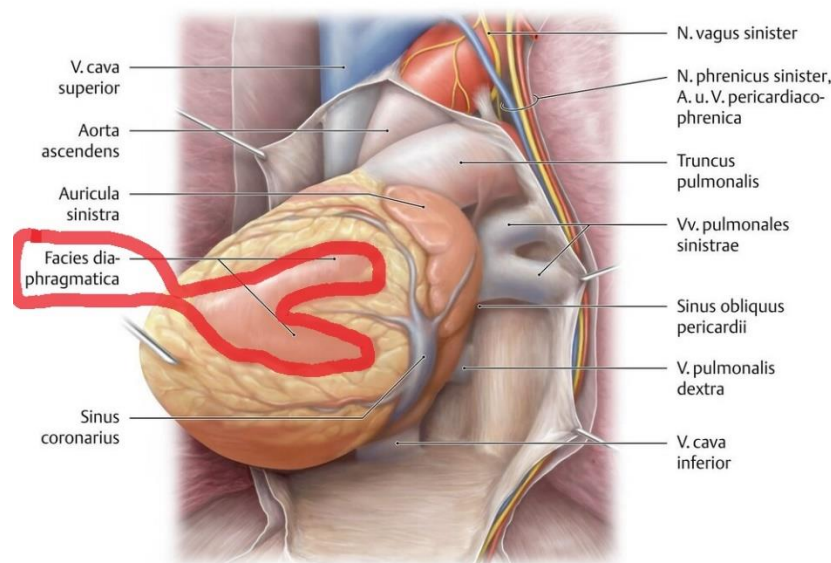


## Practice - Newsletter - May 2024

### *Power center of the month*

### The posterior wall of the heart: where love lives



*The next round of the annual seminar "Life success through applied spirituality" starts on June 11, 2024. Part of the annual program is my course "The twelve steps to self-knowledge", which takes place once a month as an online evening course. In this course, I introduce to you twelve physical power centers, each of which is connected to a spiritual power or cognitive ability such as faith, love, steadfastness, discernment, etc. I am using the current newsletter series to briefly introduce one power center at a time. Detailed information and a guided imagination journey to beautiful music will be provided in the evening courses. You can find more information on [prices and dates here](#) (please click). On May 15, 2024 we offer a free online info evening for the annual seminar, please register with Elke or me if you are interested, we will then send you the access data. Today I will briefly introduce the posterior wall of the heart and the power of reshaping, unconditional love associated with it.*

"Facies diaphragmatica cordis" - or somewhat misleadingly "posterior wall of the heart" - is the side of the heart that lies on the diaphragm, so it's basically the underside of the heart. In the picture above, you can see that this surface actually forms the shape of a heart ♥, as we use it as a symbol. This underside of the heart is formed by the two ventricles, with the left ventricle representing a slightly larger area. From here, blood flows into the aorta. The aorta, also known as the main artery, is the largest artery in the human body. It transports oxygen-rich blood from the heart to the entire body via vessels branching off from it. The back wall of the heart is part of the heart's supply system and is partially permeated by blood vessels. Above all, however, it separates the heart from the diaphragm.

Everyone is aware of the enormous importance of the physical heart, as just described. It is the motor that keeps the body running; without a functioning heart, physical life is not possible. It is also an exchanger, a mediator between inside and outside. Oxygen-depleted blood is returned to the lungs so that it can be enriched with oxygen again. The enriched blood is returned to the body from the heart. The heart and lungs, i.e. blood and respiration, are closely connected.

This correlation points to the spiritual significance of this fourth power center in the posterior wall of the heart: Because the underlying diaphragm is not only an anatomical boundary to the abdominal cavity, but also an energetic boundary between the lower energy centers - the so-called chakras - and the upper chakras. If we are only identified with the outer, material world, the lower chakras are very active and the upper chakras are rather not, there is an imbalance, we are then usually not in a feeling of unconditional love, our heart is spiritually rather closed, constricted, limited, reduced to its basic anatomical function of survival. Until we realize that the heart chakra is also a gateway to the inner world, that we can open our heart, that it can "open up" to us, that we don't have to continue living with a "heart of stone", that we can be loving, generous, relaxed, humorous etc.. This often starts with diaphragmatic breathing, which relaxes us and opens the heart. The rear wall or underside of the heart is therefore the boundary to the higher psychic functions, to the formation of the heart, to spirituality, to a life of love and spiritual greatness.

Carl Jung already pointed out that the hurdle between the diaphragm and the back wall of the heart must be overcome in order to be able to enter the area of the higher chakras in the individuation process. "With Manipūra [solar plexus chakra], however, we have reached a higher layer where a pronounced transformation takes place. [...] Above the diaphragm you come to the anāhata [heart chakra], the heart or air center, the heart is embedded in the lungs, all its activity is closely linked to the lungs. You have to be naive enough to understand these things. [...] ... but now we make a big leap to the Anāhata. [...] The diaphragm would be equivalent to the surface of the earth, and when we come to anāhata, we seem to reach a state in which we are lifted off the earth. [...] What could literally lift us above the earth?" (*C.G. Jung: "The Psychology of Kundalini Yoga. Based on notes from the 1932 seminar", Patmos-Verlag, Ostfildern, 2nd edition 2020, p. 98f.*)

Here, breathing techniques are used in spiritual practice. Diaphragmatic breathing - also known as abdominal breathing - is explicitly recommended by almost all spiritual schools to prepare for meditation - i.e. for deeper relaxation - and to energize the cells. From an anatomical point of view, of course, you can't really breathe into your belly - the diaphragm prevents this for good reason. During abdominal breathing, the diaphragm muscle simply tenses and the diaphragm, which normally protrudes into the chest cavity like a small dome, flattens out, thereby enlarging the chest cavity and reducing the abdominal cavity. The organs below the diaphragm shift, the abdomen protrudes forwards and various lateral muscle groups start to move. The enlargement of the chest cavity allows the lungs to expand and automatically draw in more air and therefore more oxygen. The metabolic processes in the mitochondria, the power plants of the body's cells, therefore have more fuel available to burn fat and sugar, for example, with more oxygen. This increases performance, alertness and awareness. At the same time, diaphragmatic breathing is more relaxed and calmer than chest breathing, consumes less energy and is therefore considered healthier.

Chest breathing is used to prepare for escape in dangerous situations. The reduced oxygen uptake leads to a short-term increase in muscle tension and the body becomes less sensitive to pain. Women giving birth use this in the form of panting breathing during the birth process. Over a longer period of time, however, chest breathing can lead to chronic tension. If we constantly feel threatened and in danger, our breathing becomes increasingly shallow. By consciously adding diaphragmatic or abdominal breathing, we can counteract stress, pressure and anxiety and relax. Ideally, we should combine chest and abdominal breathing.

Diaphragmatic breathing also grounds us, it allows us to put down roots. This is important for conscious spiritual development: a tree that wants to grow to great heights needs strong

and deep roots. In the individuation process, we can therefore first of all face the issues of the lower chakras, which have to do with survival, reproduction, food, desires, cravings, emotions and everything else the material world has to offer, in a well-grounded way. Only when we have resolved these issues, uncovered and integrated unconscious patterns and successfully faced our demons, the path through the diaphragm and the back wall of the heart into the heart and thus to the higher chakras is open.

Further breathing techniques, forms of meditation and yoga exercises are then available to us. These techniques and exercises can be used to consciously stimulate the so-called Kundalini force. This is an etheric force in humans which, according to ancient tantric traditions, is stored like a kind of coiled snake at the lower end of the pelvic floor and can be stimulated through mental development and spiritual exercises to rise up inside the spine to the highest point in the brain. As described in the first newsletter in this series, the Kundalini force exerts pressure on the pineal gland there, which can lead to the opening of the so-called crown chakra. According to the ancient scriptures, this can bring about an enlightened state and an awareness of oneness with creation.

All important spiritual teachers of the East and West strongly advise against prematurely practicing these techniques and deliberately attempting to "open" individual chakras before the so-called "ego" - i.e. the human personality, which acts primarily through the intellect - has consciously given up its power and made it available for the higher purpose of existence. Carl Jung also issued corresponding warnings and admonished us to first do our "homework" in the individuation process: "Yes, we begin to think, to judge, to look at things, and that is the beginning of a kind of drawing together or withdrawal from the purely emotional function. Instead of wildly following our impulses, we begin to think of certain ceremonies through which we can distance ourselves from our emotions or actually overcome them. We pause in a wild mood and suddenly ask ourselves: 'Why am I behaving like this?' (C.G. Jung: *"The Psychology of Kundalini Yoga. Based on notes from the 1932 seminar"*, Patmos-Verlag, Ostfildern, 2nd edition 2020, p. 101).

The fourth power center in the back wall of the heart and the power of love associated with it therefore first of all invite us to contemplate the Creator principle. We may realize that "the Creator" is not a person, but a universal principle. This principle is feminine and masculine at the same time and if this is the case, it also applies to us as creatures of this creator principle: we are masculine and feminine at the same time, even if our bodies have mostly developed one gender as the dominant gender for practical reasons.

Next, we realize that separation is an illusion and that in truth we are still one with the creator principle, the separation only exists in the consciousness of the EGO ("Edging God Out").

In the seminar we will look at this in more detail and also do small exercises. Another topic in the seminar will be the different types of love and how we can free them from neurotic ego material in order to return to pure, innocent, unconditional and therefore re-creative love.

In conclusion, let's let Carl Jung have his say again: "In Anāhata [heart chakra] you see the Purusha [soul as divine spark in man], a tiny figure that embodies the divine self [...] In Anāhata [...] something new comes, namely the possibility of rising above the emotional occurrences and perceiving them. One discovers Purusha, the Thumbelina, in one's own heart; it is 'smaller than small and bigger than big'. In the center of Anāhata we again find Shiva in the form of a lingam [non-pictorial, phallus-like symbol of the Hindu deity Shiva], and the small flame signifies the first germinal appearance of the self." (C.G. Jung: *"The Psychology of Kundalini Yoga. Based on notes from the 1932 seminar"*, Patmos-Verlag, Ostfildern, 2nd edition 2020, p. 101f.)



The symbol of the heart chakra with the integrated Star of David indicates the evolutionary task: The triangle coming from above (divine principle) merges with the triangle coming from below (material principle, earth level). The masculine principle ("Purusha", the Supreme Being, Lingam) unites with the feminine principle ("Prakriti", nature, Yoni).

With this in mind, I wish you a May full of love, beauty and recognition and look forward to your registration for our 12-months-seminar!

## Dates, important and current events:

### ➤ Elke's date preview:

May 03, 2024: [Online meditation](#)

May 08, 2024: Self-worth and self-love - summer intensive course

May 15, 2024: free online info evening for the annual seminar: Life success through applied spirituality

! New 😊 New 😊 New !: Self-esteem and self-love - [summer intensive seminar](#)  
Dates: 05/08/2024 + 06/14/2024 + 07/12/2024 + 08/30/2024

👉 Start of the annual basic seminar "[Life success through applied spirituality](#)" is on 06/11/2024 👉

[to register and for further information - click on the program name](#)

For more information, please contact Elke: [naturheilpraxis.tegel@gmail.com](mailto:naturheilpraxis.tegel@gmail.com)

- At irregular intervals on Sundays from 15:00 - 18:00 we organize a spiritual devotion, i.e. common prayer and singing, Bible text with metaphysical interpretation, joint meditation. **Next dates: 21 JUL 2024, 20 OCT 2024.**

Your Jörg Schuber



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