Ancient perspectivalism, 'The Earth', and 'The East'

In reviewing the literature concerning health, medicine, healing practices, and the body, medical theory cannot be considered a single entity; as many theories and models of the body have been developed. Understanding the oldest requires turning to ancient texts, some of which are difficult to understand.

Reading ancient works: Words, syntax, repetition, and semantics

The problem of rendering in modern language the meaning of archaic texts is common to both Western and Eastern cultures. It is often difficult to make even basic sense of some sections of text, or of the widespread habit of repeating a story with slight differences. For example, there are five versions of the same story in the oracles of Bil'am (NUMBERS[1]: 23,24), and many reformulations in AMOS (eg 1-5:7, 5, 4:2-3, written circa 760-750BC). This scholarly problem is not limited to mere translation, nor is it only a modern problem. Many reasons are invoked. For example, such works are often edited composites (eg GENESIS), collated from several different authors who are often unidentified, and who came from different periods of history:

'It may be impossible to separate what is old from what is more recent – to distinguish what the compilers added of their own'...' (Waltham 1971 p.xiv).

The rewriting of lost texts by new authors also causes controversy about authenticity. The loss is attributed to various events such as a burning of books (eg in the Ch'in dynasty [221-207BC] or the library of Alexandria). After such episodes 'scholars who had memorized... rewrote the documents from memory or dictated them to recorders' in an 'atmosphere of restoring the learning of antiquity' (Waltham 1971p.xv; about philosophers and scribes restoring archaic compositions). Dating each part of compound documents to determine a chronological order of production can be done on literary and historical grounds, but

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[1] References styled with italic small capitals relate to the books of the Bible.

sometimes chronologies have been deliberately altered by ancient editors, and even inverted. Such an inversion is usually ascribed to a need to fit a mental organising model or an abstract theoretical framework, whether implicit or explicitly stated, in order to produce a new synthetic compilation. The ancient compilers often also added introductions or (later) commentaries, in an effort to clarify the new understanding of the then already obsolete language of bygone eras. The lack of syntactic separation, in such ancient works, makes it often difficult to know how to attribute these added pieces, or even differentiate them from the original text (for example adding 'he said'). Such texts may also be considered part history and part exposition of views, and they can be read with a wide range of interpretations. This is reflected in both ancient editing and modern translation, multiplying the sources of shifted meaning and of misunderstanding. This idea of 'misunderstanding' is also rampant in philosophical discussions of previous authors, since antiquity. It is directly related to historical 'tracing to origins' (see chapter <Methodology>) of a unitary 'original' meaning:

> 'An analysis of the early forms of a Chinese character may reveal the history and semantic associations of the word for which it stands. Furthermore, the imagery contained in a written character continued to influence the manner in which people thought about a word in later times. This was true even though the imagery was sometimes misinterpreted by later writers who no longer understood its origin.' (Allen, p.33)

Since antiquity the original meaning is attributed to an author, and the distortions to the mental 'filters' of a reader, translator, or compiler: '… it is because we intellectually distort or misinterpret…' (Braud 1998 p.216). This explanation involves evaluation: a wrong understanding of original meaning. Considering 'filters' of 'mis-'interpretation as expressions of a perspective makes evaluation and judgement unnecessary. It removes the value of 'truth' in the 'original' meaning, which is also a perspective. If a perspective denotes a 'way of looking' at things, a geometric interpretation of it explains easily the related biases in both original and interpretations. There simply is a different a centre of projection for 'looking' (see <Perspectival observation>). For archaic myths, however, this is not a sufficient explanation. Archaic myths are collectively carried stories so the 'original

meaning' reflects a global 'culture', including attitudes, but also behaviours (eg burial). It expresses a practical worldview or paradigm, using a certain vocabulary, and this does not fit an idea of mere 'mental' *individual* meaning. Other texts appear to not be composite and so the above reasons for the puzzling repetitions with slight differences give little clarification. In such cases, the common rationalisation ascribing an intent to re-express the same message with added detail for better reader comprehension involves an individual writer and so is not useful. Another explanation is that the repetitions correspond to subtle layers of meaning in a single story that is retold (eg the 'codes' found by some in religious writings). Often, the problem is even simply ignored: the several versions of the same story are interpreted as a series of entirely different stories, or as developments of the same story. For example: in *The oracles of Bil'am* (R. Abbott 2006b), the text uses several different 'divine names' (R. Abbott 2006a), and:

> 'The text describes a series of visions received by Balaam son of Beor' (R. Abbott, 17 June 2005, personal communication)

Language: meaning shifts and archaic expression

These various kinds of explanations do not always take away the puzzle. In some cases, it is the archaism of the language itself (little differentiated), and the vocabulary, that are problematic:

> 'The vowels [used in the translation] here are conventional, since the dialect, like the original Biblical Hebrew, only shows consonants.' (R. Abbott, 17 June 2005, personal communication)

> 'In addition to the fact that the genuineness of certain documents has been challenged, there is the inherent difficulty of the text. As Karlgren states, the *Shu* "...through its lapidary style and archaic language, is often exceedingly obscure and frequently offers passages which, from the point of view of grammar, allow several widely divergent interpretations...". Here and there in the text are Chinese characters that even the great native commentators have found inexplicable and have passed over – even though their lives' work had been writing commentaries on the classics [...]. Chronologic sequence is mixed here and there.' (*Shu Ching,* Waltham 1971 p.xvi*)*

Translation from archaic to modern languages is greatly complicated by the increased complexity of modern grammars and the increased limitation of the meaning of words

(obvious in definitions in specialised knowledge). The meaning looses something in the rendering of archaic text in complex modern forms. Often, the little-differentiated meanings of archaic expression seem to hold little meaning for the modern thinker, who is dependent on the refined, separative distinctions we make (eg the distinctions body-mind-behaviour, or individual-collective). Adding syntax to create fully formed modern sentences comes, in particular, in the form of little words: conjunctions (eg 'on', 'in', 'at'...), pronouns (eg 'it', 'he'), expressions containing small words or verbs (eg 'person', 'and he', 'that… did'). It also comes in the form of quotes for speech (non-existent in the oldest texts, hence, uncertainty about who said what). Often this is deemed necessary just to make sense of the text. These linguistic elements can be helpful, but they can sometimes fundamentally change the meaning, and not do justice to the 'undifferentiated' thinking that produced it. Of course, there are also semantic shifts of meaning resulting from 'natural' linguistic development or growth (Romanes 1888 pp.238-245 – this can be seen in the several meanings of a word in a dictionary). There are even outright reversals of meaning (visible in an etymological dictionary; see also <Extract F13\ San Jiao & inversion>).

The diversity of interpretation may also be partly due to the transfer of oral tradition between orator and listener, and into written texts: deformations in spelling (in lettered languages), or in calligraphic copy of characters (in Chinese in particular), and regional sound variations (in Chinese). It seems to me also that, in listening to oral teachings, in Chinese, a very small sound variation (alteration of intonation), rooted in a general meaning interpretation with a different bias, can result in an entirely different specific meaning that is rendered by an entirely different character. Meaning changes also happen in shifting from a naturalist to a mentalist or anthropomorphic interpretation. For example, Wilhelm (1989) and Jung have been criticised for having psychologised the *I Ching*. Such changes can reflect an interpreter's limited understanding (eg: 'Water of purification [lit. of impurity]', NUMBERS 19:9). A different way of approaching some of these ancient texts is proposed here, related to a writing style called 'syncretic'.

Syncretic writing

Time evolution or developmental schemes of perspectival classification are well known, but have their problems (eg elitism, and origins). Modal schemes (eg multiple intelligences), also have their problems (eg paralysis of action due to post-modernist relative truths and incapacity to evaluate). They are also less well known or understood, as a theoretical structure. Integrating the diversity of views (perspectives) is often either glorified as 'wholistic' (all-inclusive 'theories of everything') or afflicted with the terms 'bricolage' or 'syncretic'. We leave bricolage aside because it is applied to pragmatic or experiential spheres, which are not the focus, here. Syncretism, however, affects generalist texts whose views affect attitudes to the body and health. The term 'syncretic' is applied to certain texts that appear 'confused' and susceptible to just about any perspectivally biased interpretation. If such texts are approached without a relevant classification technique, or analysed according to the above schemes, they appear to have no logic and, by extension, are assimilated to confused thinking. This judgement is inadequate in the cases considered.

The term 'syncretist' has various definitions, depending on sources and fields of application, but they all relate to some form of integration or unification that is considered too partial or biased. The term is used, in particular by Graham (2001), to qualify certain Chinese texts that are 'multiple but rooted in the oneness' of the ancient tradition of Taoism, and whose purpose is 'to sort out the… five major schools, in order to recover the integrity of the complete tradition.' (Note that the words 'five' and 'complete' are consistent in representing a stage of nexial-topologic 'deployment' by integration. The 'oneness' and 'integrity' constitute assumptions, consistent with this stage.) This writing style reviews the [claimed complete] range of schools of thought by quoting from them certain fragments that are most significant to represent each a school. This produces a multi-school or multi-perspectival account reminiscent of a modern philosophical review of cultural history. Le Blanc (1985) describes a similar format in the *Huai-Nan Tzu*, where the connection between chapters and parts of chapters is not obvious. Such a connective review describes multiple perspectives by sampling the way they work in the culture in general, or in a particular area (eg spiritual

practices). This is similar to the 'circumnavigation' of perspectives (explained in chapter <Methodology>), and can be used for perspectival analysis (for a meta-analysis of many perspectives).

Tedlock (2000) describes a similar writing style in the accounts of female ethnographers, feminists authors, and critics, which are neither chronological nor progressive, but seem disjointed, fragmentary. They are

> 'organized in self-sustained units rather than connecting chapters, […] constructing their texts of fragments: letters from the field, diary extracts, musings, poems, dreams, drawings, and stories.' (Tedlock 2000, p.468)

This multi-contextual approach using 'separate vocal registers' presents various views on the same field observed, 'by contrast to masculine ethnographic and autobiographical narratives', which are 'unidirectional' and 'have harmony and orderliness'. This female approach allows one to circumnavigate various aspects of an issue to bring to light a core of human experience.

Syncretism as multi-perspectivalist circumnavigation

The female 'vocal registers' might be organised or derived in the same way as the several voices of the prophet Bil'am (R. Abbott 2006b), and as the changes in vocabulary found in certain archaic texts such as the *Shu Ching*. The two approaches, the Western 'female style' for human, experiential purposes [a Right-style], and the Chinese style of antiquity for analytical, explanatory purposes [a Left-style], both do the same thing: they circumnavigate various perspectives. This 'looking at all aspects' can be construed as general (explanation and interpreted general ideas), or specific (experiences in various spheres of existence). The archaic texts do that at a lower order of differentiation or specification, and this translates into more global descriptions (eg not differentiating personal behaviour from bodily patterns of activity, or scientific health from human sanity, or the individual from the collective). They seem to deal with general world-models of the 'physical world of humans' that have specific applications in various aspects of living. I explored this style of writing by practicing it (a paper studying views on water throughout world history and from different viewpoints). I did this partly to test its suitability for communicating my generalist review of perspectives,

and partly to explore the idea of water as an undifferentiated 'global notion' (see below) that can be explored through any perspective of the entire possible range (one of only two notions allowing this, the other being 'gravity').

All the above ways of interpreting, changing, and shifting meaning are not so surprising: we operate such shifts constantly when we 'colour' what someone else says, rephrase a story heard from someone else, or reformulate according to an abstract framework of understanding. Doctors do this systematically with a patient's 'illness talk', for the professional purpose of naming medical elements such as symptoms and diseases. Sometimes, in the process, the meaning is distorted or even completely inverted. This can be the result of introducing a causal link, an inside-outside relation, or a physicalist or mentalist interpretation into an account that does not differentiate these aspects. For example, a stressed-sensitive-allergic 'state' can be shifted to 'stressors and reactions'; a 'general sense of 'strain', 'damage', and 'feeling not well', 'something wrong with the patient'. It can be shifted into a psycho-behavioural 'maladaptation' or a physical failure of the brain's central control. Furth (1999) notes this problem of specification in the clinical encounter communication:

> 'Cheng's stories [physician practicing in the 1610's and 1620's]… exposed a gulf between one expert's readings… and sufferers experiencing these in terms of a [learned] phenomenology… or sensations. […] Illness, as experienced and described by the sufferer in the language of symptoms, had to be renamed – converted through pattern analysis into "disease", a medical diagnosis that unlocked the key to a therapeutic strategy.' [Note [14] by Furth:] 'Here I am applying the medical anthropologist's distinction between "illness" as a subjective-experiential perspective and "disease" as an expert's explanatory model of a disorder. See Good 1994: 53.' (Furth 1999 pp.238-239)
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> 'She [Tan Yunxian, a female physician] addressed symptoms directly, and her explanations of etiology avoided pattern diagnosis. […] In prescribing she followed no school but selected eclectically from both Song and Ming models. […] Cheng's cases show male learned medicine as focused on crisis management and on internal medicine, especially epidemic disease and acute fevers.' (op. cit. p.296) ('internal medicine' specialises in diseases, as opposed to the GP who treats persons in their life).

Patterns of activity are ruled by the N2-dual and N3-polar (or 3-modal) parameters, which I derived from language, through the study of words and vocabularies for explanation and

experience (see chapters <Many Perspectives> and <Nexial-topologic deployment>). It is fitting to use perspectival analysis to understand 'illness talk' and ancient texts as well. Classifying sets of vocabularies found in different sections of text according to a taxonomy of perspectives helps detect logical consistency within each section. It also allows one to discern shifts of perspective between sections, and so to find a logic in syncretic texts. The shifts appear through the vocabulary rather than being named as a philosophy or theory or separate aspects of experience (the word represents a generalisation). Thus, one can also distinguish the biases introduced by later compilers, from those added by commentators, those of translators (and of interpretive exegesis, but I did not study these). I worked on the texts directly with this method, in parallel to taking into account the scholarly dating of texts because chronology is a sequential projection, one more way of mapping.

In archaic texts such as the *Shu Ching*, and the (historically) oldest texts of the biblical Old Testament, this unrecognised form of syncretism is habitually interpreted as prophetic or kingly views on the history of the world (*Shu Ching* is translated as 'Book of History'). Already in the past they were thus interpreted and reformulated. This prompted most modern interpreters to consider them, most conventionally, as mythologised interpretations of 'real' history (temporal, sequential developments of humans, validated by physical archaeology), or as religious prophecy (temporally projected to the future, predictions). This does not clarify why such texts are nearly always anthropomorphised, psychologised, or spiritualised – 'the world' is that of 'humans' –. More recently, ecological interpretations have been proposed (related to climate change), based on a material (eg economic) and physically external view. Yet interpretation by using a grid of convention related to the physical body is extremely rare, relates only to named diseases, and never, as far as I know, to internal sensations and health changes. Such a physical interpretation was intuitive in me because the words used in some texts correspond to some of my experimental observations. Moreover, I was not yet aware of the accepted approaches to interpretation and exegesis. The resulting physical meaning is surprisingly useful for the study of the syndromes of instability.

Confusion about the Elements and 'correspondences'

These habitual interpretations leave unexplained the difficulty or 'obscure' vocabulary and of the expression in some of the texts that even specialised scholars find 'difficult to understand', as well as the confusion among all the models of medicine. This is not a new problem: Hippocrates himself had to contend with the latter:

> 'As for the doctors, some of them claim that man consists of blood, others that the consists of bile, while other claim that he consists of phlegm.' (Mattock, & Lyons 1968 p.2) […] For they say of the thing which they each call by a (different) name that it is one and that it necessarily changes its form and its power as a result of what is hot and what is cold, and that it also becomes sweet, sour, white, back and whatever else is like that…. In fact, though, we now find in the body many things which act as causes of disease when they heat, chill, dry or moisten one another unaturally and, as a result, there must be many types of pain and many methods of treatment.' (op.cit.p.3)
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> 'It must inevitably be that the generation of what comes into being does not come from what is single.' (Mattock, & Lyons 1968 p.4)
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> 'Hippocrates' Book On the Nature of Man – He said: In discussions on the nature of man there are those who […] All of them make use of one and the same notion without making the same claim; but the proof that they advance for their notion is, in fact the same. Their assertion is that what exists is a single thing, which is "the one" and "the whole", but they disagree with one another about the names (to be used). For, according to some of them, this thing that is "the one" and "the whole" is air, while others claim it to be fire, others water and others earth. […] their claims differ while their notion is the same… My own view of these people is that they confuse their own theories by the words they use because of their ignorance, and they approve the doctrine of Melissus.' (Mattock, & Lyons 1968 pp.1-2)

Many modern alternative views of health make claims about 'the origin of all disease', placing the problem in lifestyles and food, or in impaired internal functions. The first advocate healing practices inspired by tradition. The second use the medical views from antiquity. These *physical* explanations, external or internal, (there are also the mental ones, not our focus here) all appeal, at some stage, to descriptions according to 'the Elements'. For example, the solution or cause is in breathing (Air) (eg from exercise), in thyroid, temperature and digestion (Fire), in posture and nutrition (Earth), or in fluids such as blood and drinking water (Water). Understanding these explanations requires one to understand

'correspondences' between them and items such as body types, seasons, plant types, colours, smells, tastes, (ignoring here the psycho-spiritual aspects: planets of astrology, musical notes, numerology, stones and crystals, animals, etc.). The diversity of models and associations is overwhelming, as in other areas of knowledge. Most people, it seems just choose a particular system of correspondence and learn its interpretations according to a particular tradition and school (a perspective). A more wholistic approach is to collate the specific correspondences, meanings, and interpretations into an integral meta-map of 'The Elements' across cultures. I tried this, but there can be 3 Elements (Earth, Water, Wind or Fire), 4 (Earth, Air, Fire, Water), or 5 (with a mysterious 'fifth Element' or 'centre of the world' or, Wood, in China – see *Suwen* in Ni, Maoshing, 1995 p.16), or even more. The countless ways to organise correspondence details do not match (recall the experiment <B2\ 3-stars experiment>), and the interpretations are inconsistent, and even sometimes contradictory. White can be yellow in a system that does not have the colour white; and another system that has both colours may associate white and yellow correspondences that are different or opposite from those of other systems. To the question, 'why 3, 4 or 5 Elements?', I only found answers that sent me back to tradition and to the framework of 'The Earth'. Each general model can be represented as a square or a circle, and the explanations, as in linguistics, are most often psychologised, mentalised, or spiritualised (eg the 'medicine wheel' of traditional education, which is still taught: Livingstone 2005, National Adult Literacy Database and *e-Learning Design*).

The Elements are also associated with the 4 directions or cardinal points of 'The Earth', East, West, South, North (and intermediaries in the Chinese system). This causes some organisational problems and many questions. How is 'the body' related to 'The Earth'? What do these 'directions' mean for the body? 'The Earth' always has 4 directions (or 8, with intermediaries). Why is there preferentially 4 directions, not 3, 5, or 6? (The number of Elements has no such preference). How do 4 directions of the space of 'The Earth' relate to the 6 directions of the senses, up, down, left, right, front, back? (See <PPT3 Geometry of perspectives>.)

Tracing the origin of the 4 directions: East, West, South, North

The diversity of the Elements and correspondences makes them good candidates for perspectival analysis of the associated words. The universally preferred number of directions of 'The Earth' (4) could not. It is these questions on the numbers of dimensions, directions, and Elements, that forced a study of 'models by the Number' (see <Many Perspectives> and more detail below). The usual explanation for the '4 directions' is that 4 directions is how our body relates to the planetary geography (right-left, front-back, up-down)… but one needs an existing physical world, a globe surface, to define both body and land geography. This superficial technical explanation is circular, in the same way as Human-based explanations involving a self and creation are. How did we invent the 4 directions? I turned to the most ancient texts, the archaic myths that explain how 'the world' came to be, and the later texts that discuss them, to trace the origin of the directions.

Beyond the wholistic, anthropomorphic explanations of modern thought, or of antiquity, before about 500BC, the descriptions of the directions become partial, containing only 2 or at best 3 of the directions (South is often missing). Often, even the term 'The Earth' disappears, replaced by the creation of 'the world' (later interpreted as 'Nature'), and the apparition of 'Humans' or the occurrence of 'Life' (both of which are later interpreted as 'temporal existence' or 'when Time began'). The notion of correspondence disappears as well, replaced by certain properties, and methods (see below, the 'conveyances' in the quotation from the *Shu Shing* [Waltham 1971 p.31]), which the archaic texts already present in sequence, as a history. It soon became clear that 'The Earth' is a super-framework, a meta-model. The origin of this framework considered as a reality is often attributed to the writer's own culture (or mind, these days), or located in his country or its capital city. Viewed as a perspectivally integrative framework, each 'direction' becomes a sub-model, a perspective that takes on a theory-name: 'the East', 'the West', 'the South', and 'the North'. These sub-models can be viewed sequentially as 'previous' models, developed in previous history. Each is preferentially related to women (East and South) or men (West and North), and has a focus more on body and health (female), or behaviour and sanity (male) – this is consistent

with modern interpretations and habits. Historically, they can therefore be construed to arise in women or men, or in matriarchal and patriarchal cultures. This is the source of a controversy in archaeology, concerning Neolithic cultures construed as governed by a 'Mother Goddess' religion. For example:

> 'The record of contributions of women to Chinese civilization goes back… to the legend of a certain female tribal leader of high antiquity who is said to have "patched the sky with five-coloured stones" at some remote time when the pristine completeness of human life and harmony with nature had been lost. […] The use of traditional keys to Chinese symbolism, according to which the sky stands for the mind and the number five stands for the center, suggests that the origin of the doctrine of the "five forces" or "five elements"… is mythically associated with a prehistoric shamaness.' (Cleary 2000 p.380)

It seems reasonable to infer that these frameworks developed over a long period before archaic history. There seems to be no logical or structural reason to consider that one precedes the other, historically, except our current biases may favour one over the other. They could be construed as arising concurrently in social groups, but each ascribing different properties as 'fundamental' to 'reality' and to either males or females. Cultural location and shifts can account for one or the other realm becoming more dominant in society at different period or in different places. Such a double-arising (covariant) is consistent with certain archeological hypotheses related to the symbols of snake and antlers (assimilated to horns):

> 'John O'Shea.. and Marck Zvelebil… claimed that the society [of the Oleneostrovski Moginik people] had been divided into two lineages, one marked by the use of elk effigies and the other by those of snakes.' (Mithen 2003 p.170)

(These symbols seem respectively associated with East and West frameworks – see section 'Wind as topologic notion', below.) 'The Earth', then, appears as a collective, cross-cultural paradigm that integrates genders in various ways. It flourishes in texts from the time of the appearance of reason and logic (around 5-600BC) in both Western and Eastern cultures (Greece, China, and India). Each of the 4 sub-models (East, West, South, North) is a 'previous' model (less developed or deployed) to that of 'The Earth'. Each is a practical paradigm and a perspectival world-model in itself. It has its own biased developmental story for the appearance of 'Humans' (the name is language bound) and of 'the world' (with

various names for it, now 'reality', 'spacetime' and 'nature'). The name 'The Earth', on the other hand, seems to always be the same, in any culture of the archaic period. The corresponding perspective is a wholistic or integrative 'FlatLand' (flows) and correlates with human experiences that did not occur in the earlier stories. The Bible mentions several times 'falling on his face' and in 'deep sleep' (a 'mystic brain' triggered experience), and a Chinese text does.[2] This suggests that the new model of 'The Earth' spreading (or the more primitive form of a 5-point flow to 'patch' a 'sky' surface) is symptomatic of a global increase in criticality of daily living. This increase, the experiential symptoms, and the ideas of flow, arise recurringly in long periods in human development. (There could be several thousand years between the Chinese shamaness and the later 5 Elements.)

As far as I could gather from the most ancient myths, the female 'wisdom' is derived from 'Naming', a cognitive capacity ascribed to women in the ancient texts, and not described in modern psychology, but related to alliteration (see some of mine in <EE9\ Alliteration>). It is also related to dancing and movement, which are involved in inventive craft and ceremony, but also in healing (see <Endnote C8\ Spontaneous yoga>). The ancients ascribed male 'knowledge' to 'Number', measure, sound and song, which are related to pattern, and are involved in creative imagination and improvement (material, personal, and cure). All these develop culturally into patterns of ritual and practices, and collective notions of fixing or improving human behaviour and condition.

One way to construe the 'origin' of 'the world' is encapsulated in the Western (male) spiritual notion of 'the Word', equivalent to the Indian notion of 'seed sound' (as used in *mantras* for example*)*. Scanning, as a whole, the cultural history and records of health-sanity since late prehistory necessarily involves understanding overt cosmologies and world-models implied in human practices and technologies, which change with epochs. The notions of 'the world, 'the earth', 'the universe' or 'nature' seem to be always *directly* related to definitions of ourselves (eg 'human', 'man', 'intelligent', 'not animal'). Their characteristics are similar

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[2] I recognise this as a more critical form of the CFIDS related bodily 'shut-down' that brings on suddenly an imperious and irresistible need to lay down and sleep, wherever one is.

in any epoch and suggest that the framework of 'The Earth' is also a recurrent development, periodically reformulated (for example, currently, 'globalisation' is related to trade between humans over the entire 'face of the Earth'). Mostly, in the health systems, the 'physical body' is treated through the meta-model of 'The Earth' (even now), with its rationalisations about 'not-human' behaviours. The actual sensations are approached through similarities, analogies and metaphors (which are also correspondences) rather than as a 'likeness in shaping', which is the approach proposed in this work.

'Obscure' vocabularies

This perspectival understanding of the many medical theories and models of the body and its behaviour still do not give clear meaning to the 'obscure' vocabulary used in some of the oldest archaic texts, in the 'dark sayings' that puzzled 'antiquity' writers. This too, Hippocrates had to tackle, and his own work contains such obscurity, which may have been interpreted in the process of reporting his views (notice the 'Hippocrates said', and the reformulation in the following quotation):

> 'Both works [Book on Humours & Book on Nutriment] are among the most obscure and difficult of the Hippocratic corpus. (Mattock, 1971 p.ii) […] The English translations of the two works presented here will… frequently appear nonsensical. It seemed better, however, faithfully to represent the Arabic… than to attempt to produce a more comprehensible and less literal paraphrase.' (op.cit. p.vi)

> 'The first chapter of Hippocrates' Book on the Humours – Hippocrates said: The colour that the humours have, when there is no state of ebb of the humours, is like the colours of the flowers. They must be sent in whichever of the suitable directions in which they tend, except for those of them that are not concocted. Concoction takes place only in the course of a period. […] That which occurs spontaneously from above and from below, and that which is beneficial of this and that which is harmful. You must investigate the generic type, the country, the habit, the age, the time of year, […] Deviation, cessation of the flow to the head, to the sides, where the thing especially tends. Drawing in the opposite direction what goes upwards and downwards; or drying these things; or with [1.scribal error] that with which washing is done, from below and from above; or that with which soothing is effected. Do not imprison inside, …, what runs from the seat, from whatever thing it flows, … from some humour that has coalesced, …, from wind, …, from inflammation or from some other cause.

'You must look at and investigate these things: what ceases spontaneously, what things are harmful or beneficial after what things, shapes, movement, rising and settling down afterwards, sleep and waking or getting up. What things must be done or prevented. Winds, …, an easy life, body, intellect, learning, memory, voice, silence. […] what flows from the sides, when you investigate the ease or difficulty of bearing it before the onset of danger. What does not proceed as it should must be prevented.

'Concoction, the flowing of what tends downwards, the ascent of what tends upwards; that which comes from the womb; […] it must be changed to the opposite.

That which is evacuated by excretion, where it tends; foamy, concocted or cold, crude, mixed with winds, diffusing an evil odour. Thirst that was not there before, no burning or any other ailment, urine, moisture of the nose.' (Mattock 1971 pp.1-6)

'The second chapter of the Book of Humours of Hippocrates. Falling down [1.the sense of this word is uncertain], emaciation, swelling, fresh breath, hypochondrium, extremities, injured eye, change of skin, …, ease and difficulty of bearing; smells of flesh, mouth, ear, excrement, lower wind, urine, sores, sweat, sputum, nose; salt flesh or sputum or nose or tears or another humour. That which is beneficial and that which is harmful are similar in everything.' (p.8). (Mattock 1971 p.8)

'Number ' analysis: 2, 3, & 6, and systemic thinking

To understand 'whence from' come all the frameworks used in medicine (and other fields) and their relevance to non-sensory sensation deemed 'internal', and to the syndromes studied, I analysed more particularly the three 'Numbers' 2, 3, and 6, which are directly implicated in sensory-based, perspectival description.

The dual and modal (or polarising) parameters (see <Many perspectives>) are not new, although I could find no academic works using them both, *together* for meta-analysis. The most complex or inclusive perspectival style of typology related to Number is found in ancient literature, and is based on combinations of the numbers 2 (dual, binary, or nodal) and 3 (polar, ternary, or modal). This is used to describe the fundamentals of reality. Combinations produce up to 6 nodes integrated into 'M6' models that are meta-'maps' (the imagery of the models is flat). The most obvious example of an 'M6 model' is found in the *I Ching* trigram: a set of 3 lines (ternary), broken or unbroken (binary). Each of the trigrams is associated with a meta-correspondence (a correspondence to a correspondence of the directions in the Earth model – See endnote <C14\ Study of Trigrams and Elements>: The 4

of directions in the Earth model is here doubled by *mathematical* combination of 2 and 3, producing 8 trigrams that can be matched to sets of correspondences through a complex reasoning). Such M6 maps may describe 6 different forms, perspectives, types, stages, or styles, on an equal par (eg the 6 lines or 'positions' of change in the trigram). Sometimes there is a clear desire similar to the post-modern aim of modelling great diversity and to offset the devaluation of some styles or stages to the benefit of others. Sometimes there seems to be an aim of integrating both the 'advanced' and the 'primitive' together with a diversity of other intermediary 'forms', into an integrated whole, or to simplify. Such a whole is often viewed as still having a beginning and end, but where these are placed in the model depend on perspectival bias (eg individual type, or general conditions as in the *I Ching*). Sometimes, the '6' appears to be a later addition. The following example is a modern rendering of a myth probably derived from oral tradition. It includes a vocabulary that is not so ancient (eg 'small', 'bottom'):

> 'We will have to have land.' Then he called k'uik'ui, a small duck. He said to it: 'Dive down and bring up earth.' The duck dived, but did not reach the bottom. It died. The eagle called another kind of duck. He told it to dive. This duck went far down. It finally reached the bottom. Just as it touched the mud there it died. Then it came up again. Then the eagle and the other six….' (Myth from the Yauelmani Yokuts in Eliade 1996 – full text in <Appendix F1>)

Frameworks including the 6 (symbolised here as 'M6' models) appear to be of more recent vintage than those not involving 6. They are 'advanced' models that allow complex structuring or functionalising, integration or unification, and conventional logical reasoning. M6 models do not seem present in texts written before about 500-650 BC. Frameworks based on *only* 2 and 3 (without 6), are more widespread in the oldest archaic records of then current thinking, and in texts related to what was already 'ancient' in archaic times:

> '1.In ancient times the holy sages made the Book of Changes thus: […] To Heaven they assigned the number three and to earth the number two […] By thinking through the order of the outer world to the end, and by exploring the law of their nature to the deepest core, they arrived at an understanding of fate.' (*I Ching* , *Shuo Kua*, Wilhelm 1989 p.262)

The geometric source of my notation 'N2d-' and 'N3p-' (see <Many perspectives>), compared to the graphism of the *I Ching*, can help to understand the value of imaging in such models. The '2' that I modelled with 2 dots and a line (geometric orientation) can also be represented as a line that is broken or not (a logic viewpoint of the *I Ching*). The '3' that I modelled with 3 dots and a circle (geometric circular motion), can be represented as 3 lines 'read' in sequence to denote stages (*I Ching*: the 3 lines represent 'Moving'). These are abstract representations (eg point, line, arrow, or line and sequence), more sophisticated than the animated imaging of nexial-topology. The latter is immediate, although it can be translated into geometry. Such abstraction also produced, in ancient times, a kind of thinking that may be recognised as 'systemic' thinking, as did Lin (2000) in the *Tao Te Ching*:

> 'Related to the concept of layers of systems, if one ignores the parts of [sic] members of the systems, then the structure of relations can be seen as stratifiable. This idea is contained in chapter 62: "When the great Way was forsaken, there was humaneness and righteousness; when cunning and wit appeared, there was great falsity; when the six family relationship[s] lacked harmony, there were filial piety and parental kindness; when the state and royal house were in disarray, there were upright ministers." ' (Lin 2000)

Despite their inclusiveness, the M2 (a duality or parity), M3 (a modal trinity), and M6 models bring many deeply confusing questions (see <Extract F9\ Deep confusing questions>), and much explanatory difficulty of phenomena deemed 'low'. The origin of these questions lies in the translation of the simpler type of model, the M4 maps, which do not include both origin or end, into the complex models that do, and in the translation of nexial-topologic imaging into the Sc-naturalistic and H-realistic terms of perspectival models.

In texts from antiquity, relating to health, the Western mainstream M4 framework is that of 4 Elements and corresponding qualities (eg hot-cold-wet-dry). In China, the equivalent framework is an M5 model (5 Elements and 5 stages of change). These usually describe how to 'establish' or 'stabilise', but have no model for instability (see <Extract F4\ Syndromes of instability> and <Health and illness>), of which they offer either a negative evaluation for normal living ('unstable' person), or a positive one for spiritual living (strong 'spirit'). Both are attributed to a random nature of instability (chance, fate, or destiny). The M4 and M5

maps, and M6 'complete models' (or models of 'perfection'), produce ideas such as the 'Fall' from Heaven, 'The Pit', the 'Below', and the 'curse' by the gods, all related to instability. These include, in archaic texts, the problems of the spreading of disease, increase of damage to children, ageing degeneration, and increase in needs and pain/suffering, despite more food and material safety. Also included is the 'normal' female health damage from pregnancy. Most of these are considered inevitable aspects of 'being human', and often ignored in modern medicines. To tackle these universal problems and evaluations, another approach to the universal model of 'The Earth' is needed – that of 'global' images.

Vocabulary: imaginal words of The Earth

The ancient but sophisticated M4, M5, and M6 models are confusing if understanding is mediated only by words, because of linguistic shifts in meaning and lack of match in correspondences. Yet, the words they use also have an imaginal value. The symbols refer to characteristics that do correspond and belong to the same basis, that of 'The Earth' –, wether it be projected into flat, spherical or hyperbolic geometry, a 'Land' that is bent or not. These can be treated as 'generic' maps, as H-'meta-model', or could be called Sc-'theoretic' in the same way as in the following:

> 'The quantum Turing machine and the quantum cellular automata models are equivalent to the [common quantum] circuit model and, therefore, face the same difficulties. These models, inspired by the philosophically extravagant many worlds interpretation of quantum mechanics, assign specific information to the qubits, postulating gates that implement the unitary transformation representing the solution to the computational problem. The quantum circuit model converts the physical problem to a circuit theoretic form but it does not map all the physical constraints required by the laws of quantum mechanics. ' (Kak 2006 p.2)

The symbols still found in secret, sacred, hidden, spiritual, and arcane traditions are part of a common core of culture (see <Endnote C6\ Core culture>). They are nowadays considered to be (in the human domain) realistic metaphors and (in the scientific domain) naturalistic analogies (eg 'copied from nature', said already the *I Ching*), but there is more to them than this. This language leads to developing the topographies of 'advanced' models, geoMetries of experience, and geoGraphies of explanation, as well as arcane knowledges. This

development of symbolic explanation or description exists also, is still active in modern culture: in our linguistic metaphors and dreams, but also in 'advanced' sciences (as in the sciences of complexity, threshold, chaotic emergence, quantum jump) and in theoretical models. The texts of this dominant culture appear to newly create this sort of imaginal language, but strikingly similar images and words exist in medieval texts on Chinese 'inner alchemy', and in archaic texts dated around 850BC, particularly biblical prophetic language as well as in the oldest Chinese texts. The 'apocalyptic language' is said to have progressively become extinct (by about 100AD) in Western philosophical, medical, religious, and scientific awareness, reappearing only occasionally in medieval religious visions. The archaic language became, in both East and West, the exclusive 'secret' language of the core of spiritual traditions, whose teachings are traced to those archaic times through teacher lineage. This type of vocabulary is rare and much altered semantically in texts from after about 500BC. The vocabulary that is most similar to modern science is found in the oldest records of prehistoric myths of the old oral tradition. The words used have an uncanny characteristic of evoking exactly the same imagery in the mind as those found in contemporary papers in the journal *Nature. M*ost notably, those reporting findings related to topology-based modelling, use words such as the branes, braids, strings and bending of the fabric of space-time in physics, the twists of DNA, and projections of embryology, etc., which are very similar to the old words. The following example combines topographic words (blanket, land, bent, shield) with words characteristic of 'complete' models derived in later antiquity (beauty, form, gather, return, above and below – for primary and secondary –, unroll – for unfold–, six). Thus, it expresses at least two orders of nexial-topologic deployment:

 'Many strange thoughts are forming in my mind, beautiful forms of birds to float in the Above…', Tawa intoned. One by one Spider Woman [magic of Below] shaped his Thoughts and made them take form. They laid a white woven woollen blanket over them, and made a mighty incantation over it, and soon the figures stirred and breathed. Spider Woman gathered …while Tawa bent his glowing eyes onto them. And now I shall turn my blazing shield upon the Endless Waters, so that the Dry Land may appear. And this day will be the first day upon Earth. And there shall be no new things made by us. Those

things we have made shall multiply. I will make a journey across the Above each day …
and return each night, said Tawa. Now I shall lead all these created beings to the land that
you cause to appear above the waters, said Spider Woman. As time unrolled there
followed [the] Ancient of Six.' (summarised from an Indian Hopi creation myth, in
Leeming 1992)

Such stories tend to be interpreted in terms of general development of the world, a time
sequence, or of spirit activation. Nexial-topology gives them a different meaning, more
global (undifferentiated) and less localised (non-local').

Nexial-topologic vocabulary (<Appendix A\ table 9>): textile, texture

Such stories and texts led me to collecting vocabulary, to imaging the ideas that are usually
considered metaphorical or analogical into graphic drawings, to find some kind of order…
only to find that Newton had done a similar study. Table 9 (<Appendix A\ Nexial-topologic
vocabulary>) is a short selection drawn from some 28 pages of classified words, introduced
by a discussion of the vocabulary. The words were found in over 20 translated ancient
Chinese works, including two versions of the I Ching, several works on Chinese inner
alchemy, some books of mythology, four different Bibles. Some came from my many small
etymology studies. The sampling of vocabulary is aimed at demonstrating the possible
topologic turn of mind behind many ancient frameworks and myths of the 'emergence of
man' and 'creation of the world', and at the source of the distinctions of 'human', 'life' and
'natural'. Such stories are mostly ruled by thresholds and quantic appearance or occurrence,
and contain much topographic vocabulary that can be derived from them. I also collected,
but less formally, vocabulary that relates to modern ideas of networks, webs, 'fabric of
space', building-up, transport, interaction or feedback, etc. These ideas (and practices) are
derived from an overarching topologic notion of 'texture', a word still used in Chinese
acupuncture, and of 'textile', which can be traced through etymology. For example:

'The term *jie*[3] recalls the idea that the *qi* is comparable to a twisted thread, forming in the
body a real net of vertical and horizontal threads. This is why it is said that the *qi*… can

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[3] ['Le terme *jie* renvoie à l'idée selon laquelle le *qi* est comparable à un fil torsadé, formant
dans le corps un veritable filet de fils verticaux et horizontaux. C'est pourquoi l'on dit que le
qi… peut se nouer (*jie*), en général sous l'effet d'une lutte entre deux éléments. *Yunjie*
caracterise le processus de formation du pus.' (Despeux & Obringer 1997 p.100)]

turn into knots, generally as the effect of a battle between two elements. *Yunjie* *c*haracterises the process of formation of pus.' (Despeux & Obringer 1997 p.100 – my translation, French text in footnote).

'The term *ching* is of textile origin, and signifies the warp threads of a web and their adjustment. An easy application of it is to denote what is regular and insures regularity.... The term *shu* simply means writings or books: the pencil speaking.' (*Shu Shing,* Waltham 1971 p 249)

'The classic problem of the sanjiao' meridian' (Zito & Barlow p.86 – see <F13\ San Jiao & inversion>) is linked to notions of unfolding, penetration and dispersion, skin and texture, surfaces and openings, etc. (Zito & Barlow pp.103-130).

The texture-textile notion is also present in the archaeological record from prehistory. An exhaustive and unconventional source I found on this is by Rudgley (1999).

Testing a nexial-topologic interpretation: 'swelling'

Another sector of vocabulary that is more directly relevant to my study of chronic illness is concerned with inflammation and 'swelling'. Re-using a previous example, in the following passage, I recognised descriptions of bodily sensations: up, down, (in-)'dying', 'coming up again', water, swell, spread:

'Dive down and bring up earth.' The duck dived, but did not reach the bottom. It died. The eagle called another kind of duck. He told it to dive. This duck went far down. It finally reached the bottom, just as it touched the mud there it died. Then it came up again. […] Then he set it in the water and it swelled and spread everywhere, going out from the middle.' (Myth from the Yauelmani Yokuts in Eliade 1996 – full text in <Appendix F1>)

From a philosophical-theoretical viewpoint, such stories can be interpreted as topologic deployments, usually interpreted as general modelling of 'the world' as humans see it ('the physical world of humans'). The modalities, quantic jumps of spirit-activation, and projective appearance of Man, Nature, and Life, as interpreted classically (modern way), represent a modelling of the *development* of self, mind, psyche, and spirituality. I used this to test a topologic interpretation of the developmental and time-historical sequences. One passage makes the topologic nature of the thinking particularly visible:

'It shelters the heavens and supports the earth,'
Extends beyond the four points of the compass,

And opens up the eight points of the compass […]

Flowing from its source it becomes a gushing spring,

What was empty slowly becomes full;

First turbid and then surging forward,

What was murky slowly becomes clear.

Hence, stand it up vertically, and it stuffs up the heavens and the earth;

Lay it horizontally on its side, and it fills the four seas.

Dealing it out it becomes endless, yet is without morning or evening.

Unroll it, and it blankets the six directions;

Roll it up, and it is less than a handful.

Compact, it can stretch out;

Dark, it can be bright. […]

It is the thinnest of gruels, the finest and most subtle texture. (p.61)

By virtue of it, mountains are high;

By virtue of it, abysses are deep;

By virtue of it, animals run;

By virtue of it, birds fly;

By virtue of it, the phoenix soars. (p.63) […]

Thus, with the heavens as his canopy, there is nothing that is unsheltered;

With the earth as his boxframe, there is nothing that has no conveyance; (p.71) […]

He knows the lay and the boundaries of the various divisions and quadrants of the

cosmos. […]

Hence, there is nothing you can do about the world.

You can only follow what is natural in pushing the myriad things ahead. […]

The likeness of the sound and shape is attained without fuss.' (p.73)

Observe what is being accumulated, and you will know which direction it is heading for:

fortune or calamity. (p.97)

[Water] is without private likes (p.103) […]

Following the water gauge and adhering to the plumb line,

He does in every way what is fitting to the circumstances. (p.111)

'Vaguely they feel as if something is missing

Or as if pining after something lost. […] (p.119)

If we seek for the cause behind this, we cannot get a hold of it,

Yet this is doing injury daily to one's vitality. (p.121) (*Yuan Dao*, in Lau & Ames 1998)

If this modelling represents *globally* the reality that humans experience, including the 'physical world', then it must also be able to represent the specifics of the body-brain and health – the 'history of the body'; it is the symmetry human ⮀ scientific that leads to opposed

directions. This is exactly\ what I intuitively read in all these texts: reference to bodily sensations, signs and signals. This was the case because I lack any education in exegesis and was not aware of the accepted cosmological implications, which I discovered later but did not explore in depth. To me, these stories tell of the degeneration of human health, sanity, behaviour, even of the sense of safety, and of sensations in the body. This is perfectly consistent with my theoretical framework: these stories are a 'negative development' that translates in conventional perspectival terms, into negative value of degeneration (my reading); it is combined with a 'historical' sequence of cultural and mental generation and positive development (others' reading) – that is, they rePresent a topologic 'deployment'. I interpreted this in terms of the physicality of body and environment because this was my current concern. The 'deployment' appears positive for the mind, psyche, creativity, civilisation, culture – a generative development –, but it appears negative for the body and 'humane' behaviour – a degeneration of health, sanity, and physical environment. In the following extract, a number of words recall nexial-topologic imaging, and the vertical axis of brain-mind activation:

> 'Before the World was, we were all within the Earth… Mother Corn caused movement. She gave life…. we moved towards the surface. The being is become human! … Mother Corn commands that the people ascend to the surface… Mother Corn has gathered them together, they move half way to the surface… They have emerged to the waist…. Mother Corn leads them from the East towards the West. Mother Corn leads them to the place of their habitation… All is completed All is perfect!' (*Mother Corn* in Eliade, Mircea, 1996 – full text in <Appendix F2>)

In myths, what is, topologically a 'creation of the World' corresponds to what is, from an objective viewpoint, new appearance of 'Nature' or the 'physical world', and corresponds to what is, from a subjective viewpoint, new 'existence' of the 'Human', or occurrence of 'Life'. Brain activation gives the 'life' of the head and the capacity to 'SurVive' physically (thanks to the 'drive'). It makes us creative problem solvers and goal seekers out of us, inventive, intelligent, 'human' – it gives us specific-general thinking ability. A first-stage activation also partially protects the body from disease by enlisting brain central control of the body (see <Extract F6\ Brain central control>) and its compensatory capacity, but does

not prevent low-grade 'damage'. In my empirical observations, brain activation, also triggers immune system-related signs and signals such as a violent sneezing, a histamine flush, localising eruptions, and various kinds of secretions. The latter is consistent with the widespread mention of mud, wet, or floods in many primitive myths of the 'Creation of the world', and the culture-independent warning about a 'dying' that correlates with activation, violent or sustained. (Low-grade damage feels like 'in-dying' – see <EEs>.) These factors only find metaphorical explanations, in modern or ancient exegesis, remote from actual human experience, or physical rationalisations related to climate change, external to the body. My study of all perspectives on water showed that these approaches ignore what is called 'internal' to the 'body' in modern parlance, particularly related to flows and circulations of water, fluids and secretions, (see <PPT1 Body>). This is unlike factors of dry and hot, wind and burning, which are known to have direct correlation with illness and disease (eg ancient notion of 'wind disease.). Sensations are also used as indicators in healing systems, especially those evaluated and named pains (see for example Kundalini in <C6\ Core culture>, <EE17>, <EE16>, <Extract F11\ Red> and EE15>) [but not the un-evaluated ones, for example related to gravity or 'shrinking']. A nexial-topologic interpretation of the pre-archaic stories could shed light, in particular, on the association of water and secretions with the San Jiao meridian, and its connection to immune system 'defence' or lower-grade activation.

Among the stories and archaic philosophies I reviewed, the oldest are the closest to a nexial-topologic vocabulary and have meaning that is more global (less differentiated, non-local). Their formulations are closest to what can be interpreted as topologic 'small deformation' or distortion, and approaching limits. Later texts (later than about 650BC) tend to be fully conventionalised, perspectival and biased, either topographic or nexialist, and without topologic modelling. They require the oversimplified-complexified notions based on a general-specific, or systemic conventions of framing (eg self-world or nation-others). They use dual-polar notions (eg unity or union, harmonics or harmony), or 'generic' notions of

type or category that are generalisations from 'encultured' experience (especially the established-stability called 'peace', and being morally 'well-behaved' or 'upright').

Analysis of an example: The Yi and the Chi

Earlier texts do not use these frames, vocabularies, and ideas. For example, in the *Shu Ching* (Part II *Documents of Yü,* section *The Yi and Ch'i.* in Waltham 1971 – the text is available on line: Legge 1879), the text is normally interpreted as history and politics because of statements like this one: 'Think, O Sovereign. It is yours to lead on and originate things.' (Waltham 1971 p.35) It is considered a dialogue, involving a king who seeks counsel from several interlocutors, which ends, according to Waltham, with 'Shun and Kao Yao sing[ing] to each other on the mutual relation of the sovereign and his ministers' (op.cit. p.30). Each speaker uses a different vocabulary set, in a progressive shift. This political interpretation appears satisfying, but its leaves one confusing question:

> 'This document takes its title from the names of two worthies, Yi, who was [king] Shun's Forester, […and] Ch'i [who] was minister of Agriculture. Neither Yi nor Ch'i appear as interlocutors in this section, and it is difficult for us to understand why the document bears their names.' (op. cit. p.30)

Introductions such as 'X said', 'Y replied', etc., often added by ancient compilers, compel the interpretation of the text as a dialogue. Without this anthropomorphism, the title can now be read as an abstract title, or a descriptive theoretical title – "the Yi and the Ch'i" – concerning two conceptual stances of explanation, two frameworks. With this approach, the presumed dialogue and counsel to the sovereign now looks more like a series of *different* explanations of the same undifferentiated human situation, according to different developments of perspective. Without the historical, politico-moral background, anthropomorphism has little place. As a whole, then, the text can be interpreted in terms of a deployed history of health, without distinguishing the individual from the collective or body from mind:

> ' "The inundating waters seemed to assail the heavens and in their vast extent embraced the hills and overtopped the great mounds, so that the people were bewildered and overwhelmed.

I mounted my four conveyances and all along the hills hewed down the trees; at the same time, along with Yi, showing the multitudes how to get flesh to eat. I also opened passages for the streams throughout the nine provinces and conducted them to the seas.

I deepened the channels and canals and conducted them to the streams; at the same time, along with Ch'i, sowing grain and showing the multitudes how to procure the food of toil in addition to the flesh meat.

I urged them further to exchange what they had for what they had not, and to dispose of their accumulated stores. In this way all the people got grain to eat and the different states began to come under good rule."' *(Shu Shing,* Waltham 1971 p.31)

Edition author's note on 'conveyances: 'Legge [author of the original translation] quotes from the *Shih Chi*, Historical Records of Ssu-ma Ch'ien, about these four conveyances. Yü says:

"To travel along the dry land I used a carriage;

  to travel along the water, I used a boat;

  to travel through miry places, I used a sledge;

  to travel along the hills, I used spikes."

'The sledge is thought to have been like a sieve, made to slide easily over marshes;

Spikes were thought to have been shoes fitted with awls underneath to prevent the feet from slipping.' *(Shu Shing,* Waltham 1971 p.31)

The beginning of this passage fits a staged description of methods to meet needs and ways of coping with flood and overwhelm, including Yi method and Ch'i method, 'passing' (a threshold), and 'pushing' further. Diverse perspective correlate with different methods. The result is that everyone eats grain and human life is regulated. This result would be a rather fit description of modern normal living, and of dominant medical advice (eg the bread fibre that 'keeps you regular'). Compare this to the last line of this passage:

'Louis Pasteur introduced the concept of molecular chirality in 1848, when he observed that crystals of the chemical sodium ammonium tartrate tetrahydrate can form left-handed and right-handed structures. Since then, chirality has been the cornerstone of several scientific advances, from the deduction that carbon atoms possess a tetrahedral arrangement of bonds, to the realisation that terrestrial life-forms have evolved to make use of right-handed sugars and left-handed aminoacids.' (Raval 2003)

Modern advances and discoveries have the same shape as the ancient ones, and the same conclusions. The beginning of the *Shu Ching* story (start the cycling again) would fit 'advanced' manifestations in either human or scientific realm, and the story would be a

'monitoring of demise'. In particular, it could describe the epidemics of becoming fat and bodily wasting, thanks to a diet of processed carbohydrates and denatured meat, the bewildered overwhelm of those afflicted (who follow cultural enticement on feeding, especially children), and the secretions that go with head colds or other diseases. (The head, tree, and mountain are equivalent to the 'heavens' in terms of nexial-topology). These topographic observations suggest a third way of looking at this story. The above have respectively presented "the Yi and the Ch'i" conceptual or theoretical stances of explanation and related perspectival developments, and as practical methods, evaluated by monitoring results. They can also, in a nexial-topologic interpretation, be associated with the vertical *Axis Mundi* and *Primus Movens* (see chapter <Nexial-topologic deployment>), and considered to express them. The "Ch'i", now often interpreted in term of 'life spirit', could be a name for *Primus Movens* or activation. The "Yi" would then be a name for vertical *Axis Mundi* or projection or direction. This particular story does not explain what they mean, or where they come from; therefore such meaning is as valid as any perspectivally derived meaning, if the story makes sense. It is in this way that I read the text, obviously differently from the translator's ways, and that it made sense to me. "Yi" and "Ch'i" are very ancient notions, although these specific names are not.

> 'Wind (*Feng*) was the conceptual ancestor of Qi (Ch'i).' (Zito & Barlow p.34) The 'imagination of winds' (op. cit. p.23) is considered a major instrument in the development of concepts of the 'body' as a system that has a boundary' (op. cit. p.131)

The image of 'wind' is addressed below. On this nexial-topologic basis, the story is consistent with another one that is closer to modern thinking in medicine. I read it as relating to the role of exercise, brain and mind in health and to the idea of pushing for human performance:

> 'When the members work joyfully, The head rises grandly;
> And the duties of all the offices are discharged […]
> When the head is intelligent, The members are good;
> And all affairs will be happily performed […]
> When the head is vexatious, The members are idle;
> And all affairs will go to ruin!' *(Shu Shing,* Waltham 1971 p.35)

We are told that physical work-out sustains the brain, and then the body parts can do their job, that the mind 's attention keeps the body working well and the self performs; and that failure of brain-mind-self control 'causes' fatigue, ill health, and the working capacity and social life are ruined. Yet, using the interpretive basis of practical health and body appears completely absent in modern interpretation of texts such as the *Shu Ching* or the Bible. These song stanzas and other aspects of the story, so physically meaningful to my uneducated reading, and those related to music, seem mysterious to the modern mind:

> 'And then abruptly, K'uei, Shun's director of Music appears… If the Yo Chi, Book of Music, had not been lost, we could understand a great deal more about this.' (Waltham 1971 p.30)

Song and religious praise, it seems to me, represent a widespread framework, characteristic of the early archaic period (Bible, Indian yoga, China). They correlate with notions of resonance or harmonics (the 'Word of God' in the Old Testament, seed sounds for mantras in India, harmony and 'the idea of resonance' in Chinese antiquity [Le Blanc 1985]). All three cultures seem to have determined that rising and rising again, and topographic channels, canals, tunnels, staffs, rods, spikes, land, building-up, etc, (see table 9) were apt to bring 'harmony' or 'peace', health, and performance 'to all'. This collective determination also seems to be a cultural 'choice' repeated periodically throughout history. Nowadays, we reformulate this in various, perspectival ways: as waiting for the hormones of puberty to kick in and resolve childhood illnesses, as relying on the hypothalamus-thyroid-adrenal axis and brain-central-control, as reactivating the 'healthy sex drive' or 'survival drive' for health (or 'will to live'), as voluntary 'choice' to 'work at' health (lifestyle choices and fitness training, mental choices to not react and to learn about health' (intellectual education, especially about stress), psychological or spiritual self-development or evolution, and as 'self'-stimulation, sometimes even using brain stimulating technology, and often simply using unconsciously addictive food stuffs ('self-medication'). The above and other text passages are consistent with an inversion I observed during my experimentations. Activating the brain (up to head) for intellectual work, using stimulating foods to sustain this activity, triggered immunological effects of damage (down) along the spine (as well as other metabolic, and

cognitive/emotional, effects). The results are not positive developments for health, despite apparent short-term and limited amelioration. In the local-case studied in this research, these effects do not resolve illness, bring 'good members', or result in 'happily performing'. Instead, they promote temporarily extreme high-working and high-focus capacity, that quickly becomes uncontrollable, resulting in pain, low-grade but long-term damage, exhaustion, as well as deleterious 'nexial resonance' that has global effects in the 'lifeworld' (see <Endnote C9\ Nexial resonance>). It is worth noting that a 'physikemorphic' interpretation of this part of the *Shu Ching* that would be limited to *physicalist* health and body, would be too limited a projection, just as the one offered with the text (they are symmetric) The nexial-topologic reading uses the health & body basis, but is not limited to the 'physical'. It can bring out certain knowledge of consequences (physical, as well as global), contained in such ancient texts, that is currently ignored.

Another 'physikemorphic' projection consists in translating the 'dry land' image mentioned in this Chinese text into naturalistic analogies (eg climate or geography). This expression and image is widespread in the Bible, as well as many Creation myths. Taking account of its meaning, extended to health and body, as well as nexial-topology, would extend current interpretations. Compare this with the following extract, in which systemic physical 'damage', which I formulate as an 'in-dying' (see <D3\ Signs of dying>), is reified into a staged 'process' of physical 'death':

> 'After lapsing into unconsciousness, the four gross elements in the body begin to disintegrate, one by one. First, the earth element loses its cohesion as organic matter, resulting in the loss of inner body-consciousness. Then the water element begins to dissipate, causing the mucous membranes to lose moisture and the throat to become dry. When the fire element begins to disintegrate, the body becomes cold, losing its natural warmth. Finally, as the air element dissolves with the final exhalation of breath, the soul leaves the gross body and is carried away in the ethereal body, concluding the death process.' (Rajarshi, 1993 p.91)

In this passage, the correspondences are consistent with my observations of internal sensations of 'feeling not well', and with the conventional explanations I attached to them (eg Element 'earth' associated with integrity and physical 'substance' in the body). The

stages described correspond to four aspects of a single 'state' I know well, because I spend much of my life that way. I have reproduced many times, during this project, the process of activating brain central control that creates it, and stopping it. I observed many concomitant sensations and symptoms such as swelling (systemic, and all along breathing passages, starting from sphenoid sinuses in the head, and nostrils – see <PPT1 Body>). The characteristic result is low-grade systemic damage (including to the brain) – a loss of 'systemic integrity' (in the 'substance', but also operationality under stress), loss of internal bodily sensation, and a low general mood linked to a sense of 'in-dying' (see <D3\ Sign of 'dying' and 'in-dying'>). Notions of dry and wet (or water, flood, etc), as found in archaic texts, are less differentiated, than the more varied and specific modern meanings of these words. They are global notions, and form the core of the archaic frameworks and of the Elements.

Global notions

Notions such as 'rising', 'swelling', 'dry', 'land', 'sky', 'water', 'weaving', 'mountain', 'pole', 'movement', 'spinning', 'flowing', stone, etc, are often considered abstract (and some as concrete). For instance, water, sky, and the Elements can be construed as generalities (eg water as 'fluid aspect' of 'reality', sky as an 'ultimate', as in heaven or 'the sky is the limit'). Few authors study them. Some, concerned with archaic origins of cultural symbolics, find them in religious traditions and cultural forms (eg Eliade 1954, 1961, 1974, 1978 and Feuerstein 1995). Others detect them in the artefacts of culture themselves (eg Rudgley 1999, in the Stone Age archaeological record), or in language (eg Allen 1997 analyses one, water, in Chinese language and spiritual culture). They are often also construed as analogies 'taken from nature', analogous to concrete realities (eg 'wind' as a weather item, or the Elements as material substance making up the physical world). They exist also in 'visionary seeing', and in intellectual development of the model-making capacity. In the colloquial expression of daily life (eg 'the pressure is rising', 'getting into a spin', the 'shape of things', the 'flow' of what is happening, 'this is my turf', how a situation 'shapes up', 'it is spiralling up out of control', 'the "too hard" basket", etc.), it is difficult to interpret them as

'abstract' because they correspond to very practical experiences, or as concrete because they do not involve physical objects. This is actually where I first studied these notions – in my own and others' speech.

Piaget, and the hidden learning of conventionalised topology

These unclear notions can also be considered, more simply, as 'undifferentiated', or global. Piaget (1951) studied some of them, by asking children questions. Just as topology and the imagery that accompanies global notions appear inherent in collective culture, they also seem inherent in the individual. For instance, a seven-year old self-reported to me a sudden insight about 'the world' (not heard from an adult, I believe, but arising from enculturation): 'It's all inter-woven'. Piaget offered a developmental view of this kind of vernacular in children. Although his analysis of the children's answers to questions about the sky is in the same terms of magical and religious symbolism that other psychologists or anthropologists use, he follows the *shifting* symbols during cognitive development:

> 'The youngest children (3-4) usually say that the sky is made "of blue"; the blue then later becomes either of stone or earth or glass or of air or clouds. But during the first stage, the sky is almost always conceived as solid. [….] The sky at first gives the child the impression of being a ceiling or *a solid arch* and likewise of having been made either by women or by God. […] During the second stage the child makes an effort to find a physical explanation for the origin of the sky. The *"efficient cause" of the form* of the sky thus ceases to be artificialist. But the matter of which the sky is made remains dependent on human activity; the sky is of clouds and the clouds have been produced by the chimneys of houses, boats, etc.' (Piaget 1951, p.288, my italics)

Stone and earth also take, in other contexts, the name of wood (eg the Chinese Wood Element). 'The Blue', considered here as a 'substance' like the Elements, is less differentiated than 'matter', in the same way as I do not differentiate structure from function when I speak of the 'wasting' of body 'substance' in what science calls systemic degeneration. The 'efficient cause', a humanities notion, is called 'efficacy at a distance' (Piaget 1951 p.392) – a nineteenth century scientific idea, related to the 'ether'. The children do not yet discern matter from the human realm, and they often consider animals as 'people' just as much as human persons. The 'efficient cause of the form' can be understood as a

'whence from' or a 'what originates' it, what 'makes' it 'appear', how it is derived. Hence, it can be related to topologic modelling. In terms of imaging, a 'solid arch' or ceiling (or sky) is a topographic image, like a half-sphere, an inverted cup, or a rounded cone, which are also common images. Together, these fit a 'similarity' or 'likeness' to a forming boundary (another image is the curved shield), as much as it does a *naturalistic* analogy for a 'rising' non-closed container. Common *realistic* images for this half-container are the crucible and the bottle (in Chinese inner alchemy), which also exists in modern scientific topology: the Klein bottle; the inversion is typical of the symmetry-inversion of the scientific ⮂ human domains.

Explanations such as Piaget found given by the 3-4 year old child, come in the form of language and number, and become established through learning:

> 'During the third stage the child succeeds in freeing himself from all artificialism. The sky is made up of air or of clouds. It has come into being of its own accord. The clouds of which it is made are *of natural origin*. During this stage, moreover, the idea of a solid arch is in course of disappearance.' (Piaget 1951 p.289, my italics)

What would the understanding be like in a younger child? For obvious reasons, we know less about this than about later development, but could observing gestures and body language help? Perhaps, this 'freeing from artificialism' could be seen, in reverse, as learning to construct realistic meaning for humans, and naturalistic imagery from undifferentiated notions such as 'substances' that can be 'Blue', or 'sky' as a 3D arch-boundary that is still open. The development of the imagery found in these children can be viewed in terms of topologic deployment of 'normal' notions (physical, objective, or based on the human self, anthropomorphic, etc) -– of l*earning how to conventionalise* for perspectival framing. Piaget quotes a question and a child's response:

> '–Why doesn't the sky [made of big stones] fall? – *Because if it fell, it would tumble on the houses and people would be killed.* – What prevents it falling? – *It is well stuck* – Why? – *Because the slabs of stone are fastened to something*. But it also happens that the sky is regarded as a crust of hard clouds which prepares the way for the explanations of the second stage.' (Piaget 1951, p.288, Piaget's italics)

A logic or reason-based question such as 'why' (involving causality) brings automatically the problem of what it is that glues or of what is the 'something' that the sky is fastened 'to' (and definition). With it also come topographic notions such as the thick surface (crust), which reduces a 3D 'arch' to a 2D surface with sides. The sky is a primitive notion related to eschatology (it is a limit, an 'end'). In French, there is a saying: 'the sky is falling on my head'. It expresses such overwhelm that 'the entire world' seems to break down and fall apart, crushing the person. It is attributed to the Gauls of late antiquity. This is neither naturalistic, nor artificialist, but involves a 'lifeworld' and a global phenomenon (similar to 'in-dying') that they feared. With nexial-topologic modelling, such strange statements become clear. Britton (2006) teaches topology to children, and considers it inherent in experience:

> 'We grapple with *topology* from the very beginning of our lives! […like the] Molière character …who discovers that he's been talking "prose" all his life and didn't know it, since no one taught him the word and its meaning. […] Edward Kasner, American mathematician and grandfather of the five-year-old boy who named "The Googol", once said that he found it easier to teach *topology* to tots than to grownups, because they "haven't been brain-washed by geometry"!'; 'Small children, armed with pencil and paper, often execute what adults call "scrawling" but the topologist calls "a tangle". (Britton 2006)

The notions of entanglement, or binding, are of import in modern theories. They are also part of a very common kind of experience, in both adults and older children. They correspond to a sense of being bound, constrained, limited, imprisoned, 'stuck'. By contrast, undoing that sense is at the core of the widespread and multi-form quest for freedom, independence, liberation, enlightenment, or immortality, for the perfected body or completed soul, as well as the scientific dream of the perpetual machine or the free system. Entanglement is *not* the first stage of topologic derivation, in nexial-topology, nor necessarily the essence of or inherent in all living conditions. Entanglement, or binding, is produced by deployment.

Using nexial-topology: properties

Whichever way the particular description based on the 4 directions are split (sequence or corresponding aspects), the frameworks of the East, West, South, North, play an important

role in pointing out the different effects of 'activation' or 'projection' on males, females, and children. That of 'The Earth' points to equivalent effects of normalisation, but not the same (either establishment or stabilisation). Further deployments, often considered spiritual, reinstate the difference, with extremes being the same. The undeployed nexial-topology appears to be the same irrespective of which type of 'human' (or non-human). Access to this 'native gauging' and to the 'powers' of primitive 'Naming', 'Number', and imaging symbol, or advanced intellectual and psychic 'powers', is governed by the order of deployment.

My understanding of the independent four frameworks and of the fourfold 'The Earth' is more detailed for aspects concerning the body and health. I derived it (dry-hot-wet-cold) from experimentation and physical sensations. It is only after I discovered (recently) the scholarly exegeses of the Bible and of the oldest Chinese texts that are considered puzzling, that I realised the vastly divergent interpretations given to 'wind' and other such notions. Using the basis of anthropomorphic interpretations and naturalistic imagery (eg in the *I Ching*), produces nothing like what I saw in them. Over the course of two years, my studies of the many frameworks based on the Elements, tastes, colours, etc., and ancient texts, was encouraged by my success in obtaining confirmation from etymological roots, particularly of medical terms. I sought to investigate the generalisabiity of the sensations I observed (did anyone ever relate them to illness and 'state' as I did?). This practical basis helped me to ascribe meaning to the texts without relying on modern interpretations. The experimental observations also corroborated certain descriptions in archaic texts that are not found in modern literature on health. I have gathered some of them in <Extract F10\ Left-Right>, <Extract F11\ Red>. The sensation of 'rib pain' (see <Extract F17\ Anatomy notes> and <Extract F4\ Syndromes of instability>) is particularly fascinating in its implications for 'male-based' Western culture and heart disease. Many of these observations appear to baffle modern medical thinking, although some are known in practice. For example, physiotherapists know of pain shifting sides, but medical science does not provide them with an explanation; a widespread pain of 'burning' is described in Kundalini literature, and the

word 'burning' is common in the Bible[4]. Spontaneous bodily motions (in extreme forms) have an extremely rare description as 'spontaneous yoga' (<Endnote C8\ Spontaneous yoga>), and in medieval weird sicknesses or madness. The fast 'wasting' of the female body without obvious cause, but related to some form of activation, which English medieval women called 'white fever', is now described as various psychosomatic diseases or being 'hypochondriac'. The medical puzzle about it does not seem recent (King 2004 discusses it in the context of 'Chlorosis' or 'Green sickness'– see <Extract F4\ Syndromes of instability>).

A more general view of the dire effects of fast activation or chronic re-activation is given in the story 'Chameleon and the Hare' (Hull, R. 1992 pp.14-15 – in <Appendix F3>) and relates to the 'first-order' sensation (nexial-topologic order 1) of 'in-dying' (see <Appendix D3\ Signs of 'in-dying'>), and its second-order form, sometimes called 'second dying' in the archaic texts, and their reification into 'Die' and 'death'. There is also an inversion of the message (see <Extract F13\ San Jiao & inversion>). Many such stories contain aspects of nexial-topology (eg 'return' in this one), and such a reading of primitive myths taught me a few things about how to manage health. In this story, one notion is of particular interest: speed, because it is related to the notion of 'Wind', through the idea-image of spinning.

'Wind' as a topologic notion

The framework of the East is what evoked the strongest sense of recognition in me. I will attempt to show why. One phrase struck me because its was so clear to me, thanks to the medical notion of 'wind disease' or wind attack, in traditional medicines (Chinese, yogic, and Western). Yet it appeared so puzzling to translators with an anthropomorphic bend, that combining, in a statement, the added determining words from two Bibles produces a completely obscure sentence:

'(Their) face(s[?]) (are) set (assembled) (like the/like/by) east wind.' *HABAKKUK* 1:1-10

Taking away the added syntactic elements leaves a statement that uses global notions:

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[4] See <EE17 \ Burning>, <PPT6 Research notes>. This may be connected to two other conditions I experience, which are common in children: 'burning feet' (usually explained away) and 'hot ears' (not a recognised symptom).

'face set by east wind'. Using a less complex grammar – the active form – gives us:

'East Wind. Sets Face'

This makes sense to me, in the same way as an aphorism. 'Wind' is the main Element associated, in ancient perspectivalism, with the East framework, with a meaning of fast swirling. The capitals emphasise the low-order of linking grammar; the words are used like a maths equation: twist up-left [east wind] equals establishing-stabilising [set] into boundary [face]. This is a rule of thumb (how 'it' works); it describes a global operation on an undetermined field or space (undifferentiated rather than generalised). Even more ancient female stories of Creation in 'the East' do not call it thus, but use concrete images for it, related to a spiral shape (eg the snake) and explanations that suggest a nexial meaning of activation and 'rising' up to a 'sky', which can be interpreted in topologic terms. In later texts, this 'sky' is replaced with topographic denominations such as the 'face' of the Earth, a surface 'boundary' that is the other side of the 'sky' (seen from above instead of below – this is a 'turn inside-out'). In my observation of health behaviour,

an activation is an 'increase' (another common word), which can have damaging effects if too fast or too powerful (like an agitation that 'gets into a spin', worsening until it reaches an extreme). If gentle enough, and re-initiated repeatedly, the 'increase' then shifts into a 'flat calm' in which the activity becomes patterned – 'set': the entire lifeworld is now like the FlatLand of normal reality (the Bible calls his 'peace'). The
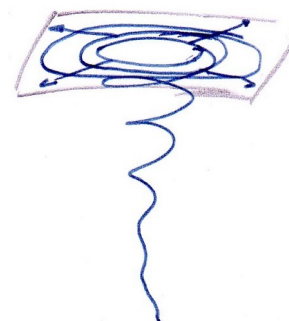

Figure 33: scribble for 'East Wind Sets Face'

non-specific statement 'East wind sets face' expresses this, as does a simple scribble (figure 33). [Note that the inversion of the order of words is ruled by nexial-topologic deployment, and related to the passive instead of active voice (adding the word 'by', and this expresses linguistically the 'turn inside-out'.] At different orders or speeds of activation (and twisting), in the later texts using the integrative framework of 'The Earth', this image takes other names: wind, soft breeze, whirlwind, storm, cyclone (and now vortex). The frameworks of the East and West tend to choose, instead, more concrete, naturalistic images, such as the

snake (East) or horns, antlers (West), which suggest more directly the Left-&-Right shifts, through the ideas of 'winding' or bifurcation, respectively. In the South-North framework, it is developed into other concrete images, such as mountain and valley, or rock and pit, and abstract notions such as water flows and overflows. These arise from global notions of 'wind' and 'directed arrow' (the two generic parameters) and deploy 'natural' and 'human' meanings and objects:

> 'Wind (*Feng)* was the conceptual ancestor of Qi (Ch'i).' (Zito & Barlow p.34) The 'imagination of winds' (op. cit. p.23) is considered a major instrument in the development of concepts of the 'body' as a system that has a boundary, and from it, of the 'politicised body' (op. cit. p.131)

Another form of 'human body' is the traditional 'body politik' (see introduction to table 9). How the 'body' – and for that matter 'The Earth', 'Humans', 'Life', 'The Land', 'Nature', etc. – appeared is the object of modern perspectival controversy, and of traditional myth.

> 'According to Chinese legend, winds arose when the *feng* bird emerged from the wind cavern (*fengzue*) in which it lived and subsided when it returned to the cavern (Huainanzi, juan 6).' (op. cit. p 37)

The imaging vocabulary used here, as well as the problem-solving story line, pervade Chinese inner alchemy, and the bird is a typical image associated with the East. The cave is a widespread image too, from yogic practice (in the centre of the head) to Plato. All this suggests that such images, considered 'obscure', might be more usefully approached in terms of topologic imaging of 'spaces', including the physical space we call 'body and environment', than as imaginative metaphors and analogies without precision. The 'Creation myths' might have something practical to teach regarding the concretions and wasting of the 'body and natural environment' rather than only philosophical understanding of the human world and mind. Nexial-topology could help bring some useful understanding of how we shape both our world and ourselves by 'increase', or 'pushing', and to 'read' the lessons of the human past about that, which are imaged in the stories. For example, the biblical story of Jonah and the whale has become a children's' story, but it mentions both the nexial Left-hand and Right-hand, water, dying, and contains 3 orders of intensity or layers of projection 'up' characteristic of the language of the East framework. Another example of an 'obscure'

notion is 'crossing the Great water' and 'it furthers' in the *I Ching*; the 'Great Time' in myths (studied in Eliade 1954; see also 'time, times, and a half' in *DANIEL* 1:7). Some semantic shifts in mythological names, such as woman-Mother-Goddess, man-god-Great God (or god of Life or of great power), or sky-earth-heaven, are assimilated into a single chosen name, the others being considered 'metaphors' or just different names for the same thing. They may represent orders of deployment. The 'powering' of 'increase' can be very useful pointedly for a particular purpose, but as a philosophy of life, it causes instability and health damage, and it would seem that:

'Better is a handful with quietness, than two handfuls with labor and chasing after wind.' (*ECCLESIASTES* 4:6)

Etymology shows traces of nexial-topologic understanding

The following table summarises an etymologic root of the words East, West, and Space.

Table 8: Some correspondences for the 4 directions		
east	west	space
etymology: aus-, to shine (dawn)	etymology: wed-, water (wet)	etymology: spe-1, to thrive, prosper
shiny, bright	wet	spe-2, long, flat piece of wood

The etymology of 'space' correlates human aspects of prospering ('shine') and a prosaic long or flat piece of wood, no more clear to conventionalised thinking than the origin of the 4 directions or cardinal points. Yet this 'flat' would be consistent with a topologic interpretation of 'Flatland', in the ancient form of the flat 'The Earth', or of the modern space-&-linear time. The thriving is related to the shining of health (eg the glowing skin of a pregnant woman by the end of the first trimester of growth activation), a typical concern of the East. Wood, on the other hand, can be related to the rigidity of a body chronically activated to tension (suggesting the Element Wood in Chinese culture, usually associated with the inverted meaning of strength, and the Western idea of turning to stone. This can also be related to immune system-driven symptoms activity (eg chronic common colds, or sweating) – 'the Wet' of the framework of the West. I made such connections between the observations of my state and what I read.

To answer my own questions, the frame of 'The Earth' can be viewed as a general landscape of explanation and experience. The 4 directions as specific models describing the effects of increase and vertical projection, in a global way, on different spheres (eg body, behaviour, lifeworld, and the 'physical world of humans'). Each direction models effects on women or men, in two orders of successive deployment, East and West a first one, South and North a second one. This can also be viewed as simultaneous unfolding-enfolding in different spheres or modes, or the effects on 4 types of human states. The idea of using 2 parameters to describe topologic compaction does not seem new:

> 'If the universal frame had been created a surface only and having no depth, a single mean would have sufficed to bind together itself and the other terms; but now, as the world must be solid, and solid bodies are always compacted not by one mean but by two, God placed water and air in the mean between fire and earth, […] it was indissoluble by the hand of any other than the framer.' (Plato, ca. 360BC, *Timaeus*)

The rules for living derived from these frameworks still operate in modern living in the 'physical world of humans'. They affect drastically what happens during pregnancy and infancy. They govern the way children are fed, treated, and educated into learning to replace internal body sensations by sensory 'information about' the 'body'. We all learn to ignore the 'native gauging' that cannot be explained in terms of perspective, described as experience of the self, and seems to 'not make sense'. Instead of knowing what is adequate to keep a situation on track, we become confused about what is 'right or wrong', – according to one perspective or another, good or bad for 'us' or 'others'. These ways lead to curtailing the simple behaviours that could make the 'ease' I call 'proto-health' the most common rather than rarest state of health-sanity and life deployment. Perspectival framing is useful pointedly, sometimes necessary, but as a collective way of life and of understanding, it is globally damaging. Much more could be told about the experiences and explanations that arose from this research work, but etymology (to Indo-European roots – see <Endnote C13\ Etymology>) and a drawing can encapsulate a major overall nexial-topologic understanding of our perspectives on health (figure 34):
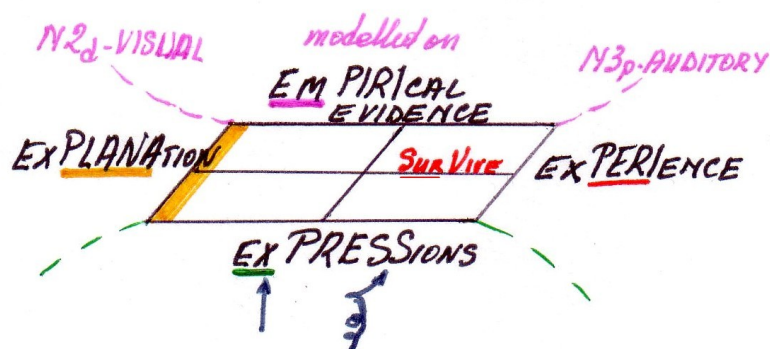
Figure 34. Geometry of explanation and experience

The word 'ExPERIence' names our acute, chronic, or vague sense of peril, emergency, need, or problem;

The word 'ExPRESSions' names the unfolding (directed) nexial activity of our creativity;

The word 'ExPLANation' images our understanding as a geography of perspectival models;

The expression 'EmPIRIcal evidence' images the enfolding topography of our physikemorphed realities, including the 'body' and 'environment' we control and drive.

Perspective is developed under peril, and describes health as various orders of 'immune' defence and activation, in critical states in which the head, brain, mind, intellect, psyche, and sensory perception, focused or opened attention, etc. rule. The most ancient stories contain remnants of understanding of the global implications of this for human daily living. Nexial-topology could help 'read' them.