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white paper

INTRODUCTION

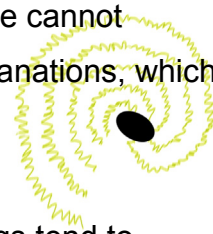
In the field of neurology, there exist supposed maladies that, in this day, defy scientific understanding. These include migraine, cluster, and tension-type headaches, as well as epilepsy, schizophrenia, Tourette's syndrome, and others. Many individuals experiencing the symptoms of one malady have often described symptoms similar to one of the other aforementioned maladies. This is especially true in the prodromal phase—prior to the main portion of the attack. These prodromal symptoms are often referred to as auras.

Of the auras that migraineurs and epileptics experience, it is perhaps that of the visual aura (geometric, often colorful, scintillating shapes superimposed over the visual field) that is not only the most fascinating, but also the most baffling to science today. Yet, in antiquity, the visual aura was well known, as was its cause. Specifically, auras were called “serpents,” both in the scriptures and elsewhere, and were of supernatural origin, sent by God to discipline the observer. What was not understood, until recently, was the hypnotic affect they had on their subjects.

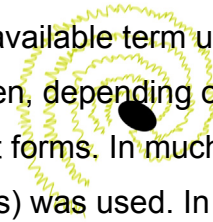
THE SERPENTS

As knowledge expanded through time, many of the supernatural beliefs that were used to clarify the unexplained were traded for newfound scientific knowledge. What had yet to be explained scientifically, simply had not been discovered, scientifically. Today, many believe that a lack of understanding simply means that we do not yet have the knowledge. However, it is our scientific knowledge that can in effect blind us to the true reality. When we are able to study the chemistry involved in reactions, we cannot help but continue to study the micro

when macro situations exist. In other words, we often do not see the forest for the trees. The same often occurs when a new problem or issue surfaces. This is the case for the so-called idiopathic neurological maladies. Science cannot explain them because it looks too close and ignores previous explanations, which seem unrealistic.



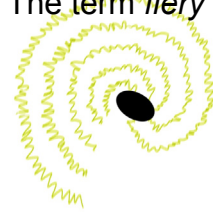
As time advances, languages and the terms used to describe things tend to change and sometimes even die. The same is true of the “aura” that is often observed by migraineurs and epileptics. In history, auras were described as “serpents.”¹ The term *serpent* is certainly an accurate descriptor of the colorful zigzag line used in auras, which many have observed (see background art p.1). In olden times, a serpent description was the most readily available term used to describe what was seen, to those who could not see it. Often, depending on culture and translation, the serpent took on slightly different forms. In much of Asia, the dragon (a fire breathing snake with wings and legs) was used. In certain translations, of the Bible, the term *cockatrice* (a winged serpent similar to a dragon) was used (see Table 1).



American Standard Version (ASV)	For, behold, I will send serpents, adders, among you, which will not be charmed; and they shall bite you, saith Jehovah.
Darby Translation (DBY)	For behold, I send among you serpents, vipers against which there is no charm, and they shall bite you, saith Jehovah.
King James Version (KJV)	For, behold, I will send serpents, cockatrices, among you, which [will] not [be] charmed, and they shall bite you, saith the Lord.
Webster's Bible (WEB)	For behold, I will send serpents, cockatrices, among you, which [will] not [be] charmed, and they shall bite you, saith the Lord.
Young's Literal Translation (YNG)	For, lo, I am sending among you serpents, Vipers that have no charmer, And they have bitten you, an affirmation of Jehovah.
English Standard Version (ESV)	"For behold, I am sending among you serpents, adders that cannot be charmed, and they shall bite you," declares the Lord.
Hebrew Names Version (HNV)	For, behold, I will send serpents, adders, among you, which will not be charmed; and they shall bite you, saith the LORD.

Table 1. English Bible Translations—Book of Jeremiah, Chapter 8, verse 17.
Source: <<http://www.blueletterbible.org>>, accessed May 9, 2007.

Still other descriptions of the aura have almost exacting accuracy. In the Book of Mormon, to “straighten them,” the Lord sends “fiery flying serpents” to bite the people (1 Nephi 17). All three words used in this description lay a heavy foundation for what the aura looks like. The term *fiery* supports the scintillating



quality of what is being viewed—the jagged edges of aura shimmer similarly to the flames of a fire. The word *flying* is an accurate description of the aerial view of the aura. Further more, as the viewer attempts to look toward (if the aura is in peripheral vision) or away from what is being seen, the aura seems to fly and stay put in the field of view. Finally, the term *serpent*, once again, is exceedingly accurate in its description of the zigzag lines found in visual aura.

In so-called Egyptian mythology, visual aura was rampant and also referred to in serpent terminology. In the *Book of the Dead*, serpents were often winged (as dragons) or rearing up as in most auras.² One of the symbols used in Egyptian mythology was that of the ouroboros (a snake biting its tail). This was merely a reference to the spiral nature of some scintillating scotomas (see background art p. 2).

The Pharaohs of ancient Egypt are famous for adorning their crowns and headdresses with the uraeus, a rearing cobra.³ Often disks (halos or orbs as found on the saints) with accompanying serpents are found on the heads of royalty and the gods. In one relief, observed by this author, a cobra emanates from the side of a royal's head, ominously pointing to the asymmetrical nature of the migraine, which often accompany the serpents viewed in visual aura.

Serpent auras were alive and well, in the ancient Americas as is evidenced by the rock art and gods of native Americans. Through much of what is now the southwestern United States, rearing serpents were depicted in the forms of pictographs and petroglyphs. In Meso America the feathered serpent *Quetzalcoatl* was referred to as one of the Vision Serpents.⁴

OTHER CLAIMS

Of course, just because there was widespread belief in the spiritual meaning behind serpents in historic times, does not mean that they may not have been incorrect. For example, there is belief that the “fiery serpents” spoken of in the

Book of Numbers (see Table 2) was a reference to *Dracunulus medinesis*, an infection of the guinea worm.⁵ The fiery nature of this description certainly goes hand-in-hand with this parasite’s symptoms.⁶ As part of its complex reproductive cycle, the guinea worm, approximately 2mm thick, secretes a painful acid from under the skin, which causes a boil that eventually ruptures—allowing the worm to release its larvae. While the guinea worm itself is not lethal, which would tend to discount it as the serpent in the Book of Numbers, both epilepsy and migraines are linked to increased mortality.⁷

American Standard Version (ASV)	And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died.
Darby Translation (DBY)	Then Jehovah sent fiery serpents among the people, which bit the people; and much people of Israel died.
King James Version (KJV)	And, the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.
Webster's Bible (WEB)	And the Lord sent fiery serpents among the people, and they bit the people; and many people of Israel died.
Young's Literal Translation (YNG)	And Jehovah sendeth among the people the burning serpents, and they bite the people, and much people of Israel die;
English Standard Version (ESV)	The Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died.
Hebrew Names Version (HNV)	The Lord sent fiery serpents among the people, and they bit the people; and much people of Yisra'el died.

Table 2. English Bible Translations—Book of Numbers, Chapter 21, verse 6.

Source: <<http://www.blueletterbible.org>>, accessed May 9, 2007.

Additionally, the term *mythology* has been widely associated with many writings concerning serpents; while tending to increase spiritual analogies, the term mythology does reduce actual belief in a potential real phenomenon, as we march forward in time. To put it bluntly, people no longer believe that the stories of the *serpents* are actually spiritual in nature. Many believe the serpent is either an analogy for something else, or merely one of a long list of animals that have appeared or have been discussed throughout time. Most believe that the aura is just a hallucination, awaiting the discovery of a physiological cause.

Yet these non-spiritual claims and beliefs fail to address the widespread nature of the serpents and their flying qualities. Finally, as science continues its triumphs and discoveries in many areas, the supposed neurological maladies and associated auras, still resist understanding.

AN EXPLANATION

Effectively, “people sin, and fiery serpents bite them.”⁸ The auras are a display of supernatural origin, which are used like the tool of a hypnotist, to change the conscious state of the individual involved, for the ultimate purpose of behavioral change.⁹ Most often, but not always, a sighting of the visual aura brings a “bite” in the form of either a migraine headache or an epileptic seizure.¹⁰

This is supported when the people were forced to “look” at the serpents in the Book of Mormon (1 Nephi 17).

God’s saints, or almost saints, are the only ones likely to experience the serpents, for He seldom corrects those who have sinned beyond repair. The saints depicted in art are often depicted with halos (nimbuses or orbs) around their heads. These halos are spirits.¹¹ In addition, these spirits cause auras during the prodromal phase experienced by migraineurs and epileptics. Many of these individuals experience fuzzyheaded feelings or tension headaches after an attack, which also have a spiritual cause. Vis-à-vis, a spirit on the head signifying sainthood.

Auras and accompanying symptoms are often referred to as a negative (bad). This is often considered the case when serpents were referred to as evil or demons. In this case, the Egyptians were more correct in embracing the serpent as spiritual in nature, often correctly found on an individual’s head (as the halos of the saints are), often benevolent, and protecting of its wearer. Even today, sufferers consider auras and accompanying symptoms as bad, for there is a lack of understanding concerning their nature, and that they are there to help the individual.

CONCLUSION

The serpents of yesterday are the auras of today. Auras are of supernatural origin, as believed in antiquity. They are for the purpose of hypnosis, with the

ultimate intention being behavioral change. It is the saint that often receives the aura, which is needed to arrest sinful behavior.

About georgedstewart.com

Georgedstewart.com is a leading marketing and educational website for God's saints, many of who suffer from supposed neurological maladies; including, migraine, cluster, and tension-type headaches, as well as schizophrenia, Tourette's syndrome, RLS, PLMD, and others.

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¹ George D. Stewart, *How It Is*, Booksurge LLC, Charleston, SC, 2007, p. 74.

² "Savior, Satan, and Serpent: The Duality of a Symbol in the Scriptures," Andrew C. Skinner, <<http://farms.byu.edu/publications/bookschapter.php?bookid=&chapid=255>> accessed on April 21, 2007.

³ "Uraeus," <<http://www.crystalinks.com/uraeus.html>>, accessed May 13, 2007.

⁴ "Vision Serpent," <http://en.wikipedia.org/wiki/Vision_serpent> , accessed on April 27, 2007.

⁵ "Guinea Worm Infection," <<http://tmcr.usuhs.mil/tmcr/chapter27/intro.htm>>, accessed on April 15, 2007.

⁶ "Dracunculiasis Guinea Worm Disease," Centers For Disease Control and Prevention—Division of Parasitic Diseases, September 28, 2004, p. 2.

⁷ "Migraines: Myth vs. Reality," Michael J. Coleman, et al, <<http://www.migraines.org/myth/mythreal.htm>>, Accessed May 17, 2007.

⁸ Skinner.

⁹ Stewart, p. 73.

¹⁰ Stewart, p. 73.

¹¹ Stewart, p. 89.