

The art of pulse taking

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At this point, it should be much easier to understand the art of pulsology. Among other things, it is vital not to project expectations if we really want to get information from the patient and only from the patient. If our brain releases expectations, we would hunt for our own information, effectively projecting ourselves onto the patient.

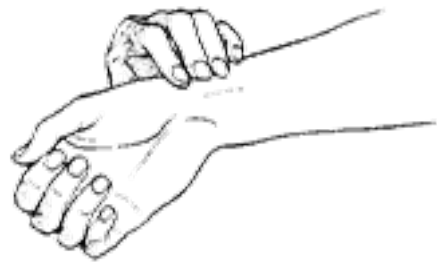
When I take a patient's pulse I have to ensure that the patient's subconsciousness connects with mine. It is important not to respond, not to concentrate nor think. It involves allowing yourself to simply feel, without a particular purpose. When the patient finally lets go of your hand, you will be overwhelmed with a huge flow of information, at which even you will be surprised. However, you must continue without a purpose, without prejudices, without fear, letting go of whatever there is as a global and comprehensive statement. In order to be good at this art, it is important to know how to speak, how to get the information you have filtered, preventing it from mixing with yours. But, it sounds more complicated than it really is.

When taking the patient's pulse, he must be seated. Place his wrist on a table, supporting it with a cushion, and relax. Taoists divided the body into three cavities. The uppermost part is called the Heaven; where you find the heart and the lungs. Among the Yin organs, the bearers of subconsciousness, these two are the most Yang, the most active, with very dynamic and rapid functions.

We should always use our index fingers to detect these organs. Given that we have to take the pulse without invading the patient's wrist. I will always use my right index finger to feel the heart (the patient's left hand) and my left index finger to feel the patient's lung (the patient's right hand).

The male lower part goes from Ren12 to Ren6 (a cun and a half below the navel). We find the liver and the spleen/pancreas, whose functions are "more human and earthly" because they are in charge of digestion and the production of real energy.

I would always use my middle finger to detect these organs. And, just as in the previous case, I will use my right middle finger to take the left hand's pulse (spleen/pancreas), and my left middle



finger needs to get accustomed to feeling the liver (the patient's right hand).

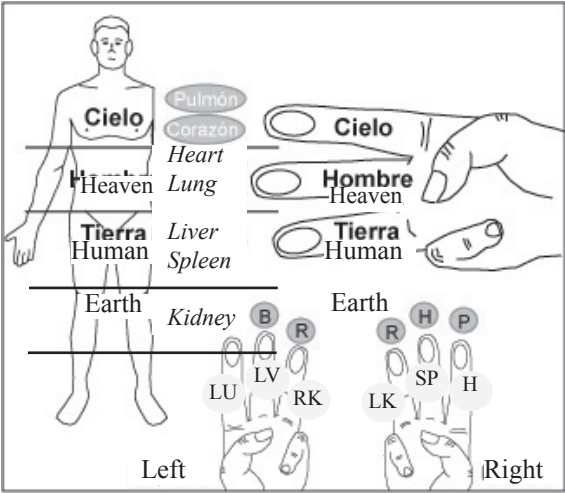


Figure 10.2

That part of the body called Earth, begins a cun and half below the navel. here, we would only find organs that are bearers of subconsciousness, like the kidneys. With my left ring finger I will take the patient's right hand, and there I will find the right kidney. I must always prepare myself to detect the patient's left kidney with my right ring finger .

Apart from detecting the subconsciousness, it is possible that serious problems in each region can affect the pulses. In other words, if I have bad legs, the Earth's pulse will change. If I have a headache, the Heaven's pulse will change. However, and generally speaking, each subconsciousness takes care of the region that is in its charge, so this way, we cannot be fooled. But it must be taken into account why they are giving signals, not because of an alteration in the subconscious, but because the organ in question is working to recover from this problem or disease.

Why this distribution of my fingers? It is really only a matter of custom and postural symmetry. If you press your fingers against a wall, you will notice that you are able to feel your own pulses. Since we also have a pulse in our finger, it is necessary for us to get accustomed to feeling the organ in question, with the same

finger and hand. With practice, this will give you a similar perception.

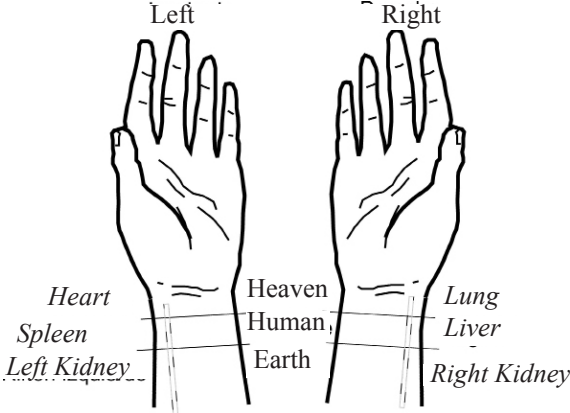


Figure 10.3

We must bear in mind that the Heaven's pulses are more obvious, more superficial and quicker. The Earth's pulses are less obvious, softer and deeper. Whats more, because of its depth, it is normal to have some difficulty in finding the Earth pulse. Any situation to the contrary is to be considered unusual, and motive for diagnosis. For example, if we find the Earth pulses equally as strong as the Heaven's, there might be an excess in the kidneys, or a deficiency in the lung or the heart.

We can appreciate in Figure 10.4, that we are always touching the radial artery in different points on the external wrist. We may think, that since it is the same artery, the pulse should be the same in all points, and even more so because of the little space that divides them. But, that is not the case. It is actually easy to appreciate their differences. Traditionally this has been done for thousands of years, and it was never necessary to change because it simply works. We observe in each point the vital pulsation of the related subconsciousness. And from this point, we immerse ourselves in information from the patient.

Subconsciousness	Depths
Lung	IG

Heart	ID
Liver	Gallbladder
Spleen/Pancreas	Stomach
Right Kidney	Bladder
Left Kidney	Libido
	Triple heater

soft movements, the tip of the finger has to cover the area well, without making contact with the nail. It is important to be comfortable, placing the patient's hand where it best suits you; always striving to have the same ritual or postural habit with your fingers.

In Figure 10.4, we can also appreciate the different depths in the same point. The pressure of our finger when it is placed on the patient's skin is called the butterfly pulse. Without using pressure, basically allowing the effect of gravity to take control of our finger, we see the guts (depths) of our subconsciousness. If we are where the heart is, we would be able to observe the small intestine's condition, if we are for example where the spleen/pancreas is, we can see the stomach's conditions, and so on.

In Figure 10.4, we also see something like a bone in the external wrist; the head or radial tip, called the radio-carpal joint. This bone is used to differentiate between the Heaven and Earth zone. It's a good idea to find it first, so that the groove it leaves on either side can later be found.

We must place our finger using slow and

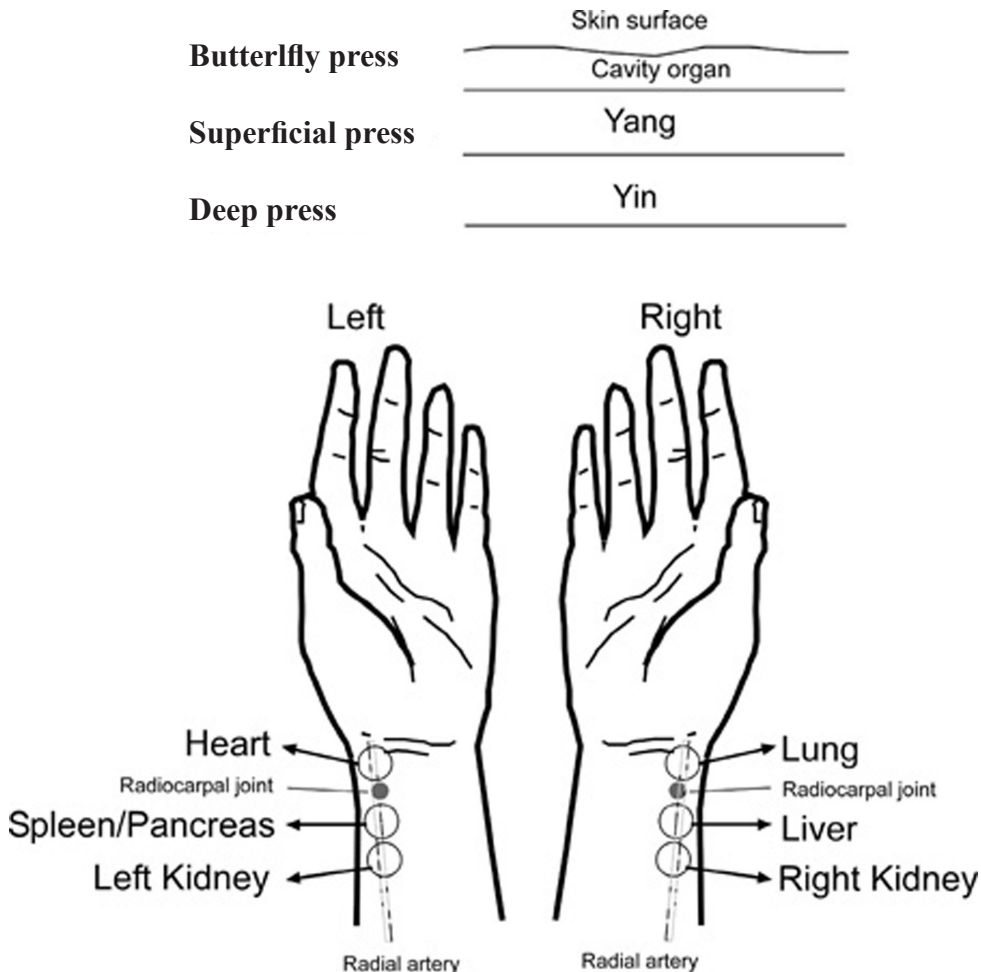


Figura 10.4

And now I apply superficial pressure, stronger than that of the effect of gravity, until the exact point where I notice a change from what was felt before. At that point, I will be detecting the Yang aspect of the organ in question.

And now I apply deep pressure, stronger than that which was applied before, just until the exact point where I notice a change from what was felt before, and there I will be detecting the Yin aspect of the organ in question.

Where the butterfly pulse is concerned, where we detect the Yang organ, we wouldn't have the chance to observe anything more than its general condition, and as such, we can't observe the two faces, Yin/Yang. What all this is about, is that there are two organs that do not have subconsciousness, and as a result they are much less complex. There are no differences between emotions or personality. These organs, or guts as we call them, can play the role of Yin organs, the subconsciousness, or its parts, the more active parts, Yang parts.

What can we detect and what conclusions can we draw from all this? This is a complex and extensive matter, and we will look at it in more detail in the following chapters.

The liver on the right?

In other books we can see the liver on the left-side. This is how it has been in Traditional Chinese Medicine, the liver on the left and the spleen/pancreas on the right. Why have we changed this in Natural Acupuncture? There are a number of reasons. In fact, we have seen in the first chapter how Traditional Chinese Medicine has suffered a number of historical losses, and since these losses weren't left in writing by the Taoists shamans, a number contradictory beliefs evolved. We have only received one of these beliefs, and we are certainly grateful, as its statements are the most coherent. But there are certain things that don't fit well when it's examined in detail. As such, we change the left and right to Yin/Yang, and that was well explained in chapter 3. But now, we are looking at another piece that doesn't fit.

Over the years, I have been personally working on detecting the pulse of the liver on the left, as I was taught. But then, I started to realize that patients who complained about serious liver problems didn't show any signs on the left but instead on the right. There is a certainly a strong relationship between the liver and spleen/pancreas and both are mutually affected. However there are subtle but important differences. Then I thought about the liver's location, about how it is found on the right, and about how all the other pulses have a certain respect for their anatomic location. So the right kidney is on the right, and the left on the left. And the heart, if it tilts to the left, it is detected on the left. Why then the sudden change of the liver and the spleen/pancreas? So, I reviewed other cultures to see how they understood it, and effectively, in other cultures the liver was on the right, as logically expected according to anatomy, and as understood in patients. This combination is different only in China. But China is full of historical controversies and political problems between dynasties that have caused them to loose the power of natural observation in order to defend certain interests.

Then I paid attention to the small number of acupuncturists that used pulses in their diagnoses. And how they all attested to its difficulty and how easy it was to get lost. All this while the Ayurveda professionals (traditional Indian medicine) took pulses with no problems; and they observe the liver on the right. I also investigated traditional Tibetan medicine, and again they all took pulses without problems, detecting once again the liver on the right and the spleen/pancreas on the left; respecting their natural anatomic position. These two cultures, Indian and Tibetan, don't seem to have conflicts of beliefs in their history. On the contrary, there is unanimity.

Because of this, I stopped detecting the liver and the spleen/pancreas in their anatomic position, just like the Tibetans and Ayurvedas. From that day on, the clarity and the amount of information you receive from the patient has been tremendous. Global coherence is important, and if you rupture something like this, all the other subconsciousness are left confused. For many years now, I have been taking the liver on the right, and with hopes that this can be ap-

preciated in this book, information from the subconsciousness has come forth in abundance.

In Natural Acupuncture, we again change some apparent foundations of Traditional Chinese Medicine, and we add anatomic logic; the liver on the right and the spleen/pancreas on the left.

- **Evidence of correlation between organs:** biologically and functionally we can find a direct relationship between the left kidney, the spleen and the heart, while on the right we have the right kidney working with the liver and the lung. This again divides the body into two lines of parallel activity. Why were you going change the liver's side if we see that there is activity in that direction? How can the spleen be taken on the right if the left kidney is connected to it?

- **Evidence of the vertical functional biological line:** the body is clearly divided in functions according to physical contact, and the organs on the right work with each other the best, and likewise the organs on the left. On the right we have a strong relationship between the right kidney, that is found behind the ascending colon, and it is supported by the liver. At the same time, the liver rests and works more with the right lung. And on the left there are innervations from the left kidney with the spleen, which ascends to the heart. It's quite clear that the body works in two functional vertical lines. It makes no sense changing them, by passing the liver to the left, and the spleen to the right.

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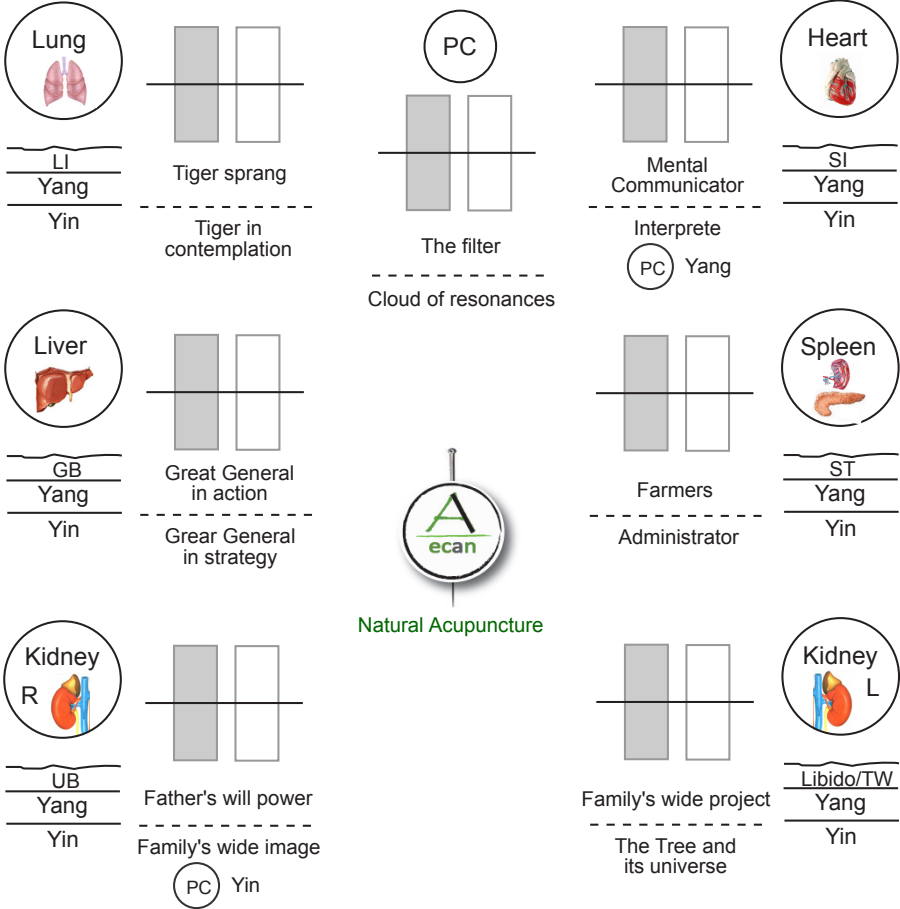
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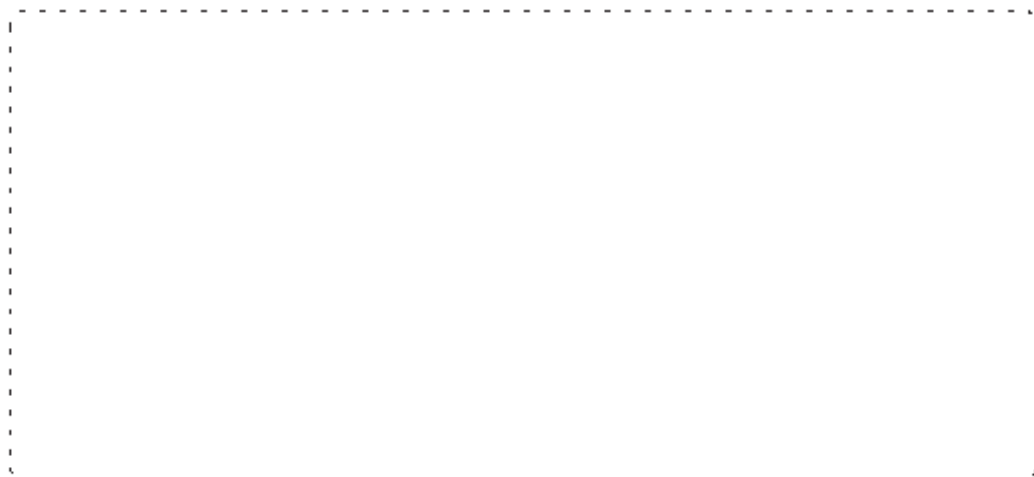
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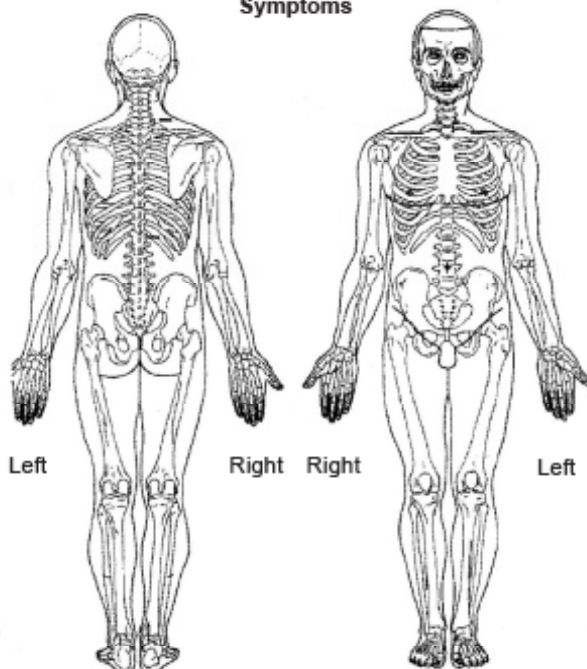


Breathing Diagnosis

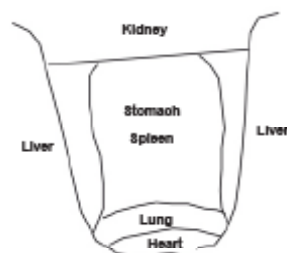
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- Give 100% +		- Tranquility +		- Timing +			- Fall +		- Tics +	
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- Speed +		- Time +		- Deserving +			- Harmony +		- Time +	



Symptoms



Pathogenic Factors



Heat
Cold
Dryness
Humidity
Phlegms
Wind

Liver

The Great General

Liver natural science

The liver is the biggest gland in the body, weighing up to 1,400 kilograms (grams), and it extends from the right upper quadrant of the abdomen, the epigastrium and even a portion of the left upper quadrant, filling the space of the diaphragmatic dome, where it can reach the fifth rib.

It has numerous direct connections and impressions, the most important being those that belong to the digestive system. The structures on the left-hand side of the stomach leaves their impression on the liver's lower right lobe. And then from the back to the front we have the colic impression, the duodenal impression, right next to the bile duct, and renal impression. Additionally, in the lower left lobe we would find the gastric impression and the esophagus' indentation. Below we would find the hepatic hilum and the grand hepatic portal vein, as well as the hepatic artery. The hepatic duct that goes to the gallbladder and duodenum also starts there. In the upper lobe we find the lesser omentum covered by the famous peritoneum who automatically connects to the liver by means of the diaphragm. Then on the back wall we find the connection with the renal system, what we call the hepatorenal ligament.

The falciform ligament is located in the diaphragmatic lobe, which extends all the way to the navel. Interestingly, the remains of the embryonic umbilical vein, which joins with the external iliac vein runs along its unattached border. The falciform ligament is also part of the ventral mesogastrium, which divides in two branches at the rear of the liver's diaphragmatic lobe, giving rise to the coronary ligament which also divides in two, forming the right and left triangular ligament that also joins with the diaphragm.

But apart from the digestive system and the diaphragm, the liver automatically connects with the heart. This direct connection with the heart is called the phrenic center (which also connects with the diaphragm).

It is also important to see how the liver receives nerve innervations from the celiac plexus (solar plexus). It also receives them from the diaphragmatic plexus and the left and right pneumogastric

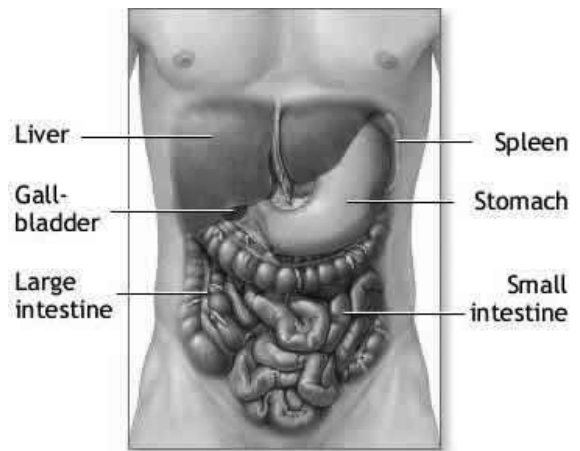
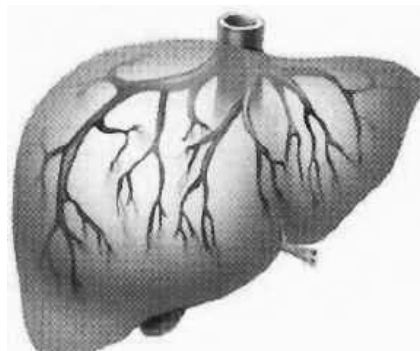


Figure 15.1

nerve.

Another important fact for us, is that the liver mixes the sympatic and parasympatic fibers. These nerves go all the way to the liver, right around the hepatic artery, where bile stored in the gallbladder is secreted. And the portal vein which runs all over the liver is shared with the pancreas.



In summary: This explanation helps us to understand how well connected with the digestive system the liver is, and also with the diaphragm that at the same time carries resonances throughout the entire organism and the heart who sends specific information.

Liver functions: The truth is that more and more liver functions are constantly being discovered. Right now, there are more than 500 complex liver functions; and only a few are actually related to the liver's real job. There is no doubt that it is the most complex organ of all, even the brain.

We know that the liver is in charge of plasmatic protein synthesis (blood plasma) and this says much, because the bloods travels all over, and proteins are capable of doing many different things, many of which are still unknown. But, for us, as we have identified in previous chapters, the liver sends receivers to the blood, so as to be able to send information in the form of resonance and produce the wanted reaction. Proteins are transformed in the body, the liver being the one that does most of this job, but we also observe mutations in the blood. These changes may be as a result of the

resonance the liver receives. So, a protein can be an enzyme (all enzymes are proteins) or it can be a hormone, or form part of the hormonal receivers. Some are secondary messengers in hormonal action. And a protein if well informed can participate in the immunological defense (for example immunoglobulin). And what's more, proteins are responsible for muscular contraction, information that is also sent to the liver, and so we can move, activate our muscles in an autonomous way as we do when we walk for example.

As we can also see science confirms our idea of receivers being produced by the liver transforming and reacting to the resonating liver signals.

The liver may be more famous for its job of detoxifying. In fact, whether something is toxic or not is unknown until it is able to enter the liver. We have been saying that the liver has memory, in this case of whatever has previously done it damage. The liver maintains the resonance of that which was bad for us, and if something similar happens again, it will be tagged as toxic. Because of this, there are things that are toxic for some and not so for others. It depends on the historic hepatic record. Then we have a collective memory of toxins, that we have learnt as species as a result of evolution. But even though this information resides in the liver, the kidneys are the ones that transmit the message.

So what happens when a toxin is recognized? The liver as we have said, synthesizes proteins, and also does so with toxins, only that this synthesis turns out to be destructive. The toxin's structure is broken and it is turned into a waste product. And at the same time, the liver keeps a record of this action for future reference. But what does it do with this waste product? It is a very good concept, one that we have already explained. The liver does not eliminate the waste, but instead, it produces a very corrosive, acidic paste called bile, which is a very valuable substance, because it contains all the information of what my body doesn't want. Putting this paste on ingested

food is guaranteed destruction of anything that is potentially dangerous in said food. Bile helps dissolve food, especially the most resistive, such as meat. Then these waste products continue their path until their elimination as feces.

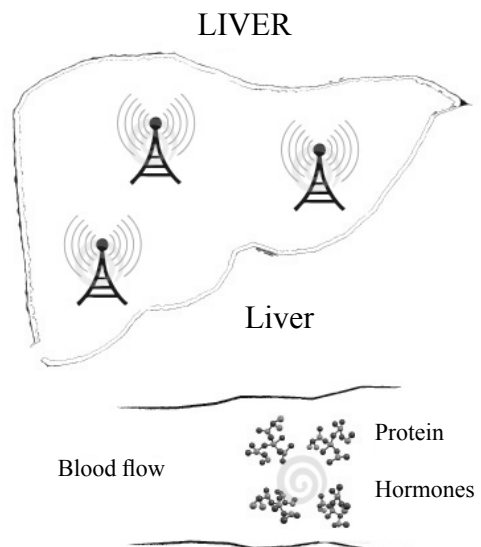
We also know now that the liver transforms ammonia into urea, which means that it also produces another waste product. And negative resonances that were not able to be destroyed go with this waste product. Said another way, toxic substances are not eliminated in urine as previously thought, only toxic information. This is why urinothrapy (the drinking of ones own urine) has shown to have many benefits because without poisoning the organism, it repeats the toxic information, helping to assure its decisions.

As we see and even though the immune system is actually all over the body, the liver is the one that does the best and most intelligent work. What's more the liver controls quite a lot of the body's glands. Among them we have for example the thymus where the T cells mature, coordinating the immune response. Then those T cells travel in the blood stream, and they are designed to respond to resonances chosen by the liver as negative. This action teaches and again goes to the liver to form part of its memory.

In the laboratory we have observed how the liver stores blood and returns it changed. We know it stores proteins, vitamins, sugars (glycogen) among other things. And it does this so that it can make different compounds when deemed necessary, and even create protein using vitamins and sugars. It is like an architect that breaks down structures and later puts them together as he wishes. Vitamins are vital substances but they are foreigners to the organism (we only produce vitamin D, the rest are obtained from food). And since they are foreigners, they must be left without a lot of changes until they get to the cells, who are informed from the exterior food in its original state, and from there this information produces co-enzymes. Enzymes later receive and identify

nutrients in food. But it is not always necessary for them to pass through the liver, since receiving its resonance from the blood is enough for it to join proteins and form enzymes. As we can see the body learns from the exterior to form its receiver. We are what we eat.

What about sugars? They are prepared in the liver and not all of them come from food, some are created new from certain amino acids, lactate and glycerol (glucoseogenesis). All amino acids, except leusine and lysine, can provide carbon for glucose synthesis. In that way, the liver can get sugar from almost all that we eat. Even during lengthy fasts it will continue producing glycogen. And this transformation almost exclusively occurs in the liver (10% in the kidneys). And who are these sugars for? They are for the body's big glutton, the brain, who uses almost 60%. Who else other than the capricious emperor would want so much sugar every day. But the emperor not only needs great quantities of sugar, but also needs the supply to be controlled and regular. Additionally, it must obtain the precise amount, neither more nor less, and the liver is the one that is in charge of this regulation.



Once again, this preparation is done by means of resonance. But, why should the liver

store information that is destined for the brain in sugar capsules? The concept is once again brilliant, because sugar tends to undergo quick and strong combustion, they burn easily, and doing so in the brain results in the amplification of the information sent. When the brain consumes these sugars, the information within jolts and explodes. And this is what interests and guides the brain in its acts. This allows it to use less energy, and lose less information. It's like sending a ribbon wrapped in a giant speaker.

As we can see, and as we have been showing, the liver is the true brain, together with the heart, the brain being the only one responsible for conscience.

Besides all these functions, we emphasize the liver's responsibility when it is time to choose what to do with carbohydrates (from which sugar can also be obtained), and lipids (better known as fats). The liver uses these lipids to store information as if they were external hard drives used to protect information. This way it doesn't have to retain everything internally, and it can remember "the forgotten" by burning these fats. Furthermore, these organism's cells are in this way kept well informed of the liver's real situation, like the headquarters.

It is usually said that cells use lipids as fuel, but they also carry information and each cell captures with what it needs according to what it resonates, and that is why it then acts. Because of this it is not expensive to burn relatively recent fat, but it is complicated to do so with old fat because the internal information is no longer useful for most of the cells. So it remains stored there. And it is stored with the hope that this information one day will become useful. In a case of survival for example, the organism has to regress.

It is easy to see how our body regresses somehow during fasting, and this is because of the burning of old fat. Obesity is linked to an individual's desire to not listen to a painful past. All forms of obesity therefore, camouflages a historic depression. Burning old fat is a very difficult psychological job, that is why it is so difficult to be on a diet. Eating relaxes all this

because it forces the body to burn the present without having to go over a painful past.

But we have already said that the liver, is the promoter of Dynamic Wood, and is in charge of reflexive energy and of analysis so as to reach conclusions. And this is why it stores all that it can on mini hard drives. Returning over and over again to the past is how it learns and is able to govern with wisdom.

Other lipids synthesized by the liver are the famous cholesterol and triglycerides. Both are equally forms of informative energy conservation. Besides being in the food we eat, the liver also produces triglycerides, and can convert whatever excess calories into triglycerides, and they in turn can be converted into cholesterol, and they into fat. All depends on the format it wishes to store it in. Triglycerides and cholesterol are considered more recent information, meanwhile fats are considered more expired information. The liver turns anything that hasn't found a route into fat.

Lastly the liver is renowned for its ability to synthesize coagulation factors such as fibrinogen (I), prothrombin (II), accelerator globulin (V), proconvertin (VII), antihemophilic factor B (IX) and Stuart's Prower factor (X)). These strongly charged molecules are released the blood so as to regulate the blood's density, eliminating what is useless, or saving more carefully what's there, and what is being lost. So, the liver always controls what there is and what there isn't in the blood. The active receivers, the latent but necessary, the expired that has to be replaced.

In summary: It wouldn't be too little to call the liver the Great General. It directs the entire body from its headquarters, populating the blood with receivers or radios over which messages and orders are emitted. And in order to take control, it archives all the information it can, not only in its interior, but also on hard drives it releases so as not to lose anything but review it all over and over again.

The waste products and toxins are tagged, their information stored and the physical part

is recycled forming bile. The resonance's toxic part is sent to the bladder to be later eliminated as urine.

Its principal informer, apart from the blood is the the diaphragm, where all the body's resonances pass mobilized by the Lung. But no detail is lost in the digestive process, so as to monitor and learn from it in every moment.

It is responsible for the communication between the two great personalities in the body. The heart, who sends its wisdom so that the correct blood can be produced. Whats more, it also advises the heart on the success of its work, that is to say if the Nutritive Qi is able to make the necessary nutrients go to the organism. This consultation is vital because it teaches the heart to correct its errors when it electrically discharges, with whom it shouldn't have direct dealings, instead, indirect and fundamental, sending food and news that it considers necessary.

The liver in the traditional orient

In all classical and traditional cultures, the liver is recognized as a control figure and dominant for the entire organism.

Here, we have given the credit to the Dynamic Wood, responsible for the reflexion of energy and as such the possibility of life.

We can see that spring is associated with the liver in Figure 15.2. In chapter 2, we saw that the earth is in a grand state of balance because it slows the passing of time, something we know it does in our bodies when it stores information. In spring, colors, flowers, insects and animals come out. It is a time of complexity and maximum coordination. These colors of nature are there as a result of coordination through resonances, from waves or frequencies of light. And so, they represent emotions, through which the liver commands its messengers all over the body.

Emotions is a type of refined and intelligent information in the sense of being revised,

reflected energy and produced based on the said reflections. We know also, that the liver uses the second heart, the one in the solar plexus, to transmit its emotional information to the entire organism.

The liver in the traditional orient

Dynamic:	 Wood
Season:	 Spring
Spacial Direction:	 East
Color:	 Green
Day's Phase:	 Birth
Occupation:	 Dissemination
Elaboration:	 Embellishment
Weather:	 Temperate
Evolution:	 Clarity
Sense:	 Sight
Tissues:	 Nails
Pathogenic Factor:	 Wind
Disorders:	 Spasms
Symptoms:	 Agitation
Expression:	 Altercation
Emotion	 Rage
Sound:	 Yell
Secretion:	 Tear
Orifice:	 Eye
Taste:	 Acidic
Smell:	 Rancid
Food:	 Rice
Metal:	 Tin
Planet:	 Jupiter
Animal:	 Dragon, Rooster
Gut Organ:	 Gallbladder

Figure 15.2

What's more, in spring there is a lot of cooperation or symbiosis, where for example the bees pollinate flowers, and the wind carries seeds. This as we have seen is what the liver does. It uses blood and electrolytes to move its symbiotic message.

We can also see that that the dragon and

the rooster in ancient China were associated animals. In the case of the dragon, it is to make reference to this grand domineer of multiple functions. The Chinese emperors frequently associated themselves with the image of the dragon. So it is clear that for them the brain, the true emperor of the body, is the liver.

But what's more the dragon is a mythological animal, that has never existed, and the Chinese knew it. With this they made it clear that the liver has so many complex functions that only an idyllic animal can equal it. It may even be possible that an ancient Taoist shaman created this myth of the dragon to try to explain to his disciples the greatness of the liver in the body. The dragon is also associated with thunder, that is why it represents it with fire from its mouth. But this thunder is represented by one Yang on top, and two Yin below. What this allows us to see, is intelligence dominating action. Yang can only come out, causing yelling, anger and fuss if there is an unbalance. But this thunder also symbolizes the wind that as we know is in charge of mobilizing information from the liver to other parts of the body. But it is also necessary so as to give a severe and cruel order, thunder demonstrates more strength and mandate, so it is necessary to obey the liver, end of story.

And that is why the rooster is also mentioned, giving attention to its capacity to communicate by means of the wind, announcing the awakening, birth, dawn and sunrise. This awakening again refers us to the Dynamic Wood, the one responsible for life. In same way when a receiver, for example a protein or a hormone, that is in a latent state ("sleeping"), receives resonance from the liver, it awakens and begins its activity. The rooster awakens everyone so that they can get to work.

Its occupation is dissemination, spread things in an orderly manner in different places, so as to give them life, beauty (embellishment). And in this tree of life that we carry on the inside, the branches are tendons, strong and rigid, sustaining muscle. The leaves are nails, and the eyes are the most beautiful flowers. It is easy

to see the relationship with the eyes, because an afflicted liver will result in the eyes changing its form and shape. Even during drunkenness, where the liver is filled with toxins and heat, the eyes get red, and our vision is altered, thus rupturing its spacial limits.

Its food is rice being that this is the center of Asian diets. What's more rice has proven to be a magical food in many ways. First, it is the only cereal for which our bodies have ancient enzymes. Secondly, it is the only food that cannot be genetically altered. If tried, it returns to its normal state by the second or third generation. And this a typical ability of the liver, as we know, it can regrow if it is cut.

The planet is Jupiter, because of its greatness and because it enjoys central location in our galaxy. Not so long ago, we discovered that Jupiter's rings stabilize the entire galaxy. Maybe it even informs and guides the rest.

The Great General

We have given the subconsciousness the name The Great General, and without a doubt this recognition and more is well deserved. He is the one that bears the great weight of order, intelligence and the network of information throughout the entire body.

The traditional Chinese name for the liver's spirit is Hun, that is normally translated as the non-corporeal soul, making reference to the fact that its strength extends much further than the actual individual. It is the desire of the great general to endure the entire time, even when he is no longer present, he would leave a mark, subtly changing the course of people.

In the orient, they were called names that were remembered after death, those to which you can attribute acts and attitudes that impacted all, the "good name". For example, maybe my name is Peter, but if I saved some children from a fire, I will be remembered as Peter the saviour of children. In Indian tradition, when a child is born, his parents choose a name for him. And the "good name" must be given to

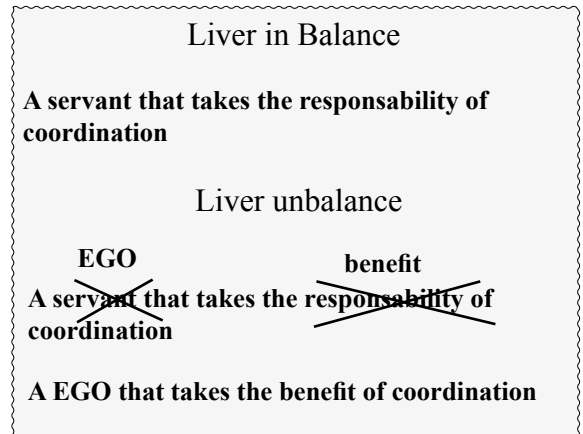
him by his grandmother, normally his paternal grandmother. And the grandmother would wait a few years to see if she can identify a vocation in the child, a differential development (the ambition of his Hun). On occasion, the grandmother gives him the “good name “ at the age of 7 or 9. In some cases, it is done when the child is almost an adult. And they have a big party. The “good name” refers to a specific ability the child has, like a Great General, and his mission henceforth, is to help the rest. The child must respect this “good name” during his entire life, and act in a way to make it greater. Upon his death, his memory will be kept and this live memory is definitely his “good name”.

A Great General is the one who knows how to assume responsibility in the moment and situation where his virtues and skills are required. And at the same time, he is able to release them when the group or the situation does not require him anymore. In egalitarian tribes leaders are taking turns according to the functions or tasks which are active on each moment. There is no a unique leader for everything, but leaders of tasks and situations. The Great General in balance does not have EGO and he performs his acts always thinking about helping to the non personal necessities, but collective ones according to the situation.

But our liver does not only do visible feats to be remembered (non-corporeal soul) beyond death. All this about death without taking it too far, also refers to the impulse we all have in a social act, actions we do, so as to leave an impression on the rest, so that they talk about me when I am not here anymore. This is death, but not literally, only the non-corporeal soul. In other words, Hun has so much ability that he sees the consequences of actions after the guests have separated. In each one’s house, his memory will survive, and this will be objective and fair. The subconsciousness that fights without us realizing, caring for our personal image, memory and judgement in front of others, this is Hun, the Great General, the Liver.

And it is true that each Great General seeks

in every battle, not just victory, but impacting on the others so they remember his teachings and thus help the group. But with no necessity of such teaching is attributed to his person. The liver in perfect balance produces a servant that takes responsibility of coordinating. When it gets unbalanced, we must change the word servant for EGO and the word responsibility for benefits; in other words, an EGO which takes the benefit of coordinating.



History is filled with people like that, taking advantage and the benefits of his position as coordinator. These historical people are usually called immortals in the traditional orient because they collectively and perpetually live in the memory of all. But even though we call them generals, they are not only warriors; writers and wise-men also fought to leave their mark.

However, likewise we meet writers or heroes who did not leave their names but teachings or heroic deeds. Even along hundreds of years and before human being settled down, masters were against leaving anything written, or leaving their footprints.

Nowadays it is possible that having a liver in perfect balance is for us an already lost battle; our society arises upon the base of fighting in order to leave our name, our gesture or hallmark on the others, so we finally get an economical benefit, whether by direct profit or prestige and fame.

Whenever we are in the presence of

someone there is a subconscious battle to earn a “good name”. But we also look for it when there isn’t anyone present but we know that later they will see my work. A writer for example, feels his Hun strongly, and that is only on his desk. But he thinks about the day when everyone will read his work.

This is why the Great General is closer to the EGO, to pride, and even the concept of humor. All this values vanish by losing the sense of servant of others, and we start thinking about self benefits. If you fight too hard, you will lose empathy and begging to see self benefits, losing like this the vision of the communal benefits. On the other hand, if we are in a social meeting, and someone attacks or damages your “good name”, that which you have been trying to raise and defend, then pride will react. Pride is a defensive force of your “good name”, that look for a self benefit, and because of it, you will see your strong reaction and even aggressiveness even though it can be educated, so as to recuperate the position of “prestige” that you have gained or were about to gain for yourself. Because of pride we do a lot of things. The Great General has great strength.

And then we have the concept of honor, but here we are obligated to postpone the explanation, because it duly mixes with the subconsciousness of the Kidney. Honor is a pseudo-subconscious action because it is compound.

Now let’s look at the difference between his two characters, Yin/Yang so we can understand the Great General with greater depth.

Yang

The Great General, sword in hand

The Great General in strategy

Yin

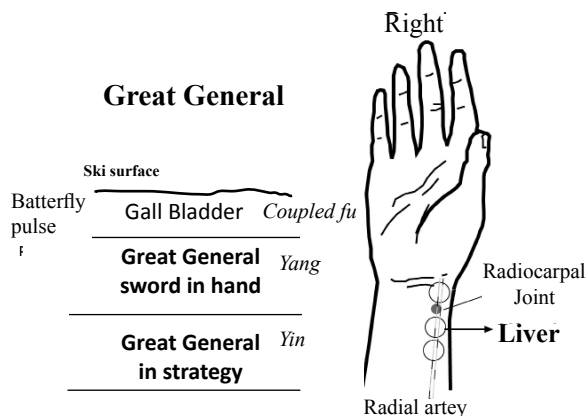


Figure 15.5

Yin: The Great General in Strategy

We call him this because he is the Great General at rest, contemplating the strategy he will use in battle tomorrow. He is the general that wants to win from the office, with intelligence, calculations and control, carrying out the perfect strategy. He is not visibly active, and doesn’t act spontaneously, but instead, he defends his “good name” with treachery, premeditated calculations that anticipates possible actions from others and contemplates a defense or attack on them.

We know that the liver carries out fragmentation, division and placement in the body, so as to achieve a structured order everywhere. It’s the servant of all and for the benefit of all. So the Yin lobe of the liver (the strategist) is in charge of this subtle and profoundly complex control. It is patient and very careful with its actions to look for the needs of everyone. It works with pure reflexive energy, it is able to check things a thousand times in pursuit of finding the perfect order to the global fabric of the situation.

The ancient Taoist masters tell us that when we sleep, all the subconsciousness goes to sleep with the liver. Sleep is a big Yin moment in the body. And so it is, since all modern studies indicate that the most important memory restructuring occurs during this time. When there is a prolonged deprivation of sleep, our bodies and conscience becomes chaotic,

awkward and disorderly. In the famous short wave REM (Rapid Eye Movement) sleep, our eyes move very quickly indicating profuse liver activity. Everyone reduces their frequency except the liver. And a good sign is the records of brain activity during sleep, when the brain, even without consciousness, being “deactivated” and passive, shows great electric activity. As if it were being modulated and directed by someone. This someone, is none other than The Great General in strategy, who sends his signals from one to another, putting the situation in perspective for everyone. The next morning everyone awakens and finds gifts in their beds that they didn’t have before. Everyone understands each other better, their house is clean and all without effort, thanks to The Great General in strategy, that instead of sleeping, takes advantage of the opportunity to work for the common good.

We continue asking ourselves about sleep’s function, but it seems viable to think think it is a collective disconnection used to leave everything in the hands of the Strategist, who is responsible for reorganization of common sense. It is true that it is more comfortable and practical to organize everyone if they are deactivated and as such can’t resist. They trust the Strategist, who moves easily until achieving a resonance that unites them all.

In Figure 15.6 we see an extensive list about the character of the Strategist, in his state of balance, unbalance or sickness. When the Strategist is activated above the rest of subconsciousness, we act and perceive, even without us realizing it, according his virtues and defects.

A person dominated by Liver’s Yin will always look calm, soft-spoken but forceful in his well developed arguments, and he is somewhat aggressive without appearing so. In person, he doesn’t seem to have much EGO, nor does he look for victory, but when you further yourself from him, and step over the line, you realize that he is the boss that has dominated the meeting, that has directed and has won in each battle. If there is an unbalance, we can expect an ironic individual, sarcastic but very intelligent in the sense that he knows how to manipulate things

so that everything ends up in his favor.

The Great General at strategic - Yin

Character, acts and comments

<i>Balance</i>	<i>Unbalance</i>
Charisma without intention	Not convincing
Colective strategies	Personnal strategies
Without EGO	Reflexive EGO
Careful empathic	Competitive empathic
Respectful, tolerant	Intolerant, disrespectful
Acceptance	Intolerance
Solidarity	Haughty and cruelty
Facilitator	Competitive destroyer
Helper	Worried about itself
Serenity	Complex concerns
Conformity	Nonconformity
Slow tone	Slow ironic tone
Goodness	Fetchd evil
Chase has no impact	Intended impact
Silent charisma	Pedantry
No rage	Silent rage
No stress	Suppressed stress
Easy words	Double meaning words
Kindness	Sarcasm
Altruism	Envy, resentment, jealousy
Flexible Concepts	Rigid Concepts
Consistet selfesteem	Hidden low self-estimate

Figure 15.6

He is a chess player that moves his pieces having his rivals 50 possible moves in mind. And he has a defense or attack ready for everyone.

We are talking about an individual who when balanced shows a strong but not evident charisma. He gets the admiration of everyone because he demonstrates good organization, and the ability to organize, but at the same time he seems to be worried about everyone having the benefit, so that none goes without being attended to. It is not necessarily fair to everyone but rather the group project of all. This is why

this vision guarantees that he will gain trust. If there an unbalance, and he seems possessed by the Yin of his Liver, he will be a bully in the sense that he uses others subtly to project what isn't shared but rather belongs to him. But by being this way, he tends to loose his EGO, the search of the personal benefits, his necessity to boast his ability and this can lead to a competitiveness that doesn't value others. Doing so, he looses his charisma and the group's trust, since they will now be so filled with anger or internal rage that they will ironically express competitiveness, sarcasm and criticism that will devalue others in defense of their own image.

His suffering makes him loose the charisma he wishes form others, benefits go to some other place and the EGO gets into fire. He feels superior in strategies and order, and he doesn't understand why they don't pay him any attention when he does everything better than everyone else. In this case he has lost the perspective of helping the group and because of this people are no longer followers as they realize he is just there for his own benefits.

That is why he feels as if things are not ok, and he wishes that things were another way, so that he can recuperate his mandate and control. This carries constant criticism with it. Very well organized and intelligent, with apparent tranquility though intolerant, all that isn't like him, bothers him and he assaults and attacks. Even though they may realize that he is right, they find him sour and bitter, intolerant, and he doesn't hear how things should have been.

All this undermines his esteem, and increases his rage, the domination of his Liver's Yin, that is nothing but the force to break down the beneficial situation. And it also increases misunderstanding because he profoundly senses what is right, and logic of their criticism. So he ends up being a player with a few pieces, intelligent but limited in itself, with rigid and out of date concepts. He tends to look for a group of people or one person to dominate so as to recuperate his low self esteem, someone that does indeed consider him what he thinks he deserves. He begins to need admiration, even

though from just a few. But this domination is almost sectarian, cruel to them, even though he is the one that needs them. He is now aggressive with new ideas, and shows a lot of energy convincing his followers, so that they do not leave. The virtues and successes of others bother him, and he ironically refutes them in a destructive manner, exalting his genius. He turns his back on his rival so that he can subtly humiliate him.

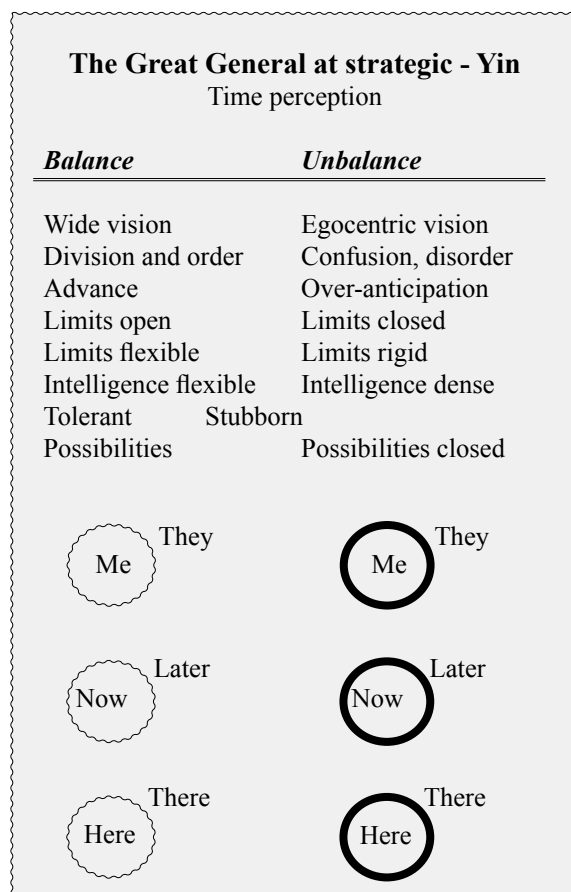


Figure 15.7

In Figure 15.7 we see a list of definitions of how we perceive time when the Liver's Ying is activated above the other subconsciousness. Its way of perceiving time is in a fragmented manner, they are only notions of the past, present and future put in order. We have mentioned that time laughs at energy in a constant game.

Energy is organized in such a way that it will flow too quickly and get lost using FUSE. This

was achieved by giving circularity to its direction, until a total reflexion is reached. The liver is the most capable organ for this function, because of it, we are able to differentiate between the past, the present and the future and order them in such a way that we can rise up to our daily battles.

The Strategist is the one that has in mind the subtle way of managing time, being able to postpone a victory for the future, or remember how he was defeated before. This complex game is very unique to the liver. We can see how animals possess livers that are much smaller in relation to their total volume, and aren't that capable of playing with temporal notions. And animals that don't have livers like some insects live in an eternal present, without seeming independent of their surroundings. Our great liver gives us virtue, and without a doubt, human intelligence. This is why we are the most competitive, strategic and complex.

When there is balance, we feel that we manage temporal notions well, but in a reduced manner in terms of a work tool for the benefit of others and situation itself. This is, if for instance waiting is good for everybody, but a conflict or unbalance pop up suddenly making the wait out of my benefit, then I run and leave the group for my personal interest.

By means of the Liver's Yin, we organize short term time, not by action but rather by strategy, being able to envision a few days, weeks or even months. All within a joint plan that looks for victory through the management of pieces in the "time machine".

As we say the liver is which store toxics, traumas, since with them it can learn and help others to avoid mistakes. Toxics are good provided they are joined and participate in the general development. A trauma or a toxic is there to change our behavior and to emit emotions which save our life; as well as the life of others as we are able to teach or advise in certain situations. A toxic or trauma turns to be harmful when it is isolated and it does not participate in this common well-being. Likewise an isolated

concept turns to be harmful and dangerous because it stops seeking that common well-being which is a feature in the sight of the Great General.

Being the liver which marks, it keeps these toxics or traumas to learn, and that is why time is just limits or plots which do not have a linear development. We all know, a trauma may stay there the whole life without being affected by time as such. If nothing is done to solve, the liver with its reflection achieves, in a great deal, to laugh at the time. Concepts, ideas, toxics and traumas are for the entire life. They are replacing just among them depending on what we learn or live.

So the liver is in charge of making us able to differentiate abstract concepts like the I and the them, the now and the after, the here and the there. If we are dominated by an excessive Liver's Yin, these abstract concepts will become hard and they close themselves off; where one stops taking part in the collective so to attend to only personal needs far from any communal vision.

The kidney helps keep them in their jail, and they seem afraid of the foreign and unknown; of someone who doesn't see the other side. And because of this refuses to participate in the benefits of the group. His/her fear make him/her egoist as the collective vision gets narrow in personal favor. This blinds the person, making him stubborn and obstinate, and not able to understand the rest. He structures his time in a very rigid and organized way for a self benefit, and he gets irritated if things don't turn out as best for us according with our plans or punctually. He gets nervous if the clock steps on his agenda of personal interest. He also seems egocentric because the now and he are the most important, my time and my agenda. We don't see the after and the them, everything is a physical egoism, of momentary pleasures where the others are enemies.

In a state of balance we are able to postpone our time, or waste it in favor of the group if so required by the situation. My time is for collectiveness. But when unbalanced

intolerance shows up and time becomes gold. Situations which make us lose the possibility of being in another time and place where there may be more personal benefit annoy us. We will see how the unbalanced emotions, those which are not to advise me or save my life and above all the group, are produced by problems in the administration of the plots where toxics, traumas or concepts are kept.

Yang: the Great General, sword in hand

And we call it like that because it has to do with the Great General in action, in the moment of the battle, in the act of the fight which pretends the benefit of the group. It is the general who defeats because he knows how to move in the present of the action, taking the opportunities offered by the situation in each moment and despite danger or personal waste. Simply the group needs him because he understands it is his moment of leadership and that is why he turns out to be the servant who takes responsibility of coordinating. His charisma is of action, really visible and evident, with no necessity of speeches or good manners he achieves and everybody follows him. He gets confidence by proving and influencing the rest in order to mobilize the group in their best interest.

The defense of his “good name” to achieve to help the group in future similar actions; he does this through his achievements of action, visible to everybody, and awesome. Like indicating I am here for the next time the group needs my strength. If Yin was more like an anonymous writer who seeks to help humanity with his reflection, Yang is like a sportsperson who seeks to achieve victory for the benefit of his people.

We have mentioned the liver stores toxics, traumas or concepts, and they there are, more or less integrated. The warrior in action or Liver Yang has access to those fast and well integrated concepts. Action heats us helping to integrate

since each toxic, trauma or concept is potentially useful in this occasion of activity in the present. Its intelligence is agile, spontaneous and direct. It supposes the reflective energy in dynamic state, able to review the things a thousand times in just a few seconds.

The Great General sword in hand - Yang	
Character, acts and comments	
Balance	Unbalance
Moves: charisma	Moves: without charisma
Collective goals	Personal goals
Actions without EGO	Radiant EGO, visible
Immediate empathetic	No touch for the moment
Respectful tolerant	Without respect
Resolution capacity	Without effectiveness
Solidarity in action	Intolerance in action
Action facilitator	Destroyer: no reasons
Helper in the action	Self-concerned
Action serenity	Complex restlessness
Current conformity	Current disagreement
Charismatic tone	Irritated tone
Loyal competitor	Excessive competitor
Kind Impact	Egocentric impact
Charisma and force	Arrogance and conceit
Influence: no intention	No influence: intention
Without rage	Rage
Action without tension	Action tense
Words: few and right	Words: many and rage
Kind gestures	Inpolite
Altruism in action	Envy, resentment, greed of achievement
Consisten selfesteem	Low selfesteem

Figure 15.8

In Figure 15.8 we can see a wide list of the mood of the Great General sword in hand. When activated above the rest of the subconscious, we act and perceive, even without noticing, according to his virtues or defects, we store in the

liver in the form of toxics, traumas or concepts.

A person dominated by his Yang of Liver will visibly dominate and compete, but just in the action and just for his own benefit. He may be aggressive and competitive provided it is to achieve a benefit for the group and nothing but help is being sought, rather than personal merit. In unbalance, it might be that when resting he is neither intolerant nor manipulative. If there is no action, he expects calmly just like a lion under the shadow. He is wishing for action to come, but he does not get involved in strategic or wasting competitions; he expects his moment when he knows he will show off and with action he will shut up all the mouths.

Resting there is no EGO but when action gets started EGO is visible and bright, he almost shows off and with no complexes he puts the tag of his name to each achievement realized.

He is neither ironic nor sarcastic, but he likes to motivate others so action begins. He knows it is his moment and he looks for it with not really ordered tricks, almost childish. He attributes achievements gotten in a very smart and evident way, but he soon forgets and he looks for more action. He does not reiterate that which he has gotten unless it is to provoke a rival seeking more action.

In action he is fair and measured as his personal interests are increasing, but if he is losing, the benefits will go for the other and he may be really smart and fast having ideas for traps and tricks. Everything is worthy if with that he gets victory.

If there is unbalance and we see ourselves possessed by our Yang of Liver, there will be visible fury and anger, which are the strength seeking to change the situation in his favor. If this, again, is just for the group like a servant there is no unbalance, no matter how much anger is released or how many strikes are provided. Otherwise, then there is EGO and unbalance, all anger in the liver comes because of a "good name" or social image which is being damaged. We shout to recover that position of prestige that we need as generals in front of the others.

If it is selfish, such anger just makes us lose charisma, but if it is for the benefit of the group acting turns me into a hero and praise will come. This praise for the group is to clearly state that in the following contests of this kind I will be responsible of taking control and coordinating the fight for the benefit of every one. If the battle is being lost there will be a suffering because of the common good, a personal shame or deception. But if I have struggled with strength, there is no esteem lowering because the group is still valuing. Just that in the following situation, nobody will consider you as leader to coordinate it; but in unbalance and if everything was done for their own benefit, then failure does bring low self esteem. Then we increase our activity and we solve the environment (Wind), causing conflicts with no sense but evident and visible, almost like dissatisfied children. Just to seek moments of action when to show off our skills. This is not bad if we really think we could help the group with them, but there has not been occasion to show it. Then there is certain anxiety and preparation. But in unbalance, when prestige is sought to fill their own benefit, after failure a restless state, a sort of evil and cruel nervous wind against the rest appears and the situations which try to self destroy no matter if they are good or not for everybody. Attacks are with no apparent criteria. The celebration of victory will be exaggerated to make the personal image increase. And we will not neglect the moment of continuing provoking more action, seeking the conflict which will make forms change.

In Figure 15.9 we can see a list of definitions of how we perceive time when Yang of the Liver is activated above the rest of the subconscious. Its way of perceiving time is of a fragmented manner, but just in what is dynamic. Here toxics, traumas or concepts integrated or intertwined among each other are shown in order to provide a unitary behavior. If there are toxics or traumas too much open, taking control above the rest, it is then when there appears limited, tough and exaggerated behavior which does not

fit upon the actual situation. It is like if a toxic or trauma had taken control without listening to the others.

The Great General sword in hand - Yang

Time perception

Balance

Unbalance

Wide vision action	Narrow range action
Quick view, reactions	Low view reactions
Quick decisions	Slow decision
Division, order	Confusion, disorder
Action anticipation	Over-anticipation

Immediate opening	Rigid limits, closed
Flexible limits	Exceeds limits
Flexible intelligence	Exceeds intelligence
Tolerant in action	Stubborn in action

Vision of possible actions	Self-centered vision
Vision of end and acceptance	No vision of ending, and not acceptance

They
Me

They
Me

Later
Now

Later
Now

There
Here

There
Here

Figure 15.9

Literally, it is an EGO which stands out. It is in balance when our behavior is wide in the sense of being able to adapt to the exterior and to the general necessities. Vision is empathic and there is a reflective capacity of great speed where nothing highlights, providing precision regarding the control of temporary notions. It

is the sportsperson taking the time of the game like a servant of the group.

If the liver Yin orders time in a short term, of days or weeks, the liver Yang makes it only in action, while it lasts. It is shorter in its vision, less meticulous but fast and curiously effective in spite of the speed. In this state everything goes so fast that not even ourselves have awareness of the present strategy, but from far away it could be appreciated.

We know it is the liver which marks the limits and the plots with which time and my reality are perceived; it is in charge of making us differentiate abstract concepts such as I and them, now and later, here and there. If we are dominated by excessive Yang of liver, these abstract concepts are wanted, they become permeable and we can confuse with the things time, here and there. Everything remains entangled and EGO's (traumas, toxics or concepts) which take dominance outstanding when the situation does not so requires appear. Therefore, they break the barrier to dominate in search of their own benefit.

In this state of heat in the liver where toxics, traumas or concepts are too much open is when there are emotions, such as envy. Where we confuse I with them. Feeling the probability of myself being like the other, envy, greed or robbery appears. A hot liver, where plots are very open, may also cause an excess of empathy so that the necessary global vision for a good Great General gets lost, with this excess attention is retained in non important values, like competing in a single front and without seeing the war. It is when we obfuscate because of something which does not have practical relevance in terms of collectiveness.

Some drugs which affect the liver creating too much heat or internal activity leave our perception broken and you can get confused with a tree, or with a table or another person (thus is the case of certain schizophrenia). Shamans play with this to get into the discovering of reality. Not going so far high Yang of liver will make us lost in time and space, closing our vision in a

single front which presents as really important. Behavior becomes clumsy making really complicated action management difficult since this will be almost at haphazard and capricious.

In this state we lose empathy and we think that the others want the same, that they wish the same objective, even though this is my own one and evidently personal. It has to do with egocentrism not because of fear like Yin, but by confusion.

The liver in the circular theory of the Active Mind

We may remember how in this theory, the liver was the generator of expectations. He stores, refines and polishes concepts, learns and releases the concept to the heart. Once there, the heart sends it to the brain who then throws said expectations out to reality.

If we are in a Yin unbalance, these concepts will be rigid, and if it is Yang, they will be confusing. The two of them intolerant, but one because of fear and the other because of disorientation. This is why the liver is easily seen from day to day, because it is the one that creates what we expect from reality.

The liver and the Wheel of Health

Here, we know that it is all related to the Giving to the Interior, the concept of nutrition. Again, these are concepts that are saved and refined. They produce learning in the individual. Its moment is birth, precisely for this generation of concepts, and with reflexion it can produce new combinations. This energy causes sprouting and it is nutritious just as water makes a plant grow.

The liver in the Tower

It is in charge of organizing the present, and anticipating all that is possible. It is reflected

in the higher region, the second floor. What's more, it where more abstract energy coming from the low Dan-Tien is translated to make emotions. And these emotions are capable of interacting with the specific exterior of the human species.

The liver and the heart

We know that the liver is the one that realizes all organization and integration of all analysed, filtered and refined resonances from all over the body. It passes them to the heart so that it can pump them all over the body. And this information in the heart makes a precise spark that literally produces the receivers that the liver needs in the blood. The heart also gives preferences to liver signals, especially those that have to be sent to the brain, and this is done equally in the case of receivers in the blood and in resonances in the form of waves. In terms of subconsciousness, the Great General and the Merchant; the first focuses on and wins battles, and the second focuses on selling what was conquered to the exterior.

The liver and the spleen/pancreas

We know that the liver is responsible for coordinating and supervising the work of the spleen/pancreas. In terms of subconsciousness, it is the Great General and the people. His relationship is very close because it is the People that work, and the Great General owes all glory to this work. The spleen/pancreas produces receivers and then the liver refines them, and gives them structure that makes them more sensitive to a certain type of resonance. But without this raw material the liver would have had to work too much, maybe it might not have been able to do anything. This is why it needs to be present for everything to go well. But if the liver is not balanced, it can become a bully, being Yin or Yang, the first being affected is the People that in some cases had to work more,

and in others in a disorderly way. Or it may even become embarrassed and leave some of its functions aside as if in a riot.

The liver and the lung

This relationship is not so close because the Lung, is not a producer, but rather a mobilizer. This is why the liver depends on it for its resonances to reach their destination. It is the second heart, there in the Solar Plexus, where some of the liver's resonances are pumped, destined to inform and alter receivers. In terms of subconsciousness, it is the Great General and the Provider, and so the Lung is another one of the members at the service of the Great General.

The liver and the kidneys

We know that the liver sends waste products to the kidneys. Spatially speaking, negative resonances are not eliminated nor integrated. They go to the kidneys who receive the information for them to filter using their metabolic wisdom (Later Heaven). Then the waste from both, ends up in urine. In terms of subconsciousness, it is the Great General and the Great Mother. The Great General never gives up, it will always win or loose, only an internal spiritual vacuum can leave him without the zeal to continue fighting. It therefore looses sight of its objectives and finds holes and unnecessary things. The Great Mother sustains and helps silence the Great General, the warrior that can deal with everything but magic.

The liver and sex

We have two types of subconscious sexuality. One is pleasure, and the other is reproduction.

The latter obviously belongs to the the kidneys. And pleasure belongs to the Great General together with the Emperor. Sexuality is a prize for the Great General, the triumph of a conquest and because of this, he depends more on the despair and status that surrounds the situation. For example, an attraction to your boss or sexually desiring of a TV star, or the excitement of a uniform.

Upon having abstract penetrable barriers, sexuality of the Great General, sword in hand, Yang, is that it is possible for him to get turned on with impossibilities such as having a TV star, or the boy/girl on a poster or a magazine. This is masturbation. He is more likely to always be turned on, and his sexual act is powerful, quick, violent and not long lasting. When there is an unbalance, there might be the problem of premature ejaculation. And being the Great General, if his Yang is very elevated, his EGO will be turned on by violent or possessively aggressive acts. The Great General takes sex as a deserved conquest given his "greatness".

The Great General in strategy - Yin's sexuality, having more rigid barriers, doesn't feel any attraction for ideals. He is more realistic, and is not easily turned on, he needs an elaborate story, a morbid status, a deserved and long conquest. He is an intelligent seducer. He enjoys himself and lasts long in the sexual act. If there is an unbalance in Yin, he will be an egomaniac that will receive pleasure more than giving. He can be domineering and bullying, but he wants to leave the person with a good memory ("good name") and he puts much effort into it. He needs to feel that he is the best.

The Gall Bladder's natural science

The gallbladder is an empty viscus, with an oval or pear shape and it is very small, approximately 5 to 7 cm in diameter. It is found just below the liver, and it is connected to it, in fact that is where bile comes from. Then it releases the bile into the small intestine (duodenum) through the bile duct (the cystic duct and then through the

common bile duct).

Bile is a greenish-brown liquid that emulsifies fats, producing small beads, thus making digestion and absorption easier, as well as promoting bowel movements and such preventing putrefaction.

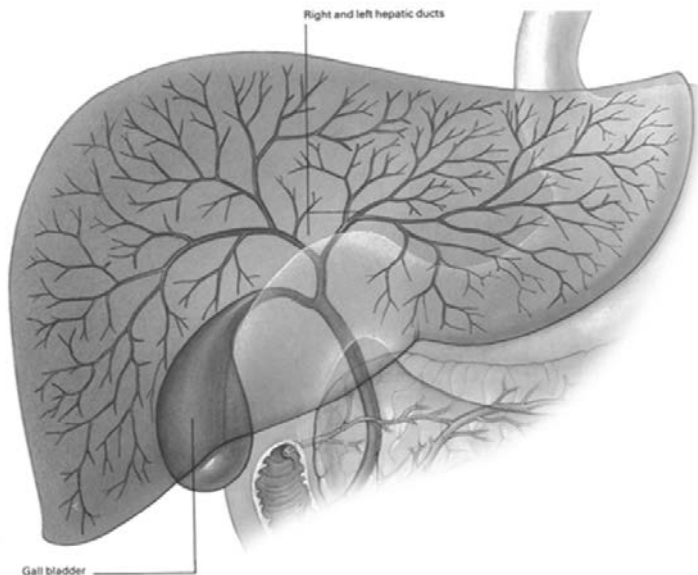
The Gall Bladder in the traditional orient

Given that its meridian is the one that has the most acupuncture points in the head, comprehensive analysis shows that it has a direct relationship with the brain.

Letter from the front to the Emperor

Here we have given the name “Letter from the front to the Emperor” because gallbladder is receiving the Great General toxics report to send them up to palace (the brain). The Great General (liver) doesn’t inform the Emperor directly, this prevents conflicts because his personality is very domineering and strong, and can easily offend the Emperor and that doesn’t do anyone any good. The control structure in the empire is the general receiving orders from the emperor (Yang drops) but not directly, but rather by means of a middle-man. And the same for the Great General himself, he informs the palace by sending a messenger. With this we can understand how information somewhat manipulated gets to the Emperor, softened so as not to make a scandal and so that he remains relaxed and not take action. If the emperor was conscious of the situation of the battle, he would easily become nervous, and ruin the subtle intelligence of the general.

Headaches that show a high Liver Yang, are treated very well by sedating the gall bladder meridian. The general’s anger is altering the innocence of the emperor as now he knows too much.



KIDNEYS

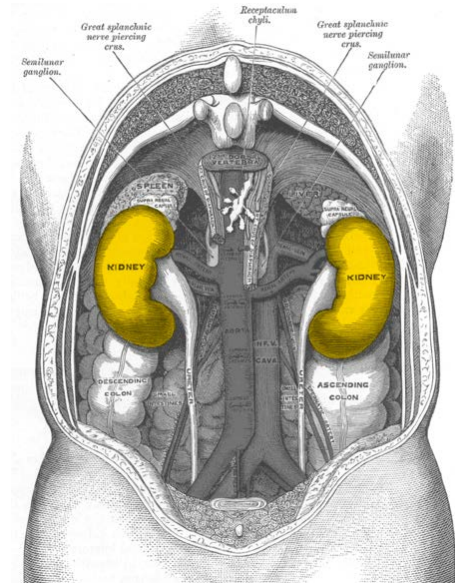
The Great Mother

Kidneys Natural Science

We have two kidneys located at the back of the abdomen, one on each side of the spine. The right kidney is slightly higher and rests just below the liver and the left below the diaphragm and adjacent to the spleen. The outer portion of the kidney is called renal cortex, which lies directly beneath the soft connective tissue capsule of the kidney, deep in the renal lobe cortex. The tip of each pyramid (called a papilla) empties into a calice, which then empties into the renal pelvis. The pelvis passes urine to the bladder via the ureter.

The kidneys filter the blood from the circulatory system and excretes it through urine. In various metabolic wastes from the body (such as urea, creatinine, potassium and phosphorus) through a complex system that includes mechanisms for filtration, reabsorption and excretion. Every day the kidneys process about 200 liters of blood producing up to 2 liters of urine. Urine continuously descends into the bladder through tubes called ureters. The bladder stores urine until you urinate.

In the kidneys we can find between 1 and 3 million nephrons, which filter blood plasma forming urine with the waste. They regulate water and soluble matter in the body, but we can especially see their action on blood plasma electrolytes. In other words the nephrons change the order of the ions in the blood, which means that they get involved with the resonances of the whole organism. And then they judge the good and bad, with bad resonances being those that are no longer used, that are accumulating and being sent to the bladder to form urine. The good are left as they are, but the message is added to the Original Qi, i.e. it resembles the blood that we are, our unique constitution, our metabolism. How do nephrons know about something so broad and complex? Information travels through the meridian of the kidney and bladder as they are major receptive centers of the resonances of the Early Heaven. When we spoke of the reflexive theory of the universe, we saw several recent studies that helped us understand receptor cells as external frequencies. The nephrons repeat these resonances (which are the same that have shaped me since I was merely one cell) into the blood constantly. It is a reminder from the Early Heaven.



So the kidneys also play a significant role in the immune system because they are the ones that dictate the correct quantities of certain substances in the blood (e.g., sodium, phosphorus and potassium) and its pressure and density at any time. To put all this in perspective, the blood having the strength to defend against pathogens turns out to be something very difficult to know because it is unique in each person. In this sense it is said that it regulates homeostasis in the body.

In addition, the kidneys release receptors into the blood and controls it with its resonances. Three important hormones have been identified:

Erythropoietin, which stimulates red blood cell production by means of bone marrow.

Renin, which regulates blood pressure.

The active form of vitamin D, which helps maintain calcium for bones and for normal chemical balance in the body.

Additionally, the adrenal glands, located just above each kidney, regulate stress response throughout the body through the synthesis of corticosteroids, mainly the famous cortisol. This hormone prepares the body to cope with stress by mobilizing all its energy reserves. It extracts amino acids stored in muscles and other tissues, helps them to reach the liver and accelerates its conversion into glucose to feed the brain. The production of this hormone can increase up to 20 times above normal. Adrenals also release catecholamines, primarily the famous adrenalin and noradrenalin. These hormones, in short, make the heart beat faster and the lungs inhale more air.

As we see from its center, the kidneys regulate the body by simply controlling the basic ingredients of the blood, blood plasma and lymph, and releasing regulating receptors. Everyone needs blood and as such are conditioned by the orders coming from the kidneys.

The kidneys in the traditional East

In traditional cultures, the kidneys are related to the profoundness, silence, stillness, and broader wisdom.

We see in Figure 17.2 that they are associated with water dynamics, whose main function is to retain power and give it circularity. Water is a very curious molecule, capable of keeping even the most subtle frequencies.

The kidneys are associated with winter, which is the time when our planet tilts its head away from the sun. It is an attitude of protection, fear of withdrawal. It is antisocial, it seeks solitude to look at itself. Winter is the time when nature is more dangerous, and we hide ourselves for protection. Being cautious saves your life. It is not the time to be adventurous or risky.

The associated animal is the turtle because it solves its problems by hiding in its shell. It doesn't run, nor fly, nor attack, it only hides its legs and head and shuts off its senses to the world. A person's kidneys will do the same when faced with a problem, seeking solitude and the answer inside. That is what we must do to deal with problems related to the family and the family tree. There we will find better answers. And this also symbolizes death as a period of life. I.e. I address my problems and I die, I disappear, and when I am reborn I will see everything differently. This is what a turtle does.

In Taoism, the turtle is one of the three animals of longevity. In the tombs of the emperors the chapel lay on top a turtle. And certainly, turtles are now being investigated because they do not show signs of aging. When they die their tissues are just as fresh as when they were young.

The associated color is black, because the ancient Chinese knew that the blue of the sea is a reflection of the sky. But if you look at a well you see black. Water does not reflect color. Although it is obviously clear, colorless. And black is the color of death, the interior's color and the attitude of winter.

Kidneys in the Eastern tradition

Dynamic:	 Water
Season:	 Winter
Address space: .	 North
Color:	 Black
Phase of the day:	 Death
Occupation:	 Continuous flow
Preparation:	 Conservation
Climate:	 Cold
Evolution:	 New Life
Meaning:	 Hearing
Fabrics:	 Bones and bone
Sector:	 Teeth
Pathogenic factor:	 Cold
Disorders:	 Blockage
Symptom:	 Edema
Expression:	 Tremor
Emotion:	 Fear
Sound:	 Panting
Secretion:	 Urine
Orifice:	 Ear
Taste:	 Salty
Smell:	 Putrid
Food:	 Water, Apple.
Metal:	 Mercury
Planet:	 Mercury, Moon
Animal:	 Turtle
Involving:	 Bladder

Figure 17.2

The kidneys are in charge of hearing because it is sense that captures in a three-dimensional way. It is not directional like sight, we can hear something equally in front of or behind us. And this ability is the broad vision of a great Yin. In addition, mothers use hearing to monitor their breed, and do not react when there is noise only when there is no noise. The absence of noise in their children's area is of concern for mothers.

Its pathogenic emotion is fear, which results from an excess of caution. But fear also

indicates the lack of depth because the deeper things that remain on the surface are those that produce our fears. And if this happens, things will get stuck, there will be a blockage, a flow interruption, of time. Trauma is something that stays there, and no matter how many years have passed, it freezes in the ice(fear) of water.

We can see that the kidneys are responsible for the bones, including teeth which are considered bones. For the traditional East, this association is acceptable because the bones are the most Yin, given their strength, hardness and depth of support function. But our science found out how the kidneys release hormones that help in maintaining calcium. And the spinal cord is the staircase, the tower from where it moves and watches them all. It is the Strong Axis connection.

Its sound is panting, exhalation during sex, indicating freedom from fear, and cold within. The kidneys are responsible for storing the resonances in the Dan-Tien, and then pushing them up through the Tower. Panting is an exhalation that comes from deep inside, and it raises energy throughout the body. This is why sex, among other things, makes us feel so well and is so healing. The ancient Taoists defined forms of healing through the realization of the sexual act. It is a time when the major axis takes presence, and the fire makes the system open to share, and the Water releases so as to give. Meanwhile the liver is removed, and with it the brain. Healing happens by cleaning stuck energies and the acquisition of new sharing energy.

The traditionally related metal is mercury; and mercury poisoning curiously strongly affects the kidneys more than other organs. And its planet is Mercury, but this has no relation with the metal because the Chinese did not call the planet by this name. We don't have a clear tradition for this association, but it is curious because this is the first planet after the sun. In other words, it reinforces everything that we have been advocating because this puts the kidneys (Mercury) just after the Sun (heart). Again the Strong Axis. Why was it chosen by the shamans? Anyway in this case we do not have a

very strong case to justify it.

The Great Mother

We have called the subconscious of the kidneys the Great Mother because this name refers to its role as general caretaker of all body functions. The essence of the blood belongs to the mother, like that of a child.

For Confucius the Heaven's law made sense in a very similar way to what we call the reflective theory of the universe. The kidneys are the Early Heaven, but within this Confucius made a distinction between Destiny and the Path. Destiny what one has from birth, it's written as a mission that you have to perform. You may not follow your Destiny but if so your body and your luck will always warn, or complain. And the Path is what everyone does to reach their destiny. There are a thousand paths but they all should lead to one destination. The Path is my profession, my nationality, my friends and my choices. And my Destiny is my family, my ancestors and my whole family tree.

Because of their various functions and although it shares a whole, both kidneys are two different subconscious as are the mother and the father of a family. Pulsology found them to be differentiated, that is the left belongs to the mother Yin, and Yang, the right, belongs to the father. And we all know that mothers are responsible for directing our destiny, who we

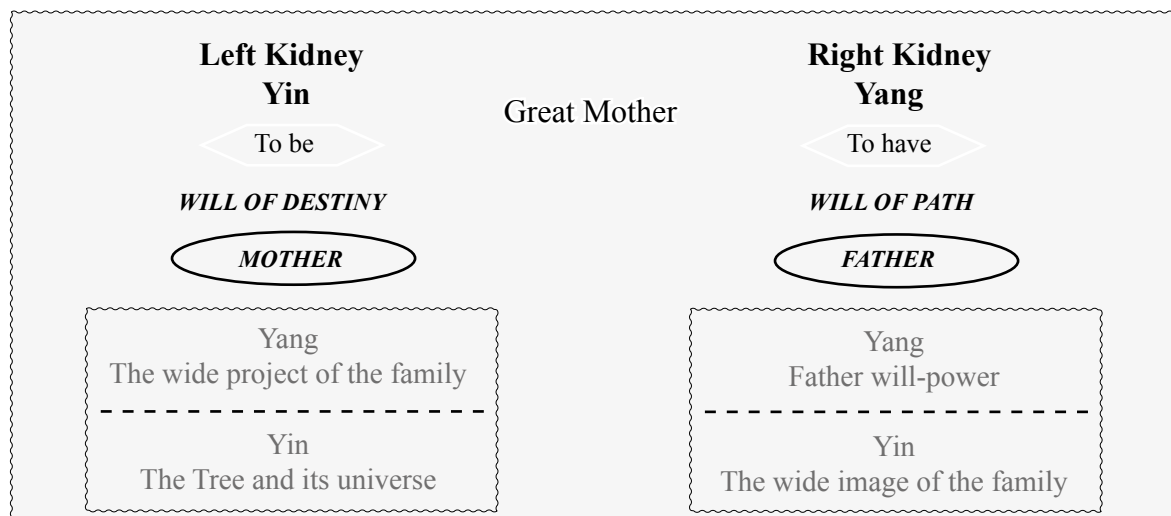
are and where we go, what we should be and the family that we must build. Mothers are involved in guiding us in our relationships with our children, and above all remind us of our essence as human beings. They redirect us to who we are because they saw us being born and they feel us broadly and profoundly.

This, while fathers are more concerned with our Path, what to do, the profession we choose and our day to day performance, our strength to continue and move every day. Fathers care for what we should have and the image we want to give.

Let's say that mothers are the being, and fathers are the having and the becoming.

And each one has their Yin / Yang character as any subconsciousness. However, both share the quality of will, the effort to push the meaning of life and living. When these figures fail in a patient, the patient loses the sense of living and the reason to continue. It is essential for family to grant the understanding of life and being. Otherwise everything is sent to the surface, and the other subconsciousness will be forced to do something that is not natural. As always this produces pathologies in understanding. The patient must make every effort not to hear himself because it feels empty inside.

The liver replaces the kidneys: Pathologically the Great General (liver) will give a sense



of goals and achievements, it will be a selfish and competitive sense. By defeating the rival it centers the meaning of life. But it will fear death and compensate with a deep admiration because he cannot compete alone before her, nothing can be done. Chances are that from this fear comes spirituality.

The heart replaces the kidneys: If the patient replaces the functions of the kidneys with those of the heart, the Merchant will pathologically give meaning to life; enjoyment, hedonism and passing pleasures that burn rapidly. It will depend on what's social and seek the meaning of life in friendship and not so much in family. But the Merchant will be scared to death because their way of perceiving time is linear, and everything is consumed, leaving nothing at all. Death is a senseless pain. And it never will understand it in another way (unless it passes these functions to the kidneys).

The spleen/pancreas replaces the kidneys: If the patient replaces the functions of the kidneys with those of the subconscious that lies in the spleen / pancreas, It will pathologically feel life without meaning, but it will continue as though everything is a routine. Life is a task that must be done. It moves by inertia without explanation. It will have a life that is short, boring and full of responsibilities that are repeated over and over again in the same way. Time goes fast because everything is repeated and there is no remedy.

The lung replaces the kidneys: If the patient replaces the functions of the kidneys with those of the lungs, there will be less pathology because the lung is called the second kidney. As we have seen it has a very strong kind of spirituality. So the patient will feel life to be beautiful and full of small details, a universe in each of them. The pathology is that he will see nature and life itself as his family, without feeling that his real family can help. He is a loner, lover of nature and everything to which he gives birth. He enjoys everything and understands death to be neces-

sary and part of the life cycle. He is not afraid of death, he may even find it attractive and desire to belong to it at times. But if the lung loses its strength, everything becomes very negative, the patient will have severe depression and feelings of loneliness and indifference to everything around him.

The beautiful circle of the kidneys

When we are born, we bring a series of distinctive virtues. All the mothers know there are no two identical babies. At least the first two years of life the energy of the mother with the baby is almost exclusive; both of them are forming communication. The baby shows what he has and the mother observes his virtues as if he brought them written (Early Heaven), and at the same time she goes comparing with other relatives or ancestors in order to find in the child a function regarding the family tree; in other words, the reason of evolution or the tree of why that child has been born.

There is a mission and mothers know about it and they observe attentively the tracks the baby is leaving on his selective attention, his likes, where he is more relaxed or what annoys him, and even those things which sick or heal him. Certainly these differential virtues indicate us the reason of our life. Thinking again about FUSE, energy creates us investing too much effort on us with the main intention of that when participating we achieve to help to balance what is already there, so it becomes stronger and more resistant to time; fewer losses for everybody. In order to accomplish this so wide and general task, evolution organizes forming different creatures which in turn will be intertwined at different scales; a masterpiece of engineering which pretends to keep balance like in a large building.

One more brick in the appropriate place will make the building stronger, but if the brick is not in its place and it badly performs its functions, the building falters and the mission of the brick is not accomplished. Then it is replaced.

That is why we have different virtues, but provided the wide complexity of energy in their constructions our virtues are likewise wide and abstract in order to be able to be applied in very different parts and tasks. Otherwise, if everything were so rigid as to have only one destiny, balance would be in danger at the smallest failure. Adaptation of energy is one of its best weapons against time. We must think nothing ends, energy is alive in every moment, and despite the fact that a new being is created everything is always open to necessities. That is why our virtues by birth are abstract and they may be developed in very different places and forms. And thus our virtues in life are also changing and adapting.

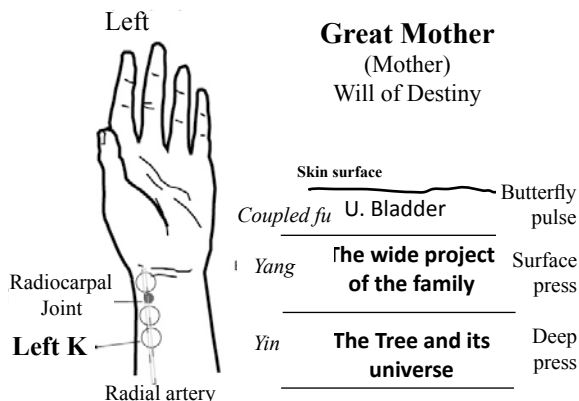
Even so it is really useful that the family (especially mother and grandmothers, and other women of the family) are registering the virtues and trying to compare them with the ones of other members of the family.

Later with an age between 2 and 4 years, and up to 11 or 15 (depending on each culture and education) we join more to our father expecting to find where to be able to develop our virtues. The father teaches us to put them into practice in different concrete and general fields. Social life gets in, but without the personal image since mainly the father will be in charge of such. Nevertheless, the child constantly goes back to his mother to tell her about advance and achievements, sort of seeking the confirmation and the effort of his virtues. The maternal and paternal circle of the kidneys follows its path and rolls linking natural virtues with social functions.

As from around 15 when one's own personal image begins to show up, we dissociate from our parents and the circle of the kidneys stops being dynamic and active. However along the whole life we will be going back to these two referents which indicate to us our natural virtues and how to use them to help others. We are a social species and we are energy, thus everything is formed upon the base of mutual cooperation or absolute interdependence.

Therefore our destiny is the development of our virtues provided they help as possible to the group of energy (see also Function/Destiny Theory).

Yin: The will of destiny (the Mother)



Yin-Yin - The Tree and its universe

We are in the deepest part of the body, the Yin organ and in its most Yin. The left kidney is its deepest part and receives resonances of Early Heaven (mother essence), and from there, they are distributed throughout the body. Early Heaven, as we know, is the information we receive as receiving antennas. And this information gives us a way, guided since the beginning from our cells, and continues to give us life, and so it's like a hologram. It allows me to receive information, while at the same time this information is changing me. I am what I get, and I get what I am.

We already have seen that recent studies indicate how DNA can be altered by frequency as sensitive as human speech. Pjotr Garjaev managed to change one species to another by simply applying different frequencies to its growing cells. We have also mentioned the study done by separating different cells of the same organism from miles away, even different continents. And by inducing electric sparks to one of the cells the others on the other side of the

world, became excited as if they too had received the same jolt.

As we can see the law of Heaven is not rigid, but also it alters during the course of life, the Path. Currently our science has surrendered to the flood of data in favor of DNA modifications produced by the environment and circumstances.

Epigenetics is a new science that studies DNA that changes throughout life, and not in the way that we previously believed in that everything was stored in the genes without possibility of change. Epigenetics has found interesting evidence, that shows that chemicals neutralize habits from genes. So a grandfather not only passes his genetics but also his life habits (the Path). This is why we see children with cancer or married couples with the same disease.

All this brings us to another key principle of the traditional East which is the famous law of Karma where my actions in life determine the fate of the universe, and the future of my people and my tree. The traditional orient makes sure that their actions are good, and that resonances move positively to the general order of the universe. Before all this they seemed to be a spiritual matter, but science increasingly finds evidence that supports it.

Apart from Epigenetics, we have as an example the studies of Ivan Stevenson, a professor at the University of Virginia who published twenty cases referring to the phenomenon of past life memory or rather of living people in tune with trends that a dead person left. It's what has been called reincarnation in the East. There are well documented things everywhere (such as the famous case of Shanti Devi). But all of them talk about children capable of giving accurate details about the life of others, and eventually all this is forgotten. They are like interferences. And the same goes for people who suddenly pick up on the memories of others.

So this entire panorama, it seems as though it was something well known by ancient Taoist shamans, lies in the left kidney Yin. Could it be that our society is of the heart and liver,

and as such we have difficulty perceiving these notions?

Using the context that interests us, the left kidney Yin picks up my Early Heaven corresponding to my family tree. And my tree is a live signal, a receiver that adapts, and its frequency is the compendium sums up frequencies that my ancestors have left me including my Destiny and its Path. What they did, what they decided to be, what they were and got, all of this is a live wave that continues to live, received by my kidneys and as a consequence my genes. As with all energy, there are fights, where some are enhanced and others are annihilated, and this struggle is directly dependent on my actions and decisions.

That is, if I leave my job for example, and go to the country where my grandfather lived all his life to work making bread, I will have to accept that decision and everything that surrounds it ensuring that the frequencies in favor of my grandfather win the battles of my Early Heaven. A short while after I will feel and understand my grandfather, and more time I'll act like him, and physically too, I will age adapting his characteristics. It's a matter of struggling between harmony, which happens at all levels, and of course, in the computation of my tree and my Destiny. Thus we all have to accomplish our Destiny as long as we are running a task where our virtues make a difference.

And with all this, we now ask what each person's Destiny is? The answer lies in the subconscious of his left kidney Yin and the Function/Destiny Theory. There is no Destiny without Functions. Normally, everyone's destiny and functions are so much linked to our family tree. The Great Soul, as we call it, it is always searching for balance as is everything else in nature. So it also put away wrong cells, look for compensation and recycling. And this means understanding the tree as a living entity in itself, with its desires, its expectations, its hopes and its diseases.

The tree itself extends its energy and generates another member, and does so for a reason.

We know that energy always seeks to overcome time and for this it looks to integrate itself as a dynamic whole. So when the tree “branches out” and creates a new member, it claims it to be an integrated solution for the entire tree. Be it that they want it for balance or not, since energy looks for symmetry, it is a much stronger weapon against time. It can also simply be that it wants to spread, like in the case where symmetry is sought after, and then an expectation or responsibility is placed on us by the tree.

This responsibility is nothing but our Destiny or part of it, since always it is more important energy as a wide mechanism. In FUSE we may see how energy gives priority to the more complex scales, or to the wider membranes. In other words, if I cannot help my family but humanity, there I will find a destiny. Now well, if I cannot help my family but nature, likewise, I will find a destiny far away from my family. Never mind, what is important is to serve energy and to accomplish with FUSE. It is just that energy is very well organized and it generates members connected, making more probable our mission to be near of our own. But, of course, besides, there must be other members to be in charge of wider functions. It is like saying there are regional, national and international members. All of them are essential, such as local cells, hormones which travel through the blood or free radicals which move everywhere. In all the scales of energy FUSE is used.

A symmetrical and orderly family and all its ancestors will always have healthy and stable children, who have clarity in their course of life and strength to maintain it. And a tree with asymmetric members, due to unfortunate events will lose power affecting the entire tree, and have children that will be loaded with responsibility. If they continue this way, they will have tremendous strength, but if they do not, they will feel strong personal imbalances, and have various problems that can increase the overall asymmetry.

What solutions will the tree have if these

are very crooked? If we follow FUSE we'll see different possibilities. As with all energy, it seeks to integrate the whole. Thus is born a member with Down syndrome. At first it may seem to be a genetic error, but the tree has done this with the deliberate intent to unify or order the disaster.

It is well known that a child with such a syndrome is very difficult, but at the same time fighting so hard against something unites the members of the family. It sacrifices a generation but the tree ends up clean if these members gave their all and come together. That is, the tree gives them a task to elicit a strong integration. Usually it works perfectly.

But it could be a member with a strong pack of virtues to the extent of gaining great success outside the tree. For this reason the tree sacrifices energy in some other members. Always the bigger amount of energy evolved the better in priority.

Another trick of the tree in cases of strong asymmetry is to cause illness or death of chosen member. How is this done? It's simple, energy constantly creates a solution. Energy is removed from an area and put together in another. It's enough to weaken the frequencies in one direction (a “branch”).

The member that will be chosen depends on many circumstances, but generally it is one that is a symbol for all the work that they are doing wrongly. So if everyone has chosen the wrong path in life, the father is the one that will be sick or die.

This makes everyone question their life and redirects them. It also tends to work perfectly, or rather, it is very common to find patients who exhibit symptoms related to the loss of a tree limb. And by not understanding what to do next, they follow their symptoms.

When they hear of the deceased, for the dead as they say in the East are always right (they have been elected by the tree) and his confusion symptoms go away. The deceased is a symbolic message to all, and they have to understand to heal the tree. Ignore it is of more serious problems because in addition supposed

to have lost something in vain. The energy shifts of the centers do not care about your health. In other words, it is crucial that after the death of a loved one all do better in a few years. If this is not true, have not yet heard the message of the tree. Let that loss be offset by integration and production effort, either integrating the tree itself or integration into the whole tree in the universe of trees.

How should the tree and its demands be understood? And how to heal it?: This art has certainly been the cornerstone in shamanism. Shamans have always carried out symbolic acts that succeed in altering the patient's frequencies or resonances that his tree has sent him. This is why shamans were aware of the tribe, they were old because they had to know all the patient's family virtues and functions within the group. The more cases he treated in a family, the more familiar with its web he was. And that's why the shaman does "miracles" but only to the locals, and when foreigners see no results they accuse them of being phonies.

The tree acts without words, and so the words won't do much. The tree acts with acts that result in a symbol or a metaphor for all its members. And so these acts, if they get to it, they upset it: the death of a member, illness, birth, marriage, infidelity, abandonment, incest, etc. These are all long-term actions that leave a solid impression and that result in very indicative messages or symbols for all. And it is not necessary for the individual to be fully conscious. The subconsciousness is who has to learn. If the patient as we know, tries to block it, he may not know that, it will only emerge as a sign somewhere else, leaving a trail.

If the tree works well to move its members, we can cause similar events that understand the tree even without us realizing it. For example a member who runs from a wedding, or one who violates or abuses another, or one who commits suicide, or one who does not attend the funeral, or one who is drunk at a christening. Or simply a repeated behavior of rebellion against the basic principles of tree. Everyone will have a clear

message that has an effect in the Early Heaven.

The subconscious of all is touched, perhaps for better or for worse, but these are the acts and not others that alter and end up in the genes of future generations. Someone from the ancestors has to clean. In the East, shamans will say, "there is an imbalance or illness in your family tree that is being repeated, tell me now if you want to change that and help them all or are you going to let this disease continue and affect your offspring."

Taking responsibility for Destiny means accepting the task given by the tree and take with great will-power our natural virtues. In traditional cultures it has always been a priority. In ours it is all tangled and everything has been broken due to respect, could this be why disease has increased considerably in the West today?

People in the orient express it by saying that their ancestors are angry, and keeping them happy is a priority. For them a disease is a ghost or a spirit who comes to complain about inappropriate behavior in the family. And as we say it is not always the patient, it may be another member or all of them. The patient is a symptom and until everyone makes a correction in direction, will not the chosen recover.

But from only one member, a cure can be made and without the presence of all members, and without the need for a clear and forceful action. The patient in question subconsciously releases the information withheld or blocked. By doing this himself, and not always consciously, he will know what is needed to recover Destiny.

Your subconscious behavior begins to change and these changes will lead to a series of decisions that when observed by members of a family can change everyone's Early Heaven and cure the disease or imbalance. And as we say, he is not only cured but so are all the other members of the tree, including the following generations that are now rid of those potential asymmetrical distorted frequencies.

As we see information gleaned from the left kidney Yin is important, and in all traditional cultures it has been a central axis to life. In Natural Acupuncture we see the discussion with the

patient, but not the accusation or affirmation. It is the patient who has to learn, and if possible in a subtle and subconscious manner. To do this, we use the teachers' arts: Ritual Door, Mirror Master and Ancestral Shock. Then and only then will puncturing be a great help by releasing the blocked information, preventing a return to fear. But subsequent unconscious acts are the ones that will lead the patient to healing.

Figure 17.6

The Tree and its universe - Yin - Yin

Character, acts and comments

<i>Balance</i>	<i>Unbalance</i>
- Sense of Destiny	- No sense Destiny
- Deep feelings of company	- No feelings
- Deep feelings of having a task in the tree	- Without sensation,
- Respect for family hierarchies	- No respect
- Preference for family needs	- Preferences outside family needs
- Respect him/her parents life	- Demanding to him/her parents

Figure 17.5

Formulas for the health of the Great Mother: Here are some clues that can help us reorient the patient. What acts are those that make the tree be healthy and strong? It's something that is very simple and instinctive that all cultures have followed, but got lost in critical moments or asymmetric societies.

The German psychotherapist Bert Hellinger, Family Constellations founder, explains it in a very clear formula:

My mother doesn't belong to me - I belong to my mother

(therefore I can't demand) (therefore she can demand)
(I can't judge her life) (She can judge me)

My father doesn't belong to me - I belong to my father

(therefore I can't demand) (therefore she can demand)
(I can't judge his life) (He can judge me)

This formula has always been understood, and for some it is still so. But television and consumer interest has altered it a bit. The key is understanding that your life is the of your parents, the choices they make in your life are natural and should be respected. A child will always respect this, even when parents do not do the right thing, or even when they do something terrible, there is no damage to the tree.

But if the child demands that things be different, then yes, there is an asymmetry in the tree and it get sick. Among parents or other siblings there can be requirements and judgments, and parents to the children, but not children, they must respect.

In China, if a child dies before his mother dies, she goes and hits the coffin with a bamboo stick, this symbolic act is to punish the disobedient son. These metaphorical events help everyone to understand and reset all tree health. This is all very simple but vital for the overall health of us all.

Another model to consider, is to think of the symmetry that the tree looks for, and how a child is born to cover something missing. So my destination will be to put an end to the cravings that my parents always wanted but could not achieve. And this naturally comes out in many families. But does not mean you have to literally meet the wishes of parents, but rather complement their weaknesses. If for example my father was always shy and suffered for it, my destiny is to be outgoing. There I find my balance and health. But trying to be like our parents is another thing that destabilizes the tree because it creates competition. Thou shalt not try to beat your parents, it is like trying to fill a space that is already filled. If you are not successful, you will feel rejection, and if you are successful, it will be like pushing them away. Without trying to compete, a child must always be aware and try to cover where parents weren't able to.

Another model to consider is to think that the tree is not isolated, it has its enemies

and dangers to watch out for. Like everywhere there are heroes and traitors. A member who performs an act in favor of the enemies will be considered a traitor. And a member who can detect enemies and reject them will be considered a hero and everyone would defend and respect him for no apparent reason, but he would simply be considered the protector against other trees.

However, all of these formulas are cancelled if we go up the scale, in other words, even we do not help our tree we are doing it to a greater structure. FUSE teaches us to see how energy always gives priority to the more complex and therefore wider membranes. If with my virtues I help several families, or humanity as a concept, my destiny is being accomplished even though it does not help my tree. It is like a seed thrown to the sea by the tree in order to populate other continents. As we have stated, admiration for the others as a whole will bring balance to the tree, thus it is an indirect and wide help.

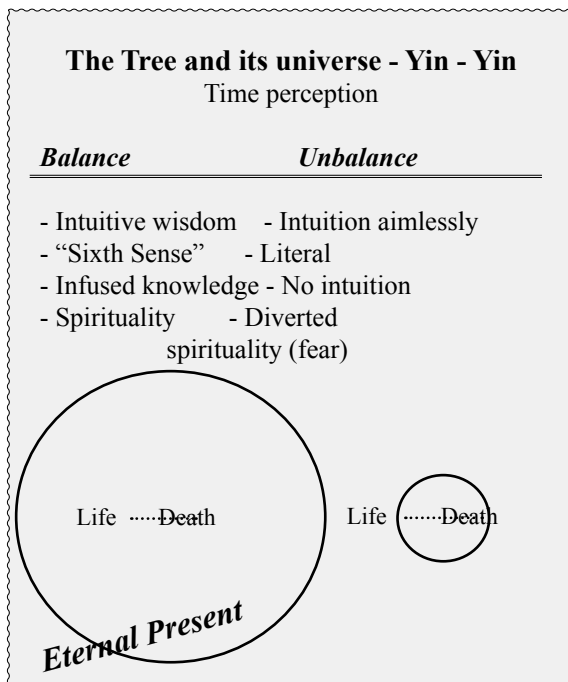


Figure 17.7

The perception of time: As we can see in

Figure 17.7 the perception of time from the balance of the left kidney Yin is what we call eternal present. And that means to feel time greater and more beautiful than one's life. Everything was before I was born and everything will be when I die.

At the root of nature there is neither life nor death.
(Hui Neg)

This deep feeling or understanding puts you in the middle of that perception, like if a giant circle were involved. And that center is the phenomenon called eternal present. Speaking of Tao we said that is the exact balance between Yin / Yang, the imaginary axis connecting the two. Well, in the center of your perception of time is the most universal imaginary axis, where all other axes find their axis. So along this super-axis or imaginary axis runs all information, all resonances. It is so to speak, the Tower of Communication of the Universe. And our lower Dan-Tien is equally traversed just like all (Du4, Ren4) by the super axis.

However, this axis is not grand or huge as Westerners tend to think. On the contrary, this is emptiness, that is, the lack of independence. Here all information is part of everything. And this emptiness, is a central concept in the East, where emptiness or absence is spoken of. It is not big but small, and yet everything happens there. It has no shape nor size nor color. It is simply another dimension, a concept that until recently was science fiction, but that already belongs to all books about quantum mechanics.

In the central axis, as we have said, information is very abstract with a broad circular order. It is not easy to access that information and even less so, consciously. But it crosses us at all times, so it is here and now. Expert meditators in order to access it, have for years looked for all attachment, prejudice or expectation released by the brain. Running out of thought seems essential for this purpose. Not only that, but also leaving the left kidney Yin to be the only active one.

From studies reported from expert meditators, minimal oxygen consumption (so much so that one could live underground, with the little oxygen there), minimum metabolic activity (hormones, proteins, etc). But it is surprising to see that there is great brain activity. It's not a disconnection of thought? Yes, but it does not depend on its activity, but the flow of its waves. A meditator has more Alpha waves (13 or more cycles per second), of a wider and calmer frequency. And there are less Beta waves (8 to 12 cycles per second), lower and more nervous frequency. There are even lower, so-called Delta waves (0 to 4 cycles per second). These are what we produce in deep sleep. When the frequency reaches 0 in the brain, it is very possible that we are literally in the hub, where information is of absolute interdependence. It is very difficult to get to 0 but there are areas that are more active than others, only when an area is at 0 it indicates that there is no action or signal.

This explains how some former advanced meditators reached advanced conclusions about the reality which is currently demonstrated the experiments with quantum mechanics.

In conclusion, the perception of time of the eternal present is placed in the center of the axis, where it circulates information of absolute interdependence (emptiness). And as shown in Figure 17.7 we are filled with infused knowledge, correct intuition, wisdom and healthy spirituality.

The right kidney Yin and the spleen: this sensation of time, like something almost with no movement, synchronizes with the subconscious of the spleen Yang (the Farmer). The kidney is directly unnerving the spleen, making its essence arise in a direct way. We know perception of time of the Farmer, when we perform routine tasks gets lost and he just either the movement or the change is observed. Thus we may conclude the Farmer works comfortably when the mother is guiding in his virtues. It is by applying our natural virtues when work becomes beautiful and time goes by.

Yin - Yang - The wide project of the mother

We call the Yang left kidney "the wide project of the mother." We are still in the deepest part of the body, but in its Yang appearance. Maternal instinct looks not only at the present but also has a broad understanding. We all know how our mothers are able to see and advise from a broader knowledge.

It is important to understand how energy moves from the tree and the concept of love in it. We can call the force that holds the tree branches, love. Or even better, the energy the glue of Absolute Interdependent in order to fight all together against time. As we have seen in FUSE, it is not literally love as we know or see in movies, because it has no social morality, it is above all the morality or ethics of each culture. This love may well be incestuous and homosexual, the desire of the death of a member, or even the desire to execute that member and still be love. Energy has no morality but interest for the whole. Many crimes have been committed with the goal of bringing greater strength or union to the tree.

Since love has many aspects and only one name in our culture we call natural love this kind of love that the tree has, which is coming from FUSE as a force. And we call it that because it is shared among all living beings and matter as energy. It is the one that links species and nature. Natural Love is being held inside and it's the glue that keeps the whole. Thus viewed from a social perspective, it doesn't seem to have morals whatsoever, and we see insects that eat their mates, offspring devour their father or vice versa, indifferent to the suffering of others, total lack of empathy with the enemy, incest and homosexuality.

Natural love is a fusion of energy, protection and symmetry understood in the overall package. That's why it is so self-centered and selfish (although a tree can be isolated itself and be selfish and egocentric, but not individuals

but the whole, the clan).

Its primary function is unique, it is to hold together and connect its members. It is a force that is subconscious, instinctive and natural.

The focus of their emission is found in the left kidney Yin, where the only morality that exists are the universal strategies of energy against time (FUSE). The energy just looks for more energy, and everything that denies it is no more than an enemy. We said that the greatest enemy of all energy is isolation. And its best union is circular and cyclical.

That is why natural love is in the family, which is the projection of self, and whose descendants I am in another time. Since an individual's natural love is just that, one more piece, a branch of a tree, and his life is relative to that function. It is not a tragedy for a tree's branch to break or have to sacrifice a part for the good of others.

Lower branches are cut so that higher branches are healthier. We must understand that natural love does not care for the lives of the members but for the life of the Great Soul, or the tree in general. For example, we see clearly how ants do not hesitate to give up their life so that others can get to food for the nest. This is natural love and we all have that instinct inside as inhabitants of nature.

The trauma of losing a family member, or emotional abuse, etc., are products of expectation generated by the brain and learned by culture. Without expectations there is no suffering or trauma in this regard. This is shown in animals and also in traditional villages, which suffer indifferent situations which for us would be a huge trauma. These expectations if very high produce great trauma at the slightest difficulty, and these traumas end in acts that affect the tree and its natural love. The individual trauma that causes improper acts and endangers the symmetry of the tree will be treated by it with contempt or rejection (contrary to the natural indifference of insects).

Other members will see their natural love coldly push and reject. It is an enemy. The tree wants their death and as diseased branches

it removes them, it isolates them. And all this without us consciously realizing it. So if the traumatized or alienated member who does not understand this is cured, he becomes healthy again, and natural love of the tree will be once again given to him.

All members without knowing love him again. But if this integrant upon feeling isolated becomes traumatized and his actions are against the tree, violent, then its position as an enemy will be reinforced. Natural love, without moral or social principles, increases in all the other members, to reject him even more. It is even normal for members to have inner desires to kill him or see his death. So these shamanic acts that seek to deliver a message to the tree are able to cure diseases and bring back virtues and functions. The individual patient, is sick because his tree has denied him energy of virtues, but by integrating it again, it grows as a healthy branch that gives beautiful flowers for the whole garden.

In short, and like everything else, balance brings balance and the individual that does not suffer trauma will always be strong and healthy, while those that do suffer will be more and more fragile and isolated. The circle is closed and the fish bites its own tail. Guiding the patient in this regard and good work of our hands is vital for healing.

Symbolic objects of the Great Mother: It is common in families or institutions for there to be objects or centers that are implicitly taken as the image of the tree, that represents the collective virtues force being hold at a given moment. It can be the most colorful, but the protection of that place, object, site or even a person (a baby, a grandmother or father) is important for all. Polluting it will be a great insult, and defending it a reason for heroism. This is the central trunk of the tree. We all know that there are members in families that cannot be touched because by doing so, the collective root is seen as attacked. And in this center of natural love strength is increased. All are attracted to and admire, protect them as workers protect their queen. In

this sense they feel like members of a merger, and if there is a same-sex attraction, it will be homosexual, and if it is among family members it will be incestuous. .Likewise if the object is negative, a member who threatens everyone or attacks the center, others will feel rejection or death wishes.

Homosexuality in this sense comes from a tree limb that represents all, and is strong and admired. Those of the same sex will be attracted. And natural love recognizes no gender or morals. It extends this attraction to external figures of the family that evoke it. It can also be from one generation to another, it is natural to say that love has no time, and if for example a grandfather was admired by all as the central and powerful figure, the tree will have masculine energy and a great-grandson with homosexual attraction can come forth without having ever met his great-grandfather or heard of him. That is why there are homosexuals from birth, and homosexuality as energy that looks for balance or tries to offset the natural love of its current tree.

Sometimes it is necessary to investigate these symbols in patients that from the outside may seem irrelevant. They saw us be born and they have received information that has built and shaped us. They are tuned, they are the antenna that picks up the most comprehensive and extensive parts of us as individuals. Our left kidney Yang is our mother, the antenna that gathers abstract and broad information. In this sense it is the Will of Destiny, knowing where and how. Mothers give us accurate advice that touches us deeply. And obviously the two are connected, like all Yin and Yang, in such a way that the mother is a fighter or active supporter of the wishes of the tree.

In Figure 17.8 we see how in a state of balance we have a sense of belonging to our family tree. And we care for our family, we enjoy them, we have the will and strength to organize events or acts that bring us together. There is a desire to see them all together and that everything goes well. And it's nice to coordinate them, seeing them happy together. The advice and

comments of unification of the group come forth in a smooth, intuitively and accurate manner.

Wide project of the family - Yang - Yin	
Character, acts and comments	
Balance	Unbalance
- Sense of the Tree	- Indifference
- Sense of Family	- Indifference
- Sense of belonging	- Solitude
- Sense of together	- Selfishness
	in the direction
- Intuition of Destiny	- No intuition
- Easy to regroup	- Difficulty
- Clarity in decisions	- Confusion
- Protection and care	- Fears
- Project will-power	- Non
- Integration will-power	- Non

Figure 17.8

But if there is an imbalance between, the individual feel disregard for his or her family tree. He will feel lazy when it comes to anything to do with the family, be it meetings or events. He may even be afraid or panicked. His comments will be in favor of family disintegration. It will be hurtful to other members. But he will not know what his destiny in life is, and will experience feelings of loneliness and existential confusion. He will not propose long-term projects.

In Figure 17.9 we see the perception of time, and in a state of equilibrium there is a broad vision of the spatial-temporal concepts. Life is seen from above, as a unit from birth to death. If the left kidney Yin it was seen as pathological, here it is balanced and natural. What is unbalanced is to see time with the vision of the heart, a vision that is linear, where the present is a moving point that has burned the past and eats the future.

Loneliness within a family and a tree pushes you to the vision of the heart (Strong Axis). And he will see his life as literal, linear and flat, without direction, with only inertia pushing, but he will not understand the passage through life. He will have problems with his goals, poor

insight, existential fears will affect his long-term plans.

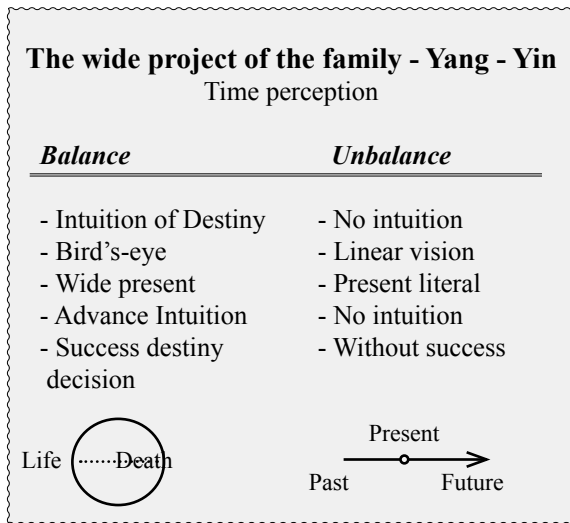
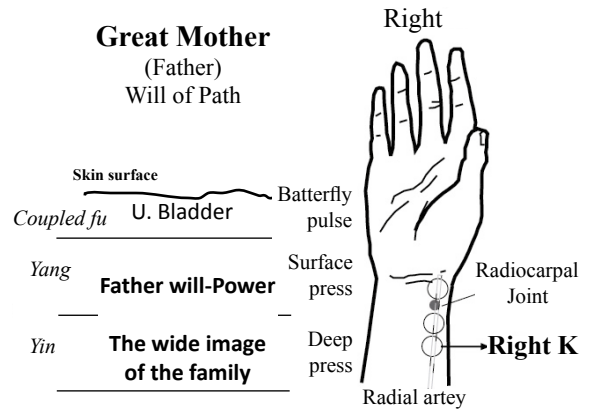


Figure 17.9

Yang: Will of the Path (the father)

We now turn to the right kidney, and if on the left we find virtues of the mother (natural virtues), here on the right are those of the father (integration and developing of these virtues into society). Both are protectors, but meanwhile mother looks after my virtues and destiny, father looks after my image in society and my will-power to build a Path. And never mind that these figures are alive or dead, because they never really die for us. If the patient cannot understand this and his father is dead, then he will have problems in the right kidney and will not find a path for his/her virtues. Whereas if the figure is strong within him, even though the father dies, he will continue obeying and follow the path set out by him according to his guidelines and desires. And this stable image gives us the strength or will to chart our Path, the everyday choices that are marked, what I am and what I will be.



Yin: The wide image of the family

In the right kidney in its Yin aspect we find the subconsciousness of the protective father of the family. And as such, he makes sure that all members portray a proper image to others. This may not be understood as protection, but we are designed to live as a nomad and live in tribes of few members. If a family loses its image within the tribe, everyone is in danger.

The chief could make the decision to reject, abandon or slaughter them. Or they may be elected to perform risky tasks or self sacrifice. As such the father does not only care for his image in the group but rather for the entire family. On the other hand, for the rest of the tribe, a strong and righteous father is one who is able to control the family, and makes all the rules.

The father is the chief of his tribe, and within a tribe it is essential for survival and order that each leader keeps his people united. So society asks the father to know how to lead, ensuring that everyone is integrated into the society and respect the rules. In many tribes, if someone makes an inappropriate act by ignoring the general rules, everyone looks to the parent and not the executor of offensive action. And they put him on the spot, and even remove him from office or in extreme cases kill him.

This is why a rebellious son does more damage to his father than the mother, who continues loving her son even though he alters his Path. But the father of such a child feels sub-

consciously that his position is in jeopardy, maybe even his life and that of others.

The protector of the wide image of the family pretends to guide the children to social well, so they are useful to the community, admired and respected. Out of the right development of their functions, it will be formed a social image of the group through which everyone will be judged.

It is for this, his responsibility and strength of leading me, as if a kid, to be able to give social usage to my virtues. And if everybody respects me, it will be simpler to dedicate to them. A strong father makes possible a present mother. In other words, strong image makes possible to concentrate in developing such virtues. Or a strong Path makes possible a present Destiny.

The wide image of the Family - Yin - Yang

Character, acts and comments

<i>Balance</i>	<i>Unbalance</i>
- Sense of protection and care	- Without this sense
- Instinct of protective and supplier	- Without this instinct
- Sense of community	- Egocentrism
- Sense of rules	- Indifference
- Order and respect	- Laziness in this
- will-power	
- Capable of sacrifice and work	- Less sacrifice

Figure 17.11

In our society today this subconscious is reflected in the same way but obviously leaves different aspects. If the patient is balanced he will be protective of his own, and shall ensure that any skipping of rules could jeopardize the image of all. Today we do not fear for our life, but more so for "what people say," something that placed our family at a disadvantage and bring stability problems. But if the individual is balanced, he will know how to look at everything in a relative way and understand the situation in which he is in. That is, our society, especially in

the cities, "what people say" no longer makes as much sense, and families are not valued as a whole, only the individual, as an almost isolated entity.

An imbalance in the patient will continue to address these rigorous standards despite being in a big city where anonymity is strong. He will treat his neighbors as if he lived in a town with few inhabitants, and he will think that everyone is judging his image and his family, his righteous deeds and decisions along the Path.

But if this balance is in deficiency, then before his personal image he will show up indifferent, without understanding such image has to do with all the members of his family. Besides he will insist on functions which do not make him develop his virtues, losing as a result of that his responsibility. Let us remember the talented person has twice the responsibility. In other words, when my virtues are being developed and they increase, the equitable increase of my responsibility with others and my willpower show up; and if otherwise, if I do not enhance my talents, the result is the opposite, responsibility disappears and willpower becomes difficult. His laziness will be imminent and he will carelessly dress, neglecting even his own hygiene. All this is like a kind of complain against the world so that he is provided a real function where to enhance and participate. As well as sickness, or being a minor illness, alerts in order to help to change the course.

That is why he will not pay mind to the image other members of the family release, because he doesn't see it as his image. It will be difficult for him to do himself or his image favors, especially if they are for their protection or care. He understands that everyone has to protect himself, and not be responsible for the household. We see in Figure 17.12 a representation of how we perceive time from the right kidney Yin. In a state of equilibrium, over time we feel like a succession of orderly acts that move our social responsibilities and personal will-power to accomplish. And this Destiny is known as unitary whole for all members of the tree and family. The order of tasks and the performance given

is seen as essential for maintaining the security of all.

The wide image of the Family - Yin - Yang

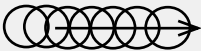
Time perception

Balance

- Intuition in Path
- Continuity vision
- Vision of work and order
- Order and dynamic in continuity
- Business Intuition
- Success in Path and Destiny decision

Unbalance

- No intuition
- Linear vision
- Disorder
- Present literal
- No intuition
- Without success



Balance



Unbalance

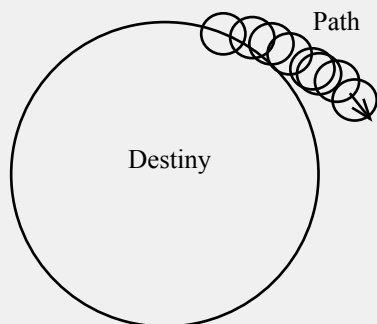


Figure 17.12

It's like the wheel of a carriage, as much as

it moves as easy and faster can go, but if it moves little become rusty and will be more complicated to start up again.

An ordered family is strong and safe. Familial disorder alters this individual and it increases his willingness and determination to correct the problem. He is a helper and it is not difficult for him to do favors relating to said order or general image of any member.

But if there is an imbalance his decisions on the Path the there will be collective disorder and there will not be a following of a common destiny, but rather an individual, and the family group will lose. He will feel alone and will not understand that his actions are selfish and affect the rest. In this context he will be selfish and ignore social rules. He will not show respect for rules set in his family. He would view them as not his destiny because they all seem difficult, and with only a lot of effort can he make things go more or less well like a rusty carriage.

Everything turns out badly because of his bad habits, reluctance, laziness and sloppiness. He is an isolated and independent being, that doesn't consult anyone before making decisions. He is cowardly and evasive in times of tension and risk.

Yang: Father Will-Power

In the spectrum of the kidney Yang, determinism of the provider's own family is reflected, his will and perseverance, strength and capacity for sacrifice in day to day activities.

All this is directly related to everyone else, because where there is a development of natural virtues and social function, there is always a sense of responsibility and therefore will-power.

The carriage that goes by itself: If the patient is in equilibrium, he will be responsible for his routines. He will get up when the alarm sounds and do everything his family needs to survive and improve. If there is a dangerous

situation, be it to a member of his family or even an outsider, his instinctive response is protective, or aggressive if the situation demands it.

The rusty carriage: If the patient is out of balance, he will be lazy and it will be difficult for him to meet his responsibilities. He will often disregard the alarm and ignore his duties. When he should be working, he will suffer because he will want to end quickly, and escape. He will always try to escape from the tasks that correspond to his job post, and he will not give importance to his ascension in the job or not.. His ambition is very poor. And if there something seriously threatens him, he will be clueless, and certainly not want to face it, he will be afraid and try to justify it.

Father Will-Power - Yang - Yang

Character, acts and comments

<i>Balance</i>	<i>Unbalance</i>
- Sense of responsibility	- Lack of responsibility
- Active at work and good provider	- Laziness
- Ambition of progress	- Without ambition
- Active Protector aggressive (without fear)	- Coward

Figure 17.13

In Figure 17.14 we see that a patient with his right kidney Yang balanced will have a linear perception of time within the cyclical routines which accompany him every day. He will be active and dynamic, constant in his routines, with determination and drive. And he will be able to divide daily tasks into different fields, so that they do not weigh him down and he will anticipate the sacrifices or efforts to come. He will have routine and be constant, and this without much effort.

But if the patient has shown imbalance he will be slow and lazy. He will lose perception of his routines and responsibilities. His inconstancy

will make him have to work harder but he will produce less. But it will not matter to him much because his perception of time is agglomerated and entangled. Sometimes it will take very long to perform other tasks and he will perform others hurriedly and disorderly.

Father Will-Power - Yang - Yang

Time perception

<i>Balance</i>	<i>Unbalance</i>
- Action	- Inaction
- Consistent	- Inconsistent
- Determination	- Laziness
- Field Division at work	- Agglomeration disorder

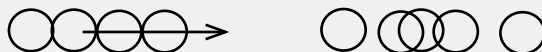


Figure 17.14

The right kidney and the liver: if perception of time of the left kidney nurtured the ordinary work of the Farmer, the right kidney nurtures the Great General. The liver is which makes plots to divide traumas, toxics or concepts and in that way to protect us providing an intelligent conduct for survival. The Great General does not get lost in time as the Farmer, but he makes roll his strength like the wheels of a car, using the power of emotions, the passion left by the well-performed tasks which help everyone.

The kidneys in the circular theory of the active mind

Remember how the kidneys in this theory are reality itself. If the liver offers the concept to heart so that it makes its spark Yang so that the brain can project an expectation contrary to reality, the kidneys are the reality. And depending on what this projection bias is, we can get more or less some sort of depth from what we observe. This is why all these "truths" are relative to

what is projected. "The observer changes the observed object." So the true reality is found in the absence of screening on the part of our brain, and that is where the kidneys are connected to reality and there is a sudden understanding between both

The kidneys in the Wheel of Health

Here we know that it is related to the Receiver of the Interior, where nature delivers power if you have previously taken an action of interest. And the interest of this energy we know is to produce more energy, resist time and extend itself as much as possible. This energy likes to do well, by releasing forces to help unconditionally, causing your kidneys to swell, an improvement in essence.

The kidneys in Tower

In the Tower the kidneys are located at the beginning, on the 1st floor, where all vital energy is concentrated. There in the lower Dan-Tien is where we should breathe because only by pushing from the bottom can we have the strength to clean up the Tower. We should always insist that the patient perform full or spiritual breathing because there is where the information from the kidneys is found, essential as we know for Destiny and the Path of the individual. And if the patient's breathing gets too low, then you will lose this information, and their lives will remain in the hands of fear and disorder.

The kidneys and heart

Here we talk about the strong axis, whose relationship is the basis of all matter. In terms of subconsciousness, we have the Great Mother and the Merchant. If both are in equilibrium, the Great Mother will achieve her objectives

through the Merchant's agreements abroad. He will be her faithful servant, always ready to fulfil her desires without going out of tune or misleading. The Merchant will be serious and responsible.

But if in this association there is disequilibrium, the Merchant will feel that this business makes no sense, and he will not know why he should do it. He will then become a hedonist, a selfish individual, who searches only for short term pleasure, with tendencies toward self-destruction. He will start performing egocentric actions without caring about others and not wanting to take other people's problems into consideration. In other words, the Great Mother gives meaning to the Merchant and the kidneys cool the heat of the heart and make it beat with a shared and comprehensive project.

Kidneys and lungs

The lung is the second kidney, since the kidneys sends it its pure liquid for distribution without contributing anything. The lung has to be humble in front of the kidneys. This is the Great Mother and the Provider, which in this relation can be translated as the Messiah that brings the spiritual message to all parts of the body without altering it. If the Provider believes she can add something, the patient will be confused and his opinion will be superficial when it comes to capricious pleasures. It will cause the exterior to become demanding and dependent, trying to make sense of their existence through the free choice in tastes.

Later we will see how these two organs are closely related and together develop, among other things, the Defensive Qi. When we speak of the bladder we will see how it communicates with the lungs to the form "resonance".

Kidneys and spleen / pancreas

Here we speak of the Great Mother and the People, who pay her homage. But in this case we must make a clear distinction, as even anatomically the spleen lies to the left kidney. She is the mother who takes care of food, who works so that there is something for tomorrow. Destiny's Will is linked to the people, hard work and daily life, the cycle of generations and the wheel of life. This is for people to feel that their work have an accurate sense of the vision from the left kidney which gives them an understanding of destiny and belonging. If there is an imbalance in this relationship, we will have digestive problems because the spleen / pancreas are depressed upon finding that their hard work makes no sense.

Also in the left kidney, lies the diaphragm (not in the right). And we know that the diaphragm muscle are strips that connect all major organs, collecting the resonances (in the form of emotions) to send to the solar plexus (second heart) and the pericardium. In this sense we see that the Great Mother in her female aspect is the support of our emotions. Emotions are dampened if they are supported by a shared familiar destiny. And they dislodged if they are not sustained by a shared familiar destiny. All this have been seen many times, if we don't have a Destiny, our emotions soar and scatter. But if there is Destiny, they quickly become buffered, whatever happens.

The spleen / pancreas communicates with the right kidney through the left kidney. Its work will always pass through spiritual understanding and extensive projection.

Kidneys and liver

In this case it is the Great General and the Great Mother. We talked about this association, but now we will add that anatomically the right kidney is the one who supports the base of the liver. This shows the close relationship between

the Will of the Path and the Great General. They are the forces of action, the order and the push against the dangers and problems that arise in life. Making a correct turn on the road depends on both. The Great General is the executor who has never lost the notions of belonging to his family, and who knows that every battle is for the good of his people.

If there is an imbalance in this relationship the Great General will be selfish and egocentric, creating battles just for fun and not listening to his inner emptiness.

The liver communicates with the left kidney through the right kidney. Its spirituality always passes through the understanding of the protective father, the one who is responsible for the external image of the tree.

Kidneys and sex (libido)

Libido is a pseudo-subconsciousness. We said that we have two types of sexual subconsciousness. One is the enjoyment (liver) and the other the replica (kidney). In Figure 17.15 we see where libido is located on the pulse.

As everything has its Yin / Yang. The most active is found in the Liver Yang, whose subconsciousness is the Great General sword in hand, the master that wins battles aggressive fine tuning his movement in the present. He has a big ego and greatly desires merit. So when he accomplishes his goals he activates and increases his strength. But we need his part so that the libido Yin can be balanced. The Yin part is found in the depths of the left kidney, which is none other than the Triple Heater. This helps us understand that the regulation of the thermal system, largely controlled by the left kidney. To find this pulse we only have to make superficial contact, what we call butterfly pulse (just place your finger on the skin without using pressure). As we can see, if the left kidney Yang (the great project of the mother) is too elevated, we will perceive it, and if it is too low, we won't.

That fact that "the great plan of the mother" is elevated tells us that there is an

intent to reproduce, she is looking to extend the family. And this increases the heat in the body in general, to enable the individual to communicate with other systems. The heat opens up and is ready to exchange.

We need the activity of these two subconscious to have a strong libido. If it was only the left kidney we would have desires to reproduce but libidinal energy, which is defined as actively seeking reproduction or sex. The kidney does not actively seek alone, rather it is a hormonal search, premeditated, as a mother advises her daughter on who would be the best husband for her. It is an almost immature impulse for us, a clean and attractive union. But this is a balanced reproduction energy, and we can see in it all traditional cultures. In our not so much, what's more it appears mixed with the liver Yang.

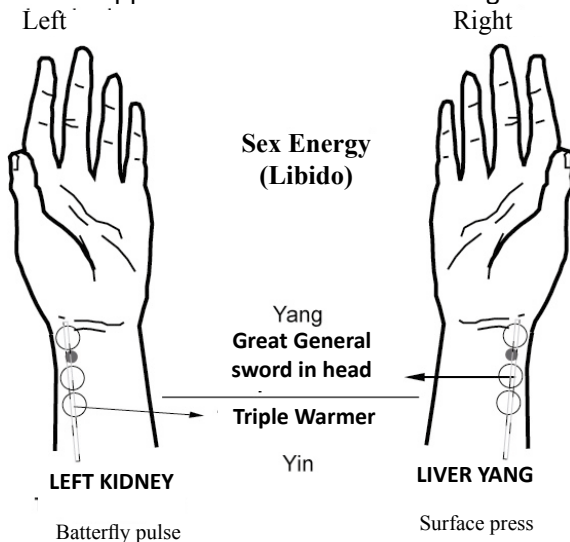


Figure 17.15

This is why Sigmund Freud saw libido as the engine of our modern Western society. But it is not humanity, it has only recently emerged in a social structure where the Great General Yang has to be very active and need to raise the temperature to interact in very different time. In addition, EGO produces benefits, and as such imbalance, which when it is present, increases body temperature. This results in sexuality for our warriors, rapists and those who look for

trophies.

Problems with sexuality such as premature ejaculation or anxiety, would be the result of low Yang liver and high heart Yang. The brain activates but there is no real force. And a chill would come from a lack of involvement of the left kidney, maybe it's the right who tries but without success. In both cases we must restore order among the Yang liver and the triple heater (RI).

Gall Bladder Natural Science

The bladder is a very muscular hollow organ. It is located in the excavation of the pelvis, attached to the pubis in front, and at the back it is supported in the rectum. Above it is covered by the parietal peritoneum that separates the abdominal cavity, and bottom borders the prostate in men and perineal muscles in women.

In principle it is just a storage area that holds the urine sent from the kidneys. Not long ago it was thought that lots of toxins were eliminated in the urine. Now we know that such is not the case, for the most part it's urea (human urine contains about 20g per liter, an adult removes 25 to 39g daily). And the urea is not toxic, is found abundantly in the kidney and in stool. But it is also present, although in smaller amounts in the blood, liver and lymph, in serous fluids, in the heart, lungs, bones, reproductive organs and semen.

Urea is a colorless crystalline chemical compound with the formula $\text{CO}(\text{NH}_2)_2$, which is formed mainly in the liver as an end product of metabolism. The urea's nitrogen, which constitutes 80% of the nitrogen in the urine, comes from the breakdown of body cells, especially of food proteins. In other words it is a metabolic waste, liquid (Dynamic Water) which preserves the resonance of waste (Qi waste). What is Qi resonance or waste? We know of the battles that waves have, where some are enhanced and others are destroyed. All this leaves a trail of waste, a series of low frequency waves that do not fit the system. To prevent damage it ac-

cumulates and encloses forming urea. That is why we observe a high electronegativity (3.04 on the Pauling scale) in urea which means it has a great capacity to attract or absorb electrons, pieces that have become loose.

This service of cleaning resonances, goes from the cells to the blood, and upon reaching the kidneys, they are leaked into the bladder so as to be eliminated. But not all, as we know some of them will be recycled to form the defensive Qi.