us".

Bodo Köhler

"We are not people having a spiritual experience, but spiritual beings having a human experience."

Hendrik Treugut

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