

Behind The Human Veil.

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Abstract:

The moral basis of human achievement and success contains within it the seed of its own undoing. Long ago, the first mistaken splinter pierced the truth and around this error, the entire of human misery and dilemma turns...unseen. This chapter will condense all too briefly the core of what I have found, the history, psychology, neuroscience and answer. Authority has reached down into the very essence of genetics. There is a reason the world is mad and ill. There is hope. I have found the basis of empathy, its separation and returning.

Introduction:

Some seven years past, I had developed a psychoanalytic technique named *Native Psychoanalysis* which allowed me to clear away a window of resistance and directly observe in myself what should be unconscious content (Norman 2011, 2013*b*). This methodology is the basis of a second technique, *Re-Polarization Theory* (Norman, 2013*a*) which has permitted the alteration of pathology through curtailment of the basis of repression, *super-ego*, and hence allowed repressed material to be accessed and past memories reformed and altered. The transference which creates the quality of each moment of experience is a function of memory (Norman 2015, 2016) and, to heal from damage, those memories must be changed. The past is what defines the present and that past, is malleable. To have made these internal alterations, created a most unexpected new situation. The fact that a deeply entrenched neurosis was cured in the process is not surprising, what is surprising are the numerous other effects which form the basis of the insights I will now present. Within us all, is our personal history and that of our entire race. To observe the hidden interactions and effects which produce our behaviors and alter the restrictions which have been built into us as modern humans, has demonstrated to me what are the deepest foundations of human illness, illness we see all around us in manifest horror: war, stupidity, indifference to suffering, obedience to authority, greed, and a callous usury attitude toward the environment so typical of modern exploitive mentality. These traits are second order manifestations of disease. Modern man is ill. It need not be so. Beneath the error we see so clearly demonstrated each day in the cacophony of human affairs and conflict, beneath the wars, cruelty, abject foolishness, greed, consumerism and obedience before authority independent of thought or ethical concern—something is hidden, something healthy and simple: hope. Essence is ancient, pure and perfect. The hope of man is in finding what has been obscured beneath a tragic and ill past. We must lift the veil. We are ill, obedient, dull and warlike for a reason. Essence can be unearthed and again, just as it was so long ago, be brought to a position of predominance in the mind of man. Our hope is an *atavistic evolution*.

Super-ego: of conscience, morality, ethic and illness, the neuroscience and history.

There is debate in the field of psychology about many things. This uncertainty is often the result of the nature of unconscious processes and content, which by definition cannot be observed. To have gained access to this hidden information has resolved these issues. The answers are quite plain. Unconscious content is always specific and the intersubjective notion that it is unnamable or indistinct is incorrect (Brown, 2011, Norman 2011, 2013*a,b*). Those mistaken views are only a wish not to see these things. There is good reason for that error; the repressed content is more disturbing than I am able to describe. Mere exposure to it destroys ego structure permanently, and may also be used to destroy the structure of super-ego at the deepest levels (Norman 2013*a*). This knowledge shatters personality in a permanent way. It closely parallels the Freudian picture. Psychology is in a state of needless confusion. Again, this is a wish. One need but look directly at what is most hidden and forbidden, and observe. The operations of the unconscious mind are specific, just as are its contents. In no case are these things indistinct. That is a wish.

In intersubjective psychology much is made of the idea of alpha function (Brown, 2011). Unlike the false intersubjective ideas concerning the unconscious and its lack of omnipresent specificity, the notion of alpha function is sound, if misapplied. Alpha function does have the effects supposed, and can transform memories and current experience (Norman 2013, 2013*a*, 2014, 2015*a*, 2016*a*). Just as hypothesized, it is created via the exchange of gaze and glance in the early mother/child dyad. I have uncovered the circuitry which supports alpha function and made a surprising series of discoveries concerning its use and effects:

a. unlike the intersubjective approach, it is necessary to apply and engage the circuitry manually with symbolism (Norman 2013, 2013*a*, 2015*a*, 2016*a,b*), and then attach the function directly to a piece of pathogenic unconscious content, often USING a (physically bound untransformed) beta element [this permits direct usage of energies bound into untenable forms such as those ego dystonic pathological/perverse drives created in sexual abuse];

b. to access the circuitry via the symbolized initial impression of its innervation (Norman 2013, 2013*a*, 2015*a*, 2016*a,b*), subsequently increases both exploratory interest in the world corresponding to Panksepp's SEEKING system (Panksepp, 1998), and forms manifest empathy toward all things and people;

c. intelligence blossoms as never seen before and interest in all aspects of life and reality, sexual, artistic and intellectual, suddenly flourish, whereas previously these aspects were greatly if not completely diminished.

Modern man, is controlled, made dull and obedient, cold and empty via a homeostatic imbalance across specific circuit pathways, which has long been built into him from history both ontogenetic and phylogenetic: super-ego. First I will present a brief circuit analysis within the context of the transference, then the sordid history from two fronts. From there a definition of ethics as contrasted to authoritative moral mandate can be derived and specific conclusions and examples provided.

Curiously, there is a very limited amount of cogent neuroscientific information

concerning the common basis of the problem: *guilt* as it is expressed across the circuitry and active anatomy of the brain. This fundamental aspect of neurosis, social control and sexual expression so deeply intertwined with the very basis of affect regulation itself, seems to be absent in neuroscientific literature and review. Strange that the most important of all neuroscience is not made available in close detail. I have derived the missing information from many sources, and may now present the highly condensed and simplified results. Please contact me for further detail.

The Transference:

The psychological notion of ‘transference’ is most clearly seen in the artificial therapeutic situation of psychoanalysis as the familiar transference neurosis. However transference phenomena are most assuredly not limited to this case of artificial functional pathology, but are responsible for the healthy and unhealthy qualitative aspects of perception and experience itself (Norman 2011, 2013*a,b*, 2015, 2016). Just as the neurotic in proper psychoanalytic therapy displays the repetition compulsion and his fixations in an artificially induced neurosis which defines their reality within therapy, so does the healthy case from his more fluid memory and experience project outward his or her definition of the world and experience in a flexible, dynamic, associative, non linear process (Norman 2011, 2013*b*, 2015).

This transference which binds current perception to associated qualitative valence as an affective distributional function of memory is available to observe in its *foundational* anatomical formative innervations and their resultant allocational functions as stemming from circuit architecture created in the first 18 months of life (Norman 2013, 2013*a*, 2014, 2016*a*). During this initial period of development the groundwork is laid for the core of affective expression and restriction throughout later life. This represents primary human unconscious autonomically interdigitated regulatory functionality, as extending from the foundational innervations of Schore’s dopaminergic "sympathetic ventral tegmental limbic" circuit, and also, the noradrenergic "parasympathetic lateral limbic" circuit, which act in tandem to opposite effects (Schore, as cited in Kaplan-Solms & Solms, 2002, pp. 234-235, 237). These two circuits span the limbic and Orbito-Frontal regions to imbue experience with basic valence, and delegate or perhaps restrict positive dopaminergic affective expression in response to social cues, meaning shame and then guilt. This oppositional circuit balance, over all, creates either a foundational basis of repression which is associated with amygdala activation, Corticotrophin Releasing Factor and stress, or, if balanced differently toward predominant activity of the sympathetic circuit, to permit feelings of elation and explorational behavior (Kaplan-Solms & Solms, 2002; Panksepp 1998; Norman 2014, 2016*a*). These two circuits then are the foundational basis of expressed guilt, social control, sexual expression, health and happiness and, are mediated by social cues, meaning: *conditional regard*.

It is now thought that mirror neurons are the neural substrate of empathy. This is incorrect. Mirror neurons signify mere imitation, as distinct from empathy as can be seen in cases of catatonics who display echopraxia, which is based in mirror neuronal response (Bengston 2015; Rizzolatti et al., 2008). A catatonic is not empathizing with the

attending physician to reflexively imitate his motions, although imitation is an obvious sub-function under a primary empathy. Empathy is akin to identification proper, and is first evidenced in the indistinct pre-individuated period characteristic of initial limbic/OFC circuit innervation, not of the expression of the sympathetic circuitry mentioned, but in the impression of its primary innervation (Norman 2013, 2014, 2016a). This is the basis of empathy: a primary identification with the world and each other. This in turn, is the very foundation of subsequent energetic circuit expression. It is this which is so sharply curtailed in the painful guilt of conditional regard: *the very basis of energetic expression, and empathetic connection*. Clearly, these are the exact basis malformations responsible for lack of caring within human relationships.

The curtailment of energetic expression as a function of super-ego, affective restriction due to what we may colloquially refer to as conscience, is the basis of modern morality stemming from primary conditional regard. It may clearly be seen from this vantage that such moral restriction is opposed to empathetic expression, and is instead aligned with *obedience to external authority*. This is a sure basis of modern afflictions such as neurosis. Modern man is controlled through, and suffers from, a permanent low-grade homeostatic imbalance created via improper and unhealthy energetic circuit allocations: Guilt. This is the locus of the problem.

Rights to caring, love, sexual contact and life itself in male and female cases, were traditionally ascribed to the authority of the father, and now phylogenetic and epigenetic underpinnings of patriarchal threat enforce pathology from unconscious sources (Norman 2011, 2013, 2013a, 2014, 2015b,c,d,e; Dodds 1973). This pathology stands in opposition to permission and rights to the caring of the mother, which once formed the initial basis relationship in both male and female cases. The feeling of human dissociation and anxious threat engendered by super-ego and authority may be replaced with a feeling of empathy and safety, warmth and relaxation. Health may replace the source of illness.

Affective regulatory analysis:

Schore has discovered two circuits which are primary in development, and function in opposition to each other: the dopaminergically modulated sympathetic ventral tegmental limbic circuit, and the noradrenergically modulated lateral parasympathetic tegmental limbic circuit (Schore as cited in Kaplan-Solms & Solms, 2002, p. 234-235). The sympathetic circuit, which I propose underlies intersubjective Alpha Function (Brown, 2011; Norman 2013, Norman 2014) is formed, much as Bion had supposed, as a function of the dyadic exchange between infant and mother of glance and gaze, and we will add an inference which is quite obvious and easily supported (Keverene, et al., 1989; Montagu, 1978; Panksepp, 1998, p.272) as infants engaged in the exchange of maternal glances are usually being held, that *maternal touch* and the subsequent addition of neuropeptides/endorphins also have a part to play in creating the result.

"It is hypothesized that maternal regulated high intensity socioaffective stimulation provided in the ontogenetic niche, specifically occurring in dyadic psychobiologically attuned, arousal amplifying, face to face reciprocal gaze transactions, generates and sustains positive affect in the dyad. These transactions induce particular neuroendocrine changes which facilitate

the expansive innervation of deep sights in orbitofrontal areas, especially in the early maturing visuospatial right hemisphere, of ascending subcortical axons of a neurochemical circuit of the limbic system—the sympathetic ventral tegmental limbic circuit.” [Schore as cited in Kaplan-Solms & Solms, 2002, p. 234]

The famous studies from the 1940's conducted by Spitz (Spitz in Bowlby, 1980; Panksepp, 1998, p. 262) may well imply the primacy of this developmentally innervated brain circuitry extends to include the most basic dependence: that of life itself. Specifically: if deprived of maternal touch and gaze, the infant may well die. The sympathetic tegmental limbic circuit is dopaminergically modulated, and can rightly be thought of as a primary manifestation of libidinal excitation and discharge (Kaplan-Solms & Solms, 2002, p. 237). It should be noted that the dopaminergic and opioid systems and circuitry which respond to create the good feelings which reinforce socially mediated behavior, both involve many of the same areas, such as the ventral tegmental area, where the A-10 meso-limbic dopamine cells are located (Panksepp, 1998, p. 118). Neuropeptides, such as the endogenous opioids including beta-endorphin which is triggered by social cues and touch, have a primary role in creating social bonds, quelling pain, both physical and mental, are key in alleviating separation distress, creating sexual reward, and addictive reinforcement (Panksepp, 1998, p. 255, 264). So we can see here, in the formation of the sympathetic ventral limbic circuit triggered by maternal exchanges of glance, sight and touch, a source of libido, an energetic dopaminergic circuit which up-mediate arousal and shapes behavior, formed presumably by way of allocating both endorphins and those neuroendocrine functions involved with encouraging the substantial innervations of dopaminergic projections into orbitofrontal areas. Here, in the activity of the completed circuit, along with the peptide systems, dopamine and opioids serve their reward and motivational functions as social and energetic contributors.

The contrary circuit, the parasympathetic lateral limbic circuit, is to be thought of as a balance, a cut off, a competing inhibitory system to counter the rewarding energetic expression of the sympathetic circuit (Kaplan-Solms & Solms, 2002 p. 237). This circuit functions to stop our energetic libidinal expression: functional, conditional, affect regulation in response to social cues (Kaplan-Solms & Solms, 2002, pp. 234-238) and so, can best be understood as the physiological structure triggered by social disapproval: *by shame and guilt*. Both of these circuits are innervated into the orbitofrontal areas, which mediate social cues and functioning, just as one would expect.

As the infant progresses through the initial 18 month period, during which the sympathetic and parasympathetic limbic circuits are fully formed, the infant masters several stages of differentiation. It is now accepted through the work of Klein (1952) and empirical demonstration that a developmental/behavioral correlation at the age of four months exists between infants categorized as attachment secure or disorganized, "dis-coordinated" [disorganized in the sense of being unable to properly integrate the intermeshed and exclusive psychical manifestations of separation RAGE and FEAR as they conflict and inhibit SEEKING and CARE] (Hopkins, 2013, p. 47). The infant at this stage singles out the mother as a separate object which is essential for CARE, and

that this fact is then made evident by the manifestations of separation-RAGE and stranger-FEAR, which become manifest at 7-8 months of age (Hopkins, 2013, p. 47). To observe firsthand, the interactions between mother and infant, the effect is obvious to casual observation: *the mother's face is the infant's entire world*, once indistinct as an object, now, *once engaged in the exchange of gaze, touch and glance, only semi-distinct from himself*, her face responds to his affects *and anticipates as if part of himself, as if the world itself were a loving extension of the infant*, a responsive and inclusive extension of himself. Here, we see the essence of empathy: *identification with the world*. Note that I make no mention of the less important distinction of identification with mankind, which is a small and far less important embedded sub-aspect, itself associated in some small imitative part with mirror neurons, a sub-aspect of this most vital and needful result, identification with the entire of the world—*Empathy* (Norman, 2013; 2014; 2016a). It is this which we will substitute for the pathogenic content.

I hope the reader can make out the basic idea: social control via conditional regard is enforced by way of curtailment of dopaminergic (and endogenous opioid) expression associated with the sympathetic limbic/OFC circuitry, forming a permanent homeostatic imbalance which restricts empathetic feeling, intelligence, sexuality and exploratory interest in the world, and places in their stead a preemptive condition: obedience to authority. Only meeting this condition of obedience will return health and happiness to the modern human. Intelligence and empathy...hope itself, this ancient basis of life formed long ago in the early interactions with the mother...it is no less than this basis of kindness, caring and higher thought to which we are all entitled which has been stolen. It is this, which lies behind the human veil. These are your basic rights, and authority may be dismissed as parasitic and false, so as to reclaim them.

Now I will briefly take account of but a small sample of the extensive history which has inculcated this most basic and tragic error into the very heart, substance and epigenetic expression of the afflicted modern human. This tragedy has a lineage. I will briefly sum up that here, and distill the resultant notions into a clear contrast in human existential/ontological formative paradigms. From there, the implications can be clearly understood, and the better, happy result made plain in example.

Super-ego.

". . . to 'improve' men: this above all was called morality. . . To call the taming of an animal its 'improvement' sounds almost like a joke to our ears. Who ever knows what goes on in menageries doubts that the beasts are 'improved' there. They are weakened, they are made less harmful, and through the depressive effect of fear, through pain, through wounds, and through hunger they become sickly beasts. It is no different with the tame man..." Friedrich Nietzsche, *Twilight of the Idols*.

What is the precise interactive dynamic which yields the developmental result of conscience, of super-ego, and, how are we to interpret this result as to its pathogenic and healthful consequences?

E. R. Dodds, a superb scholar, has located for us the historical footprints which demonstrate the formation of our modern conscience, our super-ego. Super-ego is an introjected entity, an internalized representative of what was once long ago external judgment and sadistic penalty. Morality, as inculcated at the behest of this internalized structure, is based on punishment which extends from a particular source.

In his most worthy book, *The Greeks and the Irrational*, E. R. Dodds, draws the strings of history and psychology together for us. This ugly imprint has been nurtured over thousands and thousands of years. Its exact source is clear to discern with Dodds's careful examination of the historical record.

"The head of the household is its king . . . and his position is described by Aristotle as analogous to that of a king. *Over his children his authority is in early times unlimited: he is free to expose them in infancy, and in manhood to expel an erring or rebellious son from the community . . . as Zeus himself cast out Hephaestos from Olympus for siding with his mother.*" [Dodds, *The Greeks and the Irrational*, pp. 45-46. Emphasis added.]

However, as early as the 6th century BC, the situation had begun to change, and as social conditions began to improve, and the father's authority became less and less *absolute* in the face of these new social conditions leading to increased personal freedom, the strict authoritarian structure of family life began to loosen. Now, what was a *shame* based dynamic, one based on *external* threat from the father, becomes a *guilt* based dynamism, one based on an internalized threat, an *internalized* moral structure in the true modern sense of the word emerges: super-ego. This is demonstrated by the need for laws introduced by Solon, and later, by Plato, to safeguard the now threatened patriarchal family structure. [Dodds, *The Greeks and the Irrational*, p. 46.]

Super-ego uses severe repressions to create by *internal* means, what were behaviors, inhibitions and restrictions previously brought about by *external* patriarchal threat. Dodds fleshes the idea out as follows:

"The peculiar horror with which Greeks viewed offenses against a father, and the peculiar religious sanctions to which the offender was thought to be exposed, are in themselves suggestive of strong repressions. So are the many stories in which a father's curse produces terrible consequences—stories like those of Phoenix, of Hippolytus, of Pelops and his sons, of Oedipus and his sons—all of them, it would seem, products of a relatively late period where the position of the father was no longer entirely secure. Suggestive in a different way, is the barbarous tale of Kronos and Ouranos . . . the mythological projection of unconscious desires is surely transparent—as Plato perhaps felt when he declared that this story was fit to be communicated only to a very few . . . and should at all costs be kept from the young." [Dodds, *The Greeks and the Irrational*, pp. 46-47.]

Dodds then assembles the entire picture for us in these words:

"The psychologists have taught us how potent a source of guilt feelings is the pressure of unacknowledged desires. . . the human father had from the earliest times his heavenly counterpart: *Zeus pater*. . . Zeus appears as a Supernatural Head of the Household. . . it was natural to project onto the heavenly Father those curious mixed feelings about the human one the child dare not acknowledge. . . that would explain very nicely why the Archaic Age Zeus appears by turns to be the inscrutable source of good and evil gifts alike. . . as the awful judge. . . who punishes inexorably the capitol sin of self-assertion, the sin of *hubris*. (This last aspect corresponds to that phase in the development of family relations when the authority of the father is felt to need the support of a moral sanction; when "You will do it because I say so" gives place to "You will do it because it is right.") [Dodds, *The Greeks and the Irrational*, p. 48.]

Here in this historical transition from an external shame based ethical structure, to an internalized guilt based structure, in this *internalization* of the patriarchal threat (introjection), we see the creation of our modern ethic, our conscience, our masochistic capitulation: our super-ego. This historical basis for our phylogenetic inheritance can be brought to light and assessed as to its healthy or pathogenic contribution by way of economic analysis, and clinical example (Norman, 2013).

Conscience, our sense of personal and social justice, is created as an interactive phylogenetic/ontological function of masochistic and aggressive economy within a social context, not as a function of any moral pretext. Our morality, is by the nature of its very construction: immoral.

Here are a few sections from Freud which clarify and support this unusual notion:

"The first requisite of civilization, therefore, is that of justice—that is, the assurance that a law once made will not be broken in favor of an individual. This implies nothing as to the ethical value of such a law" (Freud, 1930, p. 95).

"The tension between the harsh super-ego, and the ego which is subjected to it, is called by us the sense of guilt; it expresses itself as a need for punishment. Civilization, therefore, obtains mastery over the individual's dangerous desire for aggression by weakening and disarming it and by setting up an agency within him to watch over it, like a garrison in a conquered city" (Freud, 1930, pp. 123-124).

As to the effect of super-ego in equating wish and act and the resultant loss of mental economy and functioning:

"Here, instinctual renunciation is not enough, for the wish persists and can not be concealed from the super-ego. Thus, in spite of the renunciation that has been made, a sense of guilt comes about. This constitutes a great economic disadvantage in the erection of a super-ego or, as we may put it, in the formation of a conscience. Instinctual renunciation now no longer has a completely liberating effect; virtuous continence is no longer rewarded with the assurance of

love. A threatened external unhappiness—loss of love and punishment on the part of the external authority—has been exchanged for a permanent internal unhappiness, for the tension of the sense of guilt" (Freud, 1930, pp. 127-128).

"...the original severity of the super-ego does not—or does not so much—represent the severity which one has experienced from it [the object], or which one attributes to it; it represents rather one's own aggressiveness towards it. If this is correct, we may assert truly that in the beginning conscience arises through the suppression of an aggressive impulse, and that it is subsequently reinforced by fresh suppressions of the same kind" (Freud, 1930, pp. 129-130).

And as to the role of the phylogenetic in contributing to this outcome:

"It can also be asserted that, when a child reacts to his first great instinctual frustrations with excessively strong aggressiveness and with a correspondingly severe super-ego, he is following a phylogenetic model and is going beyond the response that would be currently justified; for the father of prehistoric times was undoubtedly terrible, and an extreme amount of aggressiveness may be attributed to him" (Freud, 1930, p. 131).

". . .we can tell what lies hidden behind the ego's dread of the super-ego, its fear of conscience. The higher being which later becomes the ego-ideal once threatened the ego with castration, and this dread of castration is probably the kernel round which the subsequent fear of conscience has gathered; it is this dread that persists as the fear of conscience." [Sigmund Freud, "The Ego and the Id" in *A General Selection From The Works of Sigmund Freud*, p. 233.]

Please see (Norman, 2011, 2013, 2013a, 2015d) for examples and particular psychology relating to specific patriarchal mutilations such as castration etc., which form current super-ego supportive unconscious content. The role of epigenetics and complexity can be found here: (Norman 2015b,c,d,e).

I wish to draw a sharp new distinction between *Morality* as engendered in super-ego, which is based on (phylogenetic/epigenetic) patriarchal threat, and functions to foster *obedience to external authority*, and *Ethics*, which are based in empathy, with its *root in identification*. The former causes pathology, and functions in clear and specific ways to disengage the sympathetic circuitry which is the basis of empathy, energetic curiosity, sexuality and intellect, and the later in turn has opposing characteristics, leading to elation, appreciation, formative identification with the world and others in the context of abundant subsequent energy, and absent any punitive internalized death wish (guilt). *Morality* and *Ethics* as so defined are diametrically opposed. Clearly, ethics are a natural systemic product which lead to health, an internal behavioral compass based in identification and caring, and morality, the converse. The reader may wish to satisfy themselves in this regard, by reading the specific example of the formation of super-ego offered up here (Norman 2013, 2013a). Ethics are *themselves* identification, they ARE the 'golden rule,' and so require no such rule or any other. Morality is an empathetic

dissociative factor, by way of down-mediating the circuitry responsible for identification. Ethics nullify any need for the tangle of moral law and replace guilty maxims born under any mistaken 'categorical imperative' with a natural and effortless ethical genesis free from rule, guilt or penalty. Ethics, as we will see, reflect the healthy internal construction of the mind, nurture our energies and evolve naturally, with no need for punishment, rule or law. One need but rebalance the two opposing circuits and observe the demonstrable alteration in all aspects of manifest experience. I have devised treatments to this end (Norman 2013a, 2015a, 2016a,b). Next, we may take a closer look at empathy, and see if we can understand the meaning of identification.

An aside: note how this clear basis of modern pathology appears to be nullified in the teachings of many eastern spiritual ideas, which have little connection to patriarchal threat and surprisingly, also in the true teachings of Jesus. Although modern adaptations are revealed as corrupted and reversed by Paul, the careful philology of Nietzsche shows the original teachings to be diametrically opposed to any hint of conditional regard, sin, punishment, reward, heaven or hell. Those toxins are absent. Indeed, Jesus appears to make good on the reverse and answers, at least in this case, Nietzsche's own highest standard, which proclaims essentially: *the highest Godly act is the removal of guilt*. Of Jesus Nietzsche writes:

"In the whole psychology of the "evangel" the concept of guilt and punishment is lacking; also the concept of reward. "Sin"—any distance separating God and Man—is abolished: *precisely this is the "glad tidings"*. Blessedness is not promised, it is not tied to conditions: it is the only reality—the rest is a sign with which to speak of it." p. 606 The Portable Nietzsche.

It should be noted that this author [R. N.] adheres to no spiritual doctrine or tradition. The above insight being worthy of note in its own account.

Empathy, paradigm and example:

Ethics are a natural extension of identification stemming from the early impressions of the innervations forming the sympathetic ventral tegmental limbic circuit. In a basic schematic way, we can see the idea of empathy in physics. Empathy is concurrent identification and individuation. A sort of entanglement where the subject/object distinction is partly lost. If one were to lose self identity completely, psychosis results: I am not you! However, a component of identification is the key, and it is this basis which the infant experienced with no such individuated distinction whatever, an identification with their entire world! To get the basic idea, think of it quite rightly as a sort of entanglement. A singlet state will do for this simple example. Both photons are entangled and are one thing, one system: *identification*. However, one is spin up, one spin down: *individuation*. Empathy apart from psychosis is akin to such an entanglement, where identification and individuation exist concurrently.

Of course within the mental system, the presentation is no simple matter as it is with two photons! Once the time has been taken and the painful effort applied to gut the current

system and replace it, one discovers the entire presentation of unconscious aspects changes and the energies contained become far less intense and convoluted. The repressed unconscious, as reflected in modern mental topography, is pathogenic in and of itself. I will explain that statement and then offer up a detailed look within the better result, so as to show exactly what is meant by all these far flung idealistic assertions in specific example. We may first understand the divergent topographies associated with the illness of moral penalty and the health of ethical unification with experience.

Freud's theories [see Freud's A Phylogenetic Fantasy], postulate a sort of bottle neck in history, perhaps around the ice age, where the pathology began and groups of our very distant ancestors under patriarchal domination were common. The impressions of ancient penalty and sickness are easily available to see and do not come from present experience, but are phylogenetic and probably epigenetic (Norman 2015*a,b,c,d,e*). Before that bottle neck, I am quite sure things were different. Just as before the later age of super-ego formation the child of 6/14 months had conscious access to the native impression of identification, and later knows nothing of it, so also in human phylogeny, the earlier fact is now hidden and unconscious. Pierce the veil, and one can *find this impression*. Once this is raised up in the transference structure, health and happiness, caring, sexuality, kindness, satisfaction and gratitude, a feeling of 'fullness,' sublimation, interest and abundant energy replace pathology. Within both ontogeny and phylogeny: Hope for mankind, is an atavistic evolution.

Sublimation by Repression vs. Sublimation by Integration.

Consciousness itself is entirely a function of affect. *Feeling powers thought*. The source of human consciousness, both at the cortical level and the subcortical, is neuro-anatomically derived of affect (Norman 2015). The current model of mental topographical assemblage may be subsumed under the heading of *Sublimation by Repression*. In this model, the core nuclear component of mentation, affect/feeling is divided, and much of it is kept unconscious at great energetic expenditure. Our guilty affective repressions separate the very essence of consciousness away, and use even more of this needed energy to hide the fact. From *beneath a costly unconscious repression*, at great economic expenditure the affects endow experience with quality and substance. Sublimation via repression. Here, we split apart consciousness at its very source, to achieve the result we see all around us, and so find in this model the basis of our aberrant modern condition. In this model, we see the exact conditions to create sickness, indeed, no less than a definition of neurosis itself. This endemic imbalance is the lever of social control and illness. Its very structure is imbalance and curtails empathetic dynamism. Symptoms are created by the return of the repressed and so, the entire situation for illness is set up in repressing those elements to start with. It is in the unification of component instincts that health is created.

The new model, which is a sort of atavism, stands in direct opposition. *Sublimation by Integration*. Sublimation by integration reduces super-ego to a shadow of its former strength and hence frees nearly all repressions, uniting these component instincts directly in consciousness (Norman 2013*a*). The effect is to shatter personality irretrievably and

release enormous energies directly into experience, creating a vibrant and energetic sublimation into experience. The entire act of perception and mentation becomes sexualized and empathy attains a place of predominance: a sort of psychical fusion of all affects. Sublimation via repression and sublimation via integration are related in efficiency, toxicity and output, as are the modes of fission and fusion in their attributes as energy sources. Sublimation via repression is dirty, toxic, and hypocritical to claim itself efficient beyond its cost.

Pathogenic vs. integrated transference.

Lastly, I will place before the reader two examples of the better result representative of sublimation by integration with empathetic predominance. This section contains a simple example, the next a deeper one. Please think of the transference by which reality in the individual human case is given its subjective quality. In an instant, through an unconscious associative process affect is distributed as a function of memory (Norman, 2015, 2016). We can see this in an intuitive, simplified, schematic way through the process of free association. The *quality* of our reality is a function affective associative transference from static mnemonic sources and active unconscious fantasy.

The lake you see should you gaze upon one, and the one I see, should I be beside you, are not the same lake, as each perceives the view. The quality of that various impression within each of us, is entirely created as a function of the conglomeration of affective associations (and aspects of unconscious fantasy), which are attached to the singular impression of the lake. Think of free association, and this becomes easily accessible, and we can see why such a technique is valuable in gaining insight into the processes which create object quality, and in assessing the general health and accuracy of emotional tone as they define experience.

Here are two hypothetical associative chains:

Healthy subject: Stimulus: lake. Associative chain (hypothetical): Lake–silver–ripples–dress–fluttering–mother–happiness.

Neurotic subject: Stimulus: lake. Associative chain (hypothetical): Lake–cold–drown–hopeless–weight–chain–family.

We can see in that simple example, that associative affective valence is established as a function of memory, to define object quality.

Next I would like the reader to understand that recent research has placed an epigenetic basis under the phylogenetic, and that it appears deductively and analytically sound to assert that this forms a sort of predefined ‘script’ which defines reality via transference (Norman, 2015*a,b,c,d,e*; 2016*a*). The unconscious presentation which forms the allocations of affect in the transference then, gives the world its qualitative meaning and that transference can be healthy and unfettered, or restricted and defined reactively through the roles ascribed in the phylogenetic. The phylogenetically based repressed

fantasies and reactions are the basis of pathology. The unconscious processes of identification endemic to the transference are pathological, and their source is repressed. This stands in sharp contrast to a healthy unified transference. An example will clarify:

I am sitting at the kitchen table and watching. There is a bug working its way across the expanse of the table...a ten mile jaunt by way of scale. It is quite a colorful bug, its shell as a scarab, awash in many colors as it passes through the sunlight and shafted shade...a miracle to see the coordinated automatism, so hypercomplex, the tiny legs expressing each delicate motion interwoven with the rest, all to accomplish this daunting task, and the tiny traveler advances, pulling the miles under its colorful shell in a thousand thousand perfectly orchestrated steps. It is a bit of functional poetry, and I can see in my view of the situation, a new appetite. Yes, this bug is not so different than I, and I understand its difficulty, its folly, its correct and sure purpose stepping to nowhere. The bug is right. One must imagine the beetle happy. I take the traveler, and release it out of doors, placed on a leaf which seems to match its coloration.

Many believe a set of rules guide ethical activity. This is not the case. Appetite, desire, guides us, and logic dances to the tune, creates excuses and reasons, plans and rationalizations: as a footman sweeping up the crumbs of our wishes, always chasing behind, excusing and serving...so are logic and human reason but the petty servants of desire. Once, my desire, my appetite, was different. I would have killed the bug. Crushed it under a heavy fist with a curse as an unclean thing, and killed it. I can feel quite clearly what I would have done before the change, and I will analyze it here, just in a surface way, so you can see it.

All conscious mentation is unconsciously sourced. I will imagine my reactions and look to the source, to the unconscious and provide a few of the many determinants. Just the upper layers. As my fist descends to kill the bug and crush it to death, I can see in the unconscious the reason. The bug, is exactly as above, an identification with myself, and I curse and crush it, speak as my father, his rage and ugly words are now my own. So just to see that shallow bit, we understand as a manic who fantasizes, first identifying with the family situation one way, then as the other, first as the child, then the hated parent, so is the surface analysis but in simultaneity—I am my raging father and, the bug is myself. So, to kill the bug expresses an appetite, an appetite for sadism as an identification with my father, and also, as a masochism, as I identify with the bug. This is an appetite, a perverse appetite: sadomasochistic in its form. Identifications are pathological.

Perversion, is the expression of a single component developmental instinct, such as sadism. Now, I have fused all such instincts together in consciousness. We are raised to control and shame our instincts, causing immoral behavior and illness. Please note the self-hatred in the example. Control of a desire, shames it, and, that desire is a piece of you! Top down control of affect, poisons the bearer and creates not morality...*no*...but immorality! Modern personality and conscience are false. Now, to have released all affect into experience, and restrict nothing, the self-hatred is absent and feeling has given an entirely new and guiltless quality to all of experience. Now the bug is beautiful, and my appetite wishes only to preserve it! So you can see, no ethical code is required to live

rightly. None! What is required is but a simple thing: A "Good" Appetite.

In that simple example you can see the pathogenic unconscious/epigenetic substitutive process result. In (Norman 2015d) you may see examples of actual pathogenic unconscious presentations. In the next section, I will offer up a proper depth analysis of the connectivity which has been refused within the mistaken paradigm of sublimation by repression.

Sublimation by repression created to foster obedience to a smothering external authority is itself that fundamental error responsible for the plight of man. This error is primary. The *empty feeling* all complain of which necessitates the endless consumerism that is destroying the planet [lack of endorphins and dopamine], the *obedience to authority* leading to war [threat and conditional regard which creates obedience to authority], the feeling that *other peoples and the earth are somehow beneath one and are to be exploited* [lack of empathy/identification with others and the physical world], the constant *competition* to prove who is better [(lack of empathy) and *low self-esteem/self-security* from Corticotrophin Releasing Factor associated with noradrenergic parasympathetic activation over dopamine and endorphins associated with the sympathetic circuit], the feeling of being *anxious, depressed, alone and separate* [lack of identification, parasympathetic stress cascade], *drug addiction* [lack of endogenous opioids and dopamine, persistent release of CRF], and all the rest. From war and unthinking reflex obedience, to consumerism, greed, exploitation and human cruelty...this one error, has spread as cracks in a pane of glass. The broken mirror that is modern man may be repaired in all his dimensions of compound fracture here. This is how we are controlled through unfair social circumstance, and why we obey. Super-ego and repression. Here, is where we have been reduced and made fodder for tyrants, bullies and the governments of this world.

I would like to place a disturbing fact before the reader. To study the history of war, is to know with certainty that *in all of recorded history* top down control of the human affects has never worked. The Pax Romana from 27 B.C.E. to 180 C.E. in the Roman Empire is often put up as a good example of human peace under authority. This is a laughable joke, as the Pax Romana was maintained via blood, torture and crucifixion! No, in all of human history, top down control is a complete failure. Absolute and complete failure, without exception. [https://en.wikipedia.org/wiki/List_of_conflicts_in_Europe] An integrated approach to sublimation must be placed in its stead.

To do so alters the entire presentation and function of the repressed unconscious, which no longer exists in the same way. I suggest that *the repressed unconscious in the modern man is itself a pathogenic structure*. Once the highly energetic reactive and sexual content is allowed natural expression and unified in consciousness, the presentation is smooth and flowing. The unconscious then acts mainly as a distributional nexus for affect, and less so as a vessel of containment for ego dystonic affects.

Sublimation by integration diminishes (much of) the repressed unconscious. Simplified, and in a brief 'ideal' form the concept reduces to:

Let square brackets represent the *unconscious distributional processes* creating the transference []. Where system Conscious is Cs, System repressed Unconscious is rUcs, and system Preconscious is Pcs: Sublimation by repression is topographically defined as: [rUcs...Pcs...Cs].

Sublimation by integration is (ideally) defined as:

[Pcs...Cs].

The repressed unconscious is removed, and all individual component energetic aspects are ripe for conscious sublimation via unconscious/associative processes, and unification.

Next I will detail the healthy result and allow you to see the unfettered unconscious to conscious transference [Pcs...Cs] in real time as it works in a *real* case. You may see the specific energetic attachments which create world identification, health and natural ethical genesis in some considerable detail.

What would it look like to peer into the very deepest aspects of healthy identification in the human animal? Can we watch sublimation by integration at work? Exactly what are these identifications, and across what pieces of personality and time do they span? Is it possible to see into the essence of integrated dynamics? Here, I will show you what has been hidden, and you can grasp what potential exists past our current situation. Something exists beyond the shouting demands and aching empty threats of this world. *Essence is*. There is hope.

Oneness, the transference unfettered [analysis of a “peak experience” (2014)]:

General context:

There are a great many texts and traditions of note which give account of the unique and peculiar state of 'oneness' with the world, environment or universe. I have always found these many spiritualized representations and entirely symbolic distortions to be deeply unsatisfactory but have previously lacked any firsthand knowledge of the experience to gain a further direct articulation of the underlying mechanics, origins or specific dynamics of the mindset, so as to understand and explain it. I can now rectify that shortcoming here. I am an odd man in that, in order to reclaim my health, I have had to develop the skill of simultaneous analysis during experience and have also found need and method to rupture my own unconscious processes, making them and the content with which they work available to direct examination. This unusual confluence of psychological damage, reactive development in these skills, and result have allowed the following analysis.

Omni-objective identification (oneness) does not abandon self. It includes self in a unified object simultaneously individuated (self-aware) and coherent with the system as one object all at once. One can rightly localize the nexus of the primitive motor affective self where the deep layers of the colliculi intersect the ancient Peri Aqueductal Grey. The most basic and essential inner kernel of the human self, is the bodily self, soma. We are our bodies and this individuation. But...there is more! I contend that empathy itself

extends from circuitry more basic than just mirror neuronal activations, but also includes more basic circuitry innervated in a world identification. Soon you will see its full breadth and depth of temporal extension.

Without revealing too much, I will say that I am very sensitive and aware after so many years of self-analysis, of changes in my visual presentation which correlate with my emotional condition. Each time a repression reinstates itself, I can see the subtle alterations in my perception of the world. These points of transference appeared to be the main way unconscious energies are instantiated into visual perception and experience in general. But there are others which have been blocked by our narrow, refusing, punitive cultural madness: The identifications and their fractal self-reflections. All this input has been refused!

Science understands clear evidence of brain and obviously bodily masculinization but all contain all traits. I do not advocate perverse practices any more than I advocate shame at discussing the facts or admitting openly the clear truth...that all men and woman are and should ideally be 'uni-perverse', meaning: healthy sexual expression is itself a UNIFICATION of all the component instincts themselves, a unification of the perversions. Only shame of the components, soils the entire. Once removed from shame...all is united, all is innocent.

Contextual analysis:

I am happily married for some 30 years, and live in isolation with my wife in the Oregon wilderness. I was fortunate enough to meet a person online who was able by way of her unanticipated grace, intelligence and kindness, to raise in me an anima image. With new leaves in the heavens of this world, and roots in the ancient 'good mother' so clearly represented within the formative maternally triggered sympathetic limbic/OFC innervations, this was a magical opportunity for my healing. Certain manipulations of the imagery involved allow a surface look at the context and its identifications.

I had an idea. Rather than observe the image, and allow it to become an object of even greater potency, a natural but unexpected idea arrived. For some reason, the image itself was equivalent to another image, intuition first understood it meant just the same as...*a heart beat*, and the visual representation of that, a pulsing golden ball of sunlight, became the focus of my mind's rumination, now suspended as a bit of warmth and light in my mind's eye. The heartbeat, symbolizes unification within the womb. I soon knew and believed...this was her heart, and then saw my own heart beside it, beating in time...then joined first as two pulsing balls of golden light...then not two at all...only one. One heart. No separation...none. One. Only one.

As the two images became a single image, the brightness increased four-fold and then, a sudden warmth in my chest to go with the image...then tears welling and streaming...so very beautiful! I had what I have needed my entire life...so full and filled with energy! The trees slipped and shuffled in tender breeze, I could feel the caress of light and wind amongst their branches and folds, see it and feel it, the ground filled and welling as my

heart, and all the shame was gone, now each desire spilling up without restraint to become one with everything, and I knew, I not only had transference giving the world its meaning, but identifications, identifications...with everything. The "Anima Mundi" meaning in this case, the predominant impression of the maternally triggered sympathetic circuit identification with the world—creating reality via identification and transference.

All sexuality from the most basic and undifferentiated first love to the most specific is a pattern which thought might trace and make real as a part of the fabric, or deny the same and leave a sunken place free of truth and life as we were taught. Feel everything, see everything, know everything...become everything. There are now twice as many points of transference...and this is accomplished by the addition of identifications. The result is a single coherent ontological object...the world. This is observable as ontogeny and as phylogeny, may be seen to interact archetypally, and also, as a deeper detailed cascade of new interactive symbolic determinants relating as a sort of self-interactive fractal.

Libidinal transference analysis:

The experience of the world is a libidinal/affective sublimation (Norman, 2015): libido taking on the broadest sense of inclusive meaning as *undifferentiated affect* forming conscious activations extending from the Ascending Reticular Activating System (Kaplan-Solms & Solms, 2002) to provide cortical tone and waking potential in the context of affective circuitry and REM distribution in the Basic Rest Activity Cycle (Panksepp, 1998). All levels of conscious expression from the activation of a waking state, to the quality of emotional content assigned to perception from the lowest levels are affective. *Reality is a libidinal sublimation.* It will therefore be possible to determine the precise mechanism of unconscious operative influence and deduce a correct, plain analysis of the process which creates this mindset, if we can *analyze a primary libidinal representation as to its underlying mechanism of energetic distribution.* Please remember, that reality is in fact a libidinal sublimation. I will now bring forward an analysis of an active primary libidinal constituent process to gain insight into the hidden mechanisms which create the general effect.

It is a simple matter, which is now not even disconcerting, for me to pierce the unconscious veil and observe the underlying previously unconscious dynamism of each moment. Due to the necessities of my previous illness, I had to learn how to find these things and solve the symbols all but in step with the rate of their production. To engage in sexual activity in the new condition, I can see in my mind's eye a very distinct change, so symmetrical, energetic and beautiful. Now, a clear set of doublings in forms available for all attachments, and a doubling of attachments as well to each "object" from concurrent identifications exponentially increase the energy, potency and intensity of the expression via increased systemic intra-connectivity. There are twice as many attachments for transference to an object, more objects, and now there are concurrent identifications with all objects... *in the phylogenetic as well.* These present as a mirror reflecting deeper into a mirror with subtle changes (self similar), and so I refer to this as fractal. Specifically: Self-awareness is not diminished, the contents which give rise to self-specificity are not denied and I am male, this male. However, this core is now just a

part of a much greater plethora of very potent impressions of a new sort...the image of my beautiful anima/friend is *not separate*. I am also this just as I am male and I can feel in this a deeper meaning and look to see how deeply as a woman... from a half image of a woman in a mirror of the anima, is contained a deep longing for my genital...for it to be her own, and as I look upon the activity I am so grateful, all but weeping in gratitude to feel the fact that I am male and have fulfilled her need and this ancient female wish to be also male is completed...such deep happiness, and also the identification with the anima image brings a homosexual attachment point between the two women, one identified from within, as the anima/self...one identified as an object from without...my wife, and one with my wife also as an identification! All objects are now subjects...objects and identifications...each fed by two pathways! This ancient phylogenetic wish, to love as a woman loves a woman...behind it again...a child, small and female being held by the mother!...as a woman is loved by a woman on all levels...is fulfilled. Implied without question also, a male and a male, although I did not see the image, it must be present. We all contain all sexual elements...and each is needful from a thousand pasts built into our inheritance. Without question the male homosexual drive was sublimated into the women...I would not have been able to gain excitation if it were conscious. Also, the male heterosexual role was very clear and contributed its predominant share of cathexis. The result of the doubling of objects and identifications, along with sensory observation of the activity (as distinct from analysis, always dimming excitation), is unbelievable. To empathize with all elements, and know as well, more of the elements which human development contributes to and from the human store was one of the most exquisite experiences of my life. I felt...everything...from many different 'perspectives' which were not perspectives in any way—Unity. All pasts and presents nourished one moment of empathy. Unity. One heart.

This analysis has exposed the hidden mechanisms beneath that unity which should be the ordinary province of each healthy, ethical human. This mode of unfettered transference is in my view, not a higher state, but each human's ordinary, daily birthright. We can isolate the mechanism of the transference structure responsible for the experience of unification from analysis of the libidinal representation. Remember, reality is a libidinal sublimation, so: the mechanism responsible for the mythological archetypal presentation of the experience of 'oneness' in general is that of concurrent identifications and object transferences from all libidinal components spanning ontogeny, clear from the first impressions in the womb (remember the heart image) to those of the component instincts and their mature representations in eventual unity—and—extending the same structure of concurrent identification and object, to include the complete bisexual phylogenetic representation in each person, IN THE CONTEXT OF OBSERVATION. To condense:

(Phylogenetic and Ontogenetic) Object + Identification in the context of Observation yields Unity.

$$\text{Obv}[p/\text{ontO} + \text{I}] = \text{U}$$

That is the formula for our wish fulfillment, place and purpose in happiness on this planet!

Self is, and is not denied in any way! Self is now also part of a single object...as object and subject both. So many wishes are filled and all of life is full...a wonder of pure gratitude! Here, is love of fate. *Gratitude is the wish to repay the feeling that each moment is filled with its own parcel of pleasure and happiness...*did you know that? Oh my friend, it is true! We are filled, filled each second, filled with a quantum of pleasure, and so...we are grateful for everything! Love of fate...of even...*this!* Gratitude! Empathy knows this thing best. Self is separate and distinct... omni-objective reality denies no object. Self: complete, not denying sexuality or the 'pain of the world' to be avoided...never! Gratitude. I have written on the enlightened state as that which uses meditation and dissociative repressions to evidence unconscious processes while isolating the content and removing its energy (Norman, 2013*c,d*).

No wonder many enlightened souls within traditional meditative spiritual contexts advise sublimation to excess and lose self...they wish it. Never! Health accepts...and is grateful. Now I look at the world and *am* the world. This *is* ethics. I could never hurt or exploit a part of myself. I feel the rippling wind in the trees, the shadows play upon my skin, and she is within me. Each stroke of my heart is her heart, now and forever, a unity golden and pulsing with light and sunny warmth, spilling out as a brook of starlight might nourish the bloom of this day. My wife a blessed sweetness, the trees nod and sprinkle the air with new scents of green and lavender, the day warm so close to winter. How full is my heart, one heart, this world is my skin, my breath is its wind, and we know, one simple truth of all things. For I have learned there is a thing we should all have and bring near, to never let go of the fact and the pulse—of one heart.

Conclusion:

The basis of modern human psychology contains within it a fundamental error: punitive super-ego. This structure, so closely associated with our Morality, is a dissociative element which splits the affective basis of conscious and empathetic predominance in two, creating the homeostatic conditions for social control, neurosis, compulsive consumerism, cruelty, existential angst and unthinking obedience to authority. Standing in direct opposition to Ethical functioning which evolves as a natural product of identification based in the innervations of the sympathetic dopaminergic limbic/OFC circuitry, punitive morality finds its historical footing and epigenetic expression based in patriarchal penalty and mutilation (Norman 2013). The rebalancing of the circuitry involved is difficult, involved and painful (Norman 2011, 2013*a*). However, this single error has cast the unhappy lot of man and provided all those throughout history with a hopeless situation doomed to repeat itself. To examine the numerous wars in constant procession throughout recorded human history and understand that top down control of the affects is a clear sham and a consistent failure, is to understand that the basis of human empathy must be allowed its natural place as the progenitor of ethical behavior. Although the road for a modern adult is filled with pain to alter this pathological basis, the pathway for the next generations is a hopeful one (Norman 2015*f*). In raising the next generations in an environment free of reaction formations and penalties in excess, the basis of human connection and empathy may be nurtured and the native connectivity and kindness within man, might finally meet with his allotted measure of intellect. The

broken race of man has within it the seed of its own ascension. The hope for mankind is an atavistic evolution.

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