

## Introduction to the Organ Energy Synthesis as a Way of Understanding the Triad of Health and the Nature of Imbalances

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**Abstract.** It has been known for a long time that health can be viewed as a balance between structural, mental and chemical factors, the so-called "Triad of Health." Beyond this, however, a framework for understanding this triad does not seem to exist. This paper introduces the Organ Energy System Synthesis as such a framework by describing some of the relationships between organ system physiology, structural component, and mental or emotional states. It is essential for understanding why imbalances are created and for achieving, maintaining and improving balance in the triad.

### Introduction

A substantial number of years ago, when one of us (A.R.S-G) studied and taught physiology, it was very exciting to learn about and convey how our bodies worked. However, over time, I started to become aware of the possibility that perhaps there was more to this than the experimental sciences would allow. Our bodies could not be understood by taking them apart, studying the pieces, and the putting them back together again.

One of the topics on which I lectured was pulmonary physiology. For years I covered the material from in a strictly didactic manner, until a close friend had severe pulmonary edema. From a physiological point of view, this meant that there would be increased pulmonary stiffness resulting in an increased work of breathing. Further, there would be an impairment to gas exchange resulting in hypoxemia. What wasn't part of this formula, was what my friend was feeling, which was panic and anxiety. While I could relate in part to what my friend was feeling from times when I was under water and feeling a need to breathe, I was bothered by the inadequacy of the physiological descriptions. To simply pass over this as the need to breathe seemed much too glib a dismissal.

It is our assertion that there are interrelationships between the basic physiology of the various organ systems in our bodies and what we think and feel, how we act, and in general the ways in which we manifest in the world around in as well as how we perceive things. This is just another

way of saying we come as a complete package and not a collection of pieces. In order to get at some of these interrelationships, we will have to look at things in a somewhat different way than we might ordinarily be accustomed. Therefore, we will examine some of the basic physiology of some of the organs. However, we must be careful to not get lost in the details and become like the proverbial scientist who, learns more and more about less and less until he finally knows everything about nothing. We don't want to lose sight of the forest, for the trees.

### The Organ Energy System Concept

There are many organizational systems for studying our bodies. One system with which we are perhaps most familiar is the anatomically based structure of western physiology: cardiovascular system, gastrointestinal system, nervous system, etc. While this approach has its value, it, like everything else, is limited. For the purposes of this discussion, we will adopt a functional perspective for the purposes of this discussion with little regard for the anatomical groupings. Functionally, all organisms are required to take food and air into their bodies. We can generalize this to say food and air are part of the overall experiences that an organism must take in and process. This is not such a farfetched idea, since our language (English) is replete with phrases such as needing to digest a lecture, an inspirational talk, not being able to stomach an experience, etc., which seems to connect much of our experiences with bodily functions. Thus, in some functional way, experiences that we take in, like food, water, air, interactions with

other people, gazing at a work of art, etc., are processed by common systems in our bodies. This is not too far removed from what Traditional Chinese Medicine has to teach us.

Examination of the kinds of experience that we take in shows that there are just two kinds: those that need a great deal of processing, such as eating a high protein meal, like a steak, and those that don't require any, such as air. Using what we might call air experiences and steak experiences as starting points, we will take a brief look at how these experiences are processed in the body.

Air is taken in by the lungs and the oxygen in the air, diffuses across a very thin membrane from the air space in the lungs to the blood. Aside from the muscular energy required to inhale, the movement of oxygen into the blood is passive and requires no additional energy expenditure by the body. The blood is pumped around to the cells and once again, the oxygen moves passively from the blood into the cell, where it can be utilized. In other words, the body does not have to do anything to the oxygen to utilize it.

In contrast, when we eat a heavy meal, we must chew the food into small pieces and then expose it to some very potent agents which break it down into its molecular components. The transport of these components into the blood from the intestinal lumen also requires energy expenditure by the body. In other words, the so-called steak experience must be very heavily processed before it can be used by the body.

We can see that all of our experiences can be grouped into these two categories. The inspirational talk which leaves us feeling high right after we hear it, or the very detailed technical lecture or book, over which we must ponder for many hours before we can make sense of it, are prime examples of these types of experiences.

The two organ systems that would seem to be most closely related to these kinds of experiences are the lung and the stomach, at least on the level of air and steak. However, to include all kinds of steak experiences, be it food or a lecture, we are extending the reference to stomach and lung organs to

systems that are inclusive of these kinds of experiences. Thus, the stomach organ energy system would include the stomach organ as well as all those other functions and systems that are required to begin the processing of steak experiences.

Examination of the basic physiology of the stomach reveals that the primary function of the stomach is to contain the food that has just been ingested. It does only minimal processing of that food. Rather, it slowly passes the food to the small intestine for digestion and absorption. So, in an extended sense, the stomach organ energy system is the body's input system that takes in and contains experiences that require processing by the body to be useful.

The essence of the nature of the stomach organ energy system can be seen in the actions of the one-celled organism, the amoeba. In order to eat, the amoeba extends pseudopod and surrounds its prey. As the prey becomes engulfed, the pseudopods merge together to form a vacuole (or primitive stomach) in which the prey is contained for digestion and absorption.

We can compare our arms to the pseudopod that brings something into us, either for the purposes of eating or for embracing. This suggests that there is, at least, a primitive relationship between the stomach and certain behaviors. Furthermore, many of the muscles that are used for this process of embracing are related in Touch For Health and Applied Kinesiology to the stomach or lung meridians. Thus the act or process of taking something (or someone) in, has a structural component that seems to have a relationship to the stomach.

We can also see this relationship in a different way, especially if we confuse the kind of experience we really want. Consider the following scenario: you go out for the evening to be with friends. However, it turns out to be a bust and you come home and find yourself in front of an open refrigerator.

From the perspective taken here, the person going out for the evening is looking to be filled up with emotional nourishment (emotional sweets?). In its place, the person

substitutes being filled up with food (possibly sweets). This kind of behavior is easy to understand if we consider that both kinds of experiences are processed by the same organ energy systems and not separate systems. Of course, the substitution is not complete. There may be only a partial satisfaction gained from eating when what one really wants is emotional sustenance. But such is the nature of the cause of imbalances.

The physiology of the stomach enables us to eat meals. The stomach then slowly sends food to the small intestine for digestion and absorption, a process that cannot occur quickly. The stomach regulates this process. What this means is that we are freed up from this process do not have to be engaged in activities which might rightly be akin to grazing. For this to occur properly, the stomach and other systems have to be in balance. However, in the case of gastrectomy, where the stomach is surgically excised, the person is required to eat small, frequent meals. Thus, the person must expend a great deal of energy concerning food.

If we extrapolate this to what we see around us, it would seem that some kind of imbalance in the stomach system is quite prevalent. It seems to us that there is a great deal of preoccupation with food, either with eating, preparation, or thinking about it.

On other levels, imbalances are generally related to how or what a person takes things in. On one hand, since the stomach is not primarily involved with digestive processes, it is by nature relatively non-discriminatory about what it contains, except for the most toxic of substances. This discrimination is done by the small intestine. In other words, we are capable of taking in and containing all kinds of experiences for our bodies to process. It is up to the small intestine function to separate out what is useful or potentially useful and pass the rest on to the large intestine for elimination. However, in imbalanced states, this process may occur prior to actually taking in the experience, such as the child, labeled a fussy eater, who refuses to eat certain foods without tasting them or even smelling them; or the defensive person refuses to experience something or take something in. In either case, the person

or child can take on a myriad of defensive behaviors, some or all of which can be related to the muscles related to the stomach.

We know that the neck muscles are connected to the stomach. The child may turn his head or clamp his mouth tight. Folding ones arms, something that requires many of stomach related muscles, is also a form of defensive behavior and a refusal to take something in. It also common to see men with overdeveloped pectoralis muscles (which we also know are related to stomach) posturing in a kind of chest beating behavior that may convey a message of: "... you can't touch me..." or "...I can take it..."

### **Applicability To Touch For Health**

We have introduced the Organ Energy System framework as a means of understanding the issues underlying imbalances. While it would be impossible to directly apply the information given here because of the brevity of this report which limited us to introducing this framework through a description of just one system. To be an effective tool, a more complete description of all of the systems would, of course, be necessary. It is our hopes that this discussion has demonstrated some of the possibilities.

For example, when we balance a client or student or are in need of balancing ourselves, we often find recurrent patterns of muscle weaknesses and balancing techniques. By understanding some of the underlying physiological and psychological themes associated with the different systems it is often possible to get a handle on an in-depth balancing strategy and begin to unravel some of the causative issues underlying the imbalances. Through the process of communication that takes place with hands-on muscle testing we often gain insights into the person with whom we are working. By comparing the pattern of imbalances with structural or postural imbalances along with information that the person provides us, we can ask questions that might point more in the direction of the issues or even suggest possible balancing strategies which can be then tested off the person's body. In this way, we can improve the person's long term

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balance and gain improved strategies for living.

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