

CATEGORISATION OF EMOTIONS FROM DESCARTES TO PANKSEPP

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Rene Descartes' *The Passions of The Soul* was published in 1649. He said that six passions, Wonder, Love, Hatred, Desire, Joy, Sadness were primary.

Jaak Panksepp worked out seven emotion systems in the subcortical brain: SEEKING, CARE, PLAY, FEAR, PANIC, LUST, ANGER. These have some empirical basis.

We see the association SEEKING:Wonder, CARE:Love, ANGER:Hatred, LUST:Desire, PLAY:Joy, PANIC:Sadness. Descartes did not classify Fear.

I would say that it is a remarkable achievement of Rene Descartes to produce any primary emotions associated to independent systems in the brain at all. I am quite amazed, because the idea that all emotions come from mixture of primary emotions is quite speculative, so it is a miracle that there is any neurobiological basis for the decomposition at all. Descartes hit upon something true although his theory of what produces them is inadequate.

The theory thus of Rene Descartes that emotions are composites of six basic emotions is one of the most spectacular successes of speculative thought in history. Jaak Panksepp and other much more contemporary neuroscientists in the end discovered exactly seven independent subcortical systems for the emotions.

Of course today we know quite a bit more, that emotional systems are ancient.

Now I want to consider virtues as follows. Virtues are behaviors that have been discovered to manage emotional reactions and actions that lead to harmonious functioning of civilisations.

Plato and Aristotle had a slightly different account of virtue. They thought that virtues are primarily rational. I would like to consider virtues instead as adaptations for harmonious functioning of societies that balance natural emotions of large number of people.

1. ZULF'S THOUGHT EXPERIMENT

Suppose you have a society of a million people. Suppose they are unabashedly uninhibited in their emotions. They sing in the rain in joy, and they love this and hate that; they are joyful and sad; they chase each other in pure lust, and they are worse than one of these hippie communes from the sixties but they are large.

Then if you are stuck with them, you will want to know how to produce behaviours that do not provoke untrammelled hatred and anger towards yourself. You want to behave in such a way that you are relatively safe from dangerous emotions where they will harm you from uncontrolled emotional excess.

I claim that Virtue are the habits that will allow you to navigate without getting hurt in this society.

This situation which is hypothetical has several uses. First of all, we can assume that neocortex of all people is underdeveloped, and argue that those who anger the mob will be killed. This then *induces* development of the neocortex with all sorts of adaptations that do not anger the mob from generation to generation. This is valuable, because then we are forced to develop neocortex containing further instincts and adaptations that stop people from doing a lot of things that will get them killed by the mob.

Then we will expect that there are adaptive inhibitions of behaviours that are not socially acceptable in this community of emotionally uninhibited people.

The second is that even without any cognitive faculties, over many generations, there will form an equilibrium and the community will transmit values and virtues to the young so that they can survive in the environment, and virtues are then those things that lead to harmonious coexistence.

Plato and Aristotle and their successors assumed that rational faculty led to moral behaviour. This I will claim gets causality wrong. Instead, the neocortex developed originally as adaptations to survive in a social environment which could have deaths result from emotional reactions to some events.

2. WHY PRACTICAL EXPERIENCE IS NOT THE BEST WAY TO UNDERSTAND VIRTUES AND CHARACTER

There are 7.8 billion people on Earth. Since the population is large and the variability is complex, *sampling* is the least efficient way to understand virtues. This is because sampling will always overfit on small samples, and you can't have practical first hand experience with millions of people. It is therefore literally much better to understand virtues through statistical models. With large samples, any model will be saturated in the end, so it's not worthwhile trying to understand by sampling.

3. MORAL COURAGE

I like moral courage because I have a great deal of it. It's not just about my total unabashed clarity that Bill Gates is a malevolent cunt who needs to be relentlessly bombed (by the US Government which is corrupt unless it does so) and obliterated and killed physically. That is true, but my moral courage is much more general. I am dedicated to improving the life satisfaction of eight billion of my Beloved People the human race, ensuring a flourishing Civilisation for the future, and securing the Natural Rights of all people born on Earth. And since I have increasing convictions on these, I have increasing strength in my moral courage. I think my fundamental principles are stronger than all the nation states so I feel right about my moral courage. This is now an interesting thing, because I am giving up, in principle a better life in one way by these convictions. On the other hand, life would make no sense and I would be giving up much more if I did not hold on to the vast universal embrace of the entire human race in my heart and mind. It is certainly not pleasant doing this while Bill Gates has cut into my eyes and is causing great harm while the US Government simply does not want to kill him at all and will not hold him accountable for his great death-penalty provoking crimes against me and will allow him to harm me more every day.

4. PRIME EXAMPLE OF INJUSTICE

D. E. Shaw & Co. is trading my medium frequency strategy with \$4 bn from India and \$2 bn from Bill Gates. The little miserable lying cunt Bill Gates intervened in Finance affairs and blocked my \$120 million due for years of work from D. E. Shaw. Obviously the cunt needs to be bombed to obliteration.