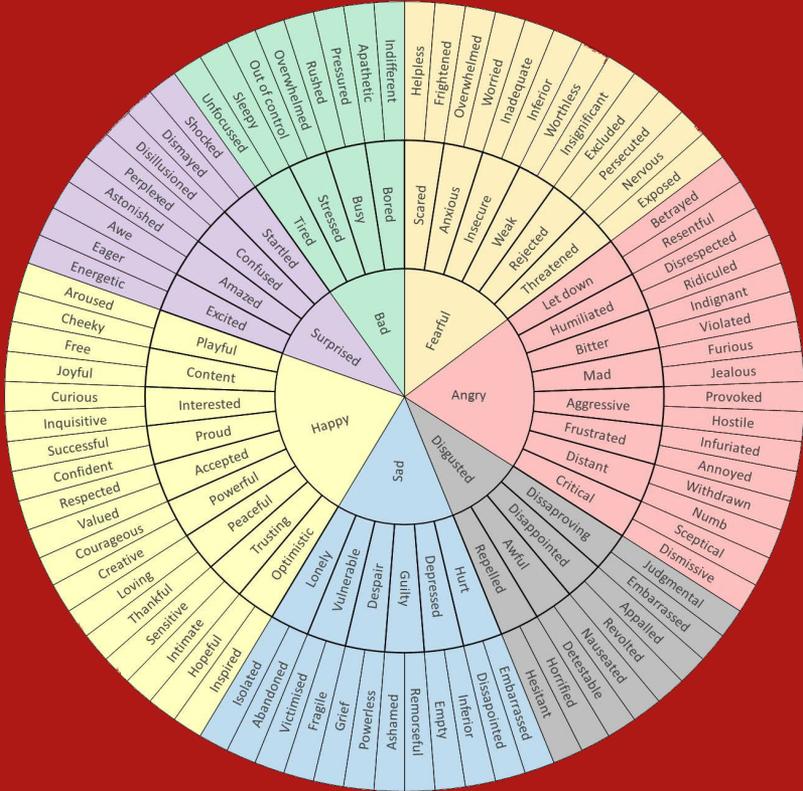


# EMOTIONS



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Cover: "Wheel of Emotion"

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From the very first moment of our existence we are in a state of *flux* before any other state of being. Being or Consciousness itself is a continuous flow of elementary and fundamental change; not only with human life but with all life and even what some may consider non-life in the universe. Nothing stays the same, all is change. Our sun, for instance, is continuously undergoing change. Fusion changes a very small part of the hydrogen atoms into a large amount of energy. This energy then travels from the core to the surface, the photosphere, where it shines this energy into space. All of space is flowing with activity, with the constituents of life. This is not to be confused with the biological life we know, but the cause of life, the Spirit, the life we share as creatures. The cosmic dynamics of being, from the snowpack on Everest to a single cell of a palm frond in West Palm Beach, is all in a state of flux.

We artificially generate energy to power the world's economy, but all the energy we generate could not have been produced without the energy that was created before we ever got here. That is the energy that was let loose from the "primal atom" at the beginning of time and space. All matter is, pretty much, condensed energy. What is amazing is that in our mind's eye we can conceive of this phenomenon, but we cannot actually see it with our so called naked eye except with the use of certain high powered scientific simulations. Even in dormancy and hibernation life goes on under much reduced metabolic conditions. For instance, "the oldest seed that has been germinated into a viable plant was an approximately 1,300-year-old lotus fruit recovered from a dry lakebed in northeastern China."<sup>(1)</sup> "Clay minerals on Earth are a very well known preserver of the signatures of life," primary investigator Timothy

Goudge, (Brown University) told space.com”(2) “Fossil experts have studied original dinosaur tissues and biochemicals for a long time. When tyrannosaur and hadrosaur bones from Montana were viewed under a microscope, they were found to harbor fresh-looking bone cells called osteocytes. Researchers even verified original—not mineralized—dinosaur proteins called collagen and elastin in 2009.”(3) “The research team, led by John Bradley of the University of Hawaii in Honolulu, used a state-of-the-art transition electron microscope to finally detect water pockets on cosmic dust. The samples had previously been collected by high-flying NASA aircraft, and curated by the Astromaterial Research Group at the NASA Johnson Space Center.”

“The team confirmed their finding by simulating the process in the laboratory. The work was conducted at the Lawrence Livermore National Laboratory in California, and the findings were published in the journal *Proceedings of the National Academy of Sciences*. The findings opened a new intriguing possibility about the origins of life on Earth. Some theories had suggested that life was *seeded* on Earth by comets or asteroids bombarding the early Earth’s surface, before the planet got its protective atmosphere.”(4) This concept has become known as “panspermia.”

“Even detritus material (plant litter) provides important cover for seedling protection as well as cover for a variety of arthropods, reptiles and amphibians. Some insect larvae feed on the detritus”, (5) as the magnificent cycles of life go on.

From the deepest ocean trenches on earth to the farthest galaxies in the Cosmos it is the Spirit of life that holds sway, the positive force of the Intrinsic Good moving all things forward, forming what will be—to be. Its crowning glory? Homo Sapiens, earthlings, who, so far as we know, are the most free and advanced form of life in all of creation. “Many may know of

Germany's national poet of freedom, Friedrich Schiller, only through the musical setting of a part of his most famous poem, the “Ode to Joy,” as the choral finale of Ludwig von Beethoven's Ninth Symphony. Beethoven's setting is so sublime—and Beethoven himself acknowledged that he considered setting the poetry of Schiller to music an almost impossible task—that any other music for this great hymn to universal human brotherhood under a benevolent Creator seems out of place today.

Yet, from the very year in which it was first published, 1786, the *Ode to Joy* (*An die Freude*, literally To Joy) began to be sung to various musical accompaniments, in the environment of the ‘house music’ that flourished around Schiller, his fellow poet Goethe, and their companions at the height of the German Classic period in the late eighteenth and early nineteenth century.”<sup>(6)</sup> In an essay titled *Emotions*, it is surely worth repeating a bit of *An die Freude* here. Line 31 is the one I have learned to love, although the entire poem is a masterpiece both for Schiller, for Beethoven and for German Idealism. It has 108 lines, We’ve only copied lines (25 to 44) which follow:

25 Joy all creatures drink  
26 At nature's bosoms;  
27 All, Just and Unjust,  
28 Follow her rose-petalled path.  
29 Kisses she gave us, and Wine,  
30 A friend, proven in death,  
31 *Pleasure was given (even) to the worm,*  
32 And the Cherub stands before God.

*Chorus*

33 You bow down, millions?  
34 Can you sense the Creator, world?  
35 Seek him above the starry canopy.  
36 Above the stars He must dwell.  
37 Joy is called the strong motivation

38 In eternal nature.  
39 Joy, joy moves the wheels  
40 In the universal time machine.  
41 Flowers it calls forth from their buds,  
42 Suns from the Firmament,  
43 Spheres it moves far out in Space,  
44 Where our telescopes cannot reach.(7)

Although there is musical repetition, it is truly an emotional experience to listen to the “choral” of Beethoven’s ninth and read along with the English translation beside the German transcription. In our previous essay *In Other Words...*, Professor Damasio reminded us that homeostasis “*progresses in individuals whose behavior is managed by simple brains, as is the case with worms, continues its march in individuals whose brains generate both behavior and mind.*”<sup>(8)</sup> Considering line 31, how many of us has seen the poor creature lost and baking in the sun on a sidewalk somewhere, and moved it back into the detritus to live and do it’s work aerating the underworld for our benefit and for the glory of God? This ultra simple fact has us understand, more completely, the interconnectivity of all life in the Spirit.

Compassion for a worm, where does that come from? What can possibly generate an emotional attachment to a member of the Lumbricidae family; and why for some of us and not for all of us. Compassion is only one of the hundreds of feelings that “well up” in humans and affect their behavior. Strong emotions, following or almost simultaneously accompanying experiences produce joy and sorrow, surprise, sadness, fear, happiness, anger, shame and all the other adjuvant feelings that accompany us through life. Like everything else in psychology there are multiple, hypothetical explanations to the origins and channels from and through which our feelings have come. We should look

at a few that represent the older ideas as well as those that are most current in the world of psychology. Dr. Klaus Scherer is one of the leading “gurus” with regard to understanding what we know about “emotions.” We will excerpt a bit his voluminous work, starting with Plato’s thoughts on the subject. Scherer says:

“The concept of “emotion” presents a particularly thorny problem. Even though the term is used very frequently, to the point of being extremely fashionable these days, the question “What is an emotion?” rarely generates the same answer from different individuals, scientists or laymen alike.”<sup>(9)</sup> Dr Scherer gives us his definition, which for most non-scientists is a bit hard to grapple with, but is certainly complete.

*“Emotion is defined as an episode of interrelated, synchronized changes in the states of all or most of the five organismic subsystems in response to the evaluation of an external or internal stimulus event as relevant to major concerns of the organism.”*<sup>(10)</sup> Whew!

It’s probably a good idea to give Webster a shot at this definition too, so we get the gist of the professors scientific one.

emotion: noun:

1. an affective state of consciousness in which joy, sorrow, fear, hate, or the like, is experienced, as distinguished from cognitive and volitional states of consciousness. (Thoughts you purposely think)
2. any of the feelings of joy, sorrow, fear, hate, love, etc.
3. any strong agitation of the feelings actuated by experiencing love, hate, fear, etc., and usually accompanied by certain physiological changes, as increased heartbeat or respiration, and often overt manifestation, as crying or shaking.
4. an instance of this.

5. *something* that causes such a reaction:  
*the powerful emotion of a great symphony, etc.*(11)

In order to get into gear, most Western scholarship goes back to the indomitable Greeks, more specifically to Plato and his student Aristotle for fundamental thoughts on anything philosophical or psychological. Plato tells us that “human behavior flows from three main sources: *desire, emotion, and knowledge.*” Without a doubt, “Psychologists feel at ease with behavior - they can observe it, classify it, even manipulate it quite successfully. But they have serious difficulties with mental phenomena that control and accompany behavior -- like thoughts, *emotions*, or action tendencies. As implied by the concept mental, these processes occur inside our head and are thus not directly observable. While we may get some glimpses from a person’s verbal report concerning current thoughts, feelings, or motives or from the effect of the central processes on the periphery, such as physiological symptoms and motor expression in face, voice, and body, we are always constrained by the need to infer the nature of mental activity. The nature of the mental processes has been an issue of central importance ever since man started to study the human mind.”

“The first systematic effort was made by Plato. One of his major philosophical models - the tripartite structure of the soul - was not only a pioneering effort, it has influenced virtually every thinker interested in the human mind ever since. And it still exerts a powerful influence on the organization of theory and research in present-day psychology. In this, psychology seems to share the fate of Western philosophy.” The eminent philosopher A.N. Whitehead is cited as follows:”

"Plato’s structure of the soul is characterized by an unstable

equilibrium - indeed a schism -between its upper functions, reason and will, and its lower functions, the instincts or appetites. (It is interesting to note that Marx and Freud were unconscious Platonists. They were also anti- Platonists in accepting Plato's scheme and inverting it, Marx by demanding the emancipation of the workers, Freud by demanding the emancipation of the instincts or appetites)". This note argues that the Platonian distinction between cognition, emotion, and conation has outrun its utility and may, in addition to provoking futile debates, seriously hamper progress towards urgently needed integrative approaches to the study of mental activity.”(12)

Scherer goes on at great length to give us chapter and verse regarding Plato's model as he sees it. To make a long story short, Plato based his three part soul on the model of the tripartite state in *The Republic*. “Plato postulated parallel structural models for the human soul and for the state, emphasizing 1) a rigid separation between the social classes and, correspondingly, the components of the soul, 2) the assumption of an antagonism between these components, and 3) the ethical supremacy of cognition and, correspondingly, the class of the philosopher/ kings.”(13) I suppose there is a connection between the tripartite notion of the soul with the state in some obtuse way, but most of us are not deeply enough immersed in the nuances of Greek thought to see the nexus. Obviously Scherer didn't think so either. “Today these tripartite notions, emphasizing the separateness and even the antagonism between the presumed three components of mental functioning more often obfuscate than clarify important issues in psychology.”(14)

A lengthy quote from Book III of Aristotle's *On the Soul* beautifully illustrates some of the problems with Plato's tripartite model: “The problem at once presents itself, in what sense we are to speak of parts of the soul, or how many we are to

distinguish. For in a sense there is an infinity of parts; it is not enough to distinguish, with some thinkers, the calculative, the passionate, and the desiderative, or with others the rational, or the irrational;...” Aristotle then goes on to enumerate other faculties of the soul - the nutritive, the sensitive, the imaginative, and, in particular, the appetitive. “It is absurd to split the last mentioned faculty; as these thinkers do, for wish is found in the calculative part and desire and passion in the irrational; and if the soul is tripartite, appetite will be found in all three parts.” (Aristotle/McKeon, 1941, p. 596).(15)

I must add a little insert here from St. Thomas Aquinas’ *Summa Theologica*. All through his writings, much gleaned from the thinking of Aristotle, there are many inferences about what we would call emotions. It would be impossible to extract and comment on them all. I would not expect Scherer to have noted Aquinas, although he certainly may have; he has written about everyone else who has had any direct or appurtenant dealings with *emotions*. Aquinas’ answer was given to the question whether *hate* is stronger than *love*:

“The love of pleasure is less than the love of self preservation, to which corresponds flight from pain. Wherefore we flee from pain more than we love pleasure.”(16)

“Descartes and Spinoza revolutionized philosophical thinking about mental processes. Descartes, while focussing on the dualism between mind and body, demonstrated in his *Traité sur les passions de l’âme* (Treatise on the Passions of the Soul) how the emotions are intricately intertwined with cognitions of events (see Descartes/Scherer, 1970).

Spinoza’s analysis goes even further in rejecting the tripartite soul - he argues that every affect, a modification of the body, has

an idea as its counterpart. In this sense, for Spinoza feelings are ideas. Similarly, he maintained that all thinking is action, that all movement has its accompaniment in *idea*. It is ironic that even though Spinoza's teachings negated any dissection of the soul, his term *conatus*, (desire consciously directed toward some specific object: action tendency) has become the technical term for the appetitive, motivational part of consequent tripartite subdivisions of human mental faculties (see Spinoza/Scherer, 1985).”(17)

“Using the term feeling , a single component denoting the subjective experience process, as a synonym for emotion , the total multi-modal component process, produces serious confusions and hampers our understanding of the phenomenon. In fact, it can be argued that the long-standing debate generated by William James's peripheral theory of emotion is essentially due to James's failure to make this important distinction: when in 1884 he asked “What is an emotion?”, he really meant “What is a feeling?” (see Scherer, 2000a).”(18)

We should really let the great scholar speak for himself:

“Our natural way of thinking about these coarser emotions is that the mental perception of some fact excites the mental affection called the emotion, and that this latter state of mind gives rise to the bodily expression. My theory, on the contrary, is that *the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur IS the emotion.*”(19)

This “theory,” credited to James, is still effectively what most professional psychologists hold to be the correct one, though I would agree with Scherer, that James is calling the more complex emotions, “feelings.” Having a feeling following a perception is quite a bit different from having a deeper emotional episode

appearing to temporarily affect the mundanity of a person both physiologically and psychologically. They may not even appear to be themselves, that is, *emotionally unhinged, or disturbed*. That would be more than what is commonly called a “feeling;” but James did write of the *subtler emotions*, those of aesthetics etc, which certainly should be called feelings. I think Scherer’s problem is generally a semantic one.

Because of worldwide advances in electronic technology professionals in all walks of life have been able to exponentially advance knowledge in their particular discipline. One category that has hugely benefited the area of medical research is Neuroimaging. “It includes the use of various techniques to either directly or indirectly image the structure, function/ pharmacology of the nervous system. It is a relatively new discipline within medicine and neuroscience/psychology. Physicians who specialize in the performance and interpretation of neuroimaging in the clinical setting are neuroradiologists. In the early 2000s the field of neuroimaging reached the stage where limited practical applications of functional brain imaging have become feasible. The main application area is crude forms of brain-computer interface.”(20) One can only imagine what will be possible if this program is successful. Strictly as an amateur, I have been fascinated by the evolution of the brain from worm to human. Many psychologists believe that our feelings and emotions flow directly into the rational mind through what has become known as the Limbic system of the brain, which has developed over hundreds of millions of years. The following are excerpts from a book titled: “*Limbic System: Amygdala, Hypothalamus, Septal Nuclei, Cingulate, Hippocampus*, by R. Joseph Ph.D:

“Buried within the depths of the cerebrum are several large aggregates of limbic structures and nuclei which are preeminent

in the control and mediation of memory, *emotion*, learning, dreaming, attention, and arousal, and the perception and expression of *emotional*, motivational, sexual, and social behavior including the formation of loving attachments. Indeed, the limbic system not only controls the capacity to experience love and sorrow, but it governs and monitors internal homeostasis and basic needs such as hunger and thirst, including even the cravings for pleasure-inducing drugs.”

“The structures and nuclei of the limbic system are exceedingly ancient, some of which began to evolve over 450 million years ago. Over the course of evolution, these emotional structures have expanded in size, some becoming increasingly cortical in response to increased environmental opportunities and demands. In fact, as the neocortical forebrain expanded and until as recently as 50 million years ago, the cerebrum of the ancestral line that would eventually give rise to humans, was dominated by the limbic system.”

“However, over the course of evolution a mantle of neocortex began to develop and enshroud the limbic system; evolving at first to serve limbic needs in a way that would ‘maximize the survival of the organism, and to more efficiently, effectively, and safely satisfy limbic needs and impulses. In consequence, the frontal, temporal, parietal, and occipital lobes evolved covered with a neocortical mantle, that in humans would come to be associated with the conscious, rational mind. Sometimes, however, even in the most rational of humans, *emotions* can hijack the logical mind, and the neocortex, and even peaceful people might be impelled to murder even those they love.’ ‘Indeed, the old limbic brain has not been replaced and is not only predominant in regard to all aspects of motivational and *emotional functioning*, but is capable of completely overwhelming’ ‘the rational mind’ due in part to the massive

axonal projections of limbic system to the neocortex. Although over the course of evolution a new brain (neocortex) has developed, *Homo sapiens* ('the wise man who knows he is wise') remains a creature of emotion. Humans have not completely emerged from the phylogenetic swamps of their original psychic existence.

Hence, due to these limbic roots, humans not uncommonly behave "irrationally" or in the 'heat of passion,' and get into fights, have sex with or scream and yell at strangers thus act at the behest of their immediate desires; sometimes falling 'madly in love' and at other times, acting in a blind rage such that even those who are 'loved' may be slaughtered and murdered.

Indeed, *emotion* is a potentially powerful overwhelming force that warrants and yet resists control-- as something irrational that can happen to a someone ('you make me so angry') and which can temporarily hijack, overwhelm, and snuff out the 'rational mind.'"

"The schism between the rational and the emotional is real, and is due to the raw energy of emotion having it's source in the nuclei of the ancient limbic lobe -- a series of structures which first make their phylogenetic appearance over a hundred "million years before humans walked 'upon this earth and which continue to control and direct human behavior.'"(21)

"There is controversy over the use of the term *limbic system*, with scientists such as LeDoux arguing that the term be considered obsolete and abandoned. Originally, the limbic system was believed to be the emotional center of the brain, with cognition being the business of the neocortex. However, cognition depends on acquisition and retention of memories, in which the hippocampus, a primary limbic structure, is involved: hippocampus damage causes severe cognitive (memory) deficits. More important, the "boundaries" of the limbic system have been

repeatedly redefined because of advances in neuroscience. Therefore, while it is true that limbic structures are more closely related to emotion, the brain can be thought of as an integrated whole.”(22)

If you want to believe that all our emotions are in the mind, and that the brain per se *is* the mind, one would have to confirm that it is “matter over mind,” meaning *all* is physical. That would mean that all the philosophy and psychology from the Greeks to Hume has been erroneous, and that Homo Sapiens Sapiens simply developed biochemically or “emerged” from the earlier living cells on earth.

One of the more accomplished people in the world of philosophy and psychology is Professor Daniel L Robinson. He is Distinguished Professor Emeritus of Philosophy at Georgetown University and a Fellow of the Faculty of Philosophy, Oxford University. Dr. Robinson devoted one full chapter in his book *Consciousness and Mental Life* to Emotions. I will clip some pertinent pieces:

“Emotions are “felt,” but so are proprioceptive\* and somesthetic\* sensations. One is aware of one’s sensations and feelings, or, better, one senses and feels. To be thus conscious is to be conscious of something.... “Emotion,” on this understanding, is a species of sensation rather than perception, but it is, unlike sensations, not associated with specific parts of the body, as in instances of pain. Typically, the sensations that generate emotion terms are not responsive to the specific ameliorative that works so effectively on, for example, hunger, thirst, and pain.”

\*proprioceptive: (relating to stimuli that are produced and perceived within an organism, especially those connected with the position and movement of the body.)

\*somesthetic: (relating to or denoting a sensation (such as pressure, pain, or warmth) that can occur anywhere in the body, in contrast to one localized at a sense organ (such as sight, balance, or taste).

“Accordingly, and in the Aristotelian sense, emotions are more aptly understood as both dispositional and evaluative. It would be entirely permissible to speak of thirst, for example, as “dispositional,” in the sense that thirst disposes one to seek and consume liquids. However, thirst as such is not a state, dependent in any way on the evaluations of the percipient. It would be hopelessly academic for someone to judge whether his or her thirst were reasonable, proper, meritorious, justified. But feelings of anger, love, confidence, melancholy, pride, shame, grief, joy, contentment—these are feelings inextricably bound up with evaluations of oneself, of others, of the world, of oneself in relation to the world and to others, and so on. One may be wrongful in one’s anger and blameworthy in one’s love, but one cannot be wrongful and blameworthy for a toothache or for pangs of hunger. In a sense, then, the fact that emotions are subject both to personal and to social appraisal of a moral sort renders them unique among sensations and locates them in the rational realm of the person and of other persons as well. “emotions” and “feelings” should not have been artificially separated by analytical evaluations of the percipient.” ( i.e. the perceiving person)

“What I share with Aristotle is his realism regarding the facts of nature, including human nature, and his commitment to understand complex phenomena in terms of the ends they realize or represent or suggest. ...it is mistaken to assume that the combination of evolutionary biology and neuroscience offers a preferred path to a richer understanding of emotion. To the extent that evolutionary biology and neuroscience provide no more than generalizations regarding the appearance and functioning of processes and systems more or less universally distributed within

a gene pool, then to that extent they can offer no distinguishing explanation or account of a given person, a given life, a given emotion summoned.... Consider the rule of law, fair trial procedures, rules of evidence. In any regime respectful of the dignity and liberty of the person, high barriers are erected to protect the otherwise powerless defendant from the otherwise unopposable powers of the state. Proof beyond reasonable doubt now works to tame the enthusiasms of an offended people; an adversarial dialectic is engaged to impose burdens on prejudice and to instill useful doubts, ambiguities, competing and contradicting narratives. All this rational apparatus is employed, finally, in that spirit of justice, that fidelity to law, *which lives within the person as a noble sentiment*. Through the civilizing influences of culture, through the civilizing influences of saints and heroes, the ordinary citizen comes to comprehend more fully what otherwise might be an unnamed sentiment, namely that mercy is the perfection of justice, here the relationship between the rational and emotional being nearly geometric.”

“The seriousness I have in mind requires giving the benefit of doubt to the conventional wisdom of folk psychology rather than the conventions of academic disciplines oddly regarded as having greater authenticity or validity. Philosophers and psychologists now form an enlarged circle of specialists arguing about the relative power or place to be occupied by “the emotions” and “reason” in “determining” behavior.... what daily actual life makes clear is that those of our undertakings that we regard as worthy of philosophical or psychological interest will not admit of such partitioning or even of such a distinct ontology. Having a good reason to act is to be disposed in ways invariably described in terms of confidence, conviction, satisfaction, hopefulness—terms of “feeling” and, yes, terms of judgment. To think of these terms, however, as referring to partition-able features of mental life is to think that one can pull out of the cup what is hot, what is

sweet, what is liquid, and what is brown, all the while accounting for “hot chocolate.”

“It will be a great gain just in case this more realistic inquiry begins with reasonable assumptions about just what goes into a good reason for action and just what goes into a truly warranted set of beliefs, desires, and sentiments. Unless the disciplines of both philosophy and psychology are prepared to take a stand on the sorts of life, at once personal, social, and civic, likely to preserve and refine both the rational and the emotional, the study of each and either is likely to be arid and actuarial.”<sup>(23)</sup>

I must say, it is difficult for me to extract the more meaningful clips from others less meaningful in Professor Robinson’s work. This book is chock full of philosophy rather than various “scientific” explanations about feelings and emotions. Dr. Robinson’s contribution to this essay is more philosophical than psychological. However, there is an undeniable connectivity between the two. We all tend to look for finite, definitive, scientific, cut and dried answers to most everything in life, never thinking for one moment that in certain categories there may not be an answer, just a belief. How much can we know for sure, without a certain amount of faith?

There are a few others in this wonderful field of psychology who I would love to bring to your attention but again, the constraints of space do not permit. This is an essay not a book.

As always, my intention is to respectfully bring to your attention some of the things which interest me in hopes that they may have some interest for you. In case you feel the need to investigate further may I suggest Joseph LaDoux’s *The Emotional Brain*; Thomas Nagel’s *Mind and Cosmos*; and Antonio Damasio’s *Self Comes to Mind*. For me, at least, these have all been most

informative even though they are, in some ways, opposed to my theological understandings.

Sometimes I feel like the Irishman in the parade who thought everybody was out of step but himself. It is only through the grace of God that one can *feel* secure in the trust he or she places in religion. It depends on conscience, which is very much tied to the subject of *emotions*. In my opinion, heaven reaches out to *ALL* creation, both the visible and invisible. The unseen power in the cosmos can never be tied strictly to scientific understanding. Too much is still in flux. Empiricism starts with humanity: “*Unless I have seen I will not believe.*” Cosmos starts with creation, and creation starts with The Prime Mover of Aristotle and Aquinas as I see it. This is *reason*, producing *emotion*, in terms of belief. The love of *being* is essentially the love of God. Who will say that he has created himself and therefore has the power to destroy himself or others? We are truly dependent creatures. Life is a gift as much with us, as it is with the simple, glorious worm. Humanity seems to have wrapped itself in itself since the “great enlightenment.” We tend not to see beyond our own noses. When will we *all* learn that the “love of pleasure is *less* than the love of self preservation” and that our ultimate goal for self preservation, in my opinion, is found only in the love of God through Christ?

This piece should not close without rendering some sort of opinion of my own regarding *emotions*. I have no academic license to do so, only an inherent arrogance that allows me to offer something on the subject, so with with your forbearance:

It seems pretty clear that emotions are a psychophysiological phenomena; almost simultaneously physical and mental. It also seems right that many of what we call emotions derive from the fact that the human brain developed over time from the

pre-human brain, the more instinctual animal brain. There can be little doubt that a *brain to mind* transition took place gradually among a particular species of Hominidae.

Though mind (powers of reasoning and will) replaced instinctual behavior, many of the primal characteristics of an “instinctual” nature remained a part of the advancing species. One of the most referred to innate behavioral traits is “flight or fight.” The term “fight or flight” describes the apparent simultaneous action both of body *and* mind, quickly mobilizing energy to either engage or escape from a threat to survival. Using this example as spring board helps us clarify the origins of other instinctual human emotions. It would appear that James is right in his assumption that emotions start with perception: “*The bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur IS the emotion.*” (Perception is the state of being or becoming aware of something through the senses.) It is we who perceive danger, or someone else’s motivations, and they ours. There is always the possibility that our perception of any encounter may be wrong. We may perceive a log floating in a pond as an alligator. It’s also easy to see how more sophisticated feelings or emotions can simply be a less coarse version of flight or fight.

For example, consider the insecurity one may feel at a lectern giving a crucial, “live or die” sales pitch, as you perceive it, to a very critical and knowledgeable audience. One may *feel* emotionally inferior or unfit. If the reaction of the audience becomes positive, the feelings may change to rejuvenation and eagerness, or even to confidence and fulfillment, or some other happier sensation. The more perceptive a person is, the more emotional he or she is apt to be. A self centered person may be more prone to anger if he or she perceives being slighted or “dissed,” in the modern vernacular, by another. Feeling “hurt” may be the lesser form of anger depending on one’s personality,

but still it's a kind of "threat." The threat matrix can launch jealousy, envy, frustration and even hatred when someone wants what you perceive to be yours, or who has more of something that you perceive you should have. Emotions can get out of control depending on the genetic and cultural makeup of the individual. More rational less excitable people tend to handle emotional situations more easily. Though there is only one human race, we are all different from one another. Some people have a hair trigger, others a slow fuse, and all the variations in-between. This leaves plenty of room for us to be different from one another emotionally. Genetics and Culture are key factors, however, we all have the option of the power of reason to ameliorate any situation.

What about the happy emotions where there is no survival-related threat? Both with animals and humans when one perceives that he or she is being treated well, he or she will *feel* safe, comfortable, intimate even joyful considering, again, their personal genetic and cultural makeup. One can cry for joy as well as from feeling sorry for oneself depending on one's perception.

What about the seemingly imperceptible, emotional conditions such as anxiety, depression, etc.? For generations neuroscientists have been trying to figure out the causes of these *self-perceptible* sensations. They are indeed phycho-physiological because new drugs have been developed to curtail or eliminate the symptoms. When the drugs are withheld the condition returns. The drugs alter the brain which alters the mind thereby changing the patterns of behavior (feelings/emotions). The drugs appear to work on what is generally understood to be a physical abnormality in the brain; ergo, since they work on the brain, they necessarily work on the "emerged" mind. In my opinion it would be wrong to separate the mind from the brain, as well as it would be wrong to say that mind *is* the physical brain. We know that

animals as well as humans do have anxiety and depression etc., but it is the human mind that perceives anxiety within its *self*. As far as we know the animal does not know itself, so its perception of anxiety is believed to be almost nil. This is enough to secure the idea in some neuroscientists that the physical brain *is* the creature in a supervened or emergent state called mind. Fortunately, there was a *brain to mind transformation*. That fact should be obvious to any “thinking” person. Can we call that transformation, supervention or emergent? I think not. Is it fair to say that there are diseases of the brain that affect the mind—without saying that there are diseases of the mind that affect the brain? It is well understood that the brain, an organ of the body, incorporated with its neural network is the mechanism within which the mind operates, but it is also understood that the thinking mind has regenerative and sometimes even curative powers that can definitely affect its structural elements. It is the mind that has the capability of discernment. The complex energy matrix called consciousness or *life* is what runs the machinery. Physiology treats the working parts, psychology treats what the working parts produce. One of the questions for neuroscientists is, does the thinking process help in the re-generation of dendrites? Consciousness or Being is not machinery. A machine may be programmed but it cannot reason, choose or perceive *itself* even by “emergence.” A human being is not a robot, but a “soul” similar to its Maker who reveals himself in a thousand ways since the transition from brain to mind took place. Many believe this phenomenon happened by chance. Others think that there were just too many external, intelligent determinations that separated Homo Sapiens from the rest of the hominids. Still others believe Neanderthalis remains in the Sapiensis gene pool. However, here we are, the wisest of the wise trying to figure all of this with the use of our cerebral cortex. The higher thinking *mind machine*, operated by a responsible *self*.

Something should be said about Freud's "Talk Therapy."  
I don't believe there is any doubt that if one spends enough time rehashing past perceptions with an accredited psychiatrist or psychologist, one may recover the repressed memory of serious percepts that had a negative affect on one's equilibrium, even after many years. Unfortunately, Psychopharmacology has proved to be a lot quicker and less expensive to treat the problem. No one is quite sure though, what effect the mind/brain-altering drugs might have on the health of the individual over a long period of time, regardless of the fact they have been tested and government approved. Drugs do not get to the core issues. Today, a lot of people are trying to get "out of their minds" by the use of mind/brain altering substances to cure themselves of the anxiety resulting from the absence of belief in something greater than themselves, only to be enslaved by the "cure."

We have become something more than "animalum." In my view we are super-natural creatures made in the image of our Creator. We have advanced by physical and psychological means according to a pre-arranged plan that has been set in motion since the beginning of time.(see *In Other Words*) Many are not able to attribute that progression to the living, uncreated Creator who is revealed to us in Jesus Christ, (resurrexit tertia die.)

Like everything else in life there are always two sides to every coin, the positive and the negative, the good and the bad. If the human race understood the Ultimate Good as sincere love for each other in the interest of survival, I believe there would be fewer "emotionally disturbed" and more "emotionally contented," and certainly fewer wars and killings. That, I fear (an emotion) is too much to ask. One person did try to teach us of the Father, and if you remember, Love personified was crucified. Still, Love, in the Spirit, remains with us always... "even to the end of the age."<sup>(24)</sup> "Seek and you shall find"<sup>(25)</sup> was the

prescription offered to us to think about, practically and emotionally, for the purpose of our literal survival. Nothing is revealed if it is not first sought. Truth is not made—it is discovered.

Notes:

- 1 Wikipedia, Dormancy
- 2 [space.com](http://space.com)
- 3 Institute for Creation Research, Brian Thomas MS
- 4 Astrobiology Magazine, Johnny Bontemps, Feb. 2014
- 5 Wikipedia, Detritus
- 6 The Schiller Institute, Ode to Joy
- 7 Ode to Joy, 1785 Version, English Translation
- 8 In Other Words..., pg. 8, Frank Arundell
- 9 What are Emotions, Klaus Scherer Ph.D
- 10 Ditto
- 11 Webster
- 12 Plato's Legacy, Klaus Scherer, University of Geneva
- 13 Ditto
- 14 Ditto
- 15 Ditto
- 16 Summa Theologica, St. Thomas Aquinas, Part 1 of Part II  
Passions, Question 29, Article 3, Reply to the first objection
- 17 Plato's Legacy, Klaus Scherer Ph.D
- 18 What Are Emotions, Klaus Scherer Ph.D
- 19 The Complete Works, William James, Ch. 25, Emotions
- 20 Wikipedia, Neuroimaging
- 21 The Limbic System, R. Joseph Ph.D
- 22 The Limbic System Controversy, Wikipedia
- 23 Consciousness and Mental Life, Daniel L. Robinson, Ch 6
- 24 Matt 28: 20
- 25 Matt 7: 7

