

“Who Turned Out The Light?”

A musing on “The Hurts” metaphor taxonomy and archetypal allegory

By **Andrew T. Austin**

Rustington, West Sussex, UK.

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TL;DR

Quick summary for those who don't want to read the whole thing: *Some people experience emotions differently from other people, their emotions cause them a lot of hurt. They get lonely. They can utilise this suffering and loneliness to become enlightened and spiritual leaders of mankind.*

Background

Since developing a more metaphorical way of working with psychotherapy clients, various patterns emerged that allowed for a 'taxonomy of metaphor' to be created.

Most of the taxonomies are present in any given metaphor. In the example of “I am in the pit of despair” we primarily see the taxonomy of container metaphor (inherited status), low elevation (loss of acquired status), obstruction (primary negative injunctive) as well as a grossly limited scope to the four quadrants (i.e. “there isn't much left”, “There isn't much right”, “nothing to look forward to,” etc).

Another emergent taxonomy is that of emotional injury, also known as “The Hurts”. Emotional injury metaphor generally uses the imagery of damage to the body, and/or threat to life. As physiologically represented emotions “The Hurts” have a number of categories, including:

Violence (*at the hand of another*): “Stabbed in the back,” “My guts have been ripped out”, “It's like I've been punched in the gut,” “She ripped my heart out,” “You hurt me.”

Asphyxia (*most commonly associated with closed container metaphor*): “I feel suffocated by my mother,” “I'm choked up,” “I don't have room to breathe,” “I feel smothered.”

Loss of vital fluid (*often reflecting an emotionally parasitic relationship*): “I feel drained,” “He drains my life away,” “He sucks the life out of me.”

An additional and logical extension of “The Hurts” is that of “The Living Death” metaphor. Common to PTSD patients, this occurs most commonly after catastrophic loss or a dramatic change in personal circumstances. “The Living Death” metaphor often reveals itself in statements such as, “My life ended that day,” “I am as good as dead now,” “I've never had a life of my own,” “I am a ghost/shadow of my former self,” “My life is over.”

Upon elicitation of the metaphor, imagery involving isolation from other people, burial and/or coffins is most common. This contrasts with “The Hurts” metaphors which nearly always involve other persons and/or personifications (objects turned into people) and/or anthropomorphifications

(people turned into other living entities).

Personification and anthropomorphication occurring in metaphor have a distinct taxonomy. They represent both the person or creature that is represented in the metaphor and an organisation of people to whom the client has the same relationship. This organisation of people can be varied, essentially it is any group of people that the client perceives to be united by a central organising principle.

For example, in the metaphor the client is stood on a path, before him stands his wife. This is both his wife and an organisation of people to whom he has the same relationship. i.e. this man is married to his job.

Another example is the client who in the metaphor is on a path being pursued by a terrifying monster. Symbolically, this is both that monster and people to whom he has that same relationship, who themselves are united by a central organising principle. For example, the man's three ex-wives.

The First Observation About “The Hurts.”

When working with emotional injury metaphor, it quickly becomes clear that the presenting issue is that of specific aspects of interpersonal relationships.

However, over time it became very clear that not all people represent the hurts very commonly. In fact, it appears that only about 15-30% of the population have this metaphoric taxonomy as their *primary bias* for emotional representation. This minority of people experience The Hurts as their primary representation of emotion and this is the detail that makes them stand out as different from the wider population.

It seems that there is an equal percentage of people for whom there is a total absence of any personal reference of “The Hurts” as a valid presentation of experience. Thus this population group are often mystified by people who tell them that they have “hurt” their feelings.

The Second Observation About “The Hurts.”

The only people who have darkness in their metaphors are those people with a particularly strong bias towards emotional injury metaphor. We'll be returning to this point shortly.

Personality and behavioural characteristics of “The Hurts” as a primary bias of emotional representation.

- Typically, the person with this bias was regarded as ‘the sensitive child.’
Often, being the only person in their household with this form of emotional representation, leading to a number of communication problems within the family unit. A situation can arise whereby the child is attempting to communicate their emotions, and without a personal internal referential point by which to understand what is communicated, other family

members fail to hear the message. Thus, in order to be heard, often this is the child who will learn to amplify the message. This amplification may be misunderstood again, and in turn be diagnosed as a behavioural problem.

- As children these individuals are often sexually precocious and as adults have a higher sex drive than average.
- As adults, they are destined to continually complain that their emotions and feelings remain without acknowledgement by their partner/s.
Being in the minority in terms of emotional representations, it can be challenging to form close emotional and fulfilling relationships with other people who do not possess the same personal reference points for such kinaesthetic experience.
- The bathroom cabinet is full of home remedies, such as dietary supplements, [and/or] health foods [and/or] herbal/alternative remedies and/or vitamins.

It can be difficult for this person to differentiate between what is an emotional event and what is a physical event. People with this bias feel emotional experience very much in the body. These are the people who are physically very responsive to emotions and thus are prone to psychosomatic manifestations and “mysterious maladies” that often defy medical understandings and treatments.

- They are much more emotional than their peers, often regarded as intense, moody or brooding.
In reality, they experience a higher level of intensity of all emotions when compared to others without this bias. For example, when a person feels that they have been stabbed in the back and represent this metaphorically, at an emotional level this is a threat to their very life, it is an attempted murder, and so at an emotional level this is what is communicated. To others of course, it may seem like an unwarranted over reaction. Another example is that of the man who “had his heart ripped out by his lover.” At an emotional level he died that day and his life was over. So how does a man adapt to having his heart ripped out? Well, he might become a ghost of his former self, he might become heartless, he might become cold, or he might become all of these things.
- Two people with this bias will tend to form a rapid, emotionally intense and exciting friendship or relationship with a powerful experience of emotional recognition that often ends quickly with high emotional intensity. Two lovers with this bias will tend to draw each other into the “dark side” of their emotions, which is frequently moderated with alcohol, drugs and activities of harm.

Additional characteristics of this bias.

- Their emotional state and welfare is significantly affected by the presence of other people. Operates well in small group (i.e. less than 6) or one to one, doesn't cope well with groups, parties or social gatherings involving high levels of interaction.

- Do not tend to find the company of other people to be restful and their tolerance of other people's company tends to have a time limit. For example, they may be fine when having guests for dinner for the first hour, but after that start longing for everyone to leave. Thresholds tend to range from 45 to 90 minutes.
- Needs greater periods of solitude away from other people than is considered normal.
- Not very good at maintaining contact with people.
- Affected kinaesthetically by the behaviours of other people towards each other even if not personally involved. Is aware of things occurring inside relationships between people even when the involved parties appear unaware of it themselves.
As a result of this sensitivity and without the normalisation and validation of their emotional understandings that the more common emotional experiences receive, it is not unusual for such a person to start to consider explanations for their heightened awareness ranging from supernatural and psychic abilities through to common new age beliefs.
- Tendency towards strong sense of moral justice.
- Replaying of minor micro-social events and behaviours ("I cannot believe I said that") after social gatherings accompanied with high levels of self recrimination.
- Thus, people with this bias are prone to depression and loneliness, with regret being the primary feature.
- When ill-dignified, tendency towards abuse and pleasure of the body and are at a greater risk from alcohol and drug use, anorexia/bulimia, deliberate self harm (such as cutting), creative suicide fantasy, promiscuity.
- The intense bodily emotions often extend into a heightened sex drive which may result in promiscuity and obsessive masturbation which may lack any enjoyment aspect but occurs merely as a release of physical and psychic tension. Rarely, the reverse of this may occur with a displacement of the obsessive element into a more overtly phobic manifestation.
Many of these behaviours that are "of the body" develop merely as a way of managing emotional state and welfare. Thus alcohol and drugs may be used medicinally as a way of being able to socialise and meet social expectations, especially when younger (16-30 years of age). It has been observed that young self harmers tend to come from households where they are the only person with a reference to emotional injury and as such have an awareness that no one else "understands" their emotions, despite protests to the contrary from the other members of the household who may mistake "listening" for "understanding."
- Tendency to somatisation of emotion (i.e. "mystery"/non-medical physical problems such as stress rash, stomach ache, general annoyances such as aches and pains, stiff neck). What is of interest here is that frequently the causation of such ailments is externalised to an agent that is anything other than self. For example, specific toxins may be blamed in absence of

supportive evidence, such as leakages from gas pipes or central heating, exposure to fumes or electromagnetic frequencies, contaminants in foods, “bad energies”, workplace odours and so on.

- Tendency towards mystical leanings and self explorations, exploring different states of self and ways of being.
- Experiences of synaesthesia are especially common this population. For example, hearing the sounds of cannons firing when viewing a painting of an artillery battle. Other synaesthesia (visual to auditory overlap) windscreens wipers and people waving. Visual to auditory seems to be the most common, whilst other synaesthesia such as taste to colour tend to be less frequent. Additionally, *Stendhal syndrome* is almost certainly exclusive to this population group.
- Sometimes people with this bias will experience kinaesthetics (“feelings”) external to the body which may lead to beliefs and experiences around “healing”, auras, experiencing the “hidden world” (occult) and the mystical.

Common negative roles adopted as attempts at positive adaptation.

With strong emotions expressed in the body and heightened sensitivity, this person will find social interaction difficult, may be considered socially anxious, shy, or even aloof and arrogant. There is an irony in that with their heightened social awareness and sensitivity, individuals with this bias are excellent observers of human interactions and social politics, but are the least able to be able to cope with them. In this context, ignorance would be bliss, if only the personal cost of such ignorance wasn't so intense.

Thus two classic adaptations emerge:

1. **The Heartsick Hermit** (prone to loneliness, withdraws from society, introspective rumination, negative self analysis, masturbates a lot).
2. **The Melancholic Mystic** (easily depressed, adopts esoteric interests, explores the darkness inside themselves, obsesses on “healing” and personal development, prone to romantic sexual phantasy).

Of course, it has probably been noted that so far, only the negatives of “The Hurts” have been described. Not everyone with this primary bias will have a negative experience and there are plenty of examples of positive adaptation, depending on one's personal point of view. This can be seen in lifestyles that are very much “of the body” and various stereotypes exist such as:

- the lifestyle body builder who carefully controls his diet, is expert in nutrition and supplementation.
- The tattoo and body art obsessive whose quest for tattoos is never complete.

- The new age healer complete with herbal remedies of the old ways, physical treatments involving things such as laying on of hands, acupuncture, cupping etc.

There are of course corollary positive manifestations of emotions within this taxonomic group of metaphor. These are bodily emotions expressed as sensation:

“You make my heart sing.”

“My heart is racing.”

“My head is buzzing.”

“I'm all of a tingle.”

“I'm all of a glow.”

“I am all warm inside.”

“Takes my breath away.”

“Breathtaking.”

“Gives me goosebumps.”

“Shutting down responsivity.”

However, it is commonly reported that as a coping strategy, it is easier to shut down physiological emotions than to have to deal with the consequences of the absence of social normalisation and emotional validation of experience. It is observed that it is not possible to shut down specific emotions, but instead all emotions are shut down. The mechanisms for achieving this may involve the assumption of an identity role that is out of character with the person's true nature, and/or self medication and sedation with alcohol and other substances, assumption of certain attitudes that suggest, “I don't care”, “nothing really matters” and reflect a certain nihilistic quality, and adoption of excessive 'mindless' activities such as watching hours of television, internet surfing and armchair politics.

A certain characteristic may emerge in such scenarios where the person appears to assume a social dominance in that they give minimal emotive response to other people – i.e. they are not easily moved by others, they lack an emotional responsivity – but simultaneously lack the social skills that accompany socially skilled and dominant people. As a result, they may appear “cold”, “aloof” or emotionally distant” when around other people yet appear to be excellent observers of other people's emotions owing to their heightened sense of emotional conduct of other people.

A consequence of this for some people appears to be the manifestation of what has been termed “The Mysterious Malady” - a debilitating physiological manifestation that primarily affects the person's quality of life. The symptoms will be very real, but the diagnosis and explanation for the symptoms may be questionable and the sufferer may need to turn to “new age” or fringe medical diagnostic criteria in order to find a fitting metaphor to explain their condition.

These symptoms may last for many years and force a lifestyle change upon the sufferer who may then embark on a personal quest to find the explanation and cure.

These symptoms also have the effect of legitimising the social withdrawal and/or enabling the ready

discovery, location and association of others who are similar to self (i.e. through support groups, new age retreats, training events and treatment programs).

“Darkness in their metaphors.”

Using the Metaphors of Movement (MoM) interview structure with such individuals, it has been repeatedly observed that these are the clients who present “darkness” in their metaphorical structure, they are very much “in the dark.”

Those working with the MoM interview structure will be familiar with the paradox of closed container metaphor where there is no darkness, despite there being no obvious source of light. With individuals with The Hurts bias, darkness will be inevitable. Other manifestations of the darkness can take the form of:

- It is like I am standing in the country side, it extends up to the hills in all directions, it is dark to my right and I cannot see very far.
- It is like I am walking on a pavement, a cloud follows me above my head, I am in the dark.
- I am standing on a stage under a spotlight, I cannot see what is around me, everything is black.

And so on.

Being “dim” and “in the dark.”

An observation of clients with The Hurts bias is that an adaptation strategy to a world that doesn't quite connect with them emotionally is that it is easier to be dim. Basically, stupid is easier. As expert observers of other people's conduct they will inevitably have learned how ungrateful these other people are when the observations are voices out loud, and that such vocalisations are frequently met with a denial. It is not unusual for people with this bias to be able to observe behaviours in others of which these others are themselves entirely unaware.

For a child to possess this ability in a family where the same ability is not shared can be very challenging indeed. There is the dichotomy between having a strongest emotional response to other family members' behaviours and the simultaneous denial from these family members that these behaviours even exist. Thus the potential for adolescent rage, derealisation/dissociation, neurosis and psychosis is very high indeed.

Often the child is punished, or more commonly, is “dis-rewarded” for their correct observations and interpretations of the social landscape. For being correct, they are frequently told that they are wrong, erroneous, too sensitive, have been reading too many weird books or watching too many TV shows, think too much, are too smart for their own good, got too big for their boots and so on.

The problem arises that the child will just as often be incorrect as well, but the feedback will be exactly the same. Thus knowing what is real and unreal can become quite challenging when there is a lack of differential feedback from others. So learning to trust one's own judgement can be hugely problematic. Combine this with the emotional intensity by which this person experiences things,

and being genuinely wrong is likely to be emotionally catastrophic for the individual. Possibly, this is the source of the pattern of regret that is so common to people with The Hurts bias.

Suffering one's way to enlightenment.

It is at this point that I need to diverge from the subject at hand for the moment to look at some spiritual traditions that appear to have a great relevance with The Hurts. Throughout the stories of antiquity and modern day Hollywood blockbusters there are a number of recurring themes, many of which have been so brilliantly outlined by Campbell in his Hero's Journey work. There is no need to repeat his work here, other than to point out that:

A genuine guru or spiritual leader must have suffered in order to be genuine. He must have transcended his suffering without negative reflection, without resentment, without the need for revenge. He must be full of love for others and his own needs are put to one side as he offers his guidance, the wisdom of which was achieved through suffering. He is balanced by his strong sense of justice.

The Dalai Lama lost his country, Nelson Mandela lost his freedom, Jesus Christ and plenty of other gurus from the Christian tradition lost their lives, so many Hollywood movie heroes have lost their wives in horrible circumstances (especially movie cops on their last day trying to retire), so many movie lone heroes have lost their reputation to the conspiracy as they try to reveal the truth, and so on.

Intentional physical suffering has been a tool used by initiates and spiritual seekers throughout the ages.

For example:

- Amongst the Christians there is an old tradition of self-flagellation, *the mortification of the flesh*, and is still practiced in many parts of the world, particularly amongst Catholics. An imitation of the flagellation of Christ prior to his crucifixion, devotees flagellate themselves during prayers.
- More dramatic is the flagellation with sharp objects amongst the Shi'a Muslims during 'The Day of Ashura', sometimes requiring corrective medical treatment afterwards.
- Many spiritual and religious traditions have a form of starvation or temporary denial of food.
- Cilice, or "hairshirts", uncomfortable undergarments designed to create discomfort and pain are common to many religions in various forms.

In addition to displaying penitence, to the initiated such activities tend to be extremely effective in creating an altered state of conscious which may be ideally suited to spiritual practices.

Our sufferers of "The Hurts" come ready made with physical sufferings expressed in their emotional make up. For example, they have have been:

- “broken hearted.”
- “stabbed in the back.”
- “devastated.”
- “crushed.”
- “had their guts ripped out.”
- “given a roasting”
- “skinned alive”
- “destroyed”

And so on. As can be noted, all emotions of this type require another person or persons to administer them. This is how we can say that physical injury metaphor, the hurts, are about relationships. It's probably also worth mentioning here that they also form “schemas” - i.e. recurring themes in the person's life.

No wonder so many people with “The Hurts” bias choose to withdraw either physically, emotionally, intellectually, sexually and psychologically.

Withdrawing one's way to enlightenment

Withdrawal from normal life also has a very long history. The monastic lifestyle is ideally suited to those who wish to avoid the difficulties of human social interaction in order to dedicate their time to spiritual practice. Monasticism in varying forms is known to almost every spiritual and religious tradition, whether it is 40 days and nights in the desert, 3 days in the belly of a whale, 6 months in the company of Abramelin, or 49 days and nights sat under the Bodi tree.

But it ought to be noted that monasticism is significantly different from *hiding*.

Monasticism has transcendence.

Hiding has escapism and distraction. Or maybe a just huge helping of brooding and moping.

Modern examples

Imagine how different it would have been if upon his release from jail, Nelson Mandela had vowed revenge on those who had wronged him and his people. Or if Terry Waite had said, “I'm gonna get those fuckers!” referring to the people who kept him chained to a radiator for far too many years.

Not the easiest position to adopt, that is for sure.

- Buddha got it right when he declared that “*life sucks, get used to it*” - ok, I'm paraphrasing a little.
- Jesus said it, “*Forgive them, they know not what they do.*”
- Jonah said it, “*In my distress I called to the Lord, and he answered me. From deep in the realm of the dead I called for help, and you listened to my cry.*”

But there is a problem...

It's the issue of “enlightenment”- it is so easy to get it wrong.

Let me show you. There are so many references to “light” = “wisdom” such as:

- We can talk about people being “Illuminated”
- “Seeing the light”
- Saul on his way to Damascus, getting blinded by the light of God, becoming “Paul.”
- Jesus said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”
- “Shining a light on the subject.”
- “Seeing someone in a new light.”
- “Leading light”
- “The light at the end of the tunnel.”
- “The light of my life.”
- “It is as clear as day.”

The problem is that the light is invariably an *external* light source. It comes from elsewhere, someone else, something else or God or some variation thereof. There's a degree of passivity that is implicit here; if the person prays enough, believes enough, suffers enough, then the light may be granted to them...but it may not. It all depends on the will of something or someone else.

Nothing necessarily wrong with that of course, but remember, our 'Sufferers of The Hurt' haven't exactly found other people to be particularly useful in this respect.

Most commonly it seems that the illumination is supposed to be granted to them by something other than themselves.

Although Buddha wasn't so sure about that, for which we can be most grateful. He said, “*The way is not in the sky. The way is in the heart.*” Remember this sentence when you read about the chakras later on and everything goes all whackywoo.

Meanwhile, the lack of light is generally the spiritual equivalent of being a bit thick.

For example:

- “Being a bit dim.”
- “Being in the dark.”
- “Being unenlightened.”
- “Kept in the dark.”
- “Not very bright.”

Throughout the Christian world seekers of the light were persecuted if they deviated from the orthodox and prescribed methods (i.e. devotion to the Church and its teachings) and many

enlightened people met an early demise at the hands of the self appointed custodians of truth. Now, think about it, how many people like Giordano Bruno (early astronomer amongst other things) does one need to witness getting burnt alive as punishment for their enlightenments before one decides going along with the nonsense might be a better idea? They were dark times indeed.

These heretics were often those people who were able to see where others were blind. They were passionate, they were intense, they could not compromise their values, they lived in a world of idiots. Sound familiar?

How many times does a clever child need to witness the bright kid getting bullied before he learns to be less bright himself and start lurking in the metaphoric shadows?

How many times does the person need to shine a light on things and get punished or dis-rewarded for it before they learn to stop shining the light?

So is there any hope? Was Buddha right?

Actually, there may be a long established allegory that may be of use for our purposes here. It's that of The Hermit. As an archetypal image, Crowley's Thoth tarot card, "The Hermit" is most suited for our purposes here.

A man whose face is partially hidden, carries a lamp. It is no ordinary lamp, because inside is no candle but rather the sun. The hermit is withdrawn from worldly affairs and yet offers the light of his lamp as guidance to others to assist them on their own journey.

He is a guiding light.

The card symbolises a special form of creativity, it is a pure essence of a creativity that permeates through all things, wheat is shown, a wand in the form of a spermatozoa, an egg entwined by a serpent.

It invokes the creative spark:

- "This is where creativity is spawned."
- "Ideas germinate."
- "There is fertile ground."
- "Ideas burst forth into being."
- "Seeds are sown."
- "An idea is born."

The card is associated with the Hebrew letter Yod, which is a hand, and in the card only the left hand is shown which carries the lamp of light. But this hand is not that of Onan, but rather that which holds the light of creation. The seeker would do well to study fertility rites in all their forms and maybe watch the original movie version of "The Wicker Man."

You might want to find that dusty old bible too and reread Genesis and consider the following:

“And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;” Genesis 35:11

At the Hermit's feet is the Cerberus, the three headed dog that guards the underworld. This creature has been tamed by the Hermit, permitting his guidance to extend into the lowest regions. The seeker may wish to consider how exactly one may tame the guardian of the nether regions and which of the lower forces need to be mastered first.

- “Out of the darkness and into the light.”
- “Lighting a candle in the darkness.”
- “Emerging into the light.”
- “Exploring the darkness within.”
- “The darkest recesses of the mind/soul.”
- “Ideas never seeing the light of day.”
- “I've been kept in the dark for so long.”
- “Long dark night of the soul.”
- “The darkest hour before dawn.”

So what?

Well, our lonely sufferer of “The Hurts” may continue to wait for others to understand and provide illumination, but he or she may be waiting for a very long time. Our lonely sufferer here is the one who can see where others are blind, but invariably has learned to be a bit dim, to stifle his or her own creativity.

So, it is undoubtedly time to lighten up.

It is time to be that bright and shining star aligned to its own true orbit.

And it is time to be the source of illumination for oneself, to shine a light in one's own darkness. *“It is better to light a candle than to curse the darkness.”*

It is time to be enlightened, physically, intellectually, emotionally, *sexually*. Such enlightenment may not necessarily come from others, so it is important to enlighten oneself. Most successful people succeed not because of their school education, but in spite of it.

The Hermit has his face hidden, he does not seek fame or glory, his individuality is irrelevant. His legacy is that 'light' which is sent forth into the world. He does not need others to see *him* but instead provides light so that others may *see*.

Other things to consider.

Closely associated with The Hermit allegory is the 'spiritual attainment' of the beatific vision. Dating back to time immemorial the beatific vision is aligned with illumination, with the sun, with the divine in physical form. Here are two descriptions of the beatific vision:

"I was also granted what mystics describe as "the Beatific Vision" which is the most characteristic of those attributed to Tiphereth, the archetypal idea of beauty and harmony. In this vision one retains one's normal consciousness, but every impression of daily life is as enchanting and exquisite as an ode of Keats. The incidents of life become a harmonious unity; one is lost in a rosy dream of romantic happiness. One may compare it to the effect produced by wine on some people. There is, however, no unreality in the vision. One is not blinded to the facts of existence. It is simply that the normal incoherence and discrepancy between them has been harmonized." *Aleister Crowley*

"To see a World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
And Eternity in an hour." *William Blake.*

The beatific vision is associated with the heart chakra which is most commonly associated with healing and love.

The general advice to sufferers of The Hurts bias is to shine; to shine brightly from their heart chakra; to possess a warm glow in their heart. *To be warm hearted? To be more light hearted?*

It is also worth knowing that just below there is the "solar plexus", also known as the Manipura Chakra in Eastern practices and is commonly associated with identity, i.e. being your true self. It is worth mentioning what is written about the Manipura Chakra: "Decisions that are based only upon the Manipūra Chakra, the so-called "gut-feelings", are often intuitively correct, but can be distorted by strong emotions and therefore be "irrational". And judgements based only on intellect lack complete and integrated vision."

Compare this with Stendhal Syndrome, something which is likely to get you locked up in the nut-house if you tell too many people about it:

"I was in a sort of ecstasy, from the idea of being in Florence, close to the great men whose tombs I had seen. Absorbed in the contemplation of sublime beauty... I reached the point where one encounters celestial sensations... Everything spoke so vividly to my soul. Ah, if I could only forget. I had palpitations of the heart, what in Berlin they call 'nerves.' Life was drained from me. I walked with the fear of falling." **Marie-Henri Beyle ("Stendhal")**
Naples and Florence: A Journey from Milan to Reggio.

"Subject visited many churches in Florence. Was attracted in Uffizi Museum to rooms filled with sacred art - lives of the saints, the Crucifixion, Madonna and child.

Began to hallucinate after a few days. Imagined she saw angels and could hear them sing. Became convinced she was the reincarnation of a nun buried in a town in Umbria. Could not remember the town's name, but was sure she could get there if left alone." **Psychiatric report of Stendhal Syndrome casualty.**

We don't roast people on bonfires so much these days for such devilry, but thiorazine is certainly most effective at ridding oneself of the curse of visions. We don't burn the devil out of people any more, we merely medicate them back into conformity.

Summary

The challenges faced by people with The Hurts bias are nothing new. The experience is typically that of isolation and or disconnection, physical suffering and suppressed emotional intellect. The emotional experience is frequently misunderstood by others and in order to fit in the individual often learns to live contrarily to their true nature.

Connection with similarly orientated persons may not always be helpful as proof of the old expression "misery loves company" is usually manifested.

The sense that the person has that they are different to most people is undoubtedly correct, and it appears that there have existed sub-communities of people through the ages who have recognised this and evolved methods for transcending the difficulties presented by this difference. However, it is also noted that history has not necessarily been kind to these people and suppression and persecution has been common.

Whilst many of the esoteric practices are considered "fringe" and "alternative" by the modern mainstream majority, and possibly always have been, they exist because for a minority of the populace they reveal a literal truth via their metaphor for how to manage physiologically experienced emotions and how these may be developed in a healthy and beneficial manner.

It is possible, if not probable, that that minority of people who possess physiologically represented emotions such as "The Hurts" are in fact those bright people from amongst whom spiritually enlightened individuals emerge. The most important step such a person can take towards this is to first lighten up and to learn to get to grips with their creativity so that it may flow forth without suppression.

TL;DR (Too long; didn't read)

Quick summary for those who didn't want to read the whole thing: *Some people experience emotions differently from other people, their emotions cause them a lot of hurt. They get lonely. They can utilise this suffering and loneliness to become enlightened and spiritual leaders of mankind.*