

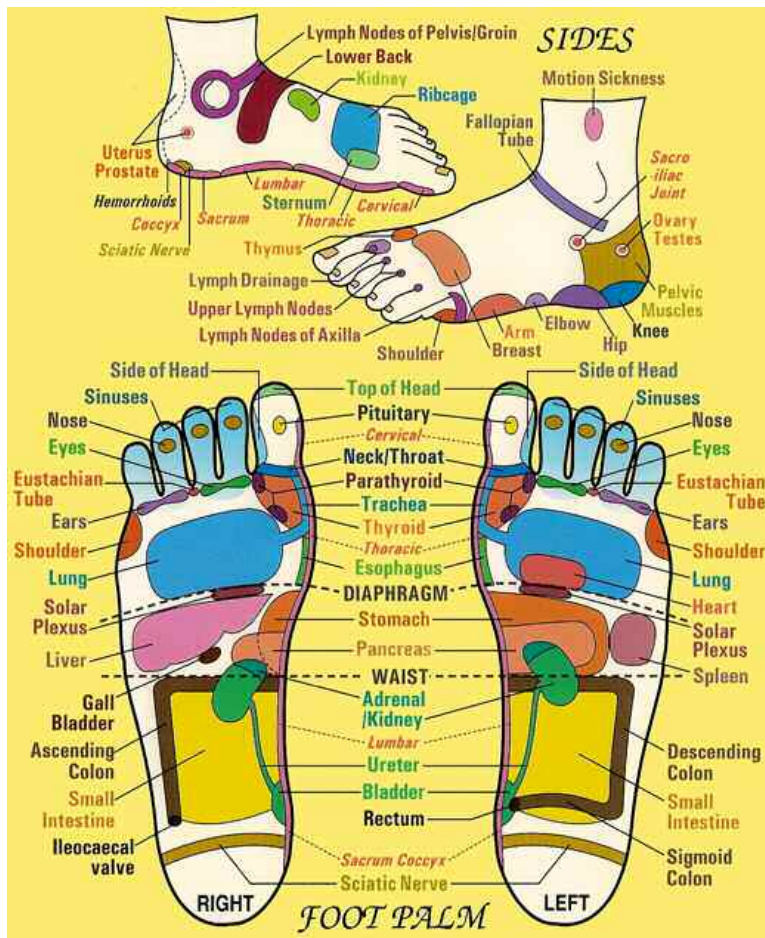
Nutrition and Healing

Micro and Macro Anatomies of Man

AN ESOTERIC understanding of Scripture—as given, for instance, in Corinne Heline’s seven-volume *New Age Bible Interpretation*, or Geoffrey Hodson’s three-volume study of the Old Testament, *Hidden Wisdom in the Holy Bible*, and the New Testament study, *The Christ Life from Nativity to Ascension*—comprehends events and persons, including Christ Jesus, as revelations of divine faculties and forces latent in each human.

Laotse wrote that “The universe is a man on a large scale.” Conversely, man is a universe on a small scale: If, as occult philosophy maintains, the zodiac, the galaxies and their component systems, and the planets with their kingdoms and planes, are not only in correspondence and mutual resonance, but have their representation in man himself, then, by analogy, which is “the master key of all spiritual mysteries,” individual man is also a potential cosmos, whose embryonic constellations and their planetary satellites are being formed out of his trillions of organic cells, each of which contains billions of atoms, an atom itself often being likened to a miniature solar system—electrons orbiting a nucleus.

As each incarnate human is a member of the Body of Christ, vitally related to and informed by the whole spiritual organism, so again, by analogy, organs in the single human body can be seen as evolving micro microcosms, each part of which correlates with other body organs.



We shall briefly consider six instances of this law of correspondence, showing not only the interconnectivity of physical organs, but how each functions as a synopsis and mirror of the body’s other members, keyed to their being and condition.

Foot Reflexology is an ancient form of "pressure treatment" and involves applying focused pressure to certain known "reflex" points located in the foot, which correspond to certain other areas in the body. Some of the recognized benefits from receiving a reflexology treatment include increased circulation, relaxation, and release of tensions.

When Peter protested that his feet, the lowliest part of the body, be washed by his beloved Master, Christ Jesus replied, “If I wash thee not, thou hast no part with me”; whereupon the ever exuberant



Egyptian mural showing the use of hand and foot reflexology.

Peter urged, “not my feet only, but also my hands and my head.” Christ answered, “He that is washed needeth not save to wash his feet, but is clean every whit.” The footwashing incident is told only

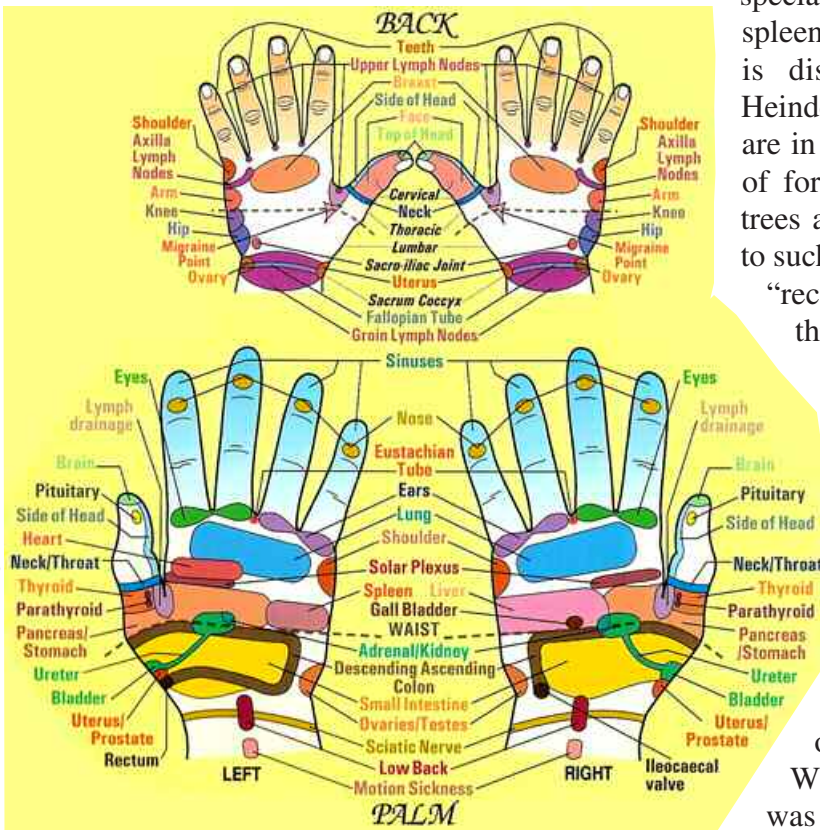
clean, but not all”; that is, even prior to having his feet washed, Peter and the other apostles were morally clean—that is, all except Judas.

And foot reflexology claims to identify emotional “blockages” that manifest in organ malfunction as diagnosed through the correlative foot area, including the sole, top, ankle, and instep. Foot reflexology has a venerable history, being practiced in both China and Egypt for several millennia before Christ. Pictographs found on ancient Egyptian walls depict the possible use of hand and foot reflexology. There are some who believe that the practice of anointing the feet with oil was a form of foot reflexology.

While life ether emanates from the sun and is specialized by the etheric counterpart of the spleen, conveyed to the solar plexus, whence it is distributed throughout the body, Max Heindel does inform us that plant group spirits are in the center of the Earth, and radiate lines of force that are continually passing through trees and plants. Might not humans be subject to such lines of force? While it is clear that man “receives his spiritual influence from the Sun through the head,” it may be that some teluric forces enter through the feet,

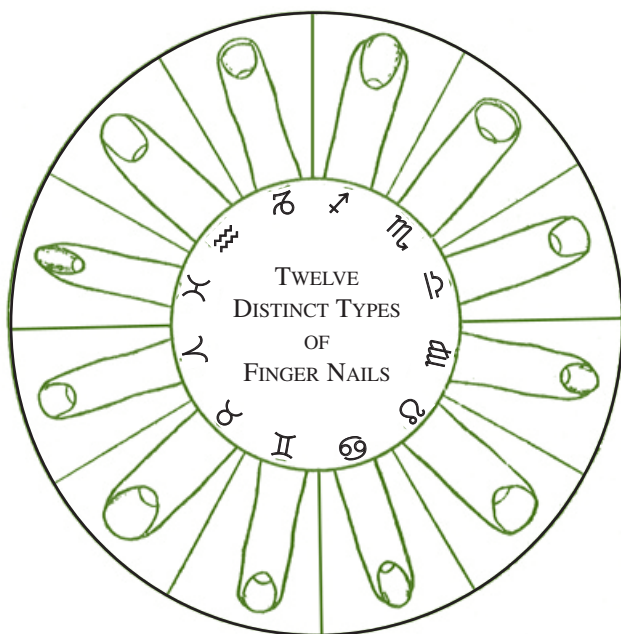
though these may affect the sympathetic system and be below (sub) consciousness. We do not forget that a Ray of the Cosmic Christ is the indwelling Spirit of the Earth and the life force He imparts annually gives rise to a rising tide of new life even as He emerges from his terrestrial sepulcher at Easter and rises to the Father. Thus the Prince of Peace and the Servant of Humanity, Who incarnated when the precessional sun was passing through Pisces, is associated with

the foot, the body’s servant. The whole armor of God includes “preparation of the gospel of peace,” with which the feet are shod. Peace requires fortitude of heart and mind, allowing one both to stand one’s ground and to be humble—that is, in saving touch with the earth. These qualities are implicit in Paul’s exclamation, “How beautiful are the feet of them that preach the gospel of peace.” The foot is the least evident part of the



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by John, so we may assume it has an esoteric meaning, part of which has been explained in the Rosicrucian literature. If the feet can be considered a map of the entire body, as foot reflexology maintains, clean (sound or healthy) feet indicate a sound and whole body; and not only physical body but desire body also, since organ dysfunctions and impairments are caused by wrong feeling and wrong thinking. For Christ told Peter that “ye are



Not only the fingers, but also the finger nails can be used for character analysis and medical diagnosis. This illustration shows the “pure types of finger nails, correlated to the signs of the zodiac. Horoscopes with many planets in one sign will change the nails.” Typologies can be made by sign mode. For instance, fixed sign nails (houses 2, 5, 8, 11) are broad, showing great persistence and determination. The following health indications from the finger nails are given in *Astro-Diagnosis: A Guide to Health and Healing*, p. 68:

“Long, slender nails curving inward toward the flesh: scrofulous and impure blood, weakness of the lungs, and throat trouble. White spots on the nails: anemia, impoverished blood, nervousness. Long nails, thin and brittle: weak vitality, negativeness, timidity. Black or blue spots on the half moons: poison in blood, obstructed circulation, or restricted heart action. The shape of the nails should be taken into consideration before making a decision. Well rounded and clear cut half moons on nails indicate good circulation; if pale pink, they indicate health; if dark blue [they indicate poor circulation and a weak heart]. Nails whose top surface is concave indicate spinal weakness. Patients who have long smooth hands, the flesh soft and smooth, the fingers flexible, the nails white in color, and especially when the nails wedge tightly into the side of the finger and the wedge portion is colored, may be said to have been born tired. They will make little attempt to help the healer; they would prefer to have the Invisible Helpers to the work for them.”

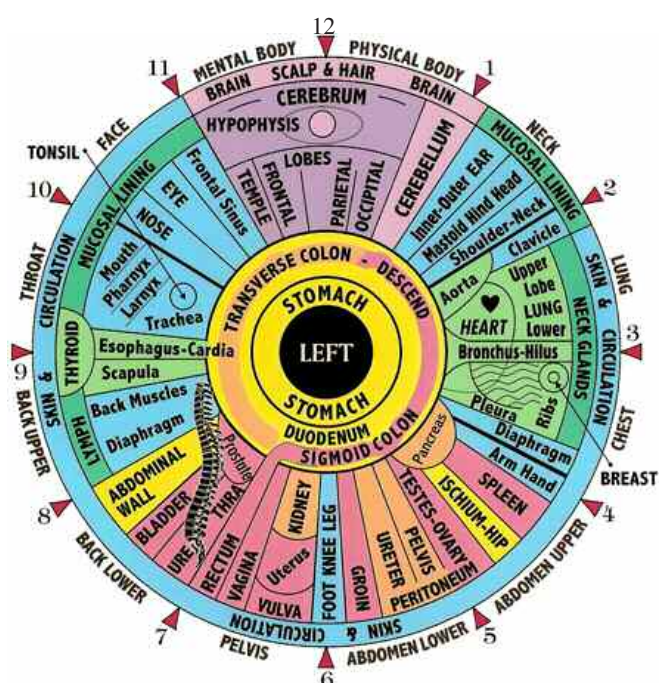
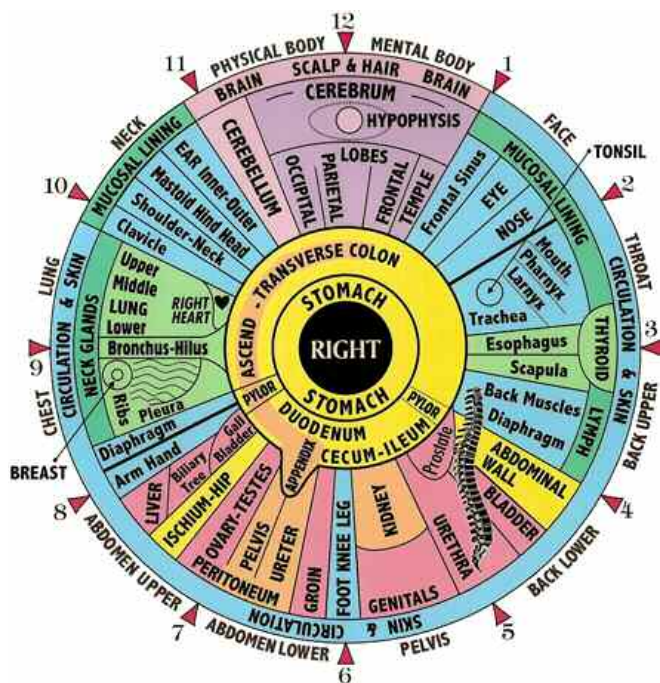
body, the base on which and by which we stand. It bears the body’s cross and may be said to live a life of sacrifice. All parts of the human body rely on it and are neurally and etherically networked to it.

It should not surprise us that the hands can be similarly mapped out as a topography of the entire anatomy. However **hand reflexology** is far less

prominent than foot reflexology as a tool for both diagnosis and therapy. It may be that the hands have become more specialized and independent and are less organically keyed into the body politic. They are more effecting than affecting, more doing than done unto. One may “read” the hand in a more metaphorical and chronological manner than the foot. Planetary influence, longevity, and main character traits are deciphered from the palm of the hand. While, when we are not sleeping, the sole of the foot is always turned earthward, is not seen, the palm of the hand is more versatile and visible. We turn our palms outward in a gesture of welcome, in instances of surrender of our person, in swearing our honesty, and testifying to the truth. In each case, we open ourselves and would be known, as if on the hands our signature were written, or our inner nature. Open handed, nothing is hidden, we are an open book—for those who can read it!

While Max Heindel spoke very little about palmistry, he did assert in *Teachings of an Initiate* that “The Rosicrucian Fellowship advocates the study of astrology and palmistry by all its members.” *Astro-Diagnosis, A Guide to Health and Healing*, has a short chapter on “Diagnosing from the Hands and Fingernails,” including determining (or confirming) the Ascendant, which rules the physical body, by identifying the type of nail (see diagram). With this information “It is not very difficult to detect diseases which are latent.” Nevertheless, palmistry and hand analysis do not permit the rigor and specificity that astrology makes possible. Heindel did say that an individual’s ripe destiny is evident in the palm. Asked whether palmistry and astrology can be true, Heindel answered that an Ego’s “tendencies to act in a manner conducive to adjustment of this mature destiny are inherent in the [physical] body and inscribed in the stars, for the stellar influences are the source of man’s activity, and therefore this mature destiny may be seen from the horoscope at birth, standing out with exceeding clearness, so that it is very plain and patent to the spiritually minded astrologer or palmist.” We infer that the palmist’s chart or horoscope is the palm itself.

Chiropractic is an offshoot of the holy laying on



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of hands, by which spiritual blessing is conferred. The blessing in chiropractic can be a somatic healing. In either case, the hands become the instrument by which degrees and kinds of energy can be focused and transmitted. Since the human vital body is most deeply interpenetrated in the hands and feet (and one other place), it is these sites where the stigmatic nails are driven (and where, in Masonic parlance, “the plugs are pulled”), where the greatest pain associated with the cleavage of the two higher ethers from the physical body is associated incident to initiation—or the ability to function at will in the soul body or sidereal vehicle (so-called because of the star-shaped configuration of its lines of force—feet, hands of the outstretched arms, and head).

Often has it been said that the eyes are the windows of the soul. They also, according to iridologists, give a picture of and report on the condition of the many parts of the human body. More correctly, it is the iris of the eye, the colored portion, that reveals the basic health of an individual. **Iridology** can indicate genetic and functional weaknesses, tissue and organ condition, areas of nutritional depletion and need, areas of inflammation and toxicity, and the general body constitution. This information is gathered by “reading” the fiber and markings of the iris, which manifests symptoms specific to all the organs of the body

before they may be discernible through lab analysis or blood work. The front part of the eye somewhat resembles a horoscope wheel, the pupil being the center and the iris sectioned off into numerous modified pie segments, each of which correlates and connects, by virtue of nerve reflex-pathways, to organs and systems in the body.

Ignatz von Peczely, qualified in surgery at the Vienna Medical College, had ample opportunity to study the irides of patients before and after operations, systematically recording, correlating, and publishing his research in the book *Discoveries in the Realms of Nature and Art of Healing*. His “Iris Chart” was made public in 1880.

Much of the American medical research originated with the work of Dr. Henry Edward Lane and his student, Dr. Henry Lindlahr. Dr. Lane carried out most of his surgical and autopsy correlations with iride markings at the Kosmos Sanitarium in Evanston, Illinois. In his book, *Iridology—The Diagnosis from the Eye* (1904), he states “...thousands were examined before just one marking could be considered corroborated.”

Dr. J. Haskel Kritzer recorded his lifetime of research into iris diagnosis in his book *Iridiagnosis*. His work spurred on Bernard Jensen, a student of Dr. Lindlahr, into further research and the development of an updated Iris Chart with Dr. John R. Arnold, founder of the World Iridology



- REFLEX POINTS OF THE EAR**
- 1 Body warmer
 - 2 Heel
 - 3 Feet and toes
 - 4 Ankle
 - 5 Hand and fingers
 - 6 Knees
 - 7 Hips
 - 8 Upper leg
 - 9 Kidney
 - 10 Back pain
 - 11 Wrist
 - 12 Lower back
 - 13 Elbow
 - 14 Liver
 - 15 Upper arm
 - 16 Spleen
 - 17 Upper back
 - 18 Shoulder
 - 19 Forehead
 - 20 Back of head
 - 21 Neck
 - 22 Face and body reflexes (under ear lobe)

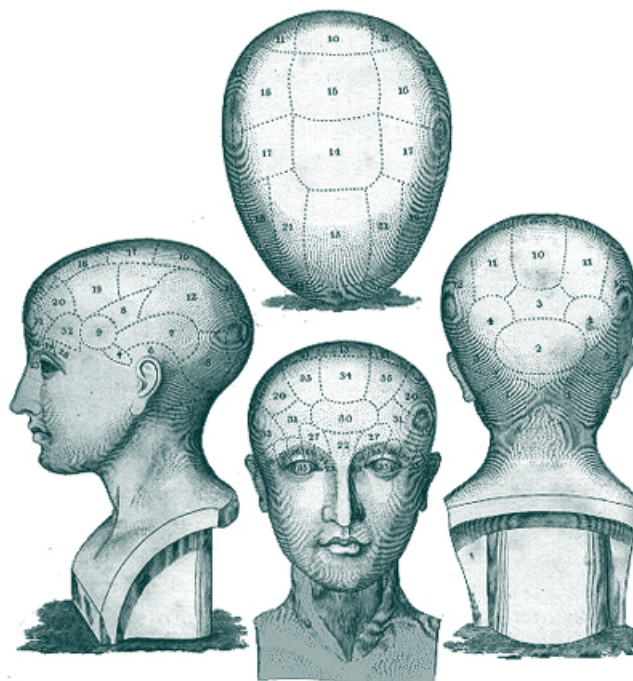


Illustration: Elements of Phrenology Frontispiece, by George Combes; organ names by Samuel F. Wells; after O. S. Fowler

Names of the Phrenological Organs
(Referring to the numbers indicating their relative positions.)

DOMESTIC PROPENSITIES	ASPIRING AND GOVERNING ORGANS	PERFECTIVE FACULTIES	LITERARY FACULTIES
1 Amativeness	12 Approbativeness	20 Constructiveness	32 Eventuality
2 Philoprogenitiveness	13 Self-Esteem	21 Ideality	33 Time
3 Adhesiveness	14 Firmness	22 Imitation	34 Tune
4 Inhabitiveness	MORAL SENTIMENTS	23 Mirthfulness	35 Language
5 Concentrativeness	15 Conscientiousness	PERCEPTIVE FACULTIES	REASONING FACULTIES
SELFISH PROPENSITIES	16 Hope	24 Individuality	34 Causality
6 Combattiveness	17 Spirituality	25 Form	35 Comparison
7 Destructiveness	18 Veneration	26 Size	
8 Alimentiveness	19 Benevolence	27 Weight	
9 Aquisitiveness		28 Color	
10 Secretiveness		29 Order	
11 Cautiousness		30 Calculation	
		31 Locality	

Fellowship. Dr. Arnold was the main instigator in changing the term *iridiagnosis* to *iris analysis*, which more accurately reflects that it is a means of analyzing conditions within rather than specific diseases.

Of all anatomical structures, the eye literally offers “insight” into both the inner and outer physical person as well as the soul and spirit that are indwelling and using the material body. While the eye was specialized to see physical light, it also shows something of the light within one, whether it be dim and dull, or bright and keen.

Another sensory organ, ontogenetically the oldest, also maps out the composite human physiology. The germ for the dense body was given by the Lords of Flame during the Saturn Period, including the capacity for developing the sense organs, particularly the ear, “the most highly developed organ we possess. It is the organ which carries with the greatest accuracy the impressions of outside conditions to the consciousness. It is less subject to the illusions of the Physical World than the other sense organs.” Understandably, then, the ear is attuned to the younger members of its household. And acupuncture shows its sensitive relationship to these members. We recall that physical light did not exist prior to the Sun period, but that spiritual tone was creating physical forms during the Saturn Period when the Lords of Mind were going

through their human stage in the Region of Concrete Thought, whose substance is immaterial sound. Light, even spiritual light, is more “external” or objective than spiritual and physical sound, which convey more the heart and essence of being, penetrating to the inner sanctum of consciousness where meaning is registered. It is not, however, the incredibly fine and sensitive structures of the middle and inner ear that reflexologists use to diagnose and treat patients but the fleshy outer ear.

Phrenology studies the shape and contour of the skull to determine character and traits, rather than as a index to other body structures. Max Heindel regarded phrenology as a science having spiritual significance (*IQ&A*, p. 309). In *Message of the*

Stars, the Taurus body type is described as having “the bump of amativeness well developed” (see illustration for location). Phrenology was promoted and popularized by Franz Joseph Gall (1757-1828), a Viennese physician, who first called it the science of “craniology,” or “organology,” with the claim that the physiology of the brain was directly linked to the capacity and character of the mind. This meant that not only did the size and shape of the skull give direct indication of mental capacity and attributes, but exercise of specific parts of the brain, or even manipulation of the skull, could change or develop its faculties.

Gall’s cranioscopy (*cranium*=skull, *scopos*=vision) was later renamed phrenology (*phrenos*=mind, *logos*=study) by his followers.

With his revolutionary concepts on brain localization, Gall offended religious leaders and scientists alike. The Church considered his theory as contrary to religion (that the mind, created by God, should have a physical seat in brain matter, was anathema). Established science also condemned him for many reasons, including the fact that he could not provide real scientific proof of his theory; but also because phrenology was quickly taken over by quacks and was considered a kind of money-making fraud. However, Gall made many contributions to “real science,” such as his discovery that the gray matter of the brain contained cell bodies (neurons) and the white matter contained fibers (axons). His concept that brain function was localized was later proved to be correct.

Gall and his followers identified 37 mental (“intellectual”) and moral (“affective”) faculties which they thought were represented in the exterior surface of the skull and could be palpated, measured, and diagnosed. Gall surmised that just as muscles grow larger when they are exercised, different parts of the brain would either grow or shrink with use. Therefore, the shape and surface of the skull could be read as an index of an individual's natural capacities, aptitudes, and tendencies.

Gall's organology of the mind was not directly based on his neuroanatomical research. Nevertheless, it contributed to studying the mind biologically rather than philosophically.

The “reflex” principle in the case of skull

NORMAL COLON
SPHINCTERS and SACCULATIONS
and their INTERRELATION with
ANATOMICAL CENTERS and PATHOLOGY

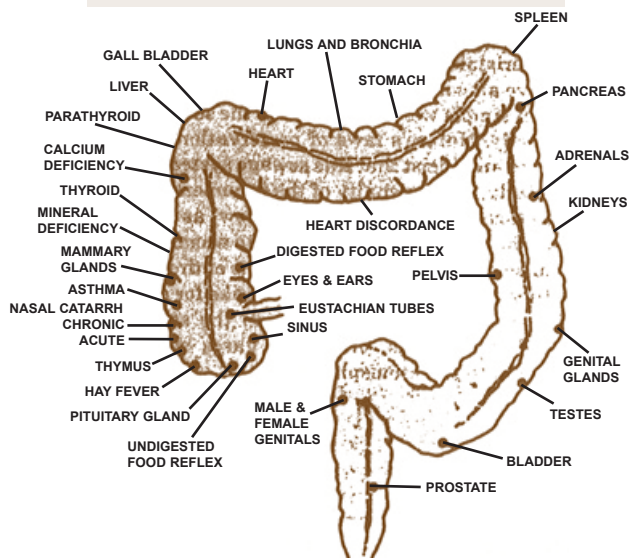


Illustration after Norman Walker

“topography” refers the investigator not to other parts of the physical body but to soul qualities.

Dr. Norman Walker did much to make better known the relationship of the **colon** to other body organs. In *Colon Health, The Key to a Vibrant Life*, Walker describes the impact of a dysfunctional colon on a number of glands (pituitary, thyroid, thymus) and organs. It should come as no surprise that negative emotions, such as fear and anger, impair digestion and compromise the integrity and operation of the colon. The segmented form of the colon lends itself, like the iris and teeth, to a correlation with the somatic counterparts of each section. The first section, or ascending colon, co-ordinates primarily with organs and glands in the head; the transverse colon with the upper and middle torso, and the descending colon with the organs connected to the digestive tract after the stomach, the kidneys and urinary tract, and the generative organs. Colon therapy—including enemas, colonics, intensive live vegetable juice regimens, the elimination of toxic and constipating substances, the avoidance of stimulants, drinking of ample amounts of distilled water, liver and kidney detoxification, purification of the lymph system by exercise as well as the foregoing measures—simultaneously improves the health of the colon, all other bodily organs, and the individual’s emo-

Glands	RIGHT BREAST												LEFT BREAST			
	Anterior pituitary	Parathyroid	Thyroid	Thymus	Posterior pituitary	Intermediate lobe of pituitary	Pineal	Pineal	Intermediate lobe of pituitary	Posterior pituitary	Thymus	Thyroid	Parathyroid	Anterior pituitary		
Organs	Heart Small Intestine Endocrine gland, Pericardial	Breast Thyroid Stomach Pancreas	Lungs	Liver Gall Bladder Eye	Kidneys Prostate Bladder, Uterus, Rectum, Anus	Liver Gall Bladder Eye	Lungs	Breast Esophagus Thyroid Stomach Spleen	Heart Small Intestine Endocrine gland, Pericardial							
Teeth	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Upper Jaw	3 rd molar (wisdom)	2 nd molar	1 st Molar	2 nd bicuspid (pre-molar)	1 st bicuspid (pre-molar)	canine (cuspid)	lateral incisor	central incisor	central incisor	lateral incisor	canine (cuspid)	1 st bicuspid (pre-molar)	2 nd bicuspid (pre-molar)	1 st Molar	2 nd molar	3 rd molar (wisdom)
Lower Jaw	3 rd molar (wisdom)	2 nd molar	1 st Molar	2 nd bicuspid (pre-molar)	1 st bicuspid (pre-molar)	canine (cuspid)	lateral incisor	central incisor	central incisor	lateral incisor	canine (cuspid)	1 st bicuspid (pre-molar)	2 nd bicuspid (pre-molar)	1 st Molar	2 nd molar	3 rd molar (wisdom)
Teeth	32	31	30	29	28	27	26	25	24	23	22	21	20	19	18	17
Organs	Heart Small Intestine Endocrine gland, Pericardial	Lungs	Stomach Pancreas	Liver Eye	Kidneys Prostate Bladder, Uterus, Rectum, Anus	Liver Eye	Stomach Spleen	Lungs	Heart Small Intestine Endocrine gland, Pericardial							
Glands				Ovaries, testicles	testicles	Adrenals	Adrenals	Ovaries, testicles	testicles							
Element	Fire	Earth	Metal	Wood	Water	Water	Wood	Metal	Earth	Fire						

Tooth-Organ Relationship Chart

tional and mental well being. Whole-body diagnosis through colonic analysis is not as feasible as other organ reflexologies, given its relative inaccessibility.

Once one discerns the operation of the law of analogy as it applies to the smaller anatomical unit reflecting the larger, and the part representing the whole, one might think that the teeth, given their symmetry and specificity, clearly demonstrate this law, as the above illustration confirms. The energetic relationship of teeth to organ systems is unknown to the general population, but may be verified using electro-acupuncture. A specially developed machine can read specific points in an organ's acupuncture energy meridian. The health of one depends on the health of the other. For instance, the bilateral upper 2 molars, and lower 2 premolars are linked to the mammary glands. The veterinary doctor Gloria Dodd confirmed a breast tumor in a Sealyham bitch related to an infected lower premolar. She pulled the tooth, treated the dog with homeopathy, and 6 months later, the breast tumor disappeared.

It is clear from the tooth chart that the teeth can also be grouped on an elemental basis, which relates each tooth to one of the four ethers, although here the Chinese element system is used.

While this brief study had considered several human organs or structures as compendiums of all the body's systems and organs, providing thereby a diagnostic and in some cases therapeutic tool, it is helpful to remember that we see what we look for. Max Heindel knew that some people "look upon astrology as merely a matter of calculation and upon palmistry and phrenology as material sciences, without any spiritual significance. Who thus views these sciences would be blameless if he used them as a means of livelihood, while anyone who had obtained an idea of the spiritual side of these sciences would, in the estimation of the writer, be prostituting his knowledge." This article has primarily sought to *introduce* the reader to the concept of organ reflexology. Further study and meditation will give insight into the spiritual significance of these relationships. □

—C.W.