On the Observation of Dynamis and Its Relationship to Emotional Resonance

A Study of Akasa, Aetherial Interference, and Experimental Somanoutic Instrumentation

Author: Nanao Strife
Affiliation: Students of Baldesion | Independent Sharlayan Researcher
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I. Abstract

The existence of an energy distinct from aether, identified as *dynamis* in certain ancient accounts and *akasa* in Hannish alchemical theory, presents a considerable challenge to our present understanding of the natural world.

While aether has long served as the foundation of modern magical practice, dynamis remains poorly understood. Its apparent responsiveness to emotion, its relative weakness in the presence of concentrated aether, and its involvement in the recent Final Days suggest that its properties are fundamentally different from those of conventional aetherial energies.

Unlike aether, dynamis cannot be readily observed through ordinary aetherological instruments. Consequently, attempts to quantify its behavior have remained largely theoretical or dependent upon the reactions of organisms possessing an unusual sensitivity to it.

The purpose of this study is threefold:

1. To examine the relationship between dynamis, emotion, and the aetherial composition of living beings.
2. To establish whether existing somanoutic instrumentation may be adapted to recognize fluctuations associated with dynamis.
3. To explore whether the resulting observations may offer practical applications in medicine, particularly the treatment of emotional distress and the lingering effects of traumatic experiences.

Of particular interest is the possibility that emotion may be more than a consequence of conscious thought and instead possess a measurable relationship with energies normally beyond the perception of the physical senses.

The findings presented herein remain preliminary. No claim is made that dynamis can be controlled, produced, or directly measured by the apparatus described.

Nevertheless, the observations warrant further investigation.

II. Existing Knowledge and Historical References

2.1. Dynamis and Aether

Current aetherological understanding establishes aether as an essential component of the star and its inhabitants. Its movement, balance, and elemental aspects influence nearly every recognized school of magical practice.

Dynamis, by contrast, appears to exist independently of these conventional classifications.

Accounts concerning the ancient scholar Hermes describe dynamis as an energy influenced by feelings. Those same accounts suggest that, although potentially far more abundant throughout the greater cosmos, its effects are ordinarily overwhelmed by the comparatively stronger influence of aether.

This distinction is significant.

An individual possessing considerable aetherial density may be less susceptible to dynamis, while those of lesser density may be more readily influenced by it.

However, this relationship does not establish that dynamis is inherently beneficial or harmful.

Rather, its effects appear dependent upon the circumstances and emotions with which it resonates.

Research note: I believe it would be a mistake to regard aether and dynamis as opposing forces. They are different, certainly, but difference does not necessarily imply opposition.

2.2. Hannish Studies of Akasa

Among the most valuable surviving bodies of research are the alchemical traditions of Thavnair.

Hannish scholars have long considered the existence of akasa, an unseen energy influenced by feelings. Though historical interpretations vary, the resemblance between these theories and contemporary accounts of dynamis is too considerable to disregard.

The observations attributed to the alchemist Nidhana are of particular interest.

Her work, together with subsequent investigations into the Final Days, offers a useful foundation for examining emotional influence as something capable of producing consequences beyond ordinary behavior.

During my own service in Radz-at-Han, I witnessed circumstances in which overwhelming fear and despair preceded transformations that conventional medical and aetherological knowledge could not adequately explain.

Those experiences are consistent with later findings concerning dynamis.

They are not, however, proof that ordinary emotional distress presents the same danger.

The transformations of the Final Days occurred under extraordinary conditions involving an external influence of immense magnitude. Such circumstances must not be confused with the natural experiences of grief, fear, or sorrow.

2.3. The Elpis Flower

One of the few known examples of an organism exhibiting sensitivity to dynamis is the flower originating from ancient Elpis.

These blossoms respond to surrounding emotional conditions through visible alterations in their appearance.

Such behavior provides a valuable opportunity for indirect observation.

A flower's response can be recorded without requiring the investigator to perceive dynamis directly.

However, its limitations are considerable.

The flower responds to prevailing emotional influences rather than identifying a particular individual. Furthermore, the visible response cannot necessarily distinguish between emotions of similar character.

Anxiety and anticipation, for example, may produce responses that are difficult to differentiate.

Consequently, the Elpis flower should be regarded as a biological indicator rather than a definitive emotional measuring instrument.

III. Theoretical Relationship Between Dynamis and Emotion

3.1. Emotional Resonance

The current working hypothesis proposes that emotional states influence the behavior of nearby dynamis, producing variations in its observable effects.

These variations may be influenced by several factors:

- The intensity and persistence of an emotional state.
- The presence of other individuals experiencing similar or opposing emotions.
- The surrounding concentration and movement of aether.
- The sensitivity of any organisms or materials capable of responding to dynamis.

It is important to distinguish the strength of an emotional response from its significance.

An individual experiencing quiet, persistent grief may exhibit less immediately observable activity than one experiencing momentary terror.

This does not suggest that the former emotion is weaker in any meaningful personal sense.

It merely indicates that dynamis-responsive phenomena may depend upon more than the depth of one's feelings.

3.2. Emotional Interference

Preliminary observations suggest that multiple emotional influences may complicate the interpretation of dynamis-responsive reactions.

A room occupied by several distressed individuals does not necessarily produce a reaction attributable to any one person.

Similarly, a reassuring presence may coincide with a change in the observed response without demonstrating that the person's emotions have been directly altered.

Such findings require particular caution in medical environments.

A physician cannot assume that a patient's apparent calm represents the absence of suffering.

Nor can an instrument capable of detecting emotional disturbance provide an explanation for its cause.

Marginal note: A patient may be frightened and relieved at the same time. That does not make either feeling less real. I must remember this when interpreting the results.

IV. Modification of Somanoutic Instrumentation

4.1. Purpose

Traditional nouliths are designed for the manipulation of corporeal aether through carefully constructed arcane geometries.

Their precision makes them particularly useful for medical applications, including the formation of protective barriers and the controlled delivery of healing magicks.

My research has focused on adapting this precision toward observation rather than manipulation.

The resulting experimental configuration has been designated:

Noulith Confluence Array ... Revision IV

Its intended function is not to control dynamis.

Instead, the array attempts to identify changes in dynamis-responsive materials while independently monitoring aetherial conditions.

The distinction is essential.

A conventional noulith cannot be expected to detect an energy that existing aetherological methods are not equipped to observe.

Nevertheless, an apparatus capable of monitoring secondary reactions may provide useful indirect evidence.

4.2. Physical Modifications

The array retains four principal nouliths, each preserving its conventional capacity for somanoutic manipulation.

Two are equipped with enhanced aetherial monitoring geometries. These serve to establish a reference for changes in ambient and corporeal aether.

The remaining two contain experimental resonant assemblies.

Each assembly consists of an alchemically stabilized botanical chamber, aetherically isolated observation surfaces, and a series of delicate geometrical focusing elements.

The chambers contain small living cultures derived from cultivated Elpis blossoms.

The cultures have demonstrated limited responsiveness to surrounding emotional conditions, though their behavior is less consistent than that of an intact blossom.

Their inclusion remains experimental.

Ordinary aetherial observation methods record changes in the chamber's physical response, while the accompanying reference nouliths monitor changes in the surrounding aether.

By comparing these observations, the array can sometimes distinguish unusual botanical responses from ordinary aetherial disturbances.

Workshop note: The first assembly was entirely too large. The second was too delicate. The third did not survive being dropped onto the floor. Revision IV is considerably more practical, provided I remember to inspect the seals.

4.3. Interpretation of Results

The apparatus does not produce a numerical measurement of dynamis itself.

Instead, it reports patterns of observed responses through subtle changes in the positioning and illumination of the nouliths.

My current classification system identifies broad categories of emotional influence rather than individual thoughts or precise feelings.

Observed response	Tentative interpretation
Gentle, relatively stable resonance	Calm, comfort, or contentment
Rapid, irregular fluctuations	Anxiety, fear, or heightened anticipation
Sustained, elevated activity	Anger, agitation, or intense determination
Prolonged subdued response	Sorrow, exhaustion, or emotional withdrawal
Mixed or alternating response	Conflicting emotions or multiple sources of influence

These interpretations are based upon repeated comparisons with voluntary reports from participating subjects.

They are not universal rules.

An individual displaying intense determination may produce a response resembling agitation. Likewise, an individual experiencing profound grief may exhibit little readily observable activity.

For this reason, the apparatus should never be used to make definitive judgments regarding a person's emotional condition.

4.4. Practical Operation

The nouliths are arranged around a limited observation area.

The reference pair first establishes an aetherial baseline, after which the responsive pair monitors changes under otherwise stable conditions.

The array is most reliable when observing a single consenting individual within a quiet environment.

Interference becomes increasingly difficult to exclude in crowded locations, near powerful aetherial disturbances, or during the active use of substantial magicks.

There is also the unavoidable problem of the observer.

As nouliths respond to the direction and concentration of their wielder, the operator's own emotional condition may affect the configuration.

I have made several attempts to compensate for this effect.

None have proved entirely satisfactory.

V. Experimental Observations

Experiment A: Controlled Emotional Observation

Objective: Determine whether the modified array can distinguish between broad emotional conditions.

Method: Consenting participants were observed during periods of ordinary conversation, quiet reflection, and voluntary recollection of pleasant or mildly unpleasant experiences.

Participants were not instructed to deliberately induce severe emotional distress.

Observations:

The array demonstrated recurring differences between periods of relative calm and periods of heightened emotional activity.

The responses were generally more pronounced when participants experienced strong, immediate feelings.

However, results varied considerably between individuals.

In several instances, participants reported feeling anxious despite the array registering only a weak response.

Conclusion:

The apparatus may recognize some fluctuations associated with emotional activity.

Its present accuracy is insufficient for diagnostic use.

Experiment B: Aetherial Interference

Objective: Examine whether conventional healing magicks interfere with the array's observations.

Method: The array was operated during the controlled application of minor restorative and protective magicks.

Observations:

Changes in the surrounding aether frequently obscured the responses of the experimental assemblies.

The interference was particularly noticeable during the formation and dissolution of protective barriers.

Under certain conditions, the botanical chambers displayed no interpretable response until the aetherial disturbance subsided.

Conclusion:

The findings are consistent with the established understanding that substantial aetherial influence can overwhelm dynamis-responsive phenomena.

This does not demonstrate that dynamis itself has ceased to exist or become inactive.

Experiment C: Emotional Recovery

Objective: Investigate whether changes in emotional condition can be observed during ordinary supportive medical care.

Method: Observations were conducted during voluntary, non-invasive consultations in which patients were encouraged to rest, speak freely, or engage in calming activities.

No attempt was made to manipulate emotion through dynamis.

Observations:

Several participants exhibited gradual changes in the recorded response while speaking about difficult experiences.

In some cases, these changes coincided with the participant reporting a greater sense of relief.

In others, no meaningful change was observed despite the participant describing an improvement in mood.

Conclusion:

The findings do not establish that dynamis was responsible for emotional recovery.

They do, however, suggest that the apparatus may eventually prove useful for studying how emotional conditions change over time.

Personal observation: One participant laughed during an otherwise rather difficult conversation. The readings changed almost immediately. It was a small thing, but I found myself smiling as well.

VI. Implications for Medical Practice

My earlier research considered the possibility that dynamis may one day contribute to the treatment of emotional wounds.

The present findings do not establish such a treatment.

Nevertheless, they suggest several potential avenues for future study.

The first concerns observation.

A reliable means of recognizing severe emotional disturbance may provide additional information when treating patients who struggle to describe what they are experiencing.

The second concerns the relationship between emotional recovery and the body's existing aetherial condition.

While ordinary healing magicks may restore injured tissue and correct certain disturbances of aetherial balance, they cannot simply remove grief or repair a person's memories.

It is possible that the study of dynamis may reveal ways to support recovery without attempting to alter the memories or feelings themselves.

That distinction is particularly important to me.

The objective must never be to decide what another person ought to feel.

Sadness is not an illness merely because it causes pain. Fear is not always unreasonable, and anger is not necessarily without purpose.

Even a broken heart is not something that should be forced into happiness.

I would rather discover a means of helping someone find the strength to continue carrying their sorrow than devise a spell that makes them forget why they were sad.

Perhaps that is an overly sentimental ambition.

Nevertheless, I believe it is worthy of study.

VII. Limitations and Ethical Considerations

The current research is subject to several considerable limitations.

First, no conclusive means of directly quantifying dynamis has been established through these experiments.

Second, emotional interpretation remains uncertain and heavily dependent upon environmental conditions.

Third, the modified nouliths are not suitable for prolonged observation of several individuals simultaneously.

Fourth, the use of experimental instrumentation introduces risks not present in ordinary somanoutic practice.

Finally, emotional observation raises questions of privacy and informed consent that must not be disregarded merely because the information obtained is imprecise.

The following restrictions have therefore been adopted:

1. Emotional observations shall be performed only with informed consent.
2. The apparatus shall not be used to identify deception, assess moral character, or determine a person's intentions.
3. Observations shall not replace conventional medical assessment.
4. Experimental measurements shall not be used to justify the manipulation of another individual's emotions.
5. Further attempts to increase sensitivity shall remain suspended until the safety of the apparatus can be reassessed.

The final restriction was introduced following an incident that is not described within the academic portion of this report.

VIII. Conclusions and Future Research

The modified noulith array has demonstrated limited but recurring responsiveness to conditions associated with emotional activity.

It has not established a method of directly observing dynamis.

Nor has it demonstrated that dynamis can be safely manipulated for therapeutic purposes.

Future investigation should therefore concentrate upon improving the reliability of indirect measurements, understanding the interference produced by aether, and establishing clearer distinctions between emotional states.

Of particular interest is the possibility of developing a smaller, independent instrument that does not require direct operation by a sage.

Such a device would reduce the potential influence of the observer and permit more consistent comparisons between experiments.

Until then, the present array shall remain an experimental apparatus.

The relationship between dynamis and living beings is considerably more complex than I had first imagined.

For every question answered, several more seem to present themselves.

Yet I cannot bring myself to regard that as discouraging.

If anything, it gives me rather more reasons to continue.

Nanao Strife
Independent Researcher, Students of Baldesion

Confidential Research Addendum

Incident Report IV-C: Unintended Affective Resonance

Classification: Strictly Private ... Personal Records Only
Author: Nanao Strife
Distribution: None
Status: Sealed

This section is not included in the copy submitted for academic consideration.

IX. Circumstances of the Incident

The events described below occurred during an attempt to improve the sensitivity of the fourth revision of the noulith array.

Previous experiments had demonstrated that conventional aetherial activity could interfere with the experimental resonant assemblies.

I therefore sought to determine whether a more direct relationship between the operator and the apparatus might improve its responsiveness.

Rather than attempting to increase the strength of the botanical reaction, I modified the focusing geometries to allow a greater proportion of the resulting feedback to reach my own aetherial senses.

The intention was to use myself as a supplementary observer.

I believed that my previous experience with delicate aetherial manipulation would allow me to recognize disturbances too subtle for the instruments to distinguish.

I was mistaken.

During the experiment, the array became unstable.

A minor alteration in the focusing geometry produced an unexpected resonance between the botanical assemblies and the nouliths' ordinary aetherial control system.

The feedback was not experienced as a conventional aetherial discharge.

There was no obvious elemental manifestation, nor any considerable physical injury.

Instead, I experienced an immediate and overwhelming sensation of emotional distress.

At first, I believed the sensation belonged to me.

It was only after interrupting the experiment that I began to suspect otherwise.

The distress did not correspond to my condition immediately before the event.

Furthermore, its intensity changed in a manner that appeared to coincide with the emotional state of another individual nearby.

The apparatus was immediately deactivated.

Unfortunately, terminating the experiment did not terminate the effects.

X. Subsequent Changes in Perception

I must begin this section by acknowledging something that has not been included in my previous research.

Long before the incident, I occasionally experienced what I can only describe as another person's feelings while treating them.

These experiences were intermittent, involuntary, and generally associated with the administration of healing magicks.

I have long suspected a relationship between this phenomenon and the Echo I received following my experience of a starfall.

I possess no evidence that this particular manifestation is common among those blessed with the Echo.

Nor can I establish that its mechanism is related to dynamis.

For many years, the experiences were sufficiently infrequent that I could disregard them as an unusual but manageable aspect of my work.

That is no longer possible.

Since the incident, my awareness of the emotions of others has become considerably more pronounced.

At times, the sensation occurs without physical contact or the use of healing magicks.

The presence of another individual may be sufficient.

Their feelings sometimes reach me as impressions that are difficult to distinguish from my own.

Anger may register as an inexplicable pressure in my chest.

Fear may produce a sudden sensation of unease, even when I have no apparent reason to be afraid.

Grief is particularly difficult.

There are moments when I find myself experiencing an overwhelming sadness without understanding its source.

The sensation may diminish when a nearby individual departs, only for my own emotional condition to remain unsettled for some time afterward.

These experiences are not constant.

They also do not appear to be entirely within my control.

XI. Perception of Concealed Emotions

The most troubling aspect of the change is not the increased intensity of these experiences.

It is their apparent depth.

Previously, my unusual sensitivity seemed primarily concerned with a person's immediate emotional state.

Following the incident, I have occasionally become aware of feelings that do not correspond with an individual's outward behavior.

An individual speaking cheerfully may be accompanied by an unmistakable impression of sorrow.

Another may express anger while the strongest sensation I perceive is fear.

On several occasions, I have encountered individuals whose behavior suggested indifference or hostility, yet whose underlying emotional impressions seemed to be characterized by concern, affection, or considerable insecurity.

Conversely, I have experienced unease in the presence of individuals whose words and manner appeared entirely pleasant.

I have come to think of these experiences as an awareness of the feelings beneath the surface.

Or, less scientifically, an impression of a person's *true nature*.

I recognize the danger in such terminology.

Emotions do not establish moral character.

A person experiencing anger is not necessarily cruel. A person feeling affection is not necessarily trustworthy. Fear may motivate kindness just as readily as selfishness.

The sensations cannot reveal a person's thoughts, memories, intentions, or future actions.

Nor do they guarantee that my interpretation is correct.

Nevertheless, I cannot deny that I sometimes feel I am being shown a part of someone they have chosen not to reveal.

And I am not entirely comfortable with that.

XII. Possible Relationship to the Echo

The precise cause of these changes remains unknown.

Three explanations presently warrant consideration.

First, the experiment may have produced a lasting alteration in the manner by which my existing aetherial senses respond to emotional phenomena.

Second, the incident may have intensified a preexisting manifestation of the Echo, rather than granting any entirely new ability.

Third, the experience may represent an interaction between my existing sensitivity and dynamis-responsive phenomena that has not yet been adequately described.

The available evidence is insufficient to distinguish between these possibilities.

I do not believe that I have become an entelechy.

Nor do I possess any reason to conclude that I am capable of directly manipulating dynamis.

The comparison is nevertheless difficult to ignore.

Accounts of the ancient entelechies describe beings whose extraordinary sensitivity to emotion could cause them to experience the feelings of others as their own.

I cannot say whether my condition shares the same mechanism.

I can only say that the description has become uncomfortably familiar.

XIII. Personal Consequences

I had believed that greater understanding would make it easier to help those suffering around me.

Instead, I have discovered that understanding another person's pain is not the same as knowing how to relieve it.

There are days when the clinic is particularly difficult.

A patient may arrive frightened, another exhausted, another desperately attempting to conceal their grief.

I can feel the impressions gathering before I have even finished attending to the first.

Sometimes I must stop and ask myself whether the feelings I am experiencing are truly my own.

During ordinary conversation, I find myself noticing things I would once have overlooked.

A smile that does not seem to reach the feelings beneath it.

A sudden flash of apprehension.

An affection so sincere that it is almost embarrassing to sense.

I do not always understand what these impressions mean.

Perhaps it is better that I do not.

There are also occasions when the experience is rather wonderful.

The relief of a patient learning that their injuries will heal.

The quiet happiness of someone hearing a familiar voice.

A moment of affection between two people who believe themselves unnoticed.

Such feelings can be unexpectedly powerful.

I suppose I had become accustomed to witnessing suffering in my work.

I had not expected happiness to be quite so overwhelming.

But even pleasant emotions become exhausting when they are not entirely one's own.

XIV. Confidentiality and Continuing Precautions

I have chosen not to disclose the nature of these experiences within my ordinary academic reports.

This decision is not made lightly.

I recognize that withholding information concerning an experimental accident may complicate subsequent research.

However, the changes appear to concern a preexisting, highly personal manifestation of the Echo.

I cannot yet determine whether the incident represents a reproducible experimental phenomenon or a response unique to my circumstances.

I have therefore recorded the instrumental failure and suspended the relevant procedures within the formal research record.

The personal consequences shall remain within this sealed account.

Until further investigation is possible, I intend to observe several precautions.

I will not deliberately attempt to intensify the effect.

I will not use the modified nouliths to examine another person's emotional state without consent.

I will not presume that the feelings I perceive provide an accurate assessment of their character.

And, most importantly, I will continue to treat patients according to their expressed needs rather than the impressions I receive from them.

Should the condition begin to compromise my ability to practice medicine safely, I must seek assistance.

That is a promise I intend to keep.

XV. Final Personal Entry

I wonder whether this was always inevitable.

I began studying dynamis because I wanted to understand something that ordinary healing magicks could not properly address.

A broken bone may be set.

A wound may be cleaned, stitched, and allowed to mend.

Even certain disturbances of aether may be corrected with sufficient knowledge and care.

But a broken heart...

I have never found a satisfactory answer for that.

I have watched people endure things no one should have to endure. I have seen them survive terrible injuries only to find that living afterward was the more difficult task.

And I have always wished that I could do something more.

Something beyond offering medicine, a kind word, or a place to rest.

I thought that perhaps, if I understood dynamis, I might discover a way to help.

Instead, I seem to have made myself rather better at understanding precisely how much people hurt.

It is a strange outcome.

Sometimes a frightening one.

Still, I cannot say that I regret beginning this research.

There is something remarkable about knowing that the emotions we carry may influence a part of the world that remains largely beyond our understanding.

That hope, sorrow, love, and fear may possess consequences we have barely begun to recognize.

I do not believe that understanding these forces will allow us to abolish suffering.

Nor should that be our ambition.

But perhaps, one day, we may discover how to use that understanding to help another person find their way through it.

And perhaps a heart does not need to forget its pain to begin healing.

Perhaps it only needs to remember that it can still feel something else.

I would like to believe that.

Nanao Strife

Final handwritten note, beneath the signature:

I should really stop experimenting on myself.

...At least until I understand what I have already done.

End of Confidential Addendum.