

## **Appendix E – ‘EEs’: collected special experiences**

Most of the special experiences related here are not quite ‘Exceptional Experiences’ (White 1998) as such. The first and last three have a strong physical basis, but are similar to psycho-physical experiences described in spiritual or mystic literature. Most of the others, however, do not seem to belong to culture. I could find no such description in any body of literature (within the limitation of my ‘essentialist’ style of literature review, of course), or in talking with people, although I am sure some others must know such states (but not express them?). The appellation ‘EE’ tends to challenge normal ideas of experience, and so I retain it (also to be consistent with my previous research).

### **‘Proto-health’**

#### **EE1\ Proto-health: Drinking and eating less but utilising nutrients better**

In the state I call ‘proto-health’, the breathing is like ‘ball breathing’ (see <E4> below), with the nostrils evenly and wide open (see <D2\ ‘Body indicators’>, <Extracts F10\ Left-Right>), the nose and skin are moist, the temperature feels ‘even throughout’ (no cold or hotter areas – see <EE3> below). Waking up in the morning is easy, pleasant, and both rising and retiring are early. The lightly happy general mood reflects the body’s ease and it feeling light, easy to move, control and keep still. The mind is peaceful (see <EE2\ ‘Looking in the vague’>), and so is the lifeworld. The whole being is free of heaviness and of effort, physical, or mental. This state is free of chaotic emotions, of the ‘up’ as well as ‘down’ kinds, free of the ‘monkey mind’. By this I mean the unstoppable ‘stream of thoughts’ [W. James], mental and emotional agitation, problem solving, goal seeking, consciousness of one’s ‘self’, defensive aggression, and the normal, detailed specific-general thinking. Instead, the ‘knowing’ is based on nexial-topologic animated imaging. One of the major benefits of this state is that the body seems to metabolise better the water I drink. There is no more need to add lemon juice or to make water cold (up to eating ice), I drink less, yet no longer feel dehydrated, thirsty, and swollen, as usual, and urination is more effective in several ways. The same is true for food and digestion, my taste for fresh foods, berries, nuts, leaves, is restored, as is the sharpness of other senses (especially, the ‘normal’ degeneration of eyesight linked to ageing stops). Sleep is restful, not agitated by dreams, and more restoring than usual, and self-care as well as family care are much easier: no need to will

to take a break from hard work, etc. Spontaneous yoga (or rather Dao Yin – see <Endnote C8>) occurs, and keeps posture and physiology on track. Below are some descriptions of certain other aspects of this state.

## **EE2\ Looking in ‘The Vague’: [‘proto-health’]**

This is a process that is most often spontaneous when I stop focused activity, stand or sit still, letting go of any particular concern, looking at nothing in particular (eg the sky). [Imagine someone standing on the edge of a cliff, looking in the distance, one foot held against a thigh, or sitting by an open fire without talking.] The eyes widen a little, the sight remains sharp but not focused, the vision is less interpreted, peripheral vision becomes conscious, perception and cognition become ‘natural awareness’ of an ‘unbounded space’ (without the boundaries of objects and subjects). Tulk (1976) gives the closest description I could find:

‘The meditative state of awareness [...] As a living experience, natural awareness is [...] – neither a subject nor an object, neither time nor space.’ [...] Mind itself has [...] no beginning, no end. [...] The “field” of awareness is completely open “space”, but this space is neither “outside” the body nor “inside” the mind. [...] In meditations, we are first trying to “pin down” mind, to hold it so that we can observe it. But finally, more advanced meditation says, “Let it go, give it up, cut it out. Just relax, without effort, completely natural. Just be, without holding, without concepts, without thoughts.” This is the natural state of mind which is our own self-healer.’ (Tulk 1976)

I suspect that this state is close to what St. Teresa of Avilla called ‘recollection’ when she sat in the garden. This is foremost a physical state, to me, free of the ‘monkey mind’. Breathing becomes fuller but without any effort or intent; its activity-shape ‘even like a ball’ (see <EE4> below). After a few minutes, the heart beats more regularly, effectively, but again without sense of effort or ‘power’, and can be felt more clearly. The spine straightens, the posture becomes more tonic if it was weak, more relaxed if it was tense. Similarly, the deadened mind become more aware (senses, and sense of ‘aliveness’), and the over-active mind more peaceful. There is a sense that ‘it all works easier’, effortlessly. The flow of air through the L-R nostrils becomes even, and the increase in oxygenation eases the sense of struggle and misery. Other vague sensations give a sense that stress and ‘aggressive-defence’ are ‘un-primed’, deeper than conscious relaxation can go, and any general mood of ‘in-dying’ (low or high-grade distress) gives way to a peaceful aliveness without any particular need or want, without particular concerns, discomfort, focus, or anything special ‘to do’. This gives a sense of freedom and of gentle *joie de vivre*. – a sense of being ‘at ease’. This, needless state is without the excitement of ‘joy’ and without any specifiable ‘satisfaction’. In this state,

neither body-mind, nor self-environment, nor space (here) and time (now) matter: one ‘just is alive’ or ‘just is’. Yet trying to express, describe or explain it, runs into confusions due to language:

‘We sometimes label it (the mind) “consciousness” and sometimes “awareness”. [...] Our tendency is to dissect each experience with our interpretations rather than experience the present moment directly, totally, and fully. [...] we may be pointing to the mind that “thinks”, the mind that sorts our information computer-style, or the subjective mind which is really just a reflection of the self-image. [...] Beyond this level of perceptual processes and interpretations... there is a more pervasive substratum of consciousness, termed *kun-gzhi* in Tibetan, which is a kind of intrinsic awareness which is not involved in any subject/object duality. [...] The] sensory-intellectual awareness is not what Buddhism means by *mind*, for mind as such is not limited by any conceptions or ideas we might have about it. [...] Mind itself has no substance. It has no colour or shape. It has no form, no position, no characteristics, no beginning, no end... beyond time. [...] The meditative state of awareness..., does not exist in consciousness. [...] The ”field” of awareness is completely open “space”, but this space is neither “outside” the body nor “inside” the mind.’ (Tulku 1976) Sometimes, this state triggers a desire to go and walk, or to sleep, but more often, it triggers some gentle motions of ‘spontaneous yoga’ (or spontaneous Dao Yin). This state can sometimes be difficult to achieve if one is extremely stressed or in the middle of a problem solving or meticulous task. In less active or projected conditions, it is easy to ‘get into’; it feels more ‘natural’ than any other state, the simplest, and most basic (in my view) way of ‘being’. It is not a rare state but often attracts negative social judgement (appears distant from others, although everything is perceived clearly and one can react if need be), and is actively discouraged in school (eg looking out the window). This state is no kind of epiphany, to me. It simply feels like getting ‘back on track’ (but not an active ‘healing’ reconstruction). It is a state I need in order to not ‘spend’ my life just surviving, stressed, and straining most of the time. I understand this ‘undoing aggressive defence’ and ‘effort’, as ‘evening out’ the distribution of water in the body, thus easing the pressure from gravity – and graveness, ‘smoothing’ the whole lifeworld. This state is a way of allowing the benefits of what is here called ‘proto-health’, as opposed to having to work against degeneration, to ‘practice’ to chronically heal rampant damage, or to undergo medically corrective treatments, once it goes too far.

### **EE3\ B3 ‘even-throughout’ temperature distribution [‘proto-health’]**

One particular situation does not match any description in anatomical, medical or experiential literature. When the body temperature is distributed in a completely ‘even-throughout’ manner in the body (throughout the mass), it is also highly stable through time, and reduced greatly pointed needs to react, control, or compensate. More importantly, this state gives a sense of being ‘unaffected’ by external temperature

changes: there is no shivering, no sweating, and no reaction to cold or to heat. Even cold skin necessitates no covering. I only tested the properties of this state within a daily life range such as standing against a supermarket freezer, entering ocean water, being in a cold wind, standing in the hot sunshine or a hot room, etc., but nothing appeared to cause reaction or internal change.

I have seen such a distribution of temperature only in an infrared film of newborns (who, incidentally, do not learn to shiver until later): their temperature appears as an even pink colour throughout body and head. Later in childhood, it seems to be considered normal to find a temperature imaged by red in the head, and colours unevenly distributed in the body, closer to yellow and blue.

My sense being ‘unaffected’ was not only physical but global (eg emotional and mental calm and ease of self-governance, physical well being without need, stress or problems to solve, etc.), and related to the ease of retaining both structural and functional integrity, even under stressful conditions. This state lasted for about six weeks, is a rare, and is an aspect of ‘proto-health’. I have had such ‘proto-health’ states about six times in my life, all for the same length of time, although arising differently and with different obvious qualities. There are indications, in published experiential reports, that six weeks to two months is an average length of duration for such states (usually said to arise after what can be qualified as ‘Exceptional Human Experiences’, and sometimes called ‘flow’\*) but I have not found literature studying this timing. The usual period of six weeks is the time it takes, in my case, for this ‘un-priming’ of adaptive health to be cancelled out by re-priming due to stress.

#### **EE4\ B3 ‘Ball breathing’: unpatterned, but sensitive [‘proto-health’]**

This way of breathing matches no functional or pattern description of breathing that I could find. Breathing is usually described in terms of functional dynamics, of patterned activity, or of interactive structures. ‘Ball’ breathing is not patterned. It is not tense or ‘coupled’ to outside events by external sensitivity, but it matches more directly and sensitively the physiologic needs in very slight changes of activity than normal breathing or even breath practices. For example, such a change can be stepping over a stone, or a change in direction, changes too small for normal breathing to react. The lungs fill more completely than usual *and* empty more completely, effortlessly. They expand evenly in all directions, like through the mass of a ball, without localised strain. This kind of breathing is the most effective to sustain endurance conditions. This happened to me for about six weeks, and is part of ‘proto-health’.

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\* Csikszentmihalyi 1992 – see <PPT2 Models collected\ slide2>

## EE5\ ‘Ease walking’, a ‘walkabout’ style aided by gravity [‘proto-health’]

Walking is an activity recommended for health, but most people walk either too strongly, and bent forward, increasing the deleterious effects of postural twisting and bending, or too slowly, stepping on the heels, also increasing negative postural effects. Slow walking (eg in a museum or shopping), or standing in line, have always been painful for me, because muscles are used to chronic tension: I need movement for gravity to help rather than weigh down. There is a third way, the ‘beaten-up’ way, in which I feel so bad that I shrink and walk with my head down. We are told that we must ‘fight gravity’ to walk, and both slow and strong walking do give this appearance, and this sensation, but this is only a ‘normal’ state, not the only one. ‘Walkabout’ and ‘ease walking’ are the closest terms I can think of to describe yet another style I have discovered, which is fluid, and easy. One friend of mine, seeing me walking that way on the beach said I looked like a dancer. I walked in 30cm of moving water, at the water’s edge, on the ball of my feet, because this helps straighten my posture and open my chest (at sternum level) for breathing, and eases motion. Neither fast nor slow, without focused attention, goal or a ‘direction to go’, its most important characteristic is that it is effortless: it is *aided* by gravity and the movement of water. In ‘ease walking’, the stepping is done on the front of the feet, which are parallel, with flexible knees. On dry ground, each step of this walking feels *propelled* by gravity and bouncing on the ground, somewhat like hopping up a mountain path like a goat, or like the appearance of ‘flying over the dance floor’. This walking is active but not powerfully energetic: there is no ‘effort’. It is ‘relaxed’ but not floppy, without slouch or bend forward. Breathing is easy, ample, the arms swing without effort, and the head is flexibly balanced on top of the spine, hovering easily: no effort needed to keep it in place. Going uphill requires little work: gravity seems to provide much of the work of walking, and the walking ‘moves all the fluids’ in the body (especially lymph and cerebrospinal fluid), rather than just move muscles, joints, and work hard the heart to pump blood. The deep sensation felt after ten minutes is one of ‘cleansing and freeing’, in all senses of the word (including mental and physical fluidity), and of ‘renewed resources’. This way of walking feels like ‘first nature’ to me (as opposed to ‘second nature’) if I am in natural surroundings, but it appears difficult for others, even difficult to fathom what it might feel like.

## **'Coming back on track'**

### **EE6\ Exercise-ball pose: 'Head water & oxygen'**

14-October-04

*From my notes:* I did the 'Fish Pose' practice on the exercise ball, but it was not comfortable for my spine and neck (compressing discs onto bone spurs), and for breathing. Instead, I found myself getting into another, spontaneous pose, lying on my belly rather than the back. This is more comfortable for the spine, the rib cage can expand towards the back (unusual in normal postures), the compressed belly prevents the belly breathing, yogic style that hardly uses the rib cage and has become habitual for me. Elbows on floor reduce the effort to stabilise the body. Bending forward makes defocusing and 'looking in The Vague' more likely than with closed eyes and than shut-down-sleepiness. This is more effective at un-priming immune activation (swelling, irritation) and restoring tonus rather than only 'relax' (which makes my body weak and very floppy). There is no sensation of blood pressure in the head. I felt water glazing over my eyes a number of times: the posture does something to the water metabolism and fluids in the head, something useful.

### **EE7\ 'Whiff of wind' in the spine**

8-Jan-05

The 'fountain of youth' and the 'spring of life' might well have a physical correlate in the fontanelle, where cerebrospinal fluid moves around the brain and under the skull. 'Sunken' in a dehydrated infant (a dire sign), it is also the seat of strange and subtle sensations I felt after a session of bioenergetics (movement and breathing). It is also the locale of the 'crown chakra' in yogic and other traditions, where the 'Spirit' can hopefully be felt. Sensations there are usually explained in terms of spiritual or life energies flowing. A session of acupuncture for immune system stimulation brought me such strange gentle sensation of fluid motion, but inside the spine, like 'a whiff of wind'. I have found that walking with an erect spine, head flexibly on top, moves the fluid too. So do craniosacral therapy and Qigong (Chia pp.540-551 for 'spinal rocking' health exercises, similar to some spontaneous shaking that happens to me).

### **EE8\ Undoing the 'In-Dying' and 'Turn-Around'**

12-May-02

'Death' is a notion that concerns many fields of the human domain. The reified notion of a clear-cut 'physical death' is becoming fuzzier and fuzzier as medicine refines its measurements of 'aliveness' and becomes capable of 'bringing back' people from many apparently dead or temporarily dead states. Previously, mystic practices such as violent 'Kundalini rise' also developed means of doing that, and archaic

remnant stories of sleeping in caves, ‘falling on his face’ and ‘deep sleep’, are also reminiscent of apparently unresponsive states (not necessarily near-dead) that can ‘come back to life’. These denote an early understanding of ‘death’ as a process with various faces rather than a singularity.

I discovered the artificiality of that notion and the limitations of the notion of ‘body’ when I was fourteen. I witnessed the pain contortions of a kitten dying from poisoning, and buried it. The living thing was ‘dead’, but its personality remained alive in my mind (not just as a fixed memory), still does. After a week of intolerable sadness and mental torture, when I dug up his grave, I did not find a ‘body’, but grubs busy breaking down material remnants. I dealt with the issue of dying again more recently, as a process. The expression “I’m dying here!” formulates that high stress feels like an ‘in-dying’. In May 2002, I had been under extremely stressful conditions that I could do nothing about. The strain had been such that, for the past month, I had experienced various symptoms of health damage, episodes of weakness in the legs, and an unbearable sensation of physical and existential pain that only sleep could alleviate. I felt I was ‘in-dying’. The pressure had led me to harbouring, daily, depressive ideas of ‘I want to die’ – which fortunately, my body has never let me act out (instead, it induced sleep). Then, suddenly, in the space of two days, the situation resolved itself. On the second day, as the cause of lifeworld-wide fear and distress disappeared, so did the sensation of ‘in-dying’, suddenly, as I opened a door. The powerful need to ‘make the pain stop’, the wish of ‘I want out!’ all settled instantly into a new sense of relief, ease and freedom, and I noticed a clear sensation of ‘I can breathe again’. I suddenly realised that the powerful desire of ‘I wish I were dead’, had ‘turned around’, instantly. It had merely been a reified generalisation, a mental projection of the sensation of ‘shrinking of my body and my whole world’, of sensing I *was* ‘in-dying’. The ‘in-dying’ sensation had been ‘turned around’ into a ‘wish I were dead’, ‘make it stop’, and derived further into a depressed but self-driven ‘*I want to die*’. The projection disappeared instantly as the distress stopped. The ‘will to live’ has its symmetric: ‘*wish to die*’. Both are ‘turned around’ from sensations related to struggle and a sense of ‘in-dying’. Our poor teenagers take it literally and commit suicide. We also thus reify ‘Life’ (into ‘survival’, ‘lively’, and ‘spirited’), ‘Human’ (into specific-general intelligence of detail), and ‘Nature’ (into fighting and victimising).

## **EE9\ Alliteration, ‘activation causes projections’ & ‘coming back on track’**

*Sunday* – I definitely ‘came back down’, reducing the ‘off track’: I am back to alliterating again! Produced this morning a few little gems, such as mysterious Female, mysterious Pass, mysterious Place – they usually go in lots of three, or of two, expressing the parameters. The ‘hit’ of fever and rhinitis that hit me hard after the stress of the trip to the conference, is over. Much spontaneous yoga (really DaoYin) happened last night, loosening the entire pelvis, the swelling-congestion in nose and everywhere, freeing the nerves, and easing the neck strain. Still, the burning pain woke me up twice. Uncharacteristically, the body decided to sleep on the back! This never happens in the activated state. I nearly always, in my life, have slept on the side – usually the right. Which side depends on how activated my state is. During the period around two years ago, when my health was beginning to be restored, when I was not yet under time pressure, and pressure to express my findings in conventional simplifying words, then I slept on my back, for the first time in my life. So good for the spine. It looks like, this time, my body reached the ultimate capacity to keep up adaptive behaviour, and has triggered the ‘coming back’. Hope this will slow down the accelerating eyesight damage and blur, chronic lung disease, and asthmatic lung swelling. Hope it will also help not get lost in details, stay in nexial-topologic thinking. [Not: I could *not* remain in this state, had to use stimulant food for the brain-mind] *Monday* – When I just ‘stop’ and ‘come back’, for my sanity and health, or involuntarily after crisis (I ‘hit the roof’ before a ‘stop’), all the mind/senses projections stop as well – the transformation of everything into patterns and polarities –. Then, it is easy not to be stuck in the conventional ideas, in the details and complexities, and go back to the imaging of nexial-topology. Right now, under pressure, I can only come back to alliteration, which belongs to the first arising of nexial-topologic deployment, before order 1 established.

### **Examples of alliteration:**

stretch	shiver	sneeze
gravity	gravid	graveness
scale	shaping	scope
sane	safe	sound
sane	straight	safe
spread	swell	scatter
place		pace
vertex		vortex
coherence	consistency	cohesion
wobble	bubble	wrinkle
toggle	stumble	googgle
integrity	individuality	identity
establish	quantise	stabilise
set points	standard	set range

As cognitive events, alliterations are a kind of ‘sounding out’ modelling of ‘aspects of reality’ that produces formulaic expressions. They come as ‘dream messages’ upon waking up, in the shower, or when gardening, more often as 3-modal triads but also as dyads. My ‘rising’ bias is Right, contrary to order 1-deployed bias, Left.

The alliterations are relative to different orders of nexial-topologic deployment, and each type arises from different ‘states’ of activation-projection of the brain-mind. They can be primary (eg stretch, shiver, sneeze), starting with the same sound, and arising from sensation and mood. They can also be secondary or ‘advanced’ linguistic productions from learned knowledge, created by abstraction-synthesis and operational-connection, and arising from brain-mind activity (conventionally: from ‘unconscious creative activity’). One 3-set is the result of ‘advanced’ unfoldment of complex ideas and enfolding into entire realms of experience real to the self: Mysterious Female (for men), Mysterious Pass (in Qigong), and Mysterious Place (in ‘deep’ philosophy and Chinese inner alchemy). This set is ignored in most scholarly research, and yet demonstrates the limitations of conventionalised understanding in both Sc- and H- domains. Its problems reappear in the form of statistical approximation and probabilistic uncertainty, which are modern reformulations.

## **Dreams of body and topography**

### **EE10\ Dream 1: Who remembers the body talking to the dreamer? 7-Oct-2000**

I was riding huge, menacing and rolling waves on the ocean, hearing or telling myself, “Your body is forced to learn to negotiate and ride huge waves... of discomfort and pain, of body-distress.” I woke up with pain in my left kidney. Dreams of water actually relate directly to a body problem with water metabolism and distress! All the psychological interpretations will not rehydrate my body. Who remembers that the body talks to the dreamer? At least as much as the mind can control the body and ‘set meaning’ in it. My conclusion: the ‘soma-analysis’ I have begun is reversing the psychosomatic analytical process. Instead of ‘making meaning’ out of the body and its (e)motions, I am finding physical explanation to the dreams, ideas, and psychological emotions.

### **EE11\ Dream 2: Gluey road tar**

11-April-05

The most striking and repetitive nightmare of my childhood imaged my nexial sense of struggle. I was forever ‘trying’ to cross ‘The Road’ but could not, because I was stuck in its gluey black tar (a reference to the ‘stuck’ sensation of entanglement, and to the stickiness sensations of what I call ‘The Dry’). This crossing was fraught with danger, fear, and pain, and the ‘Red Alert’ state of ‘survival mode’. A physical interpretation could have brought simple solutions related to food, exercise and stress level that psychologising did not. Trying to ‘cross’ is related to establishing-stabilising of ‘Flatland’ normality, like the

expression ‘cross the Great Water’ in the I Ching. Dreams of water, I have found, have wide-ranging health implications, and are very apt to be understood through nexial-topology. The ‘black’ tar is related to the archaic colour schemes that represent perspectives. Black represents the fourth aspect of ‘Flatland’, the bodily damage that results of nearing its complete expression.

### **EE12\ Dream 3: Body message: ‘Stop!’**

7-Aug-06

A man, blind, running after a dog. Breaks his walking stick in two. Runs this side of the fence: broken stick. Runs the other side of the fence: stick still broken, and he runs into a wall. *Moral:* Either side of the fence, the stick is broken. On one side you run, on the other you run into a wall. *Dream Message:* “If you keep going this way, you will end up BLIND! Your eyes are being damaged and once they are dried out, they cannot be restored! Stop allowing the pushing so hard.”

### **EE13\ Dream 4: *Bottom of Mountain and Water* (topographic dream) 1-April-05**

My dwelling is at the bottom of the mountain. Leena [pseudonym] comes to see it, but does not ‘see’ it. I tell her, ‘This year, we are coming to visit, to ski.’ I have the snow boots and she lends me the jumpsuit. We go across the Water. It is not ‘deep’ or threatening, just a creek downhill, up to knee height, the ‘river’. Once on the other side, she can see my bottom-of-mountain as part of the mountain, and my ‘bottom’ is not ‘dark’... but she never ‘sees’ my dwelling Place, whether she is on this or that side of the Water. On my part, I can never ‘cross the water’.

### **EE14\ Dream 5: Crocodile and the ‘Restaur’-Place (topographic dream) 1-April-05**

I am in the Restor-ant. It is a dangerous place. Creepy dark waters full of crocodiles surround it. One has come up and lurks around. There is no way of getting rid of Crocodile (or any of them). One had to just be constantly careful, defend oneself, evade Croc, run away. Croc sneaks around and surreptitiously wraps his toothed Mouth around Turtle, and swallows it Gone. Turtle is gone. Now Croc lurks toward Snake. Snake is Amy [pseudonym]. I warn her, tell her to move away from Croc. She does not hear me. Croc begins, sneakily, to wrap his toothed mouth around half-of-the-body of Snake. Snake still does not notice, feel, or take heed of my warnings. So I rush in, pull up Croc’s nose, stretch his Mouth open, and pull out Snake to safety. Croc goes away, but only temporarily. I have put Snake on the bar bench, which looks like a like Moebius band. Croc manages to sneak up on Snake again, from ‘below’ the Table (the Table now has an UnderSide). I snatch Snake away. Snake does not see a thing! Croc gives up – for now, and creeps back to

the murky Waters. These Waters teem with many crocodiles. Another Croc will soon be back. I feel like I am the 'Keeper', the 'Safeguardian' of both Snake and Turtle, of all who come to 'ReStore': they do not know about the Table and the Below (and conversely, I am invisible to them). I could not save Turtle so that Snake and others could see Croc. Turtle is the key to the effectiveness of Keeper, because it does not have 'UnderSide', but Turtle has been eaten away, has disappeared. Nobody knows where Turtle came from, where it is now... and Keeper is now little effective, cannot make the 'Restore Place' safe. No one who comes to 'Restore' has enough latitude to actually be nourished. Too busy waiting for 'It' to be dished out, relying on invisible Safeguardian to keep them out of being 'killed'. Even Keeper is exhausted and ineffective. The Restore Place has many customers, but it is mostly empty, most of the time, because people are quickly eaten up. (The terms mouth, tooth, turtle, snake, crocodile, table, etc are common in archaic myths of Creation, and below or under, keeper, guardian, etc., are common in spiritual, esoteric literature. This dream was a 'storying' based on what I read at the time.)

## **Sub-health**

The following experiences have been reproduced many times, including in controlled conditions.

**EE15\ 'Red Spot'** – see <Extracts F11\ Red>

### **EE16\ 'Cold of dying' in the spine**

The 'cold of dying' inside the spine is a terrible sensation of cold that develops from the bottom of the spine, up towards the shoulders and neck, nearly paralyses me. It is a dire sign that requires seeking urgent correction or compensation: lying in front of an air heater for about twenty minutes. It is so overbearing that it makes it impossible to do anything but shrink, impossible even to sleep, until heat is applied. This cold is much worse than any other, nothing like 'feeling cold', even 'to the bones', and it is accompanied with a sense of 'in-dying' (which could, I surmise, be reified into 'impending death', even though nothing near an objective 'physical death' is involved here). It happens as a result of pushing too far the strategies of the 'survival mode'. Shivering or moving cannot fix this, and hot flashes do not happen in that state. Yet, the doctor does not seem to recognise it. The closest description I could find is as follows:

'There was also a widow whose feet and legs gradually grew cold and numb, spreading up past the knees, growing painful bit by bit until she could scarcely move about. Cold crept inward from the extremities

toward vital body centres, a trajectory that resembled the creeping cold in the dying.' (Furth 1999 pp.234-5)

## EE17\ 'Burning Fire'

(See the corresponding 'body map' in <PPT1 Body\ slide 18>). I had experienced this 'burning' pain twice. This pain came at the end of a spontaneous fast (2001) that I never 'decided' or 'chose' to do. It just happened. I was not very surprised about the fasting, because I had undergone twice before spontaneous one-week fasts ('anorexic episodes' in medical parlance), and both times had been very beneficial to my health and mind. This time, it lasted longer but was only *partial*, and after about two months, the 'burning fire' started, throughout my spine, lower back and spreading to limbs. It was so unbearable at night that I slept very little, only in short drowsy bursts, sitting up, propped against the wall and cushions. The pain was much worse when lying down, so I did not. It was much reduced during the day, bearable. This lasted for about eight days, and the idea never even dawned on me to go to buy some pain killer pills. Someone told me that such pains had been described in dying prisoners on hunger strike. I also later found a similar description in the Kundalini literature (Gopi Krishna – see <Endnote C6>), and in a biography of Blaise Pascal. After that week, I began, very slowly, eating a little more, again without really deciding anything. In the following months, I realised that the 'madness' of my nervous system (pains, pressure points of Fibromyalgia, and near epileptic brain behaviour) had gone. No more days spent mostly having to press points all over my body as taught by the physiotherapist, in series of over an hour, having to repeat the process less than two hours later, several times a day. It appears that the episode had deconditioned the neuro-muscular system. However, I paid for it by an increase in the chronic loss of body substance, system-wide (proteinuria, catabolism,– see the many names, in medical history and its fragmented fields, for 'wasting', 'consumption', 'autophagy', 'self-cannibalisation', etc. in <Extracts F17\ Anatomy notes>.). This had has been going on since my twenties, since I stopped being a competing gymnast, and had accelerated since my health breakdown, and during this fasting. The burning pain has now come back, several years later, progressively developing from swelling to congestion to irritation-related substance-break-down that 'eats up' at my nerves, makes them 'raw' (demyelisation) and me increasingly subject to nerve pain. The 'burning' has now become a 'fact of daily life', yet still deemed 'unexplained' medically because chronic rather than acute, because I do not have an obvious brain tumor. A quick way to control the pain temporarily is to constantly re-trigger brain-central control by eating chocolate ice cream, but this causes dependence, and adds to the underlying tissue

breakdown and pain. Another way is to take HMB, beta-hydroxy beta-methylbutyrate, a substance used in sports nutrition.

## EE18\ Episode of heart congestion, hypoxia, & pain behind sternum

19-May-04

See also <Extracts F17\ Anatomy notes\ Heart>, <Extract F10\ Left-Right\ In the body> (for rib pain).

An hour or so before the episode, I felt an instinctive desire to go for a walk to move my fluids and oxygenate my system, but did not heed the call. The first sensation that occurred was an 'empty-shrinking' feeling at diaphragm level ('in the pit of the stomach' some might say?). At the same time, there was a sensation of 'starvation' or dire 'lack': This 'empty' feeling is a habitual sensation of hypoxia, for me and a trigger of the 'need to have a cigarette'\*\*. I was also thirsty. I drank. This developed into feeling hungry, then nausea. Then came the sensations of 'tired', 'need to sleep', and 'shut down' (this requires nearly immediate lying down to sleep). I did not heed the need to sleep nor even yet the need to breathe oxygen – I was busy working. I ate, and this compensated for the fatigue – for a time. Instead of moving fluids, breathing oxygen, and reducing 'resources wasting' by sleeping (stopping activity), the drinking and eating 'picked me up', 'reactivated' me. The effect did not last and triggered the episode, whose main characteristic was pain behind sternum. Up until then, I had made connections between fluids (water), inflammation (or irritation and congestion), the diaphragm, oxygenation, and physical movement or sleep (shut-down) but at this time, an intuition had me read the section on the heart in my textbook of anatomy. I found that 'pain behind the sternum' is associated, medically, with heart congestion events: my episode fitted with a description of 'pericarditis', but in a very mild, 'subtle', and 'subclinical' way: The subject the heart had been mostly irrelevant to my experience until then (only irregularity had manifested, and occasional stop-restart in meditation). There was no medical emergency here, nothing measurable by conventional tests. (An angiogram performed soon after this showed no detectable abnormality). Yet, to me, it was an 'acute' episode, if small, a warning: it stopped my activity and gave me a 'sick behaviour' countenance my

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\*\* ...that is, if I am in a 'low-activation' state, which was not the case then. In my youth, this 'emptiness' was the chronic sensation that led me to begin smoking. In more recent times, the hypoxia has deepened to a more acute state, and this sensation triggers automatic, autonomic, deep sighs (related the 'hypoxic drive' of breathing, I think), after a while without breathing (recurring 'pauses' – stopping of breath). This is similar to my childhood unconscious auto-training into the 'anaerobic mode', by diving underwater. This auto-training appears common in children. I believe that nexial-topology could give a new view of the behaviour of smoking, not plagued with the current personal devaluation and devaluation of this effective treatment – in certain circumstances: if there is *no repetition* (see Despeux & Obringer 1997), no addiction. (Smoking was used as treatment in ancient China).

neighbour at the door noticed, and it was the result of a whole series of unheeded calls for physiologic correction. This could also be taken as a warning of ‘risk’ of ‘future’ disease – an expression of ‘preparing a disease’. This time, I drank, ate, eventually breathed, and went to sleep. My ‘primitive’ view, using the Elements, led me to think of this event as a being Dry causing irritation, which triggered a reaction of swelling, and a slight congestive event.