

2 The Acupuncture Meridians

What is about to be explored is the subjective framework underlying the physiological operations of the various acupuncture meridians. These meridians can be considered the major arteries through which life force and consciousness act on the etheric and thus the dense body after that energy has been sent out from the major centres. The clarity and proper functioning of these meridians is thus essential to the proper functioning of both physical vehicles (etheric and dense). The subjective causes directly determine the condition of each meridian.

The meridians differ from blood vessels and should not actually be considered as vessels. They actually act more as conductors or the wires in the generator example. There should be many interweaving and overlapping tiny threads of force forming what would appear to be a multiconductor cable instead of a simple wire or rod. Each meridian would then be, and indeed probably is, a complex structure able to transmit many different types of energy, but with a few dominating all others.

There is a Danish gentleman who claims to have dissected meridians and explored the various aspects of their component parts. It is beyond the scope of this work to look into such things and it is actually questionable that the time would be well spent doing so. The esotericist would expect to find a situation approximating the kinds of energy streams described in connection with atoms by Annie Besant and C. W. Leadbeater in *Occult Chemistry* and Edwin Babbitt in *Principles of Light and Colour*. The Danish model begins to approximate what Leadbeater, Besant and Babbitt described.

Taking this conductor model of the meridians as a hypothesis, certain facts begin to emerge.

First, since each meridian has its root or a termination in a particular organ and each organ in turn is associated with the externalisation of one of the major centres, then one would expect that each meridian is thus the conductor or pathway for a particular stream of consciousness. At a strictly physical level, this exhibits not so much as consciousness as it does as life force, chi or prana.¹

Second, if each meridian is a conductor, then not only is the point of origin of importance but the point of termination becomes very important as well. Some meridians begin in their associated organs while others terminate in the associated organ. Chinese medicine, being of a different nature than Western medicine, recognizes polarity as an important consideration in all diagnosis, treatment and energy flow. Clearly then, some meridians are transmitters while the others are receivers. This would hold very nicely to the conductor model since polarity is also very important in any electrical circuit. Some are yin (or feminine) meridians, the others are yang (masculine).

Third, each meridian appears to have a terminating point that has a very prominent place in body structure. All of the meridians follow body contours (or does the body follow the contours of the meridians?) and thus would explain much to the astute esotericist in terms of how the human body reflects the ensouling consciousness. The consciousness of a person would therefore determine how that person would appear, physically considered.

Fourth, imbalances in the various meridians manifest as disorders in the human organism. Since the meridians are primarily vessels for consciousness, then each disease makes a statement about the state of consciousness of the patient. All true esoteric healers know this. The meridians can show the healer exactly where the imbalance lies and the patient can thus receive much needed counselling along with the needed physical attention.

Fifth, each acupuncture point can be considered as something akin to a node in a vibrating string or a tap in a conductor where energy can be drained, stimulated or redirected. These various points are also anatomically significant and could be considered as tiny centres. Space obviously

does not permit a discussion of this but it would make a fascinating study. These points probably indicate points of greatest or least activity along any given meridian.

Finally, though certainly not exhaustively, the meridians all interact, just as all levels of consciousness, all bodily organs, all fields of energy, etc., etc, interact. Stimulation or suppression of one meridian will cause reactions in one or all of the others. Acupuncture in one sense is a most intricate subject, but in another sense, it is beautiful in its simplicity, i.e., the simplicity of its approach and its obvious effectiveness as a means of healing.

Some esoteric considerations: In consideration of the entirety of this work, one must realize that what it deals with is of a most ancient origin. The meridian system, the lesser centres and the minor centres antedate the major centres by many kalpas (measure of cosmic time).² The point is perhaps made more clear when one considers that only two of the major meridians penetrate into the brain - the Bladder and Governing meridians. The brain is, as we know, the seat of physical consciousness, the throne of the mind. Even at that, the highest connection made within the brain is in the area of the pineal body but not in it. This area of the brain is associated with animal and emotional responses. It is also interesting to consider that there is no "brain" meridian. To the Chinese, the kidneys rule the brain.³ In fact, the only meridians that originate or have their corresponding organs above the diaphragm (which separates animal from spiritual man) are the Heart, Pericardium and Lung meridians. This point clearly shows the esotericist what he or she is dealing with. The type of consciousness expressed through the meridian system is thus of a kind developed in the solar system preceding this one.⁴ The meridian system then is a reflection of our past evolution. This is true also of the lesser and minor centres. The seven major centres represent the present. The five centres previously mentioned above the head represent the future.

Numerologically considered, the meridians offer some interesting diversions for consideration. The following discussion will be of particular interest to the esotericist. It is intended only to show the subjective evolution of the system. There are 14 named meridians. $1 + 4 = 5$ which is the number representing manasic attainment.⁵ Active intelligence was the quality which was being developed in the preceding solar system.⁶ The third initiation was the highest initiation possible for humanity at that solar system.⁷ Ray five in this solar system is very closely related to the third initiation.⁸ Not only active intelligent functioning (Ray 3) but also perfected mental control with free electrical interplay between constituent parts (Ray 5) gave the numbers for perfection of the dense and etheric vehicles.

Fourteen is twice seven, which shows the relative perfection of the physical vehicle in relation to the meridians in this solar system. The meridians also have bilateral symmetry except for the Conception and Governing vessels, which yield twenty six major meridian branches throughout the human frame. Twenty six yields eight in numerology which is the number of the perfected lower man. When one is added to 26, the result is 27 or 3×9 . One, in this case, would represent the whole or the synthesis of the form.

Nine is the number of initiation.⁹ Again there are 3 nines, which gives the three initiations open to humanity of that time.¹⁰ The meridians thus would indicate the perfection of the human form and also a high state of attainment for the humanity of that time. The human body is a marvellous attainment, is it not? These permutations of numbers could go on and on, but this short sidetrack should yield some keys to the thoughtful esotericist.

Proceeding with the consideration of the meridians, the following figure will serve as a guide to the individual meridians.

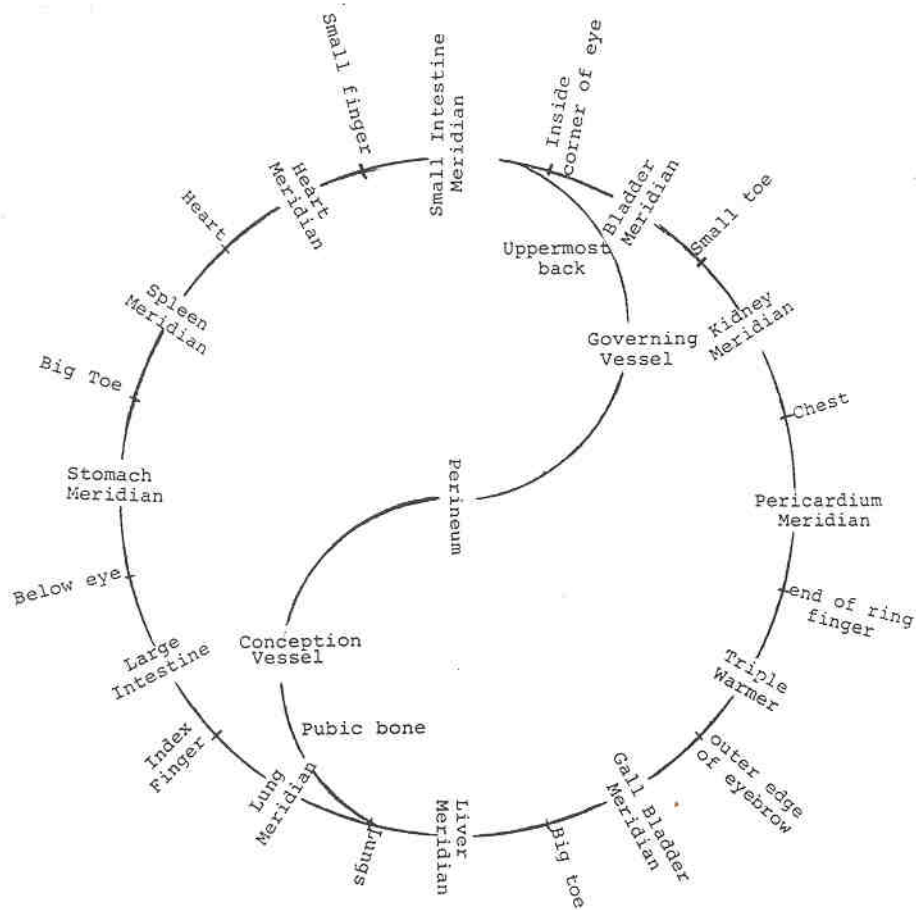


Figure 1

The River of Meridians

The Conception Vessel
(Ren-mai 任脉)

Literally translated from the Chinese, Ren Mai is a technical term meaning "responsibility vessel." It has unilateral symmetry and begins in the pelvic cavity just in front of the coccyx, emerging at the perineum. It then moves toward the external genitalia, penetrating the body just under the genitalia, emerging against the pubic bone where it joins the Liver meridian. From there, it runs upward along the midline of the body to a point just above the chin where it branches internally, circling the lips, branching on either side of the nose, just underneath the nose to end internally under each eye.

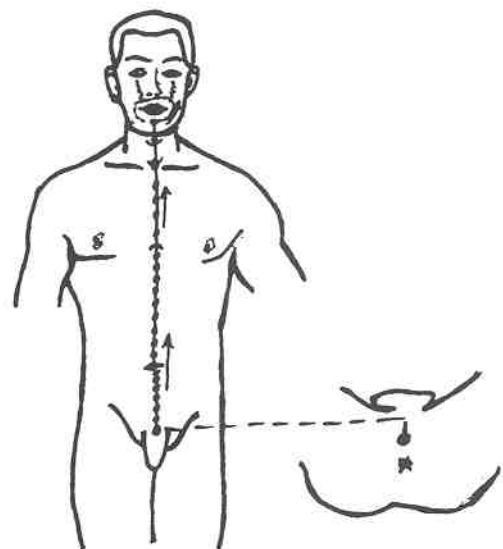


Figure 2

Clairvoyant observations. "The Conception vessel is highly responsible for electrical charge and current throughout the system. Figure 2 It can be fed electrical current for stimulation and opening of the solar plexus centre. This is done for intensification. Depressed persons have a low current flowing through this meridian. Psychically considered, this meridian marks the degree to which a person becomes consumed by their goals. A person who is a high achiever will have the conception vessel strongly charged. In fact, sports champions and CEO's of corporations would likely have it overcharged. Conversely, a person who cannot set or meet their goals would not have

enough chi flowing through this meridian. Imbalance there can be due to many factors which should be investigated by a qualified acupuncturist. That is true for any imbalance in the meridian system. "

Commentary: This is apparently the only major meridian which has no connection with any organ. There are some interesting features to it, though. It is considered to be a yin meridian in terms of yin or yang polarity. Its origin is at the coccyx. Its connection with the eyes and mouth are also interesting because both the eyes and the mouth have much to do with the creative process, the moulding of the ethers in response to thought energy (a thought which comes to birth, so to speak) and with one's direction in life. Man does not go where he cannot see (generally) and his speech indicates his focus in life.

The Conception vessel also runs through all the major centres in the torso, stopping just under the level of the ajna centre. It has unilateral symmetry, which indicates that it is not connected with states of duality. Rather, it is concerned with activity which precedes manifestation, i.e., the conceiving of an idea, a form or a new life. It is this conception process, which adjudicates responsibility because all thought forms or forms in general to be effective must conform to the initiating impulse of the ensouling idea. This meridian may thus also be called the initiating vessel.

The perineum, where the conception vessel begins, has been called the most yin point in the physical system. This is where the base centre emerges from the body. This point is the opening in the torso to the energies of the Great Mother (earth prana). It should be noted that squatting, opening the legs and bending the knees, opens the perineum to the Earth. Orientals squat much more than Westerners and, in general, this causes their assimilation of earth prana to be a little better than the Western races. Earth prana tends to even a person's emotional states and calm an over-active mind. Serenity is a well known benefit of increased earth prana in the system.

In addition to the above, certain other facts should be noted. The Conception vessel is described as rising from the pelvis to the eyes. The eyes are an externalisation of the ajna centre which works through two minor centres behind the eyes. It has been said that the individual soul descends no further in the human frame than the ajna centre. The crown and ajna centres are the means whereby the soul controls the lower person or personality.¹¹ It could thus be stated that the Conception vessel, along with the Governing vessel, give the soul a means of communication both with the lower centres and with the physical plane in general.

Since the Conception vessel is more connected to the ajna centre, then the conception vessel is tied in with the integrating function of the ajna centre. The ajna centre, being the centre concerned with the manifesting and demanifesting of ideas, pours out its influence through the agency of the physical eyes and from there through the conception vessel. Ideas become conceived, clothed in an ideal which then becomes a goal, and finally becomes externalised in action or inaction of some kind. Goals become responsibilities.

The Governing Vessel

(Du-mai 督脉)

The more literal translation for this meridian is "superintending vessel". Like the Conception vessel, this meridian has unilateral symmetry. It also begins in the pelvic cavity, starting where the bones in the pelvic girdle meet near the opening of the cervix. There is a branch from that point which ascends to the kidney. Another branch descends, emerging at the perineum where it connects with the conception vessel. It ascends along the outside of the body following the centre of the spine on the back, passes over the vertex of the head, staying in the centre of the body. It descends from the vertex of the head to enter the mouth just below the nose, terminating at the roof of the mouth

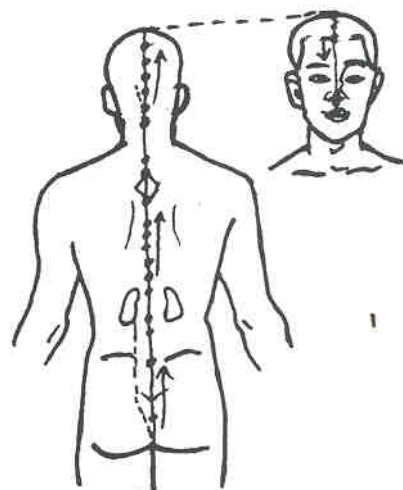


Figure 3

just behind the front teeth. There is also a branch of the Governing vessel that enters the brain at the base of the skull at the approximate location of the prominence at the back of the head. "This branch terminates in the medulla oblongata." (Sara)

Clairvoyant observations. *'The psychic qualities of this meridian are as follows.. People use this meridian as a kind of environmental gauge (weather). It is very strongly affected by changes in pressure, humidity, temperature, etc. This could be called the weather station meridian. The chakras from the neck up are strongly affected by changes in this meridian. It is affected by chocolate, various chemicals and what many people consider aphrodisiacs. It is very strongly affected by endorphin reactions.*

Lack of hearing is also associated with discord in the meridian. The subjective cause of hearing loss is that the person does not want to hear voices or intuitive essence. Fatigue and lack of will surface when the Governing vessel is weak. It works also with the kidneys and the Kidney meridian to ensure blood purity.

Commentary: There is an interesting relationship between the sacral centre, the alta major and the Governing vessel. The lower termination in the pelvic cavity very likely has a strong influence on the time of parturition, which also relates it to the Conception vessel, especially since the two meridians meet at the perineum.

The connection of the Governing vessel with the alta major centre (medulla oblongata) is most interesting in several respects. The medulla has dominion over all higher autonomic nerve reflexes such as breathing, heartbeat, peristalsis, etc., i.e., all of those motor functions we are quite unaware of in the body. The same is true of labour contractions. In fact, this meridian runs through every major chakra except for the spleen. Through its connection at the medulla, it is connected with every visceral function in the body and then some. It superintends the flow of chi through every spinal portal.

Certain questions arise from the above discussion. To start with, how can this meridian act as an environmental sensor? In examining the functions of the medulla oblongata, it can be seen that all nerves from the torso pass through it. There are many very sensitive receptors especially on skin that register temperature and pressure changes. The ears are also very sensitive to pressure and they have nerve fibres that pass through the medulla. In fact, the vast majority of sensory nerves pass through the medulla before going into the cortex, so this is a very vital and sensitive area of the brain. It is the station of first reception, but sensations are not consciously registered there.

In considering these points, one should not think of meridians as receiving information or energy from the dense vehicle, although there is some interaction. The focus is on the etheric body at this

time and the dense body structures are used for reference and analogy only. It should also be held in mind that every dense organ has its etheric counterpart.

One can see from the above discussion how chemicals of any kind can greatly influence the Governing vessel since most sensory nerves pass through the medulla. But there is also an interaction of the kidney with this meridian which has a direct bearing on this point. The blood is certainly rendered impure when any chemical is introduced into the system and the body will try to rid itself of contaminants most of the time by excretion through the kidneys. This again is an autonomic function but it is controlled more by the hypothalamus than by the medulla. The Governing vessel does pass over the ajna centre, though, which is definitely connected with the hypothalamus.

As for the centres of the throat and above being affected by this meridian, an interesting situation presents itself. The medulla oblongata is very closely connected to the throat centre, with a thin web of ether being all that separates them in most people.¹² In highly evolved people, the two actually merge and form one centre. Hearing is most often associated with the throat centre, especially for the reason just mentioned because the auditory nuclei are located in the medulla and brain stem. The presence of the auditory nuclei in the brain stem is why the Governing vessel can have such an effect on hearing. Again, *"in advanced persons, the alta major centre can encompass the entire base of the brain up to the infundibulum."* (Sara). Thus, one begins to get some idea of how much the Governing vessel comes in contact with and how it has some effect on hearing. Virtually all of the senses enter the brain at some point along the brain stem, with the exception of sight.

All of the higher brain centres rely on signals coming from the medulla in order to maintain some sort of interaction with the environment. When one realizes that sleep and waking states are also governed by certain nuclei contained within the medulla then knowledge of what the Governing vessel is a part of becomes clear. Consciousness of the environment depends upon the alta major centre much more than most esotericists would care to admit. Even though from an evolutionary standpoint, this area is the most primitive portion of the brain. If it becomes damaged, diseased or disrupted in its functioning to a large enough extent, serious debility, unconsciousness and even death can occur.

The alta major centre's, along with the higher two head centres, form in reality an integrated Unit.¹³ Without any one of the three functioning properly, some realm of consciousness is interfered with. The Governing vessel is thus connected to this triangle of force within the head. This plus what has just been outlined is why that meridian can play such a significant part in the functioning of all the centres above the neck.

Finally, if the flow of chi through the Governing vessel is low, then the nuclei in the brain stem are affected. Heart rate, breathing, digestion and elimination can all be affected and the person will begin to feel a definite lassitude. The effect on heart rate that the Governing vessel can have is another reason why the higher- head centres are affected by this meridian. Decreased or increased heart rate lowers or raises respectively the amount of oxygen that reaches the brain and the rest of the body. If there is decreased oxygen, there is no energy and desire for activity wanes. This discussion could go on for some time, but the reasons outlined should be sufficient to indicate why this meridian is named the Governing vessel.

The Small Intestine Meridian

(Shou-tai-yang xiao-chang-jing 手太阳小肠经)

Beginning at the tip of the little finger, the Small Intestine meridian crosses the back of the hand, wrist and proceeds to the back of the elbow. It proceeds up the back of the upper arm, zigzags across the back of the shoulder and goes to the uppermost part of the back where it meets the Governing vessel. It branches there, sending one branch internally to the heart, where it connects with the Heart meridian, passes through the stomach and then on to the small intestine. The outer branch ascends along the side of the neck, across the jaw to the cheek, where it branches again. The internal branch proceeds from there to the inner corner of the eye where it connects to the Bladder meridian. The external branch continues to the outside corner of the eye to the front of the ear, where it enters the ear and terminates.

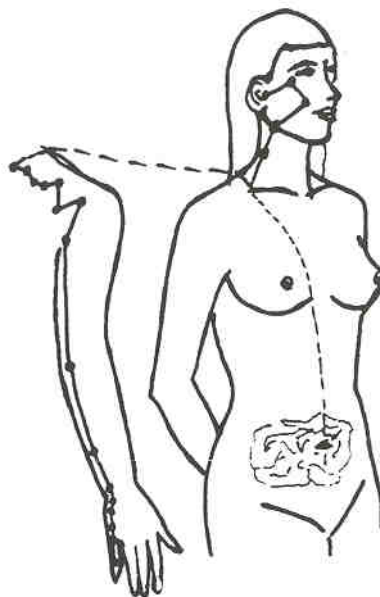


Figure 4

The Small Intestine meridian is yang in polarity (note: Chinese name above), the function of the small intestine is to absorb nutrients from food after it has left the stomach. It has the same functions as the large intestine physiologically, except that the large intestine is not involved in the absorption of nutrients except for a few selections and vitamins and minerals. The average length of the small intestine is between twenty and thirty feet, although there is wide variance from person to person.

To the Chinese, the small intestine rules the separation of the "pure" from the "turbid."¹⁴ The "pure" portion is sent to the spleen, while the "turbid" portion continues to the large intestine. Some of this "turbid" fluid is also sent to the kidneys and finally to the bladder. It continues what the stomach began and thus could be considered an extension of the stomach.

Clairvoyant observations: *"The small intestine and its meridian deal with non-physical agitation. It is very much affected by fight or flight reactions and adrenal activity. It registers fears and anything that would appear to be threatening. Cigarettes, marijuana and drugs in general relax it to such an extent that a person's fears become distorted. Paranoia is a common symptom of a dysfunction in the Small Intestine meridian. Drug abuse can almost destroy it and it consequently taxes the Heart meridian, to make up for the loss. The will to live and progress is affected and the drug user loses the will to get off the drugs.*

The small intestine is also involved in the registration of sound waves (registration in the ear). It is needed for resonance in the brain. This meridian goes through the stomach to streamline gastric functioning. It acts to offset discord in the stomach. In passing through the heart, it bypasses the Heart meridian at the mitral valve. People with prolapsed mitral valves have some disharmony between those two meridians.

The symbol of the hands held in prayer is to point the little finger toward Heaven and make the connection of Oneness with God. The little finger indicates feelings about prosperity, as has been mentioned. It reflects other lifetime energies around starvation, robbery, homelessness, etc. A short little finger indicates negative emotions around prosperity. Persons who cannot seem to keep a job, provide for their families or cannot seem to keep anything should work on the little finger and stimulate those meridians with acupressure or acupuncture. That will stimulate feelings of fullness and prosperity. The attitude must change, not the finger. "

Commentary: The key to understanding the subjective implications behind the small intestine lies in two facts: first, that it is a continuation of the stomach according to the Chinese system and, second, that it is an absorber both of nutrients and of water. The stomach does nothing pertaining to the second point. Its primary function is to break down information and food. Therefore, the small intestine has more of an action on the astral plane since it works more closely with distilling watery essence. Also, and this was a point not previously mentioned, it would seem to play some role in memory, since it takes in food or information for the body to use later.

The astral essence that the small intestine works with is of a lesser order than that encountered in the stomach. The small intestine is an organ which works with "descending" essence, or essence that cannot be broken down by the stomach. The essence the Nan Ching¹⁵ speaks of in relation to the small intestine is suggestive since it is called "foamy" or frothy. The small intestine can encompass all grades of astral matter, but the matter most generally presented to it is of a coarser order than that processed by the stomach.

Since the largest part of the chyme passed into the small intestine is water and since it absorbs food through the agency of water, the small intestine is the first organ to deal with astral matter almost exclusively. The "foamy" essence is in a state of agitation. In fact, all emotion can be looked on as agitation to some degree or less. Emotion comes from the root word "emote" - to move. To move something is to disturb its state of rest or equilibrium. That is why the occultist is always told to keep a tight reign on the astral body so as not to disturb the equilibrium of the mind and physical natures.

The most potent agitators in an emotional sense are fear, anger and hatred. Naturally these are what the small intestine reacts to most readily. Hopefully, if all goes well in the process, such emotions are eventually passed on to either the Bladder or Large Intestine meridians and are not absorbed into the body. The most common physical release for these emotions is tears. Such emotions are seen as inimical to the system and, when encountered, a decision must be made as to whether or not to flee or take a stand. Such is the primary registration of the small intestine.

Drugs, aside from what the body needs for good health, are of a similar order of vibration to fear, hatred and anger. Both negative emotions and drugs are highly disruptive and destructive to the small intestine. The termination of the small intestine meridian in the ear is a receptor which allows the brain to "hear" food and emotion coming into the system. Such statements are ridiculous to the orthodox scientist, but to the occultist all is vibration and sound, light and motion are all the same. To one who is psychically sensitive, colours can be heard and sound can be seen. The esotericists should also consider the fact that the sacral centre is completely surrounded by the small intestine. The sacral centre is the complimentary centre to and "lower octave" of the throat centre, which is connected with hearing and speech.

The aspect of slow starvation due to bowel dysfunction points to why the small intestine and the small finger would represent a person's feelings about prosperity. The body's prosperity is linked directly to the digestive tract in general and to the small intestine in particular. Since nutrition is absorbed through the small intestine, it would stand to reason that the prosperity of the body directly depends upon that organ's proper functioning.

One of the ways in which the astral body copes with irritating influences is through a tirade of emotion. This is the astral plane analogy to diarrhoea. Another frequently used defence against irritation is to simply withdraw and hide all feelings. This would be analogous to physical plane constipation. Both scenarios adversely affect a person's ability to address circumstances in a healthy manner, which in itself could be considered as "poor digestion." It takes a strong constitution and true emotional centeredness and presence to handle persistent irritations.

If a person cannot remove the irritation or for some reason begins to indulge in it, then the inevitable result is toxicity and digestive failure in a sense and paralysed emotional response in the subtle realms. If drug abuse persists, for instance, the results are well documented and well known. Even-

tually the person wastes away and dies an early death. If the small intestine cannot handle what it is given, then it will draw on other resources to try to offset its weakness. The Heart meridian is the most notable of helps to the Small Intestine meridian, especially since they are connected.

The heart represents a person's will, especially in relation to the soul's design for a particular life. If the drug abuse is persisted in to use the same example after the small intestine has been wiped out (so to speak), then the resources of the heart are slowly drained as well. The person's will begins to weaken, which is a familiar pattern among drug abusers. When the point is reached that the person's will cannot overcome the habit, then outside intervention is needed or the road to ruin is insured.

The scenario just described is very common these days. People everywhere are in the grips of some form of addiction, whether it is cigarettes, alcohol, "hard" drugs, relationships, work, gambling, etc., etc. In every such case, the Small Intestine meridian is weak whether the influence is physical or astral. It does not matter, for each plane tends to feed off the other. When one adds to this the information about the sacral centre previously mentioned, then a clear picture of the underlying disturbances comes to the forefront, at least to the esotericist.

There has been a concerted effort among the Beings who guide humanity to bring good nutrition to the forefront of human consciousness. Paralleling that effort are similar efforts along the lines of fostering positive emotional response and coming to terms with the inner child and child-like feelings. The physical and astral planes go hand in hand. It is well known, that emotional states can have a profound effect on bowel functioning. If people would have good astral and physical health and be prosperous, then let them attend with sincerity to what is taken into the system. Pure, both astral and physical, water is essential to good health.

The Bladder Meridian

(Zu-tai-yang pang-guang-jing 足太阳膀胱经)

Beginning at the inner corner of the eye, approximately at the lachrymal gland, the Bladder meridian ascends over the forehead, passes over the vertex of the head and descends to the back of the skull where a small branch enters the brain. The main meridian continues to the base of the neck where it bifurcates. One branch follows the spine downward just beside the central line of the spine. The other bifurcation descends almost to the innermost edge of the scapula from which point it runs parallel to the other branch almost to the level of the coccyx.

The outer branch moves outward to the lower central portion of the buttocks and then proceeds straight down the back of the leg. The other branch proceeds down the back parallel to the spine until it reaches the lumbar region, where a small branch enters the body, passes to the kidney and finally to the bladder. The main meridian descends to the coccyx and down the back of the leg, crossing the other branch just above the back of the knee and joining it at the back of the knee. The single meridian then proceeds down the back of the calf to the outer heel and runs on the outside of the foot to terminate at the small toe, where it connects with the Kidney meridian.

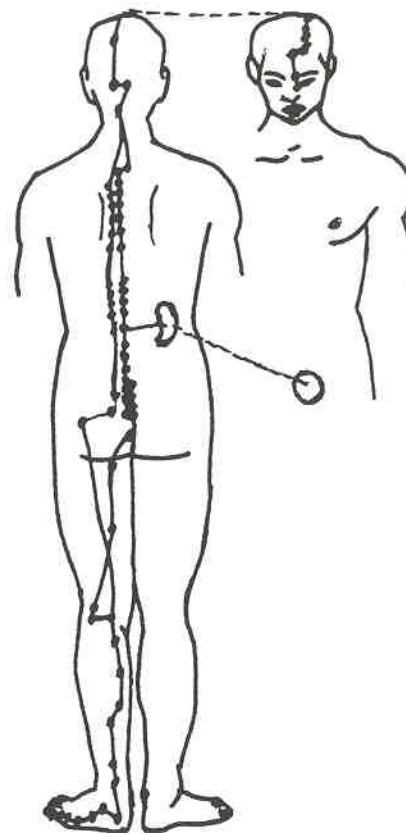


Figure 5

The bladder's physiological function is to store urine from the kidneys prior to micturition (urination). There are sensory cells in the lining of the bladder that are pressure sensitive. Upon the volume and thus the pressure of the urine reaching a certain level in the bladder, the micturition reflex is triggered by the autonomic nervous system. That causes the urge to urinate. This reflex can be controlled voluntarily up to a point, after which the pressure in the bladder becomes too great for the bladder neck muscles to retain the urine any longer and urination occurs.

Clairvoyant observations: *“The Bladder meridian is associated with physical energy cycles., Circadian rhythms are sensed by the Bladder meridian. In animals, this meridian tells the animal when it is time to grow thicker hair, moult, mate, etc. It is very sensitive to seasonal changes and to all cycles related to the protection of the physical body. It is the last meridian to fully mature. It is connected with child-like emotions and gives a child the ability to cry and feel these emotions. It also allows all people to release sadness and to cry- The Bladder meridian terminates in the brain at the pituitary gland. The Bladder meridian is also very much involved in the flow of kundalini up the spine. If this meridian is blocked, it is much more difficult to raise the kundalini or for it to flow freely. Physical vitality therefore suffers and the internal heat or fires of the system are reduced.”*

Commentary. There are several very interesting facets to the Bladder meridian. It causes water to be released in two places - during urination and either as protection for the eyes in the form of lacrimation or during emotional release in the form of tears. There is little doubt this is a physico-emotional meridian, having apparently little or no analogy in mental matter.

Its termination at the eye is what allows humans to release emotion in the form of tears. Each eye is further associated with both the ajna and crown centres - one eye with each.¹⁶ In a study of brain structure and functioning, one finds that the ajna centre, associated with the pituitary gland, is in a section of the brain called the limbic system. The limbic system is known also as the emotional brain because emotion is primarily produced and registered there. It has been mentioned several times that human evolution and interaction is very much controlled by emotional responses. The limbic system would make a fascinating study for any esotericist or healer because an understanding of it would show beyond all doubt how powerfully emotions affect the human organism and even how big a role it plays in how a person opens to higher realms.

Consider the following facts: The pituitary gland is the master endocrine gland: the one that controls the overall hormonal discharge not only from that point but from all the other endocrine glands. That remains the case until a late stage in human evolution. The pituitary gland is controlled itself by the hypothalamus which releases peptides into the pituitary gland that causes release of hormones. These peptides are released from the hypothalamus as a result of environmental stimuli. These stimuli are processed by various parts of the limbic system depending upon which sense is activated. The entire mechanism is very complex, but this chain of command gives the general scheme at work.

Perhaps the most interesting part of the scheme just described is that it is emotional response which triggers release of peptides in the hypothalamus. For instance, fear, rage and stress cause adreno-corticotrophic hormone to be released which causes larger-than-normal amounts of adrenalin to be released into the blood stream. Adrenalin comes from the adrenal glands which are situated on top of the kidneys. This hormone causes vascular pressure to increase, which raises the heart rate. It also increases contractile force in the muscles. In fact, it causes a heightening of all visceral responses. To put it another way, the person or animal is ready either to fight or run away from the source of agitation as quickly as its legs will carry it.

A large range of emotions experienced by an animal or lower man is encountered in the limbic system. Mating responses (lust), anger, fear, rage, food cravings, desires for pleasurable stimuli and even a host of purely visceral functions are governed by that system. All the five senses have ter-

minations in the limbic system. The visual and olfactory nerve pathways are especially pronounced in this area. Sight and smell are two senses that are very concerned with qualitative analysis.

The brow centre is an imaging centre (see Table 1). People who wish to manifest ideas do so through the agency of that centre. It is also known as the integrating centre for the personality. Since the master gland is a part or externalisation of that centre, it is a small wonder why the ajna centre would be considered as such. But since the pituitary gland is so profoundly affected by the state of a person's emotions, one has to pause and consider what part emotions play in a personal integrity, integration and a person's ability to bring plans to fruition. That would be a very considerable part, to be certain. This last point is often lost to many esotericists.

Why would a meridian so obviously concerned with emotional release, especially of child-like emotions, have its termination in a part of the brain which governs personal integration? It has been stated that the soul comes no farther down into the body than the ajna centre. It is also known that the ida and pingala channels which spiral around the sushumna or central etheric channel in the spine come no farther up into the head than the ajna centre.¹⁷ One could call the ajna centre the "base centre of the soul."

Just as the base centre in the spine (the base centre of the personality) governs the general integration and integrity of the physical frame, so the ajna centre governs the general integration and integrity of the body - the personality construct. The base centre governs physical functioning or the integration of substance or the fires of matter, as they have been called. The soul is more concerned with quality, with relation of substance to Spirit and with the fitting of that substance to Spiritual purpose. In the lower person, it is emotion which gives the human an idea of quality. Substance and mind tend to be more absolute. But quality is fluid, subjective and changeable. It would simply make sense, would it not, that if the base centre of the personality is concerned with substance or matter, then the base centre of the soul (ajna centre) would be concerned with quality and emotions.

At the end of the evolutionary process (as far as the human being is concerned), the substance is vibrating to or suits the measure set for it by Spirit, then the ajna centre and the base centre are linked. The ida and pingala balance and the fires of matter rise up the sushumna to merge with the fires of Soul. Body, Soul and Spirit are then One. The Bladder meridian corresponds to the ida and pingala channels and thus links the ajna and base chakras. Emotional presence, timed emotional release, emotional purity, emotional security and adherence to right timing are all essential parts of being a properly integrated personality and of being able to ascend spiritually. There is therefore a very close relationship between the Kidney, Bladder and Governing meridians for the reasons just outlined.

One final consideration warrants attention for the Bladder meridian. As it was mentioned that the pituitary gland is the master gland until a late stage in the evolutionary process, the question naturally arises as to what happens after that point in evolution has been reached? The answer is that the pineal gland becomes the master regulator. In animals, the pineal gland is governed by circadian rhythms. It does so in response to light-dark cycles. As the length of daylight changes, the behaviour of animals changes accordingly. All mating, moulting, hibernation and migration cycles are tied in with pineal gland functions.

The mechanism at work is that the pineal gland, reacting to stimuli from the optic nerve pathways, releases melatonin (a hormone) into the hypothalamus at a rate dependent upon the amount of light an animal sees. This release of melatonin in turn governs release of peptides by the hypothalamus. The pineal gland thus puts the animal in touch with the larger cycles of planetary and solar import rather than from the immediate environment as the pituitary gland does.

The same is true of the human animal, but the development of the cerebral cortex has given man volition over such rhythms to a degree. This is most noticeable in sexual response. Nowhere has man deviated so much from natural rhythms as he has in sexual matters. That is the primary rea-

son why the pineal gland is so atrophied in man, along with his insistence on meat, nicotine and alcohol as regular parts of his intake.¹⁸

As a person reaches the point in evolution where Light begins to replace light as the main stimulator of the pineal gland, then that gland begins again to assume its rightful place as the master gland and the pituitary gland begins to fall under rhythmic, ordered control, only on a higher turn of the spiral. This is the primary association of the Bladder meridian with circadian rhythms, because in animals, circadian rhythms are most closely associated with reception of light through the eyes, which are more closely connected with the ajna centre which is where the Bladder meridian has a termination. Only animals and Spiritual Beings seem to do things in right timing. Man does not. Man, especially "civilized" man, has lost touch with the Bladder meridian.

Kidney Meridian

(Zu-shao-yin shen-jing 足少阴肾经)

For the remainder of the meridians, the Chinese names indicate where the meridian begins, the organ with which it connects and its primary quality (yin or yang). The Kidney meridian begins just under the small toe, crosses along the underside of the foot, penetrates just behind the ball of the foot and emerges along the arch of the foot. It then circles the inner ankle through the heel and then ascends along the inside of the leg and penetrates the body near the base of the spine.

From there, it ascends internally to the kidney and branches, one branch going to the bladder, the other passing upward through the liver, diaphragm, into the lung and into the pericardium where it connects to that meridian. From the lung, it continues upward through the throat to terminate at the base of the tongue. The branch that goes through the bladder continues, perpetrating to the surface at the pubic bone where it continues upward on the surface of the body, just to the side of the Conception vessel, upward along the chest to terminate at the clavicle. It also connects to the Governing vessel in the kidney.

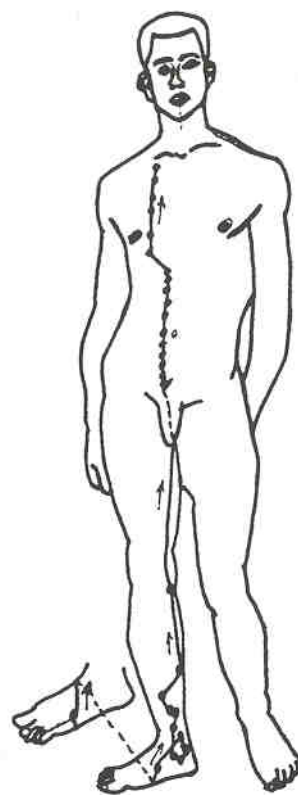


Figure 6

The kidneys are vital from the standpoint of oriental medicine because they are the storehouse of Jing (the substance most closely associated with life itself).¹⁹ Jing rules birth, development and maturation.²⁰ The kidneys have a very close connection to and correspondence with the etheric body.²¹ They hold the underlying material of each organ's existence and are the foundation of each organ's yin and yang.²² They hold the congenital or hereditary chi.²³ As such, they are considered to be the root of life.²⁴ The kidneys rule the marrow, the hair of the head, the teeth and the brain.²⁵ They spread chi through the "Life Gate Fire" and rule water through that agency.²⁶ All circulation of water in the body is dependent upon the ability of the kidneys to vaporize fluids, according to the Chinese.

The kidneys are considered as a polarity to the lungs. The lungs are said to be the source of chi while the kidneys anchor it.²⁷ Breathing is said not to be complete without the action of the kidneys.²⁸ In the kidneys, pure water is separated from impure water. The pure part is sent to the lungs, and the impure part is sent to the bladder.²⁹ Dampness harms the kidneys.³⁰ Fear, shock

and stress drain kidney Jing.³¹ When the kidneys are damaged, the sick person laments.³² The kidneys are associated with the will.³³

The kidney is a marvellous organ. Its connection with the astral plane is obvious, working with body fluids as it does. It has some of the most far reaching implications to body functioning of any of the internal organs which also goes far in showing how much a part desire and emotion play in the life of the human being. Some of its functions are as follows: acid-base regulation, regulation of blood volume, regulation of characteristics of extracellular fluids, regulation of specific ion concentrations, blood purification and filtration. Not only is this organ the primary fluid regulator in the body, but at a subjective level its functioning or dysfunction can show the healer more about a person's emotional health than any other organ.

Clairvoyant observations. *'The Kidney meridian registers agitation, hatred and anxiety. It was set up to rid the system of those feelings. It has a strong influence on the adrenal glands. It is a sensor or warning system since it registers emotional discord, and as such is the strongest psychically charged meridian. It is also the most 'intellectual' meridian (having more latent intelligence). It has great solidarity and is a feeder of chi into the system. It feeds the body basic essentials - 'the Grandfather meridian.'*

There is a receptor formed by the junction of the Kidney and Bladder meridians at the end of the small toe. If a person would stand barefoot in the grass either naked or in natural, loose-fitting fabrics, in a spot away from population (in the woods) and open this receptor, information could be obtained about foods needed for medicinal purposes. Native Americans have knowledge of these types of meditations. But, because there is so much racial tension between them and the white people, information about those meditations is or has been withheld. The native Americans have a great gift to give to the world in their spiritual teachings. This one piece of information about the little toe, for instance, could save thousands of lives".

Commentary: The excerpts about the kidneys from Chinese medical texts represent a formidable piece of information for the interested occultist or esotericist. All organs of elimination are connected with the base chakra along with the adrenal glands. The base chakra is expressive of the will-to-be or the will to persist in a form or body. The base chakra is the polar opposite to the crown chakra and, as such, has rulership over the life of the form. Since the base chakra seeks to keep the form integrated, it is easy to see how the kidneys would be associated with that centre. The base centre has a tremendous latent power in the kundalini fire³⁴ which has the capability to transenergise the form when fully aroused, i.e., to completely change the energy patterns in the body and to greatly heighten resilience and sensitivity. In its latent state, it governs the general heat of the body. It is interesting that weak kidney jing causes coldness in the extremities, intolerance of cold and a general disintegration of the form that is seen as premature aging.

It is of importance to note the relationship between the kidneys as the root of chi, the lungs as the source of chi, the kidneys as a storehouse of the will, and kundalini. Kundalini yoga (yoga practice that seeks the rising of kundalini as a path to spiritual enlightenment) relies heavily on breathing techniques and the controlled movement of prana through the centres. Chi is anchored in the kidneys and thus in the base chakra. Kundalini rises by an act of will. Kidney Jing is obtained from digestion of food, but it can be increased by meditative breathing.³⁵ Proper attention to the kidneys, the etheric body, stillness of emotions and proper breathing are all essential to increased vitality, kundalini flow and eventual spiritual enlightenment. The preceding point will be stressed again and again throughout this work.

Some conclusions can be drawn from this: The base centre focuses on the will to be, the will to persist and survive. A body needs nourishment to survive. It needs to be able to sense its surroundings and to be alert to danger. It needs to be very aware of the kinds of substance with which it interacts. It needs proper integration with these substances to function properly. It also needs a certain level of vitality to function properly.

The key to brain recognition (awareness while in the waking consciousness) of the higher and more subtle spiritual realms lies in the proper control and refinement of the etheric body. The preceding paragraph holds the keys to that control and refinement. Deep meditative breathing, pure water, movement, release of stress, protection from cold and damp conditions would therefore all be essentials to the aforementioned brain cognisance of spiritual realms. The point is further driven home, by remembering that the brain is a marrow organ and is ruled by the kidneys. The health of the brain would thus be absolutely dependent upon the health of the kidneys.

The Kidney meridian is considered a yin meridian, which means that it works from within outwards. This point is easily seen in the gross physical functioning of the organ due to its excretory function. Since it is an organ of elimination, it is associated with the base centre. In fact, it is the only meridian that contacts and has points on the bottom of the feet. The base centre represents our connection with the earth so the analogy with this meridian and the base centre holds true.

The terminations of this meridian in the upper body are revealing. Internally, it connects with the base of the tongue. It would appear at first glance that this connection would have some bearing on food intake and how one appreciates or judges the quality of substances taken into the body. But salivation is also probably very much influenced by that branch of the kidney meridian. This is a fluid secretion. Water is also generated in the mouth through salivation and taken in through the mouth by drinking. The tongue termination likely forms a polarity with the beginning of the meridian of the small toe. The small toe point is the assimilation point for chi on this meridian which could be in one aspect considered as food for the etheric body, while the tongue termination has more often influence on the intake of gross substance. The reason for the clavicle termination will be made clear shortly.

In addition to the above, the terminating points of the clavicles represent one of the primary distribution points for chi coming from the Kidney meridian esoterically considered. This meridian comes close to the Triple Warmer meridian at the clavicle. There is thus a complex interplay set up between the three burners in the torso, the base of the spine centre and the Kidney and Triple Warmer meridians. The relation of the triple warmer to the general prana of the system will be discussed under the discussion of that meridian.

The Kidney Meridian connects to the Pericardium meridian in the pericardium largely for protection of the heart from astral attack. The pericardium is a fluid-filled sack surrounding the heart. Clearly there is a correspondence there between emotional protection, emotional security, being able to love free from agitation, hatred and anger and why there should be a fluid-filled sack around the heart muscle with those two meridians connecting in it. This concept will be covered in more depth under the discussion of the Pericardium Meridian.

A treatise alone could be written on the part that emotions and the astral plane play in the evolution and expression of humanity. Humanity cannot progress and achieve liberation save through the element of desire and the control and culture of the astral body. If one would simply work out the correspondences between kidney functions and astral energy interplay much light would be shed on this most important meridian. For example: The kidney controls fluid balance in the body - a balanced emotional state is essential to proper psychic health in the personality. In every case, simply substitute emotion for fluid in kidney function and the analogy will become clear.

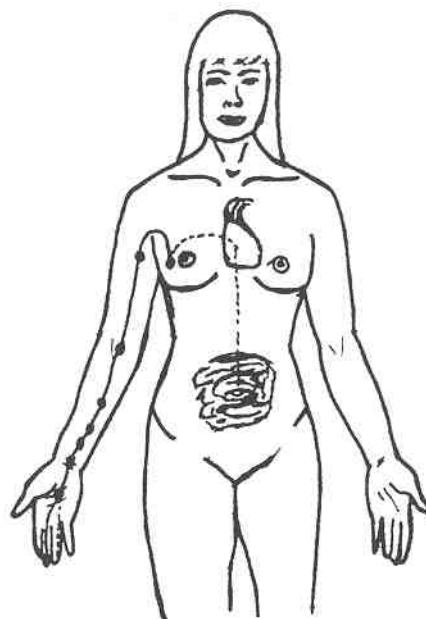
In closing, there is a close connection between the kidneys and the blood. The blood and life force are united. Blood is also a liquid. This simple statement is an absolute confirmation to the esotericist that emotion, life and life force are inseparable and interdependent for all sections of life on this planet. Space does not permit a detailed discussion of the possibilities represented in this short commentary, but the reader would be richly rewarded by a close study of what has been mentioned. When it is realized that most people live and interact on the astral plane, then the point is made abundantly clear. The Kidney and its meridian are truly most remarkable constructs.

Pericardium Meridian

(Shou-jue-yin xin-bao-jing 手厥阴心包经)

The Pericardium meridian begins in the pericardium. It descends internally to link the upper, middle and lower burners (to be discussed under the Triple Warmer meridian). A second branch passes across the chest internally and emerges just outside the nipple. From there, it arches around above the armpit and descends down the middle of the upper arm to the elbow crease, down the forearm, across the palm of the palm to the end of the middle finger. A short branch from the palm descends internally to the end of the ring finger to connect with the Triple Warmer meridian.

This meridian was discussed somewhat in the preceding section. As was mentioned there, the pericardium is the sack of fluid which surrounds the heart. It has several functions, but its main one is to serve as a buffer for the heart against physical trauma to the chest. The fluid in that sack is also very conductive electrically. Most of the electrical charge to the heart is conducted through that medium aiding in contraction of the heart muscle. It serves also to keep the intracellular pressure in the heart muscle at a constant pressure. Figure 7



If fluid collects to too high a volume in the pericardium, then the condition arises known as congestive heart failure. The heart cannot expand to pump enough blood, blood flow is reduced and, if the condition is serious enough, the heart and brain become so starved for oxygen due to a lack of blood flow, that unconsciousness and death can occur. EKG levels are also reduced because the excess fluid shorts the electrical current flow through the sack. Resuscitation of patients with congestive heart failure is thus difficult if not impossible. The condition is closely tied to kidney functioning.

In the Nan Ching, it stated that the Triple Warmer and Pericardium meridians act as extensions of the hara (to be discussed under the following meridian).³⁶ The tan tien (hara) is the main generator of chi or vitality in the Chinese system.³⁷ The Heart and Pericardium meridians both circle down into the hara to link the three burners. These two meridians interact with the Triple Warmer meridian and thus with the hara. The pericardium serves as the first line of defence against "pernicious influences attacking the heart."³⁸ It apparently forms a protective barrier of chi around the heart.

Clairvoyant observations. *'The Pericardium meridian is a backup to the Heart meridian, almost like a backup generator or storage battery. When healthy, it is used as an energy storage unit. It will take up for both the Heart and Liver meridians when they become too stressed. Its connection with the middle finger is that the middle finger is most receptive to filling from many sources. The middle finger extends the farthest of the fingers and thus comes into contact with all energies the hand contact before any other finger and, therefore, before any of the other meridians. This finger is used almost like a siphon hose when energy is needed around the heart or liver.'*

Commentary. Over the aeons of time, humans have developed mechanisms of protection from grosser emotions, not the least of which is community living. Every individual has his or her own methods for dealing with astral agitation and attack. Everyone creates their own individual protective emotional barriers to protect themselves from these onslaughts. The soul, too, has its astral protections in place to preserve the life force and soul force (these are actually the same) from being drained, disrupted or usurped. There is thus a reservoir of astral energy around the heart centre which has become materialized as the pericardium. It is curious that the Chinese would label

the pericardium as an organ. According to western medical practice, it has no functions other than what was just listed. The fact that it is a layer of protective fluids surrounding the heart is suggestive, though, and harks back to the previous discussion of the importance of emotion in the evolution of humanity. The heart centre does not open until a person becomes group conscious and seeks to live within a group. This group can be any size from the family group, vocational groups, national groups to humanity and the world system as a whole. Base emotion is detrimental to group living. Hatred, anger and criticism take their toll on any group. These emotions also tend to pull energy away from the heart centre and keep that energy focused below the diaphragm. The heart centre, as it turns out, is the only centre in the body that can perform what is known as "occult isolation."³⁹ The pericardium is a reflection of that ability. Each person is a part of some group whether it is admitted or not and it is those various groups with which the heart centre stays in contact. The life-force is also anchored within the heart. The heart pumps the blood and the blood is life, as the saying goes.

It is apparent that the subjective information essentially confirms the physical and esoteric data. The Pericardium meridian, then, is used for protection and reserve both objectively and subjectively. The data about the middle finger is not so readily correlated and there is no dense physical manifestation to contrast or compare it with. Perhaps when etheric vision is more widespread, the truth or error of that information will be gleaned. This meridian is not so much an "intelligent" meridian as it is a reserve and a result of the interaction of other forces at this stage in human development. It is a most necessary construct. Its connection with the fourth finger will be explored in the following section.

The Triple Warmer Meridian

(Shou-shao-yang san-jiao-jing 手少阳三焦经)

Literally translated from the Chinese, this means "three that burn or scorch" (san-jiao). The Triple Warmer meridian begins at the outside tip of the ring finger. It proceeds externally along the back of the hand, up the forearm to the outer elbow to reach the back of the shoulder. It branches at the shoulder. One branch proceeds over the shoulder, penetrates at the clavicle to proceed internally through the pericardium, diaphragm and then proceeds through the interior of the abdominal cavity to unite the three burners or warmers. One text shows it proceeding internally downward to the outside of the knee. The other branch proceeds from the shoulder up the neck internally and reaches the back of the ear. It then penetrates and interiorly circles the face. It branches also behind the ear, penetrates and emerges in front of the ear, proceeding to the outer edge of the eyebrow to connect with the Gall Bladder meridian.

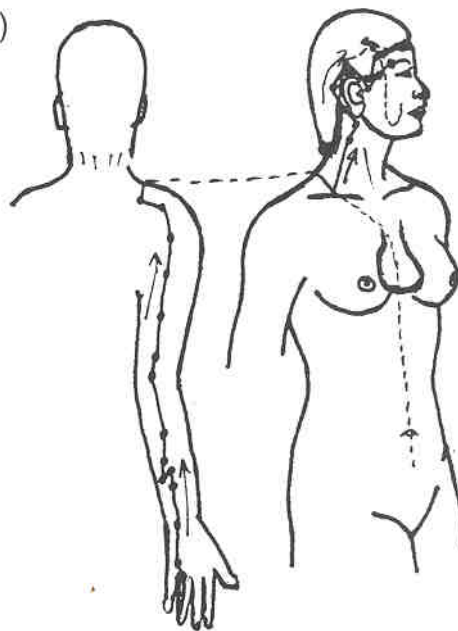


Figure 8

The Triple Warmer meridian is one of the more abstract of the meridians from a Western standpoint. It has no organ associated with it, yet it is connected in its functioning to every organ. Chinese physicians say it has a name but no shape. It is in reality the functional relationship between the various organs that regulate water (from the 5-elements system).⁴⁰ The main organs associated with water are the lungs, spleen and kidneys in the Chinese system. The small intestine and the bladder are also associated with these, but they are subsidiary. The triple warmer is a pathway that makes these organs an integrated system.

The movement of water through the entire abdominal cavity is governed by the chi of the Triple Warmer. In the Chinese system, fire controls water. The same is true in esoteric parlance. It is simply stated differently. The upper burner is described as a mist, which alludes to vaporized water in the lungs. The middle burner is described as a foam which is more descriptive of the digestive processes in the stomach and spleen. The lower burner is described as a swamp.⁴¹ Swamps give the image of stagnation and impurity. The lower burner is thus associated with the kidneys, intestines and bladder or the organs of elimination.

In general, it is agreed that the area of the chest to the diaphragm is the division of the first burner. The second burner encompasses an area from the diaphragm to the navel. The third burner covers the area below the navel. The liver is included in the lower burner due to its meridian connections in the groin. The liver is also involved in the filtering and excretion of toxins from the body. Chi is said to originate in the hara (sacral centre).⁴² The triple warmer is said to be a distributing agent of chi and is further said to be the beginning and end of chi. The triple warmer is also said to be "responsible for communication among the different parts of the body."

In Raja yoga, there are five differentiations of prana (chi), as follows:

- **Prana:** extends from the nose to the heart and has a special relation to the mouth and speech, the heart and lungs,
- **Samana:** extends from the heart to the solar plexus. It is related especially to the stomach and the digestion of food,
- **Apana:** controls from the solar plexus to the soles of the feet. It concerns the organs of elimination and birth. It is thus related to the sacral and base centers,
- **Upana:** found from the nose to the vertex of the head. It is related to the brain, nose and eyes. When properly controlled, it produces coordination of the vital airs (in the skull) and their correct handling,
- **Vyana.** is the sum total of the above. Its instruments are the nadis and it has a special relationship to the veins, arteries and blood channels.⁴³

The descriptions of the first three aspects of prana sound very much like the descriptions of what the Three Burners control. When one looks at the connections of the Triple Warmer meridian in the head, it would be easy to see how apana may also be controlled at least in some manner by the triple warmer. Some esotericists might ask if the reverse situation may not be true since the head centers control all of the lower centers after a certain point in evolution. This point remains to be seen.

From the preceding statements, it is clear, that the Triple Warmer meridian is directly concerned with the distribution and coordination of prana or chi throughout the body. This chi is specifically related to the control of water in the Chinese system, which relates the triple warmer to the mind according to Western esotericists. This is not such an unreasonable statement, when one considers that desire is the motivating factor behind all existence in the lower and human kingdoms, but at some point the mind (fire) must control the emotions.

Clairvoyant observations: *'The Triple Warmer meridian serves as a balance for metabolism. It deals with the primary metabolic conversion of carbohydrates and proteins. It also regulates body temperature. At a more subjective level, this meridian reflects the reasoning faculties. It has much to do with sound reasoning. Its connection with the Pericardium meridian at the ring finger has been effected to keep the individual integrated and what many people inadequately term 'grounded'. A more proper term than 'grounded' would be 'integrated'. ie., integrated with the earth and earth (physical) plane and focused on one's purpose on that plane. That is the reason for the ring of marriage being placed on that finger - to keep the in-*

dividual focused in the marital relation. That has not always been an easy accomplishment and still is not. The connection between the two meridians in that finger is to call together body, emotions, mind and spirit.'

Commentary: From the preceding statements, the operation of the triple warmer in terms of energy flow and utilization is obvious. The factor of sound reasoning may not be so obvious. Essentially, the triple warmer encompasses the entire digestive tract with the exception of the gall bladder. The primary centre in the spine associated with digestion is the solar plexus centre. The solar plexus is the animal brain. In animals it has been said that the majority of "thinking" is done in the solar plexus.⁴⁴ This master chakra is what keeps the physical body in good working order, guides the lower man or woman through the agency of desire and is the primary organ for lower psychic perception: Sentiency and instinct focus mostly in the solar plexus centre.

Desire is the ruling factor in most people's lives until a very late stage in the human evolutionary process. How a person "processes water" (emotion) governs the larger part of his or her outer activities. There is a great innate intelligence focused in the Triple Warmer which is the result of aeons of evolution through the lower kingdoms and up through the human kingdom. In short, one could say that kama-manasic⁴⁵ life is focused in the three burners.

It does indeed take sound reasoning of a sort to govern the entire range of metabolic and assimilative processes in the body. Metabolism (on a higher turn of the spiral) is an analogy for the intellect, i.e., the breaking down and use of information (food) with the aim of working out some mental problem or process. Assimilation has the analogy in kama-manas as memory and understanding. The meanings will be clear to the esotericist.

The hara point is generally associated with the central core of the sacral centre. The Chinese call this point the Tan Tien. It is of interest to note that the sacral centre is considered the seat of the elemental of fire, or mental elemental essence. The sacral centre has been called the physical sun and is said to be the most physical of all the centers.⁴⁶ Chi is said to be generated in the hara by proper meditative breathing. Buddhas are depicted as being pot-bellied not because they ate too much, but because the hara was very energized. The total health of the physical organism is dependent solely upon the amount of chi generated in the hara according to Chinese medicine. Everywhere the analogies hold true. Fire disperses water which creates health and vitality. The mind controls and stabilizes the astral body. Coherency is the result.

In closing, according to clairvoyant investigation, it has been found that the state of the lower mind is reflected in the sacral centre. Sound reasoning gives a balanced life, proper utilization of energies and a free interplay of energies throughout the system. Does this sound very much like the Triple Warmer?

Gall Bladder Meridian

(Zu-shao-yang dan-jing 足少阳胆经)

This meridian begins at the outer corner of the eye where it branches. One branch weaves back and forth on the surface of the head, then proceeds down toward the back of the neck and reaches the top of the shoulder. It continues downward, passing along the front of the under arm along the sides of the ribs until it reaches the hip region. The other branch circles the cheek internally, passes down the neck just behind the jugular vein, through the chest and then to the liver and the gall bladder. It continues downward, emerging in the groin, where it joins the other branch in the hip area. It then descends down the side of the leg to the outer ankle. It crosses the top of the foot and terminates at the small toe. A small branch arises on the top of the foot to connect with the Liver meridian in the large toe.

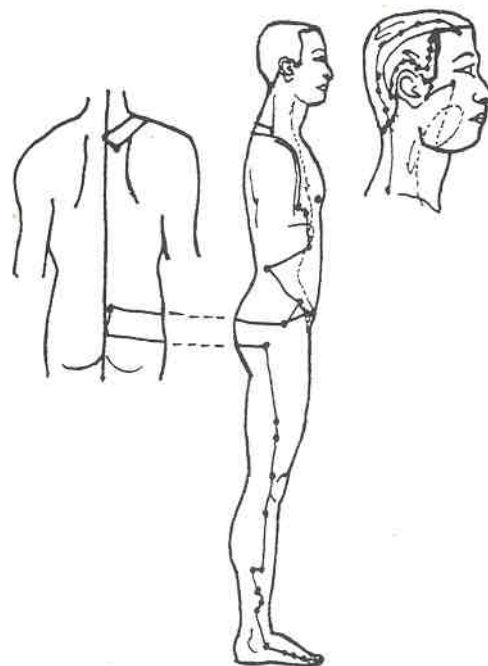


Figure 9

In Chinese medicine, the gall bladder is considered to be a Curious organ.⁴⁷ It is considered so because it contains a pure substance - bile. The gall bladder's main function is to collect and concentrate excess bile from the liver. In certain metabolic functions, the concentration of bile is necessary because the salt ion concentrations in the bile are raised in the gall bladder. Bile exerts a detergent action on fat particles in the blood. It emulsifies or breaks them down so they can be absorbed. Bile is essential in the absorption of fatty acids, monoglycerides and cholesterol and also of vitamins A, D, E and K. Bile salts are recirculated eighteen times before they are eliminated from the system.

Clairvoyant observations. *"The gall bladder is very much connected with reason. Persons who are geniuses in math have this meridian overcharged. People who work with figures on a daily basis would also be well advised to keep a close watch on this meridian. Such people are accountants, mathematicians, physicists, clerks, etc. In short, this meridian is associated with calculation and balancing.*

The Gall Bladder meridian's termination at the fourth toe (next to the smallest) is used as a temperature monitor. It compares the body temperature with the temperature outside. Again, there is a calculating that goes on in this capacity. The termination and connection of that meridian with the Liver meridian at the large toe is concerned with biorhythms. The body uses this receptor in the big toe to stay in synchronization with nature and the Earth's energies. The connection in the instance is with the divine Mother principle. There are four meridians that end at the large toe. The other two are the Spleen and Stomach meridians.'

Commentary: Everywhere one looks in the human body, rhythm and pulsation occur. Each atom, cell and organ has its own pulsation timed to the pulsation of the larger organization of which it is a part. The entire body is alive with a pulsating rhythmic electricity. It is said that the soul has its own rhythm, too. The beat of the heart is said to be timed to that rhythm.⁴⁸ The earth, especially considered as a living Organism, has its cyclic pulsations as well. The receptor at the large toe is one means whereby the body senses the Earth's rhythms. It is no accident that it is situated in the body at that location since it should be in contact with the Earth.

The gall bladder is in the solar plexus area just outside the liver, so it is a part of the animal brain complex. If people eat the wrong foods or assimilate foods poorly, then the digestion is upset and

the functioning of the gall bladder and liver are thrown out of synchronization with the body's natural order. The result is belching, flatulence, indigestion and, in extreme cases, ulcers.

To look at the analogies of gall bladder functions with higher functions, one finds much the same case. If a person does not take in correct information, then calculations and reasoning are thrown off. The mind is thus put out of balance and the thought processes take on an unhealthy tone. In extreme cases, there is degeneration of the personality or cohesive thinking. This would also be closely tied in with the Liver meridian functioning. In the Nan Ching it is stated that the gall bladder rules decisions.⁴⁹ It is easy to see why in general, all digestive processes have their correspondences in intellectual processes. There is an analogy between the bile breaking down facts and the intellect breaking down complex processes into bits of information.

The Liver Meridian

(Zu-jue- yin gan-jing 足厥阴肝经)

The Liver meridian begins at the top of the big toe, proceeds over the top of the foot, ascends along the inner ankle, along the inner leg and up the inner thigh. Upon reaching the pubic region, it circles the external genitalia and enters the lower abdomen. From there, it ascends internally, connects with the liver and gall bladder and scatters underneath the ribs before going into the lungs. It connects there with the Lung meridian. From the lungs it proceeds upward and follows the trachea up the throat to connect with the eyes. Just below the eyes, it branches; the lower branch descends and encircles the lips on the inner surface, the second branch ascends to reach the vertex of the head.

The liver is a fascinating organ. Some of its many functions are blood detoxification, iron storage, vitamin storage, fat metabolism, protein metabolism, formation of urea to remove ammonia from the body tissues, lymph production, formation of bile and formation of blood coagulators. That is quite a lot and almost all of them are essential to life. It is easy to see why one cannot survive for very long without a liver. It is also a part of the solar plexus complex of organs, so one can see why the solar plexus centre plays such a prominent part in everyone's life.

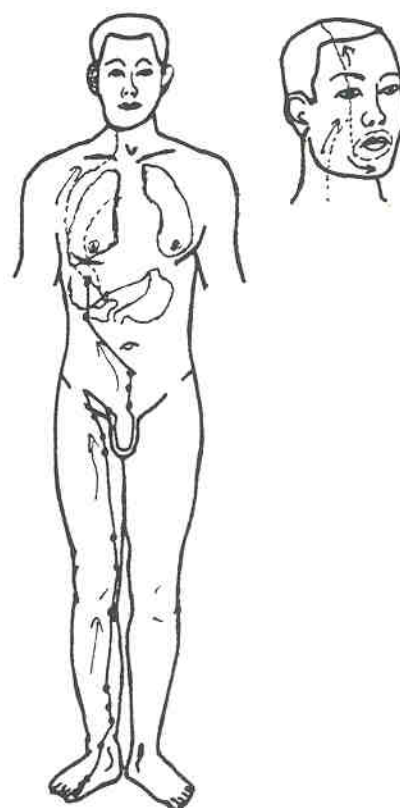


Figure 10

The Nan Ching states that the liver rules flowing and spreading of substances in the body.⁵⁰ It is called "the General" because it maintains evenness, harmonizes emotion and governs excretion and circulations.⁵¹ It is also stated that getting angry injures the liver.⁵² "When the liver is attacked, the sick person utters plaintive cries".⁵³ Excess liver chi is said to make the person stubborn, excessively workaholic, susceptible to apoplexy and intestinal disease.⁵⁴ The Liver meridian also regenerates itself in the lung.⁵⁵

Clairvoyant observations... *'The liver is very much associated with love and lovability. It governs love/hate relationships. Nurturing and giving to others fall under its subjective functions. Broken homes profoundly affect liver functioning at a psychic level Parents must foster an attitude of caring detachment when the child begins to assert its own identity and separateness which usually occurs about age four. Inner child conflicts and feelings of rejection usually start or are implanted at that age. Persons with such a background should strengthen their Liver meridians and give auto-love stimulation to it (I have come to love you, etc.)*

The termination of the Liver meridian at the big toe gives the body the idea of rhythm. It carries or senses biorhythms and the rhythms of the Earth. (See the preceding section.) This is to put the human organism in touch with the natural biorhythms. The Liver meridian carries vital energy and stimulation from the earth into the body. The Gall Bladder meridian ends at the large toe along with the Liver meridian and forms the polarity to the Liver meridian there. The liver is associated with the Divine Mother while the lungs are associated with the breath of the Father. This connection at the toe represents the divine union of Father-Mother coming from the sky down to the Earth through the idea of rhythmic interplay. The liver and its meridian can handle very heavy stress. It is a fighter (re: 'The General') and is a very durable meridian. The Heart and Liver meridians connect at the back of the eyes at the blind spot, although it is a very weak connection. The two meridians are at opposite polarities and tend to agitate one another”.

Level of Functioning		
Physical	Astral	Mental
1) Blood detoxification	Removal of emotional discord and astral poisons	Rejection of non-essential and conflicting data
2) Iron Storage	Capacity for expressing emotions	Capacity for thought
3) Fat and protein metabolism	Sentient response	Intelligence
4) Formation of urea to remove ammonia	See topic (1)	See topic (1)
5) Lymph production	Production of nurturing emotions	Not so much a mental counterpart, but does play some role in the development of ideas
6) Vitamin storage		
vit. A: growth of healthy tissue	Development of refined emotions	Development of balanced thinking
vit. D: absorption and utilisation of calcium	Proper emotional constructs “emotional grounding”	Thoughtform building
vit. B12: development of red blood cells	Similar to topic (2)	Similar to topic (2)
vit. K: blood coagulation	Too much: stubbornness, unyielding temperament Too little: too yielding, cowardice	Fixed ideas Unfocused thoughts

Table 2

Commentary: Needless to say, the preceding statements represent quite a lot of information. Space does not permit a full discussion of every topic here. Since the reader is somewhat familiar with techniques of analogy and correspondence employed in this work by now, the correspondences will simply be listed and left at that, with a few exceptions.

Everyone needs love. Love and nurturing go hand in hand. Love and nourishment are also closely related if they are not one and the same. Since the liver is the main organ of nourishment and metabolism in the body, it is not so difficult to understand how one could associate love/hate relationships with the liver. If love nourishes, hatred takes away nourishment. We wither and die as a result. If the liver is damaged, then we also will wither and die.

The Chinese system approaches the subjective information very closely. For instance, the Nan Ching states that the liver rules the flowing and spreading of substances in the body. If the blood is too thick, then substance does not flow as it should (too much vit. K, too little vit. A) and the person gets weak, sluggish, irritable and sick. When a person becomes obsessive in thinking, for instance, stubbornness, irritability and unreasonableness ensue. That person becomes stuck and his order of life does not "flow" smoothly.

As many functions as the liver governs, it is no wonder that in the Nan Ching it is called the General. It regulates the utilization of most of the metabolic enzymes. It governs how much of the stored vitamins and iron are released into the system. In large part, it governs how much lymph is available to the system at any given time. The same is true of analogous levels. A bitter attitude is

called bilious (after bile) behaviour. People "have gall" if they infringe on other people's space or show no due consideration for other people's feelings. If we have bitter attitudes, we are said to see the world through a jaundiced eye (jaundice is caused by excess bile in the blood). From all these statements, it becomes clear that the main domain of liver functioning at a subjective level is in the realm of the astral plane. One would expect that considering that the liver is situated in the solar plexus complex.

Alcoholics typically cannot face emotions. They are usually children of alcoholics and suffer from many forms of wounded inner child disorders. Alcoholics, being out of touch with their own feelings, cannot relate to the feelings of their children, either. Alcohol destroys the liver. Keep in mind that alcohol is a liquid and therefore comes under the domain of the astral plane - specifically the lower levels of the astral plane.

There is typically suppressed anger, hurt feelings and disconnected emotions with alcoholism. These people simply cannot handle love/hate relationships, cannot adjust to living and continually seek escape from the normal flow of living because they cannot feel present in their own emotions. They have trouble relating to people. The liver can take a great deal of stress, but the end result of an alcoholic life is a cirrhotic liver, destroyed lives and an early death. The Chinese system would label alcoholism and its psychological complexes as a "pernicious influence." One could label alcoholism as a "liver disease."

As with the Kidney meridian, one would be amply repaid for working out the various correspondences of liver functioning at a physical level with these at the subtler levels. On a final note, referring back to Fig 1 we see that the Liver meridian connects directly to three other meridians, which makes it a very pivotal meridian in many respects. From the above information, one can certainly agree with that statement. Along with the Lung meridian, it is connected to the Conception vessel and Gall Bladder meridian. The way one conceives or sees oneself is closely tied in with emotional security. If one lives in hatred, anger, fear, worry, it would be difficult to have either health or a positive self-image. Therefore, let us learn to love, not hate, and come to know sound health and vital living.

The Lung Meridian

(Shou-tai-yin fei-jing 手太阴肺经)

The Lung meridian starts internally just under the diaphragm, descends downward to connect with the large intestine, turns back up and passes through the diaphragm to enter each lung. From there, it passes internally up to the throat and then back down, passing under the clavicle to emerge just under the outside end of the clavicle. It then passes externally down the medial side of the arm to the elbow crease, passes down the upper side of the forearm, across the artery in the wrist to terminate at the end of the thumb. It branches at the wrist to run internally down the hand to connect with the Large Intestine meridian at the tip of the index finger.

The lungs are the upper burner, or at least part of it, in the Chinese system. As is well known, the lungs allow one to take oxygen into the body. It has been said the breath and the mind are one. Control of the breath gives control over the mind. ,

The lungs are also connected with the will and the throat chakra. The lungs as an instrument of the throat centre, help govern how it is integrated into the body. The esotericist will recognize the association of the lungs with the mind, since higher mind and higher creative expression are associated with the throat centre.

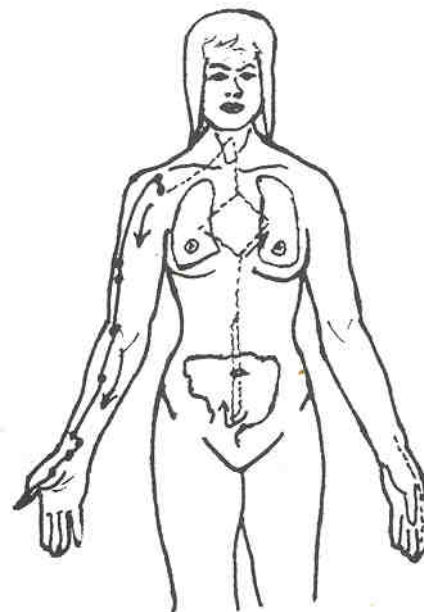


Figure 11

To the Chinese, the lungs rule chi,⁵⁶ meaning the lungs administer respiration and thus movement of chi throughout the body. Inhalation is the disseminating property which causes circulation and allows for exhalation of "impure" air. Disharmony in the lungs can thus produce stagnation anywhere in the body. It is said that the brilliance of the lungs is reflected in the body hair.⁵⁷ Being cold or drinking cold fluids injures the lungs.⁵⁸ When the lungs are injured, the sick person sobs.⁵⁹ The lungs are the upper origin of water.⁶⁰ The lungs regulate secretion of sweat, moistness of the skin and resistance to "external pernicious influences."⁶¹ The entire meridian system is said to begin anew in the lungs.

Clairvoyant observations.. 'The lungs are related to the timing of the Will of God Those who cannot take pressure from the outside leave the Lung meridian in discord *This also relates to people who fidget and tap their feet. Fast talkers have this meridian strongly pronounced. Persons who find themselves subservient under controlling people generally have weak Lung meridians, or a Lung meridian that is being taxed. It is very much affected by diabetes and alcoholism. It registers thirst and the amount of water necessary in the system. It also monitors the appropriateness of fluids taken into the system. Inappropriate fluids weaken the lung meridian.*

The thumb is associated with integrity. The more a thumb curves and points away from the body, the less integrity a person has. Persons with extremely curved thumbs are out of touch with the divine intent for their lives. The thumb is the 'I am' finger. The index finger and the connection with the Large Intestine meridian is a very emotional place on the body. The index finger is the finger of guilt and shame. It is the finger that points out right and wrong. It is an externalisation of a person's conscience. It also reflects how we as people philosophise, depending upon the balance of the Lung and Large Intestine meridians. Worry-warts and agitated personalities (Ray 4 types) need a great deal of care attendant upon the ends of their index fingers. Massage, especially with almond and sesame oils will greatly ease these people. These people are out of alignment almost immediately in the presence of any disharmony.'

Commentary: Circulation of prana or chi is essential to life. If chi stops circulating, then life ceases. If breathing stops, the same situation ensues. One of the more interesting facts about prana is that it is only assimilated under the action of mind. There is an innate body intelligence which causes enough prana to be assimilated to keep the body alive and functioning well. But if a person seeks to do more than that, i.e. if that person would seek to energize the body to such an extent that evolution is hastened, then the mind must bring the breath under conscious control and prana must be directed where it is desired to go. In the East, this type of breathing is called pranayama.⁶²

The Taoists have a tradition as far as breath culture is concerned that chi is built into the system with more facility by deep meditative breathing. Pranayama is also meditative breathing. The Taoists say that one should breathe into the tan tien, a point just below the navel. Then, they say, the entire system is energized, good health follows and life progresses with vigour. The above seems to be lost to Western occultism in general. Abdominal breathing according to many Western esotericists, is not to be engaged in because it causes undue stimulation of the lower centers. After a fashion, that is true. The reason that abdominal breathing would unduly stimulate the lower centers at all is because there has not been any inner work done.

The misconception arises because most Western esotericists not only do not wish to unduly stimulate the lower centers, they do not wish to deal with those lower centers at all. This is a grave error which has been the undoing of many well-intentioned and even brilliant esotericists, because not only is the physical frame not energized by proper breathing, but the health suffers as a consequence and the physical plane life becomes entirely unwholesome.

Energy is impersonal and energizes everything it contacts. When one begins to practice pranic breathing everything in the aura becomes energized, often to the consternation of the practitioner.

If a person would simply continue to breathe as he or she should and work through the psychological issues as they surface, within a comparatively short time they would find themselves very much clarified and energized. Compounding the problem is the silly notion among Western peoples that to breathe from the abdomen is unattractive and causes one's stomach or abdomen to become flabby. The truth is quite the opposite.

It is a most fascinating fact that if people were to diligently apply themselves to proper breathing methods, there would be a very noticeable decrease in sexual dysfunction, sexual crimes, ill health and stress levels. To the mind of the Western esotericist, these same things would be *increased* if people were to begin to breathe abdominally. In every instance the author and contributors to this work have observed, the former has been the case. People generally feel much more calm, collected and at ease after taking up pranic breathing.

The psychological issues based in those lower centers are frequently uncomfortable and messy which is why people are reticent to address them. Instead, people are pushed into a heavily mental discipline such as science or manasic occultism as a means to escape these issues, even though the overriding impulse to do so probably came from soul level and was well intentioned, i.e., in terms of pursuing those disciplines for the help and betterment of humanity.⁶³ The life, in such a case, takes on an unhealthy dualism and the person becomes a high achiever in one sense, but entirely impotent when it comes to working at an intimate or emotional level.

The sad fact is that a very large part of humanity is in the same boat, so to speak. On the one hand, high mental development is good and a part of the evolutionary process, but on the other hand it has caused a decided rift to occur between physical plane life and true spiritual living, which is not healthy. One has only to examine what our technologies have done to the environment to see that is true.

The healthiest way to view the situation is to take stock of the following statement: The lower centers sub-stand and give occult depth to the higher centers. Very often that is not true. One of the most commonly heard complaints among clairvoyant workers is that people typically want to take the easy road to enlightenment and not work through their karma. Invariably the aura around the lower centers is dark, brackish and full of discordant thought forms, which is true of average humanity and esoteric workers alike. It is rare indeed to find a person who has addressed and worked through these issues. To work through the karmic liabilities contained in the muddy aura around the lower centers is the only way to give occult depth and support to the higher centers. Remember the story of Icarus?⁶⁴

From the preceding statements, therefore, one could say that the lungs do indeed control the movement of water. Water is emotion to the esotericist and emotions become clarified, rarefied and appropriate under the proper control of the breath. Again, the mind controls and stabilizes the astral body, that is, if properly applied. Coherency is the result. The outer life reflects the inner life, so the old occult axiom goes. People who find themselves under someone's control should ask themselves what it is internally that is controlling their own inner life. The chances are very good that the answer will be found in the area of the abdomen, particularly around the sacral centre. There is typically a lack of self control in such cases, which can surface as an incessant need to talk, fidgeting and nervousness.

Persons who have heavy brackish auras around the abdomen typically harbour guilt, have low self esteem and lack integrity in some portion of their natures. Again, from the preceding discussion one could see how the lungs and proper breathing would have a great deal to do with how a person feels about him or herself. Conscience is also built through misuse of lower centre energies in the first place and corrective action taken through the higher centers in the second place. The lower centers are thus slowly brought into line with divine intent and become reservoirs of force rather than poor foundations which drain away a person's vitality.

Since the lungs distribute vitality and the meridians utilize chi in its differentiated aspects, then it would be true that all the meridians are recharged by means of the lungs. The rhythm of breathing is the reflection of the rhythm of Nature in man. The lungs reflect one's adherence to the Grand Design. Let people attend to the breath and the kingdom of Heaven will be opened to them.

The Large Intestine Meridian

(Shou-yang-ming da-chang-jing 手阳明大肠经)

Beginning at the tip of the index finger, the Large Intestine meridian ascends externally along the back of the hand, the side of the forearm to the side of the elbow. It continues along the side of the upper arm to the back of the shoulder to a position over the spine below the nape of the neck where it contacts the Governing vessel and then proceeds over the highest point on the shoulder to a point just above the clavicle.

It branches there, one branch ascending externally along the side of the neck, across the jaw, passing just under the nose to reach a point on the opposite side of the face, just below the eye on the cheek. The other branch descends internally, passing through the lung and diaphragm to the large intestine. There is also a short internal branch which passes from the cheek to touch the lower gum and lower teeth.

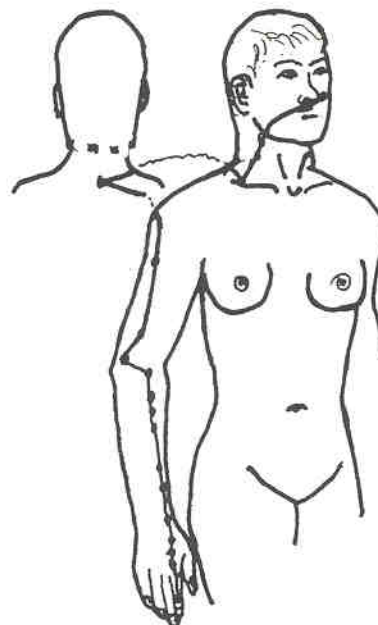


Figure 12

The primary function of the large intestine is the removal of water from waste material after that material has passed through the small intestine. By the time the waste material reaches the large intestine, almost everything of nutritional value has been removed. Its main secretion is mucous which serves both to protect the large intestine from harmful chemicals in the waste and to help fold the faecal matter into pellets or a form that is easy to defecate.

But the large intestine also plays its role in nutrition. Bacteria acting on the faecal matter produce vitamins K, B₁₂, thiamine and riboflavin. These vitamins are absorbed by the large intestine and transported to the liver for storage. When the bowel becomes irritated, the lining of the large intestine opens and copious amounts of water can be secreted as the bowel seeks to dilute harmful irritants. In diseases such as cholera, so much water can be excreted that blood volume is dangerously reduced and death can follow because water cannot be absorbed quickly enough. Prolonged diarrhoea can therefore be a dangerous situation. Besides the kidneys, the colon is the most important regulator of fluid and sodium balance in the body. Its primary function, though, is water retention.

Clairvoyant observations: *"The large intestine is involved in guilt association, conditions of conscience, black and white, etc. Healers who apply remedies that they know are inappropriate weaken this meridian in themselves such as a doctor who administers tranquillisers to a patient he or she knows full well is not benefiting by the treatment. The same is true of anyone who offends their conscience such as the beer truck driver who delivers beer and sees derelicts on the side of the road, knowing very well that they will probably drink the beer and he will contribute further to their condition. People who tell themselves such things as 'I am a bad person' also damage or usurp the Large Intestine meridian. There is no mental corollary to this meridian.*

The termination on the cheek is the flushing out place for the upper body and centers, which is why embarrassment is shown in the cheeks. This termination is what locks emotional holding patterns into the upper body and allows them to be released in due time. The termination is actually on the lower edge of the cornea and not on the cheek. There are also internal branches that go down into the nose. The index finger termination has already been covered under the discussion of the Lung meridian. The large Intestine meridian is the one that deals with our unwanted emotions. It is the meridian of emotional attachment. It is also somewhat associated with being able to hold back emotional expression. All emotional holding patterns are associated with the colon. The colon can also be somewhat of a nurturing influence, though, because it does allow emotions to gestate or to be held in reserve until they are needed for some sort of expression.'

Commentary: Guilt is one of the more destructive emotions a person can have. It destroys one's self image, self esteem and positive expression. It traps one into modes of behaviour that are unhealthy or unseemly for the person. It has very much the same effect on the astral body as prolonged constipation has on the physical body. Eventually, septic conditions from constipation can reach such proportions that septicaemia sets in and even death. There is an analogous situation which arises in the astral body from guilt which can cripple and render futile portions of the entire life expression. The large intestine was set up in the creative scheme to allow us to rid ourselves of such emotions as guilt, worry, persistent irritation, neurosis, bigotry, lust and hatred. It is interesting to note that our cheeks flush during rage, anger, sexual excitement and embarrassment. It is also of interest to note that such emotional states profoundly affect the large bowel. Stress and agitation cause diarrhoea. Worry and guilt can cause constipation. When someone is termed an "anal-retentive personality," it means that he or she cannot let go of certain emotional holding patterns, usually neuroses. Such people are decidedly unpleasant to be around. They also tend to be constipated.

The emotional construct is much the same as that discussed under the Lung meridian section, so there is no need to repeat the information. The language of modern man is replete with slang expressions which compare personal temperament with eliminative functions and products. What does this say about the collective state of humanity's astral bodies? Everywhere is to be found physical ailments which can be traced back to faulty bowel functions. Some of the scourges of modern civilization are diarrhoea, constipation, irritable bowel syndrome, haemorrhoids, and a host of others. One cannot watch commercial television for very long without seeing at least one commercial related to bowel functioning.

It has been said that attachment to form must give way to a divine indifference. The same is true of emotions and ideas. The fact that there is so much bowel dysfunction points very strongly to the fact that people cannot let go of their emotional attachments, good or bad, and stand free. Ask any healer who pays much heed to diet and they will say that a healthy colon is one of the keys to good physical health. Let us see to it that we also cleanse the toxicity from our astral bodies at the same time and feed ourselves on high, healthy emotions so that there is no need to feel guilt, shame or insecurity.

The Stomach Meridian

(Zu-yang-ming wei-jing 足阳明胃经)

The Stomach meridian begins internally next to the nose, ascends to the bridge of the nose and comes to the surface. It then proceeds externally to just below the eye, loops down below the nostril, around the lips to the chin and then back along the jaw. It branches midway up the jaw. One branch ascends in front of the ear, across the temple and to the corner of the forehead. It then penetrates and goes under the scalp to the centre of the hairline, where it connects with the Governing meridian.

The other branch descends beside the trachea, across the collarbone and then down straight to the nipple. It continues down the front of the abdomen to a point beside the pubic bone, crosses to the front of the thigh and descends down the top of the leg to a point below the knee. It branches again. One branch descends internally to the outside of the shin to terminate at the end of the third toe. The other branch descends externally to terminate at the second toe. Another branch forms at the top of the foot and descends internally to connect with the Spleen meridian at the big toe. There is further an internal branch which begins at the collar bone, descends internally through the diaphragm to connect with the stomach and connects with the spleen. It descends from the stomach down the abdomen to reconnect with the outer branch in the groin.



Figure 13

The stomach begins the digestive process in earnest by beginning the breakdown of food by means of hydrochloric acid. It stores and churns the food as it breaks it down, prior to releasing it in timed amounts into the small intestine. The stomach is the primary regulator of the digestive process. In the Chinese system, the stomach is called the "sea of food and fluid."⁶⁵ The pure part is sent to the spleen where it is transformed into raw material for chi and blood. The "turbid" or "foamy" portion is sent to the small intestine for further digestion.⁶⁶ The stomach rules "descending" while the spleen rules "ascending".⁶⁷ The stomach and spleen work as a pair and are complementary. All manner of gastric disturbances occur if the receiving and descending functions of the stomach are interfered with.

Clairvoyant observations.. *'This meridian is called 'the Quarterback.' Without it, the 'game' is not played well. It is a director, a coordinator and it 'calls the shots.' It has a great deal of power and is responsible for regulating energy and for strengthening. It also has a great deal of sensory and brain power. It barely registers emotions at all, being a more mental organ and meridian. If there is any at all, the emotional structure is highly refined'*

Commentary: In its essence, the stomach is concerned with bringing things to fruition or organized form. It is a "will" meridian and organ (man's will), but it only works well within the will of God. It is the only meridian that has three terminations in extremities. It therefore has three antennae or receptors. Their meanings from Sara are:

Large toe - "This is called 'the flusher.' It flushes negativity out of the system, moving it down and out. This is more in relation to the centers below the diaphragm. It works with the gravity pull of the Earth, and has more electrical healing potential than the other terminations for meridians in the extremities. There is copious magnetism exhibited through the big toe.

Second toe - This one is called 'the wayfinder.' It enables the Stomach meridian and organ to sense direction and the way to bring things to fruit. It is a driver, pusher and director, and is in relation to direction in life.

Third toe - This toe is an indicator of animal magnetism, especially in relation to the opposite sex. It is an indicator of attractiveness. Stimulation of this toe in people who have anguish toward the opposite sex can be quite painful due to crystallization of energies in that toe. People who have such crystallized thought energy in that toe will cut off energy flow from the stomach to that point. Short third toes are absolutely karmic and are an indication that a person is in need of releasing negative sexual patterns in their nature. People would do well to pay much closer attention to their Stomach meridian due to lifetimes of abuse of the patterns just outlined."

It would seem contradictory that the stomach is not primarily emotional because the stomach is a major component of the solar plexus complex which is the clearing house for astral energies. There are several facets to stomach functioning which may help to clarify this apparent contradiction. One is that in the lower person and animal, the solar plexus is the brain or thinking consciousness. It is instinctual and governed almost solely by desire. It should be stated that instinct, which is mental nonetheless, is an outgrowth of the workings-out of desire. Desire is the clothing for the will, which in the lower person comes from the mind or mental plane.

Another point to consider is that the stomach divides and separates food constituents, which suggest a mental or intellectual function. It "parts the waters" so to speak. The mind is that agency which eventually controls desire and brings it into line with divine Will. The stomach therefore serves as a separator and categoriser of various aspects of desire. The divisive, separating function is a function of the intellect.

Negative desires are hopefully flushed out of the big toe and large intestine. Mundane desires, such as desires for things or for personal plans to bear fruit, are taken care of through the agency of the second toe. Dualistic desires, of which sex is the primary expression in the lower person are handled by means of the third toe. It is no accident of nature that duality is expressed through the middle toe. In esoteric parlance, the middle point of any system is always thought of as the adjudicator between opposites.

Hydrochloric acid in the stomach, which is what actually breaks down the food, finds its analogy in the sometimes caustic, critical nature of the intellect. This resolves everything down to its barest essence and sees multiplicity instead of wholeness. But without that acid, there is little or no digestion. Without the intellect, there is no assimilation of life experience. Without water to carry the acid, there is no action of the acid on the food. Without desire or emotion, the designs of the intellect are not carried through into fruition.

The acid in the stomach burns, purifies and makes food assimilable. If there is too little acid, there is poor digestion and the body suffers from a lack of nutrition. If there is too much acid, toxic conditions are set up within the blood and tissues and the body begins to consume itself from the inside out. Analogously, if there is too little intellect, plans are not carried through or are carried out in a haphazard manner. There is not enough force of will to carry anything through. If there is over-concentration, the brain suffers fatigue and can even become inflamed, plans cannot be carried out due to over-attention to details and the plans become obsessions, consuming the mind of the thinker and rendering him or her impotent.

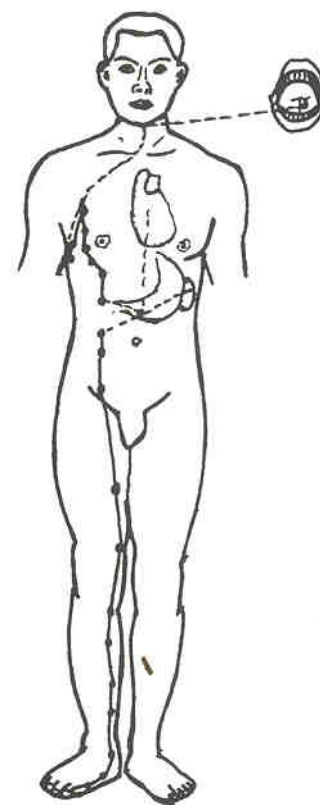
Everywhere gastric disturbances are prevalent, especially in Western cultures. People, especially high achievers and executive types, over-concentrate on their plans, have plans out of timing and not in line with their situations. The result is a powerful influx of energy onto the astral plane and a consequent overproduction of acid in the physical plane stomach. People are out of synch with their thinking and desiring. Gastric disturbance is the result.

Western humanity in particular would do well to curtail somewhat the frenetic pace of life and pay closer attention to what it is they desire and think about and why. The astral plane is still the prime mover for the intellect in most cases and is a potent stimulator of mind. Every person should pay close attention not only to that but to the Stomach meridian in general. The stomach is in great need of healing in most cases. Let us align our little wills with the Will of the Father.

The Spleen Meridian

(Zu-tai-yin pi-jing 足太阴脾经)

The Spleen meridian begins at the big toe, ascends externally along the top of the foot, in front of the ankle and up the top of the calf. It continues, ascending along the top of the thigh to the groin, where it cuts across the pubic bone to connect with the Conception vessel. It branches and penetrates, proceeding internally to connect with the spleen. The external branch makes a wide circle around the navel, again contacts the Conception vessel, then arcs out again to ascend by the outside of the nipple. It penetrates the body again above the nipple, proceeds internally upward through the throat to terminate at the base of the tongue. Another internal branch begins at the intersection above the navel with the Conception vessel, passes through the stomach to enter the heart, where it connects with the Heart meridian.



The spleen is essentially a blood cleanser and is intimately involved in the production of macrophages for immune response. It removes old blood cells from the blood stream and breaks them down, returning the iron to the liver. It also stores blood in spongy tissue, which is largely what it is composed of. The Chinese see the spleen as the primary link whereby food is transformed into chi and blood.⁶⁸ It is considered as the primary organ of digestion, which conforms more to the esoteric view of the spleen as the primary organ of vitality.⁶⁹ It is also said to

rule transformation and transportations.⁷⁰ It is traditionally referred to as the foundation of postnatal existence. That statement most likely refers to the fact that while the foetus is developing, it is the mother's spleen which supplies vitality to the developing foetus. After birth, the infant's spleen must take up that task.

The spleen governs the blood.⁷¹ It keeps the blood flowing in its proper paths. Chi and the blood correspond.⁷² If the spleen's functioning is not in harmony, then all types of blood disorders develop such as bruising, irregular periods, haemophilia, chronic bleeding diseases, etc.⁷³ The spleen also rules muscles, flesh and the lower limbs. It governs blood flow to those places and therefore the vitality of the same⁷⁴. Muscle tone and skin appearance are indicators of spleen function.⁷⁵ The spleen also makes taste and the spleen's brilliance will show in the lips.⁷⁶ Finally, over-eating, over-drinking and tiredness from overwork injure the spleen.⁷⁷

Clairvoyant observations. *'The spleen meridian is 'the click in the heels.' It gives appreciation of humour. It is called the 'incarnating' meridian and gives a zest for living when it is energized. When weak, it is indicated by people who want to 'sneak out' or escape. Such people do not wish to face responsibility. They go through avoidance, denial and self protection. Those are the people who wear the masks, i.e., they cover their true feelings. The spleen is used as a backup for the heart when the heart goes into overload.'*

Commentary: Esotericists will recognize immediately why the spleen would give a zest for living and the "click in the heels." It is because the etheric spleen is the primary processor of vitality, as was mentioned previously. Naturally, if there is no vitality assimilated, a person will feel sluggish, tired and depressed. Such is the spleen's primary function. There is also very much etheric vitality which is absorbed through food - hence the termination of the Spleen meridian under the tongue. This termination is used to gauge the quality of etheric energy coming in through the medium of food. Such information is used to "tell" the stomach exactly how to process the food and which direction to send it.

The physical spleen works hand in hand with the thymus gland to produce immune response. While macrophages are produced in the spleen, they are imprinted with antigen codes in the thymus gland which is the externalisation in dense matter of the heart centre. There is a very close interplay not only between the stomach and spleen, but between the heart and spleen. Vitality or chi would seem to follow the path of stomach-spleen-heart.

The spleen's affiliation with macrophage production is what yields the subjective correspondence to self-protection. Macrophages are what attack and kill foreign organisms that enter the body. They are the body's first line of defence after it has been invaded. The condition of the spleen is indicative not only of vitality, but of the nature of a person's ability for self-protection or of how he or she "wears the mask." The spleen protects the heart both by supplying it with extra chi, when needed, and against infection. It also holds blood (which is analogous to vitality) in reserve in case it is ever needed. If vascular pressure drops, then the reserves of the spleen are called upon. The liver also performs a similar function. The abdominal cavity is the sight of a formidable supply of blood if needed.

Since the spleen is situated close to the solar plexus complex but not a part of it, it is in close rapport with the will aspect of the lower man. It is therefore more closely associated with thinking than with emotion. It takes the highest essence from the stomach (note: *intellect*) and transmutes it into chi and blood, as the Chinese would have it, prior to passing it on to the heart. To the esotericist, the situation would be somewhat like this: The stomach, working along the lines of intellect or lower mind, gives its highest essence to the spleen, which transmutes it to higher mind, or abstract principles before passing it on to the heart where it becomes intuition or wisdom. Wisdom then becomes the true life-blood of man. Wisdom is of the soul, which creates the lower person as a vehicle.

The spleen then is the intermediary between the higher and lower centers. There is a close correspondence between the spleen, the permanent atoms⁷⁸ and the relating of the higher with the lower which will be obvious to occultists. It is somewhat analogous to the causal body, which takes on a mask which we call the personality from life to life. The causal body is then the mask of the spiritual Triad, or true Soul, which, in turn, is the mask of the Monad, or our true being.

In a manner similar to the pericardium, the spleen shields the heart, except that the pericardium is more analogous to astral levels while the spleen is more analogous to mental levels or higher. It is another means whereby the heart centre can become "occultly isolated" and shield itself from discord or pernicious influences, as the Chinese would term it. It is a means whereby the true self can remove itself from the onslaughts of the lower self or temporarily leave incarnation on the lower planes. To be truly incarnate, one must be fully conscious on all planes wherein bodies have been formed and occupied.

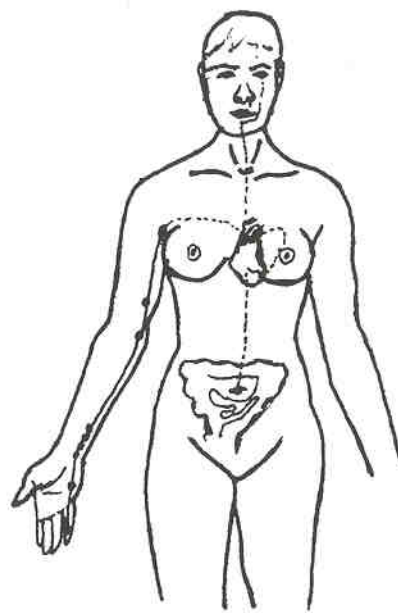
One could say, then, that if a person seeks to leave the physical consciousness either through day dreams, sleep or death, the Spleen meridian is most definitely affected and plays a role in the process. Vitality and activity are lessened when the Self is not present in the body, for Self and vitality are synonymous in many ways. Therefore, if we seek to be vital, if we seek to feel truly alive, if we seek good humour and high spirits, let us attend to the business of our higher selves and open our spleens to the boundless sea of energy and life which the Creator has provided for us.

The Heart Meridian

(Shou-shao-yin xin-jing 手少阴心经)

There are three branches for the Heart meridian, all of which begin in the heart. The first one descends internally to the small intestine where it connects with the Small Intestine meridian. A second branch ascends internally along the side of the throat and terminates at the back of the eye of the fovea. The third branch circles through the lung, proceeds through the chest internally and emerges at the armpit. From there it descends down the top of the arm, past the inner elbow, crosses the wrist and palm and terminates at the end of the little finger, connecting with the Small Intestine meridian again.

The heart is essentially a pump, but a marvellous one at that. It never ceases as long as there is life in the body. It, aside from the lymph vessels, supplies the body with all of its needs and is the grand distributing agent in the body. Life ceases immediately if the heart stops.



To the Chinese and to the esotericist, the heart stores the Shen⁷⁹ (Spirit) Figure 15

and rules the same. "The heart's brilliance manifests in the face."⁸⁰ "The tongue is the sprout of the heart."⁸¹ "The condition of the tongue sometimes reflects the condition of the heart."⁸² "Being upset, gloomy, sad or thinking too much upsets or injures the heart."⁸³ "When the heart is attacked, the sick person utters pointless words."⁸⁴

Clairvoyant observations.. "The Heart meridian is connected with clarity of thinking, the carrying of enzymes, the metabolism of enzymes and the transport of hormones. The body's hormonal needs are carried along this meridian. It is also connected with the will to move forward, to take a stand, to walk and to progress.

Catastrophic expectations, especially to points below the knees, weaken the Heart meridian. For instance, if a person fears injury to the ankles or has a fear of losing the ability to use the legs, then that is carried on the Heart meridian and the will to move forward is stultified. The legs represent the will to progress (move forward). Fear of being struck, fear of death and fear of loss of limb all carry the same message along the Heart meridian.

The connection of the Heart and Small Intestine meridians of the little finger represent oneness with God, especially on the right hand. On the left hand, the representation is more oneness with the Earth. The little finger represents a person's prosperity, feelings about prosperity or lack of it. It will be discussed under the following heading (Small Intestine meridian). The termination of the heart meridian in the eye represents being able to see the soul in the eyes. The eyes are windows of the soul, etc. "

Commentary: One should keep in mind that the heart is primarily an organ of distribution and not an emotional reservoir. To the esotericist, there is no emotion associated with the heart, only pure reason or intuition. Intuition is beyond mind or thinking and yet it contains all thought, because it represents the totality or wholeness of any ideation. The ideation just referred to is not the random ideas of the lower man, but the ideation of a great Being Who is a synthetic whole or the ensouling Being of some greater group. Therefore, intuition is always an expression of group unity and wholeness and not the individual. One could also go on to say that if someone has an intuitive insight, then that person has contacted the essence of some group purpose or ideation.

The preceding paragraph gives an indication as to why the heart is only associated with group life and living. Whether that group is the small family group, tribal, national or world group, the heart

will have some role to play in it and will relate the individual to it. Selfishness closes the heart centre. If a person seeks to become part of some group and become totally integrated with it, then the injunction is given to begin "thinking in the heart." "As a man thinketh in his heart, so also is he,"⁸⁵ to think in the heart is to put personal considerations aside.

To think in the heart is to act "as if"⁸⁶ - as if one were already an emancipated soul, as if one were a fully functioning group member, as if one had great courage, power, love, etc. One then takes on the qualities of the thinking. To say that the heart stores or houses the Shen is not entirely accurate, but it is the place where Spirit is contacted. The heart is the medium through which one becomes his or her true Self or essence. That is an expression of will. When it is remembered that the lower sheaths are only the vestures, masks or garments of the true Self, then the meaning of the preceding statement becomes clear.

Life springs always through the heart. Generally speaking, one can suffer massive brain damage and still live, although it depends upon what part of the brain is damaged. But if the heart suffers massive damage, then death is inevitable within moments. The life thread anchors in the heart, while the consciousness thread is anchored in the head.⁸⁷ The soul calls the forms into being. If the soul withdraws its essence, then the forms die. Life in form persists only as long as the soul "grips" its vehicles. The agency for this gripping is the heart. The soul also has a pulsation to which the heart beats in rhythm.

Therefore, the will to express, develop and move outward into experience is anchored in and expressed through the heart. That is the reason why catastrophic and fatalistic expectations close the heart meridian. To fear such things is to be cut off from life and from divine intent. The soul on its own planes knows no fear, separation or fatalism. It only knows Life, Being and Purpose. To live as a soul is to know these qualities in fullness. The soul also has a plan of design for each individual life and to shrink in fear from that design is to deny the soul and the birthright. Loneliness and depression are also offences against the Soul because the Soul only knows group life and therefore only joy in companionship and community effort.

The legs have been called the second heart and are essential to good cardiovascular health. The legs permit one to be mobile, to walk out into experience and to know freedom. Persons who lose the use of their legs have lost their will to progress. To take a stand is to have the Lion's Heart. The legs represent courage in the face of adversity, the ability to take on challenge and the ability to move beyond adversity. One could say fear of loss of limb, especially loss of the legs, indicates a fear of circumstances and doubt as to whether or not one can handle difficulties.

The most refined essence in the body is found in the eyes.⁸⁸ The eyes are thus an indicator of one's progress in a physical sense and also of what holds one back. The iris of the eye, thought not associated with the heart meridian, is an accurate indicator of a person's health or disease. Iridology can show the nature of illness at a glance.

The soul is Light and the eyes sense light. Light is a product of the interaction of two polarities whether it is Spirit-matter, positive-negative, etc. The type and quality of light thus indicates the interaction and its success or failure. Relatedness is a group activity and is mapped in the heart centre. Sensitivity to light or Light (or one could say sensitivity to relations) is indicated also in the eyes. The nerves in the eye for which the blind spot is the entrance and exit, govern the eye's sensitivity. Thus it is that the Heart meridian has a termination in the eye. Blindness, colour blindness and visual disturbances can be indicated in the Heart meridian.

Finally, to speak one's heart is to speak as a soul, or to speak in truth. People who are afraid to say what is on their minds and in their hearts again stultify the heart centre. The soul seeks always to express. That is the reason it took on bodies in the first place. The heart takes the highest essence from the spleen which takes the highest essence from the stomach. Some of the highest emotions are joy in living, fiery aspiration toward the greater Good, unconditional love, i.e., love

devoid of sentiment, and courage. If desire is the vesture of the will, then let these be our vestments. Let us enter into fuller Life.

Some Further Considerations

If the reader has been keeping track, it will be apparent that terminations to the meridians act as senders or receivers. The terminations on the extremities act more as receivers or antennae while the internal terminations act more as points of origin or sending points. Of course, the reverse situation can and often is true. The primary factor in such a consideration is whether the meridian is trying to throw off a discordant energy or whether it is trying to bring energy in. There is also the factor of the natural flow of the individual meridian which is determined by the yin- yang characteristics. Yin tends toward movement from within outward and vice versa. Consider the following:

The Hands: The hands have terminations from six meridians, all of the terminations being at the ends of the fingers. They are as follows: Pericardium (yin), Triple Burner or Warmer (yang), Small Intestine (yang), Lung (yin), Heart (yin) and the Large Intestine (yang). The yin and yang polarities are balanced as one can see. The organs associated with these meridians are among the most important, although every organ is important. The primary qualities expressed by the organs are of the generation and distribution of energy and retention of water and nutrients. The hands thus energize and distribute energy.

It has been said that there is a brain in the hands that tries to rival the physical brain in its activities.⁸⁹ This statement again means little to the orthodox scientist but confirms much to the occultist. The hands are marvellous receivers and transmitters of energies. Psychometry is a time-honoured psychic art. The hands have a great ability to read and transmit information to the rest of the system. Touch is one of the most developed of the senses. It, like sight, gives man some idea of his relation to environment, which is one of the reasons why the Heart meridian terminates at the hand.

Like the eyes, the flow of life can be read in the hands (and by the hands). Palmistry is also a time-honoured psychic art, although it has been very prostituted and maligned. Astrology has suffered the same fate. But if a study were done, one would probably find that the conditions of the meridians, like the quality of the subjective side of a person, are reflected in palmistry.

The art and science of mudra, or meditative hand placement, is a very precise science. In advanced meditative techniques, the hands are invariably used both to direct and to receive energy. Meditators would be well advised and rewarded for consideration of how they place and use their hands and fingers in meditation. To simply keep them folded in the lap is really quite a waste and neglect of energy. Meditation would take on a more vibrant state if the hands were used more appropriately.

Healers would do well to consider the same as meditators. Each finger has its own place and function in the healing art, not simply the minor centre in the palm of the hand. Proper use of the fingers by the healer brings in a dimension of precision of healing unheard of by the average healer. The meridians yield the keys to that precision. Again, there is very much more that could be considered in relation to the hands. These points are given as indications for future research. Hopefully people will begin to examine the possibilities and bring some of this information to light. There are great rewards in store for the person who would open and give attention to the hands as instruments.

The Feet: If the hands are not given enough attention as receivers and transmitters, then the feet are almost totally ignored as such. And yet, they are also very sensitive receivers and transmitters of energy. They, too, receive terminations from six meridians, all at the ends of the toes, but the energies worked with are of a different quality than those the hands work with. The meridians terminating at the feet are as follows: Liver (yin), Bladder (yang), Gall Bladder (yang), Kidney (yin), Spleen (yin) and Stomach (yang) meridians. As with the hands, the yin and yang polarities are in balance. (The human system tends to balance.) A consideration of humanity as the fourth Creative Hierarchy along the lines of balance would bear fruit for the thoughtful esotericist.

The feet mark an opposite polarity to the head. While the head is more receptive to energies from the Father or spiritual aspect, the feet are in contact with Mother or energizing fires of substance. The feet work primarily as receptors for the body consciousness, differentiation of earth energies and release of unwanted energies.

From the preceding sections, mention has been made as to how a person can meditate with the feet in contact with the earth and get information about bodily needs. Modern man has lost the ability to do this. Native peoples can receive that kind of information with great facility simply because they live in such close contact with nature and have paid proper attention to their feet. The feet need to touch the ground. They need open air and natural substances in contact with them. Tight shoes, artificial materials, asphalt, concrete, high-rise buildings and automobiles have all cut off the people of industrialized nations from that divine ability to read nature through the feet. Man terribly abuses the feet.

Women, although the situation has somewhat eased, are particularly hard on their feet. High heels have damaged and even ruined many feet. The Chinese practice of binding feet greatly disturbs the functioning of the meridians there. Plastic shoes and artificial fabrics in socks and stockings distort the information that comes through the foot's receptors. Pregnant women would be well advised to walk barefoot in the grass and by water as much as possible, because not only will their bodies be more receptive to what they need, but the needs of the growing foetus can be ascertained as well. The Mother knows what her children need.

People should pay more attention to their feet and not to the coverings of the foot. Perhaps a new type of foot "fetish" is in order, but one that promotes good health and not astral glammers. The feet have much to tell us about our world. They can be used for so much more than standing and walking. Let us listen with our feet.

The Eyes: There are no less than eight meridians that terminate in, around or pass through the eyes. The eyes are truly a magnificent construct and convey a tremendous amount of information to the system. The meridians that terminate in the eyes are the Heart (yin) and Large Intestine (yang) Meridians. The meridians that terminate around the eyes are the Bladder (yin), Conception Vessel (yin), Gall Bladder (yang), Small Intestine (yang) and Stomach (yang) meridians. The Liver meridian (yin) passes through the eye but does not stop there. One can gather from the meridians associated with the eyes that sight is a yang function, i.e., it tends to work from outside in. People take in light to the eyes. The eyes or sight gives one association with the outside world.

Two of the yin meridians are internal at the eyes and have been discussed under their associated headings. The primary energies associated with the eyes from a consideration of the associated meridians are discrimination, vitality and release. These energies show why a person's health is indicated in the eyes (vitality); why the quality of a person is indicated there (Shen or spirit from the Heart meridian) and why the eyes are associated with knowledge and discrimination. Discussions under the various headings will yield the keys.

It is of interest to note that the two primary releasing meridians (Bladder and Large Intestine) have terminations in or at the eyes. Inability to throw off toxicity of any kind has very adverse effects on

vision. One of the most frequent results of poisoning besides death is blindness. Of particular interest is the termination of the Large Intestine meridian at the cornea. One might be well rewarded to research the psychological profiles of persons with astigmatisms and cataracts.

Poor eyesight is epidemic, especially in academically based cultures. Good emotional health is essential to good vision. That has been discussed previously. In general, one could say that when the yang predominates to the expense of yin, poor eyesight is the result. Pure reason (Heart) is good for the eyes and serves as a sort of balance polarity. Of course, all the other qualities of heart have their place there, also. But too much intellection, which frequently also means too much holding in or damming back of emotions, puts a strain on the eyes. Everyone should attend to a balanced life if good eyesight is desired.

The Nose: The nose has five meridians terminating at, or going around, its exterior. They are the Governing (yang) and Conception (yin) Vessels, Liver (yin), Stomach (yang) and Large Intestine (yang) meridians, although it is questionable whether any of these have a termination in the olfactory bulb. In general, all of the senses have more of a yang influence since they are concerned with happenings outside the body. The primary energies connected with the nose are the essence of life itself (Governing and Conception Vessels) and separation or discrimination of essences (Liver and Stomach meridians). The Large Intestine meridian would appear to be in the area of the nose to throw off infectious influences in the form of mucus.

Smell is the most sensitive of the senses and also connects to some of the most ancient portions of memory especially in the limbic system. A single odour has the capability of triggering an entire range of memories and this to an extent that no other sense can. Smell tells us the true essence of a thing. Animals know each other and their surroundings by smell better than by any other sense. It alerts them to friend and foe, food and water and a host of other essences that people cannot smell at all.

People who are psychically sensitive frequently smell odours connected with people before the person ever makes their presence known in other fashions. The way we can tell if food is good or not is by smell. If it does not smell good, then we do not eat it. Smell also triggers many visceral reactions in response to certain odours and we feel hunger, nausea, longings, etc. as a result. In short, the nose does indeed tell us of essence. An essence is known at once in its entirety. Essence is holistic and holographic and yet most discriminatory in its effects.

The Ears: The ear receives only one termination from a meridian and that is from the Small Intestine meridian. There are three others that course around the ear. They are the Gall Bladder (yang), Triple Warmer (yang) and Stomach (yang) meridians. Of these three, the Triple Warmer penetrates the ear, but does not terminate there. The ear, as the reader will notice, is yang in polarity according to its meridian emphasis. Hearing is mostly related to outside happenings, although the body produces its own sounds which are also received by the ears. The small intestine deals more so with those sounds.

From an examination of the energies worked with among the associated meridians, one can see that hearing must be a most discriminatory function. It enables the organism to perceive depth, distance, direction and basic vibration, which would seem discriminatory enough. It is of interest to note that the Triple Warmer and Gall Bladder meridians follow the shape of the ear which would appear to place more of an emphasis on the shape of the cartilaginous outer ear than on the actual perception of sound itself. The outer ear functions more to focus and direct sound. It is essentially a magnifier and direction finder. Note the following distinction: the gall bladder rules decisions more than determination of qualities; the small intestine is almost entirely dedicated to qualitative aspects. Then the reasons for the placements of the meridians around and in the ears will become apparent.

It has been noted before that the stomach receives a branch of the Small Intestine meridian. The two meridians connect in front of the ear, which aids the small intestine in discrimination of quality, just as the small intestine helps the stomach determine which kinds of essence are sent upward and which are sent downward. A great deal of light would be shed on the subtler qualities of the senses, the true place of the senses in the general economy of the organism, and the kinds of things that the various senses are better suited to sense if one closely studied the synergy and interactions between the various meridians, energies, and their functions. The functions are related to the organs and senses with which they are connected.

The Tongue and Mouth: The tongue receives three terminations from meridians. They are the Conception Vessel (yin), Spleen (yin) and Kidney (yin) meridians. Note that the tongue is primarily yin in character and is inside the mouth. There are three meridians that have terminations inside the mouth. They are the Governing Vessel (yang), Large Intestine (yang) and Stomach (yang) meridians. Note that the mouth is primarily yang in polarity. The mouth serves to take in food from the outside, hence its polarity. It is the first step in the digestive process. Digestive organs tend to be yang in polarity. There are four meridians that pass through or circle the lips. They are the Liver (yin), Conception Vessel (yin), Stomach (yang) and large Intestine (yang) meridians. The lips are balanced in polarity, which indicates that they both indicate internal feelings and work with external happenings.

Starting with the tongue, with regards to meridians, the primary function of the tongue is to tell the body of the type of food that is coming in and to set up proper digestive responses. The Kidney meridian registers water balance and the need for liquid with or in food. The function of the Spleen meridian in connection with the tongue would appear to be absorption of prana from food, or at least notification to the stomach as to what portion of food energy should be sent to the spleen after dividing of chi components in the stomach. The Conception vessel appears to register hunger and to set the intake of food into motion. The tongue primarily receives instead of sends energy. The condition or appearance of the tongue is one of the prime indicators of health to an oriental physician. It takes on various colours and coatings in response to internal conditions. It is in such a manner that the tongue acts as a transmitter. Indicator would be a better word since it indicates the internal conditions in the body.

As mentioned, the mouth starts the digestive process with mastication of food and salivation. It is very likely that the Large Intestine and Stomach meridians govern salivation along with the Governing Vessel. Saliva has enzymes in it which begin the breakdown of food. In the synergy between the three meridians, the process may be as follows: the Governing Vessel tells the body to salivate; the Large Intestine meridian governs actual release of saliva; and the stomach determines how much to release. Spitting is also a form of release, especially of lower astral emotion and is very likely controlled by the Large Intestine meridian. The amount of moisture in the mouth would also be controlled to quite an extent by the Governing meridian, which, as was discussed, serves to monitor environmental conditions.

The lips are very useful for understanding the meridians, and also very revealing. The lips are the gateway to expression for most people. Sound passes the lips, food passes the lips and emotion shows on the lips. The Conception Vessel and Liver meridians both encircle them. Whereas the Stomach and Large Intestine meridians attend more to the actual functioning of the lips, the Liver meridian and Conception Vessel are more indicative of internal states. It is well known that what we feel emotionally shows almost invariably on the lips.

A smile can be genuine or devious in its nature. Sadness and depression are emotions we would usually rather not feel, and since we feel "down" when we feel that way, the lips turn downward, also. Anger and displeasure lock our faces into glares. Disgust contorts the face in a most unseemly fashion. Passion causes lips to swell and part and that most intimate of all greetings - the kiss - is performed with the lips. Are these not all expressions of "love-hate" relationships as ex-

pressed by the liver? Does what we conceive not usually pass our lips? The lips have a great sensitivity to touch which arouses all kinds of emotions in us.

Fullness of the lips indicates a passionate nature. Thin lips indicate a person too involved with the mind to let emotions interfere. Cracked, diseased lips indicate that things are not wholly on the up-and-up with regard to one's inner feelings. The lips can hold in or give out. Loose lips sink ships, to quote a familiar phrase. Humans adorn the lips to attract attention (and hopefully love) to themselves. Watch the lips, for they impart much more than words. They are a kind of second window to a person's inner realm.

The head: What can one say about the head that is not already common knowledge? All but two of the meridians have terminations at or in the head. The only two that do not go into the head are the Lung and Pericardium meridians which deal with bringing in and storage of chi, respectively.

The profile of the entire torso, not just the head, is outlined by the Governing and Conception Vessels. Facial features such as the eyes, ears, nose, lips, chin, cheek, etc. all have their outlines followed by various meridians and intersections of the same. The interactions of the meridians determine expressions of emotion through control of muscular contractions, etc. In fact, in some fashion or another, the face is another area of the body in which the health and psychological condition of a person are indicated in toto. Indeed, the body is a holographic construct. There is a tremendous depth of information to be had in a close study of the meridians in the head.

Other Organs: For those who are interested in further investigations along such lines, various organs and the meridians that terminate in them and pass through them are listed below:

Organ	Notes
Kidney	Governing (yang), Kidney (yin), Bladder (yang)
Genitals	Conception (yin), Liver (yin)
Base of Spine	Governing (yang), Kidney (yin), Bladder (yang), Spleen (yin), Heart (yin), Stomach (yang), Large Intestine (yang)
Diaphragm	Pericardium (yin), Liver (yin), Triple Burner (yang), Small Intestine (yang), Lung (yin), Gall Bladder (yang), Kidney (yang)
Bladder	Kidney (yin), Bladder (yang)
Spleen	Stomach (yang), Spleen (yin)
Liver	Liver (yin), Gall Bladder (yang)
Heart	Triple Burner (yang), Pericardium (yin), Heart (yin), Small Intestine (yang), Spleen (yin)
Lung	Liver (yin), Lung (yin), Kidney (yin), Large Intestine (yang)
Brain	Governing (yang), Bladder (yang), yang chiao mai, yin chiao mai (see glossary)
Stomach	Gall Bladder (yang), Liver (yin), Kidney (yang)
Small Intestine	Small Intestine (yang), Heart (yin)
Large Intestine	Large Intestine (yang), Lung (yin)

Chapter 2 Notes

¹ These three terms - life force, prana and chi - are used interchangeably throughout this work. See the glossary for definition. They are not necessarily identical, but their meanings and functions overlap enough to permit their synonymous use.

² Kalpa TCF 38-40 footnote. A kalpa is a unit of cosmic time in the Hindu system of time measurement. It is equal to 4,320,000,000 years or one day of Brahma. Brahma rules the material aspect of the solar system, in this case, so the units of time such as kalpas refer to the duration of this solar system which is a total of 100 years of Brahma.

³ To the Chinese, the kidneys produce the marrow. The brain is considered to be a marrow organ. The kidney stores Jing and it is said the Jing produces marrow. WTHNW 64,336. Marrow refers not only to bone marrow, but also to the spinal cord. The brain is called the 'Sea of Marrow'.

⁴ TCF 174,618,686

⁵ TCF 604, 605

⁶ TCF 686

⁷ TCF 686

⁸ RI 589-602

⁹ TCF 364

¹⁰ TCF 868 "Certain Existences attained self-consciousness in that earlier system and are the 'nirvanis' Nirvanis are Beings fully conscious on the Atmic plane.

¹¹ TCF 1009

¹² These webs refer to discs of etheric matter which serve to operate the centres and isolate their functioning. They are found between each pair of centres in the head and down the spine. They are dissolved slowly over the long course of evolution or through certain occult practices. Their dissolution serves to open the psychic faculties connected with the involved centres and allows a greater movement of Kundalini in the spine and head.
EH 186, 202

¹³ TCF 965,966

¹⁴ WTHNW 67

¹⁵ The Nan Ching is one of the oldest and most revered texts on Chinese medicine. It is said to be by far the most complete and profound exposition of the Five Elements system as applied in Chinese medicine.

¹⁶ EH 151, 200, 581
EPI 610, 611

¹⁷ The ida and pingala channels relate to the energizing of matter (mother aspect) and the unfolding of psyche and psychism (son aspect). They are related to the personality and thus to the two lowest centres in the head (ajna and alta major centres). In the head, the alta major centre represents the mother or material aspect. The ajna centre represents the son or soul. The soul directs the personality from the ajna centre.

EH 183-187

TWM 572

¹⁸ TCF 1012 under discussion of awakening of pineal gland

¹⁹ WTHNW 62-63

²⁰ ibid

²¹ EH 76

²² WTHNW 62-63

²³ FETS 9

²⁴ WTHNW 62-63

²⁵ ibid 64-65

²⁶ ibid 62-63

²⁷ ibid 65

²⁸ ibid

²⁹ ibid

³⁰ FETS 48

³¹ ibid 44

³² ibid 48

³³ ibid 44

³⁴ Kundalini has been called the serpent fire. It lies at the base of the spine. Its main function is the vitalization of and production of heat in the body.

TCF 183-185. It has also been called an attention vehicle; where attention is, there kundalini goes.
KW 12-13

³⁵ FETS 65-82

³⁶ FETS 66, 75

³⁷ Hara is a Japanese term equivalent to the Chinese term tan-tien. The hara is actually considered to encompass the entire abdominal cavity but its central hub or axis is what is called the central portion of the sacral or pelvic chakra. It is considered the centre of gravity in martial arts and the source of chi.

See also FETS 65-76

³⁸ WTHNW 55

³⁹ Occult isolation is a term used to denote the heart centre's ability to occultly "abstract" itself from strident influences. Occult "insulation" would perhaps be a better term. It enables the life force and the soul's expression to persist and remain unchanged in the face of intrusion from outside forces or from too active a solar plexus centre since the heart is the seat of the life force.

EPII 554

⁴⁰ In Chinese medicine, there are 5 elements - fire, earth, metal, water and wood. "Element" is not an accurate translation, though. "Crossroad" comes closer to an accurate rendering. The elements refer not just to medical practice, but also to political, philosophical and cosmological constructs. Man cannot be separated from his environment in oriental medicine, and all things affect him. Oriental medicine is hylozoistic in its approach.

See FETS 1-35. The Nan Ching is based on this system.

WTHNW 56

⁴¹ WTHNW 68-69

⁴² FETS 71-72

⁴³ TWM 569

LOS 328-330 differentiations of prana

⁴⁴ EPII 435, 574, 581

TCF 287

⁴⁵ Kama-rnanas means literally desire-mind. It is a state of consciousness characterized by emotional impacting of mental functions. It is the state of consciousness exhibited by the mass of humanity, but is to be transcended by the occultist.

⁴⁶ 46 *EH* 176

⁴⁷ WTHNV 53,54,55

⁴⁸ KW 91

⁴⁹ WTHNW 67

⁵⁰ *ibid* 59

⁵¹ *ibid* 59

⁵² *ibid* 59

FETS 48

⁵³ WTHNW 55

⁵⁴ FETS 92

⁵⁵ WTHNW 104

⁵⁶ *ibid* 55

⁵⁷ *ibid* 56

⁵⁸ FETS 48

⁵⁹ *ibid* 48

⁶⁰ WTHNW 56

⁶¹ *ibid* 56

⁶² FETS 92

⁶³ The psychology of the lower centers and especially of the sacral center has been a specialized focus of Peter Tadd's work over the past several years. This facet of the centers focuses on developmental psychology and will be covered in depth in a future work by him.

⁶⁴ Icarus: In Greek mythology, Icarus and his father Daedalus were imprisoned in the Labyrinth. His father fashioned wings of wax for them and fixed them to their shoulders so they could fly out. His father cautioned Icarus not to fly too close to the sun. Icarus did not listen and flew too close to the sun. His wings melted and he fell to his death. The analogy is that people stuck in their lower centers often fall victim to their lower natures. They may climb far and fast but if they have not dealt

with the karma, the lower chakra issues bring them eventually to naught or worse. Peter uses this analogy quite often in his work.

⁶⁵ WTHNW 67

⁶⁶ ibid 67

⁶⁷ ibid 67

⁶⁸ ibid 57, 58

⁶⁹ EH 209, 210, 334, 335

⁷⁰ WTHNW 57,58,59

⁷¹ ibid

⁷² ibid

⁷³ ibid

⁷⁴ ibid

⁷⁵ ibid

⁷⁶ ibid

⁷⁷ FETS 48 78

⁷⁸ ibid

⁷⁹ WTHNW 54

⁸⁰ ibid

⁸¹ ibid

⁸² ibid

⁸³ ibid

⁸⁴ FETS 48

⁸⁵ Bible

⁸⁶ 86 The ability to think in the heart marks a high state of evolution and is in distinction to feeling in the heart, which most people can do. The former is only possible when the mental faculties have been adequately unfolded and highly developed. It is only possible after desire has been transmuted into love and the forces of the solar plexus centre have been "lifted into" (subjugated by) the heart centre. It marks an ability to think in terms of groups and synthetically.
EH 156

⁸⁷ EH 474,153

⁸⁸ TCF 1097

⁸⁹ EESP 13