

Appendix B

The Pineal

THIS AND SUBSEQUENT appendices will address various topics relevant to the treatment of schizophrenia by providing a general discussion of each subject which is followed by a selection of excerpts from the readings. In this initial appendix addressing the pineal, the discussion section will be approached from three perspectives: a brief literature review, Edgar Cayce's view of the pineal, and a look at some contemporary perspectives on the clinical significance of a form of pineal dysfunction designated as "kundalini crisis."

Literature Review

For centuries the pineal gland has been associated with paranormal phenomena and insanity. Eastern philosophies have tended to view the pineal as an important "chakra" or energy vortex, which, if activated, opened the individual to psychic experiences and cosmic vision (Judith, 1987). Contemporaneous Western philosophies also attached mystical significance to the pineal:

The ancient Greeks considered the pineal as the seat of the soul, a concept extended by Descartes, who philosophically suggested that this unpaired cerebral structure would serve as an ideal point from which the soul could exercise its somatic functions. Descartes thus attributed to the pineal a prominent function in uniting the immortal soul with the body. Being influenced by this thesis, many 17th and 18th century physicians associated the pineal causally with "madness," a link that has been uncannily prophetic for the present day. (Miles & Philbrick, 1988, pp. 409-410)

The reference to "unpaired cerebral structure" is an example of one of the many anatomical peculiarities of the pineal gland. The brain exhibits a high degree of bilateral symmetry, a characteristic not shared by the pineal because it is not generally regarded as having left and right divisions. The pineal is a small, cone-shaped gland attached to the posterior ceiling of the third ventricle of the brain, suspended in cerebrospinal fluid. Its location in the center of the brain, combined with its unique proclivity to calcify, make it a valuable landmark for neuroradiologists.

Recognition of the pineal as an active endocrine gland is a recent advancement because the highly sensitive bioassays required to detect pineal secretions are relatively new. Melatonin is the most easily detected of the pineal productions and has therefore received the most attention in current research. Thus, the frequent references to melatonin throughout this review is a reflection not only of its primary biochemical status among pineal secretions but also of its accessibility.

There are numerous anatomical and physiological idiosyncrasies associated with the pineal. "Relative to total body weight the pineal is small (50-150 mg in man; 1 mg in the rat), but its blood flow is second only to the kidney" (Arendt, 1988, pp. 205-206). Morphologically, the pineal has been considered as a homologue of the "third eye" in certain lizards (*Gray's Anatomy*, 1977). The photosensitivity of pineal in humans derives from nerve impulses from the retina and may have a basis in the structure of the gland.

Furthermore, it is interesting to note that some of the pigmented cells were arranged in a rosette-like structure reminiscent of developing retinal structures. When one considers these findings along with the electron microscopic observa-

tion . . . it is reasonable to conclude that human pineal glands exhibit transient cellular features reminiscent of developing photoreceptor cells as shown in other mammals. (Min, 1987, p. 728)

The pineal has been labeled a "photoneuroendocrine transducer" due to its photoperiodic influences on reproductive cycles, coat color, coat growth, and seasonal variations in behaviors of many mammals (Arendt, 1988). "Many other seasonal variations both physiological and pathological exist in humans and it will be of interest to consider their possible relationship to daylength and other seasonal synchronizers" (Arendt, 1988, p. 210). Ralph (1984) has reviewed the role of the pineal in the thermoregulation and emphasized the "adaptive" nature of the gland.

The key word to understanding the pineal organ probably is "adaptation." That is, one can argue, with substantial justification, that the pineal organ participates in preparation for future conditions . . . While the literature relating pineal organs to thermoregulation is not nearly as large as that dealing with reproduction, or rhythmicity, it is substantial and compelling. (Ralph, 1984, p. 193)

Pineal involvement in cycles of growth and development during the life span has long been recognized. Pineal tumors have been associated with both precocious and delayed puberty in humans (Kitay & Altschule, 1954; Turner & Bagnara, 1971). Blindness has been linked to earlier menarche in girls and blind adults also appear to exhibit dysynchronicities related to photosensitivity (Parkes, 1976; Lewy & Newsome, 1983). Melatonin secretions is known to decrease in amplitude from infancy to adulthood (Young et al., 1986) and during old age (Iguchi et al., 1982).

Pineal involvement in circadian rhythms, particularly the sleep cycle within these rhythms, has received considerable attention in recent years.

Melatonin secretion increases during sleep and decreases during waking hours (Axelrod, 1974; Arato, et al., 1985). Since light both entrains and suppresses melatonin secretion, melatonin has been called a "darkness hormone" (Arendt, 1988). Arginine vasotocin (AVT), another pineal secretion linked to sleep cycles, has been found to induce slow-wave sleep in cats (Pavel, Psatta & Goldstein,

1977) and a specific AVT antiserum markedly increases the number of REM (rapid eye movement or dream sleep) periods while decreasing REM latency (Pavel & Goldstein, 1981). However, the role of the pineal in the modulation of circadian rhythms such as sleep cycles cannot be considered as primary. Rather, it works in conjunction with other systems and has its basis in evolutionary processes.

Among the vertebrates, two areas seem to have assumed major importance in the organization of circadian systems—the pineal organ and the SCN (suprachiasmatic nucleus). The pineal organ of lower vertebrates is photosensory in nature and it may have been this, presumably ancient, function that caused the pineal organ to assume such a predominant role with circadian systems. Clearly, light is the preeminent entraining or synchronizing stimulus for circadian systems, and the pineal organ may have been involved in the perception of LD (light-dark) cycles. (Underwood, 1984, pp. 245-246)

In addition to being sensitive to variations in environmental light, the pineal appears to possess sensitivity to the earth's magnetic field and various electromagnetic influences.

There is ever-increasing evidence that the magnetic irradiation of a strength equal or approximate to that of the geomagnetic field exerts a variety of behavioral and physiological effects on the organism. Some studies focused on the pineal gland as the most feasible candidate for a mediator of magnetic irradiation on the organism. Such an approach is quite in keeping with the generally accepted concept that the pineal gland plays its physiological role through the modulation of the homeostatic and behavioral responses upon the changes in the living microambient. (Milin, Bajic & Brakus, 1988, p. 1083).

The pineal may also serve as a somatic interface with other sources of environmental energy designated as extremely low frequency (ELF) electric and magnetic-field exposure. Wilson, Stevens, and Anderson (1989) reviewed studies of ELF electromagnetic-field exposure in relation to health risks such as cancer, depression, and birth outcome (e.g. miscarriage, stillbirth). Citing work from their laboratory and elsewhere which shows that ELF field exposure al-

ters the normal circadian rhythm of melatonin synthesis and release in the pineal gland, the authors present evidence which suggest pineal susceptibility to such sources:

Whether directly affected or not, the pineal is a convenient locus for monitoring dyschronogenic effects of these fields. It appears ever more plausible, however, that the pineal may also play a central role in the biological response to this environmental factor. (Wilson, Stevens & Anderson, 1989, p. 1328)

The link between pineal dysfunction and suppressed immune response highlights another active area of pineal research. In particular, research has focused on melatonin and its relation to cancer. Depletion of melatonin by pinealectomy has been associated with proliferation of cancer cells (Rodin, 1963).

Loss or reduction of oncostatic melatonin in the circulation is only one of the several possible mechanisms for increased cancer risk resulting from pineal gland dysfunction. Melatonin appears to have a stimulatory effect on immune function in the whole animal. (Wilson et al., 1989, p. 1323)

The minireview of this topic provided by Wilson et al. is a concise discussion of pineal research and is highly recommended to readers interested in the pineal/immune interface. In recognition of the role of the pineal in current cancer research, Blask (1984) has referred to the pineal as an "oncostatic gland" and an entire conference was recently devoted to this subject (Gupta et al., 1988).

Pinealectomy has been implicated in the production of convulsive states (Philo & Reiter, 1978). Furthermore, melatonin has been shown to suppress seizure activity in humans and other mammals (Fariello et al., 1977).

Surgical removal of the pineal gland apparently produces rather uniform alterations in EEG activity and, under special circumstances (e.g., when rats are previously parathyroidectomized), severe seizures occur when the pineal gland is surgically extirpated. Several other rodent species . . . and certain strains of mice convulse after simple pinealectomy, i.e., loss of the parathyroid gland is not a prerequisite . . . The appearance of the convulsions suggests basic alterations in the biochemi-

cal and electrical activity of the CNS which are presumably due to the loss of some pineal constituent. (Reiter, 1977, p. 257)

The role of melatonin in brain excitability is an interesting example of the widespread explorations of pineal functioning, and Albertson et al. (1981) have provided an excellent review, including results of their own research. Their paper is an excellent resource for those readers interested in the relationship between the pineal and epilepsy.

The neuroendocrine functions of the pineal affect a wide variety of glandular and nervous system processes.

Although experimental results suggested many years ago that the pineal may inhibit growth of the gonads, substantial progress in this field has occurred only in the last ten years, since the pineal began to be considered as one of the central regulating mechanisms in charge of pituitary control rather than as an endocrine gland only. (Moszkowska, Kordon & Ebels, 1971, p. 241)

Evidence that the pineal gland exerts a regulatory influence on several endocrine functions is rapidly growing. (Motta, Schiaffini, Piva & Martini, 1971, p. 279)

The prevalence of sigma receptors in the pineal has been noted by Jansen, Dragunow & Faull (1990) and may be an important interface with several systems and pathologies:

The highest concentration of sigma receptors was seen in the pineal gland, an area which has not been previously studied. This is of interest as both sigma receptors and the pineal gland have recently been shown to play a role not only in the nervous system but also in the immune and endocrine systems . . . Haloperidol and some other antipsychotic drugs bind sigma receptors, as do psychotomimetic benzomorphan opiates, suggesting that the receptor may be involved in psychosis. (Jansen, Dragunow & Faull, 1990, p. 158)

Research indicates that pineal involvement in mental health may go beyond psychosis. It is very likely that the pineal plays a significant role in the manifestation of several mental illnesses.

Currently, much interest is focused on the role that melatonin may play in various psychiatric disorders, and pineal research now represents one of the active areas of current psychiatry research . . . Present ideas suggest a positive involvement of melatonin in affective disorders, possible involvement in the schizophrenic psychosis, and potential involvement of this hormone in other psychiatric categories. (Miles & Philbrick, 1988, p. 405)

Reduced nocturnal melatonin secretion has been noted in depression (Wetterberg et al., 1979, 1981 & 1984) and schizophrenia (Ferrier et al., 1982). Brown et al. (1985) found that lowered nocturnal melatonin concentrations differentiated between melancholic patients and patients suffering from major depression without melancholia. The role of the pineal in depression may be related to neurotransmitters associated with depression.

In that various theories of depression have suggested reduced serotonergic and noradrenergic function, and both of these products are involved in the synthesis of melatonin as a precursor and neurotransmitter, it would not in fact be at all surprising to find low melatonin in depression . . . It is tempting to speculate that all anti-depressants increase melatonin production. (Arendt, 1988, pp. 218-219)

Recognition that the pineal is photosensitive and plays a major role in the regulation of seasonal physiological adaptations has led to speculation that pineal dysfunction may be related to SAD (seasonal affective disorder). SAD is a recurring winter depression presenting with weight gain, hypersomnia, and carbohydrate craving (Rosenthal et al., 1984). Phototherapy has been utilized in this and other forms of depression to ameliorate depressive symptoms (Kripke & Risch, 1986).

Persons suffering from bipolar have been shown to be supersensitive to the inhibiting effect of bright light on nocturnal melatonin secretion (Lewy et al., 1981). Research by Lewy et al. (1979) suggests that during mania (particularly during the early phase of mania) bipolar patients exhibit consistently elevated levels of melatonin throughout the day and night. Because lithium has been shown to affect pineal functioning and may be linked to decreased photosensitivity, some researchers have speculated that some individuals di-

agnosed as bipolar may be suffering from circadian disorganization (see review by Miles & Philbrick, 1988).

Structural similarities between melatonin and agents of known hallucinogenic potency (i.e., harmine, bufotenine, and psilocybin) has led to speculation about a possible connection between this pineal hormone and schizophrenia (Arendt, 1988). Psychotomimetic agents (lysergide, dimethyltryptamine, mescaline, and harmaline) induce HIOMT, a methylating enzyme, which increases melatonin production in the pineal (Klein & Rowe, 1970; Hartley & Smith, 1973). Furthermore, agents which produce symptoms closely resembling schizophrenic psychosis (i.e., cocaine, L-dopa, and amphetamine) also increase melatonin production. Research into the assimilation of LSD in monkey brains reveals a propensity for LSD concentrations in the pineal and pituitary glands, these accumulations being 7-8 times those found in the cerebral cortex (Snyder & Reivich, 1966). Winter et al. (1973) report that the pineal must be capable of functioning for hallucinogens to have behavioral effects. Although melatonin has direct biochemical effects on dopaminergic function (Wendel et al., 1974; Zisapel & Laudon, 1983; Bradbury et al., 1985) and haloperidol is highly concentrated by pineal tissue (Naylor & Olley, 1959), direct evidence of melatonin involvement in schizophrenia has not been forthcoming (see excellent review by Miles & Philbrick, 1988).

There exists a vast pineal literature which is undergoing phenomenal expansion. As the present discussion is intended to serve as an introduction to the subject, interested readers are directed to these useful reviews for further elaboration: Wilson et al., 1989; Arendt, 1988; Ebels & Balemans, 1986; Miles & Philbrick, 1988; Mullen & Silman, 1977; and Reiter, 1984.

In summary, whereas only a few decades ago the pineal was widely viewed as a vestigial entity, current research has revealed it to be an important neuroendocrine gland involved in thermoregulation, immune response, and the mediation of various cycles (i.e., circadian rhythms involving the regulation of sleep, seasonal rhythms affecting patterns of reproduction and physiological adaptations to the environment, and cycles of growth and development during the life span such as sexual maturation). In consideration of the pineal's influence on the other endocrine glands, it can be viewed as a "regulator of regulators" (Reiter, 1984, p. v). Further, pineal functioning may play an important role in mental illnesses such as schizophrenia and affective disorders. Perhaps the most

controversial area of pineal research may involve the gland's functioning as a transducer of environmental energies such as electromagnetic fields. "After years of disregard the pineal has taken its place in mainstream biology and medicine. It is an organ of particular fascination in that it serves as an interface between the environment and the body" (Arendt, 1988, p. 205).

The pineal gland, viewed historically as a "sphincter to control the flow of thought," as the "seat of the soul," as a "third eye," and depicted more recently as a "neuroendocrine transducer organ," now promises to portray more complex physiological functions than originally believed and forecasts to reveal more extensive implications in pathological processes than once deemed possible . . . Future investigations should be directed toward comprehension of the functions of numerous neglected neurotransmitters and biological substances found in the pineal gland. The results of these investigations may bring forth multifunctional significance for (the) pineal gland not only in "temporal arrangement of various reproductive events" in mammals, in "rhythmical thermoregulatory process" in some ectotherms, and in "nightly pallor response" in amphibians, but also in major arenas of human suffering such as seizure disorders, sleep disorders, and behavioral abnormalities. (Ebadi, 1984, pp. 1 & 27)

Cayce's Perspective of the Pineal

The relatively frequent references to the pineal in the Cayce readings reflect the importance which the readings attached to this gland. As previously mentioned, during the early decades of this century, the pineal was widely regarded as a vestigial organ of little physiological significance. The readings acknowledged the prevailing view of medical science by describing the pineal as a "mass without apparent functioning" (294-141). However, the readings continued to insist upon the preeminent role of the pineal as a major mediator of physiospiritual processes. The research literature just cited in this Appendix suggests that contemporary views regarding the pineal are rather expansive and tend to support the readings' insistence that the pineal is much more than a dormant, vestigial organ.

To fully appreciate Cayce's perspective of the pineal, it is neces-

sary to discuss the various ways in which the term pineal was used in the readings. Although pineal was often used to designate a discrete, glandular entity in the center of the brain (a notion consonant with contemporary views of the pineal), the readings also occasionally spoke of the pineal as if it were a system. This is more than just a problem of semantics, for in the readings the "pineal system" represents the interface of mental and spiritual dimensions within the body—it was described as the body/mind/spirit connection.

When viewed as a system, other terms were often associated with the pineal, such as the "cord of life," the "silver cord," the "Appian Way," and the "imaginative system." In this context, the pineal seemed to be regarded as a life energy system as well as a glandular entity. This perspective is congruent with certain Eastern religions and occult traditions which emphasize the paranormal aspects of pineal activity by labeling it a major "chakra," or energy center in the body (e.g., Bailey, 1932; Besant, 1959). In the Cayce readings, the energies associated with the pineal system carry several designations including: "kundalini," "kundaline," "life force," "psychic force," "aerial activity," and "creative energy."

The status of the pineal as a system is established in the readings by noting the diversity and essentiality of its functioning. The pineal system was said to function through nerve impulse (e.g., 2197-1, 4800-1), glandular secretion (e.g., 567-1, 2200-1), and vibratory energies such as the life force or kundalini energy (e.g., 281-53) while mediating numerous processes including fetal growth, sexual development and functioning, and alterations in consciousness. Two brief excerpts from the readings will be provided to portray the physiological and psychospiritual parameters of the system:

567-1 M. 25 6/1/34

... for the PINEAL center is engorged, especially at the 3rd and 4th LUMBAR and the 1st and 2nd cervical . . . the mental capacities as related to the imaginative system refuse to coordinate with the rest of the activity of the body . . . as we have indicated, a constitutional condition, you see, which affects the glands of the body, as related to the pineal—which runs all the way through the system and is the GOVERNING body to the coordinating of the mental and physical.

288-29 F. 27 4/16/32

In this particular body (Edgar Cayce) through which this,

then, at present is emanating, the gland with its thread known as the pineal gland is the channel along which same then operates, and with the subjugation of the consciousness—physical consciousness—there arises, as it were, a cell from the creative forces within the body to the entrance of the conscious mind, or brain, operating along, or traveling along, that of the thread or cord as when severed separates the physical, the soul, or the spiritual body.

These excerpts contain some important examples of the diverse influences attributed to the pineal system. The references to “the gland with its thread known as the pineal” and “the pineal—which runs all the way through the system and is the *governing* body to the coordinating of the mental and physical” indicate the anatomical expansiveness of this system. The “thread” or “cord” which emanates from the pineal gland may be physical (e.g., nerve tissue), nonphysical (e.g., “vibratorial” or subtle energy), or both. The readings are particularly vague on the subject. The readings compared the *activity* of the pineal to an aerial:

281-53 4/2/41

In your radio you have what you call an aerial for communications that are without any visible connection. This is not a part of that making up the framework, yet it is necessary for certain characters of reception or for the better distribution of that which takes place in the instrument as related to communication itself.

So in the physical body the aerial activity is the flow through the pineal, to and through all the centers. It aids the individual, or is an effective activity for the individual who may consciously attempt to attune, coordinate, or to bring about perfect accord, or to keep a balance in that attempting to be reached or attained through the process . . . Understand the processes of activity through which there are the needs of the aerial in reception. For, of course, it is a matter of vibration in the body, as well as that illustrated in the physical condition.

This evocative description of pineal activity brings to mind contemporary research into the pineal’s ability to detect variations in geomagnetic and electromagnetic fields (as discussed earlier in this Appendix). Reading 2501-6 suggests a similar phenomenon relating

the phase of the moon to behavioral changes—an association apparently mediated by the pineal through the sympathetic nervous system (see the excerpt section which follows).

Regardless of whatever the pineal and its “cord” may represent, the readings stated that it extended throughout the body and governed the coordination of mental, spiritual, and physical energies (311-4). Note also that the pineal provides the connections of body, mind, and spirit which was regarded as a prerequisite for the functioning of consciousness (1001-9).

The “pineal system” may be conceptualized as including the endocrine glands (262-20, 281-49, 1001-9, 1593-1). The holistic perspective of the readings was frequently reflected in a systems approach to anatomy and physiology: “. . . there is to be considered ever the whole activity; not as separating them one from another but the whole anatomical structure must be considered EVER as a whole . . . Then we find the endocrine system—not glands but system . . .” (281-38)

Certain glands within this system were noted as having an especially close affinity—the pineal/pituitary interaction was frequently cited in the readings. The interface between pineal and Leydig gland was also particularly important and deserving of close study (e.g., 263-13, 294-141, 294-142).

The pineal system’s close association with the nervous systems is exemplified by its role as mediator between the “mental body” and the central nervous system (1523-17). There are frequent references to both the pineal and the sympathetic systems as the “imaginative system” and the “impulse system”—expressions intimating the role of mind, in particular the unconscious mind, in the phenomenon of imagination. The readings referred to the sympathetic nervous system as the nervous system of the unconscious mind while the CNS was identified with the conscious mind. Thus, the readings’ frequent association of pineal dysfunction with incoordination between the sympathetic and central nervous systems may be related to its role as mediator of states of consciousness. In this capacity, the pineal was said to be involved in such common phenomena as imagination and sleep, paranormal experiences such as kundalini awakening and past-life recall, and pathological conditions such as psychosis and epileptic seizures.

The “life force” energy discussed in the readings was said to function in two modes: (1) a growth and development mode (a health maintenance mode) and (2) a “supercharged” mode which the read-

ings associated with “kundalini” experiences similar to those described in the meditative literature of the Orient (281-53). In the growth and development mode, the pineal was said to begin activity within the third week after conception by organizing fetal development (294-141, 281-141). In its activity, the pineal system could be conceptualized as a morphogenetic blueprint for embryonic elaboration, particularly the formation of the brain (294-141). Just as it would later serve as the interface of physical, mental, and spiritual bodies in the newborn child, during gestation the pineal system was said to serve as a conduit for mental and spiritual impulses from the pregnant woman (281-53, 294-141).

Across the life span, the pineal system was viewed as a regulator of cycles of growth and development and was responsible for the maintenance of health. In this capacity, the life force was referred to as *élan vital* (281-24) and was related to youth and vigor. “Keep the pineal gland operating and you won’t grow old—you will always be young” (294-141). The life force was said to “strengthen and maintain equilibrium in the system” (1026-1) and “sustain coordination to the organs of the body” (5162-1).

The readings recommended various forms of energy healing to reestablish a healthy state in bodies with insufficient or unbalanced energy. Magnetic healing was one such modality and could be accomplished by raising the life force (i.e., “kundalini”) and passing this energy into the body of the afflicted person by “laying on of hands” (281-14). The readings described a specific technique for this intervention and provided guidelines for persons interested in utilizing it (e.g., using the hands in polarity, resting between sessions to maintain vigor, etc.—see Circulating File on magnetic healing for details; available from the A.R.E.).

This life force could be rebalanced by an apparatus called the Radio-Active Appliance (currently referred to as the Impedance Device; see Chapter Five under “Electrotherapy”). The readings stated that magnetic healing and the Radio-Active Appliance utilized the same energy, frequently referred to as “vibratory energy” or the “low form of electrical energy,” which was said to be the basis of life. This energy flows through the body and is particularly accessible along the spine at seven “centers” (3428-1), apparently corresponding to the seven chakras of Eastern meditative traditions. Three of these centers were preferentially noted as being key interfaces between the physical and soul forces:

3676-1 M. 8 2/19/44

... the 3rd cervical ... the 9th dorsal, and ... the 4th lumbar ... These are the centers through which there is the activity of the kundalini forces that act as suggestions to the spiritual forces for distribution through the seven centers of the body.

It is no coincidence that these three centers (and specifically the 9th dorsal) were frequently specified locations for attachment of the Wet Cell Battery utilizing "vibratory metals" (i.e., gold and silver) to stimulate the regeneration of the nervous system in cases of dementia praecox. These key centers were also consistently pointed out to osteopaths and chiropractors making the spinal adjustments. Cayce even gave specific instructions for coordinating these centers using massage and manipulation.

In the "growth and development" mode, the life force was described as a subtle influence which was generally not physically perceptible in its action or effects. In the "supercharged" mode (such as kundalini), the life force was much more easily perceptible (occasionally painfully so) in its action and effects. In this mode, the life force was said to vary its circulation through the body (281-53) by arising along the spinal cord to the base of the brain. The "opening of the lyden (Leydig) gland" was a prerequisite for this activity and could be accomplished by a variety of meditative and pathophysiological processes. The utilization of traditional yogic techniques such as altered breathing (2475-1) and incantations (275-43) were noted as effective means of "awakening the kundalini."

In several cases of psychopathology noted in the readings, the awakening of the kundalini was associated with somatic dysfunctions such as spinal injury and lesions in the reproductive system. Throughout this book, such cases have been designated as "kundalini crisis." A further consideration of this topic from the perspective of contemporary sources will be included in the final section of this discussion.

To fully appreciate the readings' perspective on "kundalini crisis," one must keep in mind that the *pineal system* includes a "thread" or "cord" which extends from the pineal gland proper, along the spinal cord to various centers in the body (281-46). Pressure upon this system can produce hallucinations and dementia (294-141, 4333-1). It is unclear whether this pathology resulted from the secretion of a glandular substance by the Leydig gland or as a result of some change in the "subtle energy" balance within the pi-

neal system. The readings are not explicit about this process and these two scenarios are not mutually exclusive, nor do they preclude other interpretations of this process. The important psychopathological implication here is that the pineal system is quite vulnerable to somatic insult, particularly along the spinal column.

The psychic readings of Edgar Cayce were said to have resulted from the activation of the kundalini within the pineal system (288-29, 2475-1) resulting in cosmic consciousness (2109-2). In other words, Cayce apparently had a kundalini experience during each reading. The possibility that he could be rendered insane by a misapplication of this process was noted in the readings and cautions were provided for the maintenance of a healthy physical vehicle for a safe and optimal psychic experience.

If one accepts the plausibility of psychic productions such as the Cayce readings or other such manifestations which are common within the tradition known as the perennial philosophy, one comes to view the pineal system as the "consciousness system"—i.e., altered states of consciousness such as kundalini experiences are produced by alterations within this system. Psychosis which is produced by pineal system dysfunction (i.e., kundalini crisis) may thus be viewed as one of the alterations in consciousness mediated by this system.

Epilepsy is another major pathology involving altered states of consciousness—a phenomenon which the readings frequently associated with pineal activity. The overlap between epilepsy and schizophrenia has been discussed in Chapter Seven and will not be recapitulated here. However, several excerpts from the readings on epilepsy have been included in this Appendix to provide a context for comparing the role of the pineal in these two major pathologies.

The pineal system is involved in two other major alterations in consciousness—sleep and death. Sleep was said to be a "shadow of, that intermission in earth's experience of, that state called death" (5754-1). According to the readings, the soul temporarily disengages during sleep to "visit" other dimensions and have experiences which are remembered during the waking consciousness as dreams. "Each and every soul leaves the body as it rests in sleep." (853-8) The idea that some aspect of the self dissociates during sleep and transits between dimensions (e.g., astral travel) is not original to the Cayce readings. This is a common theme in the traditions of many cultures (Hanson, 1989). In the readings, sleep is viewed as an opportunity for the mental being to review previous experiences and

plan future actions accordingly (hence the retrospective and pre-cognitive function of dreams). During sleep, connection of the physical, mental, and spiritual bodies is maintained by a "silver cord" which sounds strikingly similar to the "thread" or "cord" of the pineal system.

Death involves the severance of this cord (262-20) whereas sleep may be viewed as merely a temporary "stretching" of it. The "projection" of consciousness out of the body during sleep may be related to the projection which Edgar Cayce experienced during his psychic readings. In other words, perhaps everyone has a "kundalini" experience and psychic awakening each night while he or she sleeps. The physiological alterations which occur during "dream sleep" (i.e., REM or paradoxical sleep) seem to parallel those described in the readings as occurring during kundalini arousal.

This may relate directly to schizophrenia research because for several decades clinicians and researchers have recognized the similarities between hallucinations and dreams. This apperception has led to the hypothesis that hallucinations represent dream intrusions into waking consciousness. "Schizophrenia may be characterized by a breakdown in the normal boundaries between the REM-sleep and waking states." (Wyatt, 1971, p. 46) This hypothesis was bolstered by research confirming that schizophrenics tend to exhibit distinctive sleep patterns (most significantly, decreased REM rebound after deprivation; e.g., Azumi et al., 1967). As with most areas of schizophrenia research, sleep and dream studies have suffered the effects of variability, thus the sleep anomalies in schizophrenia remain unexplained.

From a transpersonal perspective, many dreams represent a conscious experience of paranormal realities (i.e., not just epiphenomena resulting from brain activation during sleep). Dreams may reflect an altered state of consciousness where the conscious mind has access to other dimensions of reality normally unavailable during waking states (Roberts, 1974). The experience of precognition, direct communications with discarnate entities, past-life recall, etc., during dreams is thus viewed as representing a valid perspective of "reality."

Hence some persons experiencing acute psychosis with paranormal features could be viewed as suffering from a form of "kundalini crisis," or a pathological activation of the pineal system resulting in psychotic symptoms such as hallucinations. The Cayce readings indicated that such persons were close to the "borderland" and that pathological symptoms such as auditory hallucinations were "real"

experiences to those individuals. This pathological aspect of pineal functioning is the focus of the final part of the discussion section and will consist of contemporary formulations of pineal activation which result in psychosis.

Current Perspectives on Kundalini

Numerous accounts of spontaneous “awakening” of the kundalini energy can be found in the modern clinical literature. Gopi Krishna believed that the awakening of the kundalini force could go awry and produce acute psychosis. His personal experience with kundalini provides valuable firsthand information about its effects:

The condition (kundalini awakening) denotes, from the evolutionary point of view, a physiologically mature system ripe for the experience, and a highly active Kundalini pressing both on the brain and the reproductive system. But the activity of Kundalini, when the system is not properly attuned, can be abortive and, in some cases, even morbid. In the former case (when the brain is not ready), the heightened consciousness is stained with complexes, anxiety, depression, fear, and other neurotic and paranoid conditions, which alternate with elevated blissful periods, visionary experiences, or creative moods. In the latter (when the reproductive system is dysfunctional), it manifests itself in the various hideous forms of psychosis, in the horrible depression, frenzied excitement, and wild delusions of the insane. (in Kieffer, 1988, pp. 138-139)

Thus, Krishna’s emphasis on the enlightening properties of kundalini is balanced by his awareness of its destructive potential when awakened prematurely. As Krishna observes, in some cases the difference between the two outcomes is difficult to assess:

There is a close relationship between the psychotic and the mystic. In a mystic, there is a healthy flow of prana into the brain, and in the psychotic the flow is morbid. In fact, the mystic and the psychotic are two ends of the same process, and the ancient traditions class mad people as mad lovers of God, or something divine. (in Kieffer, 1988, p. 110)

Joseph Campbell expressed the same idea poetically by stating,

"The schizophrenic is drowning in the same waters in which the mystic swims with delight" (in Mintz, 1983, p. 158). Sannella (1987), a psychiatrist, also notes the dual manifestations of the kundalini experience:

I have also witnessed this regrettable tendency among those who have stumbled onto the kundalini experience. But this says nothing about the experience itself, which is not inherently regressive. On the contrary, I view the kundalini awakening as an experience that fundamentally serves self-transcendence and mind-transcendence. (p. 20)

In 1974 Sannella co-founded the Kundalini Clinic in San Francisco, a facility dedicated to helping persons undergoing sudden kundalini arousal.

The transformative potential of spiritual awakening with psychotic features (which we have designated as kundalini crisis) has been noted by Christina and Stanislov Grof and labeled "spiritual emergency." Christina's description of her spiritual emergency and Stanislov's clinical insight into the transformative potential of these experiences provide a valuable resource in this area. Their criteria for distinguishing between spiritual emergency and psychosis provide a helpful "yardstick" for clinical assessment.

Among favorable signs (indicating spiritual emergency) are a history of reasonable psychological, sexual, and social adjustment preceding the episode, the ability to consider the possibility that the process might originate in one's own psyche, enough trust to cooperate, and a willingness to honor the basic rules of treatment. Conversely, a lifelong history of serious psychological difficulties and of marginal sexual and social adjustment can generally be seen as suggesting caution. Similarly, a confused and poorly organized content of the experiences, presence of Bleuler's primary symptoms of schizophrenia, strong participation of manic elements, the systematic use of projection, and the presence of persecutory voices and delusions indicate that traditional approaches might be preferable. Strong destructive and self-destructive tendencies and violations of basic rules of treatment are further negative indicators. (p. 256)

Christina Grof founded the Spiritual Emergence Network (SEN) in 1980 to provide educational information and a referral service for people experiencing transformational crises. It is currently located at the Institute of Transpersonal Psychology (250 Oak Grove Ave., Menlo Park, CA 94025; 415/327-2776).

Mariel Strauss (1985) provides a practical source of information about kundalini awakening in all its aspects. *Recovering from the New Age: Therapies for Kundalini Crisis* documents the symptoms of kundalini arousal and suggests therapies to minimize its distress. Strauss describes "kundalini crisis" from her personal experience, while providing a scholarly review of the kundalini literature. Her familiarity with the Cayce philosophy and frequent citations from the readings serve as valuable stepping-stones between the various sources and perspectives in this literature. Her recognition of the pervasiveness of kundalini manifestations, both clinically in psychosis and subclinically in "dis-ease," accurately portrays the readings' perspective of this phenomenon:

We must remember that Cayce found degrees of kundalini imbalance in many individuals, not just in those with the syndrome of extreme symptoms we have delineated (i.e., kundalini crisis). His cases ranged from those who were simply nervous and fatigued . . . to those who had been confined to hospitals or their homes for many years, sometimes since early childhood. Therefore, his remedies dealt less with large alterations in diet and more with the other aids . . . such as spinal adjustment and massage, mental regroupment, and treatments with the electrical appliances he designed. (p. 45)

Another excellent source of information regarding kundalini is John White's *Kundalini: Evolution and Enlightenment*. White's expertise as an editor is evident in this thorough discussion of the kundalini phenomenon.

Summary

In summary, the pineal is an important endocrine gland which is probably involved in a wide spectrum of developmental and health maintenance processes including major mental illnesses such as schizophrenia. Its association with paranormal processes is documented in traditional and current sources and is congruent with the

Cayce readings on the subject. Cayce viewed the pineal as the focal point of a system utilizing subtle energies (e.g., kundalini) capable of pathological disruption. Because such disturbances may present with paranormal features, clinicians are advised to become more familiar with the operation of this system and all of its transpersonal manifestations. From the Cayce perspective, the most significant aspect of pineal functioning is its role as the interface of mental and spiritual facets of the self with the physical body. This role has been acknowledged historically, and restated succinctly by Mullen:

The human pineal is now under intensive investigation by various groups throughout the world. In the next few years we can confidently expect the physiological and pathological roles of this mysterious gland to be elucidated. The pineal which for Descartes was the seat of the mind and the immortal soul may yet turn out to be of interest for biological psychiatry. The pineal has been called a neuroendocrine transducer but it could one day be more accurately termed a psychosomatic transducer standing as a mediator on the boundary between soma and psyche. (Mullen et al., 1978, p. 370)

Excerpts from the Cayce Readings

22-1 M. (age unknown) 12/23/24 (epilepsy)

... for we have incoordination through the system, in the nerve supply especially, and this disturbs the mental equilibrium, and the locomotion is affected by ganglions in the body at times. These we find affect directly the pineal nerve and gland. Hence the whole system throughout the cerebrospinal system becomes involved in the conditions.

179-1 F. 13 10/19/26 (epilepsy)

In the first condition, we find there are some prenatal (karmic?) conditions to be considered, and other conditions as were produced by physical conditions as were seen in the body at the time of birth. These were those conditions, for the pressure as produced in the presentation brought to certain cervicals that nonalignment which produces a pressure, not so much on the cerebrospinal cord as on that of the gland situated at the base of the brain. This, then, is the cause of the character of repression and the variation in their severity, and the apparent cause of that as brings about the cycle of the vibration for, as we see, the pineal gland is affected.

254-68 9/7/33

Q. What caused the extraordinary physical reaction with Edgar Cayce at the close of the reading (254-67) this morning, at the beginning of the suggestion?

A. As was seen, through the seeking of irrelevant questions there was antagonism manifested. This made for a contraction of those channels through which the activity of the psychic forces operates in the material body; as we have outlined, along the pineal, the lyden and the cord—or silver cord. The natural reactions are for sudden contraction when changing suddenly from the mental-spiritual to material.

262-20 6/5/32

In the psychic forces, or spiritual forces (which are psychic forces), there has ever then been a vehicle, or portion of the anatomical forces of the body, through which the expressions come to individual activity, and these may find various forms of manifestations, or MOVEMENTS of—as has been given, that finds its seat in the creative energies and forces of the body. In the body we find that which connects the pineal, the pituitary, the lyden, may be truly called the silver cord, or the golden cup that may be filled with a closer walk with that which is the creative essence in physical, mental and spiritual life; for the destruction wholly of either will make for the disintegration of the soul from its house of clay.

263-13 F. 29 12/16/40

Let it be understood as to how each phase of consciousness or experience affects the other; that is, the associations or connections between the spiritual and the mental body, the spiritual and the physical body, and between the mental and the physical and mental and spiritual . . .

Then, there are centers, areas, conditions in which there evidently must be that contact between the physical, the mental and the spiritual.

The spiritual contact is through the glandular forces of creative energies; not encased only within the (Leydig) lyden gland of reproduction, for this is ever—so long as life exists—in contact with the brain cells through which there is the constant reaction through the pineal.

Hence we find these become subject not only to the intent and purpose of the individual entity or soul upon entrance, but are con-

stantly under the influences of all the centers of the mind and the body through which the impulses pass in finding a means or manner of expression in the mental or brain itself . . .

Thus we find the connection, the association of the spiritual being with the mental self, at those centers from which the reflexes react to all of the organs, all of the emotions, all of the activities of a physical body.

275-43 F. 22 4/1/35

These (incantations) as they make for the raising of that from within of the Creative Forces, as it arises along that which is set within the inner man as that cord of life that once severed may separate, does separate, that balance between the mind, the body, the soul . . .

281-13 11/19/32

. . . it (kundalini/life force) rises from the glands known in the body as the lyden, or to the lyden (Leydig) and through the reproductive forces themselves, which are the very essence of Life itself with an individual—see? for these functionings never reach that position or place that they do not continue to secrete that which makes for virility to an individual physical body. Now we are speaking of conditions from without and from within!

The spirit and the soul is within its encasement, or its temple within the body of the individual—see? With the arousing then of this image, it (kundalini) rises along that which is known as the Appian Way, or the pineal center, to the base of the BRAIN, that it may be disseminated to those centers that give activity to the whole of the mental and physical being. It rises then to the hidden eye in the center of the brain system, or is felt in the forefront of the head, or in the place just above the real face—or bridge of nose, see? . . . for ye are raising in meditation actual creation taking place within the inner self!

281-14 12/14/32

Q. Please explain the sensations during meditation of vibration running up through the body and ending in a sort of fullness in the head.

A. The various portions, as given, represent the activities that are being set, either when considered from the purely scientific or from the metaphysical standpoint, as an active force emanating from the Life itself within. Then, these become all-embracing; hence the bet-

ter understanding should be gained, whether used to disseminate and bring healing or for the raising of the forces in self. When one is able to so raise within themselves such vibrations . . . then the body of that individual becomes a magnet that may (if properly used) bring healing to others with the laying on of hands. This is the manner in which such a healing becomes effective by the laying on of hands.

281-24 6/29/35

As we have indicated, the body-physical is an atomic structure subject to the laws of its environment, its heredity, its soul development.

The activity of healing, then, is to create or make a balance in the necessary units of the influence or force that is set in motion as the body in the material form, through the motivative force of spiritual activity, sets in motion.

It is seen that each atom, each corpuscle, has within same the whole of the universe—with its own structure.

As for the physical body, this is made up of the elements of the various natures that keep same in its motion necessary for sustaining its equilibrium; as begun from its (the individual body's) first cause.

If in the atomic forces there becomes an overbalancing, an injury, a happening, an accident, there are certain atomic forces destroyed or others increased; that to the physical body become either such as to add to or take from the *élan vital* that makes for the motivative forces through that particular or individual activity . . .

There is the physical body, there is the mental body, there is the soul body. They are One, as the Trinity; yet these may find a manner of expression that is individual unto themselves. The body itself finds its own level in its own development. The mind, through anger, may make the body do that which is contrary to the better influences of same; it may make for a change in its environ, its surrounding, contrary to the laws of environment or hereditary forces that are a portion of the *élan vital* of each manifested body, with the spirit or the soul of the individual.

Then, through pressure upon some portion of the anatomical structure that would make for the disengaging of the natural flow of the mental body through the physical in its relationships to the soul influence, one may be dispossessed of the mind; thus ye say rightly he is "out of his mind."

Or, where there are certain types or characters of disease found

in various portions of the body, there is the lack of the necessary *vital* for the resuscitating of the energies that carry on through brain structural forces of a given body. Thus disintegration is produced, and ye call it dementia praecox—by the very smoothing of the indentations necessary for the rotary influence or vital force of the spirit within same to find expression. Thus derangements come.

Such, then, become possessed as of hearing voices, because of their closeness to the borderland. Many of these are termed deranged when they may have more of a closeness to the universal than one who may be standing nearby and commenting; yet they are awry when it comes to being normally balanced or healthy for their activity in a material world.

281-27 6/11/36

Q. Please explain just what took place the night I heard what sounded like a large top spinning—felt a strong vibration sweep through my body and when I spoke saw a bluish spark close to the top of my head and it felt like electricity.

A. As hath been indicated for the group, for members of same, there is that line, that connection, that point of contact in the body—physical to the spiritual forces as manifest through same. There are the centers of the body through which contacts are made, or are physically active . . . (which) finds expression in emotions of varied centers, varied characters. Thus the experience is that of the broader contact. Thus there are the vibrations of the electrical energies of the body, for Life itself is electrical—it manifests itself in its contacts in a physical being in much the same manner. Thus the experience in self of the emotions—physical being contacted by emotions—spiritual manifesting in the body.

281-41 6/15/39

. . . but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source . . .

But there are physical contacts which the anatomist finds not, or those who would look for imaginations or the minds. Yet it is found that within the body there are channels, there are ducts, there are glands . . . In many individuals such become dormant. Many have become atrophied. Why? Nonusage, nonactivity! . . . For as has been indicated, there are physical contacts in thy own body with thy own soul, thy own mind. Does anyone have to indicate to you that if you

touch a needle there is pain felt? Ye are told that such an awareness is an activity of consciousness that passes along the nervous system to and from the brain. Then, just the same there are contacts with that which is eternal within thy physical body. For there is the bowl that must one day be broken, the cord that must one day be severed from thine own physical body—and to be absent from the body is to be present with God.

281-46 9/25/40

The cord that is eventually known or classified as the pineal is the first movement that takes place of a physical nature through the act of conception; determining eventually—as we shall see—not only the physical stature of the individual entity but the MENTAL capacity also, and the spiritual attributes.

281-47 10/2/40

That gland (pineal?) a nucleus extending in the shape or form of a moving atom, gathers from its surroundings physical nourishment; and from the mind of the body it takes its PHYSICAL characteristics, or the moulding as it were of its features as related to the external expression of same . . .

It is centered first, then about that known as the cranial center; next the ninth dorsal or that which is the motivative force to other portions through the umbilical cord, that begins then in the third week to give material manifestations in physical development.

Then the centers of the heart, liver and kidney areas begin their expression.

Thus we have first the pineal, the aerial, the adrenals, the thymus—or the pump gland of the heart itself . . .

The seeking here is for that area, that center, in which the system makes its relative relationships or associations with spiritual, mental and physical being.

These areas indicated, that have come through growth into being in relation to the mental, spiritual and physical attitude of the mother, are constantly dependent upon that one from which the body draws its PHYSICAL sustenance; but purpose, desire and hope are through the mental. Thus these centers are opposite the umbilical cord, or those areas through which ALL messages of desire, or of the mental nature, pass; not only to the brain in its reflexes but along the cords to the pineal—that has been and is the extenuation of its first cause.

281-48 10/23/40

In that which has been given there is an attempt to show the necessary coordination of the mental with the physical and spiritual; or, to be exact, the coordinating of the mental with the spiritual that so alters the characteristics, the purposes, the hopes of the individual entity materialized and manifested. That entity is, however, altered by choices made under its own impulse . . . We find the preparations of the parents, mentally and physically, was such that there was an elongation of activity in the endocrine system of the pineal; so that the stature of the entity then was of a different type, a different nature, and the mental and spiritual so balanced and coordinated that through the experience of the entity there was a physical and mental development equaled and surpassed by few.

281-51 1/15/41

. . . the pineal, through which the brain forces make manifest . . .

281-53 4/2/41

Q. Are the following statements true or false? Comment on each as I read it: The life force rises directly from the Leydig gland through the Gonads, thence to Pineal, and then to the other centers.

A. This is correct; though, to be sure, as it rises and is distributed through the other centers it returns to the solar plexus area for its impulse through the system.

For the moment, let's consider the variation here in this life force—or as respecting this life force. The question is asked not in relation to the life alone as manifested in the human body, but as to the process through which coordination is attained or gained in and through meditation, see?

Hence physically, as we have indicated, there is first the nucleus—or the union of the first activities; and then the pineal as the long thread activity to the center of the brain, see? Then from there, as development progresses, there are those activities through reflexes to the growth or the developing of the body.

Interpret that variation, then, as being indicated here. One life force is the body-growth, as just described. The other is the impulse that arises, from the life center, in meditation.

Q. As the life force passes through the glands it illuminates them.

A. In meditation, yes. In the life growth, yes and no; it illuminates them to their activity in life growth.

Q. The Leydig gland is the same as that we have called the lyden,

and is located in the gonads.

A. It is in and above, or the activity passes through the gonads. Lyden is the meaning—or the seal, see? while Leydig is the name of the individual who indicated this was the activity. You can call it either of these that you want to.

Q. The life force crosses the solar plexus each time it passes to another center.

A. In growth, yes. In meditation, yes and no; if there remains the balance of attunement, yes.

When we are considering these various phases, the questions should be prepared so that they would not crisscross, or so that there would not be a confusion or a misinterpretation as to what is meant.

You see, what takes place in the developing body, or in life growth (which we have used as the demonstration, or have illustrated), may be different from that which takes place as one attempts to meditate and to distribute the life force in order to aid another—or to control the influence as in healing, or to attain to an attunement in self for a deeper or better understanding. These questions or statements are such that they will be confusing to some; but if they are asked properly there will not be confusion.

Q. The solar plexus is the aerial gland.

A. No. By the term aerial we mean that impulse or activity that flows in an upward, lifting, raising or rising movement. It is an activity in itself, you see; not as a gland but as an activity UPON glands as it flows in, through, from or to the various centers of activity in the system itself. It is a function. Let's illustrate—possibly this will give an interpretation such that you may understand:

In your radio you have what you call an aerial for communications that are without any visible connection. This is not a part of that making up the framework, yet it is necessary for certain characters of reception or for the better distribution of that which takes place in the instrument as related to communication itself.

So in the physical body the aerial activity is the flow through the pineal, to and through all the centers. It aids the individual, or is an effective activity for the individual who may consciously attempt to attune, coordinate, or to bring about perfect accord, or to keep a balance in that attempting to be reached or attained through the process.

As the process begins in the physical body, it is along the pineal; or it is the same movement that is the controlling or attuning influ-

ence from the mother with the developing forces of the body through the period of gestation.

That is the manner, or the process, or the way in which the impressions are made. So, if there is beauty about the body of the mother through such periods, there are those influences to bring about accord. It may be indicated in contour of face. It may be indicated in the process of change in the activity of the thyroid as related to all the forces—even to the color of hair or eyes, or the skin's activity; the nails, or more toes than should be—or less, or such activities. Or, the influences existent through such processes might make for a lacking of something in the body itself, pathologically; by the attempt to create a normal balance without the necessary influences being available.

All of this is what we have referred to as the aerial activity, see? . . . Understand the processes of activity through which there are the needs of the aerial in reception. For, of course, it is a matter of vibration in the body, as well as that illustrated in the physical condition. Thus there are activities about a body that is supplying the needs physically and mentally for a developing body, that become a part of the process, see?

281-57 8/27/41

Where is the dwelling place of the soul in the physical body? What is the connection or center through which the mind and soul function, that makes one individual a devil and another a saint? . . .

Ye have gained that the first movement of same physically reaches out and becomes the brain, through which the pineal in its activity brings its physical development; and that it is related to the mind of the body and the environs of the body supplying physical activities to that developing physical entity.

288-29 F. 27 4/16/32

There must be in the physical or material world a channel through which psychic or spiritual forces may manifest. It must become concrete, or definite, with some channel, some manner of manifestation. The anatomical condition of the human body lends itself to such an experience, then, through some portion of the physical organism of a body . . .

In this particular body (Edgar Cayce) through which this, then, at present is emanating, the gland with its thread known as the pineal gland is the channel along which same then operates, and with the

subjugation of the consciousness—physical consciousness—there arises, as it were, a cell from the creative forces within the body to the entrance of the conscious mind, or brain, operating along, or traveling along, that of the thread or cord as when severed separates the physical, the soul, or the spiritual body. This uses, then, the senses of the body in an introspective manner, and they are not apparent in functioning in a physical normal manner as when awake. All faculties of the body become more alert. As to the loss of consciousness, how great is the ability of the development of the psychic sources to completely cut off consciousness from the physical or anatomical brain and still retain—in the shell—those abilities of functioning through that such an entity may have experienced in its passage through physical experience.

294-140 M. 55 4/22/32

Suggestion by Mrs. Cayce: You will have before you the information (in 288-29) given through this channel on April 16, 1932, concerning the psychic development of the entity known as Edgar Cayce, present in this room. You will give further information which may be correlated with the data already on hand to aid those studying this work to better understand this channel and sources of information. You will answer questions.

Mr. Cayce: Yes, we have the information as given as respecting manifestation of psychic forces through these channels . . .

The glands of reproduction in a body gives up something that creation may be reached, or tuned into, when such an one—a psychic—attunes self to the infinite . . .

In the body as given, there are channels through which all forces do manifest. To some there are the voices heard. To others there is the vision seen. To others there is the impression, or feeling of the presence of those sources from which information may radiate; and then there are those channels that are submerged or awakened during such periods.

The lyden (Leydig), or “closed gland,” is the keeper—as it were—of the door, that would loose and let either passion or the miracle be loosed to enable those seeking to find the Open Door, or the Way to find expression in the attributes of the imaginative forces in their manifestation in the sensory forces of a body . . .

294-141 M. 55 4/23/32

First, this shows that there is innate in each physical individual

that channel through which the psychic or the spiritual forces, that are manifest in material world, may function. They are known as glands, and affect the organs of the system . . .

Q. Please discuss in detail the functions of the pineal gland.

A. If this is discussed from the anatomical viewpoint, in the fetus as is begun in first of gestation, we find this may be termed as the Builder. As is seen, the location of same is in the beginning in that of the center or the nucleus about which all of the matter takes its first form, and becomes the brain as is guiding or directing the building of the body as its development in the womb takes place. As it then reaches from the umbilical cord to the brain, there is builded that as is centered about same by the physical attributes of that pro-generated from those bringing such an action into being. When there has reached that stage when there is the separation of same, the cord then being broken, this forms then its own basis in the lower portion of the brain, or cerebellum, and through the medulla oblongata to the central portion of the cerebrospinal cord itself is held intact, and with the removal of same, or pressure on same, the various forms of hallucinations are evident, whether in the developing stage or when it has reached the elderly or older years in an experience. Its functioning, then, is as that, of that, which makes for—or known as—the impulse or imaginative body. Hence one that may be called demented by others, who has hallucinations from a pressure in some portions, may be visioning that which to him is as real (though others may call him crazy) as to those who are supposed to have an even balance of their senses; which (such visioning?) has been formed by the circulation, or the activity of the gland—as it is called—in its incipency, until it becomes—or is—as a mass without apparent functioning. If the imaginative body, or the trained body (as is called in a material world) is, trained constantly away FROM the activities of same, it—in natural consequence of things in physical being—draws, as it were, within self. Hence senility sets in. Keep the pineal gland operating and you won't grow old—you will always be young!

In this activity, then, as is seen, there is within the genital organs the activity through that as may be called the lyden gland (Leydig), which has within itself that closed door, or open door, as makes for activity through that to the base of the brain, or the PINEAL gland—as is at the base of the brain itself—which opens up for its activities and associations to those other portions of the brain; that sends out its sensations either through the sensory organism or the sympha-

thetic organism, or the purely physical organism . . .

294-142 M. 55 4/23/32

Q. What other glands in the body, if any, besides the Leydigian, pineal, and glands of reproduction, are directly connected with psychic development?

A. These three are the ducts, or glands. In some developments these have reached a stage where they do not function as ducts or glands, but are rather dormant; yet much passes through same, especially for the various stages of a psychical sojourn or development. These, as we find—the genitive organism is as the motor, and the Leydig as a sealed or open door . . . Hence these may literally be termed, that the pineal and the Leydig are the SEAT of the soul of an entity.

Ye have gained that the first movement of same physically reaches out and becomes the brain, through which the pineal in its activity brings its physical development; and that it is related to the mind of the body and the environs of the body supplying physical activities to that developing physical entity.

311-4 M. 28 4/11/31

Q. How can I overcome the nerve strain I'm under at times?

A. By closing the eyes and meditating from within, so that there arises—through that of the nerve system—that necessary elements that makes along the PINEAL (Don't forget that this runs from the toes to the crown of the head!), that will quiet the whole nerve forces . . .

504-3 F. 53 2/12/34

(Certain life experiences produce) . . . tiny shivers in the body itself, as they move along those of the pineal that make for the awakening that is in the real heart and SOUL of the entity. For, its psychic forces—from its developments through many sojourns—have made for one that is VERY sensitive . . .

543-17 F. 23 3/15/32 (epilepsy)

There will be found that the various portions of the organs as involved—that make for pressures upon the nerve system, which act through those of the pineal direct to the organs of generation in system—will react in the various ways, as the various stages of activity or impulse are created in the system. Hence these would be followed rather closely by the one USING such applications, and see that

there is created—as near as possible—those of positive, coordinating forces in the system.

663-1 F. 4 9/18/34 (epilepsy)

... for the tendency for the contraction is to produce in the brush end of the spine—or from the 4th lumbar to the lower end of the spine—contraction of the muscular forces there; for here we contact during the periods of development especially the activity of the pineal reaction to the brain centers, which makes for the differentiation of the actions of the imaginative forces in the body.

693-1 M. 11 10/13/34 (epilepsy)

Again we find the same in the caecum and the lower portion of the lacteal duct centers. . . . Their activity to the system is to produce along the course of the pineal center to the duct in the lower portion of the brain center itself where through the medulla oblongata there enters the coordinations between sympathetic impulses and the cerebrospinal system, and through the duct or gland of the lyden (Leydig) that makes for the GOVERNING of impulse in reaction to the torso or body from the brain centers themselves.

1001-9 M. 23 9/23/30 (epilepsy)

Q. What is it that brings on or incites said attacks?

A. The attempt of the physical body—through the forces in the imaginative body—to coordinate through that condition existent in the lyden (Leydig) gland, or in the base of the brain itself. Hence the contraction, and the lack of coordination in such conditions.

Q. From what part of the body do the attacks originate? and why does body lose consciousness during attack?

A. From the solar plexus to that of the lyden (Leydigian) gland, or through the pineal. The lyden (Leydig) is IN the pineal, see?

Q. Why does body lose consciousness?

A. That's just what we have been giving! It is the imaginative forces and the cerebrospinal forces, or the nerve supply through the cerebrospinal system cuts off—through the lyden (Leydig?) forces—which is sealed gland, see? they lie within those of the pineal themselves, see? When these become of such an activity, through conditions as excite in the system—as thrown out from those of the genitive forces, acting through those of the solar plexus, and the attempt to coordinate—they push in so much it pushes out consciousness.

1026-1 F. Adult 10/21/35

The vibrations from the Chloride of Gold solution would add to the vitality for blood and nerve building, aiding more specifically the activities through the lyden gland, through the activities of the glands in the system's reproductive activities that make for an expression in the system through the emotions of the body; making for an activity to the glands that strengthen or maintain the equilibrium in the system—that is, as to the pineal's reaction.

1387-2 F. 40 6/12/39

Q. Have headaches any connection with psychic development?

A. Rather is it the effect of the OPENING centers that are disturbed. Leave off psychic development, or the attempt to RAISE the vital forces, until there has been more of a purifying of the bloodstream.

1468-5 F. 48 8/5/38

As is understood by the body, there is the physical, the mental, the spiritual. All are one, but with their attributes have their activity through the one or the individual entity or body.

The spiritual arises from the centers in the lyden . . . glandular forces that are as hidden energies, or the very nature of the creative or reproductive forces. There are the abilities of each center, each gland, each atom to reproduce itself within the body—which is the very nature of glandular reaction.

1523-15 F. 33 4/28/42

Q. Please explain the physical reaction which took place in the movies the afternoon of Friday the 24th, which started with a hot flush, then a sensation of pin pricks that moved up the spine covering the head and terminating in the feeling of a band being tightened around my head, leaving me with a dull headache.

A. This was an emotion arising from the periods and the flow of emotion from the kundaline center, or the lyden (Leydig—Leydigian) gland, to the ones in the center and frontal portion of the head. This was partly a psychic experience, but kept as a physical reaction by the resistances of the body.

This is nothing to be fearful of, but keep the emotions better balanced.

1523-17 F. 35 12/29/43

Q. Why has the heartbeat been so rapid, especially just after retiring?

A. This is the system attempting to adjust itself to the variations in tempo of the physical and the mental body. This is just as described. The impulses arising from centers along the spine from deep meditation, deep imagination or deep thinking, radiate to various portions of the body. With the congestion which has arisen from toxic poisons resulting from cold, it makes everything work fast. You had just as well ask why does it make the liver work faster, the kidneys work faster, the toes work faster! It doesn't the tongue, or the eyes, or the smell, or any of the sensory organs—for these become dull or slow. It's the central nervous system, attuning to the mental system!

Here you may have a very good demonstration of a physical body and a mental body. Tune them together!

1593-1 F. 68 5/20/38

In the mental reactions as related to body-building, these have become so disturbed as to bring a distortion through the activity of the coordinating forces or centers along the cerebrospinal system from which awarenesses may be gained by the rising of the spiritual forces through the glandular forces along the pineal to the brain forces themselves.

1703-2 F. 51 12/12/38

Q. What can be done to clear up the congestion in the fluid inside the spine, called by some the kundalini: Will yogi breaths aid?

A. As we find, rather the influences of the massage that will alleviate the pressures on those centers along the spine from which impulses are received to the superficial circulation from the deeper cerebrospinal impulses, could bring the better assimilated forces in the glandular activity.

The yogi breathing have their place, but when a condition has reached the place where there is the lack of the forces that PRODUCE same, then supply them by the release in the system of those centers from which impulse may be had.

1749-1 F. 48 11/16/38

... there has been the inclination for the body, through activities of the mental self in its anxiety, to raise or open the centers of the

body through meditation and activity when the physical forces were not in the condition for such.

This produced upon the nerve system, especially the sympathetic, what might be called a contaminated stream of negative reaction; causing or producing a nervous breakdown.

1861-11 M. 35 1/30/42

Q. What are the reactions of the kundaline forces—physically, mentally, spiritually?

A. We might write five or six books upon this! Just which one is desired to be known? There are twelve centers acted upon, each in a different manner, and from the varying sources from which these vibrations are raised in and through these centers—and for what purposes? How many characteristics and desires does the body have? Figure those and multiply it by about fifteen, and you'll have just how much variation there may be in such activities in the body! How many dispositions have you seen in the body? These are all activities of the kundaline forces acting upon some reactory force in the centers of the body.

1916-4 F. 19 8/9/29 (epilepsy)

... the pineal gland, with its correlation of the cerebrospinal and sympathetic system, do not coordinate.

1994-1 M. 14 9/6/39 (epilepsy)

As we find, through the lacteal duct center, this is affecting the activities of the glands in the pineal as well as the genital system . . .

2109-2 F. 51 2/22/40

As indicated—how off has remaining quiet aided thee in seeing and feeling and experiencing the full cosmic consciousness! Yes!

This is found, as has been the experience, by the opening of those channels within the physical body through which the energies of the Infinite are attuned to the centers through which physical consciousness, mental activity, is attained—or in deep meditation.

2153-4 F. 12 8/31/40 (epilepsy)

There are NO brain lesions, but there is that which at times hinders the coordination between the impulses of the body and the normal physical reactions—or that break between the cerebrospinal and the sympathetic or vegetative nerve system, that coordi-

rates from the lacteal duct through the adrenals and their reaction to the pineal; causing the spasmodic reaction in the medulla oblongata, or that balance at the base of the brain.

2197-1 F. Adult 3/12/24

The nerve systems in the physical we find that depression first caused in the lyden (Leydig) gland that pressed, or indentations made on the perineurial and the pineal nerve center connected with the lyden (Leydig) gland. This then gives the hallucinations in the vibration to the brain center or through the cerebellum oblongata, you see. In the impression as this receives, there comes those conditions of melancholia, of self-destructive forces, of aberrations, of depression as received and hallucinations to all the functioning of the sensory organism, through which these nerve connections find manifestations with the pineal nerve in its course through the system.

2200-1 M. Adult 1/20/31

In times back we find there was an accident to the body that produced a lesion in the coccyx . . . While lesions have resulted from same in the lower lumbar, in the lower dorsal, and with the combined conditions that have been applied, we find SYMPATHETIC lesions in the whole of the cervical region. This produces, through these pressures, those spasmodic conditions to the reaction between the sympathetic and the cerebrospinal system—which has been termed a MENTAL disorder. The reaction is not mental, but a physical—that acts to, or on, the mental so that the reflexes that come through the sympathetic system are those that prevent a normal impulse from their reaction, causing that pressure, that condition in the lower end of brain proper that makes for the tendency of the body to move, to react in a wondering manner, to make as for responses of those forces in self of first condemnation in self, then as of that as to REMOVE those conditions from self. These come through, then, as repressions in first the sympathetic nerve system, from the lower lumbar plexus to the sacrals and coccyx, then to those activities in the glands themselves that secrete for the functioning through the pineal, and making for an engorgement and an inactivity or an ungoverning of the supply of impulse, as well as blood supply to the brain itself proper. Not dementia praecox, nor even softening of tissue. Unless these conditions are changed in the impulses TO the nerve system this deterioration must eventually set in.

2329-2 F. 41 9/17/40

In the nervous system—here we find PHYSICALLY, or pathologically, some effects of the raising of the kundalini, or the imaginative system, to the reactions along the centers of the cerebrospinal system, without their SOURCES being GRATIFIED . . .

These as we find are much of the sources of the nervous tensions. Not that these—the raising of such forces—should not be accomplished in a body; but their sources, their reactions must of necessity find expression.

For this body we find that these may find the greater expression in just aiding, helping, someone not so fortunate as self—in the mental, the spiritual and the physical balance.

2402-1 F. 56 11/16/40

As to the activities through the centers, here—for the moment, let's indicate the SOURCES of this disturbance, that arises along the cerebrospinal system when at times the body OPENS—and has opened—the centers for the raising of the spiritual forces and powers through the body . . .

The soul body manifesting in the physical, as we have heretofore indicated, finds expression in what we call today the GLANDULAR systems of the body . . .

Then, when under stress there has been raised—from the lyden gland (internal), through the activities of sex as well as the gland forces internally—that which has brought this engorgement—which in the natural consequence or sources of activity has formed a lesion in the lower portion of the 9th dorsal center, which reflects both upward and downward to organs of the physical system . . .

The mind then moving much faster than the abilities or the impulses, becomes at times confused; and forgetting becomes a part, and superactivity becomes another part of this reflex action.

2465-1 F. 28 3/17/41

There has been a lesion in the lacteal duct and that as coordinating with the organs of the pelvis.

Hence at times such a state is produced as to almost become an obsession, but possession in same.

The reaction to the pineal becomes so severe as to short circuit the nerve impulse; carrying or producing a fluttering or an engorgement in static waves to the base of the brain.

Thus periods are caused when there is lack of self-control.

2475-1 M. 44 3/27/41

Yes, we have the body, the enquiring mind, (2475); and those conditions, those experiences of the body in the use of Yoga exercise in breathing . . .

These exercises are excellent, yet it is necessary that special preparation be made—or that a perfect understanding be had by the body as to what takes place when such exercises are used.

For, BREATH is the basis of the living organism's activity. Thus, such exercises may be beneficial or detrimental in their effect upon a body . . .

There is the body-physical—with all its attributes for the functioning of the body in a three-dimensional or a manifested earth plane.

Also there is the body-mental—which is that directing influence of the physical, the mental and the spiritual emotions and manifestations of the body; or the way, the manner in which conduct is related to self, to individuals, as well as to things, conditions and circumstances. While the mind may not be seen by the physical senses, it can be sensed by others; that is, others may sense the conclusions that have been drawn by the body-mind of an individual, by the manner in which such an individual conducts himself in relationship to things, conditions or people.

Then there is the body-spiritual, or soul-body—that eternal something that is invisible. It is only visible to that consciousness in which the individual entity in patience becomes aware of its relationship to the mental and the physical being.

All of these then are one—in an entity; just as it is considered, realized or acknowledged that the body, mind and soul are one . . .

Then in the physical body there ARE those influences, then, through which each of these phases of an entity may or does become an active influence.

There may be brought about an awareness of this by the exercising of the mind, through the manner of directing the breathing.

For, in the body there is that center in which the soul is expressive, creative in its nature—the Leydig center.

By this breathing, this may be made to expand—as it moves along the path that is taken in its first inception, at conception, and opens the seven centers of the body that radiate or are active upon the organisms of the body . . .

As this life-force is expanded, it moves first from the Leydig center through the adrenals, in what may be termed an upward trend,

to the pineal and to the centers in control of the emotions—or reflexes through the nerve forces of the body.

Thus an entity puts itself, through such an activity, into association or in conjunction with all it has EVER been or may be. For, it loosens the physical consciousness to the universal consciousness.

To allow self in a universal state to be controlled, or to be dominated, may become harmful.

But to know, to feel, to comprehend as to WHO or as to WHAT is the directing influence when the self-consciousness has been released and the real ego allowed to rise to expression, is to be in that state of the universal consciousness—which is indicated in this body here, Edgar Cayce, through which there is given this interpretation for (2475) . . .

Q. Is there at present any danger to any particular body-function, such as sex; or to general health?

A. As we have indicated, without preparation, desires of EVERY nature may become so accentuated as to destroy—or to overexertise as to bring detrimental forces; unless the desire and purpose is acknowledged and set IN the influence of self as to its direction—when loosened by the kundaline activities through the body.

2501-6 F. 20 3/24/30

That physical conditions exist that are accentuated by influences in the entity's experience is apparent, as does also the (Moon) influence most (This would be very interesting to the physician in charge to watch the changes in the moon and watch the effect it has upon the body). Now, when we have the new moon we will find that for the first two days, as it were, following same, a WILD, HILARIOUS reaction of the stronger; as the WANE begins, then we will find the changes will come about, as will of a bettered condition. These are merely INFLUENCES, NOT those that may not be overcome by the activities as may be changed in a physical organism; for with pressure in the lumbar and sacral region, as has been first indicated, there is that activity to those forces as operate to and through the pineal gland to the upper portion of the body, which corresponds to those forces as are spoken of, even in that of the (Book of) Revelation. Be very good for the doctor here to read (The) Revelation and understand it! especially in reference to this body! These forces as applied to this are the activities as are seen in the sympathetic nerve system, and ADVANCE in their activities as the force of same impel through the sympathetic and the cerebrospinal plexus from the 9th

dorsal to the brain itself—at top, see? Hence in the changes as are being brought about in the system through the activity of the change, there is seen less pressure is on the solar plexus center. Hence there is less INCOORDINATION THROUGH the pineal FROM the effect of the sympathetic system.

2684-1 F. 43 2/13/42

Q. What causes and what should be done for sensitivity to sounds?

A. This arises from the raising of the kundaline influence in the body to those areas from which the auditory forces receive their impulse. And these, as it were, have been congested there.

Hence, as we have indicated, the necessity of relaxation to those nerves AND the centers and ganglia along the area from the upper dorsal throughout the cervical area.

3082-1 M. 25 7/3/43 (epilepsy)

. . . the body has these convulsions . . . as well as the reflexes in brain, to the activity of glands relating to the pineal.

3156-1 M. 8 8/14/43 (epilepsy)

As we find, there are conditions that disturb the physical, the mental, and the soul entity. This we find is a prenatal condition; and must be met by the body as well as by those responsible for the body . . .

We find that there is a lesion in the lacteal duct area affecting the activities of the pineal gland; causing those periods of incoordination at the 1st and 2nd cervical, causing spasmodic reaction to the mental body or those losses of hold on self, or the control of the rational body-mind.

3421-1 F. 39 12/27/43

We find that there has been the opening of the lyden (Leydig?) gland, so that the kundaline forces move along the spine to the various centers that open with this attitude, or with these activities of the mental and spiritual forces of the body—much in the same manner as might be illustrated in the foetus that forms from conception. These naturally take form. Here these take form, for they have not in their inception been put to a definite use.

The psychological reaction is much like that as may be illustrated in one gaining much knowledge without making practical applica-

tion of it. It then forms its own concepts.

Now we combine these two and we have that indicated here as a possession of the body; gnawing, as it were, on all of the seven centers of the body, causing the inability for rest or even a concerted activity—unless the body finds itself needed for someone else. Then the body finds, as this occurs, the disturbance is retarded or fades—in the abilities of the body to exercise itself in help for others.

3428-1 M. 60 11/21/43

And here we find some of those conditions of which many bodies should be warned—the opening of centers in the body-spiritual without correctly directing same, which may off lead to wrecking of the body-physical and sometimes mental.

Q. Is the focal center of the disease in the brain or some other part of the body?

A. As indicated, it is in those centers—the seven centers of the body—where sympathetic and cerebrospinal coordinate the more; 1st, 2nd and 3rd cervical; 1st and 2nd dorsal; 5th and 6th dorsal; 9th dorsal; 11th and 12th dorsal; and through the lumbar and sacral areas. These are the sources. This is not an infection—it is the lack of coordination between the impulses of the mental self and the central nerve and blood supply . . .

Q. Does sexual expression or repression cause this condition, or have any effect on same?

A. This was a part of the beginnings of it; for when the lyden (Leydig) glands are opened, which are in the gonads—or the centers through which the expression of generation begins, they act directly upon the centers through the body. Unless these find expression they disintegrate, or through thy association cause disassociation in impulse and the central or body-nerves.

3481-1 F. 46 12/23/43 (Theosophist, vegetarian)

Individuals can become too zealous or too active without consideration of the physical, mental and spiritual. True, all influences are first spiritual; but the mind is the builder and the body is the result. Spiritualizing the body without the mind being wholly spiritualized may bring such results as we find indicated here, so as to raise even the kundaline forces in the body without their giving full expression.

The lack of elements is causing such disturbances in this body (vegetarian diet) . . . These, then, are the sources of disturbances

here: etherizing mentally and the lack of materializing physically in body-forces; from excesses of diets that do not supply the full or complete needs of a body physically active in the vibrations that surround this body . . .

Q. Are the pituitary, pineal, thyroid and adrenal glands working?

A. Overworking! . . .

Q. What is the condition of the female organs?

A. All of these suffer under the disturbances, and the raising of the kundaline forces is causing activities here that are not in keeping with best conditions.

3481-3 F. 47 8/24/44

Q. What is the condition of the Kundalini now, which was mentioned in my first reading?

A. This depends upon how and in what manner the body attempts to raise same during its meditation. This doesn't change, for it is the seat, or the source of life-giving forces in the body. The effect upon the body depends upon the use to which an individual entity puts same. Thus the warning, as was indicated, as to how and for what, such influences are raised within the body itself.

3498-1 F. 43 11/12/43

Then, through deep meditation, even leaving the body almost in same, find there the answer—through the raising of the kundaline forces in the body itself, from the cells within the Leydig gland, so as to carry energies through the body.

3676-1 M. 8 2/19/44

. . . the 3rd cervical . . . the 9th dorsal . . . the 4th lumbar . . . These are the three centers through which there is activity of the kundaline forces that act as suggestions to the spiritual forces for distribution through the seven centers of the body.

3790-1 F. 23 7/22/26 (epilepsy)

These all must be considered, taken into consideration when those conditions are applied to the body for the correction of physical defects that are of the nature of a prenatal affection (infection?) in the glands that have to do with the equilibrium of the body—pineal gland—that runs through the body, from the base of the brain.

3997-1 M. 19 5/11/28

Q. What is the lyden (Leydig) gland and where is it located?

A. Lyden meaning sealed; that gland from which gestation takes place when a body is created through coition, or inception, through conception of two bodies meeting in creating a body. Located in and above the gland called genital glands, see? In the male, above the glands corresponding to testes. In the female, that above gland responding to testes in the male. Here in this particular case, near the size of a wren's egg. Nominally should be about the size of a small pea.

4002-1 F. 28 3/28/44

We find that there are adhesions in the organs of the pelvis causing definite reactions to the pineal gland. These as they react to and through the reflexes of brain cause those periods when there are the exaggerated repressions, and there enters all of those experiences through which the entity in transition has passed (past-life memories) . . .

Q. What brought on the mental breakdown?

A. As just indicated the adhesions in the pelvic organs, as directly connected or associated with the lyden (Leydig) and the pineal glands.

4087-1 M. 6 4/15/44

For as we find this entity has more than once been among those who were gifted with what is sometimes called second sight, or the superactivity of the third eye. Whenever there is the opening, then, of the lyden (Leydig) center and the kundaline forces from along the pineal, we find that there are visions of things to come, of things that are happening.

4333-1 F. Adult 5/17/27

The pressure, then, on account of the fall of the body in the sixth (6th) year that injured the spinal center near the lower lumbar and the sacral, produces a pressure in the overtaxed condition that produces reflexes in the pineal gland. Then we have these occurrences of the hallucinations, or the inability for the body to function normal.

4342-1 F. Adult 8/21/26

. . . the gray, the white tissue itself . . . when these become unbal-

anced, or distorted, the reaction in the brain, and hence the activities to those incentives of the physical forces in body become distorted also, and to another mind becomes unbalanced. In this body, the pressure as produced at birth was in the presenting of the body itself, in that known as breech birth, and the pressure was produced in the last lumbar, and the 2nd portion or structure portion of the sacral, and the sacral then producing a pressure to those of the generatory system brought about that enlargement in those centers about these organs in pelvis, that direct connect with the base of the brain in this gland situated there (pineal). The thread of same, which traverses the system from brain to the end of the cerebrospinal cord proper.

5014-1 M. 11 4/8/44

These conditions began with the period of presentation. For this was a breech or foot, breech and foot presentation. This brought about pressures in the coccyx and sacral areas that have prevented the normal reactions through the pineal. Not that portion having to do with growth but the exterior portions or to the left side, where there are connections in the lumbar axis, 9th dorsal, the brachial center and the upper cervical center.

5028-1 F. 31 4/13/44

For the entity takes most every experience by intuition. Easily may the entity, by entering deep meditation raise the kundaline (kundalini) forces in body to the third eye as to become a seeress; so that it may see the future and the past. But the law of such is that, unless these are used for constructive and never for selfish motives or purposes, they will bring more harm than good.

5162-1 M. 41 4/19/44

We would not make or take the exercises as to raise the kundaline forces in the body without leaving that kind of an experience that is of a nature to coordinate the activities of such exercises through the organs and centers of the body. Not that these are not good, but it is not very good to give a child a razor, not very good to use a razor to sharpen pencils and try to shave with same. So it is in the activities of those who disregard the means to an end of bringing coordination to organs of the body.

5274-1 F. 39 5/17/44

There are pressures in the coccyx end of the spine from an injury received thirty-seven years ago . . .

Q. What causes the hallucinations and the persisting in wearing a cardboard or metal pad above her right eye?

A. These are the reactions from former appearances of the same entity in the earth.

Q. Why does she imagine she is being abandoned and tortured by people who dislike her?

A. This, again, is the impression from other appearances in the earth.

5286-1 F. 29 6/29/44

As for the physical forces, the weakness in the nerve tensions through the body has come from periods when there has been opening of centers of the body without direction to the use of the energies that have been and are created in and through the kundaline forces as they act along the spine . . .

This may be better done when there are better coordinations between sympathetic and cerebrospinal systems. Don't overtax the imaginative body to the detriment of the physical being . . .

As has been just indicated, there is progress made but at times to the detriment of the nervous forces. We would, then, correct the physical being and the mental and spiritual forces may manifest the better.

5399-2 F. 28 8/26/44

Q. Have I ever caught glimpses of past lives, or are these things more dreams and fancy?

A. The entity has caught glimpses of past lives when it has gone out of itself or has allowed the energies of the kundaline force to pass along the centers of the body. Beware unless you are well balanced in your purposes . . .