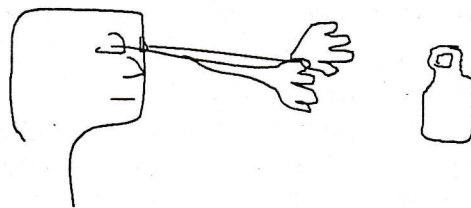


possession

9/10ths of the brain



A FIELD GUIDE TO EMOTIONS AND INSTINCTS

PAUL JAY

Synopsis:

Chapter 1:, sec A: THE HUMAN MAGNET

The fear of loss and the desire to acquire combine in the subconscious to pull things into our orbit. By `things' we mean both real, like a ten dollar bill, and abstract, like a an idea, a word or a boundary. This is why we react the same whether somebody steals some money, or says something we disagree with, or comes on our property uninvited.

sec B: THE CELL-

The cell form, a membrane surrounding a plasma and a nucleus, is the basis of our emotional system, because of the ability of the form to jump between larger and smaller scales, as when one cell becomes the nucleus of a larger cell (in abstract terms, not biological ones). This would allow connections to be made between an individual and a group, and between a group and a group of groups. We will call this scaling ability the 'grammar' of cells.

sec C: THE HUMAN CELL

An alien probe observes a car on the highway and files it initially as a living creature, like a snail or a tortoise. Realizing it's mistake, it sifts through the membranes to find the instrument of reaction, the 'mind' of the car. Outside the car it finds the 'energy perimeter'.. the zone where no other car is allowed. This zone is practically non-existent when the car is standing still, but becomes larger and stronger as the car reaches highway speed. This energy perimeter is clearly created not by the car but by the human driving the car, specifically by the human's 'mind'. A violation of the energy perimeter creates a reaction in the car, causing the car to swerve or sound it's horn, but it's clearly the human mind that is behind these reactions.

sec D: PORTS OF ENTRY

Since there are many layers of skin between the energy perimeter and the driver's brain (sense of self), the violation must have penetrated to the brain through 'ports of entry', mirrors, windows, eyes, ears, etc.. The probe speculates that the energy perimeter can actually be defined by the ports (sensors), by what the person can see and hear, by the length of the arms, etc.

sec E: ANGER

A violation of the sense-of-self through the ports of entry creates anxiety and the primal reaction: anger.

sec F: THE ENERGY PERIMETER

The probe speculates that human emotional reactions and instincts are linked to the energy perimeter, that how a person acts and feels is determined by what seems to be happening to the zone outside the outermost skin. This is called the energy perimeter because of the extraordinary mental effort that goes towards maintaining it as both a physical and mental construct.

sec G: FAMILY/LOYALTIES

Since the communal energy perimeter of a family has been formed over time, the individual should not have to expend much energy on their own perimeter while within the family perimeter (house).

sec H: SOFTBALL

Chapter 2: THE EMOTIONS

sec A: LOGIC

Emotions can be described in terms of variables (subconscious symbols) and operators (conjunction and disjunction). This kind of description helps us draw parallels between different kinds of reactions, and also it gives the study of emotions the same basis as science and mathematics.

sec B: FEAR AND DESIRE

sec C: LOVE

sec 2D: TERRITORIAL FEAR

sec 2E: JOE'S ROOM

sec 3F: TIME

sec 3G: HATE

Chapter 3: COMPLEX EMOTIONS

sec 3A: SUDDEN JOY (VALUE)

sec 3B: SHAME

sec 3C: LYING

sec 3D: TASTE

sec 3E: GIVING AND RECEIVING

sec 3F: HUMAN MAGNETS

sec 3G: TRANSFERENCE

sec 3H: JEALOUSY

CHAPTER 4: APPLICATIONS.

sec 4A: MURDER AND CRIME

sec 4B: NEUROSES AND OBSESSION

sec 4C: MONEY

sec 4D: MEMORY

CHAPTER 5: COMMUNICATIONS

introduction-

According to a recent poll, less than half of Americans think we're descended from animals. What's going on here? To deny the animalness of human beings, our very genre and heritage, is absurd!

Of course though we are animals, we're different from animals. I mean, we're rational human beings, not creatures of instinct. We run our mental motor according to the laws of reason, and anybody knows animal behavior is governed by instincts. Animals don't play bridge or solve algebraic equations.

I don't either.. so does that make me an animal? I'm not afraid to say it, there's no shame in it. But like most people, I tend to think of instincts as I would a long lost parking ticket, out of sight out of mind. There are parents to teach us control over instincts, and there are laws to protect us from instincts, and as long as parents and police do their job, there's no real reason to worry.

So we no longer think about instincts. They are a force of nature brought under control in another triumph of human ingenuity like automatic transmissions and health insurance, frozen dinners, air conditioning and golf courses; our instincts are coddled in the social fabric, played songs to by the media, and so on, but are rarely brought up in social situations.

Instincts are not a popular subject on the pop psychology shelves of the bookstore either, which is odd considering how much we resemble instinctive animals. Instincts still provide us with basic motivation. They run our lives and define our identities, they protect and amuse us, and they are at the core of everything we do.

But what are instincts, and what are their relation to emotions and to behavior, strange and normal? There is so little written about this subject, maybe it's a book waiting to materialize. Maybe the reason there's so little available on such an important topic is because nobody has nailed it down.

When a scientist discovers an instinct gene, or of a part of the brain that controls emotions, it may be a triumph of the mind over some very tough problems, but it doesn't really help us understand how the program works. This understanding cannot come from looking at the hardware; in other words, to understand a software program one has to use the program, not take the computer apart. Examining the hard drive is like examining the brain.. it might show us where things are but not what they're supposed to do.

*

Let's say you do something. Hopefully afterwards you're less hungry, or less bored, or less angry, as if you acted to control the immediate future, like you would start the mower to cut the lawn. That makes sense, doing things for different reasons.. But reasons don't rule my life, they only provide an illusion that life is under control. Our lives are actually organized, but less by our ability to reason than by our instincts and emotions. Organized in ways that are so obvious they blend in with the wallpaper of existence (not surprising since they *are* the wallpaper of existence).

Since most of what we do is instinctual response to what other people are doing, which is also instinctual, the first step in understanding ourselves as individuals might be to examine the instincts we all have in common.

Why can't we leave the house, in spite of restless boredom? Why did we get so uptight last night when poor Emily mentioned France? Why do we fantasize about guns and power? Why did we have children and live in a nice house (or didn't and don't)? Why can't we stop gambling, even when we're tapped out? Why the minute we've lost something do we suspect someone close to us of stealing it? Why do we wrap Christmas presents? There's got to be a reason, or more likely an overview, like what people seek in religion or pop psychology, something to make sense of the subjective chaos in which we all swim.

An overview of instincts would help make decisions and judgements in a crisis. Knowing why **humans** do weird things, rather than some jerk who just cut me off on the interstate, we are less likely to stomp our anger all over the wrong target.

In our search for identity, it can't hurt to know what we are, as animals, before trying to know who we are.

*

Everybody has a right to think about the mind and the soul. You don't have to be a specialist to have a valid opinion, like a priest, poet, scientist, or mental health professional, or even a pop psychology wonk. The prerogative comes with the body.

So I arrived, after reading everything from Freud to French Structuralism to Herman Hesse to S.J. Perelman, at the following explanation. It's about the emotions and instincts. I had urgent reasons to know why we do what we do, to understand what motivates people since behavior, your's, mine and everybody else's, is a big part of our environment. Emotions are transferred between people.

This is not a synopsis of current thinking on the subject. Most current thinking seems to be about consciousness, at least among cutting-edge academics, though much of pop-psychology, while steering away from theory, deals with issues concerning the subconscious. Still, if I ask ten different pop-psychologists why a dog chases a rabbit, I will get ten different answers. And though there is no consensus on why doggyish things chase rabbitty things, people generally agree about why the sky is blue, or why ice melts, so it's not like we can't agree on anything.

When I first came to New York City I lived on the Lower East Side, and there began (as a fine arts major doing conceptual art) to read Bertrand Russell and Ludwig Wittgenstein. Their search for truth in language propositions somehow calmed my nerves, and since I'd grown up in an environment where opinions always clashed (it was the sixties) and facts were just used to support some entrenched political position, and life on the lower east side was not much better, anything soothing was part of the survival kit.

At one point I actually doubted the existence of reality, which led to more anxiety, since I reasoned that one would behave one way if things were real and another if they weren't. Thanks to philosophy (in this case the Pragmatism of Pierce and James) I was informed that it doesn't matter, that things would be the same whether they were real or not. They solved the question of God the same way.. saying things would be the same whether God were real or not. And then I thought, if philosophy can solve that problem, maybe it could solve my problems.

What is the power of philosophical reason? I once met a roomful of philosophers, somewhere in Connecticut, and they didn't strike me as particularly close to the godhead. Philosophers tend not to use their insights to conquer the world or achieve enlightenment, or even to get their laundry done. Possibly this is because philosophy isn't that useful.

What useful things have philosophers said about human reactions, instincts and emotions? Wittgenstein said it all belongs among the unsayable, to be passed over in silence, which it has been. One assumes he just saw no empirical basis to statements about feelings, no connection between science and the mushy non-truth of emotions. This may have been shortsighted, since feelings can easily be seen as empirical ('I love you' as a basic, first order proposition, like the 'the sky is blue').

Anyway, since William James decided that smiling is what makes you happy, (rather than being happy makes you smile) philosophers and proto-psycho-scientists have not come up with a theory of human

motivation, instincts and emotions that everybody can agree on.

So I moved on to psychology and anthropology, starting with paperbacks (my television reception was very poor, otherwise I would have spent my time watching Star Trek) always looking for that little piece of insight that's going to make all the difference.. Everybody had a different idea of what motivates people. They all in their own way made a thoroughly convincing, confined kind of sense, however I don't remember anybody except a few anthropologists basing their ideas on the laws of evolution. Desmond Morris was interesting in this respect.

At least I knew where the answers could be found: down in the brain..an infinitely convoluted network of neurons and synapses, thinking, reacting, rationalizing irrational behavior, motivated by forces that are so close up, so familiar that they're invisible. So what are these forces?

Imagine this: the human body without stingers, fangs, claws, shells, not looking particularly fierce, protected from natural dangers only by its peculiarly large brain. Something in the software that runs this brain has made it so successful in protecting the naked body that our species has covered the globe like a relentless plague of insects. It is this frailness that made domination possible, since survival meant constructing the claws and stingers (weapons) and protective skins (clothing, houses, attitudes) out of any resource available. We are an irrepressible masterpiece of evolution, adaptable to any environment, from the dry desert to the hotel bar, even to outer space; but we are meanwhile in the dark about our own behavior and about our fate as a species. Whatever software runs this masterpiece of evo. must be operating at a very simple, primitive level, allowing the creature to thrive despite enough confusion to stop a horse.

It says in the bible somewhere that God gave man dominion over the Earth.. I hate to question a book I haven't even read, but isn't it possible that we just took the planet over, like any other species would if they had a limitless supply of guns, antibiotics and pesticides. There is really no morality in nature. We humans have taken over the Earth because there's nothing to stop us.

What about the fate of the poor creatures that share the planet with us (part of the 'available resources')? Are they only here to serve our ravenous support system? Is our reproduction only limited by violence and famine, as with other species? Or, I ask myself with the wide-eyed urgency of an insomniac, is the motivation of a social body (a country) any different than the motivation of an individual? If we can understand why one car tries to get ahead of another car, or why a dog chases a rabbit, we can probably understand our destiny (a scary thought).

To think our behavior is peculiar to ourselves is nonsense; since we can't escape our human nature, we probably share the same motivations as the people we hate, people whose actions we despise,

though the behavior itself might be different. It's as though we each had our own unique symbolic language but shared the same grammar.

The secret: our motivation is provided from below rather than above, that is from the atoms and cells that make up our bodies, rather than from some divine, thunder-cracking all-embracing scheme.

Since we are the proud decedents of single-cell slime-loving microbes, it would make sense that our motivation remains unchanged since the old days. Thanks to the game show of evolution, slime crawling out of the swamp mud into the light of day, humans are the same as ants and tigers as far as why we do what we do, but in a super class in our ability to carry out these goals.

To understand these goals, we go back to the cells that provide the software that runs our lives. We want to live because every cell in our body wants to live, we want to eat because every cell in our body wants to eat, and we want to reproduce because every cell in our body wants to reproduce, and this relationship between the macro (us) and micro (cells) has over the eons been imprinted in our brains as the software that controls our subconscious perception of the world. It's only through the symbolic language of the unconscious mind that we understand anything at all, and this grammar of cells gives the symbols meaning.

Cells are not a conclusion but a direction, they point towards a hornet's nest of rules and patterns that we all follow and (a leap of inference here) these transactions determine our emotional and instinctual responses. Anything one does in the course of a day, from driving a car to falling in love, to having a nervous breakdown, is about maintaining cell-like walls of possession around ourselves and other people, around things and ideas: buffers and barriers, their maintenance, dissolution and recreation.

The following is a discussion of what instincts and emotions actually are, in relation to cells. Though as far as I know cells in our body don't experience emotions, their form provides a blueprint for human feelings and reactions. This helps us make sense of otherwise perplexing behavior, for it reveals the grammar of why we do what we do. In the final chapter we will look at criminal activity to unravel the motives, especially when someone kills in response to a situation, rather than as some sociopathic hobby. The same generalizations will be used to cover LOVE, ANGER, FEAR, DESIRE, MARRIAGE and FAMILY, as well as the relationship of the individual to a HOME.

WARNING! The device of an alien probe examining our planet is sometimes used to provide a non-anthropocentric distance..so that the thought-process seems like objective thinking. The alien probe may be imaginary, but right now we really need something with blinking lights and warp-speed capability to be our eyes.



CHAPTER 1 SECTION A THE HUMAN MAGNET

Why does a dog
chase a rabbit?

Ask that kind of question at a party and, assuming you get a civil response, you find everyone has a different answer. I'm trying to imagine what that answer is. Let's see.. it can't be out of hunger, since he will also chase slimy tennis balls and speeding cars. It can't be conditioning, since that doesn't explain his first rabbit-chasing. So either the dog was taught by an older sibling or parent, or there must be a rabbit-chasing instinct. But isn't 'instinct' just a name for something we don't understand, like giving the name 'God' to whatever controls the universe? If it's inherited and controls behavior, it's an instinct.

That doesn't help. But it does suggest that dogs inherit some kind of software with their hardware. Since humans are so dog-like (we don't bark, but we do chase things) a lesson learned about dogs will most likely apply to humans, and if the lesson is about instincts, we're talking about something so old in evolutionary time that dogs and humans share it.

The first step in understanding instincts might be to see what they have to do with the emotions. Actually, rabbit-chasing might be an emotional thing for the dog. And whatever this emotion/instinct is that sends the dog after the rabbit, it might be similar to whatever sends us to the mall when we don't need anything, or to the fridge when we're not hungry, or to France when we're not french.

None of us are beyond rabbit-chasing. Think of everything you own. If you can put it all in one thought, you'll probably see a lot of junk.. things which may have zero intrinsic value but are stuck in orbit, waiting for a spring cleaning binge or a yard sale.

How did they all get there? What is the force that pulls some things towards me and pushes some things away? This force must be very strong since millionaires, bag ladies and normal slobs like me all have the same need to *have* and the same fear of losing what we have, and ninety

percent of our rational thinking is rationalizing this need and this fear.

This need is so strong that it encompasses anything, not just objects but ideas, words and expressions, beliefs, habits, people, knicks-knacks, electronic equipment, delusions ..this is the force of the subconscious. It is the peculiar ways in which this force extends beyond our physical bodies that determine who and how we are at any given moment.

The subconscious mind controls and motivates of our lives through our emotions. Instincts tell the subconscious what emotions to feel when, so that our reactions are appropriate to the situation. Tears and curses are expressions of subconscious, instinctual forces, and so are the rooms we live in and the lives we lead.

The subconscious speaks a special, primitive language. It does not understand reason, does not recognize what time it is or what size something is or the difference between past, present and future, reality and fantasy. We are not talking about the *physical* brain, the neurons and synapses, the electrical system, but about the software that controls the system, keeping the owner of the brain alive and relatively undamaged. The software is simple and reliable, but to understand it we must perform a few mental tricks. We must look objectively at subjectivity, logically at logic-defying emotions, we must clean the attic of misconceptions.

The special characteristics of the subconscious that we will be describing sounds suspiciously like what better-educated people attribute to the right brain: a grammar beyond normal language and reason, in which time and space are almost irrelevant (no, it's not the Reagan White House).

'Subconscious' is not a totally reliable term, since we haven't determined what consciousness is, but we know that most of the conclusions here apply to all animals, not just humans, and since allegedly only humans have consciousness, actual awareness, not to mention logical thinking, this must have almost nothing to do with what we're talking about. Consciousness is very peripheral to the software that we're discussing.

If an emotion is a subconscious reaction to the world, why would we be conscious of it? Let's call emotions instincts that one is conscious of, that we feel. When we are angry, that is an instinct being brought to consciousness and used to deal with a situation. Instincts provide the analysis of the circumstances, so that we know to get angry, rather than sentimental or compliant.

Our bodies, which include the brain, are computers, always analyzing the situation and responding in the appropriate way, with hormones and neurotransmitters and all the vast and complex interactions that the microbiologists of the world can tell you about. The result of this analysis and biochemical activity may be an emotion, like anger, which we

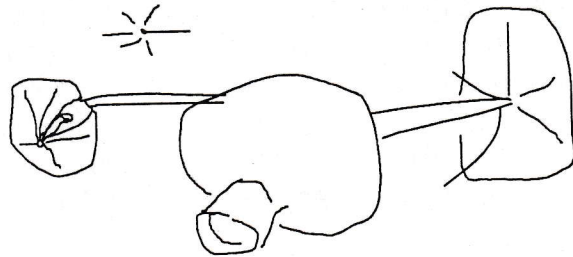
are conscious of. If the anger is powerful enough, we are not conscious of anything else.

One question that bothers me: can you have an emotion without being conscious of it?

To help us answer some of these questions I want to use a gimmick: a machine from outer space. This machine is going to help us be objective, even though true objectivity is of course a myth. Let's just say we are hunting the unicorn of objectivity, using, appropriately, another disputable invention, the alien probe.

THE ALIEN PROBE

Imagine an alien probe scanning the earth with high-tech sensors. It has just arrived from corner of the galaxy and it wants to know what humans do and why.



The probe is programmed to watch us, to listen to us, and to reach for some abstract conclusions, some revealing perspective on humans to beam back to Planet X.

The probe is very particular about neatness. For our purposes neatness means neat patterns, generalizations without too many quirks (anomalies).. relating everything it sees from scale to scale, from micro to macro and back again. The probe isn't exactly a blank slate, since it already knows a great deal of physics and astrophysics (the micro and macro). What it wants is a neat account of the stuff in between, which includes us. It already knows what elements the earth is made up of, and as it drew closer and observed our planet in greater detail, it sorted out the chemistry of these elements. Now it is close enough for roads and buildings to be seen.¹

1

[The biochemical history of the earth is being relived in the probe's assimilation of information: raw elements evolving into large complex molecules. The symmetry of this order, from the simple/universal to the complex/idiosyncratic suggests to the probe that observations it makes about the population's social behavior would be at the complex/ idiosyncratic end of the filing system. If we think of the behavior of elementary particles as a universal framework, there must be a logical progression that connects that behavior to that of larger aggregations of matter- atoms, molecules, organisms, people, families, towns and so on. Not that quantum mechanics would help a psychologist or an expert in international relations, but that's because these fields have not been developed to be

The probe (as I'm imagining it) is an instrument of induction, of generalization rather than deduction, meaning it tries to fit everything it observes into a common context. Otherwise the files would get lost, like something would if it landed on my desk, and the confused probe would never find out why we do what we do. This common context is the understanding of humans that the probe is looking for, what the probe's masters on Planet 'X' want to know (maybe they're planning an invasion) and what we want to know.

Scanning for some order in the chaos of the planet's surface, the probe's sensors pick up a car on the highway, initially classifying it as a live thing, like a turtle or a snail. It soon realizes that the shell (car) is detachable, and that the real decision-maker (a person) walks erect.. and usually towards another shell (building). Furthermore, there is evidence that though the person's body doesn't look particularly shell-like, there is an invisible shell created by the mind that surrounds the body and protects it, as a shell does.

The probe has by now been picked up on Air Force radar and fighter jets are screeching in it's direction. As the Air Force jets approach, the probe has already worked out a 'psychology' that wouldn't be mistaken on a dark and foggy night for what we are familiar with, like Freudian or behavioral psychology.

As thinking people, we tend to see a great difference between ourselves and a frog, say, or an ant. The probe is generalizing like crazy, so it might not see a whole lot of difference between seemingly unrelated things, like a man planting seeds and a dog burying a bone. To simplify it's filing system, it must find the common ground, a grammatical format. It would be looking for what, if anything, does it mean to be a thing.

SECTION B: THE UNIVERSAL FORM OF THE CELL

A skin containing plasma and a nucleus. We could be describing a helium atom or the state of Connecticut, a house or a weasel or an ameba. A skin with out a nucleus is not a live thing, and a thing without a skin may be alive, but not for long.

Things have surfaces, a boundary that separates the thing from the other things, so that on one side of the boundary is inside the thing and on the other side is outside the thing. (This may seem obvious to us, but since the obvious is more or less the subject matter of this book, please don't be put off by a few necessary truisms).

This form is a manipulator of scale; when a skin surrounds the

consistant with physical laws.

plasma and nucleus, the cell becomes the nucleus of a larger, macro scale, as when a person (cell) walks into a room, becoming the nucleus of the larger cell (the room), which then becomes the nucleus of a larger cell (the house) and so on.

The reverse: I walk into a house, through an opening in the cell wall (the kitchen door), and, because the kitchen is empty except for me, I become, subjectively, the nucleus of the kitchen. Somebody walks into the kitchen from the living room and suddenly I, subjectively, am the nucleus of myself.

The probe sees the cell form as a kind of grammar that connects the cells on one scale with those on the immediate macro and micro scales. In reality this is accomplished by the cells splitting up, multiplying into a different kind of life-form. This life-form (a creature) looks different, but shares the same motivations as its cells.

The probe is now reaching conclusions in fractions of a second, making seamless connections between all the scales of the world (physics, chemistry, biology, psychology, sociology, astronomy and so on), based on the grammar of cells. At one point, all the probe needs to complete it's mission is an analysis of human behavior that's consistent with everything else in nature; once it has that it can head for home (the Air Force jets are closing in).

[Reverse cell structure:

As the probe approached the earth, it's analysis had followed a pattern from the general laws of physics that apply throughout the universe to the laws of chemistry that apply to the planets, to the laws of biology that apply only to earth, and so on to the specific, idiosyncratic laws that govern the simultaneous actions of watching a game show and blowing on soup. The analogy would be zooming in with a powerful telescope, through the different scales of cell structures, from the general to the specific. Coincidentally, this analogy also applies to actually looking through a microscope, going from the large cell of a human being through the scales of the natural world to the extreme micro scale of particle physics.

We can see that the laws of scale connect -many universal small things- with -few idiosyncratic large things-, which happen to be made up of the small things. Which end of the scale is micro and which is macro is all according to how you look at it.]

SECTION C- THE ENERGY PERIMETER

The probe watches the car on the highway and sees it as a live thing, moving according to the dictates of a self-contained intelligence, not unlike a snail or a turtle, with the outside of the car being the outer skin. In fact there is another layer of skin outside the car- the outermost skin is a zone surrounding the car into which no other car can intrude. The faster the car is going, the larger this zone will be.

Let's call this zone the 'energy perimeter', since it has no other name that I know of (it corresponds to what people call 'my personal

space', but that's an even more awkward name). The brain is burning calories to keep the energy perimeter in place. This is the function of our mental software that the probe is trying to determine; the energy perimeter, or 'zone' is the key to our motivation.

If another car enters into this zone, the car that the woman is driving will react with a change of course or a blow of the horn. Obviously, it is the woman driving the car that is reacting, but this is not immediately obvious to the probe. Between the probe's detection devices and the woman in the car are many layers of protective skin that must be sifted through one by one until the real instrument of reaction is found. The probe numbers these layers, or skins:

- 1) First there is the outer zone surrounding the car. (what we will call the energy perimeter)
- 2) Then there is the clean, undented exterior of the car, evidence that the zone (1) has never been seriously violated.
- 3) Then there is the interior of the car. (plush velour)
- 4) Then there is the woman's clothing. (skirt and blouse, lingerie)
- 5) Then there is her skin itself, covering a network of nerves all leading to the brain. The skin is important because it's the point at which the physical, observable layers of protection start to become mental and private. (intangible and idiosyncratic).
- 6) Then somewhere deep in her mind is the sense of autonomy that settles over and around her, like a mood, when she drives her car.

These layers are like ripples in a pond, and at the center is the woman herself, her 'sense of self', the main terminal for the impulses generating from her nervous system. These signals come in from the surface of the skin, from specialized receptors like the eyes, ears and nose, and from her body and brain. This makes her aware of where she is, which in turn makes her aware of herself (what we call consciousness, or 'sense of self'). The sense of self is actually a sense of being where one is, one's perspective, and since the conscious mind can only accommodate a limited volume of nerve impulses, this sense is easily disturbed and distorted by emotion-producing interruptions. A blow of the

horn from a passing car, for instance, will flood the sense-of-self and create emotion.

(There is a separate nervous system that regulates the body's functions without bothering the sense of self. The signals coming from this separate system can only be heard by internal regulators deep within the brain stem, persistantly, like the hum of a ship's engine.)

It is not the conscious mind that beeps the horn and steers the car and reacts to the other cars, and though the probe is tempted to say that the car is doing these things, that the woman is merely following the car's directions, that's not really true either. The subconscious mind makes the decisions. Consciousness has less time than it takes to think to veto the decision, or let it pass, as through a gate, which is a decision in itself. The car, if it's working, executes the decision. The subconscious mind makes these decisions very fast, as fast as it can. The process of deciding is constantly irritating us, giving our lives a nervous edge relieved only by passive distractions like watching TV, sleeping, or personal habits like always eating lunch at the same time every day.

The rules that we inherited from our tiny ancestors control our reactions. Combined with a sophisticated veto power that checks possibly psychopathic or embarrassing impulses before we act on them, we avoid social dis-harmony, legal trouble, health problems, financial ruin, and large Buicks.

As the woman is tooling down the road, her mind must make decisions very fast concerning where to go, what route to take, whether to pass the slow-moving Buick in the right lane, and so on. As she drives, her conscious mind may be making long term decisions about her life, while her subconscious mind is simultaneously making short term ones, almost automatically. Are these two processes related?

Yes, since they both resolve the irritation of not knowing what to do. A strategy, whether conscious or unconscious, must be put into effect without hesitation; any delay and the awkward mechanisms of rational thought have to grind into gear, jeopardizing life and limb.

This strategy is made obvious by the strength of emotion, that is by how we react.. and how we react has a formal simplicity based on the cell form. Though most aspects of our mental lives are governed by hormones, neurotransmitters and conditioning, hormones and other chemical agents are still hardware in search of software, in need of a universal grammatical format to tie everything together, to tie the outside to the inside.

It's clear to the probe that the same logic drives a car, falls in love, and strikes out in rage. This logic, or grammar, is the software that controls our reactions by creating an energy perimeter, whether as individuals or as groups of individuals. The probe above is not out to

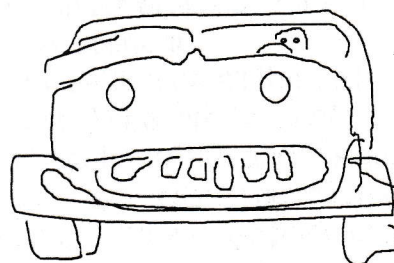
prove this, just to observe it and file it and disappear back into infinite space.

SECTION D: PORTS OF ENTRY

With all the layers of protection surrounding the woman in the car, there must also be ways for information to get in and out of this mental/physical fortress, to pass between her sense-of-self and other drivers on the road. If she cuts into the right lane too early, the driver of the Buick will immediately blast his horn in response to an invasion of the area around his car, the energy perimeter, which is generally larger the faster he's going. At 60 mph, it would probably extend 15 ft in front and back, and about five feet on the sides.

This is why tailgaters are so intrusive and nervewracking.

The blow of the horn penetrates all the layers of protection surrounding the woman's sense of self, a brief flood of nerve impulses, a violation for a violation.. Her immediate response is emotional, for she knows her car did not touch the Buick, nor was it about to, but only intruded on an energy perimeter..that is she was within 15 feet of the Buick when she cut in. Her train of thought evaporates, her mentality is radically altered by this rude reminder that she is after all not autonomous. The sense she feels of having been violated is probably a low-level version of her response if her house was broken into, or even if she were raped. After all, the same thing is happening, though to a different degree. What is happening has a certain form to it, and anything else that happens with a similar form will arouse a similar emotion. In ten seconds she's forgotten



the violation, (watch out here, we don't know what 'forget' means) as has the man in the Buick, but a more serious violation could take years or lifetimes to forget.

SECTION E: ANGER

Let's define this emotion, calling it a kind of anger, while keeping in mind that we are not trying to define the word 'anger'. The probe has never heard the word.

An angry person is not in a state of equilibrium, but in a state of disjunction, of disturbed equilibrium, of heightened anxiety due to energy perimeter violations. The anger is perpetuated and justified by talking to oneself. That verbalization becomes the anger. The man in the Buick verbalized his anger by blowing his horn; that effort is how the subconscious mind equalizes the invasion, and it is also how the woman in the sedan knows an invasion took place. Since the beep is an invasion of her autonomy, with hostile intent, it is her turn to get angry. The anger, a thing in itself, was transferred.

The transference is the reason for the anger. It would be hard to be angry without being angry at someone or something, even oneself, or for some reason, but often one has picked up some ambient anger.. anger that has been buried by time and repetition, by feeding back on itself over many years, obscuring and disguising it's object. Then it is complex rather than simple, a fundamentally different phenomenon than what we are discussing here, since we are after a simple model that the probe can use to build its files. That anger can be transferred, through some subtle violation of your person as you go about your business, by somebody cutting in line ahead of you or saying the wrong thing, or just by being born into a certain family.. the family is maybe the original source of all love and anger.

The blow of the horn has switched on anger like an electric switch turns on a light.. the electric horn invades the inner sanctum of consciousness. This is like a microbe invading the body and arousing an antibody counterattack..or a patrol entering a fortified perimeter and getting shot at: the shooting **is** the anger. The world offers analogies to this 'immune response' scenario virtually anywhere we look.

(The alien probe is, as we speak, under attack by Air Force fighters, in yet another 'immune response' scenario.)

Anger is transferred back and forth, setting off all the bells and whistles of the human instinctual response. Whether the conflict escalates into a fight or an illness or a war, the motivation of the angry state is always to penetrate a cell wall, through either verbal accusations meant to shame the person into defeat (destruction of the energy perimeter) or through actual physical violence. If the anger is not transferred it can have a very corrosive effect, even causing health problems.

The outer skin of a cell must be semi-porous, there must be exits and entrances so that the cell can be sustained and participate in the party of life; a cell that cannot give and take will break like an egg under the slightest pressure, or starve, or die of boredom and irrelevance. It's all the same to the subconscious, a piece of food or an idea, the real or the abstract, all that matters is what's inside and what's outside, and what belongs inside and what belongs outside, as if we lived inside an egg that we had to reinvent every minute.

Henri Bergson believed that all the subconscious mind really does is endlessly sort through the noise of sensory information, blocking out irrelevant garbage. Aldous Huxley took that to mean we're only seeing a fraction of what it would be possible to see if one were to disable the mind (and this in turn laid the theoretical groundwork for acid rock). The probe, with extraterrestrial arrogance, thinks the mind, when awake sets up an energy perimeter, a mental construct that adapts itself to where ever one is. If one is in a car (or in a relationship) and the blow of a horn (or a comment) enters the semi-permeable human head, the mind decides those particular nerve impulses don't belong in the sacred chamber (the head), the feeling is of a violation taking place.

Anger is the standard response to a violation, but what is anger, besides red face and white knuckles? We are a long way from a definition, but we know it has to do with energy perimeters and zone violations.

SECTION F: IDENTITY

The subconscious doesn't recognize time or scale, and neither does the probe. All either cares about is patterns and meaning, patterns like the cells within cells and meaning like "am I being attacked? Is my energy perimeter in danger of being violated? Has it been violated already?"

This energy perimeter burns like a halo around any life-form, around leaves and frogs and tiny cells, and also around groups..defining not the form's essence but it's social and physical identity, the ability that leaves and frogs have of being recognized among the wild jungle of life forms. This perimeter must protect the frog (e.g.) from predators while simultaneously attracting sexual partners, of being scary and sexy at the same time.

The energy perimeter as the probe sees it, is outside the outer-most



layer of the cell; a buffer zone that is a strong part of the cell's identity. The cell could be a mobile unit like a person or a car, or a static unit, like a house, which is itself an energy perimeter. The house is not a life-form, but it contains life-forms, like the car does, and being an outer skin of a life form (family), is enveloped by an energy perimeter.

If possession is 9/10th of the law, it is also 9/10th of the brain. All the survival activities that we attribute to instincts: the nesting instinct, the gathering instinct, the sex instinct, territoriality, are manifestations of our attention to energy perimeters. That special, concentrated attention is intensely powerful, a circle of concern that surrounds anything we bring within it. As we wander through supermarkets, the energy perimeters surround our selections long before we reach the takeout counter. Imagine your reaction if a stranger grabbed an onion out of your shopping cart!

SECTION G: THE PROBE EXAMINES THE FAMILY/ LOYALTIES

The red car dips suddenly into a driveway and stops. The woman steps out, leaving the car empty. As she walks in the door of her house she is greeted by her family and soon she is surrounded by many layers of protective skin, more than when she was driving the car.

The probe sifts through the more obvious ones, starting from the outside:

skin 1. First there is the property line surrounding the half-acre on which the house is built. This is the equivalent of the energy perimeter that surrounded the car, and any violation of this perimeter by an outsider will provoke a reaction, usually from the dog. (the equivalent of beeping a horn).

skin 2. Then there is the outside of the house, which serves to, among other things, identify the building as a house.

skin 3. Then there is the inside of the house, divided into rooms and pathways. The front door opens into the living room, a gathering place for members of the family.

skin 4. The family members greet the woman as she enters the front door, and that togetherness, expressed by a general hugging, including the dog, makes up the fourth skin. This is perhaps the strongest of all possible skins, stronger even than the sense of self. (This depiction of a nuclear family is of course idealized for sake of illustration).

We can express these skins as loyalties, things that one belongs to, rather than that belong to one. The family dog is described as loyal to the family because he belongs to the family, and the family is loyal to the dog because from the dog's point of view the family belongs to the dog (possession is 9/10th of a dog's brain too) In this sense, each member of the family is loyal to the property, the house, the family and each other and the dog, because each of these skins represents a larger institution with a select membership.

The dog, meanwhile, has the least problem breaking through the protective skins, at least in the symbolic sense of making contact, licking the face, the canine equivalents of shaking hands and kissing. the probe explains this as the necessary breaking down, lowering of the energy perimeter that allows us to enjoy social contacts.



Loyalties are ideally configured like concentric circles around the sense of self, each contained within the other, each sustaining the other. But this doesn't mean that all is peaceful within a concentric circle, because conflict plays a heavy hand in forming and sustaining loyalties.

If we closely examine anybody's life, we would find an intricate web of loyalties and conflicts that the person would only be partially aware of. For instance the woman in the red car (now in the house) has loyalties that spread far beyond the property lines, to the neighborhood (PTA, friends, etc), to the town, to the state, to the country, to the language group, even to the species. A loyalty to humanity often emerges under extreme circumstances. These loyalties often conflict with each other, thanks to the imperfect nature of her existence. Sometimes in a theocracy or a right-wing community all the loyalties are aligned, without conflict, like the rings in a tree from the center (sense of self) to the outer-most circle (nationality). This lining up has produced strange political movements: the national-socialism of Stalin and Hitler or the religious politics of Sun Yung Moon and David Koresh, where one purpose affects every aspect of the follower's life. The generalities rule the specifics.

The woman's life is probably more like your's or mine, full of conflicts and confusion as to purpose. She no doubt has a loyalty to the company she works for (in Japan this is the strongest loyalty, a lifetime bond that supersedes the family and the self), loyalty to the union (a potential conflict here), loyalty to the profession, as well as loyalty to her clients and the demands of her job. The nagging question becomes: how does she manage all these loyalties and still maintain a sense of personal identity? Follow up question: How does she keep from splitting in half

when a conflict occurs, say between loyalty to the family and loyalty to a client? Or between loyalty to herself and loyalty to the company?

There's no perfect answer since the result of continual conflicts is often physical and mental breakdown. This true both in real life and in the movies, since dramatic situations are based on conflict. Meanwhile the probe sees patterns, based on the cell form, that explain how the subconscious mind deals with the complexity of a conflicted life.

SECTION 1H: SOFTBALL

Our subconscious minds have trouble even recognizing certain notions that the conscious mind can handle easily, for instance 'before' and 'after', or 'big' and 'small', or 'reality' and 'illusion'; deep down these things have no meaning. However, our brains are sensitive to 'in' and 'out'. Therefore it will react the same whether a skin is real, like a fence around a property, or abstract, like a political idea, or whether it's a permanent skin or a temporary and ad hoc one. We also do not care whether the skin is inside the mind or outside it; we care more whether we are included or excluded.

What the subconscious does care about is whether a skin exists and whether one is inside or outside that skin. Therefore, if the woman leaves the property to buy some groceries, she is still inside the property, psychologically speaking. As long as she has direct, unquestioned access to the heart of the house (the bedroom/living room/kitchen) then her subconscious will tell her she is in the house, she belongs to the house.

So we know that the boundaries are not necessarily physical, like a wall or fence, nor are they necessarily abstract, as a line on a map. But still, in spite of this vagueness, they are powerful constructs, constructs that give form to our emotions and definition to our sense of self, definition in the form of concentric loyalties to 1.the self, 2.the spouse, 3.the family, (house) 4.the property, 5.the town, 6.the state 7.the country, and so on, including various political, religious and economic institutions.

Say we're walking through the park and we stumble across the 'Union Christian Family Softball Team Cookout'. We would probably be looking at very secure individuals, people surrounded by non-conflicting circles of loyalty that are in no way disturbed by the rivalry between the two softball teams. The children may have problems, but the adults are well insulated. The familiar dreads that haunt the self-employed existential unmarried atheist don't penetrate all these layers of social protection.

The self-employed unmarried atheist, though probably less myopic and more cynical than the Union Christian Family outfielder, will have thick protective walls around the sense of self that might make him or her

very hard to talk to. Such a person would experience nothing but alienation at that particular softball game, and would have to find a game for like-minded people, and since like-minded people might value personal autonomy above anything else, it's unlikely they would organize into softball teams. (but not impossible!)

I have to haul out another distinction here, that between the farmer/settler and the nomad/wanderer. These extremes are ancient and universal, with heroes of fiction, like Odysseus or Robinson Crusoe, passing between the two, driving epic conflicts. In real life, nomads tend to acquire only what they need to continue their journeys, for instance a camel, a tent, a goat and a rifle, while the settler will acquire as much land, houses, animals, family etc. as possible, an example of the human magnet.

CHAPTER 2: THE EMOTIONS

Sec A: LOGIC OF THE EMOTIONS

There is a division (dichotomy) in nature that is so universal that it is the basis logic and mathematics, of cooking and cleaning, of war and peace, and also of our emotional experiences.

This distinction is between the forces of attraction, bringing things together, and repulsion, blowing things apart.

In arithmetic the two primary functions are '+' and '-'. The two main operators in logic are 'and' and 'or', or 'conjunction' and 'disjunction'. In math, addition and multiplication are conjunctive, while subtraction and division are disjunctive. In terms of animal life, an acquisition is conjunctive while a loss is disjunctive. One assumes that the alien probe is familiar with this universal dynamic. (the expanding universe is disjunctive, matter is conjunctive.)

In cooking, chopping up the carrot is disjunctive, while throwing the pieces into the stew is conjunctive. In cleaning, separating the soap-scum from the bathroom tile is disjunctive, while sweeping the dust balls into a pile is conjunctive.

The energy perimeter has a conjunctive aspect, the bringing together of everything within it, and a disjunctive aspect, the separating from everything else. These aspects connect the study of human behavior with the other sciences, since they all share the same dynamic. Certainly our social interactions cannot be reduced to equations, but they often resemble simple math in the sense that equilibrium is always sought. 'You scratch my back, I'll scratch your's' is an equation like ' $2+2=4$ ', a searching for a balance.

If someone grabs an onion out of your shopping cart, disjunction is involuntary, but quite disruptive to your instinctual/emotional wellbeing.

It is important that we prevent this from happening, that we keep the onion, and pay for it. Social laws have been established with the intent of keeping disjunction and conjunction orderly. This is what we mean by 'possession is 9/10ths of the law'.

In logic, disjunction is expressed as $(A \sim B)$ or 'if A, then not B'. Conjunction is expressed as (AB) or 'if A, then B'. In English we use the words 'and' and 'or'. $\bigwedge a \bigwedge b \mid (a-b)$ can be translated as 'for all 'a' and for all 'b', such that if 'a' then not 'b'; or in other words, 'you can't have your

cake (a) and eat it too (b).

SEC B: FEAR AND DESIRE IN MOBILE UNITS

Having babies is a form of disjunction, one 'cell' separating into two, like losing a wallet or breaking up a relationship. Emotional disjunction, or loss, is very traumatic because it goes contrary to the natural magnetism of the EP, and therefore conjunction is reestablished via a bond between mother and child.

Sometimes disjunction is the biological imperative..separate or bust (as opposed to separate and bust), and sometimes conjunction is, as in marriage or shopping. Any emotional reaction can be described in terms of conjunction and disjunction, for instance 'joy'. I can feel joy either because I got rid of something I didn't like (disjunction) or because I aquired something I like (conjunction). Joy would be the emotion while conjunction and disjunction would be the motivation.

The most common fear is the fear of loss, fear of something escaping the confines of the energy perimeter. The root fear here is of losing blood and dying.

The sense of loss is as familiar as the sense of acquiring, one being negative (disjunctive) and the other positive (conjunctive). Fear of loss (disjunction) is why, for instance, some drivers try to pass other drivers on the road, regardless of how soon they have to be where they're going. By passing another car, one is avoiding the sense of loss that would occur if the other car were passing. Since this impulse is driven by the subconscious, which only responds to symbols, moving one place up in the line of cars is symbolic of an acquisition (conjunction).

Going back to the beginning of chapter one.. why does a dog chase a rabbit? Fear of loss. The dog becomes aware of the rabbit, subconsciously 'having' it, then becomes afraid of losing it.

One has only to understand the symbolic language of the individual and the motivation will reveal itself. The dog chases the rabbit because he is afraid of losing it, and (important!) once he has caught the rabbit, motivation, and therefore instinct, changes.

Fear and desire are more about the immediate future than the present, in that desire is not about having something but about wanting it. However, if the subconscious mind doesn't recognize the difference between the past, present and future, we must suspect that subconsciously there is no difference between desiring and having, or between fearing and not having. But there is a difference. Does the dog *desire* the rabbit or *fear* losing it? Or are fear and desire both sides of the same coin? And, as long as we're still asking questions about the dog, what instinct, besides panting and drooling, kicks in if the rabbit gets away?

The logical basis of the decision whether to fear or desire some

thing has been burned into us since we were ameobas, but that doesn't mean we'll always know what to do.

But fear and desire are forever linked, like any other set of opposites. Often the protagonist stands still, paralyzed by indcision (now we're getting personal), letting fear and desire blend into a supercharged anxiety soup. Or sometimes one decides not to decide and keeps walking down the highway, the eternal nomad..

The state of constantly deciding leads to a confusion in the subconscious, which can mix up fear and desire until they're the same thing, so that a person suddenly desires to climb the highest mountain in the world, not just because it's there but because of the intense level of fear that the climber will experience on the way up. The opposite motivations of fear and desire often become reversed so that a person experiences a fear of experiencing desire, or conversely a desire to experience fear. Almost any emotional feeling will be some kind of blend of fear and desire. Hobbes said that fear is the only thing that made his life worth living.

Fear of loss is behind most anxieties and neuroses, since the only difference between most phobias are the symbols that trigger the fears. In this way a fear of heights (loss of control) can complement cheapness (loss of money, i.e. control), while a fear of dirt (incessant hand-washing) could complement a fear of knowledge (of something). These phobias would in turn be complemented by areas of fearlessness, where the symbols for loss are not active. A desire to be clean is complemented by a fear of dirt, a desire to be rich is complemented by fear of poverty and cheapness.. the most powerful motivations are doubled up, the aligning of complimentary impulses.

REVERSAL OF VALUES

To get an idea of how this occurs we can look at perception and other types of grammatical situations. Perception is made possible by recognizing the distinction between figure and ground. The mind cannot recognize a figure or a letter without separating it from the ground, or negative space. Figure and ground are by definition opposites but they can be reversed by a trick of perception, that is by willing it to happen. An artist has to learn to give equal value to figure and ground before a drawing or painting can make any sense, and in order to do that he or she must temporarily see the figure as the ground, or negative space, and the ground as the figure.

The same reversal of values can be made with any set of opposites that rely on each other for meaning, like good/ evil or right-wing/ left-wing, or repulsive/ attractive. These opposites exist first of all as dichotomies, so their applications in the world can be manipulated by the mind.

Manipulation is not possible with natural opposites like hot and

cold, wet and dry, big and small, or 'and' and 'or', though these attributes and operators can also be defined strictly by their relation to each other. It's hard to say that something is hotter than something else when it isn't.

When humans take on strangely-motivated projects like swimming across a large body of water, or gambling away their life savings, motivation is almost it's own reward, and the more difficult the goal, the stronger the motivation it invokes, blending fear and desire into a single uncompromising momentum. This is the last thirty seconds of a great basketball game, or the moment before stepping on stage.

SECTION 2B: VIOLENCE

A child walks up to you and bangs you on the shin with a baseball bat. Electrical impulses shoot up your nerves to the heart of consciousness, flooding your awareness with pain while burying all other feelings or thoughts in the torrent. This heart of consciousness is where your sense of self resides, now a burning sense of an invasion of the self; an invasion of the energy perimeter and, through the nerves, the inner sanctum has happened and the result is pure anger. Since the conscious mind is now incapacitated, the subconscious takes over.

Let's define anger as a desire to invade the energy perimeter, and subsequently the sense of self, of the perpetrator, either with a loud noise (shouting) or a physical attack (spanking), or any other various ways of accessing the kid's consciousness. A successful invasion (retaliation) means tears and shame and a struggle to understand, at least on the part of the kid. But in the quid-pro-quo world of perimeter violations, the real struggle is how to deal with an inability to further retaliate. The spanking is a punishment intended somehow to balance the crime, so that it doesn't just hang in midair like a wart on the face of family harmony, but disappears into resolution, like the equation $1=1$.

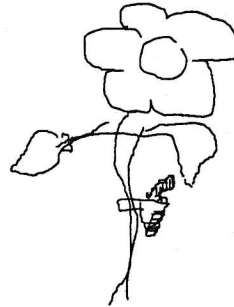
Nothing about humans is that mathematical, but the need for a balanced equation is a potent part of our motivation. And anger is often the balancing agent. Anger cannot be quantified or put on a scale like temperature, but it certainly can be understood in a scientific way, particularly as a balancing agent or a defensive shield.

The kid may 'suppress' the anger, but the anger may dissipate



forever three seconds after it's been suppressed. Or it may linger, and arouse memories of countless other violations, leading us in a roundabout way to the initial cause of the blow on the shin. This in turn leads us to the conclusion that all acts of angry violence are retaliations for acts of angry violence.. but that's just too neat. Further analysis is needed.

Anger must have some relation to the skin.. in a primordial context it is a skin, a form of protection that pops up in response to a threat, when the sense of self is violated. Then it is clearly a descendent of the defensive/offensive neurological mechanisms of all living creatures, and even of plants.



It makes sense that anger should result from the violation of the sense of self, for that is exactly the point at which defensive tactics like running and hiding are no longer viable. If the primeval threat is already close enough to threaten the energy perimeter and make contact with the skin, even break the skin, spilling blood, the only strategy for survival would be a violent, angry, adrenalized, compassionless offense; i.e. a murderous state of mind. A creature without this gift would be an evolutionary dead end.

Imagine you're cornered by a sabertooth tiger. All you have is a miserable stone-tipped spear against his fangs, claws and awesome strength, but fear and adrenalin prevent you from giving up the fight. Running is out of the question..you must stand. The tiger draws first blood with a swipe of its claws, causing a stab of pain to overload your neurons and kick on the bad guy in your subconscious.



Seconds later the tiger lies dying with the spear through it's heart, while you stand bleeding but alive, with no memory of what you had done.

You didn't just happen to get angry; you were designed by evolutionary forces to provide anger at precisely the right time. We still do, only the circumstances of our lives are much different than they were in the jungle. The murder-by-hand of predatory creatures and invaders has been replaced by other diversions.. malicious gossip, law suits, sports etc. not to mention intense social conditioning to develop the power of veto over the murderous impulse. The reason for the veto is obvious: in a primitive social situation a murderer must, for the good of the community, be murdered. Otherwise there is no deterrent to murder and the anger will spread like a microbe, killing everybody. So the murderous impulse is a) a way to save one's life by vanquishing a predator or murderous enemy, and b) an instrument of self-destruction in that it invites the social deterrent to murder (execution). [This last statement is in no way an endorsement of the death penalty in New York State.]

The timing mechanism reacts with violence to an invasion of the energy perimeter when it's too late to run from the invader, when the danger is immediate, and when the danger is close enough to draw blood and cause pain; and this ancient system remains intact in the brains of people walking the streets of New York City.

What we call instincts and emotions are all twists and sophisticated envelopments of that basic survival situation, and this is the way instincts and emotions are related. Beneath a thin layer of skin are blood vessels, and that blood is under pressure. What we call 'psychology' are the ways the mind deals with this dangerous situation, how it balances the need to protect the blood supply with the need to reproduce, to feed itself and to protect itself through aggression. Fear is the engine that creates the energy perimeter (blood-protector), desire is the detergent that breaks it down to be reformed so as to include the object of desire. All the blood supplies within the energy perimeter must now be protected. That is a kind of love.

In logical terms, anger can be seen as extreme disjunction, dividing the body from the soul.

When a lion takes over a pride from another lion, it will kill the cubs that were fathered by the previous lion. This looks as if the lion's genes are protecting themselves and asserting dominance, but this is true only in the sense that the genes are linked through the grammar of cells to the software that provides the lion with motivation and definitions. Since he has not bonded with the cubs (included them in his energy perimeter) they are excluded, outside, expendable. Their mere presence causes anger and a murderous impulse.

In a playground a child is about to sit on a swing when another child grabs it away. While the second child is swinging, the first child is throwing a tantrum, too angry to see that there are other swings available. How is this incidence of anger related to the survival system described in

the previous paragraph? Simply, the child had included the swing in his energy perimeter the moment he saw it, like a dog spotting a rabbit, but since he hadn't touched it yet, he didn't have any claim to it. The swing being taken away triggered a sense of loss, which would have caused sadness, but it also created a sense of violation, which is what caused the anger. Though this is a different schema than the lion killing the cubs, the forces are the same.

Love happens when there is no energy perimeter between the lover and the object of love, as between a mountain climber and a view of the mountains; he cannot have the mountains like the boy has (or almost has) the swing.. but he loves the mountains, he is drawn to them by fear and desire. If love were a secondary motivation and not as necessary for survival as anger, there would be no mountain climbing, no home, no sense of value.

The probe does not see love and anger either romantically or biologically, (as a storm of neurotransmitters) but strictly in terms of the energy perimeter; it's breakdown through seduction, it's reestablishment, and it's institutionalization, that is in the same terms with which it analyzes all animal behavior.

SECTION 2C: LOVE ♥

A young man is walking down the street, talking to himself. His name is Joe and we see him through special glasses that highlight his energy perimeter. He is alone, so his perimeter surrounds him like a halo, reflecting his thoughts inward.

Though his lips aren't moving, we know he is talking to himself. His perimeter is strong, protecting him from cars on the street and strangers on the sidewalk, freeing his mind for what it does naturally, that is converse. But we don't know who he is actually addressing; is it himself (I'm gonna do this, I shoulda done that) or somebody present in his mind but not in the flesh (I shoulda told you that, and now I'm gonna tell you this)? Though these are not the only possibilities, let's say he's addressing an image of his girlfriend, arguing with that image about it's (her) level of commitment. As he walks, his point of view flows unhindered from his left brain, a one-sided argument.

He is actually talking to a point in his head where the act of talking to a real person is being reproduced in miniature, as in a camera obscura. The image resonates, grimaces, and accepts the argument. The image (her name is Mary) is a product of his mind but only in the sense that the Venus de Milo is a product of marble: it is etched into his working memory with the chisel of face-to-face confrontations with Mary herself.

Joe is falling in love with Mary, so it may seem odd to describe his mind-talk in such negative terms, as a one-sided argument with a passive and contrite image. What's going on in his mind has very little similarity to

his real relationship with Mary, he's just making internal adjustments while preparing for a Vulcan mind-meld with her over the course of a long relationship. His unmarried self-employed atheistic autonomous self-image is also (temporarily) winner-of-arguments.

The probe sees the energy perimeter around Joe and decides it must have something to do with his ability to talk to himself. Joe is so contained, inside his head as it were, ignoring as much as possible the outside world. It's as if he were driving a car, or as if driving a car was a technological advancement on what he's doing, allowing him to ignore the world while functioning within it.

Mary meanwhile is standing on the corner waiting for Joe. She is also thinking to herself, also self-contained. As they catch sight of each other this mind-talk stops and a communication mode takes over, with all it's coded ironic exchanges, hand signals and body language. The energy perimeters are being dispelled, chased away to help communication.

THE KISS ♦

The perimeters expelled, they symbolically join with a kiss that is both a physical contact and an electrical one, as the energy perimeters can be seen as electro-magnetic fields (very weak ones) that must be neutralized before Mary and Joe can feel comfortable with each other. The family dog did something similar with his tongue in the previous chapter.

Once neutralized, the energy perimeter doesn't disappear, it reestablishes itself around the couple, shining brighter than before as they walk arm in arm towards a restaurant. While they are as oblivious to the outside world as they were before, suddenly a slight, almost pleasant self-consciousness sets in, as if they were seeing themselves through each other's eyes. Conversation is initially difficult, as it is when there is an echo on a microphone or on a trans-atlantic call. When Joe was talking to himself, there was no echo and he was not self conscious, but now that Mary is present, not in his imagination but in the flesh, his envelope of autonomy has disappeared, leaving him naked and struggling for a new identity.

Part of the tension comes from the feeling both Joe and Mary have that the other's energy perimeter can reappear at any moment, like a door slamming shut. One wrong word or interpretation and one or both of them could be left outside in the cold without a coat, vulnerable to the sense of loss associated with emotional pain. For now, these anxieties are neutralized by the pleasure and excitement that come from being in each other's company.

The fear of being left out in the cold is the exact same emotion as the fear of being attacked that was discussed in the previous section; 'left out' is about being repelled, unprotected, while 'fear of attack' is about repelling, protecting from, shielding with anger.

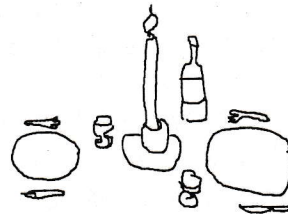
'Opposite' suggests a formal relationship, a reversal of values, a simple law or mental interpretation, perhaps a switch between an active and a passive mode, each with it's own set of characteristic emotions and instincts. For instance, anger would be an active emotion while sadness would be a passive one. Or joy would be active while happiness would be passive. However, the probe would not find this sort of distinction of great importance to it's filing system, simply because it raises more questions than it answers.

The expression 'passive-aggression' is currently popular, indicating a fear of attacking balancing out a desire to attack. Since the motivation behind a violent attack is the penetration and destruction of an energy perimeter (sex and violence) one can see that in a case where two people have been going at each other for a number of years, defenses to attack would have been erected that would make the attacker's job difficult if not hopeless. In this case a cold 'passive-aggression' sets in and is difficult to dispel.

DINNER-

Meanwhile inside the restaurant, Joe and Mary are having an animated discussion over a bottle of wine and a plate of antipasto. Their faces glow in the warm light, and the dull roar of conversations going on around them is so nonthreatening that the very act of shutting it out is reassuring, as is the constant eye-contact and eye-to-mouth contact. There is a neutrality to the setting, neither of them is more at home there than the other. With their guards down, they are more open to sensory stimulation, i.e. the powers of seduction. Mutual seduction is the business at hand, and the process is to create a kind of energy perimeter vacuum between them, while maintaining the energy perimeter around the both of them. Then sensory stimulation can fly unhindered across the zone where there is no energy perimeter.

This is a feast for the eyes, the mouths and the ears, the ports of entry temporarily free from even the possibility of unwanted invasions of the sense of self. The invasions are taking place, but they are desirable and stimulating. The stimulations from the mouth (antipasto) eyes (her face) and ears (her voice) are electrical impulses being received by Joe's (and Mary's) sense of self, filling it to capacity so there is at the moment no room for negative thoughts.



At this stage, the romance is being helped along by aesthetic appreciation.. candlelit dinners, good looking clothes, the smells of perfume and shampoo and sex and food, the sounds of good music, all of

which keep the ports of entry open and receptive while Joe and Mary proceed with their intentions towards each other, while they fall in love.

When Joe asks himself what's happening, why is he walking on air and in such a deliriously good mood, he explains to himself that he is in love, and he may even summon the courage to share this insight with Mary. The Probe sees this giddiness and emotionalism as the result of a break-down of the energy perimeters that would normally separate Joe and Mary's sensual experience of each other. The result of really experiencing another human being is a kind of aesthetic delirium, brought about not just by hormones and neurotransmitters but also by actual wonder at what a human being is, a mind-expansion about the nature of being alive.

This is not surprising .. a truly inspired bio-engineer could spend a lifetime studying the architecture of the foot and never cease to gasp at it's design and formal perfection. So when Joe actually begins to see Mary, he is as much amazed by humanity in general as by Mary herself. This adds up to a lot of amazement, and as Mary is simultaneously sharing similar insights about Joe's humanity, the amazement is compounded into a staggering and life-wrenching force. The unmarried self-employed atheists are firmly on the road to the union sunday-school softball picnic.

sec 2E: JOE'S ROOM

Dinner is finished, the bill is paid, and Mary suggests they walk for some air. Taking his arm, she steers in the general direction of Joe's door. Joe invites her up for a drink.

Joe very rarely has anyone in his apartment, it is a private domain where his authority is absolute, actually an extension of his mind. The memorabilia on the walls and tables match the memories in his head of events preserved in old calendars and diaries packed in boxes in the closets. The walls of his living room (where he also eats and sleeps) are also, thanks to the grammar of cells, the walls of his mind, and the pictures and photographs hanging on the wall are, in a sense, hanging in his mind.

Mary, in a sense, is now walking into Joe's head, at his slightly cautious invitation. The image of Mary has been in Joe's head for weeks, so imagine what he feels like as a flesh and blood Mary walks into the apartment! If his mother had walked in unannounced and started inspecting his closets for cleanliness he would not feel more uptight.

Mary looks around, makes some pleasant comments and accepts a drink.. Joe, searching his CD collection for appropriate music, apologizes for the mess and puts on some soft rock. Soon the ambience is more relaxed, they are sitting on the couch relaxing their muscles, and conversation flows back and forth with a pleasant, natural rythm. Joe and

Mary have lost all resistance to each other, i.e. their energy perimeters have dissolved and reformed as the walls of the room.

They demand total privacy, though their discussion is only about a movie they had both seen. They saw it on separate occasions, but the movie is a shared memory, and also a hotbed of differing opinions to nourish the conversation.

Why is it so important that they discuss this movie in private? Because they are creating a private space where the energy perimeters are dissolved, where they can make skin-to-skin contact without inviting the primordial punishment for a violation (anger). The room-as-energy-perimeter provides the protection that allows that other primordial reaction, sexual desire, to take things in hand.

Mary and Joe will now carry this new energy perimeter everywhere they go, even though they may be separated, and it will slowly form and reform itself until, after years of turmoil and ritual, it will take the form of Joe and Mary's house, kids, neighborhood and dog.

This road is paved with further rituals and life-wrenching experiences, all of which further socialize the individuals and institutionalize their union, from marriage to births, jobs, mortgages, schools...this falling in love has produced a vast array of commitments and interdependencies, all of which, if looked at through the fuzzy glasses of generalizations, add up to the same energy perimeter that established itself around the couple at the restaurant.

Once this energy perimeter is firmly in place, signed on the dotted line, then the energy perimeter that used to surround the individuals should be almost non-existent when Joe and Mary are in each other's company. This is what allows them, in a conventional way, to live together without constantly bumping energy perimeters. The house (mortgage, property, neighborhood, family, etc.) is the energy perimeter.

sec 2D: TERRITORIAL FEAR

This new energy perimeter, in all it's vastness and complexity, is read by the subconscious in the same simple terms as the subconscious reads any energy perimeter, and the reactions to a violation will be the same, arousing the same emotions and instincts.

If one enters a strange neighborhood, one can feel a difference, a sense of violating a common energy perimeter. If one goes up to a house or apartment uninvited, even if it belongs to friends or relatives, one can feel the difference. Someone who doesn't feel this difference, who cannot perceive something that can not be seen or heard, the presence of an energy perimeter, is someone who's life is unbalanced in other symbolically identical ways. Psychopaths, drunks and thieves tend not to recognize perimeters, or if they do, the mix-up of fear and desire tempts them to commit a violation if they do see one. Artists also benefit from this

impulse.

Everyone (except the above) carries around a fear of violating an energy perimeter to complement their fear of being violated, and in the tradition of value reversal, both these fears are potential desires (remember years ago, a small German plane landing in Red Square, it's pilot responding to a desire to penetrate the Soviet energy perimeter and invade Russia) When one feels an energy perimeter around a house and experiences a self-conscious queasiness, this fear is not merely a perception, a phantom of the subconscious.. it is an experience of something as real as the walls of the house. It happens to only be perceived by the subconscious, on the retina of the emotions, rather than by the eyes ears nose and fingers, but an energy perimeter is nevertheless in the realm of things that exist and can be perceived. The house and yard and picket fence can be seen as products of the energy perimeter, realizations, results, physical manifestations.

A welcome mat on the front step can do a lot to dispel the fear of violating, as can an invitation to dinner or adoption proceedings. Payment of rent can also serve the purpose. The expression 'make yourself at home' is code for 'the energy perimeter welcomes you, please do not feel like an invader, for you will not be treated like one'.

SEC 2F: TIME

This seduction scenario has been acted out by two contemporary urban archetypes (notice they end up in the suburbs), in what is supposed to be a typical story as told from the viewpoint of energy perimeters. The probe's filing system must at first be based on typical, common-denominator type situations for an analysis of human motivation based on evolutionary norms. Only then can deviations from the norms and the idiosyncratic behavior of individuals be filed. In other words, the probe may have gleaned Joe and Mary from countless individuals, sifting out non-cellular behavior for the sake of simplicity. What the probe is doing is the opposite of anthropology, in that it has no interest in the uniqueness of a culture or individual. The probe is the ultimate generalist.

At the beginning of this century Bertrand Russell collaborated with Alfred North Whitehead on a Principia Mathematica that was supposed to incorporate all geometric theorems ever proven into one interconnected filing system, much like the probe's. It was a great idea, but Russell found all kinds of paradoxes and contradictions where he had expected crystal clear natural beauty and consistency. The probe anticipates this kind of problem, but realizes that human motivation is not like geometry or mathematics; edges can be rounded and contradictions can be accepted, as long as the files reflect human nature as consistent with all other nature.

Russell also said 'Ontogeny recapitulates phylogeny', which, I

think, means something like 'the individual will relive the history of the species'. In one interpretation this could mean that the fertilized cell is fated to relive human evolution, from water to land, from swimming to crawling to walking, from gurgling to babbling to talking. This is heady stuff and I don't understand why it would be, but if Russell said it, it must be true, and if it's true, the probe must have by now reached the same conclusion. The probe is now trying to tie this in with the grammar of cells, giving that grammar another dimension, spreading it out in time.

The cells we've been discussing: the body, the room, the car, the house, all exist in time, but on a different scale from evolutionary time. Russell's statement implies that our timescale (days) is linked by some inner grammar to evolutionary timescale (millenia) in the same sense that small things are linked to large things, that is by the grammar of cells. The evolutionary timescale is linked to our earthspin by intervening generations, ages, eons, and so on. A time cell could be measured in astronomical terms (hours, days, years) or, more appropriately, by the life-time of a cell. The time-cell of a human being(cell) for instance, would contain the time between birth and death, with a distance into the past and a distance into the future surrounding the specious present. The same would be true for a car or a dog or a house.

Energy perimeters exist in the same time-scale as whatever they surround, so the energy perimeters around Joe and Mary exists in the same moment-to-moment time-scale as Joe and Mary do. When they get married and acquire more property and progeny and responsibility, the energy perimeter moves to a larger time-scale to accommodate the larger perimeter. The energy perimeters of grand institutions like The Catholic Church or The United States exist in multi-century timeframes to accommodate their massiveness and immobility (as represented by St Peter's Basilica in Rome and the Capitol Building in Washington, respectively).

Every discipline of science can be identified by a particular time-scale, for instance 'geology' refers to anything happening in the same time-scale that the earth spins in, and 'physics' refers to the time-scale that atoms and particles spin in. It's generally true that the larger a thing is, the larger it's time-scale will be, or to put it another way, the larger the time-scale, the larger the things spinning in it will be.

The subconscious does not recognize scale, so it reacts to energy perimeter situations in the same way whatever scale they're on. For instance, the energy perimeter of the United States extends to where ever it's navy and diplomatic corp and secret service are present. When a Navy destroyer was attacked in the Gulf of Tonkin, Congress voted almost unanimously to send troops into Vietman, to 'murder' the enemy. Volumes could be written about US foreign policy and the 'third world' war in terms of energy perimeters. Such writing would in no way be a

psychologizing of foreign policy, any more than talking about Joe and Mary would be a 'foreign policyming' of psychological issues. These issues happen to share the same cell structures, as the probe observed seconds ago.

To suggest what an energy-perimeter analysis might be like: examining a conflict somewhere in the world in terms of short-term (small) political forces and long-term (large) geopolitical forces could reveal structural relationships between, say, the hydrogen bombs of the super powers and the late-19th century conflicts in Korean, Nicaragua, Vietnam, Afghanistan, Chile, Iran, Iraq, Bosnia, etc.. These relationships are not evident to the naked eye, but a probe's-eye-view of the historical and geographical facts might reveal what's actually going on. This is a much different process from induction, that is looking for general laws in the particulars, because the particulars might not reveal the general laws. The probe already knows the general laws, based on the grammar of cells, so it has a head start on conventional political analysis.

Ok. Let's stay away from foreign policy. The only point to this is that, since anything on Earth can be discussed in terms of energy perimeters and the grammar of cells, we are limited here to highly condensed glosses of huge, oceanic topics. Since generalization increases the risk of spewing out truisms, this is only justified if it helps the dinner conversation.

2G: TRANSFERENCE

Most of our emotional reactions are the result of transference, that is they are a reaction to another emotional situation in someone else. This may seem unfortunate, that we are individually less like fortress and more like a leaky boat, or like a house without window panes, or (I'm still searching for a decent metaphor) like a charged particle that effects and is effected by every particle in it's vicinity. It would make sense that if a transference is taking place, one can begin to control it by being aware of it. Objectification leads to manipulation, hopefully to the happy state of being able to chose when transference will occur. I would want the emotions to be transfered if I am watching a movie, but not if a cab driver is cursing me out.

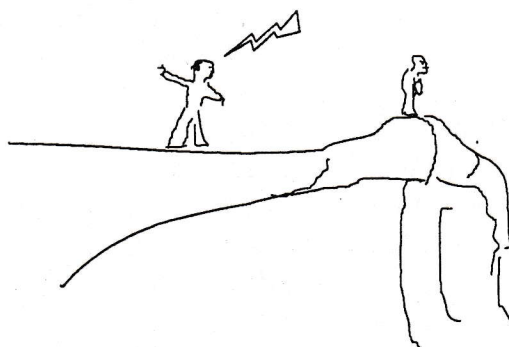
Similarly, being unaware of the phenomenon that most determines one's emotional state puts one in the position of an unhappy victim, especially if the emotion being transfered is anger or anxiety. This is the most obvious danger in getting married and living with someone.. if they bring anger into the relationship it is always in danger of being transfered. After all, what is anger for but to be transferred, to cause some effect such as a fight or a humiliation.

This is not to say that anger has a purpose other than as a defensive shield, as mentioned earlier, but once it exists it tends to take

on purpose, that purpose being transference. This in turn is how the innocent bystanders, who were brought into this world without anger, find themselves angry. Anger was transferred, through E.P. violations and disturbed equalibriums, through symbolic gestures and miscommunications. And since things that effect us happen on many scales, this transference can take place over many generations, causing the familiar disfunctional family.

Luckily anger and anxiety are not the only emotions with this power. Love and excitement can also be transfered, as can a yawn, causing a sympathetic reaction in those nearby. I've known religious people who really believe that God is love. and can transfer that love through their spiritual calmness. Someone would seek the presence of a priest or guru because they seek transference. I don't know if hunger or thirst can be transfered, but certainly humor, jollity and serenity can be passed along, as well as anxiety, hatred and fear.

An example of transference: say you are standing on the edge of a cliff, gazing at the view, and you momentarily lose some of your balance. Though you quickly recover, anxious fear shot through you body like a jolt of electricity. Now imagine you're ten feet back from the edge, but your child has wandered dangerously close, dangerously unsteady. There it is again, exactly the same jolt of fear! Subconsciously there is no diifference between danger to you and danger to your child..Danger is transfered instantly.



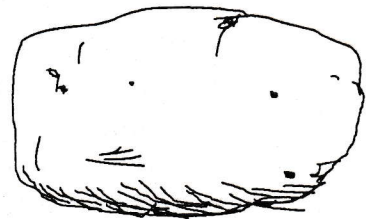
CHAPTER 3: COMPLEX EMOTIONS

SECTION 3 A: SUDDEN JOY (VALUE)

Let's say we have a thing, and we call this thing ■.

Whatever ■ is, it has a protective skin, otherwise it would not exist. If ■ has a protective skin, what the skin contains (■'s insides) must have some value to ■ itself, otherwise there would be no point in ■ protecting itself. Let us pretend, for instance, that ■ is a potato. Is the potato ■ of value to itself?

It must be because otherwise it would be skinless, and if ■ were skinless ■ would cease to exist as a ■, or a potato or anything else. What's inside the skin is also of value to creatures outside the skin, worms, bugs, bacteria, humans, etc. The skin remains hard and strong as long as the ■ is alive, and once the skin starts to break down, goes soft, loses it's power to protect, the worms, bugs and bacteria will plow through the skin and feast on ■.



This particular ■ has no instinct or tools for skin-penetration to complement it's skin-having, all it can do is protect itself and exist, which makes it a lower-order lifeform, one step under the worms and bugs and on the same level as bacteria. In creatures with advanced nervous systems, skin-penetration and skin-having form the basis of built-in reactions to the world, what we call instincts. For instance, opening a potato is instinctual. The brief, rewarded joy at finding the potato meat inside the hot skin is an emotion, based on an instinct which is based on the grammar of cells.

One cell (human) is now absorbing a smaller cell (potato). Matter circulates in containers, and when the container breaks down, the matter recirculates. This is built into our lifestyle; witness a child tearing open a christmas present. What law of nature says that the present has to be

wrapped? Is it just a custom handed down through generations, a ritual for the parents and extra trouble for the children? That would not explain the joy the child feels when the ribbons and tissue and cardboard go flying in all directions and the gift is revealed.

If one just hands the kid a toy and says "here, kid, merry christmas.", that particular joy would not be felt. The joy comes from exercising the instinct to crack nuts and recirculate matter. (In a funny way, this may explain the appeal of mystery novels).

Since most of the things around us are containers of some sort, that is cells, we spend our lives dealing with them: opening them, closing them, entering them, leaving them, filling them up, emptying them out and throwing them away. Very little of this activity is sublime, but cracking open a nut can be strangely satisfying to the instinctual mechanisms.

If nut-cracking is an instinct, passed on from generation to generation in a genetic form, it is unlikely that the genetic code actually refers to nuts. It's more likely that the reference is to nut-like things, like christmas presents or potatoes or anything with a shell enclosing something-of-value-to-itself. That instinct then, must involve a. the ability to recognize a shell (skin, membrane..) from formal properties (shape and size) and b. the ability to recognize value-to-itself and value-to-oneself (food).

This suggests a language, like an analog computer language, that runs the subconscious programs, the programs being the instincts that control the emotions that control our behavior. The language would operate according to the grammar of cells, what's inside and what's outside, what's a skin, has that skin (of privacy) been violated, is the skin adequate protection, etc. For instance: I see a peanut.. the grammar of cells tells my instinct 1. it has a skin. 2. it's of value-to-itself 3. the skin has not been violated. 4. it's of value to me. 5. I am outside the skin. 6. The skin is not adequate protection. Meanwhile, I crack the shell and eat the peanut. In the game of cell-versus-cell, one cell has just been absorbed by a cell on a larger scale.

If this hadn't happened, the peanut would have been absorbed by cells on smaller scales (insects, bacteria). All living things come in a cell form and are composed of cells, so rules about their interaction have had millions of years to work themselves out. The peanut may not know the rules, but it grows and survives according to them. We are also barely aware of the rules, and we also grow and survive according to them. It's not something one can help.

SECTION 3B: SHAME

Love, hate, fear and desire can be described in terms of the characteristics of energy perimeters, their strength, weakness, what they encompass, what violations have taken place, what they exclude; these

characteristics will be descriptions of our emotional, and therefore physical, reactions to the world.

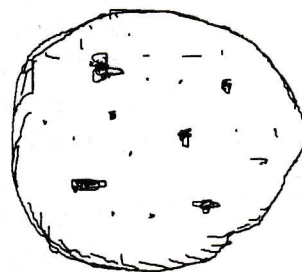
Some emotions are more complex than others; shame, resentment, guilt, altruism, jealousy and ambition, are much more difficult to understand than love, hate, fear and desire, and we can't take it for granted that the complex emotions are composed of the simpler ones. The filing system of the alien probe is founded on the assumption that large idiosyncratic complex things are made up of small general simple things, in other words that shame or altruism or guilt, to name some complex emotions, have as their ingredients basic emotions like love, hate, fear and desire. This principle needs further investigation.

Looking for evidence of complex emotions, the probe aims its sensors through the kitchen window of a suburban house. A small child has climbed onto the counter beside the sink and opened the cookie jar.. a cookie is almost in his mouth when he looks up to see his mother standing over him, scowling and tapping her foot.

The child experiences an immediate rise in blood pressure, panic, anxiety, doubt, a shattering of the simple world of cooky-hunting by the hammer of complexity. Complexity is not itself an emotion, it's more a breeding ground for emotion. The energy perimeter (of the child's privacy) has been violated, but what this violation means is not clear at first. After all, isn't it natural for a child to follow the primordial call of the cookie-hunt to it's satisfying conclusion? Obviously it's wrong or Mom wouldn't have that look on her face.

In this case, the child's instinct has come in conflict with another instinct from another source. Conflict creates complexity in all systems, and the results of conflict in a family system are complex emotional interactions. Since instincts can only perceive the world in terms of energy perimeters, we must draw some circles around the various components of this scenario in order to see what circles have been violated and what has happened to correct those violations. Only then can the structural elements of a complex emotion become clear.

Both the cookie and the boy are inside the mother's energy perimeter. If one inhabitant of her energy perimeter commits a violation on another, it causes an imbalance, a disorder that must be put back and corrected. "Put that cookie right back where you found it!" she says. The boy then either puts the cookie back or refuses to relinquish it. The forces at work here are mysterious and unpredictable, but one can see the emotions of the boy and the mother guiding their actions. These emotions



are mysteriously appropriate to the situation: simple if the situation is simple and complex if the situation is complex.

So far, the emotions at work in the kitchen make a short list: need, greed and anger, but the emotional ball is still rolling, bouncing back and forth between mother and son. What does the boy feel about returning the cookie? Conventional wisdom would say he is experiencing guilt and shame, two of the more complex emotions, and one would guess the expression on his face would be some kind of frown. Why then does his mouth twist into a self-conscious smirk, half frown half smile, and his face turn red?

One easy answer: People tend to blush when embarrassed. End of story. Shame must have some relation to embarrassment, otherwise they wouldn't produce the same effect: the blush, the self consciousness, the lack of confidence. Since the probe has never heard the words 'shame' and 'embarrassment', we must try to recreate the logical structures of these emotions by way of the logic of the situation, to discover how we know when to feel them, rather than some other emotion.

The situation is: the boy, by including the cookie within his energy perimeter, has violated his mother's energy perimeter; he has trespassed. With her anger, the mother has momentarily expelled Joe from her e.p., while keeping the cookie within it. When the cookie is back in the jar, an equilibrium is reestablished and the mother allows the boy back inside her e.p. (where she scolds him.) "I've told you time and again not to take a cookie without first asking!" says the mother. So this isn't the first time he's taken a cookie! He knew what he was doing and that it was wrong.

There's an element of 'I know that you know that I know I was doing something wrong', which is a reflexive condition, what we call self-consciousness, and this reflexivity may be responsible for the smirk; a reflexive smirk, representing a complex emotion, a moment of self revelation, a peek at the naked soul.

The moment leaves in it's wake other complex emotions, a disequilibrium representing the great conflict between our primal need for a cookie and our parent's need to maintain order. The boy is adjusting to the laws of energy perimeters, the laws as set down by his mother's instincts. Putting the cookie back teaches him how little power his energy perimeter has over something like a cookie. Putting the cookie back is a denial, a rebuttal, a negation of his energy perimeter, a stripping away, a nakedness. . Shame, in this sense, is what one feels when naked, stripped.

BROKEN FLOWER

The child is temporarily unprotected, undefined, insecure, skinless, vulnerable to the piercing eyes of authority. The smirk begins to droop, the head hangs, the child's self-esteem shrinks to a tiny fraction of it's

normal size. At this point, the child has no energy perimeter to speak of so his outside shell is actually his clothing, or his skin.

The e.p. is always governing how the sense of self relates to the world outside the head, whether that world is a person or a car or a property line, or an onion at the supermarket. The emotions are all reactions to the rejections and attachments that go between two or more energy perimeters. The emotions give meaning to the e.p. interactions so that we know how to behave, who to blame for frustrations, whether to be angry or pleased. Without these emotional reactions, it would be impossible to function in a social environment.

To restate the case: emotional reactions are governed by our subconscious attention to energy perimeters and that attention is governed by the grammar of cells.

SECTION 3C: LYING

So far the probe has not had to distinguish between subjective and objective realities, since energy perimeters straddle both worlds. Often, though, the confusion between the two becomes a source for manipulation. A lie is a subjective reality posing as an objective reality, for whatever purpose.

A lie, like anger, can be a defensive shield: talking one's way out of danger. This assumes a war-like situation, where the normal rules of social intercourse involving honesty and trust don't apply, or are used to sell the lie. Since a lie can be used to accomplish anything, even attain public office or take possession of something under false pretenses (a redundancy), it can be linked to the fear of loss. If you are wondering why someone is lying to you, the reason is probably fear of loss.

A lie would be structurally similar to a fantasy, or to any fiction, but with a slightly different shade of purpose. A novelist is not trusted with the truth, but with a quasi-truth that, for our pleasure, is temporarily accepted as the truth. (Chopin, after a concert, would glissand down the piano keys to destroy the illusion he had created). But a lie is presented and formally introduced as the truth, and every other deviation from the lie is simultaneously discredited. As the lie persists and grows in complexity, the truth is buried, like anger or love, under false generalizations and deductions, and unearthing the truth becomes inconvenient and troublesome since the lie is now part of the truth.

The liar knows innately about transference, knows that the listener is a willing receptacle for a story. A sceptic is better protected, but the liar can exploit the lack of absolute truth, he can create doubt and dispel it at will.

SECTION 3D: TASTE

We associate taste with consumer goods; with things one either likes or dislikes, though it can extend to everything in a person's life. We like or we don't like. But what does this reveal about our inner turmoil?

Taste is a balancing of love and fear, of wanting and not wanting. If one has nothing but black jeans in one's closet, it is the idea of blue that one rejects, that is outside the EP.

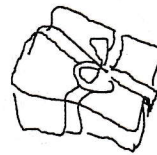
There is something strange about taste that I should mention.. in the strange architecture of the mind one can reject something by not wanting to touch it. However, that can mean not throwing it out, since one has to touch it to discard it, which means the rejected objects remain hanging around, gathering dust in a corner or filling up a cellar. If this flotsam is visible every day, one can actually grow attached to it, an attachment that is indistinguishable from love.

I mention this under 'TASTE' because whatever is going on when one person lives happily in their own filth must be similar, if not identical to what is going on when another person lives in a tidy, attractive environment. Since the room is echoed in the mind, any slight mess in a tidy person's house becomes a violation of the EP and can cause anger. On the other hand, people who live in their filth rarely if ever invite anybody in. After all, why would you want somebody in your brain?

Since taste is a series of emotional reactions, it must be ruled by the same subconscious grammar that we've been discussing here, that is attention to energy perimeters. A tasteful person can actually extend the range of their EP by surrounding themselves with things complementary with their taste, say a villa in Monte Carlo or a Ferrari.

SECTION 3E: GIVING AND RECEIVING

I used to have a problem. When I made spaghetti I would always leave about five sticks of pasta in the box. I wasn't able to empty the whole box into the boiling water, and I couldn't figure out why this was. It's amazing that I even noticed such an insignificant character flaw.. but what I finally concluded was that the empty box



symbolized loss. And putting the whole box of spaghetti in symbolized giving, overcoming the sense of loss. I must have a 'giving' problem.

Releasing one's mental hold on an object goes against the 'force',

the natural acquisitiveness of the EP, the need to have something, to extend oneself through an object, and so there is strong symbolism when this occurs. When a monk gives away all his worldly goods, it is considered holy and spiritually cathartic, and this kind of release is echoed in the gift-giving of Christmas, which is a holy time as well as an acquisitive one. The giving and receiving of presents on religious holidays is a general meltdown of EP's..when the EP of the individuals forms around the confines of the room, natural attachments to objects break down, to be reformed by each person around their gifts. Ideally.

Sometimes the gifts don't stick. After all they were bought for the occasion, rather than taken from one's personal property (this would be too traumatic!), and purchased under terrific pressure to perform the gift-giving duty. The real giving happens at the sales counter, when the gift is paid for, and it happens in a state of tremendous disequilibrium and anxiety, credit cards smoking with overuse, shopping bags filled with over-packaged future garbage of dubious use and gratification. Imagine the parking lot at the mall, right before Christmas, of prowling minivans following shoppers back to their cars so they can snag the parking space..

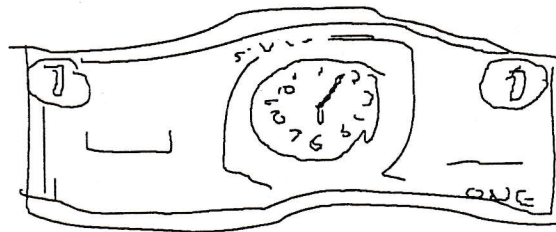
To think of this frenzy as religious is a little farfetched.. it is the relentless force of established custom, the perjorative fate of once-meaningful rituals.. So I rant and grouse, but I'm always a sucker for Christmas.

A word, however, about the packaging of Christmas presents. Starting from the outside, there is (1) the ribbon, symbolically holding the package together and identifying it as a gift. Then there is (2) the wrapping paper, the personal touch, a hider of delights, actually covering (3) the box holding the gift itself. Perhaps there is (4) some cotton packing in the box, in which the thing sits, radiating symbolism. After the fetish is removed, (with the frenzy of the nut-cracking instinct) (1) through (4) undergo a transformation into garbage, ending up in (5) a plastic trash bag. The fetish meanwhile joins the other presents, which in turn join the possibly vast collection of objects in the recipient's possession. The ritual has been completed, the delight and gratification felt, the garbage is on the sidewalk, and everyone has about a year to relax and catch up on their credit problems.

Section 3F: HUMAN MAGNETS

Considering the weight and impracticality of possessions, there must be a motive other than rational for our gathering of things. The bag lady and the millionaire have this in common, the need to have. Without this having, there is no E.P., and once the EP has captured the object, the fear of loss keeps the things in the person's orbit. Fear of loss is the gravitational pull that keeps things from drifting off.

If the fear is overcome, through drink or spirituality or rational thinking, the things may be given away or thrown out (rejected). This is true for ideas, words, mannerisms, as well as for commonly owned objects like jewelry or money.



In our evolution from grunting animals to talking ones, we acquired, thanks to the extreme acquisitiveness of the EP, two things that changed our appearance and ballooned our brains to their present size. I refer to 1. the past, acquired through the development of memory (memories are grabbed so as not to be lost, as if they were so many berries) and 2. the present, acquired through the development of consciousness. Eventually we would also possess the future, thanks to reason, but the point is that we acquired these additional dimensions in evolutionary time the same way we would acquire a dollar bill lying on the ground in Eastern Standard Time. Ontogeny Recapitulates Phylogeny.

3G: JEALOUSY

Imagine you subconsciously possess someone or something, but you do not actually own it, in the sense of having bought it. A desire to possess becomes easily confused with possessing, since it is so easy to manipulate objective and subjective realities. It is certainly easier to imagine owning a Ferrari than to come up with 100 G's to actually pay for one.

In the same way, we can subconsciously own someone that in reality we don't own, since people aren't supposed to own other people. Consequently, that 'ownership' is subject to the fear of loss, which is the

most potent emotional response in humans. That is not to say that jealousy = fear of loss.

There's more to it than that. Jealousy gets its terrible power from the feeling of being shut out, which has a primal subconscious form. The transference of emotions that one relies on is threatened, the perimeter surrounding a person and the object of their love is threatening to close down, which means that all objects (friends, possessions, home) within the perimeter could be lost. Fear of loss becomes fear of losing everything.

CHAPTER 4: APPLICATIONS.

The typical pop psychology book is usually a 'How To' book, that is useful for something. You can learn ANYTHING: how to deal with anger or with a terrible loss or with alcoholism, whatever, but so far in this book we've been heavy on theory and short on this kind of application. For the probe's observations on human behavior to be useful to anyone but a hostile alien species, we must find some use, some practical applications in the real world.

These ideas about energy perimeters and the grammar of cells might be particularly good at explaining extreme criminal behavior, particularly murder when it's used as a one-time-only solution to a unique stressful circumstance. We can exclude the complex psychological problems of repeat offenders and psychotic killers, and concentrate on some celebrated cases that hit the papers around the time I was first writing this, and where a violent death takes place while under the influence of neurologically active drugs and/or alcohol.

The relevance of drugs and alcohol isn't so much that they distort reason and morality, but that they inhibit the power of veto over the impulses that have been discussed here, particularly the impulse to murder a violator of the energy perimeter. These impulses are normally held in check by a sophisticated system of diffusion that turns the anger (at a violation) into for example a blow of the horn or a sarcastic remark.

However, in the shadows of the night after excessive drinking and sexual frustration, the system of diffusion can break down and a

dangerous creature can emerge from under the rock of socialized behavior. This creature deals with violations with the last defense against an attack: a murderous rage. When the attacker is close enough to inflict pain, then it's too late to run and the only reliable defense is brutality, which for our purposes can be defined as the impulse to violate another's energy perimeter, break the skin and cause pain or death.

The subconscious respect for (fear of) energy perimeters prevents violence between creatures. Since the creature's blood supply is under pressure under the skin, the subconscious must create a zone surrounding the skin which prevents penetration of the skin (violence) and the spilling of blood. This zone is an extension of the mind, since it surrounds the brain as well as the body and has both physical and mental manifestations.

In New York City, 1987, many murder cases went to trial, some more publicized than others, but all of which can be analyzed in these terms. Specifically I'm thinking of a. the murder by strangulation of Jennifer Levin, the slashing of model Marla Hanson, the Howard Beach racial murder, Carl Andre's wife, painter Anna Manietta, going out of the window of their Westbeth apartment, and the stabbing of Yuseff Hawkins in Bensonhurst (about which I'm dying to write an opera).

*

At this writing, Robert Chambers is going to trial for the murder of Jennifer Levin in Central Park one august night in 1986. What is known is that she was strangled, that they had both been drinking most of the evening, that perhaps some cocaine was involved, that they were at least trying to have sex, and that she tied his hands behind his back and squeezed his testicles.

After causing him pain, she ended up dead on the ground. Post hoc ergo propter hoc. Whatever she did to Chambers should not have led to her murder, but it did, and rather than judging the legal or moral aspects of the case, we can just look at the fact that the murder would not have happened if the normal sensitivity to energy perimeters had been in effect. The alcohol and drugs broke down and dissolved these social buffers, just as they were intended to do; since pleasure was the aim of the evening, the stimulants were taken to facilitate the breaking down and dissolution of energy perimeters.

It is relevant that Chambers had a history of burglarizing apartments, i.e. violating energy perimeters. Respect for energy perimeters is what prevents violence. The breakdown of an energy perimeter, for instance due to drinking and drugtaking, leads unavoidably to a perimeter violation, and it was violations that led to the murder. Deep

within the subconscious mind is the primordial refrain: if the enemy is close enough to inflict pain, it's too late to run. The murderous rage is the only chance to survive, the only key to life.

Normally this murderous rage is checked by the conscious veto, and normally it only expresses itself symbolically through curses and threats. But in this case the rage was near the surface and took control of Chamber's mind, a violation (death) for a violation (pain). It's important to note that Chambers could not really recall the stranglehold that ended Jennifer's life.

The reason he could not recall the terrible event was because the impulse to murder came from the subconscious, the pain having flooded Chamber's conscious mind with nerve impulses, disabling it. We generally remember only what we are conscious of, so if the consciousness is disabled with pain, what we subsequently do will not stick in memory. The common word for this is 'repression', but looked at from this point of view, nothing is being repressed. The word suggests exactly the opposite of what's really going on.

*

A Brooklyn drug dealer has now been convicted of ordering a hit on a policeman. Apparently, one evening on the mean streets of Brooklyn, a cop on the beat had disrespectfully ordered the drug dealer to put his beer bottle in a paper bag, and the druglord saw that (quite rightly) as a public humiliation. i.e. as a violation of his energy perimeter and therefore an as an outlet for the latent rage that awaits the violator. The hit was ordered, and though the executioners blew away the wrong cop, in the symbolic language of the subconscious the imbalance of violations was corrected..

The moral here is that the subconscious mind sees only symbols and has no sense of scale. A dirty look, under certain circumstances, can lead to murder as easily as anything else. The drug dealer may have been a little blase about taking another life, but many murders are committed by people who had never even considered it before.

I don't want to speculate on what happened between Carl Andre and Anna Manietta on that hot summer night, when she landed so many floors under her window, but we know they were previously drinking, confined in an apartment (an unnatural state for an animal that evolved on the plains of Africa) and that one of them exited through that window. We also know that Carl does not remember clearly what happened, whether she fell by accident, or whether she was thrown from the window or whether she jumped.

There is a certain structural similarity between all three scenarios that in their stark simplicity stand in contrast to the complicated emotions

that must have been reverberating through the Howard Beach neighborhood, through that corner of Central Park, and around the walls of that Westbeth apartment on those nights. The only way to make sense of these fatalities is to look at them in terms of the simple grammar that rules human behavior.

As mentioned before, a young West German pilot flew his single-engine plane into Soviet air space, actually landing in front of the Kremlin before being taken into custody. The motivation to go on this adventure was clearly an example of the need to violate the energy perimeter of the enemy, as a response to the nearness of the enemy. Since the subconscious doesn't recognize scale, the motherland of Russia can have the same form in the subconscious as, say, an attacking dog.

That young man, incidentally, is at this writing in prison, having been convicted of stabbing a nurse 8 times in the stomach when she refused to kiss him. This psycho-pathic response is more than just related to the flying incident (which also landed him in jail); in the purely symbolic language of the subconscious they are actually the same thing.

update: The O.J. Simpson trial is underway as I'm writing this. It screams with questions. Questions as to motivation, and as to whether he remembers committing the murders (if he in fact did commit them). If this idea about an instinct to murder is correct, then O.J. probably would not remember the assault, and may in fact think he's innocent of the crime (some of the time).

Sec. 4B

Under the heading of 'Applications' the files of the alien probe must have some possible use for us who suffer from insecurities and emotional conflict. Since this 'us' includes everybody on the planet, even a tiny step towards objectivity may ease a lot of emotional pain. Objectifying violence may or may not help prevent it, but then why do you think the alien probe is so discrete? Why doesn't it land on Times Square on New Years with lights flashing? Why doesn't it take out the entire human population?

Why does it disappear noiselessly into space?

Possibly because it respects energy perimeters.

Learning a respect for energy perimeters is the main lesson of growing up. A person who has no respect for energy perimeters will probably wind up in jail, either from committing theft or a violent act. Substance abuse leads to crime because it reduces sensitivity to (fear of) energy perimeters, and this endangers everybody. On the other hand, it is only by dropping one's mental clothing that one can fall in love with someone other than oneself.

We saw how in a family situation the EP tends to form around the room where the family congregates, say the dining room at a meal. The kind of conversation that takes place when people lift their EP's is very different from how they normally talk.. words and phrases tend to emerge unchecked, ideas overflowing onto each other, only stopping on a subject to disagree and argue. The same phenomenon can be seen at a bridge table.. unvetoes babbling, glorious inanity.

By coincidence, this situation can be recreated with the help of alcohol, that family feeling of unvetoes conversation and warmth and argument. This is the relationship between alcoholism and family problems, how one can feed on the other. For instance, if the family feeling is denied somebody, they can find it in a bottle or crack vial. These in turn can distort the family relationships, since the controlling aspect is not the togetherness, as it should be, but the high.

Sec 4B: NEUROSES AND OBSESSIONS

This isn't my field, but the looming threat of dilletantism has never stopped me before, and knowing nothing about this subject, my only qualifications are that possess a neurotic and obsessive character. If I owned a certain kind of car, I would have a right to my opinion about that car, even though I'm not a qualified mechanic.

My case here is that all obsessions and neuroses are distortions in the 'FORCE', that is in the fear of loss, that is threats to the energy perimeter. Recently I was reading a psychiatry book (a flea market purchase), specifically a chapter on kleptomania and pyromania. These strange kinds of behavior were attributed, equally, to the patient's relation to his or her parents, brought about by a denial of some kind of fulfillment. This may be true, but I couldn't help thinking that most people I know, including myself, steal to some degree, given a broad definition of stealing, say borrowing but not returning. This would clearly be an example of the 'FORCE' at work, the fear of loss preventing me from returning my neighbor's rake, e.g., or of giving someone full value for their money.

However, since mild kleptomania is apparently so common, it seems strange that I don't know, nor have I ever heard of a single case of pyromania. Since there is no way I can attribute the setting of fires to the fear of loss, it's actually not that strange that pyromaniacs are rare while kleptomaniacs are as common as pigeons.

sec 4C: MONEY

Imagine if some genius worked out a technique, aside from death, for controlling and eliminating a person's obsession with money. A successful treatment would free an ulcer-ridden businessman from the

pressures of the market place, or could reunite a family split up over the terms of Uncle Fred's will. However, who would take the cure? Fear of losing earnings, or potential earnings, would keep the list of patients down to practically zero. The gambler would still gamble, the boss still wouldn't deliver on that promised raise, and the genius, waiting for patients to flock to his clinic, would go broke and end up driving a cab.

sec 4D: MEMORY

If 'fear of loss' is at the root of human motivation, it must also be at the root of memory. Our recollection of the past is so vivid, so much a part of our character, and though memories seem to be strictly of conscious experiences brought back into consciousness, we are not generally conscious of remembering. Therefore our subconscious must be holding on to the past, like a dog holds on to a tennis ball.

In Chapter 6 we will discuss the evolution of the brain. If the theory is correct about memory being motivated by fear of loss (a.k.a. possession), it would follow that the brain grew to it's massive size (at least mine did) in order to hold more memories, in the same way as a larger hard drive on a computer holds more data.

Consciousness holds on to the present like memory holds on to the past, like reason and hope hold on to the future. Holding on is what we do.

CHAPTER 5: COMMUNICATIONS

The transference of emotions is the ultimate form of communication. To make some sense of transference, let's start this discussion with a breakdown of modes of communications, by way of electronic communications technology. This is not a de-humanizing of human interaction, only a way of organizing things that happens to come from the large, consensus-building brains of electronic engineers.

SIMPLEX: If I send a message in a bottle or a letter through the mail, that is an example of a **simplex** communication; the message does not require or expect immediate acknowledgement. When I send it, I don't know if it's going to be received. I probably won't resend it, since I have no way of knowing if the original ever arrived.

Other examples of **simplex**: a lecture, a play or a movie, or listening to the radio (not a call-in show), where one may be receiving the information, but that information is being sent irregardless of who in particular is paying attention. Other examples: faxing Howard Stern or writing to Anne Landers; you think you're communicating but if you get

real for a minute, it's just a message in a bottle.

On the level of human interaction, this would be a one-sided argument, or a lecture at the dinner table, or somebody running off at the mouth, only concerned with holding on to their captive audience. This is the most primitive form of communication, and when a relationship has regressed to this level, there is basically no relationship. Try this at home: next time someone speaks to you, don't respond. You have reduced the communication to **simplex**.

HALF DUPLEX: The basic example of **half-duplex** is a pair of walkie-talkies: a person will call repeatedly until they get a response, then they receive the response, keeping silent until they are told to talk again. One can imagine how this translates into conversation.. "Don't interrupt. I'll tell you when you can talk."

Much of what we say to each other is an invitation to respond. "Hello!" is a request to open communication. If there is no response, the request has been denied. Similarly "How are you?" or "How is your Dad?" requires a response, as indicated by a pause after the last word, as in "How was your trip?(pause)".

FULL DUPLEX: In a normal conversation, words overlap, people interrupt each other, insert comments, change facial expressions, and generally crowd the air with communication. The bandwidth is crammed with as much exchange as it can possibly hold, with not only words but with hand gestures, exclamations that cannot be found in dictionaries, pitch and volume changes, physical threats (To the moon, Alice!) and even refusals to respond.

This is **full-duplex** communication, what the banks must use to process your ATM transactions at dazzling speeds. Let us tentatively assume that in human interactions, full-duplex is the healthiest mode, though subject to the most chaos. Any breakdown in **full-duplex** is indication of a hierarchy of relations, wherein at least one party is assuming a superior position. This superiority is required in order to shut the other person up, so that a body of information can be transferred from one person to another, in a **half-duplex** mode, and this in turn usually means the receiver is somehow afraid to respond until a response is requested, as in "Are you listening to me? "

Full-duplex is fearless communication, at least in theory, and fearlessness is usually a good sign. I don't want to attach moral values to communication modes, since after all this book is an example of a **simplex** interaction between me and my notebook computer.. but from personal experience, I have found **simplex** and **half-duplex** to be uncomfortable, stilted exchanges, usually indicative of hidden fears, of a confrontation with some forbidding mental architecture.

Full-duplex conversations tend to be undisciplined, driven by the

thrill of communicating. The relief and excitement of transferring the irritating, barely graspable emotions inside your head into the context of a general conversation is what drives the conversation. People tend to talk about themselves, or show off their knowledge as if it were so many knick-knacks on their mantle piece.

We talked about the kind of conversation that a fly on the wall would hear at a long-running bridge game, or at almost any kitchen table; when the energy perimeters are lifted within the group to form around the outside of the group, the mode is hopefully full-duplex.

CHAPTER 6: EVOLUTION OF THE BRAIN

[In this chapter we will examine the evolution of the brain as a powerful possession machine that can not only hold the past, present and future with memory, consciousness and reason, but can also negotiate that possession without actually hitting anybody.]