

Toward an Understanding of "Breatharianism"

Jon Klimo, Ph.D.

The American School of Professional Psychology
Argosy University, Alameda, California
(May, 2001; revised Feb. 2008)

Introduction

Not many people in the present consensus reality are likely to believe that it is possible to forego food or perhaps even water as well that is provided to our bodies by physical reality and somehow still physically survive. This possibility runs counter to all that we have been taught since earliest childhood about the nature of reality and about ourselves. Nonetheless, there have been reports throughout history and continuing to this day, of isolated cases of individuals apparently continuing to live in their physical bodies in spite of ceasing to ingest any form of food. They are said, in extreme cases, to simply breathe the surrounding air. "Breatharians" is one name, practitioners of "inedia" is another, for those who have supposedly been capable of this feat (Wikipedia, "inedia"; Skeptiwiki, "breatharianism"; Carroll, "inedia [breatharianism]" in Skeptdic.com; Breatharian Institute of America website). The Catholic Church has centuries of records of individuals in religious trance or ecstatic states purported to not require the usual sustenance to survive. For example, Therese Neuman (1898-1962) of Bavaria was said to have lived for almost 40 years on the intake of "Holy Breath" alone (Carroll, Skeptdic.com). According to Michael Murphy, in his authoritative book *The Future of the Body: Explorations Into the Further Evolution of Human Nature* (Murphy, 1992), refers to inedia as "Long abstinence from food or drink," with such individuals sometimes called "holy anorexics". He refers to "Saint Lidwina of Schiedam (d. 1433), [who] it is alleged ate nothing for 28 years; Venerable Domenica dal Paradiso (d. 1553) for 20 years; Blessed Nicholas Von Flue (d. 1487) for 19 years; Blessed Elizabeth von Reute (d. 1420) for 15 years, and Louise Lateau (d. 1883) for 12 years" (Murphy, 1992, pp. 502-503). In the 14th century, Saint Catherine of Sienna was witnessed by many as living on only Communion wafers for 10 years and at one point didn't even have water for a month. Murphy provides a detailed passage from Thurston (1952), who refers to The Bishop of Regensburg, who appointed a commission to observe Theresa Neumann: their "observation of [her] has proved to the satisfaction of all unprejudiced persons that she did not during that period take either food or drink" (Thurston, 1952, pp. 363-66). Murphy also reports on Alexandrina da Costa (1904-1955) who lived in Balasar, Portugal. Becoming involved in lifelong religious devotion, trances, and raptures following a sexual assault and becoming crippled, she "was studied by skeptical ecclesiastical and medical groups... According to her confidants and confessors, she ate and drank nothing but bread and wine of daily Communion for the last 13 years of her life" (Murphy, 1992, pp. 504-05). Murphy further reported that "At the conclusion of one investigation, a Dr. Gomez de Araujo of the Royal Academy of Medicine in Madrid, issued a formal statement in which he said, 'It is absolutely certain that during forty days of being bedridden in [our] hospital, the sick woman did not eat or drink.'" (Murphy, 1992, p. 505).

The 20th century Indian, Hira Raten Manek, claimed to subsist for long periods on only water and tea (Wikipedia; Carroll, Skepdic.com). Ellen Greve (a.k.a “Jasmuheen”), author of *Living on Light* (Jasmuheen, 1997; Jasmuheen, website), is another proponent and practitioner. At one point, Greve was tested under the auspices of the popular television program *60 Minutes*, but the study was halted by the attending physician who was concerned for her health. Greve also cited area pollution at the time that hampered her ability to adequately access the underlying prana she claimed sustained her. Also Jack Davies (Davies, website) claims to have subsisted for decades on no more than 5% of the normal caloric intake necessary to survive. Wiley Brooks, founder of The Breatharian Institute of America (Breatharian Institute of America website), has perhaps done the most in the last 25 years to popularize this practice of going without eating for long periods. Although there have occasionally been attempts to carefully isolate such individuals to study this phenomenon under rigorous controlled conditions, it must be noted that to date no studies of such cases have been done carefully enough to satisfy the rightfully skeptical scientific community. There have been reports of fraud and cheating and a number of people in recent years have even died while attempting to go without eating for long periods without medical supervision.

Can all of these cases be explained simply as a matter of fraud, hoax, misperception, misreporting, illusion, delusion, wishful thinking, or other perspectives that salvage our traditional view that no human being can survive for very long without eating? In this article I would like to suggest some ways of thinking about this subject that leave open, for me at least, the possibility that we human beings, or at least a few of us at this stage of our species-specific evolutionary development, may actually be able to continue living in our physical bodies for unusually long periods of time, perhaps even for the remainder of a natural lifespan, without taking in food, but only by breathing in the air and by interacting unusually with the immaterial energy domain, such as light, that surround us.

Consensus Reality and the Anomalous

In his book *Waking Up* (Tart, 1987), psychologist Charles Tart made a very interesting conjecture. He suggested that we try reframing what we traditionally define as the "consensus reality" as a function of what he calls a "consensus trance:" consensus reality equals consensus trance. What is consensus reality? It is what constitutes our shareable lived experience of what we agree is objective reality and what is possible and to be expected within it. There's enough consensus across us, while in normal waking consciousness, about the nature of reality that we usually do not question it and that we experience it as existing the way it is irrespective of our attending consciousness. There are, however, realities that we sometimes can state-dependently enter and experience as a function of different kinds of naturally occurring or artificially induced altered states of consciousness and, probably, their correlated energy fields (Tart, 1975; Tart, 1990).

Tart's point, as I interpret it, is that all of us who are experiencing consensus reality have, from birth, been entranced into a shared discrete state of consciousness that gives rise to a particular kind of experienced reality that we mostly all have together in a similar-enough manner that we do not question that there could be anything else, any other kind of reality for us to experience. Similar to the way in which a hypnotized person will follow the

suggestions made to him or her and have particular experiences as a function of being "under hypnosis" and "under" those suggestions, similarly we have all undergone a kind of entrancing process by what we have experienced from infancy. We observe each other as models of what is allowed and what is possible. We continue growing and learning under the influence of parents, siblings, friends, schooling, the media, and our entire culture. We are bathed nonstop from the cradle onward in a constant conditioning milieu that teaches us in many ways and on many levels what objective, public reality is and what is possible for us as individuals within it. Attempting to operate contrary to the forces that shape and maintain our consensus reality is perhaps even more difficult than trying to overcome inertia in physical systems (Klimo, 1993; Klimo, 2005b).

Building on Tart's view, we are all entranced into a particular kind and state of consciousness and subsequent existence that gives rise to a correlated particular kind and state of reality that can be experienced as a result. The current consensus reality/trance we are sharing, that we are all co-constituting this minute, is particularly physically reductionist in nature. Physicality is taken to be the primary reality, and the inner life of consciousness, mind, and spirit, though paid lip service to within the culture, is generally relegated to being a rather second-class reality. The general stance that the scientific community takes with regard to the nature of the non-material realm of consciousness is that it is what they call an "emergent epiphenomenon" that arises from living physical level brain/body substance. When that causal, primary reality of brain and body ceases to be viably alive, those emergent inner consciousness-type subjectively experienced qualities simply disappear-- dust unto decaying protoplasmic dust.

Although this is the dominant view of materialist (physical reductionist) Western science at present, I ask that you stay open to the possibility that the very opposite of this view may ultimately turn out to be what is truly the case: that all things physically real are rather, in fact, emergent epiphenomena arising from and dependent upon the causal ground of a transpersonal consciousness field with respect to which our local individual human consciousnesses and inner lives are but infinitesimal versions, subsets, or projections. I fully embrace this view and have spoken and written about it often over the past 20 years (Klimo, 1989; Klimo, 2001b; Klimo, 2002, Klimo, 2003; Klimo, 2005a; Klimo, 2006; Klimo, 2007). However, as you are embedded within the present consensus reality/trance, I cannot expect many of you to share this view with me at present, given what I have elsewhere defined as a "politics of consciousness" and a "politics of knowledge" that influences us all (Klimo, 1993; Klimo, 2005b). Our lived experience stems directly from our beliefs and expectations. One's kind and state of consciousness and psycho-energetic system gives rise to what can be experienced at the time. Alter the consciousness and you alter the experience; you alter the possibilities of what can be experienced (Tart, 1975; Klimo, 2005b; Klimo, 2007). If the ultimate underlying reality does turn out to be universal consciousness itself-- perhaps even the all constituting and containing consciousness and mind of a or the Universal Being (Goswami, 1993)--- then we local, individuated, transient emanations from this Ground of Being may, over enough time and through having had enough experience, learn how to draw our consciousness from and interact back with the larger consciousness. We may be able to learn to do this in such a way that what we experience of that larger consciousness field and its potentially experientiable objects and contents, long thought of as only the physical/objective reality separate from and

outside of our consciousnesses experiencing it, will be how the one underlying consciousness field creates, responds to, and experiences out of itself (Klimo, 2006; Klimo, 2007). For example, in quantum physics terms, and in the terms of my model of “quantum idealism” (Klimo, 2006), where all that exists does so as local instantiations, objects and contents, of an all-constituting universal consciousness field, a successful breatharian would be someone, intentionally or unconsciously, capable of collapsing the prerequisite quantum wave function, drawing from out of the underlying probabilistic virtual field potential a local actualized situation of a human body and energy system, for example, able to interact with and further draw from the same potentiality an ongoing interactive existence that does not need to also continuously collapse the wave function to produce food to physically survive (Klimo, 2006).

I believe that the various anomalies that keep presenting themselves to us as a species over thousands of years and to this day are hints and reminders to us that there is a larger reality that exists with all its attendant possibilities that far surpasses our current consensus reality. This is in keeping with Thomas Kuhn’s (Kuhn, 1996) notion of the function anomalies play in the process of how earlier scientific paradigms give way to new emerging, more inclusive ones once the community accommodates to the anomalies rather than simply assimilating them to pre-existing old-paradigm modes of explaining them away. Still, what we think we are capable of experiencing and knowing as true is according to the consensus reality/trance within which we still remain; we are operating within the currently reigning scientific paradigm that tends not to take seriously and learn from the various anomalies of the time. For us here, one of these anomalies is the occasional report, or witnessing, that someone has ceased to eat food and still lives on, in spite of our deeming such impossible due to all of the suggestions, conditioning, and programming across so many levels that is created by and responsible for our currently constrained condition.

By definition, most of us constituting the consensus, entranced reality-- and especially our scientists and academics-- tend to belittle, ignore, or explain away the anomalies that sporadically, doggedly continue to arise for us to experience as a species. Most of us-- and especially our scientists-- choose not to put much consciousness or care into how we attend to such anomalies. It is much easier to explain them in such a way that they fit within the scientific paradigm that upholds and is upheld by the rest of the consensus reality and its fellow entranced participants. People such as me, however, are, to some degree at least, exceptions to this rule, even though we partake in and contribute to most of the same day-to-day consensus reality and tend to see the world through the lenses of roughly the same shared discrete state of consciousness. That is, I make no claims to having escaped the consensus trance. Except for relatively rare occasions, overall I have yet to meet Charles Tart’s rallying cry for “waking up” from the trance enough to be able to experience in a sustained manner different or larger domains of reality and of the possibilities of the human spirit within them, although I would like to believe I and others, though still a small segment of the population, are at least partially lucidly awake. Most of us can dream; can imagine and speculate; can entertain` possibilities; can exercise the proverbial “willing suspension of disbelief.” I, for one, exercise what the philosopher and psychologist William James a century ago called “the will to believe” (James, 1956), in this case the will to believe that there may be real truth to at least some reports of the anomalies that from time to time rear up for us as a species. As part of this, I have the will to believe that individually and eventually as a species we

will learn, as creations of the Universal Field, and as creators within it, to interact back with it and draw from it in ways that at present would be considered impossible or miraculous.

For decades I have chosen to seriously pursue the interrelated disciplines of cognitive science, parapsychology, consciousness studies, transpersonal psychology, new-paradigm thinking and science, and the overarching tradition of metaphysics and the "perennial philosophy." Each of these has its own respective light to shed on the sorts of anomalies facing us today, anomalies such as reports of certain people ceasing to eat anything and yet still surviving in about the same physical shape as they would be in if they had continued to eat food in a normal manner. While I have pursued the above-mentioned disciplines for almost 40 years now, for the past 34 years I have also been a professor in higher education, mostly at the doctoral level, and for much of that time I have made my living helping train those who will become professional (usually clinical) psychologists. So, suffice it to say that I have already focused the lenses of psychology, physiology, and psychopathology on reports and claims of unbelievable experiences and abilities, including people seemingly no longer needing to eat. As a career academic and researcher, I have chosen to hold open the possibility that at least some of these claims may in fact be true or at least possible.

What I am suggesting is that sometimes a minority of us here and there escape the consensus trance, or awaken to lucidity enough from it at least for a while, and enter into other states of consciousness and energy in relation to the larger reality, which state-dependently then gives rise to kinds of experience of what is real and possible that are quite different from what can be obtained as a function of the kinds of consciousness of most of us co-constituting the dominant consensus reality at present. Moving within the clinical circles that I do, I know that some people, who take their leave of the consensus trance, trade it for what those still within it may understand to be altered states of consciousness of their own that are problematic, estranging, even maladaptive and dysfunctional, with regard to the norms of the consensus reality. Thus one can quickly fall prey to being placed within one or more of a variety of suspect, deviant, and even psychopathological, diagnostic categories, ranging from innocuous fantasy-proneness to delusion to blatant psychosis. One can be deemed and treated as being "crazy" in light of the consensus reality, and I think often justifiably so. But I do not believe that all of us experiencing, or being the case of, the truly anomalous can be painted with that same crazy-making brush (Klimo, 1998). So, while many, perhaps even most, of us who diverge significantly from the consensus reality and its suggested concomitant trance enter dysfunctional and maladaptive experiential behavioral and cognitive realms with respect to and in the eyes of the norm, nonetheless I choose to believe (James, 1956) that at least a few of us who so diverge enter, instead, a realm of experience and possibility long studied by parapsychologists and transpersonal psychologists where other kinds and levels of reality may be experientially engaged in, and some of us may thereby be models, even awakeners, providing useful service and lessons for the rest. Sometimes such divergent, even deviant, individuals have been able to remain successfully and acceptably living alongside others within the consensus reality to be able to lucidly report on, and even provide empirical demonstrations of, what they are experiencing that is different from the norm (Klimo, 1998). I believe this has been the case with some of these so-called breatharians or practitioners of inedia. So long as we hold open the possibility that at least some claims of breatharians may be authentic (veridical), as I do, we are faced with the question: if they do seem capable of doing this, then how do they do it? How do

their physical bodies stay alive and functioning in an apparent healthy manner if they are taking in no food for periods of time sufficiently long for Western science to assume they would have to have died? Following are some interrelated hypothetical conjectures and attempts at explanation.

Some Possible Explanatory Perspectives

Most people who talk about breatharianism and related topics tend to bring up terms such as "prana", "chi," "ki", et al., which are said to stand for an all-pervasive underlying subtle energy type substance or organizational field (s) that is associated with, or is in fact, the life force principal itself permeating all of Nature (Reich, 1972; Russell, 1977; Krishna, 1977; von Reichenbach, 1974; Mann, 1977; Panda, 1991; Gallo & Vincenzi, 2000; Laszlo, 2004; Davidson, 2004). Historically, in some non-Western cultures-- India, China, and Japan in particular-- certain individuals became adept at working with this energy to the point of being able to manipulate it in ways that effect physical reality, including their own and/or other's bodies. While there have been demonstrations of the purposeful, effective manipulation of this energy, many made to the scientific community, most in that community still choose to treat it as anomalies that cannot be adequately explained and hence to be dismissed out of hand, ignored, or explained reductionistically in terms of the reigning materialist perspective.

Perhaps prana and chi, et al., on the one hand, and the "ether", on the other hand, are related. Somewhat more than a 100 years ago, the presence of something called the ether was said by most physicists to underlie all physical reality (Lodge, 1909; Lodge, 1925). It was the sub-space medium through which all energy vibrations had to move and that contained all matter. Then, theorizing that the Earth must be moving through this universal ether ocean, scientists set up an experiment to detect our planet's slight drag on the ether through which it is moving. This was known as the Michaelson-Morley Experiment and it convinced the scientific community that an ether did not exist. However, one can argue with some of the presuppositions behind the experiment's design and about the resounding case-closing inclusivity of the interpretation regarding what was found. In recent years, there has been a return, on the part of a growing number of physicists and others, to entertaining the possibility of the existence of something at least somewhat like that original ether and of exploring ways of accessing and working with it (Waschsmuth, 1932; Moray, 1960; Sigma, 1977; Davidson, 2004). Such an ether, if it does prove to exist, would be supraordinate with respect to all known energies and matter that must operate within it. There would probably be some kind of bottom-up causal or ontological relation between the ether and what it contains that we think of as comprising all that is objectively real. Although it is hardly time to rewrite our textbooks with regard to this matter, the door now remains at least partially open to the existence of an ether and what role it may play. For now, it is interesting simply to speculate upon a scenario of us possibly ether-based human beings "breathing" in more or differently the same universal ether, kind feeding kind.

Related to the concept of an ether is what contemporary physicists call the "zero point energy" or "zero point vacuum" ("ZPE" for short) (Sigma, 1977; Davidson, 1989; King, 1989; Klimo, 2001a; Cook, 2001; Valone, 2005) If you subtract all known measurable energy, forces, and matter from a region of space, you would think you are left with a real vacuum, a nothing, a void. However, something very different appears to be the case. Unlike the ether, there is already empirical evidence of the nature, as well as the existence of, the

ZPE. Rather than being a vacuum of nothingness, it has been calculated by physicists to have an almost inconceivably large amount of energy per cubic centimeter within it throughout all space. The supposed void seems to have, potentially at least, the energetic grounds for everything within it in the form of a seething "stochastic" (random) cauldron of virtual particles from which actual particles arise, and all this operating at what scientists call below the "Plank's length"-- so small and short that all sense of space and time break down.

Like the ether, the ZPE is said to underlie and be responsible for all physical reality, including our bodies. A process called "particle-pair creation" constantly is generating physical reality as we know it. Since we are surrounded by virtually endless amounts of energy underlying everything, making what we thought was nothing into what seems to be everything, there has been a rush on the fringes of our mainstream science and technology to find possible ways to engineer this ZPE to access its vast potential wellsprings of energy and to acquire the alchemical-seeming ability to create all manner of objectively real objects and events by successfully getting at and manipulating this ZPE. There are already real examples in what are being called "over unity" engines that generate more energy than is put into them, implying they may be deriving this extra energy from the underlying ZPE. Certain anomalous, 'paranormal', or miraculous phenomena and processes, including successful long-term inedia, may be cases of relatively rare individuals able to draw more than is usually possible from the background ZPE.

Potentially related to the ether and the ZPE is what theoretical physicist David Bohm hypothesized as an underlying "implicate order" (and "super implicate order")-- a pure phase space frequency domain that underlies and gives rise to all "explicate order" systems which we interact with as the objects and events of our spatiotemporal matter-and-energy-comprised shared lived experience. According to Bohm, this all-constituting implicate order raw material level of reality may also be the grounds for all individual systems of consciousness and mind as well (Bohm, 1994). The complex wave systems of our bodies can be broken down into the simpler wave systems comprising them, and complex wave systems, such as our bodies and the food we eat, can be built up out of their simpler wave-form componential building blocks. Perhaps the bodies of breatharians may have a somewhat different wave-interaction relationship with the underlying implicate order than those of us whose bodies will die if we go too long without our daily portion of explicate-order sustenance.

Returning to the ZPE, which has more scientific support to date than Bohm's implicate/explicate-order model, why is the ZPE relevant to anomalous breatharian claims of surviving on air alone? Because, again, the door has already been opened, never to be closed again, with regard to accessing this ZPE. We are constantly surrounded by a nothing/everything paradoxical ether-like ZPE universal environment from which oxygen, nitrogen, hydrogen-- the stuff of our very breath-- as well as of other atomic and molecular constituents of all conceivable nutrients needed by our living physical bodies, as well as the stuff of our bodies themselves-- all come from, and are sustained and maintained by, and in interaction with, this all containing, all providing ZPE. Earlier exploratory research is providing evidence that there may be ways available to us now to locally partially cohere or polarize portions of the normally chaotic self-canceling background plenum of the ZPE in order to engineer or harvest "real" things from it. For example, experimentally bringing together two sets of traditional Hertzian electromagnetic (EM) waves of certain

frequency and shape that are 180 degrees out of phase with each other leads to destructive wave interference cancellation and the disappearance of the original EM wave energy. Yet, paradoxically, at the same time there appears to be an effect of this cancellation taking place within the ZPE in the form of stress or standing longitudinal waves that can lead to a variety of engineerable anomalous results back within the arena of space and time, matter and energy, as we know them. We're beginning to see that by effecting the ZPE we can, in turn, effect local reality arising each moment from it. Experimenters at the very edge of our science are just beginning this exploration (Moray, 1960; Bearden, 1980; King, 1989; Tiller, 1997; Cook, 2001; Klimo, 2001a; McTaggart, 2002; Valone, 2005; James, 2007). Therefore, it is no longer so far-fetched to conjecture that a human being, taking his or her bodily existence and exquisitely specific nature at any one time from the latter-day ether, ZPE, Bohmian implicate order, or other hypothesized supraordinate ground of being responsible for all energetic processes and material objects both inanimate and animate, could do so in such a slightly altered or different way, from a somewhat different quantum-wave-function-collapsing locus of intention than normal (Klimo, 2006) so that the body receives whatever it needs to sustain itself from the probabilistic, virtual ground, or at least from the physically originating ZPE level of it.

Moving closer to life itself, there have been those who have speculated on, and sought modes of practice to access, the life feeding and enhancing aspects of this underlying ground, be it construed as trans-physical organizational fields, electrical energy, or light (Russell, 1977; Ott, 1973; Davidson, 1988; Fagg, 1999; Deatsman, 2006; James, 2007; Roberts & Levy, 2008). Today there are an increasing number of people, many outside the scientific and academic establishment, who are opening to this new understanding of, and exploring of ways to become practitioners accessing, this basal reality, particularly at it relates to healing, wellness maintenance, and optimum, and even anomalous or seemingly miraculous, structure and function (Hunt, 1989; Gerber, 2001; Shumsky, 2003; Gallo, 2005; Heistand & Heistand, 2001; Deatsman, 2006; Fagg, 1999; Gallo & Vincenzi, 2000; Bartlett, 2007; Klimo, 2007; Kelly, 2008). While it may remain a stretch for most of us right now, I suggest we also look to what parapsychology calls "psychokinesis" (PK), or the process of mind anomalously effecting matter, both inanimate and animate (Radin, 1997). I believe the time will come when we learn how to use our mind, consciousness, and intention to interact with the particular level of the ground of being responsible for all objective reality, including our own bodies, in new, local reality creating, changing, and maintaining ways. Calling forth and wielding the underlying prana, chi, subtle energy, ZPE, implicate order, or universal quantum wave function in such a way as to effect the already existing physical body and other objectively real objects and events, is just one set of terms and one way to look at being creators in the image and manner of our Creator, taking ever more dominion with respect to our surrounding Creation. Though much of this experiential Creation may remain forever in the ultimate causal hands only of the one all-containing-and-sustaining Creator, I believe that there are levels and portions of this Universal Creation that is made available for us to work with it to learn to be wise, responsible, and compassionate creators in turn. At least some so-called breatharians may have serendipitously happened upon a way of interacting with the larger supportive, all-constituting reality so as to have an experience that differs from the vast majority of us who still think, for example, that we require food to live in physical form and therefore continuously experience the proof for ourselves that we have to be continuously consuming physical sustenance in order survive.

And so I return to my earlier conjecture that we may someday come to realize that all physicality, all experiencable objective reality, is an emergent epiphenomenon arising from a living universal consciousness field (Goswami, 1993; Klimo, 2002; Klimo, 2005a; Klimo, 2006). As part of this field, we individual loci, seats, or souls of consciousness, are slowly learning how to garden, grow, maintain, and harvest such emergent epiphenomena to experience and enjoy and from which to further grow and learn. I encourage those of us with the courage (or foolishness?) to awaken enough from the embedding consensus trance and resulting experienced consensus reality to be able to model for others what it is to be more aligned with perhaps God-given universal ways and possibilities, to be the anomalies of today that could be the commonplace of tomorrow.

Some final thoughts about the interactive process that I am hypothesizing may be taking place between us living organisms and our surrounding and underlying environment: All living things are characterized as taking in something from the environment, as in breathing and ingesting other nutrients, and sending something else back into the environment in the form of various waste products in a kind of ongoing cyclic inspiration and exhalation respiration process necessary for maintaining life. What, then, is the nature of what is taken in and given off? We traditionally see this as an in-kind co-extensive process: The nutrients entering and the waste exiting the living body and the body itself are seen as cut from the same cloth of physicality, the same matter and energy and their relations currently understood by Western materialist science. We do not see ourselves taking in, for example, a thought, idea or an intention alone and having that feed and effect our bodies. To entertain the thought that we can take in something non-physical that can effect us physically usually involves concepts of everything from delusion, to 'magical thinking', to 'the power of positive thinking', to extreme psychosomatic interactionism (moving from psyche to soma), to self-hypnosis or auto-suggestion, to the placebo effect, to spontaneous remission. All of these normally pre-suppose that the psychophysical body is affecting and bootstrapping itself from within itself, but that no external, non- or trans-physical causal agency could be involved, since that would run too much counter to consensus reality/trance thinking.

Certain parapsychological and alternative and complementary medicine approaches are now-proven examples of how something not apparently physical in nature, such as consciousness, intention, or the symbolic realm, can effect something physical, such as the human body (Radin, 1997). In the practice of homeopathy, for example, some homeopathic preparations have been made where a physical substance has been continuously diluted and shaken until no more physical-level trace of the original substance remains (i.e., it falls below the molecular "Avagadro's number"). Yet it has been shown in replicated laboratory experiments that such a super-diluted "empty" homeopathic preparation can have an effect as measured on living tissue that appears the same as, or greater than, the effect the substance would have had if physically still present (Tiller, 1997, pp. 252-60). That is, something seemingly nonphysical is effecting something physical. So, in the case of inedia, can some of us find a way, not just through the mystical faith of the earlier saints alone, to have our bodies fed and sustained by some kind of non- or trans-physical agency?

In "radionics" (Wethered, 1957; Russell, 1973; Tansley, 1977; Tansley, 1982; Tiller, 1997, pp. 255-63; Klimo, 2002, pp. 17-22), which is a much more controversial practice than

homeopathy, nothing more than the consciousness and intention of a human operator using an apparatus, that appears to have no demonstrable mechanical, electromagnetic, or other known physical level energy involved, appears able to diagnose and treat, effecting and healing living plant, animal, and humans, and even able to do so at a distance. While mainstream science and law have for more than 75 years relegated the use of radionics for purposes of treating humans in a medical-appearing manner to being a forbidden, illegal act, it is nonetheless known to work across the international community of those comprising its practitioners, clientele, and consumers. To the extent to which radionics reportedly works, our being able to exist by breath and immaterial light energy alone cannot be categorical ruled out. The reported success of radionics points to its being a mode for working with what quantum physics calls “nonlocality,” where intentions, symbols, bodies, diseases, and remedies all have their underlying matter-energy- and spatiotemporal-transcending identifying “rates,” “fundamental frequencies,” or “intrinsic data fields” which may mediate between a kind of higher-dimensional reality and our own, between Bohmian implicate and explicate orders, and between explicate order systems, that transcend our normal understanding of causal relations. In this sense, a breatharian may have found a way to treat him or herself by what radionics calls “broadcasting” the intention and mentally-held “rate” of basal trans-physical nourishment to sustain the physical body.

Ira Prigogine won a Nobel Prize for his work on what he called "dissipative structures" (Prigogine, 1980). For Prigogine, the more complex an organizational system is-- whether it is a mathematical system, a chemical system, a traffic system, or, at the zenith of all such organization, a living human being-- there is some degree of give and take between the system in question and the surrounding environment, with the more complex the system, the more open and fluent that give and take, and the more energy (e.g., heat) is generated that must be given off or dissipated away from the system. At the same time, the more complex the system, the more it needs to take in from the surrounding milieu. So, with a highly organized Prigoginian dissipative structure, we see a pattern of the energy and/or information which is seen to lie outside the local self-system being taken in by that system and then that system giving off a resulting dissipating emanation back into the environment seen as lying beyond that self. This flow-through process ultimately might render the seeming opacity of the local system into a kind of functional transparency, sort of like an airport's cylindrical cloth open-toed “windsock” held horizontally aloft and maintaining its ballooned-open form by the wind constantly flowing through it. Another image is the donut-like toroidal shape constantly rotating into its own center, or the vortical or plasmoid shape characterized by substance differentially moving with respect to an adjacent portion of itself maintaining a structural form as a result. We may discover one day that every smallest subcomponent of our physical being has this flow-through property. In higher-dimensional geometry, there is a figure known as a "Klein Bottle," which is a kind of four-dimensional version of the two-and-three-dimensional Moebius strip. The Klein bottle has the unsettling theoretical capacity of pouring into itself from a higher dimension with respect to it. With the correct alignment, no telling what can flow into and through us and from us back into the underlying higher-dimensional reality from which we arise each instant, taking or being given, and maintaining our being. We may discover that the authentic breatharian simply has a somewhat different relationship to the all-sustaining ground than the rest of us do-- be we hearty meat eaters or purist vegans. Almost all of us think we need our meat and potatoes from the common ground to survive,

while the very few at present may be able to relate more as the plants do, taking in sunlight and moist air alone, simply because they believe they can.

Stanford University psychology professor Albert Bandura developed the concept he called "self-efficacy" (Bandura, 1997). Possessing self-efficacy for him meant to be able to construe oneself as having the competency to carry out a particular behavior, to do a particular thing and then subsequently be able to enact the self-efficacious sequence of moving from believing/knowing that one is capable of doing something to behaviorally actualizing that something. Therefore it may be possible to have and act on one's perceived self-efficacy with regard to being able to carry out never eating physical food again, yet nonetheless remain, by all appearances, as healthy as if one had continued to eat. However, as mentioned before, we are embedded within a consensus reality that is maintained state-dependently as a function of our individual and conjoint homeostatic discrete states of consciousness and correlated energetic systems, and these states, so similar to one another, weave a fabric within which the anomalous, the paranormal, and the miraculous is shunned and ostracized and rarely partaken of and learned from.

There is much obdurate inertia that needs to be overcome to change one's mode of interaction with the underlying ground of being, even if it turns out to be a universal consciousness field, a living Being. Plus, it appears that we are further embedded within an unfolding developmental or evolutionary continuum such that the potentially plactical, changeable consensus reality at any one slice of that continuum is stage-specific as well as state-specific. This means that we as a species may be locked into some kind invariant developmental pattern and that, given this, except for a few of us as anomalous bellwether outlier exceptions to the rule at any one time, it may be too premature for almost all of us in this lifetime at this point of human history and within its current consensus reality/trance state, to be able to relate to the rest of Nature as plants or as hypothesized otherworldly subtle energy 'light beings,' dancing differently with the ether, the ZPE, the implicate order, the mythic all-constituting universal Light, with Creation and Creator both. Most of us have not yet evolved to the point where we can heal ourselves or each other at will with "mere" intention. We cannot yet walk on water or multiply loaves and fishes out of invisibility to feed the rest of us who are hungry. Apparently we must await the rare psychic star or the even rarer Christ, ascended master, or more highly evolved extraterrestrial, as exemplary way-showing model of how we may do these things for ourselves, to awaken in us that possibility. Maybe in these ever more interesting and crazy, non-linear and far-from-equilibrium times, we as a species may get some kind of dispensation from the powers that be, or from the one Power/Being that is, to take a discontinuous quantum jump growth spurt and be more as unto gods than we presently are. But, if such were to happen, would we deserve it, would we have gained the prerequisite wisdom and love to have earned reaching such a point of accessing such seeming power? Will there be emergency conditions enough to merit such a triage-like dispensation to short-cut the usual evolutionary pattern (Klimo, 1993; Klimo, 2005b; Klimo, 2007)?

I believe we have the potential at any one time to be able to make something like a conscious, purposeful shift in our relation to the underlying ground of being, which many see as the universal field of primary consciousness of the Creator, so that in a new relationship of figure to ground, of part to whole, of offspring creator to Creator Source and Sustainer,

we would be able to have our being, including our physical level of being, sustained by a different mode and on a different level of symbiotic interaction. While I believe we are eventually destined to evolve into ever-closer identity condition with Creatorhood and Creation's ground both, I nonetheless still pine in the relatively non-lucid, entranced present for the possibility that more of us would be able to move to that relationship sooner. Soon.

References

- Bandura, A. (1997) *Self-Efficacy: The Exercise of Control*. Worth Publishers.
- Bartlett, R. (2007) *Matrix Energetics: The Science and Art of Transformation*. New York: Simon & Schuster/Atria Books/Beyond Words Pub.
- Bearden, T. E. (1980) *Excalibur Briefing: Explaining Paranormal Phenomena*. San Francisco: Strawberry Hill Press/Walnut Hill.
- Bohm, D. (1980) *Wholeness and the Implicate Order*. London: Routledge & Kegan Paul.
- Bohm, D. (1994) *Soma-Significance: A New Notion of the Relationship Between the Physical and the Mental*. In *Psychoscience*, Vol 1., No. 1.
- Breatharian Institute of America (website source, accessed 1/10/08): <http://www.breatharianism.com>.
- Burr, H. S. (1973) *The Fields of Life*. New York: Ballantine.
- Carroll, R. T. ("inedia [breathariansim]," on Skeptdict.com, <http://www.skeptdic.com/inedia.html>).
- Cook, N. (2001) *The Hunt for Zero Point*. New York: Broadway Books.
- Davidson, J. (1988) *The Web of Life: Life Force: The Energetic Constitution of Man and the NeuroEndocrine Connection*. Saffron Walden, Essex, England: The C.W. Daniel Co.
- Davidson, J. (1989) *The Secret of the Creative Vacuum: Man and the Energy Dance*. Saffron Walden, Essex, England: The C.W. Daniel Co.
- Davidson, J. (2004) *Subtle Energy*. Random House UK. 2004.
- Davies, J. (website source, accessed 2-1-08): <http://www.joanocean.com/jackpage.html>.
- Deatsman, C. (2006) *Energy for Life: Current with the Source*. Llewellyn Pubs.
- Fagg, L. W. (1999) *Electromagnetism and the Sacred: At the Frontier of Spirit and Matter*. New York: Continuum.
- Gallo, F. P. (2005) *Energy Psychology: Explorations at the Interface of Energy, Cognition, Behavior, and Health*, 2nd. Ed. Boca Raton, FL: CRC Press.

Gallo, F. P. & Vincenzi, H.(2000) Energy Tapping. Oakland, CA: New Harbinger Pubs., Inc.

Gerber, R. (2001) Vibrational Medicine, 3rd Ed.. Rochester, VT: Bear & Co.

Goswami, A. (1993). The Self-Aware Universe: How Consciousness Creates the Material World. New York: Jeremy P. Tarcher/Putnam Book.

Heistand, D. & S. (2001) Electrical Nutrition: A Revolutionary Approach to Eating that Awakens the Body's Electrical Energy. New York: Avery/Penguin Putnam.

Hunt, V. V. (1989, 1995) Infinite Mind: The Science of Human Vibrations. Malibu, CA: Malibu Pub. Co.

Jasmuheen (1997) Living on Light: A Source of Nutrition for the New Millenium. Hawaii: Koha Pub., 2nd Ed.

Jasmuheen (website, accessed 1/10/08): <http://www.jasmuheen.com>.

James, J. (2007) The Great Field: Soul at Play in the Conscious Universe. Elite Books.

James, W. (1956) The Will to Believe and Other Essays in Popular Philosophy. New York: Dover Pubs.

Kelly, R. (2008) The Human Antenna: Reading the Language of the Universe in the Song of Our Cells. Santa Rosa, CA: Energy Psychology Press.

King, M. B. (1989) Tapping The Zero-Point Energy. Provo, Utah: Paraclete Pub.

Klimo, J. (1989). In Proceedings of the 2nd International Conference on Paranormal Research, June 1989, Colorado State Univ., Fort Collins: Rocky Mountain Research Institute; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (1993) Revisiting Reality Creation and the Politics of Consciousness. In Proceedings of the United States Psychotronics Association Annual Conference, 1993; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (1998) "Clinical Parapsychology and the Nature of Reality. On website www.jonklimo.com under "Drafts; Selected Unpublished Works).

Klimo, J. (2001a). Engineering the ZPE from a Post-Cartesian Unified-Field Idealist-Monist Perspective. In P. Moscow, T. Valone, et al. (Eds.), Energetic Processes: Interactions Between Matter, Energy and Consciousness, Volume I (pp. 32-73). Xlibris Corp., www.Xlibris.com; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2001b). Shamanism and the Emerging Spiritualization of Science. In R. Inge-Heinze, Ed, Proceedings of the Seventh International Conference of the Study of Shamanism and Alternative Modes of Healing. Berkeley: Independent Scholars of Asia, Inc.

Klimo, J. (2002). More Speculations on the Emerging Nature of an Idealist Science. In Proceedings of the United States Psychotronics Association Annual Conference, 2002; and available as a full-text PDF file under "Publications" on www.jonklimo.com.

Klimo, J. (2005a; originally published 2000). The Role of Consciousness in Emerging New Paradigm Science: Toward an Idealist Paraphysics. In P. Moscow, T. Valone, et al. (Eds.), *Energetic Processes: Interactions Between Matter, Energy and Consciousness, Volume II* (pp. 85-141). Xlibris Corp., www.Xlibris.com; and available as a full-text PDF file under “Publications” on www.jonklimo.com.

Klimo, J. (2005b). Consciousness Engineering and State-Dependent Science. In Proceedings of the United States Psychotronics Association Annual Conference, Columbus, Ohio 2005; and available as a full-text PDF file under “Publications” on www.jonklimo.com.

Klimo, J. (2006). Quantum Idealism: An Idealist Consciousness Model for Collapsing the Quantum Wave Function. In Proceedings of the United States Psychotronics Association Annual Conference, 2006; and available as a full-text PDF file under “Publications” on www.jonklimo.com.

Klimo, J. (2007), The Neoshamism of Quantum Idealism: Toward an Emerging Technology. In Proceedings of the United States Psychotronics Association Annual Conference, Chicago, July 2007; and as full-text PDF file under “Publications” on www.jonklimo.com.

Krishna, G. (1974). *Higher Consciousness*. New York: Julian Press.

Krishna, G. Prana: The Traditional and the Modern View. In J. White & S. Krippner (Eds.), *Future Science: Life Energies and the Physics of Paranormal Phenomena* (pp. 81-93). Garden City, NY: Anchor Books; Doubleday & Co. 1977.

Kuhn, T. S. (1962, 1996) *The Structure of Scientific Revolutions*. Chicago: Univ. of Chicago Press.

Laszlo, E. (2004) *Science and the Akashic Field: An Integral Theory of Everything*. Rochester, VT: Inner Traditions.

Lodge, O. (1925) *Ether and Reality*. London: Hodder & Stoughton, Ltd.

Lodge, O. (1909) *The Ether of Space*. New York: Harper & Bros.

Mann, W.E. Wilhelm Reich and Orgone Energy. In J. White & S. Krippner (Eds.), *Future Science: Life Energies and the Physics of Paranormal Phenomena* (pp. 103-114). Garden City, NY: Anchor Books; Doubleday & Co. 1977.

McTaggart, L. (2002) *The Field: The Quest for the Secret Force of the Universe*. New York: HarperCollins Pubs.

Moray, T. H. (1960) *The Sea of Energy in Which the Earth Floats*. Privately printed. Ott. J. (1973) *Health and Light*. Greenwich, CN: Devin-Adair.

Murphy, M. (1992) *The Future of the Body: Explorations Into the Further Evolution of Human Nature*. Los Angeles: Jeremy P. Tarcher, Inc.

Panda, N.C. (1991) *Maya in Physics*. Delhi, India: Motilal Banarsidass Pubs.

Progogine, I. (1980). *From Being to Becoming*. New York: Freeman.

- Radin, D. (1997) *The Conscious Universe: The Scientific Truth of Psychic Phenomena*. New York: HarperCollins.
- Reich, W. (1972) *Selected Writings*. New York: Farrar, Straus, and Giroux.
- Roberts, L. & Levy, R. (2008) *Reiki*. Ropley, Hanks, UK: John Hunt, O Books.
- Russell, E. W. (1977). *The Fields of Life*. In J. White & S. Krippner (Eds.), *Future Science: Life Energies and the Physics of Paranormal Phenomena* (pp. 59-72). Garden City, NY: Anchor Books; Doubleday & Co. 1977.
- Russell, E. W. (1973). *Report on Radionics: Science of the Future*. Saffron Walden, Essex, England: C.W. Daniel Co. Ltd.
- Shumsky, S. G. (2003) *Exploring Chakras: Awaken Your Untapped Energy*. Franklin Lakes, NJ: Career Press.
- Sigma, R. (Schaffranke, Rolf) (1977) *Ether-Technology: A Rational Approach to Gravity-Control*. Rho Sigma.
- Skepticwiki (“breatharianism” on <http://skepticwiki.org/index.php/breatharianism>, accessed 2/4/08).
- Tansley, D.V. (1977). *Dimensions of Radionics: New Techniques of Instrumented Distance-Healing*. Saffron Walden, Essex, England: C.W. Daniel Co. Ltd.
- Tansley, D.(1982), *Radionics: Science or Magic: A Holistic Paradigm of Radionic Theory and Practice*. Saffron Walden, Essex, England: C.W. Daniel Co. Ltd.
- Tart, C. (1990) *Altered States of Consciousness*. New York: Harpers, 3rd Ed.
- Tart, C. (1975) *States of Consciousness*. New York: E.P. Dutton.
- Tart, C. T. (1987) *Waking Up: Overcoming The Obstacles to Human Potential*. New York: Random House.
- (Thurston, H. (1952) *The Physical Phenomena of Mysticism*. Burns Oates.
- Tiller, W. (1997). *Science and Human Transformation: Subtle Energies, Intentionality and Consciousness*. Walnut Creek, CA: Pavior.
- Valone, T. F. (2005) *Practical Conversion of Zero-Point Energy* (3rd Rev. Ed.). Integrity Research Institute.
- Von Reichenbach, K. (1974) *researches ion the Vital Force*. Secaucus, NJ: Lyle Stuart.
- Wachsmuth, G. (1932) *The Etheric Formative Forces in Cosmos, Earth and Man*. New York: Anthroposophic Press.

Wethered, V. W. (1957). *An Introduction to Medical Radiesthesia & Radionics*. Saffron Walden, Essex, England: C.W. Daniel Co. Ltd.

Wikipedia (“inedia,” website: <http://en.wikipedia.org/wiki/Inedia>, accessed 2/1/08).