

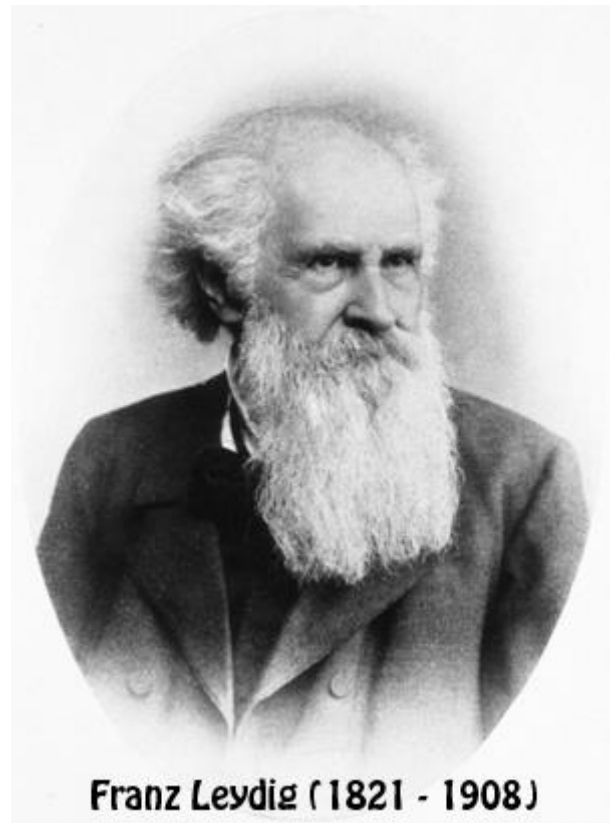
Franz Leydig

(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. (Edgar Cayce reading 281-53)

Since the Cayce readings linked the Leydig Gland with Professor Leydig, it is good idea idea to learn a bit about the man and what he discovered that may be relevant to the Cayce readings. Although Leydig is best known for his description of the testicular interstitial cells (cells of Leydig) in 1850, he produced more than 200 scientific publications during his career, including eight books. The cells of Leydig are definitely relevant to our quest and fortunately have been researched extensively with lots of information available that will be reviewed on this site.

In 1857 Leydig moved to the University of Tübingen where he assumed the position of Professor of Zoology and Comparative Anatomy and then moved again in 1875 to the University of Bonn as Professor of Anatomy. Leydig retired when he was 66 years of age and returned to Würzburg and Rothenburg ob der Tauber, where he died at 87 years of age.



It was during his retirement that he is credited with discovering the "Leydig gland" (in 1892), which may be relevant to some of the primary questions of this website (i.e, what is the Leydig/lyden gland, where is it, and what does it do?). If you have any information on the discovery of the "Leydig gland," please contact me (David McMillin) via the Contact link in the top menu.

The online version of the *Complete Dictionary of Scientific Biography* contains a nice biography of Leydig with his major discoveries. The following reference to his discovery of the "Leydig Gland" may be helpful:

Leydig is also known for the discovery of the gland of Leydig (1892), a portion of the mesonephros in vertebrates, of which the secretions are thought to stimulate the movement of spermatozoa ... (Leydig, 2008, webpage)

"Seat of the Soul" in the Cayce Readings

(Posted on May 31, 2013 by David McMillin)

Three Cayce readings explicitly described the Leydig (lyden) and pineal as the "seat of the soul." One discussed this association in the context of deep meditation. Another explained Edgar Cayce's psychic process. The third instance involved mental and physical illness - the depressed and debilitated individual was said to be "soul sick."

Deep Meditation

Reading 281-13 was one of the core readings used in the creation of the meditation section created by the first study group. This reading lays out the premise of the Leydig and pineal glands as the "seat of the soul's dwelling" that is awakened during deep mediation:

As has been given, there are DEFINITE conditions that arise from within the inner man when an individual enters into true or deep meditation. A physical condition happens, a physical activity takes place! ... there is the arousing of that stimuli WITHIN the individual that has within it the seat of the soul's dwelling ... it rises from the glands known in the body as the lyden, or to the lyden [Leydig] and through the reproductive forces themselves ... 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 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. (281-13)

Note that the activity that is awakened rises from or to the lyden and then passes through the reproductive organs. One of the hypotheses that we are exploring in this project is that the Leydig (lyden) gland is not in the reproductive system (in terms of anatomy) but its activity stimulates the reproductive organs (in terms of physiology). We will be coming back to this point later because it is easy to become confused about the location of the Leydig gland and the possible distinction between the Leydig gland and the cells of Leydig.

Edgar Cayce's Psychic Process

Here is another excerpt from a reading given for Edgar Cayce that concisely defines the seat of the soul with regard to the Leydig and pineal glands:

... the genitive organism [reproductive system] 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. (294-142)

In addition to the Leydig and pineal glands being described as a sealed (closed) or open door that are the seat of the soul, note the differentiation between the reproductive system as "motor" and the Leydig that functions like a switch that turns the motor on. This appears to be establishing a distinction between the Leydig as a seal apart from the reproductive system but its activity stimulates or activates the reproductive organs. For now, let's stay focused on the Leydig and pineal glands as a door within the body that can be opened to allow access to higher states of consciousness, including psychic phenomena:

... 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 ... (294-141)

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 ... (294-140)

The above quotes come from readings for Edgar Cayce (294) to explain his psychic process. Thus we find another aspect of opening the door at the physical level as a means to altered consciousness in service to others. The seat of the soul is a means of attuning to the Divine within.

Edgar Cayce scholar Mark Thurston has pointed out the unique relationship between the Leydig and pineal as a door in consciousness during meditation:

And so, a special relationship exists between the cells of Leydig and the pineal (i.e., between the closed and the open door). The readings suggest that the most effective way to work with meditation is to raise the energy associated with the cells Leydig *directly* to the level of the pineal temporarily by-passing the other lower centers. That energy then awakens the highest center (associated with the pituitary) and flows back down to cleanse the patterns of consciousness related to the lower centers. (Thurston, 1976, p. 88)

This excerpt very nicely emphasizes the activity of the Leydig and pineal as a door in consciousness that can be opened during meditation. The reference to the “cells of Leydig” when discussing the Leydig gland is actually quite common amongst Cayce scholars and writers. However it is problematic and can be confusing. For instance, Paul Johnson, in his book *Edgar Cayce in Context (The Readings: Truth and Fiction)*, used the common association of the Leydig (lyden) gland with the cells of Leydig as example of how the readings were sometimes mistaken. Johnson’s logic was based on the premise that the cells of Leydig secrete testosterone in males, therefore females would not have a Leydig gland. There are a couple of fallacies here (females actually do have cells of Leydig in much less quantity than male), but the main problem is the equivalence of the "Leydig (lyden) gland" with the "cells of Leydig." Actually this is one of the reasons for doing this project - to determine to the best of our ability just what the "Leydig" is in the readings and how it works in various conditions as the "seat of the soul."

Soul Sick

Here is one final example of the seat of soul in the readings. This is the case of a man that the readings describe as "soul sick."

In the glands in the system, there the lack of - or, through inhibitive or prenatal forces, a weakness that is shown in the action of tissue in the nerve itself as it manifests, and the condition existent is a reflection of that incapacity of system to divide or devise from the system through that of assimilated and the blood building plasma to supply that necessary for this action in sympathetic and coordinating system, which occurs through the action of the lyden [leydig] gland with that of the pineal, in its recurrence to bring forces along those of the

sympathetics coordinating with cerebro-spinal centers. Now these, as seen then, a reflex - or an affectation from an existent condition. The basis, the seat of the soul, then, in that of the lyden gland, with the pineal reaction in the system, and this the activity that brings about psychological conditions. Hence when there is reaction in this body, it becomes that of the body turned inward toward the ego, or self, and self-pity, condemnation, and the inability to return same in outward activity; or, as has been given, in the living physical force we find the reversing of the body toward that of what has been termed deterioration, which means in the end REBUILDING; and will continue to bring deterioration unless that is added to the system that will bring about nominal impulse and the ability of the system to replenish within that necessary force to overcome these conditions from the physical sense, and add to the self that sufficient to carry on nominally.

IN THE FUNCTIONING OF THE ORGANS THEMSELVES, these very good, as may be seen, even from the existent condition in the body, from the description as of the body more soul sick than physical; yet physical conditions are existent, or those conditions that are within the body such as may be aided, through physical and MENTAL means, to bring about the better cooperation, coordination, throughout this body of [3969].

Then, add to that vibration of the body that which will bring sufficient in the system first to be able to leave off that which is gradually bringing deterioration to the sensibilities of nerve reflex. This may be added in that of electrical forces, for nerve reflexes are the electric system of the human body; with these carry those properties that will build in the glands' reaction that which will bring resuscitation to the lyden [leydig] and pineal glands, and thus build up that which the body needs through the assimilation as takes place for replenishing the cellular force from blood supply. This will be found in the Radio-Active Appliance with that of the alternated forces of Gold (Chloride) and of muriated Iron. These would be added through the battery appliance, carried to the umbilican center and radiated to the extremities, through wrist and ankle - see? This should be added to the system at least two hours each day when the body is ready to retire. When using the gold, first begin by applying the positive to the wrist. When using the iron, apply the positive to the ankle. The NEXT time, the GOLD is applied to the ankle. Continue to reverse these in each application. Also give those manipulations that will bring about the correction of those subligations as exist in various centers along the cerebro-spinal system, especially those in the cervical and coccyx. (3969-1)

Note the role of the leydig and pineal glands in this case: "The basis, the seat of the soul, then, in that of the lyden gland, with the pineal reaction in the system, and this the activity that brings about psychological conditions." The soul was having trouble manifesting through the physical body leaving the man depressed and physically debilitated. As was common in such cases, electrotherapy with gold was prescribed (with iron - sounds like possible anemia as well).

Glands as Spiritual Centers

(Note: This article was written by David McMillin in *True Health Newsletter* - August, 2002)

Last month we briefly considered the emerging field of *neurotheology*. As the term implies, neurotheology links the nervous system with spirituality. Neurotheology represents the scientific explanation of spiritual experience as a manifestation of brain functioning. In this view, spirituality is essentially synonymous with mental processes that occur in the brain.

Since nerves function via chemical messengers (neurotransmitters), neurotheology holds the potential for reducing mental and spiritual experiences to brain chemistry. As we saw in the previous article, it is not quite that simple. Certainly the brain is a major interface of the mind with the physical body. Yet there are other aspects to the nervous system, especially nerve centers along the spine, that are also extremely important connections for the mental body.

In this article we will go further in exploring the body-soul connection by considering the role of glands as conduits of spiritual energy. For those readers interested in this fascinating topic, I encourage you to obtain a copy of John Van Auken's "The Body: Temple of God" published in the May 2002 issue of *Personal Spirituality*. The concepts presented below will serve to complement John's article on spiritual awakening by focusing on the biological and clinical aspects of glandular functioning in health and healing.

Glands as Spiritual Centers

The Edgar Cayce readings identify the glandular system as a primary component of the body-soul connection. "The glandular forces then are ever akin to the sources from which, through which, the soul dwells within the body." (281-38)

When discussing glands in this capacity, Cayce regarded them as spiritual centers, as transducers of the Creative Energy that we call God. How can this be? Medical science regards glands as simply collections of tissue that secrete chemicals (hormones). What is so spiritual about that?

First, let's get past the idea that chemistry is simple. The hormones that glands secrete are powerful messengers that relay vital information and trigger reactions in organs throughout the system. Let's go deeper to consider the significance of these chemicals. If you have had even a glimmer of chemistry, you will recall the brightly colored models of protons and electrons – the atomic units with electrical charge that make up all of material reality. Likewise, when you read the Cayce readings on how the glandular system works, you will keep bumping into those same atomic units and their electrical influence throughout the body.

The chemist speaks of ionization when describing this process. In layman's terms, we are speaking of electrical charges that are vital to the health of the body. Hydrogen ions determine the pH (acid-alkaline) balance of the body. Potassium and sodium ions make possible the transmission of impulses along nerve fibers, and so on. So when we talk about the chemistry of hormones, we are talking energy and electrical charge, even in a strictly materialistic sense. Of course, we don't want to limit ourselves to the material – more on that later.

So with this concept that glands are channels of “atomic energy,” in its most literal meaning, let’s consider what this energy actually accomplishes.

“Each organ as it materializes in its development forms its own nucleus for the production of that which enables it in itself, from its own glandular system, to reproduce itself.” (281-47)

“Most every organ of the body may be considered a gland, or at least there must be within the functioning activity of each portion ... that which enables it to perform its duty in taking from the system that which enables it to reproduce itself! That is the functioning of the glands!” (281-38)

Cayce is saying that the physiological role of glands is reproduction! Reproduction of cells and tissues allow the body to constantly maintain itself by replacing worn out and damaged tissue. This is the rejuvenating, regenerative activity of glands. According to Cayce, reproduction of the species (procreation), is the other major function of the glandular system.

As you may recall from high school biology, both of these reproductive processes are accomplished by cellular division. When cells divide to replicate themselves (rejuvenation), it is called mitosis – the resulting cells are essentially fully functioning copies of the original. The procreative cellular division associated with sexual reproduction is called meiosis – the resulting cells are incomplete and require bonding with another incomplete cell (i.e., sperm and egg) to produce a new organism. Cellular division is the key to understanding reproduction.

In a particularly fascinating explanation of the glandular system’s role in reproduction by cellular division, Cayce harkens back to the creation of souls out of the Divine One – the spiritual big bang Cayce sometimes refers to as the First Cause. Cayce first asks the rhetorical question, “Is the First Cause, then ... the separation of God in the desire for companionship with Himself ... the moving influence or force?” He goes on to answer himself by pointing to the glandular system as the manifestation of that First Cause in the flesh body: “This we see manifested in a physical body through the glandular system ... the dividing of the activity of the gland itself, that brings conception.” (281-51)

In another intriguing reading on this subject, Cayce linked the activity of the First Cause to the atomic/cellular level in terms of positive and negative forces that attract and repel. “Hence we find worlds, suns, stars, nebulae, and whole solar systems moving from a first cause.” (262-52)

With the proper technology and an understanding of what to look for, physicists are able to detect the background radiation of the physical big bang that created the material universe billions of years ago. Likewise, with the proper tools and insight, the afterglow of the spiritual First Cause that still radiates via our glandular system may still be discernible. The macrocosm and microcosm are one; as above, so below and within.

Fetal Development

Numerous readings on the glandular system were provided to the original Glad Helpers healing group. Several of these readings discuss the role of the glandular system in the development of the fetus and manifestation of spiritual energies that are essential for this development.

As we have seen, Cayce insisted that glands are the organs of the body that are ultimately responsible for reproduction, not only of the species (sexual reproduction), but also of each organ in the body (rejuvenation). Cayce informs us that the body is built and maintained by glands from the very beginning in the womb.

The highly publicized and controversial topic of stem cell research may actually relate to Cayce's model of how the glands act as spiritual centers. Stem cells are relatively primitive or undifferentiated cells that have the ability to divide for indefinite periods and give rise to specialized cells. Stem cells are like a blank check that can be filled in to address a variety of needs.

Although stem cells are found in adults, embryonic stem cells have a much greater potential for developing into a wide range of tissues. Hence, the excitement about stem cell research leading to treatments for degenerative conditions like Parkinson's disease and Alzheimer's dementia. After all, stem cells created the brain and nervous system in the developing embryo; perhaps they can be coaxed into repeating the process if implanted into an adult.

When I study what medical science has learned about stem cells and their potential for healing, I am impressed with certain parallels with the Cayce information on the glands and how the glands, as mediators of spiritual energy, perform the same basic functions. In Cayce's model, it is the glands that regulate the development of the embryo into a fetus. Remember that the glands are responsible for the creation of the various organs of the body in the womb and the rejuvenation of the organs once the body has developed.

When Cayce states that each organ has a glandular component that is responsible for the regeneration of that organ, he seems to be describing a process that is essentially that of stem cells. The crucial difference is that medical science is focusing on the stem cell tissues whereas Cayce seems to be focusing primarily on the energy patterns (creative energies) that are active in the glandular system as the means for regeneration of diseased or injured organs.

Therapeutic Implications

Some of the Cayce regenerative therapies work directly with the glands in a way that seems to parallel the actual development of the fetus. Whereas medical science has tended to focus on implantation of stem cells or tissues grown from stem cells as a major potential therapeutic outcome of stem cell research, the Cayce readings take a more fundamental approach to regeneration.

In many readings that address chronic, degenerative disease he recommended various therapies that are intended to induce the glandular system to heal the body. The energy medicine modalities such as the wet cell battery, radial appliance, and magnetic healing (laying on of hands) are some of the most common techniques for activating the glandular system. Prayer and deep meditation are also recommended in the readings to serve this purpose.

These therapeutic modalities seem to function by putting the system into the same energy patterns that were utilized to develop the embryo in the womb. For example, the spinal and abdominal centers where the wet cell anodes are attached to the body correlate with the energy patterns associated with the early development of the embryo.

The raising of the life force energy (“kundalini”) in deep meditation also parallels the energy patterns in the developing fetus. Cayce does not discuss whether stem cells are involved in this process. In essence, it is the life force energy that is channeled via the glandular system that is responsible for creating and healing the body. As the readings often noted, all healing is ultimately spiritual in nature.

Next month we will conclude this series on the science of the soul with a consideration of two specific glands (leydig and pineal) that Cayce regarded as the “seat of the soul.”

Cells of Leydig

(Posted on June 18, 2013 by David McMillin)

The cells of Leydig (also called Leydig cells) are interstitial cells found in the testicle (in males) and ovary (in females, although in much fewer numbers than males). The cells are polyhedral in shape, display a large prominent nucleus and produce testosterone, a male sex hormone.

Although the Cayce readings do not specifically mention "cells of Leydig" by name, preferring Leydig gland (or Lyden gland), some people have identified the cells of Leydig as the Leydig gland as described by Cayce in his readings. Mature cells of Leydig do perform an endocrine function by secreting testosterone directly in the bloodstream. They are also located in the gonads of the reproductive system as specified in certain readings. The main problem is that at least one reading clearly describes the Leydig gland as a discrete anatomical entity that is normally about the size of a small pea. Another reading speaks of the gland putting pressure on adjacent nerves, which does not sound like the interstitial cells of Leydig.

At this point we are keeping an open mind and trying to uncover as much information as possible about all the possible options pertaining to the Leydig gland as described in the Cayce readings. It makes sense to begin with the discoveries of Dr. Leydig, and his earliest relevant discovery was probably in about 1850.

Discovery in 1850

Franz Leydig reported finding what are now called "cells of Leydig" in 1850 in a publication titled "*Zur Anatomie der männlichen Geschlechtsorgane und Anldrüsen der Säugetiere. Zeitschrift für wissenschaftliche Zoologie.*" [Click here](#) for the entire document in German and pdf format. The following brief English translation from page 47 is a succinct description of the anatomy of the cells of Leydig as Dr. Leydig portrayed them:

Comparative studies of the testis resulted in the discovery of cells surrounding the seminiferous tubules, vessels, and nerves. These special cells are present in small numbers where they follow the course of the blood vessels, but increase in mass considerably when

surrounding seminiferous tubules. These cells are lipoid in character; they can be colorless or can be stained yellowish, and they have light vesicular nuclei. (Leydig, 1850, p. 47)

Clearly, Leydig located these cells within the gonads, which is consistent with a portion of the readings' description. Thus, although Leydig nicely conveyed the *anatomy* of the cells of Leydig in this excerpt he didn't really address *physiology* (i.e., *activity*), which is emphasized in reading 281-53:

(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. (281-53)

So the question is whether there is any additional information in this document (or other writings by Leydig) that is relevant to the Cayce readings that discuss the Leydig gland and its *physiological activity*. In the resources below, the Christensen review provides a more modern, comprehensive treatment of the cells of Leydig that does address *physiology* (i.e., "activity"), but at a much later date than when Cayce gave the reading linking the name "Leydig" to the Lyden gland.

The Leydig (Lyden) Gland

(Posted on June 18, 2013 by David McMillin)

(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. (281-53)

This is a very interesting and important excerpt in our understanding of the Leydig gland and is also fascinating from the standpoint of Edgar Cayce's psychic process. There are two important aspects to the question cited above: (1) The synonymous meaning of Leydig and lyden; and (2) The location of this gland.

The first question is easy: Yes, both terms (Leydig and lyden) refer to the same gland. And in fact they are used interchangeably in the readings. When the biological or strictly physiological aspect of the gland is emphasized, it is often called the Leydig, in reference to

the man who discovered it and its biological function. When the metaphysical or symbolic aspect of the gland is emphasized, the term “lyden” is typically used to signify the “closed” or “sealed” nature of the gland in its normal state. Apparently, in historical times the word lyden meant “sealed” or “shut.”

With regard to the location of this gland, it is a bit more complex. The question itself may have contributed to the confusion. Edgar Cayce’s psychic process was affected by many factors, including the consciousness, intent and understanding of the person asking the question. So the wording and assumptions of the question could bias or influence the answer by Cayce. This effect was described in the readings themselves with the insistence that people pay particular attention to how and why they asked questions.

In the above excerpt the questioner has not only assumed that the terms Leydig and lyden refer to the same gland (a correct assumption), but also that this gland is located in the gonads of the reproductive system (testes in males, ovaries in females). The reply by Cayce appears to try to correct this assumption while also being influenced by it. It seems that the anatomical location of the Leydig gland is above the gonads but its physiological activity is through the gonads. This will require some careful thought and study of other related readings. Let’s begin with the man whose name is associated with the gland.

Franz Von Leydig was a famous and well-respected biologist who discovered the cells of Leydig in 1850 and the Leydig gland in 1892. Let’s be clear: These are two different discoveries of different anatomical and physiological entities. They are not the same, even though some Cayce scholars have interpreted them in that way, as was noted in a previous section.

The cells of Leydig discovered in 1850 by Dr. Leydig are interstitial cells located primarily in the reproductive glands of males and are best known for the production of testosterone, a sex hormone associated with masculinity. Interstitial means that the cells of Leydig are scattered throughout the tissue rather than being grouped together as a unit. So although the cells of Leydig secrete an important hormone (testosterone), properly speaking the cells of Leydig cannot be considered a gland, at least not as we normally define gland.

On the other hand the Leydig gland, discovered in 1892, is a distinct unit of glandular tissue. According to Franz Leydig, the Leydig gland is located in the mesonephros tissue in vertebrates. This places it between the reproductive tract and kidneys. Its function is unknown. Dr. Leydig thought its role was to stimulate movement of spermatozoa. So while the Leydig gland is anatomically distinct and separate from the reproductive system, there may be a physiological connection between the Leydig gland and the reproductive system (at least in males). This is exactly how the Cayce readings described the anatomy and physiology of the Leydig (lyden) gland. It is separate from the reproductive system anatomically (situated above in location) while its physiological activity (presumably via the chemicals it secretes) affects reproductive functioning.

Leydig's discoveries lay dormant for decades, as it was almost 100 years before medical science began serious research on the cells of Leydig in the 1950s. Now there are hundreds of articles on Medline documenting the functions of these cells. It is certainly understandable why Cayce scholars would have noted this large and growing body of research and drew an association with the readings’ use of the Leydig.

In contrast, the Leydig gland has yet to be rediscovered. When Edgar Cayce spoke of the Leydig or lyden gland, he always called it that – a gland. He never called it the “cells of Leydig.” In one particularly explicit instance, he observed that this gland (which is normally about the size of a small pea) had become engorged to the size of a wren's egg. The person was suffering from schizophrenia.

(Q) What is the lyden [Leydig] gland and where located?

(A) Lyden [Leydig] 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. (3997-1)

Here are several key points to consider based on this excerpt:

- The lyden/Leydig is a discreet glandular entity, a ball of glandular tissue that is normally about the size of a small pea but had become swollen to the size of a wren's egg. This description only makes sense in relation to the Leydig gland and not the scattered, interstitial cells of Leydig.
- In the male, the lyden/Leydig gland is located “above the gland called the genital glands.” In the female, the lyden/Leydig is “above gland responding to testes in the male.” So in both cases, the Leydig gland is anatomically above the reproductive system. This is consistent with the anatomical location of the Leydig gland as noted by Franz Leydig.
- Although anatomically above the reproductive system, the physiological activity of the Leydig affects (or is directed to) the reproductive organs in both males and females. This is also consistent with the physiology of the Leydig gland as noted by Franz Leydig. So the gland is above, but its activity passes through the reproductive organs.

From Cayce's perspective, pathology of the Leydig gland was sometimes associated with psychiatric and neurological conditions such as schizophrenia, manic-depressive disorder, and epilepsy. Cayce also linked the Leydig gland to psychological and spiritual development and functioning. Hence, opening the sealed or closed door associated with Leydig gland is a powerful and sacred process, that can sometimes result in unpleasant or even pathological (psychiatric/neurological) conditions if the awakening process is becomes distorted.

Leydig/Lyden Excerpts and Comments

(Posted on June 18, 2013 by David McMillin)

This page contains numerous Cayce excerpts that discuss the Leydig/lyden gland in various contexts including physical and mental illness, psychic phenomena, deep meditation, embryology, etc. The goal is to try to understand exactly what Cayce meant when he spoke of the Leydig/lyden gland and how that understanding can be put into practical application to improve the lives of individuals engaged in the various situations and conditions where this gland is relevant.

Since the readings linked the Leydig/lyden gland to an historical personage (generally assumed to be the famed researcher Franz Leydig), the question naturally arises as to which of Leydig's discoveries are relevant to our quest. The two leading candidates are the cells of Leydig discovered in 1850 and the Leydig Gland, apparently discovered in 1892.

Please note that these two options are not mutually exclusive. The Leydig/lyden as described by Cayce may be more of a process or activity than a discrete glandular entity. Perhaps it more of "system" (much like the pineal gland which the reading describe as an extensive system that even includes the lyden/Leydig). Furthermore, since Franz Leydig made over 200 discoveries, there may be other possibilities as to what Cayce was referring to when he made the connection to the individual named Leydig.

With all of this in mind, here are some important excerpts from the Cayce readings that discuss the lyden/Leydig gland. I have added some observations, comments, and questions about each to help focus the inquiry:

281-53 (lyden/Leydig is in and above gonads; the activity passes through the gonads)

(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. (281-53)

- The Leydig gland is both in and above the gonads. At first glance, this is a very strange statement, indeed.
- In animals, gonads are organs that create reproductive cells (gametes). The ovary (in female) and testis (in male) are gonads.
- One way of understanding how the Leydig gland could be both in and above the gonads is that *anatomically* the Leydig is above the gonads, but its *physiological* "activity passes through the gonads."
- When considering this excerpt from the readings it is important to keep in mind the bias of the question that was asked. In other words, the way the question was asked could have influenced the reply. In this particular case, the question *assumes* that the Leydig is in the gonads. It is as if Cayce had to correct the question before he could give a reasonable answer. One can almost read the reply like this: "or, rather the Leydig gland is located above, but the activity passes through the gonads." In this entire reading (281-53), the questions that were asked were confusing, as noted by

Cayce in some of his replies that followed the above excerpt in paragraph 7: “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.” (281-53) “These questions or statements are such that they will be confusing to some; but if they are asked properly there will not be confusion.” (281-53) “Don't say you see if you don't see! You only had a portion of it!” (281-53) “That's the first question you've asked correctly.” (281-53)

- Lyden means “seal.” Several readings refer to the lyden/Leydig gland as a “sealed” gland or closed door. The seal or door can be opened which allows the lifefore energy in its raised vibration (i.e., kundalini) to move through the system, through the other centers of the body during various states (such as deep meditation, embryonic/fetal development, coition, etc).
- The reference to Leydig almost certainly refers to Franz Leydig. Amongst his hundreds of discoveries, he apparently indicated this “activity” of the gland (lyden/Leydig) that “passes through the gonads.” In order to identify which of Leydig’s discoveries Cayce is referencing here, it seems reasonable to begin by looking at the two anatomical entities that bear his name: “cells of Leydig” (discovered in 1850) and the “Leydig gland” (discovered in 1892). But this is an assumption. Cayce did not say that the gland bears his name, only that he indicated the “activity” of the gland which “passes through the gonads.” To be sure, there are several other possibilities, so this search could be a spiritual as well as an intellectual quest.

3997-1 (Lyden is in and above genitals and is opened during coition; it is normally about the size of a small pea)

Lyden [Leydig] 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 the genital. 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. (3997-1, Male 19, dementia praecox – schizoprenia)

- Note that the term “sealed” is again associated with the lyden/Leydig gland. This really is a crucial feature of this gland that must be understood and explained in terms of anatomy and physiology. Why is it sealed? How is it sealed? When it is opened, exactly what happens? Does it secrete a chemical when it is opened? Is it an endocrine gland or exocrine gland?
- Since this reading explicitly mentions the gonads (i.e., “testes”) and coition (sexual intercourse), one might assume that the “sealed” lyden is opened during sexual activity and embryonic/fetal development.
- What is the relationship of the lyden/Leydig to gestation. This reading seems to indicate that the Leydig gland allows (or makes possible) gestation. In humans, gestation is the carrying of an embryo or fetus inside the womb of the female.
- Note the reference to the location of the lyden/Leydig gland: “Located in and above” the genitals. Then the location is more specifically given as “above the glands corresponding to testes” in females and above the “gland responding to testes.” Very strange wording there! Why not just say “above testes” and “above ovaries” if that is what is meant? Why the use of the terms “corresponding” and “responding”? The general point seems to be (as was noted previously with 281-53) that the *anatomical*

location of the gland seems to be above the gonads or genitals while *physiological* activity passes through the reproductive organs. If one keeps in mind that these glands (lyden/Leydig) and gonads are regarded as spiritual centers, each with its own role to perform, this distinction (*anatomy* and *physiology*) makes sense.

- The SIZE and SHAPE of the Leydig gland described in this reading ABSOLUTELY DOES NOT match up with “cells of Leydig.” The cells of Leydig are interstitial cells scattered amongst the tissue in the gonads of both males and females (although to a much lesser extent in females). Leydig cells are not grouped together to form a gland as we normally think of it. In this reading, the nominal (or normal) size of the Leydig gland compares to a “small pea” – a small but distinct size and shape. In this particular case, due to the pathology, it had swollen up to the size of a wren’s egg. It is hard to imagine how this could in any way be referring to cells of Leydig.
- The association of Leydig gland pathology with a major mental illness involving psychosis (schizophrenia – hallucinations, etc) is noted in several readings for different individuals. This is another aspect of the functioning of the Leydig when it opens – altered states of consciousness, including what amounts to major mental illness when the process is out of control. As Joseph Campbell observed, the schizophrenic is drowning in the same waters in which the mystic swims with delight.

3816-1 (Lyden is the sealed gland that is opened during copulation)

L-y-d-e-n is the sealed gland that is opened when copulation takes place in the uterus, or the body becoming impregnated with the germ necessary to produce childbirth, or child bearing, and with the correction of these conditions this body will be able to bring forth that of children, see? (3816-1)

- Notice the hyphenation for L-y-d-e-n which typically indicates that Cayce spelled out the word. This is significant since there is apparently a proper spelling for the term, rather something that Cayce arbitrarily made up. It might be very helpful if we could determine the derivation of this word. Is it from a foreign language, historical period, or such? Or did Cayce fabricate the term as a name for the gland?
- Notice also that it is the “sealed gland” as has been stated in many readings. This is the meaning of lyden, which suggests that Cayce did not create the term, but just adopted it from somewhere.
- The seal is opened (gland is activated) during copulation (sexual intercourse, coition). Since impregnation (sperm entering an egg) typically does not occur during copulation (because the sperm has to navigate the female reproductive tract to locate and penetrate the egg), it is unclear from this excerpt whether the female lyden gland also opens during impregnation (as well as during copulation).
- This was a case of infertility and various therapies (i.e., gold take orally and corrections to put the womb into its proper position) were recommended to allow pregnancy and childbirth. Several readings state that gold can have a therapeutic effect on the lyden which is necessary for reproduction.

4138-1 (Lyden is in the false pelvis and its effect comes to the genitive system)

In the hepatic circulation then we have a condition at variance in the pelvic organs where we have had troubles and where we have had influences from the outside that have affected the conditions in the body, where there has been removal of strains in the system and where inflammation has been produced. These we find still show the effects, yet may be eliminated

through the system instead of being operated upon, for we must remove that producing same in system if we would rid the body of the conditions or the return of these conditions in the system, for the effect comes to the genitive system [reproductive organs] through the functioning of the Lyden glands in the false pelvis. (4138-1)

- Note that the context of this discussion is the "hepatic circulation." The hepatic circulation consists of two aspects: *Upper hepatic* (heart and lungs) and *lower hepatic* (liver and kidneys). Presumably the inflammation is in the lower hepatics, which is consistent with the anatomical location of the "Lyden glands within the false pelvis." See below on the "false pelvis."
- Note that the Lyden glands are plural. Although the reading typically refer to "gland," there are several instances where the plural form is used. Does this suggest a bilateral manifestation (such as left and right gonads, adrenals, thyroids, etc)? Or could this suggest that the Lyden/Leydig is a system (much like the pineal) in which there is a discreet glandular entity, but the term is also inclusive of other structures that function as an extension of that gland?
- The "false pelvis" is generally considered as part of the abdominal cavity (or at least the abdominopelvic cavity) which is above the reproductive tract of the "true pelvis." Note that the Lyden glands are located in the "false pelvis" but the "effect" or "functioning" (i.e., activity) of the Lyden "comes to" the genitive system. This is the same pattern of anatomical location above with the physiological effect/activity passing through the gonads that we have seen in other readings. The relevance is that cells of Leydig are located in the gonads ("genitive system") whereas the Leydig gland (in other animals) is said to be above the gonads. Keep in mind that we don't know if the Leydig gland (as discovered and described by Franz Leydig in various animals) exists in humans.

2197-1 (Lyden gland presses upon nerves producing psychosis)

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. The excess of these vibrations are producing the indentation or the lack of those in the sensory system. These finding manifestations abnormally. (2197-1,)

- This is another case of major mental illness involving pathology of the Lyden gland.
- Note that the pathological effect seems to be caused by "indentation" made by the Lyden gland that "pressed" upon the pineal nerve center in close proximity to the gland. This really does sound like the Lyden is a discreet glandular entity rather than interstitial cells (i.e., cells of Leydig). It is hard to imagine that the scattered cells of Leydig could cause indentations to nerves within the gonads. The cells of Leydig are not directly innervated and the nearest nerves would probably be the sympathetic vasomotor innervations of blood vessels. We do not know what Cayce meant by "pineal nerve center" at this point in the investigation.

3428-1 (Lyden glands are in the gonads)

(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 dis-association in impulse and the central or body-nerves. (3428-1)

- The lyden glands are plural.
- The lyden glands are in the gonads (testes). The question directly asks about sexual expression/repression, so the answer does address that aspect of lyden functioning.
- This man was having seizures.

440-11 (wearing stone over the lyden gland)

(Q) Should this [stone] touch the skin in wearing it?

(A) To be sure. Usually worn, of course, around the neck or over the body close to the vibrations from the heart or from the breast itself in its vibrations.

(Q) Would it not be best over the lyden gland?

(A) Not be best over the lyden gland, for too great emanations from its surroundings might influence the body itself. You are used to influence the stone to an effect, either upon those to whom it may be given or to bring for self the ability to aid in its abilities as raising the vibrations for self. Hence would come over this particular portion, or if desired - for the better in training of self - held over that portion of the hollow on the left side above what is commonly called the collar bone. (440-11)

- Numerous Cayce readings discuss the wearing of certain stones on the body for beneficial vibratory effects. In this reading the question concerns the optimal placement of the stone (azurite). This young man (an electrical engineer) has questioned the reading's recommendation that it be attached around the neck (like a necklace) and draped down so that the stone makes contact with the skin over the heart area. He thought it might be preferable to wear it over the lyden gland. The reading explains the reasons for wearing it over the heart. Obviously, this young man did not believe the lyden gland was located within the gonads, for the idea of wearing the stone in that location would have been impractical (and painful). Most likely, Edgar Cayce would have pointed that out as well. Keep in mind that this young man was a close personal friend of Edgar Cayce, received many readings, and was probably pretty knowledgeable about the location of the glandular centers as described in the readings. Hence his idea of wearing the stone over the lyden gland was not a naive or ignorant concept (anatomically), if the gland was thought to be located in the lower abdomen where the stone could be attached and worn somewhat like a belt.

Reproduction

(Posted on May 31, 2013 by David McMillin)

(Q) What power does the centrosome have, and what is its relative to in a living, human body?

(A) The emotions as related to the CENTRAL forces in the eventual activity within the lyden gland itself, or that ability to reproduce within its own self. (281-63)

This question and answer come from the 281 series given for the Glad Helpers healing group. The reply points to some inherent ability within the lyden gland to reproduce within its own self. **But what does this mean, exactly?**

Here is another example of the association of the lyden gland and “reproductive forces:”

The spiritual arises from the centers in the Lyden or leaden [Leydig or Leydigian] 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. (1468-5)

There are at least two major forms of reproduction in the body at the cellular level: *mitosis* and *meiosis*. In each case, cells divide to produce more cells. In *mitosis* each new cell has all the original genetic material and normally is an exact replicate of the original cell. In *meiosis* the cellular division results in cells with only part of the original genes so that when combined with those of the other sex (sperm or egg), an embryo is formed.

Thus, cellular reproduction through *mitosis* provides a means of growth and repair. *Mitosis* maintains health and rejuvenates the system. Cellular reproduction through *meiosis* is directed to creating an entirely new body (i.e., sexual reproduction in humans). According to the readings, the lyden/Leydig gland is apparently active in both these forms of cellular reproduction.

The readings describe a low electric vibration (lifeforce or God energy in the body) that surrounds the membranes of cells and may be integral to cellular division (for both mitosis and meiosis). This seems to be the defining quality of a gland - the ability to reproduce itself through division. Thus, if the electrical energy required for cellular division has a spiritual source, glands can be considered spiritual centers. By this definition, almost any organ in the system can be considered a gland, which is what the readings state. With regard to the Leydig/lyden and reproduction, lets begin by focusing on rejuvenation through the reproductive process of *mitosis*.

Mitosis - Rejuvenation

... then after one cycle of such vibration [radio-active appliance without solutions], CHANGE the vibration, then, that we centralize same through that of the active force in the lyden gland [Leydig gland], or the creating of energy through same, which is of a reproduction force in the body - with the ability to add to the system that as creates the energy in each cellular force of the body, as to create WITHIN itself that necessary for the engendering of life in its own cellular force. (5578-1)

Reading 5578-1 was given for an adult female in 1929. She was suffering from allergic reactions to light that were said to be primarily psychological in source, perhaps a manifestation of a karmic pattern. This was producing a state of general debilitation. Here is another excerpt from that same reading that nicely lays out the premise of reproduction (both for systemic rejuvenation and sexual reproduction) while emphasizing the role of glands in maintaining the system:

Life in itself - VIBRATION... that ability to propagate, not only its own self and species [meiosis – sexual reproduction], but to give life itself in the activities of the body [mitosis – rejuvenation]. In this particular body we find the glands are so affected, by the variation in the various forms of vibration as may be created in system, that by light, by association, by physical exertion - any of these conditions may be produced, or may produce the condition as is exhibited in the exterior portion, as well as in the general debilitation brought on in that after effect of same. (5578-1)

After changing the vibration of the system with the plain radio-active appliance and its affect on the lyden, THEN the appliance would be used with gold solution to further alter the vibrations in the system. THEN osteopathic manipulations were to be given.

Clearly the role of the Leydig/lyden gland in this case is not sexual reproduction. **So just what is it doing in terms of the healing process? Specifically, what is the role (if any) of the Leydig gland in reproduction of body tissue via mitosis? Does it play some systemic role or is it's effects limited to the reproductive system?**

Meiosis - Sexual Reproduction

There were several cases in the readings where the sexual reproduction was a problem that was addressed through therapy for the Leydig/lyden gland. For example, in reading 340-3 the question was asked:

You will give the physical conditions of this body at the present time, with further suggestions for the improvement of same. Will this body ever have any children? You will give the cause of this defect, if any, and the treatment for the cure of same. (340-3)

The therapeutic regimen included chiropractic adjustments and some type of endocrine (hormone) injections:

As to those conditions that prevent, at the present time, children being born to this body, we find the glands and the forces necessary to reproduce in generation are, and have been, under strain and stress. The operation as accorded the system prevents, with the condition, the endocrine glands from functioning normal. When the body has been brought to the normal condition, and the body functions normal through the rest of the body, they may be brought to that state where reproduction can take place in system, by increasing the amount of secretion in system through the injection of endocrine in the body, hypodermically. This would increase the ratio of vibration as given by the lyden [Leydig] gland and make possible reproduction in and through this body, [340-3].

Previously this woman (36 years old) had undergone surgery for an ectopic pregnancy (the embryo implants outside the uterine cavity). Apparently this was preventing normal functioning of the endocrine glands. She was never able to bear children.

So the treatments were intended to “increase the ratio of vibration as given by the lyden gland” and make sexual reproduction possible for this woman. **What exactly does this mean? Does this relate directly to the role of the lyden in the creation or delivery of eggs within the reproductive system?**

Here is another case where the role of the Lyden is explicitly sexual reproduction:

(Q) What are the causes in this body that prevent the bearing of children?

(A) That, as given, as exists in the lumbar region, where there was in times back - in the fifteenth (15th) year - some congestion produced by the condition existent then in the genitourinary system, by congestion from the attempts of body to suppress the menstrual flow, and congestion brought about lesion where an injury or wrench was seen in spine. Hence the system overflows, or empties, and prevents the body from becoming in that state of the bearing of children, through the manner in which the womb proper is positioned in the uterus, and this flow empties without taking that necessary to produce fertility in the body. Not the fault of the body. Rather that condition existent that prevents same from occurring. With the correction of the body by relaxation, and by correcting those conditions existent, the womb will assume its nearer normal position, and with the added vibration in the Soda and Gold, the genitourinary system and the lyden [Leydig] gland will function in its normal manner. L-y-d-e-n is the sealed gland that is opened when copulation takes place in the uterus, or the body becoming impregnated with the germ [sperm] necessary to produce childbirth, or child bearing, and with the correction of these conditions this body will be able to bring forth that of children, see? (3816-1)

Gold (administered in various ways) was a common therapeutic recommendation for cases where the lyden gland was to be affected. Notice in this case the activation of the lyden during copulation (the “sealed gland” is “opened”). Apparently the gold therapy (along with the manipulations to relieve pressure and re-establish the position of the womb) was intended to change the vibration of the lyden gland in some manner. **Is this to somehow enhance (or correct) meiosis within the ovaries so that a healthy, viable egg is available for impregnation during intercourse?** The opening of the sealed lyden gland will be considered in other sections.

The Pineal

(Note: The following is from *The Treatment of Schizophrenia* by David McMillin)

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 roof of the third ventricle of the brain. 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 observation ... 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 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 alters 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 biochemical 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 diagnosed 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 physio-spiritual 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 necessary 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 engaged, 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 readings 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 pineal 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 precognitive 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 Stanislav Grof and labeled “spiritual emergency.” Christina’s description of her spiritual emergency and Stanislav’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 constantly 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 better 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 motive 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 influence 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 progenerated 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 sympathetic 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 kundalini 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 kundalini 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 oft 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 coordinates 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 sacra 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 overexercise 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 application 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 oft 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: etherealizing 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 unbalanced, 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 ...

The Pineal Cord

(Posted on June 2, 2013 by David McMillin)

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. (281-46)

The Cayce readings that discuss the pineal describe it as more than simply a gland in the middle of the head. The pineal is essentially its own system with that unique gland as its focal point, but also consisting of a cord along the spine (and perhaps throughout the entire body) plus centers along the spine associated key nerve plexes. The readings also the terms "thread" or "nerve" that may be synonymous with the pineal cord, or may be additional aspects of pineal system. As noted in the above quote, the readings insist that the pineal cord has a primary role to play in the development of the foetus, beginning at conception.

In a reading for a twenty-seven year old man suffering from mental illness, the problem was traced to pressure upon the "that cord called the pineal." In the background section of this reading, the man's father reported: "He has had several nervous breakdowns since he was about ten to eleven years old. The doctor who treated him last said it was acute mania. There is no sign of anything of that sort in either one of our families, on my side or my wife's side. These spells seem to come about every three to four years and last about two to three months." The cyclical nature of the episodes was also noted in the reading. The pineal gland is known to be involved in the regulation of biological cycles. The "pineal system" (and especially the "pineal centers" along the spine) are also cited in several readings of bipolar disorder.

The indications through the blood supply show how that the body is constantly under a nerve strain, but that the reactions which come about that produce the incoordination in the reflexes between the muscular forces or the body-physical and the body-mental occur rather at those periods of CYCLE readjustment between the lower portions of that cord called the pineal with its coordination with the adrenal and the lacteal plexus, or larger portion of the assimilating system. For it is in the area here that the pressure has produced, does produce, a condition similar to a bundle of nerve tissue that has made and does make for its activity or pressure upon the pineal end AND the adrenal at periods when these changes, or cycles of change, occur. (1168-1)

In another case that likely involved major mental illness, a referral was made for treatment at the Still-Hildreth Osteopathic Sanatorium in Macon, Missouri (an institution dedicated to the treatment of mental illness using the osteopathic approach). Note the distinction between the "pineal gland in the base of the brain" and its "cord or thread, or connection" that runs throughout the body. In this case, the pathology was associated with pressure to the lower spine caused by an injury:

The body would then receive the better attention in an institution such as Still-Hildreth, for there the correction of the injury to the spine - in the lumbar and sacral - would be made, relieving the pressure on the pineal gland in the base of brain and its cord or thread, or connection, as traces itself through the body. (4862-1)

A reading for a boy who was said to be experiencing "spasmodic reactions to the brain centers" also discussed the pineal cord, which was said to be engorged at the lumbar region of the lower spine. There is no specific documentation to allow a medical diagnosis of epilepsy, although the pathophysiology (including abdominal adhesions) is very similar to other cases in the readings that do fall within the spectrum of seizure disorders:

Now, as we find, there are disturbing conditions that prevent the better physical functioning in this body, [769]. These conditions, as we find, are of incoordinations. There are hindrances in this direction. There was, with the conception of the body, that which hindered in the normal developments as from the active forces THROUGH the umbilical center. Hence we have in the area adhesions that at times prevent the proper coordination, with the passage of certain characters of foods and the developments of those portions of the organism that affect through same the glands in system; as related especially to the activity of the pineal center and gland. And there is an engorgement of the cord itself, the pineal cord, in the area of the lumbar region. This prevents the proper coordination between the sympathetic and cerebro-spinal system, producing spasmodic reactions to the brain centers and to the circulatory system through same. (769-1)

The pineal cord is probably also known as the "silver cord" spoken of in biblical scripture (Ezekial 1:6) and mentioned in this excerpt that describes a dramatic aspect of Cayce's psychic process:

(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. (254-68)

If this association (pineal cord = silver cord), then it likely that the pineal cord allows the soul to manifest in the physical body. Destruction or serious deterioration of the pineal cord results in death or departure of the soul:

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. To be purely material minded, were an anatomical or pathological study made for a period of seven years (which is a cycle of change in all the body-elements) of one that is acted upon through the third eye alone, we will find one fed upon spiritual things becomes a light that may shine from and in the darkest corner. One fed upon the purely material will become a Frankenstein that is without a concept of any influence other than material or mental. (262-20)

The silver cord and golden bowl noted in scripture and several Cayce readings apparently relies on those minerals to health and sustenance. For example, in the following excerpt that prescribed vibratory gold and silver (via the wet cell battery), the role of gold and silver is specifically addressed:

Silver and Gold, then, as metals for the body, **enliven the glands** of the system that are lax in their physical functioning, supplying to the brain centers even themselves THAT impulse, that incentive, as to make for PROPER PHYSICAL COORDINATION in the body here....

(Q) How long should the electrical treatments be given each time?

(A) The **Gold**, charged in the low electrical vibration, would be for twenty to thirty minutes at a treatment. The **Silver** would be from ten to twenty minutes, when given. The change in time is as this: Remember, there is truth in, "When shall the **silver cord be broken, or the golden horn be empty?**" The **golden activity upon the system is to supply that necessary element in the glands that secrete in the system for the supplying of the assimilated forces of a developing body**, and pour their fluids as from the horn into the body. Hence more is necessary. While, as of those of the **silver cord that makes for that transmutation of IMPULSE from the brain to the organs of the body, SUSTAINING - as it were - that spark of life itself in a material plane**. (5500-1)

Thus understanding the pineal cord (silver cord) and its relationship to the lyden and pineal glands (seat of the soul) is practical if one intends to apply the Cayce information on energy medicine with vibratory solutions such as gold and silver.

The Pineal Nerve

(Posted on June 27, 2013 by David McMillin)

Numerous Cayce readings mention the "pineal nerve" in various contexts. From the standpoint of mainstream anatomy for humans, there are various possible nerve connections with the pineal:

"The pineal gland receives a sympathetic innervation from the superior cervical ganglion. A parasympathetic innervation from the pterygopalatine and otic ganglia is also present. Further, some nerve fibers penetrate into the pineal gland via the pineal stalk (central innervation). Also, neurons in the trigeminal ganglion innervate the gland with nerve fibers containing the neuropeptide PACAP." (https://en.wikipedia.org/wiki/Pineal_gland)

Nerve involvement with the pineal is mentioned in numerous Cayce readings, with connections to the both central and peripheral nerves. Furthermore a "pineal nerve" is said to extend throughout the body affecting all the organs of the system. A prominent connection of the pineal nerve is along the spine at the upper cervical region where it interacts with the hypogastric, pneumogastric, and sympathetic nerves. Connections with the Lyden/Leydig gland in the reproductive tract are also mentioned in several readings.

Cayce Reading Excerpts on the Pineal Nerve

Here are some references to the pineal nerve that I have found in the Cayce readings:

Nerves of false pelvis press on pineal nerve as it passes through organs; pineal nerve entwined at center in solar plexus, brachial plexus, D1 and cervical plexus resulting in loss of control to voluntary centers

IN THE NERVE SYSTEM, we find in the **sacral plexus and from the coccyx end that abrasion and that pressure** in the nerve system causing distress to the nerves that brings distress to the system through the reaction as this brings to the **pineal nerve**, and to the nerves that govern the refractory reaction in the mental that brings the abnormal development in the mental and in the body toward that development. In the pressure as created we find as here: In the **coccyx end and to the ilium and sacral plexus**, **bringing pressure on the nerves of the false pelvis**, which pressing on the **pineal nerve** brings then the whole reaction to those centers as brought in the system in the junction with the **pineal nerve's** reaction in the organs through which it passes, and **the center through which it becomes entwined, as we have in the solar plexus, brachial plexus and at the first dorsal and first cervical plexus**, bringing these **contractions**, bringing these depressions, bringing these forces that find its manifestation in the action of the physical forces and the inability to control those voluntary centers as depressed through these. Not that the brain does not expand; not that the development does not come, but abnormal development through many of these reactions. (4521-1)

Pineal gland and nerve are seat of forces in sympathetic nerve system

IN THE NERVE SYSTEM, in this we find the seat or the cause of distresses in this body. There has been in times back a repression to the functioning of the **pineal nerve** and gland. This then caused the enlarging of this gland in the body, especially in the base of the brain. In

the centers then along the system, where the sympathetic and cerebro-spinal connect, we find these are the property functioning of the sympathetic nerve system, the **pineal gland and nerve being the seat of the forces as exercised in the sympathetic nerve system**. Hence the organs that are under the repression of the nerve system in the sympathetic receive the reaction in their functioning. Hence we have at times a dull headache of seemingly no cause. Again it seems to be from eyes, or from repression in throat and bronchials. Again the effect is in the heart's action, affecting the breathing in lower portion of the lungs. Again we have the reaction to pneumogastric center and nothing seems to suit the appetite. Again the repression in the functioning and after eating the digestion seems to cause the distress. Again the repression in kidneys and an overtaxing, or a suppression, and the distresses come through these portions of body. This we find then a **purely sympathetic condition through the action of the sympathetic nerve system, with a condition existing in the pineal gland** causing the distress. (4581-1)

Nerves connect pelvic system and genital system to pineal nerve and gland and effect subliminal/unconscious/psychic forces of the body

We find that in the region of the **2nd and 3rd lumbar plexuses** there have been those conditions that with the age, the development, the change in the body, that the connection between the nerves of the system that add to the genital organism and those of the **pineal center and gland** have removed the coordination. This produced by this subjection of these centers that receive the nutriment from the system from this center in this, and the reaction and the coordination between the system and the blood supply causes the change between the body and subjugating the body to such conditions as to produce the mental forces to become in that condition of subjugation to the psychic forces in this entity, the body at such times becoming subnormal in circulation, abnormal in nerve supply, and the contraction of these forces produces the unconscious to the mental body, accentuating mental activity after such condition has found its equilibrium, and the circulation and nerve supply coordinate again. The condition in the body has nothing whatever to do with the functioning of the organs of the system as organs, only affecting the blood supply, the nerve forces and especially those connections between the nerve system, the subliminal forces, the subconscious forces of the body, and that as between the physical and that in the **pineal nerve and gland**.

Then to correct, to bring the correct condition to this body, keep more of the conditions in the body of the correction through those manipulations that will bring perfect coordination throughout the **whole pelvic system and genital system, and the nerves that connect same** with the **pineal nerve and gland**; taking at times those properties in the system that will produce the incentive in nerve reaction in **pineal gland in genital system**, those properties as found in the tea made from Maypop, or Maypop Bitters. These may be found in Chattanooga, Tenn., in Birmingham, Alabama, Five Points Drug Store. These properties would only be taken half a teaspoonful in glass of water about three times each week. Tuesday, Thursday and Saturday, each week, until at least four ounces have been taken. (4448-1) [15 year old boy, trance walking – altered states, etc.]

pressure on pineal nerve and gland affect sensory vibration resulting in hallucinations; can be trained for benefit in subconscious/subliminal forces (see above)

In the physical we find the body much improved from that as we had here before. There still is that lack of perfect coordination reached through the sensory organism and the conscious mental forces. Hence, with the suppression at times of the conscious by pressure in nerve coordination, or lack of same, in the gland that centers about the **pineal nerve** and gland, with

this suppression, the coordination of the sensory vibration brings the **hallucinations, the indeterminate reaction in mental** proclivities of the body, causing over action of physical forces and the pains that come after such reaction through brain proper.

In the mental forces the body very well balanced, capable of being so trained through the subjugation of conscious forces as to overcome this condition, also to give much **subconscious, subliminal**, reaction that would be worthy of study, and that could be trained properly to be of benefit and help to many. (4448-2)

pineal nerve connection at cervical center with pneumogastric, sympathetic (both ends) and cerebrospinal

With the application here of the ray applied (which was not as that given) there has been caused in the first cervical center, or that **connection between the pineal nerve, pneumogastric nerve, sympathetic nerve (both ends) and the cerebrospinal in its entrance to the cerebellum oblongata**, the reaction and the apparent contraction of these nerve centers in attempting to find their respective reaction in the brain center. (9-4)

depression to lyden pressed upon perineurial and pineal nerve causing indentations and mental/emotional problems

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**. The excess of these vibrations are producing the indentation or the lack of those in the sensory system. These finding manifestations abnormally. (2197-1)

pressure on pineal nerve at C1; hypogastric, pneumogastric, perineum and perineurial centers

Hence the hidden conditions as the cause which appears through that of the nerve system. Hence the inability of the body to at all times consciously control the actions of muscles of organs of tissue through the cerebrospinal. Hence incoordination is produced brings or is that condition producing the effect as shown in system as reached through certain centers, as we see in the spinal center, those in the lumbar and in the first cervical. These conditions have existed for times and times back to the physical forces. The effect in and through the nerve plexus is to the **pineal nerve**, the hypogastric ganglion, the pneumogastric, reflex to the central plexus for the sensory organism, and hence these organs direct come under this influence, and the inability of the physical consciousness to coordinate these functionings at all times....

Organically, in the other organs, we do not find any abnormal conditions except as affected through this condition, so to give the coordination and incentive for the system, the vibration in the perfect physical forces as may be brought to this system, would be to give that vibration in system that will create the coordinating forces throughout, and adjust those portions that produce pressure upon the **first cervical plexus, producing pressure** on the **pineal nerve** and that upon the lower plexus as given by those forces applied through the manipulation, and adjustment in that of Mechano-Therapy treatment. The vibration would be reached through the osculating vibration as given to the system through electrical forces that force vibration

through the hypogastric, pneumogastric and this plexus as crossed by the pineal, perineum and perineurial centers. (4205-1)

Pineal nerve connecting with hypogastric plexus

(Q) What causes extreme nervous condition accompanied by severe headache, stomach trouble, soreness of spine, and melancholia?

(A) The inability of system to react, as is given in the first. We find the connections, as it were, through the system of the nerve portions of body, in that of the nerve (pineal nerve, see?) connecting with the hypogastric plexus, which enters the brain in the same centers, we find when this reaction to the system is in its functioning, as it were, the melancholia, the despondency, the reaction to the stomach, all portions of the spine, all centers are retractory forces, as has been shown, see? This, then, is the result of non-coordination of the system through both sympathetic and the physical forces of the body. (4509-1)

pineal nerve, plexus, and center involved making it a physical, mental, and spiritual condition

IN THE FUNCTIONING OF ORGANS THEMSELVES, the involving of the various ones as involved in conditions come from the cycle of forces in the body and the law of natural forces as goes in the physical, governed with the mental and spiritual of the propagation of self and the forces as exercised to prevent and to keep the body in the active state. The effect as is brought, especially to the nerve center in the lower portion of the brain, that in the pineal nerve, in the pineal plexus, in the pineal center, and in its action through the whole system, gives the effect to the functioning of organs as governed by the action. Hence, it becomes through this a physical, a mental, a spiritual condition. (4988-1)

Pineal nerve is affected through relation between hypogastric and auditory nerve (vestibulocochlear or 8th cranial nerve?); also pneumogastric and third cervical (superior cervical ganglion?)

IN THE BLOOD SUPPLY, while the body is very strong in some ways, the blood supply through the red blood corpuscles is being taken up by the white to an extent that is above the normal in the system, and leaves portions of the functioning organs that supply the nutriment in the system that is overtaxed. This, especially, we find in hypogastric and pneumogastric centers, and the plexus of both are involved. Hence the condition in the pineal nerve is affected through that relation as is given between the hypogastric and the nerve in the brain that affects the auditory forces in the body.

IN THE NERVE SYSTEM, we find as these, in the specific condition as causing the conditions in the ear and in the auditory region, both to brain supply and also to those supplied to the nerves of the ear proper in the concha [cochlea?] and in the middle portion. These we find have the blood supply of the condition as given, supplied to the system in its function, yet with the taxing of the nerve system between the pineal nerve, pneumogastric, sensory center, in the third cervical as supplied the nutriment, and the reflex takes those portions from the used portion of the system. This has become clogged and thickened the wall in the inner ear. Hence the sound as is produced in concha [cochlea?] does not revibrate properly in the system. This effect then in the nerve system is a taxing of the whole body, as a whole, and the reaction comes through the blood supply more than any other portion, save that as acted upon properly through the plexus of the hypogastric, which affect

the kidneys and the end of digestion in intestinal tract.

Hence the pre-disposition for the system to lack nutriment in the digestive tract. (5719-1)

Pineal nerve traverses the cerebrospinal system with the spinal cord

IN THE BLOOD SUPPLY, while there is sufficient in the body for the present needs, the distribution of same is not such that all organs have their correct or normal supply, for we find there are those conditions in the spinal column, those conditions in the functioning organs, produced by this deflection and by these impingements, that hindrances have come and do manifest in some in an exaggerated manner, under which are produced those conditions that are abnormal in the body. These we find in the 9th dorsal, in the 6th and 7th dorsal and in the 1st cervical, deflection then to the **pineal nerve** and to this center giving its nutriment throughout the system preventing the coordination from the first cervical to the end of the cerebrospinal system, **which it traverses, this pineal nerve, with the spinal cord.** The centers then about the body becoming and showing their deflection in how the coordination is in the body affecting directly the development in brain forces proper, though under strain, under some stresses, we find the sympathetics are acting through the sensory system until we have an abnormal development through these sensory organs. (41-1)

pineal nerve and perineurium nerves affected by menstrual periods

There have been many changes both ways. The correlating of the pressure as was given in the system in both that of the condition as exists in the system through the action of the sensory system, and of the mental and its attributes toward the physical in its direct connection with the action of the sensories in this correlation brought about the overflow of the circulation in these portions of the system, for with the connection as lies with the nerve center that traverses the whole system and is especially affected in the menstrual periods, with that of the perineurium nerves, and the center of the **pineal nerve**, these have brought the conditions and the congestion that broke in the throat and nostrils. (325-4)

pressures in lacteal ducts affect adrenals (?) and pineal nerve axis or gland producing spasmodic reaction (seizures?)

Now as we find, owing to those activities in which there was a strain to some lesions which exist in the area ABOVE the kidneys, as well as in the lumbar and sacral area, there has been a reverting to the effects from the **pressures in the lacteal ducts upon the activity of the glands in the areas above the kidneys.**

Thus the reactions that have been caused are to the nerve forces **along the pineal nerve axis or gland;** producing a **spasmodic reaction.** (1625-3)

blood condition affects pineal nerve plexus

IN THE BLOOD SUPPLY, this we find in very good condition, when other conditions that exist in the physical forces are taken into consideration. While the condition in blood force is not a normal condition, it is near a normal condition for this body and conditions existing in physical force. This condition, however, becomes exaggerated at times and brings great distress in the body through slow or abnormal or subnormal, or to the opposite extremes in the body at times. At such times, heaviness to head and pains to head through central portion and through the **pineal nerve** plexus. (4138-1)

engorged pineal nerve center produce voluntary/involuntary incoordination through hypogastric/pneumogastric; sensory system affected by pineal nerve that is enlarged and scarred

In the nerve system do we find the principal cause and conditions that need to be corrected. First, we find in the **pineal nerve** center itself an engorged condition, and this in the centers where the nerve ganglions of other functioning organs are joined shows the effect as is produced in these centers, which produce incoordination and at times the reaction, without the ability of the according forces creating the perfect equilibrium in the balance of the system to function normally, so that the **involuntary action at times becomes voluntary and vice versa**. This we find gives then in the pneumogastric hypogastric center this reaction that comes to the digestive tract, and only being that which prevents from the blood supply being in the normal forces, yet hindering in many of the functionings of the organs, as is indicated in these centers that are involved in the condition. This we find produces then the reaction and the refractory reaction in the nerve system.

IN THE FUNCTIONING OF THE ORGANS THEMSELVES, we find this prevents also the coordination as is brought to the system in the brain supply itself in directing the functioning of all of the sensory system in their proper channel and manner. Hence all of the sensory organs themselves function under the influence of these conditions as created in the centers as indicated from the **pineal nerve** to the base of body. This we find has been produced by lesions as have been caused and were caused and **scar as produced in the nerve tract itself, and the whole nerve itself is larger or abnormal in its size**. (4556-1)

pineal nerves, sympathetic, and cerebrospinal enter brain through medulla oblongata affecting sensory system

THE NERVE SYSTEM, in the nerve system, that is reached especially through the sympathetic, do we find the seat of the trouble, where the entrance of the sympathetic with cerebrospinal and **pineal nerves** enter the brain, and through the medulla oblongata we find the impression as carried through does not coordinate with the impressions received sympathetically through the sensory system. Hence, the mental of the body must be submerged that the forces in the nerve system may be forced to carry circulation through brain in proper form to create the correct equilibrium and correlation in sensory organism in brain proper to create the correct impressions to the body proper. In this we find this received this condition by two; yea, three specific conditions happening in the system. Under outside forces impressions were received. In physical forces the action was to repress the cell force as entering in the brain forces proper through the **pineal nerve** in the condition when the shock to the nervous system presented improper impressions to this brain, or sensitive forces in the body. Hence, we have a physical reaction from the sympathetic, cerebrospinal and the correlating of impressions as carried by the gray forces of nerve tissue proper. (4800-1)

pineal nerve and gland affected hence whole system through cerebrospinal involved including mental equilibrium and locomotion

These conditions that may be corrected (for there are those that may not) have to do with the eliminations of used forces in body, 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. (22-1)

pressure on pineal nerve causes fainting spells

(Q) What causes the fainting spells, and what will correct the condition?

(A) A lack of coordination through those areas and centers indicated, and pressures upon the pineal nerve forces; also the inability of the impulses of those areas to coordinate with the reaction from the areas in the lower portion of the medulla oblongata. (308-7)

pineal nerve plexus affected by narcotics and mental subjugation

IN THE NERVE SYSTEM, this we find in very good condition. There are some taxations in some sympathetic plexuses that produce the taxing to portions of the body at the present time. These are after effects of conditions that have been accorded the nerve system from exterior forces, as we find the effect as accorded the pineal nerve plexus through narcotic or through subjugation of mental forces in the body. In the centers then as these are shown in the system, only necessary that these be given as the same in blood supply. Conditions to be exercised or centers to be exercised in specific manner, that the coordination may be made perfect in the body, and the distribution of cellular forces may be made manifest in the correct manner throughout the system. Especially is this necessary for the coordination in sensory nerve system and in sympathetic nerve forces. (1005-1)

pineal nerves affect adrenals

Hence there is a lesion which has formed, that makes a pressure upon the adrenals in their responses to the nerves of the pineal glands and those that make for the responses between IMPULSE and the nerve reaction to forces in the activities of the body itself.

These, then, are conditions that arise as periods or cycles of changes, and activities that have an effect upon the body's physical and mental reaction - in the physical, or in the applications of the activities in the assimilating forces of the body, as applied to gland reaction, to nerve responses and nerve buildings. (1056-1)

incoordination from birth trauma and strain on pineal nerve

IN THE NERVE SYSTEM, we find in this the physical action where the lack of coordination throughout the body is affected, for we find in times back, even at the time of birth, there was a strain brought to the first cervical that produced in this body the strain on the pineal nerve and gland that has [brought] and does bring most of the trouble to this body. For at birth, at presentation, this was an abnormal condition, and in the developing of the body this has only remained in this lack of coordination throughout the system, and in the various cycles of development, for we have reached now nearly three, the changes have come as the developing of the body; in the physical forces have changed in its active forces over the body, yet the mental forces, save under certain conditions, remain near that of the second and third change. That is, there are those conditions that bring the reasoning forces in some channels, and in others refuses to give the full coordination to the developing from the first, second and third stage. (3792-1)

pineal nerve connection to sensory system

In functioning of the organs of the sensory system, these show the effect of the high nerve condition created at times in system, through the improper coordination between the sympathetic and the sensory system, as is seen by that pressure as created from the condition

in and about the lower lumbar plexus, on the pineal gland and its nerve connection in the sensory system. (3816-1)

pineal nerve and gland reaction to sensory organism and speech

(Q) May the body recover complete control of speech?

(A) The body will recover complete control of speech when the vibrations are accorded properly in system. We will find the response in the portion of brain here that gives perfect coordination through the sensory organism, for as we find in the sensory system, the power of speech is the highest vibration reached in the whole human system, and the reaction through the pineal nerve and gland, through the medulla oblongata, produces in the brain center the response in speech. The lack of coordination. Removal of pressure, as we have given, is necessary to produce the vibration to receive that incentive for the same vibration necessary in system. (4198-2)

pineal nerve radiating through lower dorsals and central lumbar plexuses

IN THE NERVE SYSTEM, as given, from this we find that causing disturbance in the body. Especially may this be seen in the lowest dorsals and the central lumbar plexuses. Hence those of the lower end of the nerve radiating through the pineal glands cause distress. Hence that condition produced reflexly in the base of brain and in the glands about throat, and the second and third facial reactions - salivary glands, the mammary gland which is secondary, to be sure, for this is to the frontal portion, yet connections are seen from the same resources from the soreness as experienced through this portion of body when this reaction takes place). Those of the lyden [leydig] gland show the MOST reaction, as does [do] the endoric [adrenals], or that about the kidney in their function. Hence the suppression or over activity (for both occur) in the body through these portions of body, or the scarcity of the urine at periods. These are effects and radiations from sublaxations as exist, especially in the 12th and 11th dorsal, and the 2nd and 4th lumbar. These produced by conditions existent in periods back, and caused by congestion following the taking of some serum in the body and a reflex from same. (4222-1)

pineal nerve enlarges adrenals with soreness in bladder and pelvis

The liver enlarged in order to meet the needs in the system. In the kidneys proper, we find these shrunk, and the nerve from the portion of the system that is governed through the functioning of the organs with the hypogastric that of the pineal nerve gives the enlarging effect in the glands about the kidneys proper, and the soreness in bladder and in the pelvis, produced from the effect of the gland attempting to take care of conditions. (4414-1)

pineal nerve connection with pneumogastric at c1

IN THE NERVE SYSTEM, we find the greater troubles here. While the cerebrospinal nerve system coordinates with the functioning of the system, the sympathetic system does not coordinate wholly with the cerebrospinal nor with the sensory organism. This condition we find brought about by accidents to the body and the elements and constituents of the plasmatic cell in and before the natal forces. Hence the psychological effect as is produced in the action of sympathetic nerve system with the vibration as is set by the body in its biological effect on functioning system. That is, the lack of coordination in the vibration set. Hence there is deficiency in the action of the sensory system coordinating with the sympathetic

system. While the sensory coordinates in part with the physical or cerebrospinal functioning organisms, the body lacks the coordination in the sensory organism and the sympathetic. Then the conditions in the organs of the sensory system lack their coordination in their functioning. The show of this is in the 1st cervical, where the connection lies between the pneumogastric entrance to the brain proper, and where same connects directly with the nerve that extends through the system. The pineal gland's pressure shows the effect. Where connection is made in the 2nd and 3rd dorsal, that connects with the sympathetic and the nerves supplying the organs of sensory system, below the 6th, 7th and 5th nerve of face there is a lack of the influence or incentive to function in a nominal way. Hence the obstruction. These conditions and accidents first at birth, in the manner of presentation, and in the second year, in the dorsal. These pressures show in the physical reaction to the organs then only reflexly, and not as sympathetic reaction, for the present forces function nominally to suggestion through some of the organism, yet the vibration as is necessary to produce the full coordination is lacking in the system. (4559-1)

pressure on pineal gland and its nerve supply as thread through the system produces spasmodic condition

The cause, as we see, of the unbalanced condition, produced by the normal development of physical conditions in the body against a physical defect in structural portions of system, and also by the prenatal inhibitions in the development of the entity as the whole - the physical condition existent in that of a pressure being produced on the pineal gland and its nerve supply as the thread through the system. Hence the enlarged condition existent in gland proper, and that produced by the presentation of the embryo at the time of birth, and the pressure produced in the 1st and 2nd cervical, producing then an unequalized condition to the metabolism of the body, and this producing this spasmodic condition in the system - the prenatal effect being that of the inductive forces as are shown in the pineal thread in this prenatal condition. This being weakened, and pressure caused in the cervical, gives an unbalanced condition to the whole normal development of the entity, and of the responsive forces of same to the brain. Hence there showing, by the close examination of the body, this unalignment in 1st, 2nd, cervical; also in the lower portion of the cerebrospinal center, just below the ilium plexus. (4625-1)

central nerve from pineal runs along cord and spinal system (outside) and connect with brain at base of brain

The nerve system shows the strain as is brought to all centers by this inability of the system to keep its equilibrium, see? That is, when this condition of blood supply to the brain becomes overflowing, or over pressure, all the centers in nerve system relax, or contract, according to their own inflection from conditions under which that plexus is operating at the time such occurrence takes place. Hence, in this condition there are taut conditions along the spine, from the base of the brain to the brachial plexus. There are relaxed conditions in many frontal muscles, from the waist line down, see? Taut conditions in arms, drawing in all of those of the sensory system; affected at times, apparently, by eating; at others by those of the digestive system, or of the kidneys. ALL of these show how that this central nerve, from the pineal gland, runs through with the cord, as it were, in the spinal system, running outside, though, the spinal cord itself, though connected with same at the base of the brain and to the brain itself. (4678-1)

pineal connects to sympathetic nerve centers at c1 and c2

While there are many normal functioning conditions in the organs of the body, the reactions to many of the nerve incentives in functioning produce abnormal conditions, as is seen at times in the functioning of the sensory system some accentuation beyond the years of development, or of acuteness in perceiving the reaction from that sensory center. Yet coordination of these into the reaction to a normal use of same brings abnormal reactions, or, as may be seen, the equilibrium of the system, the metabolism of the system, is destroyed in reaction, the same as is seen in digestion, in functioning of the organs of the pelvis, in the functioning of the organs in many portions of body – the reaction abnormal. The cause - the pressures produced in the pituitary glands (side of the face here - head, see?), from pressure produced in the blood centers and nerve centers in sympathetic, connecting with the **pineal gland in the 1st and 2nd cervical**. (4816-1) [The prevalence of incoordination of sympathetics at C1 and C2 almost reminds one of why BJ Palmer was so fond of the hole in one.]

incoordination between sympathetic and cerebrospinal produces pressure at C1 that reflexes through pineal nerve to pelvis and sacral region

IN THE BLOOD SUPPLY, we find those conditions in the blood rebuilding forces that show how the pressure is produced on nerve system, and how that abnormal functioning is produced by such pressure, and in the constituents of the blood supply this produces also that condition in the nerve system. There is carried in the blood stream that element that produces the infusion that causes troubles in the functioning of organs in system. In the nerve supply, the elements in the plexuses about which pressure is produced, and in the sympathetic system and the junctions with the cerebrospinal, especially, do these conditions exist. Then, these specific centers come under the condition, with plexuses from other portions in system: The upper sacral, the 1st lumbar and 12th dorsal. In the 2nd, 3rd and 4th dorsal and in the 1st cervical. These conditions are the connections with sympathetic and cerebrospinal connection in nerve system, producing the lack of perfect coordination and equilibrium in distribution of blood pressure, and of nerve reaction in the body, and in the **1st cervical, pressure produces on the pineal nerve and gland that disturbance that comes from the pelvic connection with the pressure produced in sacral region**. (4875-1)

hypogastric connection to pineal nerve

Nerve system very good. Strain on the pneumogastric at the present time, produced by pressure in hepatic circulation, and in the **hypogastric center especially, which brings the direct connection, or pressure on the center that leads to the base or through the pineal nerve**. (5454-1)

manipulations for pineal gland connection with brain forces at C1,C2 and d9 and l4

Would the conditions be assisted, as has been outlined, it will require a very persistent and consistent action on the part of those that would build into this physical body that of the proper coordination between the mental and physical body, that the retraction and reaction as come from the mental being of the body, the normal functioning of the physical being, coming in coordination with the mental and brain reaction and building up within the forces those that will build this connection between the sympathetic, and cerebrospinal and sensory retraction in body. The added forces of those vibrations as given will bring this about. Now is needed the consistent use of same, and adding WITH that, that of the consistent manipulating of the centers as especially govern the central nerve system; also that of the **pineal gland's connection with the brain forces in the 1st and 2nd cervical, and in the 9th**

dorsal and the 4th lumbar. These centers need especial attention. Manipulated osteopathically - that gentle massage over the body at least every other day. Do these consistently for the next thirty days, and we will find considerable improvement in this body, [5691]. We are through for the present. (5691-2)

inflammation in ilium and hypogastric put pressure on pineal nerve which pressures brain through cerebrospinal and both branches of sympathetic

THE NERVE FORCES, we find many centers that are taxed, and the **perineurial of almost all centers in the sacral, ilium and hypogastric plexuses show inflammation.** These make **pressure on those direct to the brain through the pineal nerve** through the cerebrospinal and both branches of the sympathetic. Hence the body gives up. Does not fight against conditions, but rather gives in to the feelings, as it were. In the pressure on nerve centers, we find these through the genitourinary system, and through those organs of the false and the true pelvis cavities, so all of the organs of gestation have become involved, as those through the womb, through the ovaries and through the Fallopian Tube all show this inflammation, and the excess of the pressure that this brings on nerve system producing the taxation to nerve system, blood supply and all of the organs in trunk portion of the body. (5700-1)

The Glad Helpers Healing Group

(Posted on June 19, 2013 by David McMillin)

Thus this [Glad Helpers] group should be able to answer - to self, at least - that question which has not been answered since man began to think: Where is the dwelling place of the soul in the physical body? What is the connection or center through which the mind and the soul function, that makes one individual a devil and another saint? (281-57)

The Glad Helpers healing group was started in 1931 as a subgroup of the Norfolk Study Group #1 that created the "A Search For God" books. The Glad Helpers received their own readings from Edgar Cayce (the 281 series) which are the most comprehensive and indepth resource on the "endocrine system" and "seat of the soul" found in the Cayce material.

In terms of application, the The Glad Helpers use deep meditation to awaken the divine within for the purpose of healing others. The group still meets regularly and provides help to those who request assistance.

Researching the "seat of the soul" may be of benefit to individuals providing healing service through The Glad Helpers and similar groups. Also, The Glad Helpers may be able to provide practical information on how they work with spiritual energy, open the centers, and transmit healing energy to those in need.

Yoga, Breathing and Opening the Leydig Center

(Posted on June 6, 2013 by David McMillin)

The following reading, given for a Quaker physicist practicing yogic breathing exercises to raise the kundalini energy, provides a fascinating glimpse into the theory and practice of deep meditation by consciously opening the Leydig center with breath techniques. Given in 1941, after numerous previous readings had laid a systematic approach to deep meditation in various contexts, this reading is special because of its clarity and simplicity. The essential spirituality that is required is covered in simple, direct language. The anatomy and physiology is also described simply and directly. It would have been interesting if the man had described exactly what yogic breath techniques he was using. Some readings do recommend alternate nostril breathing (a yoga technique), so I am curious if that was part of the method.

Probably the high quality of this reading reflects on the spirituality and mental status of the man requesting the reading - a Quaker physicist. At any rate, I consider this to be one of the best readings given by Edgar Cayce on deep meditation - that is, consciously opening the Leydig center and allowing the kundalini (life force energy in its raised vibration) to move along the pineal, through the other spiritual centers, and into the higher centers in the head. Properly done, the result of this process is raised consciousness and communion with the Divine. The regular safeguards (purification, ideals, etc) are covered and cautions about using the process constructively are emphasized. I have highlighted some of the more obvious references to the pineal/Leydig axis and its role in the process.

TEXT OF READING 2475-1 M 44 (Physics Research Director, Quaker)

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 27th day of March, 1941, in accordance with request made by the self through Mr. [1662], Associate Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Mr. [1662] and Mrs. [1661].

R E A D I N G

Time of Reading 3:45 to 4:15 P. M. Eastern Standard Time. ..., Penna.

1. HLC: You will have before you the body and enquiring mind of [2475], ..., Penna., in special reference to the Yoga exercises with which he has been experimenting, in breathing. You will indicate just what has taken place in the body and what should be done from this point, considering the best physical, mental and spiritual development of the entity. You will answer the questions, as I ask them:

2. EC: 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**.
3. To give that as would be helpful to the body at this time, there might be indicated for the body something of that which takes place when such exercises are used - and the experiences had by one so doing.
4. 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.
5. 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.
6. Hence it is necessary that an understanding be had as to how, as to when, or in what manner such may be used.
7. It would be very well for the body to study very carefully the information which we have given through these sources as respecting Meditation. Then this information as may be given here may prove of beneficial effect in the experience of the body.
8. Each soul, individual or entity, finds these facts existent:
9. There is the body-physical - with all its attributes for the functioning of the body in a three-dimensional or a manifested earth plane.
10. 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.
11. 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.
12. 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, - that God, the Son and the Holy Spirit are one.
13. 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.
14. There may be brought about an awareness of this by the exercising of the mind, through the manner of directing the breathing.
15. For, in the body there is that center in which the soul is expressive, creative in its nature, - **the Leydig center**.

16. 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.

17. This in its direction may be held or made to be a helpful influence for specific conditions, at times - by those who have taught, or who through experience have found as it were the key, or that which one may do and yet must not do; owing to whatever preparation has been made or may be made by the body for the use of this ability, this expression through the body-forces.

18. 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.

19. 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.

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

21. 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].

22. So, in analyzing all this, - first study the variations of what has been the body-temperament, in thought, in food. For, the body-physical becomes that which it assimilates from material nature. The body-mental becomes that it assimilates from both the physical-mental and the spiritual-mental. The soul is ALL of that the entity is, has been or may be.

23. Then, WHO and WHAT would the entity have to direct self in such experiences?

24. To be loosed without a governor, or a director, may easily become harmful.

25. But as we would give, from here, let not such a director be that of an entity. Rather so surround self with the universal consciousness of the CHRIST, as to be directed by that influence as may be committed to thee.

26. Thus the entity may use constructively that which has been attained.

27. But to prevent physical harm, mental harm, - attune self in body and in mind with that influence by which the entity seeks to be directed; not haphazardly, not by chance, but - as of old - choose thou this day WHOM ye will serve: the living God within thee, by thee, through thee? or those influences of knowledge without wisdom, that would enslave or empower thee with the material things which only gratify for the moment?

28. Rather choose thou as he of old, - let others do as they may, but as for thee, serve thou the living God.

29. Thus ye may constructively use that ability of spiritual attunement, which is the birthright of each soul; ye may use it as a helpful influence in thy experiences in the earth.

30. But make haste SLOWLY! Prepare the body. Prepare the mind, before ye attempt to loosen it in such measures or manners that it may be taken hold upon by those influences which constantly seek expressions of self rather than of a living, constructive influence of a CRUCIFIED Savior.

31. Then, crucify desire in self; that ye may be awakened to the real abilities of helpfulness that lie within thy grasp.

32. Ready for questions.

33. (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 overexercise 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.**

34. (Q) Just what preparation would you advise for the body, now?

(A) This should be rather the choice of the body from its OWN development, than from what ANY other individual entity or source might give.

Purify the body, purify the mind; that the principle, the choice of ideals as made by the entity may be made manifest.

Do whatever is required for this, - whether the washing of the body, the surrounding with this or that influence, or that of whatever nature.

As has been experienced, this **opening of the centers or the raising of the life force may be brought about by certain characters of breathing**, - for, as indicated, the breath is power in itself; and this power may be directed to certain portions of the body. But for what purpose? As yet it has been only to see what will happen! Remember what curiosity did to the cat! Remember what curiosity did to Galileo, and what it did to Watt - but they used it in quite different directions in each case!

35. (Q) **Considering the development of the entity, is further practice of the Yoga exercises of breathing and meditation recommended?**

(A) **By all means! if and when, and ONLY when, preparation has been made; and when there is the knowledge, the understanding and the wisdom as to what to do WITH that gained! Without such, do not undertake same!**

36. We are through for the present.

Two A.M. Meditation Time

(Posted on: June 7, 2013 by David McMillin)

(Q) What is my best time for meditation?

(A) As would be for all, two to three o'clock in the morning is the best time. (Edgar Cayce Reading 462-8)

Several Cayce readings state that 2 A.M. (very early morning) is the best time for most people to meditate. The readings actually gave a physiological explanation for this that is consistent with modern neuroscience and may have something to do with the rhythmic periods of dreaming called Rapid Eye Movement (REM) sleep that occur about every 90 minutes all night long and out-of-body experiences associated “kundalini” arousal. Let’s survey some of the factors that may help to explain why 2 A.M. could be an optimal time for meditation.

Environmental Factors?

One might hypothesize that the 2 A.M. recommendation is just a matter of the relative quietness of the environment. After all, 2 A.M. is a quiet time for most people, even in our 24/7 culture. Moreover, for those with a metaphysical mindset, one might further hypothesize that the quietness may extend beyond physical noise to thoughts and mental activity in the environment. After all, the readings do insist that thoughts are real things. Maybe there is some subtle effect whereby the collective “mental atmosphere” is quieter at 2 A.M. and that makes it preferable for meditation.

While all this is probably true and part of the explanation, there must be more to it because the readings insist that the person go to sleep and then wake up to meditate. This would suggest that the important factors are internal and physiological. If it were entirely a matter of environmental influence, it shouldn’t matter whether one wakes from sleep to meditate or simply stays awake until 2 A.M.

Types of Sleep

(Q) Why is 2 A.M. the best time to meditate?

(A) For the body-mind, as we find, (if it has slept), the activities - of the physical body are as it were, in that vibration where it is between the physical, the mental, and spiritual activities of the body. If it is kept awake, it isn't a good time to meditate, but sleep, and then arise ... (1861-19)

So what is it that puts the “body-mind” in “that vibration where it is between the physical, the mental, and spiritual activities of the body”? Apparently the in-between state of consciousness that we are normally in during sleep at about 2 A.M. is conducive to meditation when we are also seeking an in-between state of awareness.

First, let’s consider the normal variations in sleep that occur each night. There are two main types of sleep:

- Non-Rapid Eye Movement (NREM) Sleep (also known as quiet sleep)
- Rapid Eye Movement (REM) Sleep (also known as active sleep or paradoxical sleep)

During non-rapid eye movement sleep brain activity passes through four stages (Beta, Alpha, Theta and Delta). In a sense the brain activity is slowing down. Then the activity increases and passes back through these stages until the first rapid eye movement (REM) period occurs at about ninety minutes after going to sleep.

Not surprisingly, rapid eye movement sleep (REM) is characterized by rapid and random movement of the eyes. Since most vivid dreams occur during REM, it's almost as if the dreamer is watching the activity. Body muscle tone relaxes (atonia – sleep paralysis), otherwise the dreamer would try to act out the dreams and become dangerous.

Normally during REM sleep, brain activity increases to a level equal to (or even exceeding) normal waking consciousness. With the nervous system highly activated, glands pour our hormones. By most physiological indicators, the body should be more awake than normal waking consciousness. But it isn't. Thus REM is sometimes called “paradoxical sleep.”

Periods of REM sleep alternate with non-REM sleep with REM cycles repeating about every ninety minutes. During a normal night of sleep, humans typically experience about four or five periods of REM sleep; they are quite short at the beginning of the night and longer toward morning when the most vivid dreams usually occur.

REM sleep is so important that when it is chronically deprived, the research subject will become seriously ill with a manic psychosis. Sleep researchers have documented this remarkable phenomenon by awakening sleepers just as they enter the REM sleep cycle. The research subjects, when chronically deprived of REM sleep, upon going to sleep will immediately go into REM sleep and continue with REM sleep until they have made up for all the lost REM time. This is called REM rebound. Apparently there is something really important – really essential about REM sleep. Maybe it has something to do with the soul making its connection with the realm of spirit (see the discussion of baby REM sleep below).

Oh yes, one other interesting fact about REM sleep is that the sexual organs (for both males and females) become engorged and erect. During a normal night of sleep the penis and clitoris may be erect for a total time of from one hour to as long as three and a half hours during REM sleep. This may be an indication of kundalini arousal as will be discussed later.

Newborn babies spend more than 80% of total sleep time in REM sleep. The Cayce readings indicate that babies are more attuned to nonphysical realms of spirit and only gradually learn to focus more in the material world. If the REM period of sleep represents an opportunity for an “out of body experience” (OBE), perhaps the predominance of REM sleep in babies can be interpreted as extensive OBE and a closeness to spirit.

Out of Body Experience (OBE) During Sleep

Each and every soul leaves the body as it rests in sleep. (853-8)

If, as the Cayce readings indicate, each person has an OBE at night during sleep, exactly when might this happen and is it somehow related to 2 A.M. as being an optimal time to meditate?

One might hypothesize that having an OBE is almost by definition an altered state of consciousness more closely attuned to the unseen realm of Spirit. During sleep this would be a natural means for the soul to commune with its Source. According to the Cayce readings,

dream experiences are the basis for reality creation that has its origin in the realm of Spirit. (For more on this you may want to check out the lesson on Dreams in SFG 3.)

Thus there appears to be a natural correlation between OBE and dreaming. Could the exaggerated physiology of REM sleep (“paradoxical sleep”) somehow be related to OBE and dreaming? Some recent research does seem to support this hypothesis.

Dr. Kevin Nelson and a research team at the University of Kentucky investigated the association of out-of-body experiences, phases of sleep transition, and near death experiences (NDE). Their findings, reported in the journal *Neurology*, indicate that out-of-body experiences are statistically as likely to occur during a NDE as during the transition between wakefulness and sleep. Notably, the muscle paralysis commonly reported during NDE resembles (or may be synonymous with) the atonia associated with normal REM sleep. The researchers concluded that persons with near death experiences appear to have a physiological predisposition to both REM intrusion and out-of-body experiences.

Thus, based on this research, if Cayce is correct about each soul having OBE each night during sleep, it would appear that this most likely would occur during the REM cycle associated with vivid dreaming.

Kundalini Experience During REM?

Interestingly, Edgar Cayce exhibited fluttering eyelids when going into trance to give his psychic readings. One can wonder if this was something akin to the rapid-eye-movement (REM) that we have been discussing during dream sleep, as has been noted by author John Van Auken:

As Gertrude Cayce watched for Edgar's breathing to become deep and his eyes to begin the "rapid eye movement" (REM) associated with entering the dream state ... When Cayce's breathing had shifted, his eyes were in REM and his personality had been removed, [out-of-body (OBE)] Gertrude would give the suggestion to Edgar's subconscious to begin the reading ... (Van Auken, 1992, p. 31)

The readings that explained his trance process stated that he went out of body while giving each reading. His readings indicated that he also had a kundalini experience at the beginning of each reading session that allowed him to attain a higher state of consciousness. So all this might indicate a connection between kundalini arousal, rapid eye movement (REM), and out-of-body experience during the Cayce's trance sessions. My personal experience with early morning altered states also supports this association.

I have had multiple spontaneous awakenings during OBE while lying in bed at night. Typically I would gradually become “conscious” (or lucid) and feel an energy vibration along the spine accompanied by muscle paralysis (like normal atonia during REM sleep). In one particularly dramatic episode, I sensed flashing lights of color, like a rainbow, only the colors were more intense and beautiful. Sometimes during this type of experience I have become aware of very pleasurable sexual arousal that seemed to be inherent to the process. I was not aware of having a dream at the time (erotic or otherwise). The sexual arousal appears to have been part of the normal REM sleep cycle. In researching this phenomenon, I have come to the conclusion that at times I have become “lucid” during the projection out of body during sleep, probably during a normal REM sleep cycle.

Furthermore, while doing the 2 A.M., one hour period of meditation recommended in the readings (following the instructions for mediation in ASFG Book I), I have had multiple, dramatic “kundalini” experiences that included OBE. I have documented these kundalini phenomenon in numerous public lectures and included some discussion of these experiences in the media (video and audio) that I have created over the years. (See the Resources below.)

Practical Considerations

Assuming that Cayce is correct about the benefits of 2 A.M. mediation, how can it be practically and what might one expect to gain from it. Here are some thoughts:

1. **Go To Sleep And Wake Up** – You need to go to sleep and wake up from sleep to benefit from this strategy. If you are a “night person” you can’t just stay awake until 2 A.M. and meditate and expect this to work for you. The cyclical physiology of the body’s sleep pattern needs to be established so that it can carry over into meditation. When you awaken, you probably don’t want to get too awake by watching TV or doing exercise before you meditate. You will need to develop this pattern of awakening. A presleep suggestion to wake up at 2 A.M. has worked for me quite effectively. Some people rely on the “bladder method” whereby they simply drink water before going to bed so that they will awaken to relieve themselves.

2. **Day Job** – This pattern could be a challenge if you work a day job. I have found that there have been periods when it was more practical and others when it simply did not work for me. For example, working construction in the Midwest for many years, there were periods in the winter where the extreme weather combined with some really poor economic trends allowed me the “opportunity” to do the 2 A.M. meditation patterns for several days at a time. Once while recovering from a major physical injury I had the opportunity to practice this pattern. For several years while doing medical research (self-employed) I had the flexibility to do the 2 A.M. schedule. Currently I am at a stage of life where it is practical (I am now retired – mostly!). So this is something that you will have to consider based on your own life patterns, especially if you are working a day job.

3. **Afternoon Nap** – I have found it extremely helpful to schedule an afternoon nap when doing the 2 A.M. mediation pattern. Again, flexibility of schedule is essential for this as was discussed previously.

4. **Dream Work** – People who use the 2 A.M. pattern seem to report more frequent dream recall with more vivid dreams. This would certainly make sense if the explanation presented about is correct. So you will probably want to take advantage of this by keeping a dream journal and allowing some time during your daily schedule to process your dreams. There may also be a blurring of the distinction between dreams and waking experiences. For me this has actually been a wonderful side effect of the process. I also notice that I have more really vivid, sometimes lucid dreams during the afternoon nap.

5. **Creativity** – 2 A.M. is not only a great time to meditate and be close to spirit, but I have also found it too be a particularly useful pattern for creativity. The creative juices seem to flow easier (those glandular spiritual centers?). Could it be a closeness to the Creative Energy we call God? The mind is both more expansive and clearer. Could it be a closeness to the Universal Mind? Attunement through meditation and creativity go hand in hand in my

experience. If I am deeply involved in a creative project, I will often do some work after the 2 A.M. meditation session. I have found this to be a very productive use of my time and energy.

I also find that when I wake up in the morning and lie in bed before arising, there seems to be a carry-over effect with regard to mental functioning. Ideas flow and solutions to problems emerge effortlessly. Often I seem to be in a more lucid, aware state between full waking consciousness and the dream state, which is useful for doing creative work.

6. Interpersonal Factors – Depending upon your physical environment and interpersonal relationships, the 2 A.M. pattern could possibly cause some disturbance of others who are sleeping when you get up and then later go back to bed. Likewise chanting, as an aid to meditation, can be a little problematic, depending upon the physical location, sound proofing, and proximity to others who are asleep. (You can chant internally, too.) This is highly case-by-case type of factor that may or may not apply in your situation. Just be careful to be considerate. It couldn't hurt to ask others if you have any doubt about how they may be affected by your activity.

Summary and Conclusion

If the Cayce readings are correct, we each leave our bodies at night during sleep. Research that I have done and my own personal experiences seem to indicate that these Out Of Body (OBE) experiences occur mainly during REM dreaming, which may be like natural kundalini experiences that project us out of body. When we go to bed at a reasonable time and awaken at 2 A.M., we will likely have already experienced at least one of these REM cycles. Thus by awakening and meditating at 2 A.M. our physiology is primed for this type of experience – we are "closer to spirit" and more naturally attuned, if you want to think about it in those terms.

Psychic Development

(Posted on June 17, 2013 by David McMillin)

The readings are explicit about the anatomy and physiology of psychic experience and its relation to the Leydig and pineal as the "seat of the soul" with the kundalini life force energy that operates through the pineal system as the basis for psychic phenomena:

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 **super-activity of the third eye**. Whenever there is the **opening, then, of the lyden (Leydig) center** and the **kundalini** forces from along the **pineal**, we find that there are visions of things to come, of things that are happening. (4087-1)

(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 Kundalini force to pass along the centers of the body. Beware, unless ye are well-balanced in purposes ... (5399-2)

This same process was described in several readings given for Edgar Cayce to explain how he was able to give his readings:

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 [psychic process] 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 ... (288-29)

(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. (254-68)

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 sympathetic organism, or the purely physical organism. (294-141)

(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, dependent upon the development or the use same has been put to by the entity in its mental, its spiritual, activity.... . Hence these may literally be termed, that the pineal and the Leydig are the SEAT of the soul of an entity. (294-142)

Manual Therapy

(Post on June 19, 2013 by David McMillin)

Manual therapy is the use of the hands to maintain health or treat illness. In the Cayce readings, the preferred forms of manual therapy were massage and osteopathic manipulation. To be sure, other forms of manual therapy were recommended, including chiropractic, neuropathic, and naturopathic treatment. However, the reason why the readings so often prescribed massage and osteopathy had to do with "coordination of the nervous systems" that was somehow governed by the pineal in its broader sense (i.e., the "pineal system"). For example, consider this case of manic-depressive illness (bipolar disorder):

... there are specific **centers** where the **incoordination** is shown; as in the lumbar (4th to the 2nd), the 9th dorsal and specifically the 1st, 2nd and 3rd cervicals. These are **centers [of] coordination** ... with not only the mental and physical but the spiritual activities - or the **SOURCE of the ENTITY** itself in its connection with the physical body...there are periods ... when the body is **over- hilarious**, but the more often there is produced **melancholia** ... (1087-1)

Note the manic-depressive affect (over-hilarious = mania; melancholia = depression) associated with the incoordination of the major centers along the spine. The 4th lumbar center, 9th dorsal, and upper cervicals are said to be the "SOURCE of the ENTITY" in its connection to the physical body. Entity is term used in the readings for the soul. These three primary centers along the spine are areas of enlargement in the sympathetic nervous system ganglia that the readings called "pineal centers" where the pineal coordinated the cerebrospinal and sympathetic nervous systems. We are talking about the body-soul soul connection and Creative Energy (lifeforce/kundalini) that flows along the pineal cord and through these centers. When out of balance, mental symptoms (such as mania and depression) can result. Typically, osteopathic treatment was prescribed to "coordinate" and balance the energy flowing through these centers.

Here is another example of mental illness from the readings, where osteopathic treatment was recommended. In this case, a young woman was brought to the Cayce hospital in 1929. She was exhibiting symptoms of mania (and probably depression). Note the references to the Revelation, the last book of the Christian bible:

This would be most 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 ... following same, a **wild hilarious reaction** [mania]... (2501-1)

... 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! (2501-6)

(Q) Where can he [the doctor] study on The **Revelation**?

(A) Comparing, ANYONE, will they study that given in the Book and **compare same to the**

anatomical conditions of a physical body, will LEARN the SPIRITUAL body, the MENTAL body - NOT metaphysics either! (2501-7)

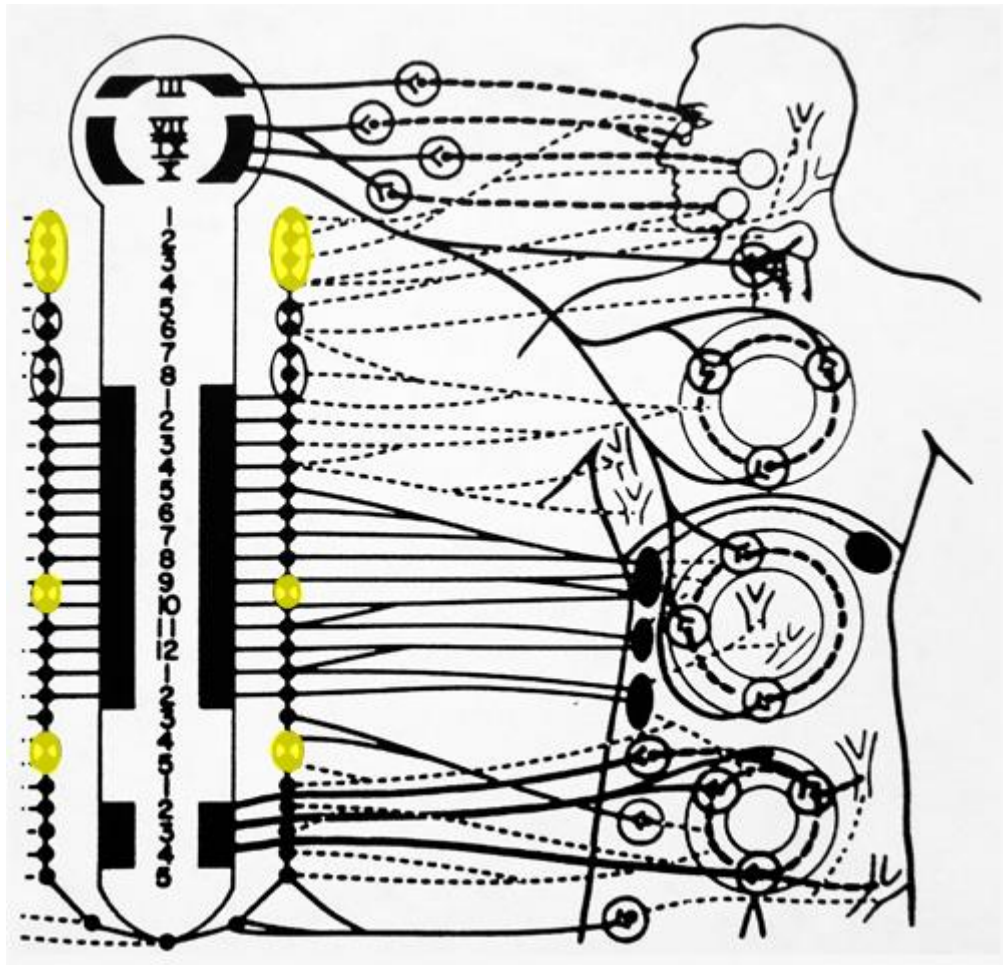
In The **Revelation** there is given that illustration of how the **mental body is raised from the various degrees of consciousness**, and - as is given here - their ACTIVITY are through the **correlated centers of an anatomical body**, for they are represented by the refuse as comes from the **4th lumbar**, emptying into the lower portion of the system. While the consciousness as comes through the system in **sympathetic system is raised to the inner court, or in the holy mount, through the pineal gland** - that **coordinates with sympathetic forces** - see? (2501-7)

Note that the pineal gland "coordinates with sympathetic forces" at the 4th lumbar and that this is somehow related to the altered consciousness that this person is experiencing. The osteopathic physician at the Cayce hospital treated this young woman and she had a complete recovery. The information provided in this reading later stimulated the Glad Helpers healing group to request a series of readings on the Revelation.

In essence, pressure upon the lower spine (4th lumbar) had allowed the Leydig gland to open allowing the kundalini to rise along the pineal cord to the brain - hence the mania. She was experiencing a mystical state of consciousness like John described in the Revelation - kundalini awakening. But for her it was out of control, hence an illness. This is also sometimes called "kundalini crisis" or "spiritual emergency" by the new age community. The key point here is that it can involve problems along the spine that can be treated by manual therapy.

I don't want to give the impression that manual therapy for coordinating the nervous systems is restricted to mental illness. It's just that the descriptions in the readings for these cases are so explicit in detailing the pineal system involvement, that it provides a clear illustration of how the system works (or fails to work, as the case may be).

The sympathetic nerve ganglia that run along the outside of the spinal column are not all the same. Some are enlarged or fused together. The osteopathic researcher Irvin Korr, observed this and documented it in his writings and illustrations. I have included an image from Korr in which he encircled these enlarged ganglia. I have colored yellow



the three primary "pineal centers" emphasized in the Cayce readings to make them more obvious. Below the illustration Korr noted: "Encircled pairs or groups of ganglia indicate fusions that are commonly found." (Korr, 1976, p. 37)

It so happens that the Cayce readings also recognized these special centers. The readings used the term "pineal center" to designate how they were part of the pineal system and played a role in the coordinating of the nervous systems. He also called them "great centers." Here are some excerpts that call attention to these pineal centers and suggest why coordination via massage and manipulation can be helpful in maintaining the health and vitality of the "seal of the soul" (the body-soul connection).

... the **PINEAL center** is engorged, especially at the 3rd and 4th LUMBAR and the 1st and 2nd cervical... the pineal - which runs all the way through the system and is the **GOVERNING body to the coordinating of the mental and physical.** (567-1)

...the lumbar axis ... and the 9th dorsal center as related to the sympathetic system. These are the **great centers** - save the vagus itself, in the dorsal and upper portion of the cervical areas - but these are the **great centers** from which the **cerebrospinal and the sympathetic system coordinate** ... That's what is meant by keeping **COORDINATION** between the plexus of one ganglia or center and those in another, that the **ATTUNEMENT** between same is such that their rate of pulsation, their rate of vibration, coordinate one to another." (480-44)

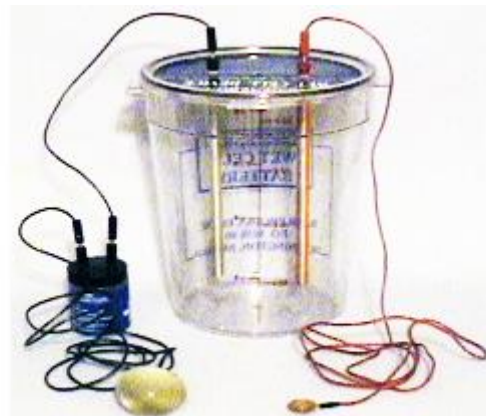
Then, the **SCIENCE of osteopathy** is not merely the punching in a certain segment or the cracking of the bones, but it is the **keeping of a BALANCE - by the touch - between the sympathetic and the cerebrospinal system!** THAT is real osteopathy! (1158-24)

Electrotherapy

(Post on June 19, 2013 by David McMillin)

Electrotherapy is a fundamental modality in the health readings of Edgar Cayce. Cayce's explanation of the importance of electricity in healing is that the body itself is an intricate electrical system. Illness is often associated with imbalances or incoordination in the energy patterns of the body. Treatment is aimed at correcting imbalance in the body so that the body's own natural healing processes can bring coordination and regeneration to the system.

Since many forms of electrotherapy were available during Edgar Cayce's career as a psychic diagnostician, he made use of a wide variety of commercial appliances and devices. Yet by far, he most often recommended two appliances which were not part of mainstream medical practice. In fact, the commercial manufacture and distribution of the Radial Appliance and Wet Cell Battery were initiated and sustained through the information provided in the Cayce material itself.



Wet Cell Battery with Solution Jar

Although the Radial Appliance looks like a battery, and was occasionally referred to as such in the readings, Edgar Cayce insisted that it produces no electrical energy of its own. He said that it acts more like a magnet that draws energy from one part of the body and redistributes it to other parts.

On the other hand, the Wet Cell is definitely an electrochemical battery that produces a measurable direct current (DC) output. However, the strength of the battery is quite low and tends to coincide with the electrical current on the human skin. As with the Radial Appliance,

Cayce said that the Wet Cell Battery works with the "low" form of electrical energy or life force of the body.

Vibratory Solutions and the Pineal System

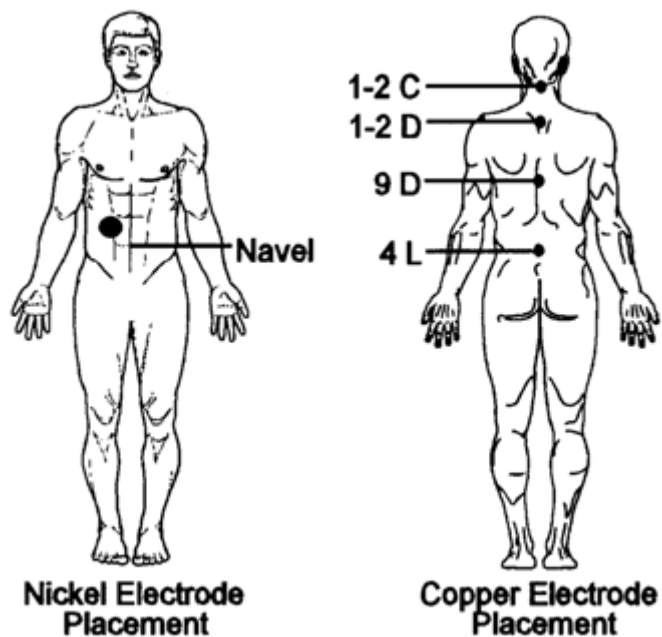
Although either of these appliances can be used "plain" and attached to the body with metal disks connected with wires, solution jars containing medicinal agents were also commonly prescribed. Solutions of Gold, silver, iodine, and camphor were by far the most frequently recommended compounds suggested for use. Since these solutions are toxic when taken orally, only the "vibrations" of the solutions were said to be carried into the body, reducing the risk of toxicity.

The relevance to our research on the seat of the soul is these appliances, when connected with solutions jars, were most often attached to the primary spinal centers associated with the pineal system. Here is an exemplary reading that discusses this association:

The small plate would be attached to three different centers alternately. The Appliance would be used for thirty minutes each day; one day attaching the small plate to the 3rd cervical, the next day to the 9th dorsal, and the next day to the 4th lumbar. Be sure to rotate the attachments in this order. These are the three centers through which there is activity of the kundalini forces that act as suggestions to the spiritual forces for distribution through the seven centers of the body. (3676-1)

In the readings, the term "pineal center" (567-1) is used to designate these "great centers" (480-44). Note that the kundalini energy flows through these same great centers for distribution to other centers within the hierarchy of the body-soul connection. Thus this form of Cayce electrotherapy is somehow based on the pineal system with regard to anatomical centers and physiological energy flow.

There is one other aspect to the vibrational energy patterns associated with these appliances when using vibratory solutions. The large plate said to be transmitting the vibration into the body is typically attached to the "lacteal duct" or "umbilical center" just to the right and usually a little above the navel. This assimilating vibrational center can be traced back to the embryo and fetus when the body was originally created in the mother's womb.



These therapeutic modalities seem to function by putting the system into the same energy patterns that were utilized to develop the embryo in the womb. For example, the spinal and abdominal centers where the wet cell anodes are attached to the body correlate with the

energy patterns associated with the early development of the embryo as described in the readings.

In essence, it is the life force energy that is channeled via the glandular and nervous systems that is responsible for creating and healing the body. As the readings often noted, all healing is ultimately spiritual in nature. Hopefully, researching the anatomy and physiology of the glandular and nervous systems of the body-soul connection may lead to improved therapeutic efficacy when using these appliances.

Epilepsy

(Posted on June 7, 2013 by David McMillin)

Again we would insist ... that this organization may give much to the world on one particular disturbance that has baffled the wise and the foolish. This study on that called **epilepsy** - for **THREE YEARS!** and you will be **undefeatable!** (254-82)

Edgar Cayce volunteered this amazing suggestion during a trance session on January 12, 1935. It came at the end of reading 254-81, after he said "We are through for the present" and after Mrs. Cayce had started to give him the waking suggestion.

One can only begin to wonder what might have been accomplished had the organization (A.R.E.) followed this bit of psychic advice. As far as we know there was no effort to do a special study on epilepsy. Certainly there is a fair amount of information in the various individual cases that accumulated over the years. But it would be nice if we had a collection of dedicated readings on epilepsy, much in the manner in which the Glad Helpers requested series of readings on the Revelation and endocrine glands.

At a personal level, I have been involved in some activity in this direction. In 1991 I invited a group of friends and associates to form a study group on epilepsy. We met once each week in a member's home and discussed case and after case, with related data from the medical literature. Eventually, we moved on to cover related topics such as the endocrine readings in the 281 series. This went on for about seven years. We used to joke with each other: "Are we *undefeatable* yet?"

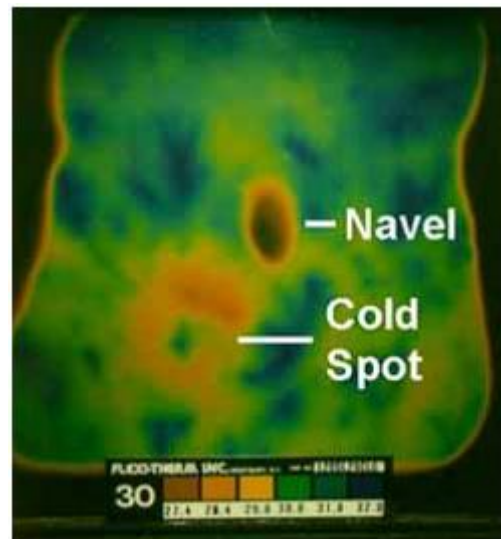
With the study group making progress in the epilepsy cases studies, I invited several individuals to join together as a research organization. This included some of the core from the weekly study group and Eric Mein, a local physician interested in the Cayce readings. This effort resulted in the activation of Meridian Institute culminating in numerous research projects including epilepsy. You can read the [Epilepsy Research Report](#) that documents the various aspects of our inquiries if you like.

Although Meridian Institute is no longer actively engaged in research, the A.R.E. has continued with one of our projects – looking for the “cold spot” that the readings associated with all cases of “true” epilepsy. The last I heard is that they have completed data collection and are in the process of data analysis and writing up their findings for publication.

The Cold Spot

From EVERY condition that is of **true epileptic nature** there will be found a **cold spot** or area between the lacteal duct and the caecum. (567-4)

In contrast to mainstream medicine that focuses almost entirely on the brain as the dysfunctional organ in epilepsy, the Cayce readings emphasize problems in the peripheral systems (especially the autonomic nervous system, digestive tract, and lymphatic system) which in turn produce reflexes resulting in brain seizures. Specifically, Cayce insisted that most cases of epilepsy were caused by "adhesions" in the lacteal ducts that line the intestinal tract along the right side of the abdomen. Lacteal ducts are part of the lymphatic system that absorb nutrients from the small intestine as digested food passes through the gastrointestinal tract. An adhesion is "a holding together by new tissue [i.e., scar tissue], produced by inflammation or injury, of two structures which are normally separate." (Taber's Cyclopedic Medical Dictionary)



The lacteal duct adhesions were said to be the cause of the abdominal “cold spot.” Presumably, circulation through the blood and lymph in that region becomes restricted, resulting in a relative cooling compared to left side of the abdomen. Meridian Institute research sought to document the cold spot using a variety of modalities, some of which utilize state-of-the-art (infrared) thermography. The readings simply insisted that a warm hand placed on the abdomen could make the assessment. More on this later, in terms of application.

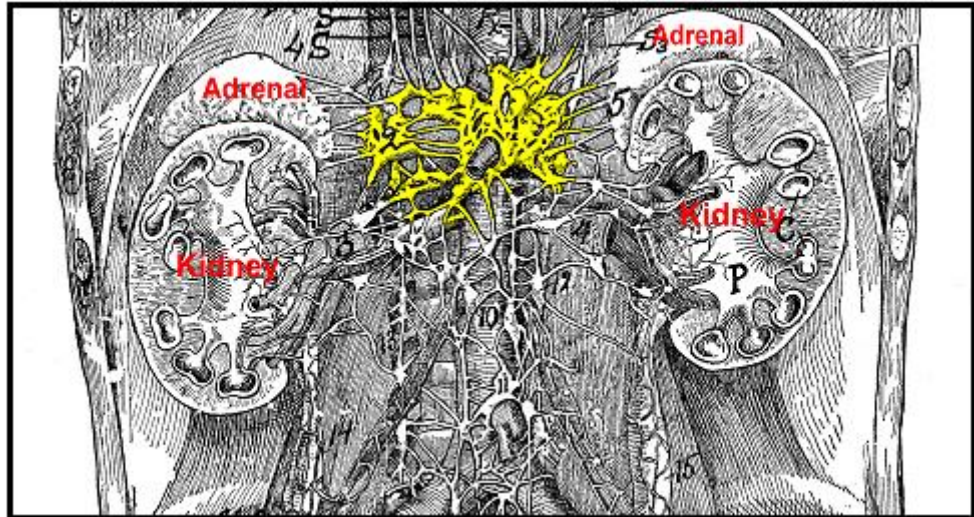
Cayce cited various causes of abdominal lacteal duct adhesions in, including: Injury or trauma directly to the abdomen, fever, spinal injuries (with reflexes to the abdomen), and pregnancy and birth complications. The treatment rationale that underlies Cayce's therapeutic approach flows naturally from his premise that most cases of epilepsy were caused by adhesions in the lacteal ducts of the abdomen. Treatment is directed at breaking up adhesions in the lacteal ducts located along the right side of the abdomen with hot castor oil packs. Cayce frequently recommended various other therapies in the treatment of epilepsy, including spinal adjustments, diet, hydrotherapy, medicines, and mental/spiritual healing.

With regard to the “seat of the soul”, the Leydig and pineal glands (and entire “pineal system”) were often mentioned in the epilepsy readings. It seems the “solar plexus brain” is a key component to the body-soul connection when it comes to the cause and treatment of epilepsy.

The Solar Plexus Brain

... vibration ... is distributed to the body from that center of the body in solar plexus brain ... those centers about the umbilicus, which are the electronic and atomic vibratory radiations of a human body. (1800-15)

The abdomen has its own brain. Byron Robinson, M.D. wrote a lengthy treatise (over 600 pages on it) and modern medicine has labeled it the “gut brain”. About a third of your nervous system is in your



intestinal tract. It's called the enteric nervous system. We investigated and wrote about these mainstream aspects of the abdominal brain as part of the Meridian Institute research project on epilepsy and migraine (another neurological disorder that that the readings traced to the abdomen).

With regard to the “seat of the soul,” the umbilical plexus in the region near the navel may be part of the “pineal system.” This is probably what the readings meant by the phrase: “the electronic and atomic vibratory radiations of a human body.” If you have looked into Cayce's energy medicine (and particularly the wet cell battery with vibratory solutions), you will recognize the lacteal duct plexus associated with epilepsy as the same general location for the large nickel plate that is said to carry medicinal vibrations into the body. The readings insisted that the vibratory solutions are assimilated through the lacteal (umbilical) plexus.

This is a remnant of the embryonic development when nutrients were delivered from the mother via the umbilical cord. The readings insist that more than mere material support is provided through this conduit. There is also mental and spiritual transference that probably correspond to the “electronic and atomic vibratory radiations” cited above. After birth, it's still there running in the background, as it were. It's simply a matter of tapping into it therapeutically with a wet cell.

Or, in the case of epilepsy, where the tissue has become pathological, there needs to be therapy to remove the adhesions or strictures about the lacteal ducts. Otherwise, the nervous system becomes short-circuited and the disruption is transferred to the cerebral brain producing seizures.

The Pineal Governor

... the pineal - which runs all the way through the system and is the GOVERNING body to the coordinating of the mental and physical. (567-1, epilepsy)

... the pineal - the governing point of the brain impulses. (5498-1)

Let's consider a case study to illustrate this complex process. When [1001] received his first reading on May 7, 1930 he was twenty-two years old. The background report for this reading states:

His mother was present for the first reading, saying her son was afflicted with epilepsy, the petit mal type. She had been the rounds with him. He was having frequent hard convulsions and had been for some time; he was now living on Luminal, Phenobarbital, etc. [GD's note: The impression I had was that he had been thusly afflicted since early teens.]

During the next 5 months twelve readings were given to diagnose, prescribe, and adjust the treatment plan for this young man, before the Cayce Hospital was closed in 1931. According to his mother, the man was helped but not cured. Apparently, he was not very invested in the treatment regimen. As Gladys Davis noted in the report of the final reading for this person, "The boy himself never seemed to grasp the spiritual significance of his affliction. At times he would go away for days at a time, on drinking sprees and riotous night life excursions. His mother would finally locate him in some hotel, foot the bills, and bring him home."

A fascinating case and worth close examination for sure. For now, let's focus on the pathophysiology to get a sense of how it related to the pineal system.

At times, the readings would use mechanical analogies to explain the anatomy and physiology of the body. In this case, in order to explain what happens with the man lost consciousness, Cayce used a mechanical model to illustrate how the pineal governs or regulates the brain and organs of the system – in other words, the pineal as governor.

The changes or alterations are very individual, especially when meeting the conditions as exist from such a disorder as an improper pulsation through the nerve system, or in that state where there may be termed that the governor's belt of the nervous system slips off. (1001-8)

(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 cerebro-spinal forces, or the nerve supply through the cerebro-spinal 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. (1001-9)

Thus the pineal system, as the primary regulator of consciousness functions like a belt and pulley with the pineal as governor. When the impulse gets moving too fast the belt is thrown off the pulley producing unconsciousness.

To extend this mechanical symbolism a bit further, the readings compared the reproductive system to a motor:

(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**, dependent upon the development or the use same has been put to by the entity in its mental, its spiritual, activity. The mental may have been misused, or used aright. The spiritual activity goes on just the same. It is as the electron that is Life itself; but raised in power and then misdirected may bring death itself, or – as in the activities of the glands as seen, or ducts – that used aright may bring serenity, hope, peace, faith, understanding, and the attributes of its source, as the experience of the entity; or, **misdirected**, may bring those doubts, fears, apprehensions, contentions, disorders, disruptions, in every portion of the body. Hence these may literally be termed, that the **pineal and the Leydig are the SEAT of the soul of an entity**. (294-142)

Although this reading excerpt is focused on psychic development and explains Edgar Cayce's [294] psychic process, it can shed some light on the altered states associated with epilepsy. Whereas Cayce's unconscious trance state was controlled and regulated for a constructive purpose, the process could be "misdirected" bringing illness or even death, as noted above.

Note the mechanical analogy used in this reading: "the genitive organism is as a motor." The reproductive system provides the energy with the Leydig gland as the switch to turn it on or off (like a closed or open door). So we have a complete mechanical system: A switch to turn it on or off; a motor to provide the power; a belt and governor to direct and regulate the energy in a given direction (upward into the brain) for a definite purpose (to alter consciousness). But if the system becomes "misdirected" and the belt slips off, we have an epileptic disorder.

By the way, the type of epilepsy indicated in the case of Mr. 1001 was "petit mal" which usually involves some type of altered consciousness. Most petit mal seizures last only a few seconds and most commonly involve staring episodes or "absence spells." During the seizure, the person may stop walking and start again a few moments later or stop talking in mid-sentence and start again after a few seconds. The person usually does not fall during the seizure. Immediately after the seizure, the person is usually wide awake, thinking clearly, and unaware of the seizure. Strictly in terms of physiology and altered consciousness, this is not really so different than a trance reading by Edgar Cayce. Cayce at times did exhibit seizure-like activity during his trances. The purpose (ideal) was probably the main difference that allowed him to do his trance work, instead of lapsing into a pathological condition.

The psychic dimension of application of the "seat of the soul" is discussed elsewhere on this site. So you can look further into this aspect if you like. There does seem to be an overlap between epilepsy and Cayce's psychic process. Similarly, Cayce's process has some overlap with mania, so you can explore that connection as well, if you like. It is fascinating to me how all this links together. It gives me confidence that we are looking at a coherent, interconnected system (the pineal system) involved in the regulation of consciousness in various situations and conditions.

Application

In terms of application, one would naturally wish to understand the pathophysiology of “true” (idiopathic) epilepsy so as to be able to offer effective treatment options for those desiring alternatives to mainstream treatment. A simple place to begin might be to try to document (and make practical) assessment of the abdominal “cold spot.” Placing a warm hand over the right and left areas of the abdomen during a seizure (as recommended in the readings) would be a simple, inexpensive, relatively noninvasive procedure. Yes, it would be a subjective comparison and the data of little use scientifically, but if a parent did this and became convinced that the Cayce approach deserved consideration, it could open the door to application of the entire treatment plan for an individual soul struggling in this incarnation. Case reports do count.

Another possibility that I have imagined would be a clinician (such as an osteopathic neurologist – yes there are such things in the USA) who would tend to see many patients with epilepsy. It might fall within the scope of practice to do a physical examination including palpating the abdomen, etc.

There is another simple treatment option mentioned in several readings that could be practical. Putting a piece of ice as the base of the brain at the beginning of a seizure to prevent or decrease the effects of the seizure can be helpful. I have actually recommended this to a parent who used it very successfully (and gratefully) for her child. This technique is also documented in the traditional osteopathic literature.

Keep in mind that the nervous system incoordination (“short-circuiting”) moves from the abdomen to the base of the brain and thence into the cerebral brain proper. The ice might interrupt the progress of the incoordination.

I would really like to understand and document the anatomy and physiology of the “lacteal duct plexus” and/or “umbilical plexus.” This is important for understanding the Cayce approach to epilepsy, but also could be extremely helpful in using the wet cell battery with vibratory solutions and understanding the process of embryonic and fetal development in the womb. Again, this is all interrelated - its the same “pineal system.”

Possession

(Posted on May 31, 2013 by David McMillin)

With the opening of the Leydig gland, an individual may be vulnerable to “possession.” Typically in the Cayce readings, possession refers to “discarnate possession” rather than “demonic possession.” If the centers by which the soul connects and expresses

itself are left open, other souls not incarnated may seek to enter or express through that which has been left open.

For example, consider the case of a twenty-year-old female that briefly describes possession. The reading (given in 1943 and therefore very short) is quoted in its entirety:

Yes, we have the body here.

As we find, there are disturbing conditions. Part of these are pathological, part are psychopathic.

There has been the opening of the Lyden (Leydig) gland and thus a disturbance through glandular system. Possession at times is the result.

There is also an impaction on the left side upon wisdom tooth. The combination produces a distress throughout the nervous system, loss of control of itself at times.

As we find, we would remove the tooth.

Under the direction of a physician, we would give for some ten days the combination of bromides - or Bromidia.

Then begin the use of the low short wave electrical treatments; followed by a massage. There should not be required more than ten or twelve of these, when we should find condition becoming nearer normal. Such a massage following the shortwave treatment would best be given by a masseuse or a neuropath.

Ready for questions.

(Q) Should any oils be used in the massage?

(A) Better use powder here.

Do these and we should find better conditions for this body.

We are through with this reading. (3410-1)

There is scant background information for this case and no follow-up report. Apparently the bromides (as medication) are a sedative. Her readings notes "loss of control" at times. The electrical treatments are typical for cases of discarnate possession. The readings state that the entities cannot stand the high vibration. While researching my first book on schizophrenia I noticed that all five cases that recommended the violet also cited discarnate possession.

Sometimes possession was more a matter of being possessed by forces within self. For example, here is another case of possession where the leydig gland has been opened and the kundalini forces have moved along the spine to the various centers. The reading was given in 1943 for a thirty-nine year old theosophist.

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 application 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.

Pathologically, we may find this center in the reproductive gland or activity of the body -

the ovarian activity. Here apply an equal combination of Mutton Tallow (melted), Spirits of Turpentine and Spirits of Camphor, and then apply heat. This combination may be put on a flannel cloth, or the cloth saturated with it and applied to the area. This will tend to segregate and separate the disturbance. (3421-1)

A follow-up reading for this woman commented that the possession was of the nature of a “positive possession - but a creation of the own mental and physical self.” Thus there was no need for electrical therapy to drive out discarnate influences. Rather it was a matter of lack of a spiritual ideal to direct kundalini energy and give it a positive form. Otherwise “it then forms its own concepts.” Note that the pathological effect is through this center in the reproductive gland or the ovarian activity. There appears to be a connection here between the opening of the Leydig and the activity of the ovaries.

A follow-up report from the osteopath who treated this woman in interesting from the standpoint of nervous system and reproductive system dysfunction:

2/8/44 Dr. Spohr's letter: "In response to your request in the case of Mrs. [3421], I am sending you a report of the osteopathic findings in her case. Mrs. [3421] has had 6 treatments since she received her reading from you. As mentioned in your reading I found trouble at the coccyx. The principal soreness seemed to be where the coccyx joined the sacrum, as though the break or injury might have been there. However, the nerve chain leading to the ganglion impar seemed to be indurated especially on the left, and the ganglion may be displaced somewhat to the left. The uterus is in retroversion and adhered to surrounding tissues, especially on the left. That may be where the Lyden ganglion is involved. (I have been reading 'There Is A River' – it describes this ganglion as lying in the region of the gonads.) The uterus is improving, and we should soon have it in normal position. The soreness is also leaving the coccyx. The nerve trunk seems also to be improving. I shall await the Check Reading with a great deal of interest. If there is more that I can do, or if there is something not being done right, I shall be only too glad to know it. I am heartily in sympathy with your work, and am hoping for the time to come soon when we can have this higher knowledge and guidance in all our healing work. I think your explanation of the action of the kundalini forces more reasonable than Mrs. [3421]'s belief that she is possessed by some demoniac entity. However, I explained to her that just as disease germs do not feed on healthy tissue but on waste matter accumulated in the system, so any outside entity could only feed on stagnant energy and not on energy directed in constructive action. I am sure there has been a suppression of sex energy in Mrs. [3421]'s case, leading to a very negative state. I suspect also that there has been a partial break somewhere on the circuit (perhaps at the coccyx) of the flow of cosmic energy or mind.

"Now of course, these are just some of the ideas that have occurred to me. I shall await your definite findings with great interest. Please do not fail to point out any failure on my part, or anything not being done correctly. I am always willing and anxious to better my technique. We wish you many more years of what we believe is a service to man from the Forces of Light."

The woman reported no improvement with treatment – if anything, her condition seemed to grow worse. She was convinced that she was possessed by a demonic influence. The opening of the lyden center and raising of the kundalini will be considered in another article.

Here is one final case of an open lyden gland resulting in a severe mental condition for a twenty-eight year old woman. The reading was given in 1944:

For as we find, there are those pressures existing in the coccyx, and in the lower lumbar and sacral areas, that have prevented and that do prevent the normal closing of the lyden [Leydig?] gland in its activity through the body. Thus we have those periods when the body is averse to body-passion and again is as if being possessed by same, causing mental aberrations and imaginations, with the sensory system in its reflexes bringing an illness of whatever nature is indicated in any conversation about the body. These cause fears, dreads and such conditions throughout the body....

Do these and we may bring conditions such that conception would be a helpful influence to the body, while under present conditions, it would not only be detrimental, but would be practically assuring that there would not be a correction of the disturbance. For these cells must be closed, must be functioning normally before creative energies through the system would be made manifest.

(Q) Is there danger of suicide, as before?

(A) Not if we do these things. Without - well, the body is not responsible, as indicated. This is possession, you see. But this comes and goes.

The background for this case indicates a severe childhood injury to the spine. "At the age of 27, she suffered a nervous breakdown, and became so violent that it was necessary to commit her to a sanatorium." Her medical condition was described as a "very excited state, under increased pressure of activity, talkative, irritable and abusive. She quieted down rather rapidly, and was discharged 4/11/43 to return home. Diagnosis: manic-depressive psychosis; manic state."

The comment "for these cells must be closed" may refer to "cells of Leydig." Even though this was a woman, females do have some cells of Leydig in the reproductive tract. This is the most explicit reference to "cells" being open in the lyden center that I have seen in the readings.

It is not clear in this reading whether the possession is by discarnate influences or within the body itself ("body-passion" – "being possessed by same"). Note that this condition was brought about due to pressures in the lower spine that prevented the "normal closing of the lyden gland." Apparently, the lyden opens and closes "normally" as part of its mundane functioning. Here are some common manifestations of the Life-Force energy that is raised from the Leydig in the normal process of living:

- Cycles of Growth and Development (adolescence)
- Sleep and Dreams (OBE)
- Sexual Intercourse
- Gestation and Pregnancy
- Creativity (inspiration)

In each of these patterns, the leydig opens, the kundalini manifests, and the leydig closes naturally without any particular conscious awareness of the process. There are also special kundalini manifestations that are more powerful and very likely to stand out as powerful or unusual:

- Psychic Experiences (e.g., past life recall, telepathy, precognition, etc)
- Mystical Experiences (cosmic consciousness of oneness with God)
- Deep Meditation (kundalini meditation)
- Spiritual Emergency ("kundalini crisis", possession)

- Psychic Heat
- Mental Illness (particularly mania in bipolar disorder)