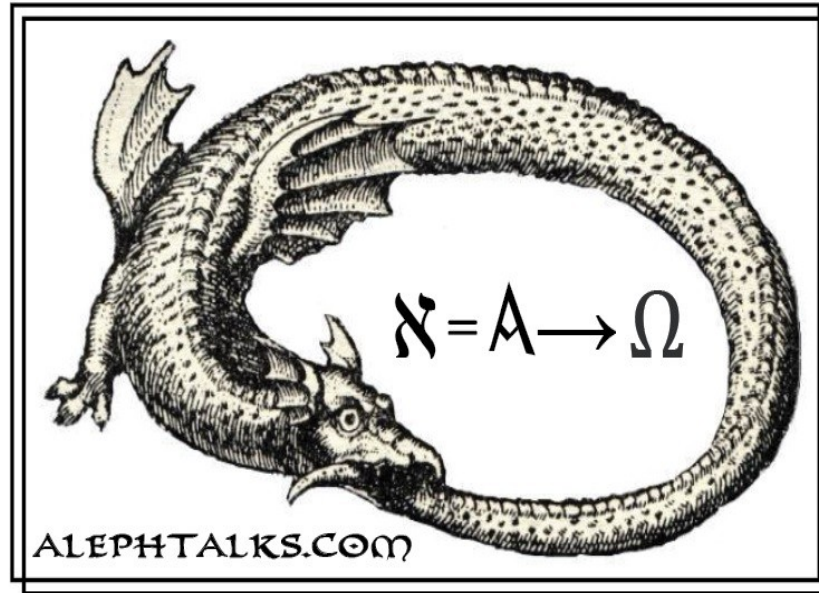


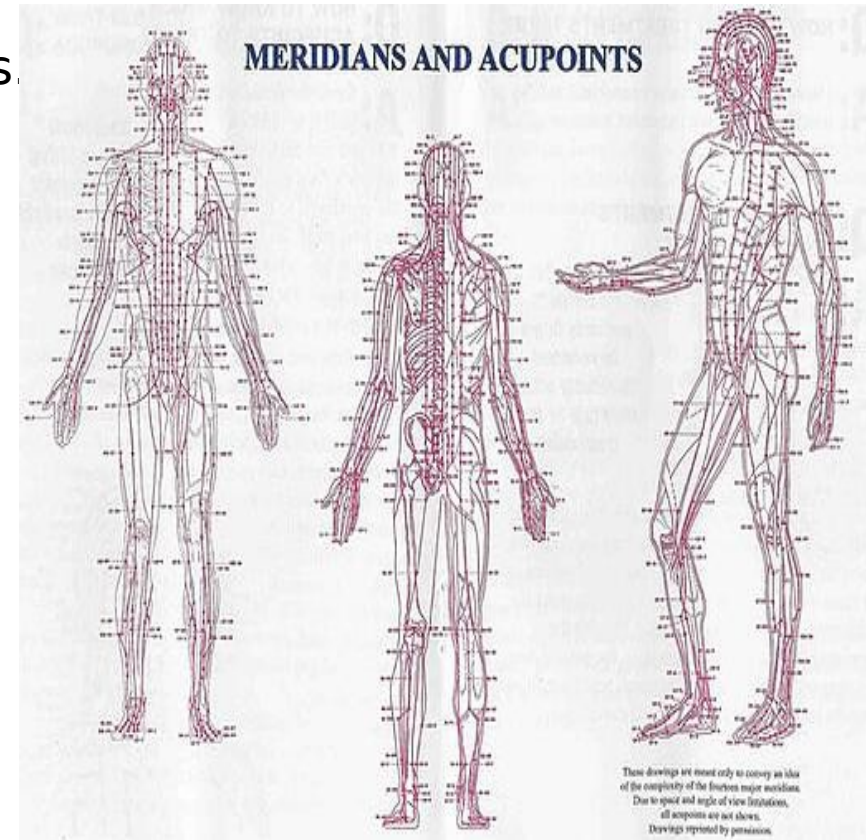
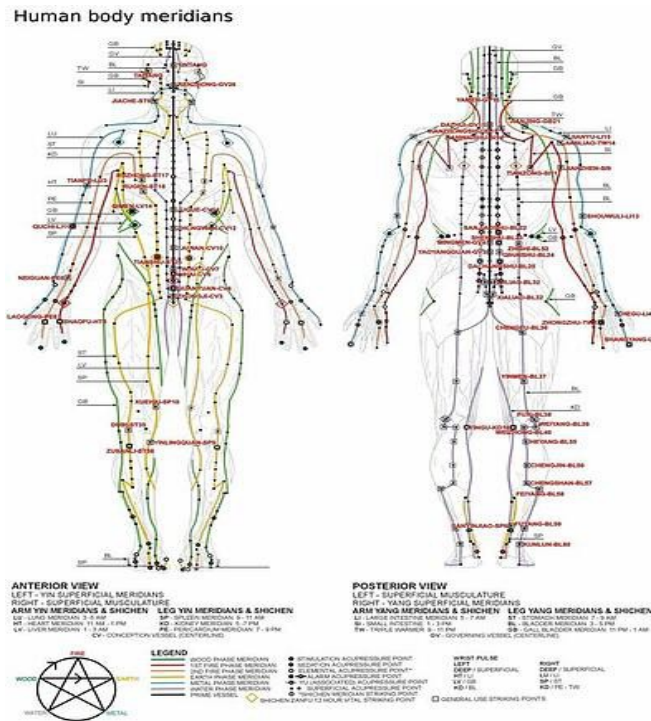
The Body Electric



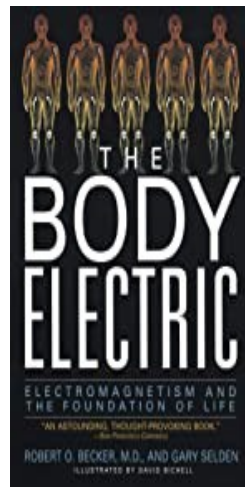
**The Road Not Taken
By Western Science and Medicine
Accupuncture, Bioelectricity, Chakras
©AlephTalks, 2022**

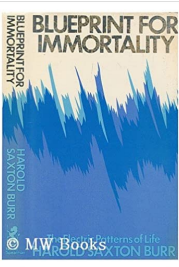
Traditional Chinese Medicine

In **Traditional Chinese Medicine**, a **meridian** or Jing luo is a channel through which qi and the other fundamental substances flow. They are known by many different names, such as **acupuncture meridians**, acupoints, and energy vessels.



Acupuncture Instruments





Blueprint for Immortality, Harold Burr

Harold Burr discovered that every living thing generates an electro-dynamic field that serves as a matrix directing its growth. He called these living fields "L-fields". The L-field maintains the arrangement of whatever material is within it, no matter how often that material changes. L-fields determine the shape, and are determined by the body generating them.

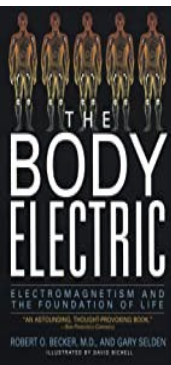
"The following theory may then be formulated. The pattern or organization of any biological system is established by a complex electro-dynamic field which is in part determined by its atomic physio-chemical components and which in part determines the behavior and orientation of those components. This field is electrical in the physical sense and by its properties relates the entities of the biological system in a characteristic pattern and is itself, in part, a result of the existence of those entities. It determines and is determined by the components.

More than establishing pattern, it must maintain pattern in the midst of a physio-chemical flux. Therefore, it must regulate and control living things. It must be the mechanism, the outcome of whose activity is wholeness, organization, and continuity."

Burr found that a study of L-fields could predict growth and dis-ease in a body. He worked with, what some call, "the energy body" to predict the growth and disease of the physical body. This means we are susceptible to the ebb and flow of electromagnetic fields in the rest of the universe.

The Body Electric

Robert O Becker, Gary Selden (1985)



The Body Electric: Electromagnetism and the Foundation of Life is a book by Robert O. Becker and Gary Selden in which Becker, an orthopedic surgeon at SUNY Upstate working for the Veterans Administration, described his research into "our bioelectric selves".[1]

The book was first published by William Morrow and Company in 1985.

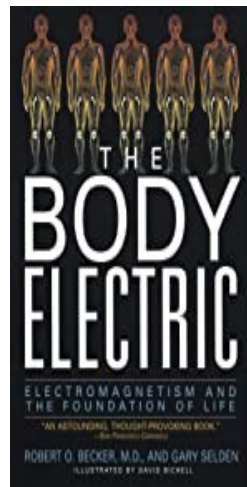
The first part of the book discusses regeneration, primarily in salamanders and frogs. Becker studied regeneration after lesions such as limb amputation, and hypothesized that electric fields played an important role in controlling the regeneration process. He mapped the electric potentials at various body parts during the regeneration, showing that the central part of the body normally was positive, and the limbs were negative. When a limb of a salamander or frog was amputated, the voltage at the cut (measured relative to the central part of the body) changed from about -10 mV (millivolts) to +20 mV or more the next day—a phenomenon called the current of injury. In a frog, the voltage would simply change to the normal negative level in four weeks or so, and no limb regeneration would take place. In a salamander, however, the voltage would during the first two weeks change from the +20 mV to -30 mV, and then normalize (to -10 mV) during the next two weeks—and the limb would be regenerated.

The Body Electric (continued)

Becker then found that regeneration could be improved by applying electricity at the wound when there was a negative potential outside the amputation stub. He also found that bone has piezoelectric properties which would cause an application of force to generate a healing current, which stimulated growth at stress locations in accordance with Wolff's law.

In another part of the book Becker described potentials and magnetic fields in the nervous system, taking into account external influences like earth magnetism and solar winds. He measured the electrical properties along the skin surface, and concluded that at least the major parts of the acupuncture charts had an objective basis in reality.

In the last chapters of the book, Becker recounts his experiences as a member of an expert committee evaluating the physiological hazards of various electromagnetic pollutions. He presents research data which indicate that the deleterious effects are stronger than officially assumed. His contention is that the experts choosing the pollution limits are strongly influenced by the polluting industry.

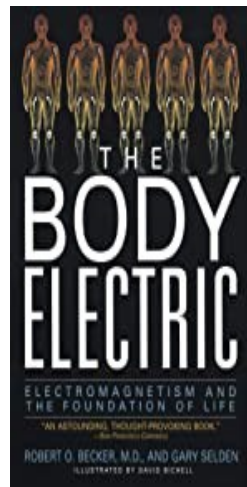


Michael Levin, Tufts University

The capacity to generate a complex organism from the single cell of a fertilized egg is one of the most amazing qualities of multicellular animals. The processes involved in laying out a basic body plan and defining the structures that will ultimately be formed depend upon a constant flow of information between cells and tissues. The Levin laboratory studies the molecular mechanisms cells use to communicate with one another in the 4-dimensional dynamical system known as the developing embryo. Through experimental approaches and mathematical modeling, we examine the processes governing large-scale pattern formation and biological information storage during animal embryogenesis. Our investigations are directed toward understanding the mechanisms of signaling between cells and tissues that allows a biological system to reliably generate and maintain a complex morphology. We study these processes in the context of embryonic development and regeneration, with a particular focus on the biophysics of cell behavior. In contrast to other groups focusing on gene expression networks and biochemical signaling factors, we are pursuing, at a molecular level, the roles of endogenous voltages, pH gradients, and ion fluxes as epigenetic carriers of morphological information. Using gain- and loss-of-function techniques to specifically modulate cells' ion flow we have the ability to regulate large-scale morphogenetic events relevant to limb formation, eye induction, etc. We believe this information will result in important clinical advances through harnessing the biophysical controls of cell behavior.

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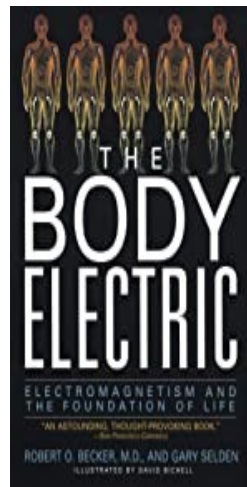
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Michael Levin, Tufts University

The **Allen Discovery Center** at Tufts University focuses on reading, interpreting, and writing the Morphogenetic Code – an instructive layer of biophysical computations, that lies between the genomically-specified protein hardware of cells and the complex anatomy; it orchestrates and enables cells to communicate to create and repair the structure and function of bodies.

Our interdisciplinary efforts explore the roles that bioelectrical signaling plays in pattern memory and decision-making by somatic cell networks. By understanding the native principles guiding anatomical decision-making by cellular collectives, the team is creating powerful new quantitative theories of top-down pattern control along with protocols and instrumentation that show how living organ structure can be rationally modified. Addressing fundamental questions at the intersection of embryogenesis, computation, evolution, and synthetic morphology, this work explores a key frontier within the dark matter of biology: how information processing in cell groups implements robust control of large-scale functional anatomy.



Michael Levin

The Electrical Blueprints that Orchestrate Life

<https://www.youtube.com/watch?v=XheAMrS8Q1c>

Reading and Writing the Bio-electric Morphogenetic Code

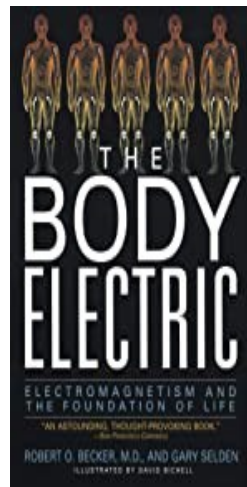
<https://www.youtube.com/watch?v=4d2SC3MFTBI&t=7s>

Bioelectric Networks: Taming the Collective Intelligence of Cells for Regenerative Medicine

<https://www.youtube.com/watch?v=41b254BcMJM>

Speaking with Cells: the Electrical Future with Regenerative Medicine

<https://www.youtube.com/watch?v=RzGaakopAKU>



Chakras



Chakra (Sanskrit: चक्र, IAST: cakra, Pali: cakka, lit. wheel, circle; English: /'tʃʌk-, 'tʃæk-rə/ CHUK-, CHAK-rə) are various focal points used in a variety of ancient meditation practices, collectively denominated as Tantra, or the esoteric or inner traditions of Hinduism.

The concept is found in the early traditions of Hinduism.[6] Beliefs differ between the Indian religions, with many Buddhist texts consistently mentioning five chakras, while Hindu sources offer six or even seven. Early Sanskrit texts speak of them both as meditative visualizations combining flowers and mantras and as physical entities in the body. Within kundalini yoga, the techniques of breath exercises, visualizations, mudras, bandhas, kriyas, and mantras are focused on manipulating the flow of subtle energy through chakras.

The modern Western chakra system arose from multiple sources, starting in the 1880s, followed by Sir John Woodroffe's 1919 book *The Serpent Power*, and Charles W. Leadbeater's 1927 book *The Chakras*, which introduced the seven rainbow colours for the chakras. Psychological and other attributes, and a wide range of supposed correspondences with other systems such as alchemy, astrology, gemstones, homeopathy, Kabbalah and Tarot were added later. .

Chakras



The term chakra appears to first emerge within the Hindu Vedas, though not precisely in the sense of psychic energy centers, rather as chakravartin or the king who "turns the wheel of his empire" in all directions from a center, representing his influence and power. The iconography popular in representing the Chakras, states the scholar David Gordon White, traces back to the five symbols of yajna, the Vedic fire altar: "square, circle, triangle, half moon and dumpling".

The hymn 10.136 of the Rigveda mentions a renunciate yogi with a female named kunamnama. Literally, it means "she who is bent, coiled", representing both a minor goddess and one of many embedded enigmas and esoteric riddles within the Rigveda. Some scholars, such as White and Georg Feuerstein, interpret this might be related to kundalini shakti, and an overt overture to the terms of esotericism that would later emerge in Post-Aryan Brahmanism. the Upanishad.

Breath channels (nāḍī) are mentioned in the classical Upanishads of Hinduism from the 1st millennium BCE, but not psychic-energy chakra theories. The latter, states David Gordon White, were introduced about 8th-century CE in Buddhist texts as hierarchies of inner energy centers, such as in the Hevajra Tantra and Caryāgiti. These are called by various terms such as cakka, padma (lotus) or pitha (mound). These medieval Buddhist texts mention only four chakras, while later Hindu texts such as the Kubjikāmata and Kaulajñānanirnaya expanded the list to many more.

In contrast to White, according to Feuerstein, early Upanishads of Hinduism do mention chakras in the sense of "psychospiritual vortices", along with other terms found in tantra: prana or vayu (life energy) along with nadi (energy carrying arteries). According to Gavin Flood, the ancient texts do not present chakra and kundalini-style yoga theories although these words appear in the earliest Vedic literature in many contexts. The chakra in the sense of four or more vital energy centers appear in the medieval era Hindu and Buddhist texts.

Chakras



The important chakras are stated in Hindu and Buddhist texts to be arranged in a column along the spinal cord, from its base to the top of the head, connected by vertical channels. The tantric traditions sought to master them, awaken and energize them through various breathing exercises or with assistance of a teacher. These chakras were also symbolically mapped to specific human physiological capacity, seed syllables (bija), sounds, subtle elements (tanmatra), in some cases deities, colors and other motifs.

Belief in the chakra system of Hinduism and Buddhism differs from the historic Chinese system of meridians in acupuncture. Unlike the latter, the chakra relates to subtle body, wherein it has a position but no definite nervous node or precise physical connection. The tantric systems envision it as continually present, highly relevant and a means to psychic and emotional energy. It is useful in a type of yogic rituals and meditative discovery of radiant inner energy (prana flows) and mind-body connections. The meditation is aided by extensive symbology, mantras, diagrams, models (deity and mandala). The practitioner proceeds step by step from perceptible models, to increasingly abstract models where deity and external mandala are abandoned, inner self and internal mandalas are awakened.

Chakras



These ideas are not unique to Hindu and Buddhist traditions. Similar and overlapping concepts emerged in other cultures in the East and the West, and these are variously called by other names such as subtle body, spirit body, esoteric anatomy, sidereal body and etheric body.[34][35][29] According to Geoffrey Samuel and Jay Johnston, professors of Religious studies known for their studies on Yoga and esoteric traditions:

Ideas and practices involving so-called 'subtle bodies' have existed for many centuries in many parts of the world. (...) Virtually all human cultures known to us have some kind of concept of mind, spirit or soul as distinct from the physical body, if only to explain experiences such as sleep and dreaming. (...) An important subset of subtle-body practices, found particularly in Indian and Tibetan Tantric traditions, and in similar Chinese practices, involves the idea of an internal 'subtle physiology' of the body (or rather of the body-mind complex) made up of channels through which substances of some kind flow, and points of intersection at which these channels come together. In the Indian tradition the channels are known as nadi and the points of intersection as cakra.

— Geoffrey Samuel and Jay Johnston, *Religion and the Subtle Body in Asia and the West: Between Mind and Body*

Chakras



The more common and most studied chakra system incorporates six major chakras along with a seventh center generally not regarded as a chakra. These points are arranged vertically along the axial channel (sushumna nadi in Hindu texts, Avadhuti in some Buddhist texts). According to Gavin Flood, this system of six chakras plus the sahasrara "center" at the crown first appears in the Kubjikāmata-tantra, an 11th-century Kaula work.

It was this chakra system that was translated in the early 20th century by Sir John Woodroffe (also called Arthur Avalon) in the text *The Serpent Power*. Avalon translated the Hindu text *Ṣaṭ-Cakra-Nirūpaṇa* meaning the examination (nirūpaṇa) of the seven (ṣaṭ) chakras (cakra).

The Chakras are traditionally considered meditation aids. The yogi progresses from lower chakras to the highest chakra blossoming in the crown of the head, internalizing the journey of spiritual ascent. In both the Hindu and Buddhist kundalini or candali traditions, the chakras are pierced by a dormant energy residing near or in the lowest chakra. In Hindu texts she is known as Kundalini, while in Buddhist texts she is called Candali or Tummo (Tibetan: gtum mo, "fierce one").

Below are the common new age description of these six chakras and the seventh point known as sahasrara. This new age version incorporates the Newtonian colors of the rainbow not found in any ancient Indian system.

Chakras

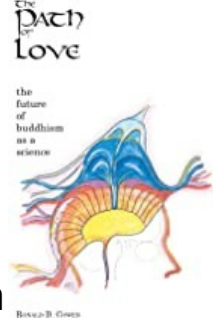


Kurt Leland, who studied the history of the Western chakra system for the Theosophical Society in America, concluded that it was produced by an "unintentional collaboration" of esotericists and clairvoyants, often Theosophical; Indologists; the scholar of myth, Joseph Campbell; the founders of the Esalen Institute and the psychological tradition of Carl Jung; the colour system of Charles W. Leadbeater's 1927 book *The Chakras*,^[63] treated as traditional lore by some modern Indian yogis; and energy healers such as Barbara Brennan.^{[53][64]} Leland states that the two main elements of the modern system, the rainbow colours and the list of qualities, first appeared together only in 1977.

The concept of a set of seven chakras came to the West in the 1880s; at that time each chakra was associated with a nerve plexus. In 1918, Sir John Woodroffe, alias Arthur Avalon, translated two Indian texts, the *Ṣaṭ-Cakra-Nirūpaṇa* and the *Pādukā-Pañcaka*, and in his book *The Serpent Power* drew Western attention to the seven chakra theory.

In the 1920s, each of the seven chakras was associated with an endocrine gland,^[53] a tradition that has persisted. More recently, the lower six chakras have been linked to both nerve plexuses and glands.^[69] The seven rainbow colours were added by Leadbeater in 1927; a variant system in the 1930s proposed six colours plus white. Leadbeater's theory was influenced by Johann Georg Gichtel's 1696 book *Theosophia Practica*, which mentioned inner "force centres".

Psychological and other attributes such as layers of the aura, developmental stages, associated diseases, Aristotelian elements, emotions, and states of consciousness were added still later. A wide range of supposed correspondences such as with alchemical metals, astrological signs and planets, foods, herbs, Gemstones, homeopathic remedies, Kabbalistic spheres, musical notes, totem animals, and Tarot cards have also been proposed..



Chakras and Nadis

Ronald Cowen explored chakras and nadis via clairvoyance, and wrote this up as Part Seven of the Path of Love

Note: Nāḍī is a term for the channels through which, in traditional Indian medicine and spiritual knowledge, the energies such as prana of the physical body, the subtle body and the causal body are said to flow. Within this philosophical framework, the nadis are said to connect at special points of intensity, the chakras.

According to my sketchy investigation of the evolution of intelligence, the chakras and nadis evolved to their present forms long before any biological life took shape in our solar system. This means that their sophisticated structure and organization evolved in response to the world of dark matter. Their organization is so complex that when I would use micro-psi perception to zoom in on the microscopic level to discern the function or purpose of a tiny structure, would find a function a function slightly different from the functions of adjacent structures. It would have taken thousands of hours of observation to discover the functions of the chakras and nadis. I simply did not have kind of time available to me. I therefore merely attempted to find the visual shape of the structures I could see. He made drawings of the following chakras:

- Crown chakra
- Third eye chakra
- Throat chakra
- Heart chakra
- Water chakra (hidden behind fire chakra)
- Sexual chakra
- Root chakra

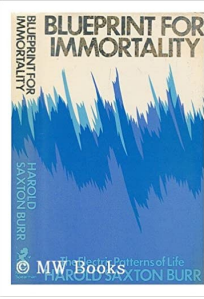
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Chakras and Solfeggio Frequencies

Your body, although it appears solid, is made up of energy. Every organ, every tissue and every cell within the body is alive with vibrational energy. Even your mental and emotional state is a made up of energy that vibrates at varying vibrational frequencies.

Just as plants need the proper balance of water and sunlight in order to grow, our body system needs the proper balance of energy. The chakras are the vibrational energy system of the body and must be properly balanced and maintained in order to keep the body, mind and spirit in harmony.

Sound is also a vibrational frequency. Sound therapy tools and energy techniques are used for balancing and aligning the chakras. The Solfeggio frequencies make up an ancient 6-tone scale which is used in sacred music and chanting. These frequencies can be used to heal and energize your entire chakra system. Each Solfeggio tone is comprised of a frequency that will balance your energy and keep your body, mind and spirit in perfect harmony.



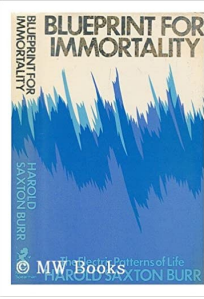
Chakras and Solfeggio Frequencies

The main six Solfeggio frequencies are:

Root Chakra - (UT) 396 Hz ,Liberating Guilt and Fear
Root Chakra - 396 hz - Solfeggio Frequency Sound Healing
Meditation

Sacral Chakra - (RE) 417 Hz, Undoing Situations and
Facilitating Change
Sacral Chakra - 417 hz - Solfeggio Frequency Sound Healing
Meditation

Solar Chakra - (MI) 528 Hz, Transformation and Miracles (DNA
Repair)
Solar Chakra - 528 hz - Solfeggio Frequency Sound Healing
Meditation

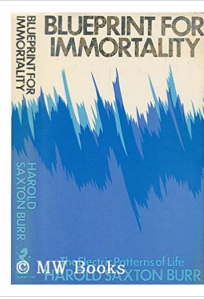


Chakras and Solfeggio Frequencies (continued)

Heart Chakra - (FA) 639 Hz, Connecting/Relationships
Heart Chakra - 639 hz - Solfeggio Frequency Sound Healing
Meditation

Throat Chakra - (SOL) 741 Hz, Expression/Solutions
Throat Chakra - 741 hz - Solfeggio Frequency Sound Healing
Meditation

Brow Chakra - (LA) 852 Hz, Returning to Spiritual Order
Brow Chakra - 852 hz - Solfeggio Frequency Sound Healing
Meditation



Chakras and Solfeggio Frequencies

174Hz – The lowest of the Solfeggio Scale acts like an energetic anesthesia.

It is great for reducing pain in the physical self. Its slow, low soothing qualities

helps us to feel more safe, grounded and secure.

285hz – Is most beneficial in targeting your energetic field, by addressing blockages and holes in our aura and misalignment in the Chakra system. 285hz is the frequency of choice for a lot of energy healers

963Hz – Connects us with Universal Wisdom, higher realms, and dimensions.

It assists with contacting ascended masters, the higher self and spiritual channeling, it is said to create strong ethereal connections to worlds beyond.

935Hz can also be related to Sahasrara (Crown) Chakra.

Chakras and Solfeggio Frequencies

