



JOURNAL OF THE ANMA

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Letter from The President

As President of the ANMA, I would like to take this opportunity to introduce myself to all of you. I am Dr. Filippou Diamantis, I was born in Greece, where I graduated from the University of Athens. In 1968, I participated in the Mexico City Olympics as an Athlete & Team Trainer. I was granted political asylum, and immigrated to the United States, where I successfully completed the Physical Therapists exam in Atlanta GA. After practicing in several hospitals and clinics, I opened a Rehabilitation Clinic in Las Vegas NV in 1972. I have been a member of ANMA since 1988 and successfully completed the certification exam in 1992. It is an honor to be President of ANMA. I have a genuine appreciation for the profession and wholeheartedly support naturopaths' freedom to practice as well as the public's right to choose naturopathy.

I truly enjoyed meeting so many new members and seeing familiar faces at our 36th Annual Convention and Educational Seminar this past August in Las Vegas! ANMA conventions bring you up to date on all association activities and provide many opportunities that can benefit you professionally and financially. One of the highlights for me was attending the 2017 Graduation Ceremony for the International Institute of Natural Wellness Education to celebrate their tremendous accomplishments; I am honored to have been invited. I wish the graduates the best of luck and hope to see them again at next year's ANMA Convention.

I urge you to demonstrate your support for the association that supports you. You can do this by getting involved in the decision making process regarding legislation. Also if you have not already done so, NOW is the time for you to get acquainted with your representatives, this will make them far more receptive to your requests. Making you ready for quick action as this is imperative at crucial times.

Lastly, I would like to wish you all a

***Merry Christmas - Happy Holidays
and a Prosperous New Year!***

Call for Papers



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Deadline is July 1, 2018 for our August 2018 convention edition.

AMERICAN NATUROPATHIC
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Bovine Colostrum: the Natural Anti-Inflammatory for Achieving Lasting Pain Relief

Douglas A. Wyatt, Director Sovereign Health Initiative

Millions of Americans treat their chronic pain with over-the-counter pain relievers and prescription pain medications, yet few realize that they're actually doing more harm than good to their bodies. These drugs offer temporary relief but do nothing to halt the progression of tissue damage. Continued use of pain medications may instead worsen one's condition, whether it be arthritis, fibromyalgia, pain due to a musculoskeletal injury, or another autoimmune condition. Identifying a natural, non-addictive solution is key to helping patients manage their inflammation and pain successfully without creating other health issues and in time, restore them to good health.

Chronic pain is a pervasive health problem, with an estimated one hundred million Americans affected. That equates to approximately half of the adult population. What's even more concerning is that the majority of these same people are also suffering from allergies and autoimmune conditions caused by gastrointestinal hyperpermeability, or leaky gut syndrome. When the gut is hyperpermeable, it allows undigested food proteins, disease-causing microbes, and toxic substances to cross freely into the bloodstream. Once in the bloodstream, these substances trigger an immune response and inflammation as the immune system attempts to isolate and destroy the "foreign invaders". When the gut is chronically leaky, then the inflammation is chronic and even low-grade inflammation can be a risk to health if it is ongoing.

Pain medications are a significant contributor to leaky gut syndrome, as they erode the lining of the stomach and small intestine. Although many people consider over-the-counter NSAIDs to be safe because they are generally sold as such, they have unwittingly condemned themselves to an existence with leaky gut and all of its health ramifications. Considering that the gut lining is only one cell thick, even the occasional aspirin here and there, might do damage. Furthermore, pain medications aren't the only substances that irritate and erode the integrity of the delicate barrier between the gut and the bloodstream. Antibiotics, glyphosate-contaminated foods, GMO foods containing Bt toxin, alcohol, acidic beverages and a host of prescribed pharmaceuticals all cause indirect harm by disrupting the gut microbiome or direct harm by damaging the lining.

The good news is that supplementing with powdered bovine colostrum can heal and prevent leaky gut syndrome. Research shows that colostrum heals the gut lining even when patients are taking NSAIDs. Daily supplementation, therefore, is key to preventing further tissue damage and may help regenerate new tissue. The natural hormones and growth factors in colostrum stimulate cellular repair, growth, and regeneration throughout the body. Regardless of whether patients are taking pain medication, colostrum supplementation is recommended to combat the many other dietary, lifestyle, and environmental contributors to intestinal hyperpermeability.

Equally good news for people suffering with chronic pain is that colostrum is nature's ultimate remedy against inflammation and pain. Not only does colostrum contain anti-inflammatory components, such as cytokines and infopeptides, there's a synergistic relationship with the growth factors and other immune-modulating factors, proline-rich polypeptides and sulfur micronutrients. Cytokines have been shown to mediate numerous vital biological processes, including inflammation. Infopeptides reduce inflammation as well as allow the immune system to reorient and correct its response mechanism against autoimmune disease processes. Clinical observations of the effects of infopeptides in humans show reductions in inflammation, edema, pain and fever regardless of cause.

The proline-rich polypeptides (PRPs), also known as colostrinin, are immune system modulators that relieve pain and swelling by stopping the prowess of an overly aggressive immune response, such as over-production of T-cells and lymphocytes. PRPs halt the overactive immune response that characterizes painful autoimmune conditions, such as rheumatoid arthritis, fibromyalgia, and multiple sclerosis. In addition to its pain-relieving benefit, supplementation with concentrated proline-rich polypeptides has a positive "side effect". PRPs have been shown to improve cognitive symptoms in patients with mild to moderate Alzheimer's disease. ,

Colostrum contains bioavailable sulfur micronutrients such as MSM that have a demonstrable benefit on the inflammation of arthritis. Sulfur helps the body neutralize toxins and aids in the development of its structural systems, of which the bones, tendons, and cartilage may be subject to inflammation. Sulfur is important to the makeup of collagen, such that a bioavailable sulfur source is important to maintaining elasticity and flexibility of the joints. The MSM in colostrum supplies the body with sulfur in a form that it can use to create new cells and repair damaged tissue.

The anti-inflammatory, anti-pain benefits of bovine colostrum are not limited to oral supplementation. Topical application can be utilized to reduce the inflammation, pain and infection associated with wounds. Research has demonstrated that powdered colostrum applied topically can stimulate healthy

granulation tissue formation, reduce inflammatory cells, prevent infection, and decrease both the amount of time required for healing and the amount of pain experienced by the patient. Topical application used in combination with a dressing improves wound management, decreases complications, and enhances healing. It has been suggested that the growth factors in colostrum stimulate keratinocyte proliferation and migration essential for tissue repair. There is significant benefit to deep wounds that can be particularly difficult to treat, including diabetic ulcers, venous ulcers, trophic ulcers, severe burns, pressure sores, necrotizing fasciitis, and surgical wounds.

Lactoferrin, which is abundant in bovine colostrum, supports multiple biological processes involved in skin wound healing. Lactoferrin is an iron-binding glycoprotein that promotes skin wound healing by enhancing the initial inflammatory phase. It also exhibits anti-inflammatory activity, which is necessary to neutralize an overabundant immune response. Although skin cells normally produce their own lactoferrin, supplementing with exogenous lactoferrin will further increase the anti-inflammatory response. Research suggests that lactoferrin directly promotes both the formation of granulation tissue and re-epithelialization. Lactoferrin, along with other immune factors in colostrum, can inhibit bacterial pathogens and reduce the risk of infection.

Aside from patient self-reporting of decreased pain levels and a reduced reliance on pain medications, practitioners need to know that placing patients on a daily colostrum regimen is effective. The most efficacious blood tests currently appear to be ones that measure metabolic and inflammatory markers. These include fasting glucose, A1C, insulin levels, C-reactive protein and Interleukin-6 (IL-6). Patients should be pre-tested, placed on a therapeutic-level colostrum supplementation regimen, and re-tested after sixty days. Patient compliance yields a decrease in these five markers. It is important to note that supplementation with bovine colostrum is a lifetime commitment; without a daily supply of the immune modulators and growth factors, the gut lining will once again become hyperpermeable and inflammation will return

In conclusion, bovine colostrum is a multi-purpose nutritional supplement with oral and topical applications for pain management and inflammation modulation. Bovine colostrum is all-natural, safe-for-every-age, and proven supplement for tissue healing which may lead to a patient's decreased need for either prescription or over-the-counter pain medications. When individuals understand the dangers of pain medications and the serious health consequences of leaky gut syndrome, the acceptance of bovine colostrum as a pain-relieving modality will gain more prominence in the practitioner's toolbox and the patient's medicine cabinet, or rather the kitchen cabinet.

Supplementing with bovine colostrum is the only true way to healing, and daily supplementation is required to achieve and maintain healing benefits. No other food, nutritional supplement, or pharmaceutical drug contains the immune modulators and growth factors necessary to heal

leaky gut syndrome, restore the gut microbiome, and reduce inflammation and pain. Immune modulators and growth factors in colostrum and raw milk were once the mainstay of the human diet and kept people healthy for millennia. As people began living in cities, diets changed greatly, and the mass production and widely available pasteurized milk guaranteed the disappearance of these critical components. And with this disappearance came the emergence of allergies, autoimmune diseases, chronic health conditions, pain, and suffering. So, as a practitioner, the best solution you can offer your patients, even if they don't currently have a pain management issue, is powdered bovine colostrum.



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Algae Sustainability, EDC's, and Fertility

By: Roland Thomas, NMD

With more Endocrine Disrupting Compounds (EDC's) being discovered every month in our environment, the fertility in Western men in developed countries will likely continue its' downward course. The theories behind male infertility have been discussed, but in this article we need to clarify just what EDC's do to disrupt our body chemistry and what we can do about it.

EDC's are mainly synthetic chemicals that are intentionally added to foods, or can be formed by the heating and industrial processing of foods. Natural EDC's exist, but not in high enough levels to interfere with our body chemistry. Our reproductive systems have evolved alongside natural compounds that have some EDC effects and these play no significant role in disrupting our reproduction. Only when we started producing EDC's which appeared in our environment in much larger amounts, including in our foods and our drinking water, health problems became noticeable.

EDC's were first noted in Rachel Carson's popular book *Silent Spring* in 1962. (1)

Since then, of the 100,000 or more synthetic chemicals screened, a notable percentage of these disrupt our body's endocrine system, including the testis, adrenal, and thyroid hormone systems. The most obvious effect seen has been the decline in fertility rates in men, caused by chemicals blocking the receptor sites where testosterone acts. Natural testosterone cannot get to these receptors to trigger off the correct biological response. EDC's don't even have to resemble testosterone chemically to block testosterone's effects, and this is quite troubling because it makes the search for EDC's more difficult. (2)

Testosterone has many other health functions, including stimulating sex drive, producing red blood cells, maintaining muscle strength and mass, and allowing sperm to develop properly.

EDC's unquestionably pose a major health risk, and we need to address the natural treatments and protections that are available to us.

Although the collapse of the Soviet Union was catastrophic to their economy, many prestigious scientists came over to U.S. shores from 1990 to 2000 and brought with them a wealth of alternative medical discoveries from research conducted behind the Iron Curtain.

Soviet researchers focused on the indigenous plants growing across eleven time-zones and discovered some amazing nutraceutical extracts and their combinations useful in treating a wide spectrum of health conditions that were never published in mainstream Western journals.

This technology transfer from East to West proved to be a bonanza for alternative health and medicine. In 1996, Dr. Michael Kiriak emigrated to Canada and brought with him his research and successful experiments with fertility in large-scale experiments conducted between 1975 and 1990, first for the Moldova Academy of Science and later for the Soviet Union Ministry of Agriculture.

Dr. Kiriak's research focused on many low productivity issues that the Soviet farmers were faced with, particularly low productivity of livestock and poultry, ranging from cow's milk productivity, cardiovascular diseases in pigs and the prevention of Marek's disease in poultry.

It was known that algae could be used as a whole-food source, but Dr. Kiriak unexpectedly discovered fertility benefits in domesticated animals fed bio-algae concentrates. Hens fed bio-algae concentrates had a 15% increase in egg laying, with the chick survival rates increased 80%.

Larger litter sizes were noted using whole algae across a broad range of species, including dogs, minks, and northern foxes.

At some point in his experiments, Kiriak noticed that a mixture of four algae species produced the best health results he had obtained thus far.

His fertility experimental results were highly accurate at the dairy farms because the Soviet Union had a regulation that bulls had to be raised on different farmland than cows and artificial insemination must be carried out by storing bull semen under liquid nitrogen during storage and transportation, thus eliminating any direct mating factor.

The facility that conducted the collection and distribution of bull semen was called the Elite Bull Semen Collection Center that supplied the entire Soviet block of countries dairy farms, including the Eastern European states. Increased fertilization rates were seen when the bulls were fed with bio-algae concentrates even at low oral doses.

Chart showing the increase in sperm volume, sperm number and sperm motility before and after Bio-algae concentrates was fed to Bulls.

Parameter	Normal Values	Prior to Bio-algae concentrates	After Bio-algae concentrates
Ejaculate volume	1-15 ml	2-10 ml	8-20 ml
Sperm concentration	300-2500 million/ml	500-800 m/ml	2000-4000 m/ml
Sperm per ejaculate	1-10 billion	Greater than 1 billion	Greater than 4 billion
Progressive motility	Greater than 30%	Greater than 30%	Greater than 90%

Morphology	Greater than 70% normal	Greater than 50%	Greater than 95%
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Lifespan after thawing	5-24 hrs	16 - 20 hrs	19-35 hrs
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Because of this success, Dr. Kiriak spent hundreds of millions of dollars with the support of the Soviet Union and later with the backing of the project by Mikael Gorbachev on his bio-algae concentrates research. Over the 15 years, Dr. Kiriak conducted clinical trials on literally hundreds of thousands of animals, working with over 1,000 algae species, where he finally narrowed down his work to the four-algae species mentioned above which worked the best on restoring fertility. His investigations employed up to 600 workers who helped him with this enormous undertaking. (3)

Dr. Kiriak was awarded Person of the Year by the Soviet Union, not only for saving the livestock industry using bio-algae concentrates, but for his enormous support and dedication to helping the victims of the Chernobyl plant radiation disaster.

Dr. Kiriak himself was faced with a family genetic disposition to pancreatic cancer, which played a role in his becoming a humanitarian, and early on in his career he decided to devote himself to natural healing.

Bio-algae Concentrates Today

Bio-algae concentrates is a nutrient-dense whole superfood made from four species of microalgae, including Haematococcus pluvialis, Spirulina platensis, Spirulina pacifica and Dualiellia salina, each of which have their own unique health benefits. This proprietary blend developed by Dr. Kiriak provides over 5,000 nutrients, including all the essential vitamins and minerals and is especially high in Astaxanthin, the most potent antioxidant in the carotenoid family. Furthermore, bio-algae concentrates provides a wide spectrum of carotenes and xanthophylls, collectively known as carotenoids.

The Health Properties of Algae Species

Haematococcus pluvialis is the primary source of commercial natural Astaxanthin, growing in open ponds or under more controlled conditions by

microbial fermentation. Astaxanthin (AST) is one of the most potent antioxidants known to science and it quenches free radicals efficiently to protect against cell membrane lipid peroxidation damage. (4) AST is used in a variety of topical skin products for UVA and UVB protection. AST has a rare advantage compared to other antioxidants, because its oxidized form does not lead to the further propagation of free radicals. (5)

Singlet oxygen is a reactive oxygen species caused by sunlight exposure and Astaxanthin is the most potent singlet oxygen quencher known. Oral wrinkle reducing formulations have been developed and sold with human clinical trials showing wrinkle reduction, skin smoothness and other skin parameters. (6)

Haematococcus pluvialis and the other three algae species used by Dr. Kiriak in his bio-algae concentrates contain lycopene, zeaxanthin, alpha carotene, beta cryptoxanthin, beta carotene and other carotenoids. (7, 8, 9 10)

Spirulina platensis, is a whole-food green-algae that restores mitochondrial function in cells taken from horses suffering from Equine Metabolic Syndrome (EMS). *Spirulina platensis* restores mitochondrial function in mesenchymal-derived stromal stem cells and intestinal epithelial cells taken from these horses, both of which are caused by oxidative stress. It also lowers insulin resistance in horses with EMS. (11)

Spirulina pacifica is a blue-green-algae that has the highest protein content of any natural food. *Spirulina pacifica* enhances the immune system and lowers cholesterol due to its unique enzyme and phytonutrient content.

The Sustainability and Environmental Benefits of Algae

Algae use photosynthesis to harness sunlight and fix the inorganic carbon from atmospheric CO₂ and are one of the planet earth's means of lowering CO₂ in the atmosphere. Using only sunlight and abundant and freely available raw materials, namely CO₂ and nutrients from the ocean, algae can synthesize and accumulate large quantities of marine lipids and carbohydrates along with other valuable products, namely astaxanthin, omega three fatty acids, other

carotenoids, and healthy phytochemicals for human and animal consumption. Algae can tolerate and utilize substantially higher levels of CO₂ than terrestrial plants. (12)

Several properties of algae make them attractive when compared to terrestrial feedstock crops when domesticated, whether in ponds or other commercial growing methods. Their growth requirements are identical to terrestrial plants, but algae use resources more efficiently and have much lower water use. (13)

Algae species are a sustainable natural resource that have a positive impact on our planet's ecosystem, aside from the obvious health benefits when consumed by humans and animals.

Bio-algae Concentrates Summary

Bio-algae concentrates was developed by carefully testing over 1,000 algae species in the Soviet Union between 1975 to 1990 in animal nutrition studies aimed at improving the reproductive rate, the survival rate and overall health of livestock, including cows, bulls, chickens, dogs, foxes, and minks. Dr. Kiriak finally found that optimal health levels could be obtained by using a blend of four algae species – *Haematococcus pluvialis*, *Spirulina platensis*, *Spirulina pacifica* and *Dualiellia salina*.

Dr. Kiriak had tested the whole food algae blend on hundreds of thousands of animals, employing up to 600 workers under his guidance. Dr. Kiriak's work resulted in his developing of bio-algae concentrates, the formulation of the four most nutrient-dense algae delivering all essential amino acids, vitamins, minerals and algae-specific carotenoids and other marine-derived phytonutrients for maximum health benefits.

Bio-algae concentrates improved the hen egg-laying rate, an 80% improvement in the survival rate of chicks, improved the milk output of cows and the quality, quantity and motility of bull semen. Dr. Kiriak's work resulted in his developing of bio-algae concentrates, the formulation of the four most nutrient-dense algae delivering all essential amino acids, vitamins, minerals and algae-specific carotenoids and other marine-derived phytonutrients for maximum health benefits.

Bio-algae concentrates had such potent health benefits, it was given to the radiation-exposed workers from The Chernoble Nuclear Reactor disaster in 1986. It improved the overall health of the workers, and Dr. Kiriak was awarded the Person of the Year by the Soviet Union.

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The Power and Versatility of Essential Oils

By: Kelley Wimp, M.Ed., Wellness Advocate and Educator



Essential oils seem to be a sort of buzzword in many natural healthcare spaces around the globe. While they certainly appear to be gaining in popularity, the medicinal and emotional usage of essential oils is far from new. In fact, essential oils have been used for centuries among many cultures in food preparation, beauty treatments and products, spiritual practices, and health care. Chances are, you come into contact with essential oils on an almost daily basis, just not necessarily with intention. For example, when you rub the petals of a flower and bring your fingers to your nose to experience the rich aroma, or when you peel an orange and notice the bright, citrus scent that lingers on your skin, you are experiencing the power of essential oils.

I have personally experienced tremendous success since using essential oils and am passionate about sharing my story with others. I have always thought of myself as a relatively healthy person. I enjoy an active lifestyle and have practiced conscious, clean eating most of my life, which is why it was such a shock when, in 2012, I began having intense stomach discomfort. It was truly debilitating, and it didn't take long for me to feel like my health issues were running my life. It quickly became apparent that my physical struggles were beginning to impact my work performance, have negative effects on my relationships, and take a toll on my emotional and mental health. After about eight months of pain, extreme weight loss, countless medications, and several tests, I

finally had a diagnosis. The condition is rare, and I had a difficult time finding information and viable treatment options. One day I was approached by a friend who suggested I try a single drop of a proprietary blend of essential oils for digestive support, applied topically to my abdomen. I felt relief within minutes and knew I had stumbled on something profound. I continued to work with my healthcare provider team, hired an independent health coach, dove into yoga and meditation practices, and developed a consistent essential oil and nutrition routine. Within a few short months I was beginning to regain the weight I had lost, experienced more good days than bad, and rediscovered my happy. I then began reducing my toxic load by switching out my cleaning and beauty products and educating myself on more ways to use essential oils in my daily life. Four years later, I am mostly asymptomatic and now feel compelled to teach others about this form of natural healthcare, so much so that I left my career in the teaching profession to focus solely on coaching others to live what I like to call a “supernatural” lifestyle.

Simply put, an essential oil is a volatile, aromatic compound that is distilled (most frequently by steam or water) from the leaves, stems, flowers, bark, roots, or resin of a plant. It gives a plant its distinctive smell, protects a plant from environmental threats, and plays an important role in plant pollination. Most essential oils are clear, but some can be amber, yellow, or even blue in color. The physical and chemical properties of the compounds that compose essential oils allow them to move through the air and directly interact with the olfactory sensors.

Essential oils can be used for a wide variety of benefits including physical wellness, emotional aromatherapy, and natural cleaning and beauty products. They can be used individually, or in blends formulated for specific needs. The power of essential oils is founded in research and is

an increasingly popular topic in many scientific arenas today. It is important, however, to note that not all oils are created equally. There are many grades of essential oils, ranging from perfume grade found in most cleaning and body products, to Certified Pure Therapeutic Grade found in those produced by doTERRA International, the world's leading essential oil company. This Certified Pure Therapeutic Grade (CPTG) quality protocol includes organoleptic, microbial, chirality, and heavy metal testing as well as isotopic analysis, gas chromatography, and mass spectrometry. This process ensures that there are no added fillers, synthetic ingredients, or harmful contaminants in these essential oils that would reduce their efficacy or cause adverse effects. More information on sourcing, distillation, and testing of these oils can be found at www.sourcetoyou.com.

Certified Pure Therapeutic Grade essential oils can be used topically, aromatically, and internally for a myriad of physical and emotional benefits. Below are just some of the different modalities in which these oils can be used

1. **Aromatically.** A diffuser is used to disperse essential



oils in a fine, cool mist vapor, allowing the aroma and benefits of the oils to be dispersed in the air. Diffusing is a great way to purify the air, elevate mood, improve mental clarity, ward off germs, repel insects, promote restful sleep, and provide relaxation. Using a diffuser is also a non-toxic alternative to candles, incense, and other scented products that often cause physical symptoms, such as respiratory discomfort. Another way to experience essential oils aromatically is by inhaling. Simply place 1-2 drops of oil in the palm of the hands and rub together, creating friction. Cup the hands over the nose and mouth, avoiding the area around the eyes, and breathe deeply.

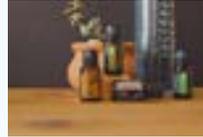
2. **Topically.** Rub a few drops of oil directly on to the



targeted area. When beginning topical use, dilute every oil with a plant-based carrier, such as coconut or jojoba oil, and start by applying to the soles of the feet. This

will help to amplify absorption rates as well as reduce the small risk of experiencing any skin sensitivities, especially in young children or the elderly. Oils can also be applied to pulse points such as the inside of the wrists, and along the base of the neck, chest and spine.

3. **Internally.** It is extremely important that caution is exercised when ingesting essential oils as many companies use synthetics and additives that do not make



oils safe for internal usage. The easiest way to begin taking oils internally is by putting a drop or two in water, tea, or other beverages. Only add essential oils to glass, stainless steel, or ceramic containers as some essential oils will disintegrate the synthetics and chemicals found in plastics or aluminum. Essential oils can also be used in place of spices and herbs when preparing food. A final way to ingest essential oils is by adding them to an empty vegetable glycerin capsule.

In short, essential oils are just one piece of the puzzle that is the shift toward a more natural and holistic approach to healthcare. They can be easily incorporated into any allopathic routines and are incredibly versatile, relatively inexpensive, and compliment a host of other healthcare practices seamlessly. As a wellness advocate and educator, I hear powerful stories from my clients every day who experience profound results and I look forward to the day when there are essential oils in every medicine cabinet, in every home.



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The Effects of Auricular Therapy and Traditional Mexican Healing Modalities on Bipolar Disorder

by Sofia Chavez DNM, DSM

Bipolar disorder is a mental disorder which includes wide mood swings from high manic moods to low depressed moods. Periods of high moods are called manic episodes. The individual becomes active, but in an unfocused, unproductive way, sometimes with uncomfortable and embarrassing consequences. A manic episode can include irritability, insomnia, imagining grand plans that can't be carried out. There can be psychotic symptoms, delusions, or hallucinations. If a person has mild symptoms of mania which do not include psychotic symptoms it is referred to as a "hypo-manic episode".

Bipolar disorder appears to be in a state of evolution as understanding continues to grow with the collection of data. Bipolar disorder is now commonly divided into two types, bipolar I and bipolar II. Bipolar disorder I is the classic form where a person has had at least one lifetime manic or mixed episode. Bipolar disorder II is defined by at least one lifetime hypomanic episode, along with at least one episode of major depression. Hypomania includes the same symptoms as mania but lasts for shorter periods, and although it may be noticeable to others, is not associated with functional impairment. This includes milder symptoms of mania which do not include psychotic symptoms. Episodes of major depression are defined by two or more weeks of intense sadness, loss of interests, fatigue, insomnia, psychomotor agitation or retardation, weight gain or loss, cognitive dysfunction, feelings of worthlessness, and suicidal ideation.

Bipolar disorder statistics from the World Health Organization (WHO), indicate bipolar disorder is the 6th leading cause of disability. In an article by David J Miklowitz and Sheri Johnson, they review research on the diagnosis, course, etiology, and pharmacological and psychosocial treatments. Their data shows that Bipolar disorder is highly recurrent, with high rates of suicidality and functional impairment. It involves the dopamine and serotonin systems as well as brain systems that regulate emotion. Psychosocial stressors, notably life events and familial expressed emotion, significantly influence the course of the illness in the context of these vulnerabilities. The article also states the importance of psychosocial interventions.

The purpose of this study was to evaluate the effectiveness of Auricular Therapies and Traditional Mexican Healing Modalities in supporting focusing strategies, self-directed learning, and self-regulation in individuals with bipolar disorder. The intention was to find out if these applied methods promoted internal responses, and in turn if those personal individualized responses could help the individual control stress, impulses and regulate emotions. Could individuals with bipolar disorder benefit from the therapies, learn to observe themselves to differentiate between thought processes and experiences and makes necessary changes to improve and maintain a stable mood.

Research shows that education which allows an individual to understand their condition is beneficial for

understanding the necessity of daily practices of self-care. Jeffrey L. Susman MD wrote an article published in *Primary Care Companion Journal of Clinical Psychiatry* 2010; 12 (suppl 1): 30-34, *Improving Outcomes in Patients with Bipolar Disorder Through Establishing an Effective Treatment Team*. Dr. Susman discusses the element of patient psychoeducation as an important component to facilitate patient outcomes. It is also beneficial for individuals to recognize the inclusion of a support system, such as family members, friends or a network of individuals that are invested and demonstrate deep caring which provides psychosocial support as well as opportunities to practice daily mindfulness in observing themselves and others in their environments to make the necessary adjustments to stay well and balanced.

Data from a study by S.J. Russell and J.L. Brown illustrated the roles of personal, social, and environmental factors in helping people with bipolar disorder to stay well. The subcategories of acceptance of diagnosis, mindfulness, education, identifying triggers, recognizing warning signs, managing sleep and stress, making lifestyle changes, treatment, access to support and having stay well plans are important.

This holistic and integrative approach parallels ancestral and Indigenous teachings regarding mental health. This study examined the role that ancestral folk medicine could play in helping individuals with bipolar mood disorder to stay healthy, and to investigate if individuals diagnosed with bipolar disorder could improve self-awareness and self-regulation by being guided into a meditative state using an indigenous mind-body perspective combined with ancestral modalities that have re-emerged and are commonly used in modern Complementary and Alternative Medicine (CAM).

A 2011, US News & World Report, article states nearly 40 percent of American adults swear by some form of complementary and alternative medicine and a growing number of medical school's report that interest has exploded in teaching alternative approaches. Health professionals are now looking at underlying systemic imbalances as a cause of illness rather than focusing on the treatment of symptoms and when possible educate their patients to make lifestyle changes and include mind-body techniques. The Consortium of Academic Health

Centers for Integrative Medicine, which encourages the spread of CAM education, was founded in 2000 after an initiative by eight academic medical centers, now has more than 60 medical school members.

There are complexities in treating bipolar disorder, which include multiple facets of an individual's illness, and the methodology issues because indigenous modalities are tailored to address the symptoms that the individual presents on the day of treatment, and use of dietary supplements and herbs with their complex constituents. Folk or cultural medicine includes the connection of mind, body and spirit which influences the physiological systems, along with the neurochemical pathways. With technology, we can see the effects of an altered state of consciousness, the role of neurotransmitters and brain mechanisms. Folk and cultural medicine consider the important role consciousness has in health, this was previously associated with religion and spirituality, but now with technology is becoming scientific.

Each treatment began with a Platica which is a verbal check-in and is described in more detail within the modality of Cognitive Support. This allows the patient to share in a therapeutic conversation, and examine thoughts and emotions. After the platica, the patient lays supine on a massage table. A sound system plays relaxing music and instruments such as drum, rattles, bells, etc. are included in the therapy to promote psychophysiological responses.

The patient is fully dressed and shoes are removed. (Individuals are asked to wear loose fitting comfortable clothes so that meridian acupuncture points on the body may be stimulated easily). A small soft cloth or bandana is folded and placed over the individual's eyes. The purpose for the eye cover is to block out the light and helps the patient focus on internal awareness of the body. The guided meditation begins and the individual is encouraged to relax, notice their breath, observe their thoughts, and feel the sensations and responses to the modalities being offered.

First is aromatherapy, the practitioner applies frankincense to her hands and holds her hands approximately 2-3 inches over the patients face as they are encouraged to take several deep relaxing breaths. Water is placed on the crown of the head, prepared during a specific lunar cycle

for mental health. The waters are applied to the crown as the cosmic forces of the Four Sacred Directions are being honored and asked for their participation, assistance and intervention in the treatment. The patient is guided through spiritual meditation into the Four Directions and connected with each of their four health supporting dynamics, Mental Health-Wind, Spiritual Health-Fire, Emotional Health-Water, and Physical Health-Earth. Many Traditional Healers include the Four Directions, they are considered a component of the essence of All and are the four supporting pillars of consciousness. This is not about religion, so the meditation can be tailored to fit the spiritual or non-spiritual needs of an individual. Next, follows the Auricular therapy, followed by the 13 Ghost Protocol. The session is closed by mindfully giving gratitude while connecting with specific sounds.

Traditional Mexican Folk Medicine of Curanderismo comes from the word “curar” which means to heal. It is indigenous to the Americas. This folk medicine continues to be practiced in the United States. Some modalities may include more of a Mexican, Native American, Cuban, or African perspective. Although growing numbers of individuals living in the United States include these ancestral methods of healing in their self-care, more studies and research are needed to demonstrate efficacy.

Catharsis is a term used in dramatic art, often describing a tragedy. In Curanderismo and Shamanism, the healer is working with the “drama of life”, it is the art of slowly and safely assisting someone to release the emotional pain or tragedy that haunts them. It is a type of mental purification that allows for intellectual clarification of repressed emotions and leads to wellness and growth. If you have ever been angry and went outside and yelled or got a pillow and banged up a wall, some psychologists call this catharsis. In a therapy session, catharsis is more than just venting anger. It’s a re-experience of an event and expressing the strong emotions associated with the event. Curanderismo is a loving gentle nurturing therapy which may include the layering of several modalities, such as hands on healing, reiki, song, humming, acupressure, massage, acupuncture. The focus for the practitioner is to be a “good hollow bone” a conduit for healing and to remind the individual that they are a child of the universal light and love. Often this tenderness

propels the individual into a state of catharsis and they can experience an emotional release with understanding and intellectual clarification which provides opportunity for growth. Indigenous psychology considers understanding of memories and stress, the theory is that we have conscious memory within the structure of the brain and body memory held in the physical structures of the body, which also have their connection to the brain. Traumatic events especially if pre-verbal and predates memory, can get trapped and fragmented in the brain’s memory system. When the memory is provoked, you can experience panic attacks and anxiety that you cannot understand, this is because the memories have never been integrated into the waking consciousness. Indigenous modalities can slowly and gently allow the feelings associated with the memories to be observed by the individual. This must be a slow process, avoiding overstimulation by managing stress related to traumatic memories. Memories should be allowed to arise in their own time, this allows the individual to feel the emotional pain of the release but it should be within the individual’s capability to manage and handle this new insight.

Occasionally, the universal forces have a different plan and the individual is propelled into an intense emotional space and they experience an episode of “Conversion Disorder”. This happens when the spiritual and psychological energies of consciousness experience a conflict which the individual’s personality cannot bear to acknowledge and resolve. It’s usually a deep-seated anxiety or trauma in the subconscious that is trying to reveal itself to the waking consciousness. On occasion an individual can have an episode of “Conversion Disorder”, a less used term is “Hysterical Neurosis”. This is a mental condition in which a person is psychologically stressed beyond what their consciousness can manage, and the psychological stress “converts” to a physical expression.

It can be some type of anxiety, or trauma that triggers paralysis, blindness, or some other neurological condition that cannot be explained by medical evaluation. The symptoms occur because of a psychological conflict. The symptoms are thought to be an attempt to resolve the conflict the person feels inside. For example, a person may not be able to see, open their eyes, speak, to move their arms, etc. Diagnostic testing does not find any

physical cause for the symptoms. The affected body part may need physical or occupational therapy until the symptoms resolve. For example, a paralyzed arm must be exercised to keep the muscles strong. Symptoms may go away quickly, or can last for days or weeks. If this happens during a treatment, the intensity of the physical response is frightening for everyone, but the practitioner must remain calm and use their psychotherapy training to help the individual regain stability.

It is important to know the meridian points to regain consciousness, have smelling salts and ice water available to rub on the individual to address the shock. Because these types of reactions are misunderstood, it is often mistaken for “black magic” or something “evil”. Professional, and competent practitioners should avoid these types of intense reactions when possible. When it does happen, the therapist needs to respond quickly to stabilize the person with firm loving support to avoid long lasting Conversion Symptoms.

Catharsis may occur during a modality that allows for releasing depressive and suicidal thoughts which affect individuals with bipolar disorder. Directly addressing an experience of trauma may not always be possible or safe. The intention is to release repressed emotions slowly and safely. In most treatments, this release is acknowledged and the emotional pain is safely processed and dealt with. One must use care not to re-traumatize an individual, and try to avoid an episode of Conversion Disorder. Many traditional healers believe the disorder can happen because of a “shock”, a memory or feeling may be too intense for the psychology or brought on because the Higher Self presents the waking consciousness with something to process.

Cognitive Support includes the “Platica”, a socially therapeutic conversation, is the verbal check in at the start of every session. It works like a thread to weave the cognitive component into the other modalities. The practitioner’s role is to intuitively support the conversation in a way that is meaningful and therapeutic to the individual.

“Platica”, or “Telling and listening to stories is one way to make sense of our lives”. Traditional Mexican Healing includes this type of Cultural Psychotherapy because it is believed to have the potential to change

our behavior in positive ways which improves our life. Ethnic Psychology reflects and parallels much of what Traditional Healers are taught. This type of psychotherapy provides an opportunity for personal growth, Individuals will recognize that life is unjust and unfair at times, they recognize and verbalize that no matter how close they get to other people, they still could face many life situations alone, they recognize there is no escape from one’s pain, and that painful experiences may repeat themselves. They ultimately should take responsibility for the way they live and learn to be consistent in daily strategies for staying well no matter how much support and guidance they receive from others. Hope and a positive attitude can be learned.

The Traditional Healer encourages the individual to be flexible and to persevere by providing a healthy therapeutic environment characterized by offering holistic modalities, meditations, boundaries, consistency, and support. Many Traditional Healers believe that our modern society communicates fear of disappointment, and excessive pressure to perform and gain great wealth, which may create feelings of hopelessness which negatively influences all, but especially those with Bipolar Disorder, Schizophrenia, Attention Deficit Hyperactivity Disorder, Attention Deficit Disorder, Obsessive Compulsive Disorder, and other mental conditions.

Ancestral Biofeedback may include guided meditation, imagery, and sound therapy. The information from the therapeutic conversation or platica, is applied to specific life issues. The patient hears positive statements that are focused on potential instead of worry. These self-development skills are used to improve focus, change perspective, and can help the individual work through limiting beliefs. This modality can support the development of self-awareness, feelings of connectedness, happiness, and satisfaction with one’s life. During the Platica, the practitioner notes what is important to the individual. When the individual is on the massage table in a relaxed state they are often more receptive to hearing loving and supportive words that are empowering, that help to reframe thoughts, self-talk and are of social value. The Patient is “linked in” offering the modalities in the same order for every treatment, which allows them to recognize there are

defined meditative steps and they can include them in their self-care in the future. The consistency of these steps creates a foundation a “floor”, to provide solid ground upon which a dynamic scaffolding will be build. In a safe and professional therapeutic environment, this type of cognitive scaffolding allows the individual to observe thoughts, emotions, and feelings and how they relate to each other.

This Biofeedback includes mantras and positive affirmations to heal, they help counteract negative thoughts and with repetition these positive statements and affirmations sink into the sub consciousness and eventually creates positive changes in how the person views themselves and the world around them.

Affirmations are two unique ways to promote selfcare of mind and body. Examples of mantras include a single word such as love, peace, harmony, Om. Examples of positive affirmations are phrases such as “I open my arms to receive all the goodness of this world” and “I sit in circles of people who honor me, respect me and want the best for me”, and “there is always enough money in my life, I don’t know what enough is, but I manage to keep moving forward”. In Lillian Comas-Diaz’s, 2006 article, *Latino Healing: The Integration of Ethnic Psychology into Psychotherapy* mentions “dichos” These are sayings and phrases which include Spanish proverbs and are used as communication tools which validate, and support positive thought processes. It is common for many Mexican, Latinos and Native Americans to include proverbs into daily conversations.

During therapy the words are often said with a vibrational quality; the Four Directions are part of the essence of consciousness. As the individual is guided into the Four Directions, East-Air, South-Fire, West-Water, North-Earth, they have an opportunity to observe their thoughts and sensations that their thoughts might provoke in the body. The strings in the loom or matrix of life are vibrating, and the individual also has a personal vibrational pattern. Most of us have heard the saying “energy follows thought”. Our thoughts are vibrating within a high and low range. Sound held in love can change the long-held patterns to give properties to particles in the subtle realms that influence the strings within the web of consciousness.

Differentiation based models of mental health may be defined as the measure of one’s emotional maturity. One’s emotional maturity is not always related to one’s chronological age, we learn to recognize our personal level of stress vulnerability and its many variables. Psychological differentiation using the Curanderismo perspective includes the development of self and learning to live in a world of subtle energies in nature and our environments that influence humanity, especially those that are “sensitive”. Dr. Robert Firestone has written a book that discusses psychological differentiation and how it can refer to the struggle that all people face in striving to develop a sense of themselves in this world. One’s identity is continually influenced by our daily experiences that are either beneficial or damaging to the development of our personality. Differentiation in the indigenous culture includes concepts and theories of the different states of consciousness. If these archetypal forces, concepts, and ideas that exist in one level of our consciousness cannot be differentiated from what we refer to as our normal awake consciousness, one could become overwhelmed and labeled as having psychosis.

Data from an article by Gerben J. Westerhof and Corey L.M. Keyes on *Mental Illness and Mental Health: The Two Continua Model Across the Lifespan* discussed that mental health has long been defined as the absence of psychopathologies such as depression and anxiety. They bring up an interesting view that the absence of mental illness, however is a minimal outcome from a psychological perspective on life and development. Their article focuses on mental illness as well as on the three core components of positive mental health: feelings of happiness and satisfaction with life as “emotional well-being”, positive individual functioning in terms of self-realization as “psychological well-being”, positive societal functioning in terms of being of social value as “social well-being”.

Self-affirmation is when the individual is doing the act of personally affirming their self-worth, safety, self-competence, etc. Many individuals who have lived with depression for years require that the nurturing self-worth statements be said to and for them by the practitioner with love and compassion. It may take some time before the individual embodies the affirmations. Over time weaving the Ancestral Biofeedback with the other

modalities empowers the individual with a “new view” of themselves. Lillian Comas Diaz’s article, also mentions safe therapeutic space, when an individual experiences regression because of illness, healing frequently requires mothering and nurturing, which Traditional Mexican Healing modalities facilitate by providing a cultural holding embrace within a professional space.

Some individuals have a world view which allows them to place themselves within a larger environment which includes the cosmos and divine, which is the base of indigenous healing. Offering the modalities with defined steps allows the individual to slowly learn that they can depend on the techniques to lead them into an altered state of consciousness that is peaceful, safe, supportive and encourages “re-member-ing” oneself. It is thought that disconnection from self, nature, culture, and community results in illness. Christopher Cascio, Matthew Brook O’Donnell, Francis Tinney, Matthew Lieberman, Shelley Taylor, Victor Strecher and Emily Falk wrote an article on Self-affirmation Theory, published in the *Social Cognitive and Affective Neuroscience*, November 5, 2015. They examined the neural mechanisms of self-affirmation with a task developed for use in a functional magnetic resonance imaging environment. The results demonstrated that participants who were affirmed as compared to unaffirmed participants showed increased activity in key regions of the brain’s self-processing. The goal of the ancestral biofeedback with guided meditation and positive affirmations is to broaden a person’s overall perspective and reduce the effects of negative emotions and to generate the energy necessary to motivate behavioral changes.

The National Association for Holistic Aromatherapy states that aromatherapy is also referred to as Essential Oil Therapy and that it is an art and science of utilizing naturally extracted aromatic essences from plants to balance, harmonize and promote the health of body mind and spirit. Essential Oils are used for physiological, psychological, and spiritual processes to enhance an individual’s innate healing process. In a clinical setting, it is defined as the controlled use of essential oils for physical and emotional health and wellbeing.

In Traditional modalities and the Bible, essential oils are linked to nature and Creator. There is a ceremonial

experience or communication with intention and energy will follow thought. If applied by a caring, compassionate practitioner, the electromagnetic frequencies are elevated.

I created and trademarked “Indigenous Reiki” A form of energy work, which includes working with the layers of consciousness, cosmic forces and meridian energy body, in combination with sound and other Curanderismo modalities. Raspada Modality was included which is a technique like Chinese Guasha, where the meridians used in acupuncture are rubbed which has both an energetic and physiological effect on the individual.

Auricular Therapy is a therapeutic intervention in which stimulation is applied to the auricle of the external ear. This can be done using needles for acupuncture or acupressure using a metal or stone stylus. This therapy is utilized for health conditions which include symptoms of the psychology and the body. Auricular Therapy is based upon ancient Chinese and ancient Mayan practices of acupuncture. The somato-topic correspondences of specific parts of the body to specific parts of the ear has long been recognized by indigenous cultures and researched in modern healthcare settings.

Auricular therapy studies usually include the Traditional Chinese Model as it is the most recognized. For over 2500 years’ people have used auricular therapy for healing diseases. In 1957, the international scientific community became aware that the map of the ear resembled an inverted fetus, these investigations led to auricular therapy becoming a more systematic approach, following the identification and standardization of precise points, Auricular Therapies began to be offered in more clinical settings. The mechanisms of Auricular Acupuncture are related to the Autonomic Nervous System, the neuroendocrine system, neuro-immunological factors, neuroinflammation, neural reflex and anti-oxidation.

Auriculo-therapy Manual: Chinese and Western Systems of Ear Acupuncture 2nd Edition by Terry Oleson, Ph.D. states that ear acupuncture and pathological areas of the body are more greatly represented by acupuncture points on the same side of the body. The auricular therapy manual explains that body acupuncture is based upon a

system of twelve meridians, which are lines of energy force that run throughout the surface of the body. Illness is due to imbalance in the flow of energy. Although ear acupuncture is related to the meridians, it is a self-contained microsystem that affects the whole body. For this study, a metal stylus was used to apply pressure to the auricular points. Specifics used in this study will be discussed in more detail in the section of methodology and procedure.

The 13 Ghost Point protocol using needle acupuncture was created by a Healer, Sun Si Miao in the 7th century to treat mental imbalances and to help cultivate a sense of self over a life time. For this study, an obsidian stone stylus was used to apply acupressure to the points. Sun Si Miao, was known as the Medicine Buddha or King of Medicine. The 13 Ghost Therapy is a protocol used to balance the mind and emotions. It is recommended that the protocol be offered to individuals who are receiving psychological therapy or have a strong support system. Traditional Chinese Medicine utilizes theories and groups of acupuncture points based on their relationships and how they influence the body and health. Sun Si Miao is thought to have developed the concepts of how the initial accumulation of phlegm might create the environment for sore throat and psychological dysfunction to take hold, followed by disorientation towards the world. He was aware of psychological illness becoming more common in society and began a systematic approach for the treatment of mental imbalance. The ancestral healer believed that sore throat and its infectious influence could be a causal pathway for mental imbalance.

Erica Westly wrote an article in Scientific American called “From Throat to Mind; Strep Today, Anxiety Later”? Her article questions if a case of strep throat can lead to a mental disorder? Some children seem to acquire behaviors associated with obsessive-compulsive disorder (OCD) after being infected with the Streptococcus bacterium. For many decades’ skeptics, have claimed the connection was a coincidence, but new studies in mice offer compelling evidence that strep can indeed affect the mind.

In a Science News article dated August 25, 2015, George Washington University states that Microbiomes of the human throat may be linked to schizophrenia. It states that the study is the most comprehensive to date and that researchers have identified a potential link between microbes (viruses, bacteria, and fungi) in the throat and

schizophrenia. This link may offer a way to identify causes and that studying microbiomes in the throat may help identify causes and treatments of brain disorder.

There is a contradiction in this study, research is a systematic investigation or exploration to establish facts. It is about methods and collection of data in a precise way. Traditional and Indigenous Healing Modalities are meant to be dynamic communications and interactions with the creative forces of mind, body, and spirit. The focus is on application and response to determine the next application. As a Practitioner of Curanderismo, one makes an agreement to work with Intuitive Self, I had to adjust each of the therapies. My thoughts and feelings influenced my actions. My intuition should not be separated from my professional standards and spiritual creation of sacred space and the person receiving the therapy. For example, if I felt prompted to include an essential oil of lavender or eucalyptus, etc. I had to do this. If I felt an additional meridian point needed to be stimulated on the ear or body, I had to do this. If I am prompted to place my hand on a part of the body, etc. The tools, especially the stone stylus and essential oils are directly linked to the essence of nature and there is a ceremonial experience or communication that is taking place within the loom of consciousness. This ritual or ceremonial communication is conveying messages to the practitioner and the individual receiving the therapy. Both individuals are being influenced and its recognized that the components of the therapy are not enough, they must be brought together with love and intuition to create a holistic therapy, that vibrationally engages the cosmic strings in the loom of creation.

I attempt to interpret and shed light on the ancestral relevance to each modality. The modalities listed are intricately woven into the human therapeutic experience. In ancestral teachings, it is believed that the consciousness has many levels with patterns which include heavens and underworlds which create the frame of consciousness. Life Force makes the strings within the loom frame vibrate. The goal is to utilize the life force of love and compassion so the energetic particles that make up the human body vibrate with the frequency of health and wellness.

I have prior experience with traditional folk medicine and participated in two research projects that contributed to this study. In 2010, I participated as the Lead Curandera in a Pilot study. The partnership came together

to facilitate integration of Traditional Curanderismo into Primary Care and included addressing the dearth of culturally relevant and appropriate self-management interventions for Latinos.

The Pilot Study noted the disparities in access to a clinic for primary care, and recognized that Curanderismo treatments could be accepted as more credible and trustworthy if practices that have strong evidence for efficacy are endorsed by trusted medical providers. Desired Outcomes included National Institute of Health funding to explore integration of Cuanderismo practices such as massage, counseling, and herbal remedies into primary care activities and to identify at least five clinic sites in Denver, Colorado with the intention to pilot test the integration of selected Curanderismo practices into allopathic primary care. I continue to work toward this intended goal.

In 2012, I established a partnership with Denver Health and participated in a Case Study offering complimentary Curanderismo treatments during scheduled pain clinics. In this Case Study, the Researchers mentioned that Hispanic patients may seek out a curandero for his/her Spanish literacy, affordability, spiritual counsel, or cultural connection.

Traditional Medicine may include components of ancestral shamanic practices, it is a world phenomenon, where the dominant culture has devalued and created fear around the topic. It is time to erase the stigma around folk medicine, shamanism, and some other alternative therapies.

If we only consider the biomedical and pharmacological approach to Bipolar Disorder and other mental imbalances, we may fall short and offer insufficient care for individuals that would benefit from a holistic integrative treatment plan. Traditional Indigenous Psychology is based on a belief that thought involves a variety of components such as language, cognitive, neurological, chemical, energetic, electromagnetic fields, karmic, ancestral patterns as well as subtle nature energies.

Motivation is also important in folk medicine for the treatment to be effective. The individual's autonomy needs to be respected and is grounded differently in indigenesness therapeutic alliance. It is said that ethnic psychology provides resources for rescuing and grounding identity into a collective self. The goal

is to restore connectedness and foster feelings that "one matters" as part of the whole, and to facilitate creation of a new fortified and balanced identity. The Platica conversation includes personal and professional contact. The Practitioner gently and professionally guides the conversation. There is interconnectedness and permeability, but with boundaries and held in a professional container. Some psychotherapists frequently label indigenous, Latino, Mexican, and Native American family's interdependence as enmeshment. Many individuals have collectivistic ideals of self and the world around them and require therapeutic techniques that honor this connection to mind, body, spirit, the world, and cosmos. Some individuals thrive in an independent self-reliant environment, others require a more interdependent environment and there are many degrees in between.

The motivational approach is to "empower" the individual to give them the skills, tools, and equipment for the journey so they can recognize and integrate what is happening so that life experience is not terrifying. By providing knowledge, skills, and assistance a bridge is built. It is thought that blocking the emergence of a new experience of consciousness can create a problem of energy flow in the meridian acupuncture body. The loud acting out of mania, or the lack of motivation seen in depression is a response to the extraneous foreign energies in the person's energy body and indigenous healing modalities are a type of "barrida" or sweeping that clears the mind with psychotherapy, sweeping the physical body with auricular, acupuncture, massage, tapping, using sound, aroma, herbals, etc. This helps the individual so they are no longer picked up by the flood of information which can carry them away. Stephanie Marohn, speaks to this in her books, *The Natural Medicine Guide to Schizophrenia* and *The Natural Medicine Guide to Bipolar Disorder*.

Dr. Susman's, 2010, article on *Improving Outcomes in Patients with Bipolar Disorder Through Establishing an Effective Treatment Team*, discusses how patients with bipolar disorder pose a challenge for primary care and specialty care physicians alike. He discusses how bipolar disorder can be difficult to diagnose due to often confusing presentation of the condition and then further complicated by patient denial, because of the perceived stigma associated with psychiatric diagnosis. The use of the word "denial" is complicated. In modern society and healthcare, we give structure through diagnosis

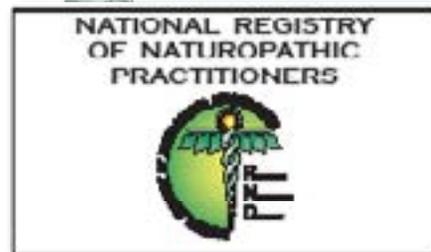
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and labeling and it is necessary for insurance, financial and economic reasons. In indigenous cultures, bipolar disorder, depression, psychosis, schizophrenia, and other mental conditions are a stage on the path of human development which will offer a significant opportunity for transformation. The Shaman or Healer also recognizes the person can “drown” in the ocean of consciousness. Western Medicine focuses on the symptoms and condition as something that must be stopped immediately. This is in opposition to indigenous culture view, which is to help the individual recognize they are not in balance and understand the variables involved. In the indigenous culture these individuals are expanding their minds, learning to swim in “new waters” and they need to have support systems in place, like psychotherapy, bodywork, dietary support, herbs and often pharmaceuticals so they do not drown on their journey. Many Traditional Healers see pharmaceuticals as part of a short-term treatment plan in stabilization, with a goal of reducing medication if possible and teaching life skills that strengthen the self and stabilize mood.

An essential component of a sociocultural environment is meaning. Each culture provides ways for individuals to satisfy their needs for positive affect, a good father, good mother, daughter, son, provider, employee, story teller, healer, etc. Whatever the size or complexity of the society, the members need a sense of meaning, purpose, and connection. In Traditional Medicine therapies, there is an interrelationship between patient and therapist which is a heart to heart connect of compassion. Indigenous Mental health is considered being deeply connected to Body and Spirit. Pathologies of depression, anxiety, disease, substance abuse, violence and other health problems can be interrelated to such an extent that it may be impossible to differentiate one problem from another. Comorbidity is a term used to describe the simultaneous presence of two or more chronic diseases or conditions in a patient and often makes treatment more difficult.

In the Book, “Wind In The Blood”, authors Hernan Garcia, Antonio Sierra and Gilberto Balam, shed light on how doctors and other professionals can read this study and recognize there are different routes a professional can take in addressing health needs with a supportive cultural perspective. This includes theories and philosophies of the indigenous mind. Health

care providers have their own conceptual framework, their life experiences, and their medical training. The understanding of consciousness is an expanding field of medicine. It is beneficial in a world that is dynamic with different cultures, refugees, and immigrants that providers understand cultural elements which would be useful for educational and clinical work.

We need to consider individuals who exist in the modern world, but also live in a world with a different logic, they may live in indigenous and or modern urban settings. Within these groups of individuals, there exists patterns of thinking which carry the roots of ancestry, and these individuals use an alternative logic to interpret and interact with their environment. The following are examples from the book, *Wind in The Blood*, and includes statements I might hear from community today. Many of these heartfelt statements are not shared with healthcare providers, because of fear of being hospitalized for mental illness.

- My sister was struck by a wind and her face swelled up. It is not a sickness of doctors, so I did not take her to you, I took her to see a curandero who cured her in a few hours.

- I tie a red bandanna on my son’s wrist to protect him from the evil eye.

- My wife is pregnant and she cannot eat the foods the doctor recommends because they are cold foods.

- I can’t wash my hands because I just came from working and I am feeling hot.

- This morning my two-year-old was almost kidnapped by spirits. She fell down a hill, when I reached her she was alright and told me about the children who carried her away.

- I saw of group of small black clouds that looked like bugs, one flew in my mouth and half of my face was paralyzed.

- I saw the wind like shiny silvery feathers and it picked me up and carried me several feet before dropping me and injuring my neck and arm.

These are statements from healthy, productive individuals that live with one foot in what we refer to as “reality” and one foot in the world of “ancestral logic”. Some

individuals are raised to recognize they can relate to more than one reality. Sometimes a trauma or secondary trauma hits an individual at their “core” the essence of who they are is jolted. It can often create a shift in consciousness so that the individual must hold on to the “roots” of their being. A tree with strong roots can remain standing, the belief is that the consciousness digs deep to hold on to self, but is also forced to go into deeper layers of consciousness where ancestral logic is accessed which can be confusing to the individual recovering from trauma because suddenly they are now perceiving two realities. The Traditional Healer will use indigenous modalities and often encourages the individual to see a psychiatrist and or psychologist to have the additional support of medication and therapy if needed to stabilize the individual. The goal is to empower the individual, help them develop skills of attention, differentiation and focus and not create dependence on medication if possible, or the belief of loss of self-control and the fear of a debilitating lifelong condition.

We must take into consideration the chemical pathways which influence conditions like bipolar disorder and schizophrenia, ancestral logic patterns, the lack of meaning in one’s life, and stressors that individuals are exposed to which result in mental imbalance disorders such as depression, anxiety, suicide, substance abuse and other behavioral problems. The book *Wind in The Blood* encourages a wider framework with a broad perspective from healthcare providers so that the needs of individuals are more holistically met.

The study included Meridian Point Acupuncture stimulation, which was included in the Auricular Therapy and 13 Ghost Point Therapy. According to Matt McMillen, in his article, *Acupuncture Goes Mainstream*, The Center for Complementary and Alternative Medicine (NCCAM) part of the National Institute of Health, reports In 2007, 3.1 million people tried acupuncture, a million more than in 2002.

The study included Light massage in the form of rubbing or “Raspada” and sweeping “Barrida” was applied, according to the American Massage Therapy Association, research estimates that massage therapy was a 12.1 billion industry in the United States in 2015. Guasha is a therapeutic method for pain management using tools to scrape or rub the surface of the body and relieves blood stagnation. Guasha and Reiki lack

sufficient evidence to show they are consistently effective and studies regularly suggest that methodological and quality of application should be improved.

For many individuals, especially those that identify with their Indigenous Roots, the self is intertwined with others, a family member, friends, or a co-worker. The belief is that everything is connected in a web of life, and because of this there can be permeable boundaries and this includes relationships with healthcare providers, they may be seen and accepted as extended family. Many Indigenous or Traditional Medicine Therapists also feel this permeability, it extends beyond death, we may send loving thoughts or prayers to our patients or individuals to whom we have provided service in the past.

We need tools of measurement that are acceptable to mainstream medicine and the Traditional Medicine Practitioner. The ceremonial, ritual and spiritual experiences need to be respected, honored, and regarded as profound and possibly volatile. Safe Practices and competencies in psychotherapy and bodywork are required. We must recognize that it can take months or years for an individual to accept their diagnosis and to learn consistency in selfcare. We often want to put the healing process on the “American Fast Track”, acceptance, compliance, motivation, and behavioral changes could be strengthened by a more holistic approach.

We see that the efficacy of the modalities needs to be systematically researched to support their use. Plain and simple, research is lacking. Time and money drives most of our environments, folk medicine is about relationships, body work involving compassionate touch and trust which take time and includes nutrition and dietary supplements to help support the chemical pathways. We see the statistics which include large numbers of individuals who pay billions of dollars for complementary and alternative medicine. What is it that they receive that they continue to go back to seek out alternative medicine therapy? What are these individuals receiving from complementary and alternative medicine that researchers are missing in their calculations?

In ancestral healing work practitioners are expected to be a positive stable force in a world that is constantly changing. They are expected to live in a compassionate and loving way, to provide service to those in need, to

strive to live in continuity of consciousness with Creator, keep their lives in order and be of good character. This allows one to be a “Good Hollow Bone”, a conduit or channel for the universal healing forces. This means that when one is offering a healing treatment, one simply needs to hold the line and the healing force will provide the experience that allows for the mind, body, and spirit of the individual to receive the stimulation necessary for psychological reversal into health.

The glue that keeps these therapies together are subtle threads of energies tied to mind, body, and spirit. The articles referenced in this study expressed the need for a holistic therapeutic approach which can support the various levels of consciousness and physical health. The articles that referenced indigenous or ethnic models of health communicated the importance of psychosocial health and an ancestral image of unity and community. Kindness and Caring are two important components in Curanderismo Folk Medicine, there is an understanding that we are cosmically connected to all, and influence each other, the modalities offered in this study were linked with ritual and ceremony which are purposeful activities capable of strengthening that connection and creating a protective psychological sanctuary.

The patient received treatment from March 2015 to March 2017. March 2015, when the patient started the study, he was receiving a maintenance daily dose of 1300 mg of lithium and received regularly scheduled blood tests to monitor lithium levels of toxicity. He was also on a daily dose of Geodon, an antipsychotic,

taking 80 mg twice a day for a total of 160 mg per day. The patient complained of feeling like a “zombie” with no emotions and wanted to decrease his medication. He said he wanted to cry or laugh and feel it, but he couldn't. He also felt his sad depressive thoughts and the medication made him sleep too much. I stressed that what the study offered was a complementary approach to his current treatment plan and that he needed to work with his psychologist and or psychiatrist to safely make changes to his medication if we were to continue to work together. His psychologist was not in agreement with him so he started working solely with his psychiatrist. During the first 10 months, he slowly reduced his Geodon until he was no longer on the medication. During this time, he received weekly auricular and Traditional Healing treatments and stated he felt vulnerable, shaky and had cold sweats, but wanted to continue with his plan to reduce his medications. He also worked with his provider to decrease his Lithium, followed by a change to Limal and is currently taking 300 mg of Limal on 3/20/2017. Through the experience of the Platica and modalities the individual stated he wanted to manage his bipolar disorder symptoms and focus on his classes at university.

During the weekly platica conversations we discussed what was going on in his personal life and with his studies. We discussed what experiences were prompting learning and he would expand on what he observed in his environments and how he responded with new thoughts and behaviors. I asked him to explore the meaning of differentiation, levels of consciousness,



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grounding, centering and transformational learning. His self-awareness and self-care strategies were expanding. He was learning to manage different life situations. We talked about acceptance of his diagnosis. He said he accepted his diagnosis and understood the complications and the need to prevent a manic episode, when he approached his therapist about reducing his medication, he said he wanted to feel “normal” and not like a zombie. He felt he had turned a corner and his views of how he saw himself was changing, he no longer saw his bipolar disorder or autism diagnosis as fixed. He felt changing his medication was one piece of the puzzle, but he wanted to have better understanding of his diagnosis and around the subjects of spiritual matters. He shared that he had been thinking about his diagnosis of autism while in elementary school and how he remembered the behaviors of adults, teachers especially and how some could be erratic and inconsistent. He remembered using them as models for his own behaviors and getting into trouble. He also remembered his world view was split, some people like his parents were real and consistent and then there were those that were fake, behaving one way in public and having erratic, moody, mean behaviors when they were not in view. During the second year of treatment he shared he was learning about levels of consciousness, states of awareness and understanding how the spiritual highs during his mania could be transformed into meaningful experiences and integrated with differentiation to create a “New Sense of Self”.

The patient talked about his first manic episode. (The patient has experienced two manic episodes) Prior to his first episode, He was in a roll over car accident and thought he was going to die which left him with fear about his safety when traveling by motor vehicles. Shortly after that, he was in a band and making road trips, he remembers being hypervigilant, highly stressed, and anxious when traveling with repetitive thoughts about crashing. He also recognized the band members were not necessarily contentious or safe drivers on top of this his life style, self-care, diet, sleep etc. was out of balance. He feels this level of stress on top of the car accident was too much for his personal physical and psychological makeup which triggered his first manic episode. Slowly, over the next year, during the weekly platicas, he became more talkative, engaged, and shared about new experiences which included descriptions

of classes at university, workshops, social events, and shared about his emotional responses to individuals that provoked an attitude or “way of thinking” that was different from how he might have responded before. He communicated he was being more observant, and less emotionally influenced by personal interactions, such as meeting new people and being in new environments was becoming more comfortable. We talked about transformational healing and differentiation. He recognized he was processing his experiences in new ways and had terms to describe them. He is setting his own goals with personal autonomy. In Mezirow ‘s Theory of Transformation, there is a defining condition of being human in that we have to understand the meaning of our experiences and make interpretations and that this type of processing develops autonomous thinking.

He is becoming more competent as the “teacher and student” with regards to his life experiences. This communicates a transformational shift, we discussed how he can recognize how his body and mind work, how to manage stress and change, his new coping abilities, strengths, and new perception. He now includes new concepts and beliefs and can modify the variables in his daily life for consistent selfcare, while staying connected to his personal support circles and healthcare network to balance his mood, manage stress, and stay well.

The study started in March of 2015, in May, he stated he had been diagnosed with *H. pylori*, *Helicobacter Pylori* and he had stomach pain. We included education on digestive health, added an herbal remedy of slippery elm and a supplement for Intestinal Repair. He started feeling relief from his stomach pain within two weeks, continued the protocol for six months and has learned how to manage his digestive health.

During the two-year period, he did not present with mania, therefore no mania auricular protocols were offered. Depression Protocol Auricular Therapy stimulation was offered using a mental stylus on the right auricle (patient is right hand dominant). Points consisted of Shen Men, Point Zero, Occiput, Antidepressant Point, Excitement Point, Anxious Point, Master Cerebral Point, Pineal Gland, Endocrine, Brain, Master Oscillation, External Genitals E, External Genitals C, and Sympathetic Autonomic Point. Each

point was stimulated with prayer for about ten seconds each. After his second treatment, he developed bumps on the stimulated sites that looked like an allergic reaction or bug bites, the ear looked normal after two days, but the auricular treatment caused this reaction for the next two treatments.

He often communicated that he had anxiety, so he would receive a “vaccaria” ear seed on the anxiety point, which is affixed to the surface of the ear, it does not puncture the skin and is held in place with tan colored tape for two to three days. After receiving the treatment for five months, or twenty treatments the patient had an intense emotional release, when the endocrine point was stimulated. He was very clear on which point had been stimulated, he felt a release which he described as a sensation of blood pouring out his ear, which also felt like a cloud of intense sadness left his body through his right ear. After that session, he often requested extra stimulation of the endocrine point.

During the months of May 2015 to November 2015, he often presented with digestive discomfort and received the Irritable Bowel Auricular Protocol on his left auricle or non-dominant hand side. This ear was treated per the need expressed by the patient. If the patient complained of abdominal pain. The Irritable Bowel Protocol was offered because it includes the stomach point for Helicobacter Pylori, Omega 1 Point for Digestive Disorders, Constipation Point, Rectum E., Rectum C., Point, Sympathetic Autonomic Point, Abdomen Point, Pancreas, Occiput, Large Intestine, Small intestine, and the San Jiao Point. The patient often communicated additional sensitivity to the San Jiao Point.

If the patient presented with anxiety, the left or non-dominant ear was treated using the Anxiety Protocol which includes Sympathetic Autonomic Point, Shen Men, Point Zero, Heart C, Occiput, Master Cerebral or Nervousness Point, Tranquilizer Point, Adrenal Gland C., Vagus Nerve Point. If he communicated that he was feeling stressed, he received the Stress Auricular Protocol on his left auricle, which consists of the following points, ACTH, Adrenal Gland C, Adrenal Gland E, Anxious Point, Be Happy-Posterior, Endocrine, Hypothalamus, Marvelous Point, Master cerebral, muscle relaxation, occiput, point zero, psychosomatic reactions 1, psychosomatic reactions 2, shen men, tranquilizer point.

After the first year of treatments, the patient said he was feeling balanced, so we developed a maintenance treatment plan. The treatments changed from weekly to two or three times a month depending on our schedules. He was also able to call and set an appointment if he felt he was in crisis or concerned about the stability of his mood. After 18 months, maintenance treatments were scheduled monthly. The right ear receives the Depression Protocol and the left ear receives the Stress Protocol.

In summary, of the procedures, modalities and measures, the outcomes show improved health and quality of life. The procedures and methods have been described in detail. March 2015, when the patient started the study, he was receiving a daily dose of 1300 mg of lithium and a daily dose of 160 mg of Geodon per day. He is now on 300 mg of Limalta per day and no longer taking Geodon. He has learned and is applying daily self-care techniques, recognizes that significant life changes can create additional stress, and surrounds himself with supportive caring individuals. He communicates that he understands there are many variables that contribute to his wellbeing and that his self-care is a lifelong responsibility.

This study includes methods of indigenous healing which have been practiced for hundreds of years and are now included in complementary and alternative medicine. The outcome of this study demonstrates that Auricular and Traditional Medicine can be effectively combined with a treatment plan for Bipolar Disorder. The study utilized Auricular therapy and Traditional Indigenous Medicine within a Holistic Cognitive Model, working toward restoring feelings of “connectedness”, mental stability and finding meaning in life. This approach included cognitive strategies of living each day mindfully, medication, Platica-talk therapy, herbals, meditation, exercise, and diet.

Some institutions and organizations within the dominant culture have devalued and created fear around the topic of holistic and traditional folk medicine. New studies on the Cultures of Medicine and Indigenous and Interdependent perspectives of healing are appearing as the current health care systems around the world recognize global health requires understanding and acceptance of differences. Populations are diverse, there are those that are raised using ancestral logic, those

who identify with their indigenous roots, immigrants, and refugees, all of which need to be understood in the context of interdependent variables. We need to consider philosophies of connection to nature, family, social networks, and spirituality. Patient Centered Care, is care that is respectful of and responsive to individual patient preferences and values with providers and clinicians actively working with their patients to produce the best health outcomes possible.

Providers and integrative health professionals worldwide can help bridge the three systems of modern medical knowledge, indigenous traditional medicine, and complementary alternative medicine. Currently there is an established healthcare power hold and it will take brave pioneers in the establishment to make room for the inclusion of different medical systems and traditions. Health care providers must modify their personal conceptual framework and beliefs around their medical training. The understanding of consciousness and medicine are expanding fields which offer opportunity to bring together new bodies of medical knowledge which can contribute to education, clinical work, and health outcomes.

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AMERICAN NATUROPATHIC MEDICAL ASSOCIATION



Raising the Bar of Credibility for Naturopaths

By: William (Bill) Downs

“According to a recent survey commissioned by the Council for Responsible Nutrition, 68% of U.S. adults take dietary supplements. Consumer confidence remains high, with 84 percent of U.S. adults expressing overall confidence in the safety, quality and effectiveness of dietary supplements.” (<http://www.crnusa.org/CRNconsumersurvey/2015/>) In their well-intentioned attempt to stave off disease and prolong a more youthful quality life experience, more Americans are taking dietary supplements. And, admittedly, there are increasing reports (many published in peer-reviewed literature) of near-miraculous (if not ‘miraculous’) accounts of people overcoming debilitating diseases with natural product protocols.

Importantly, the category of ‘integrative medicine’ is growing by leaps and bounds as more physicians are looking to find and ‘integrate’ much safer and at least somewhat effective to very effective alternatives to prescription drugs and OTC medications. These health professionals are trying to improve the quality of life of their patients rather than just make the ever-progressive disease process more ‘comfortable’ by medicating the patient and/or the symptoms.

However, we need to take a more objective ‘50,000 foot’ historical view of the ‘healthcare’ paradigm. In 1985, the natural products’ industry did a little over \$4 billion in consumer revenues. In 2012, the natural products’ industry did over \$137 billion in retail revenues. (Wow, what a prolific rate of growth!) To put things into perspective, in 2012, the pharmaceutical industry did a little over \$331 billion in consumer drug sales. Unfortunately, the overwhelming evidence indicates that neither the

natural products modalities nor the pharmaceutical modality have put a dent in the incidence of chronic degenerative diseases; they continue to escalate. And, allopathic ‘healthcare’ (more accurately described as ‘disease management’) and insurance costs continue to escalate along with, and due to, the increasing rate of chronic disease. The Naturopathic medical paradigm is uniquely and ideally positioned to make a profound contribution to improving genuine healthcare in our culture. But, to achieve an impact of societal proportions, Naturopathic modalities will need to raise the bar of scientific and clinical credibility to engender much wider acceptance by consumers and other healthcare professions.

However, there are some built-in barriers to achieving the greatest impact in healthcare. What most people (and health professionals) don’t realize is that up to the last investigation by this author, the NIH will only grant research funds for single ingredient research. That means that they will not give grants for research on a supplement containing multiple ingredients. The reason is that they won’t be able to determine what the active ingredient is. This is a reductionist pharmaceutical perspective...not a ‘systems biology’ (or ‘holistic’) natural perspective. With only a few courageous exceptions, almost all the research on nutraceutical ingredients is therefore done, and funded by, ingredient manufactures/suppliers rather than finished product companies. As a result, formulators are tasked with the job of constructing condition-specific-targeted multi-ingredient formulas based on research of the individual ingredients that show benefits in the area of the specific targeted condition. Ironically, these formulas are not really allowed to

make condition-specific benefit claims other than statements like, “Research on the ingredients in this formula have been shown to...” and then state the acceptable structure/function claim. However, one more point of very serious concern, the same ingredients that were the subject of that validating research (enabling those claims) need to be the ones used in the product for which the claims are made. But, research claims are made on a vast array of non-validated ingredients that haven’t been the subject of even competent Quality Control procedures, much less been the subject of clinical research. An example of this was the case of research on Green Tea [Dulloo et al. *Int J Obes Relat Metab Disord.* 2000] showing increased energy expenditure (thermogenic) benefits. Because of that research, hundreds of different-sourced (low quality) green tea ingredients from numerous suppliers used in a vast multitude of finished products made such claims that their (knockoff) products provided thermogenic benefits. But, only a very few of those products used the same green tea ingredient or the same quality of ingredient as that used in Dulloo’s research. When companies use research on one (premium quality) ingredient to support a different (low quality, low priced) ingredient of the same species that they are using, they call it ‘borrowed science’. This type of ‘support’ is actually pirated or stolen science and is fraudulent. But, companies do this every day. In fact, due to a Consumerlab.com exposé of a random analytical result, it was found that one popular successful company used a green tea ingredient in all 27 of their products that turned out to contain a toxic contaminant. This green tea extract was also a very cheap commodity product and not the one used in the Dulloo research. This product was responsible for many consumers experiencing kidney and liver problems, which was also widely publicized, forcing the company to pull all their 27 formulas off the market. They lost massive consumer confidence, market equity, and went bankrupt because of one single ‘bad’ ingredient. And, they fraudulently used the original validating science to make the thermogenic claims in support of the formula of what turned out to be a counterfeit product.

Naturopathic physicians need to be vigilant and less reliant on expert opinion, unrefereed science-

like reports, white papers, and misinterpreted or misquoted published scientific results. They need to take product marketers to task to supply scientific validation on at least the ingredients in formulas at a minimum and ideally on finished products that they prescribe for their patients. Naturopaths need to investigate to ensure the veracity and validity of research by: investigating the reputation of the researchers and/or companies behind the research (look in Pubmed); vetting the validity of research-backed claims on finished products (ensuring that the research is on that specific ingredient or finished commercial product); making sure that the research validates product claims; and making sure that the research complies with accepted regulatory standards. One way to ensure compliance with regulatory standards is make sure the research has an Institutional Review Board (IRB) approval (demonstrating that it follows acceptable research standards) and is published in a peer-reviewed journal.

This type of vetting will not only raise the bar of credibility of Naturopathy, but will also significantly improve the ability to expect and achieve safer and better therapeutic effects and patient outcomes.

As an example, the author of this article has been either the lead author or co-author of numerous chapters in text books for advanced degree studies, research and/or professional studies. The most recent publication is *Phytopharmaceuticals for Brain Health - CRC Press Book*, a 444 page treatise of academic research. The author’s chapter was made chapter 1 and was co-authored by one of the editors. Of the author’s 95 papers published in the peer reviewed scientific literature 31 (as of the date of this article) are available on PubMed. The remainder are available in other indexed libraries. Moreover, the author is a co-inventor of a patent-pending absorption technology for four nutraceutical formulas. One of the products, a KB220Z/BR neuroadaptogen (trading as Brain Reward®) is validated by 37 clinical studies [available on PubMed] and 3 patents (with other patents pending). One of the products, a KD120 MEC multi-enzyme complex (trading as N-Sorb™), is backed by 2 published case studies, the first presented at

FASEB in April 2017 [Downs BW, Kushner SW, et al. FASEB J. April 2017, 31:1b312], the latter presented at Harvard University in September 2017 [Downs BW, Kushner SW, et al. Funct Foods Chron Dis:Sci Pract. 2017], and a third 1-year double-blind placebo controlled study underway. A third product, a VMP35 MNC multiple nutrient complex (trading as Prodivite®) has one clinical study [Downs B, Kushner S, et al. Funct Foods Health Dis. 2015], with a second clinical study in preparation. With 24 years in nutraceutical ingredient research and commercial business development, the author was instrumental in the origin and pioneering of the proprietary, trademarked, and evidence-based ingredient category.

In summation, Naturopaths can accept the rhetoric of so-called 'expert opinions', borrowed science, and/or back office white papers, etc. of the nutritional

supplement marketers on blind faith (supporting the status quo of the industry). Or, they can take a proactive stance and require that manufacturers/marketers raise the bar of credibility by investing in and providing genuine scientific validation for the nutraceuticals they market. The result will be that the credibility of the science, the effectiveness of the products, the satisfaction and health of their patients, and the professional integrity of the Naturopath will be elevated. This will help expand the base of end users of nutritional supplementation, and support a greater acceptance and usage of other Naturopathic and integrative modalities. The path to follow seems to this author to be an easy choice to make. You can make a huge difference in raising the bar. This is after all to what we are devoting our lives; a journey of promoting genuine holistic health and wellness. I invite and welcome you to make this journey a life changing process to those we touch.

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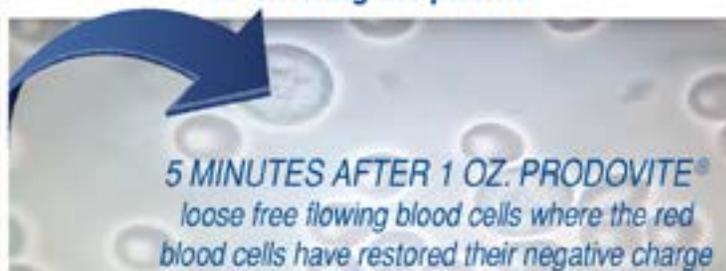
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Contact Michael Ciletti at 215-266-3232 or email at optimizelife.michael@gmail.com.



** Downs BW, Kushner S, Aloisio T, Blum K. The effect of VMP35 supplement ingredients encapsulated in a novel Phospholipid Prodosome SK713 SLP nutrient delivery technology observed as a result of changes in properties of live human blood. *Functional Foods in Health and Disease* 2015; 5(9):292-3

*** Downs BW, Kushner S, Bagchi M, Swaroop A, Bagchi D. Safety and efficacy of a novel KD120 MEC multi-enzyme complex (N-Sorb) in human volunteers. *FASEB J*, April 2017, 31:3012

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AMERICAN NATUROPATHIC MEDICAL ASSOCIATION



New Financing Program for Naturopathic Doctors

by Bryan Blackburn,

Owner MyConsumerFinance.com, AlternativeHealth
CareProviders.com

There's an old saying "People don't care how much you know till they know how much you care" Sales professionals are told this all the time and doctors need to keep it in mind as well.

Doctors will often focus on the "what they know" part in developing their marketing and that is an important part of the process, but you also need to convey the fact that you care for your clients.

They may have financial concerns as to if they can afford your services.

You never want a potential client to think you are just in it for the money and just trying to sell them something.

They need to understand your in the business to help people get healthier and that your goal is to focus on healing them and getting them to take better care of themselves and their families by using best practices and taking the best products to prevent health problems from developing in the first place and that sort of thing.

One way to convey that you care in your marketing is to let them know you have ways to help them with ways to cover the costs so that they won't have to dig too deep in their pockets.

The fear of not being able to afford your services is a fear that prevents them from thinking of using you as a doctor. You need to let them know you understand people have financial difficulty occasionally.

Most of the people in your market are not independently wealthy and even though doctors make a lot of money, it's easy to get out of touch with how others do not do quite as well.

You need to let them know you have a variety of ways to help them fund their healthcare without it ever becoming too difficult of a financial burden to bear.

This is the problem and it boils down to understanding human psychology and how to use it to your advantage in the sales process. When you say things like that in your marketing it shows people you do care and you are not just in the business to get rich.

The next thing to consider is how you deal with pricing your services. You always want to get things to where you are giving people a monthly cost to purchase what it is you offer. You never want to quote pricing in terms of a grand total price for the cost of your total package price. That is the quickest way to lose a sale no matter what it is you are selling.

Always quote by saying you can get them into an easy to pay monthly payment.

When you are selling a service and the price is \$2500 or whatever it is you don't want to tell them they have to cut you a check for \$2500 that sticker shock will kill the deal in most cases.

People won't tell you they cannot afford that up-front cost.

They won't want to embarrass themselves that way, so they will never do that.

Instead what they do is make excuses. Maybe they say they have something else they need to buy first or whatever it is they say it boils down to the fact they do not want to admit that they cannot afford to pay you \$2500 or \$1500 or whatever it is you are asking from them.

Always break it down to a monthly payment and ask them if you could handle a monthly payment and give them a choice between \$50 or \$100 per month to cover the cost of your program. You want to cushion the blow for them not hit them over the head with a high price point. Soften that impact on their family budget with a finance option.

Now they can get into thinking about doing business with you because they know you care about their financial situation enough to soften that blow for them. Nobody will tell you they need to finance but when you offer it be prepared for people to say that is how they want to pay for things.

Now they can tell you what kind of monthly expense they can handle, and you can help them out by hooking them up with or program, so we can help them get their financing set up for whatever your total price is so that it translates into an affordable monthly payment.

Just put them in front of a computer or have your office staff do it for them and ask them the questions on the simple form we provide.

This form is online, so you don't need to fax us any applications. They get the payment options and their approval in a few seconds after that form is completed and sent so you have some good news to share with them while they are still in the office and wanting to do business.

Now they can get an easy to afford payment plan and you have a client instead of someone who is struggling to make excuses as to why they can't do business with you.

PLUS! You get paid up front and the patient can make an affordable monthly payment for a x number of months while they benefit from not having to hock their expensive television for half what they paid for it, or less. Maybe they can now keep all their good furniture and stereo equipment instead of putting it up on E-bay.

Financing is the only way to help people accomplish this task and as a financing company owner whose specialty is providing financing for naturopathic doctors I certainly hope that you understand how important it is to help your patients by offering them such an option.

I sometimes assume most people understand these things already and most of you probably do, but there is always one guy out there who thinks financing is somehow a bad thing.

Don't get me wrong it can be a bad fit for some people but for most people it's a blessing.

The few who abuse it are not likely to ever want to use a naturopathic doctor anyway, because most folks who use ND's are more educated. Predatory lenders tend to take advantage of those who lack the smarts to say not to such things, by the way I am proud to say we are not a predatory lender.

A consumer with A credit can get a 6% interest rate with our platform so that means people who do not need to finance may in fact use our program and not necessarily

because they need to do so but because instead of spending \$2500 maybe they want to spend \$5000. That is the other main benefit you enjoy when you offer people financing options. They tend to spend more than less when they can finance their purchase.

Financing is not the only way to help a patient, so they can better afford to use your practice. Sometimes you can help them find the money to use your practice by taking other approaches.

I have started thinking that we need to do more research to help a client find the right kind of insurance that better fits their monthly budget. To many people are struggling to coverage with a monthly cost they can more easily afford.

When a client is paying \$1500 a month for insurance and they can't afford to pay you for your services they need to find a lower cost health insurance plan and that is an area I can help you with as well.

But that is another story we can cover some other time and maybe I will put that article on my website for you to read later. My site by the way is www.myconsumerfinance.com

Some people don't have insurance to begin with so they have to rely in financing for most anything they want done either that or they have to borrow from a family member.

In those cases there might be a time when a family member wants to help but they too lack the needed funds but at least they have the credit available to qualify for taking out a loan to pay for the needed services and in that case we again can come to the rescue and help your patients find a way to afford your services.

I hope to hear from you guys soon to earn your business and that of your patients.

www.myconsumerfinance.com is where you can reach me and read more articles as I put them up on ways to grow your practice. We invest in developing our partners marketing resources and if we need to build a website to help you get more clients that is what we will do, in fact, I already have built one called alternativehealthcareproviders.com

It's up and ready for us to do a formal launch. Sign up for free and we can drive more clients to everyone who takes us up on our offer to help them grow their business.

At any rate I hope you enjoyed the article and I look forward to helping you grow your practices with many more ideas on how to improve your marketing online and build your practice patient base so it is much larger.



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— Victor Lindenberg Lewis, Ret. Army, Purple Heart recipient, and 2018 PGA Tour prospect

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