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Love as the Mother Emotion

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Abstract

Emotional experiences may be plausibly categorized along three interpenetrating, but distinguishable, ontological dimensions: physical/animal, social/human, and spiritual/divine. Those three ‘types’ of emotion are differentiated relative to temporal and ethical criteria. Based on the view of Thomas Aquinas, and others, the hypothesis that love is the root and source of all emotions is explored. Finally the paper delineates the role of love in five basic emotions (happiness, sadness, anger, disgust and fear), and briefly discusses the application of this knowledge in the pastoral counseling context.

KEY WORDS: Love, Spiritual, Emotions

Introductory footnote: Rhett Diessner earned his doctorate in Human Development at Harvard University and is currently Professor of Psychology & Education at Lewis-Clark State College; Rebecca Solom is an undergraduate psychology Research Assistant to Prof. Diessner.

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### Love as the Mother Emotion

Partaking of a delightful food causes most humans to experience a nice, though fleeting, pleasure. Stubbing one's toe often creates a brief anger, a repulsion: "I won't do that again." Earning and receiving an "A" on an academic paper typically brings a sense of happiness to a student; seeing an old friend also will bring a fine happiness. The death of a loved one generally brings on a strong sadness, perhaps even a depression. Experiencing God's love can cause a deep, unwavering joy in a soul's heart; feeling the distance of our soul from the Source of all Goodness can cause a deep and abiding sadness.

In this paper we will propose that emotional experiences may be plausibly categorized along three interpenetrating, but distinguishable, ontological dimensions: physical, human, and divine. Emotions whose objects are primarily physical will tend to be very fleeting; emotions whose objects are human and social will tend to last substantially longer; and emotions that are primarily spiritual may be eternal in duration. We will also propose that all emotions have love as their root and foundation, thus the title of this paper: love as the mother emotion. We will discuss the pastoral counseling implications for understanding emotions from this framework.

### Emotion As Defined In Psychological Science

At the risk of insulting our readers, we will briefly review the concept of emotion extant among the psychologist-scientists who study emotion. Emotions: (a) have a biological, or specifically, a physiological component; (b) include a state of consciousness, or how one consciously feels, based on cognition (Arnold, 1960; Lazarus, 1991), which is based on social construction of the emotion (Averill, 1980); and (c) have a behavioral aspect, such as facial

muscle configuration and body language. As Carroll Izard puts it, "...emotions -- characterized by neurochemical, expressive, and experiential components ..." (Izard and Malatesta, 1987, p. 494; viz. Izard, 1991). Daniel Goleman, in his popular trade book on emotional intelligence, writes that he takes "*emotion* to refer to a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act" (1995, p. 289).

These three components of emotion (the neurochemical, behavioral, and conscious) are reciprocally influential upon each other (viz. Bandura's [1987] concept of reciprocal determinism). This means in all emotion-events the neurochemical, behavioral and conscious aspects of the emotion interact with each other. Changes in our biology influence how we behave and influence our conscious feelings; our behavior influences our biology and influences our conscious feelings; our conscious feelings influence our biology and our behavior. All of these reciprocal influences happen simultaneously (parallel processing) as well as serially. Additionally, these three aspects (neurochemical, behavioral and conscious) are all simultaneously influenced by culture and by social influence. The meanings of our bodies' chemical responses, the meanings of our behaviors, and the meanings of our cognitive appraisals are all, to some degree, socially constructed (Averill, 1980).

For example, "feeling happy" is a state of consciousness; it is the experiential component. A mild increase in adrenaline and the release of a few endorphins in the brain might be the biological/neurochemical component or correlate of the emotion of happiness. Whereas the buoyant gait and smiling facial muscles are the expressive/behavioral aspect of the "happy" emotional state. All three forms of happiness mutually and reciprocally reinforce each other.

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There is great diversity in the manner with which various psychologists, and schools of

psychology, define emotions. While nearly all of them include the three components mentioned above, some of them include cognition as an essential aspect of emotion, and some of the theories consider expressive reaction (facial expression) and coping behavior (running, shrugging, rubbing hands together) as two separate categories (Cornelius, 1996).

### A Tripartite View Of The Human Reality

The human being – the human reality – may be meaningfully categorized along three aspects: a) the physical or biological aspect, b) the human and social aspect, and c) the divine or spiritual aspect (although, of course, the human being may also be viewed as a single unified whole in which these three ontological “levels” interpenetrate and reciprocally influence each other). It is plausible that emotions may be reasonably categorized in the same tripartite manner. Emotions may be primarily: a) physical or neurochemical (primarily brain and nervous system based), b) human or social (beyond the purely biological, but not spiritual or divine), or c) spiritual (primarily based in the non-physical spiritual entity – the soul). The word “primarily” is important in the above sentence. Bandura’s (1987) characterization of “reciprocal determinism” reminds us that it is likely that all emotions are influenced by physical, social and spiritual factors; yet particular emotional experiences are more heavily laden from one or another of those three factors.

We realize that there is little scientific evidence to prove the existence of three such ontological levels of the human reality, and concomitant emotional experiences, although a variety of researchers are aiming to establish a neurobiological basis for, or correlates with, human spirituality (cf. Borg, Andrée, & Soderstrom, 2003; Newberg & d’Aquili, 2000). There are,

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however, theologians (cf. Savi, 1989), psychiatrists (cf. Danesh, 1997), and transpersonal psychologists (Wilber, 2000) that clearly think there is some kind of evidence that the human

being is reasonably, if not accurately, viewed as consisting of, at least, the three ontological levels briefly described above.

### Three Kinds Of Happiness

To illustrate three kinds of emotions, that are associated with the three ontological levels of the human reality, we will use as an example a cluster of happiness emotions: physical pleasure, social happiness and spiritual joy.

#### *Physical Happiness: Pleasure*

Physical happiness may be plausibly construed as “pleasure”. It is the most fleeting of happinesses. As the Buddha states, “How transient are all component things! Growth is their nature and decay: They are produced, they are dissolved again” (1881, p. 289). The pleasure form of happiness comes from obtaining the sensory pleasures of the body – one feels happy (pleased) from good food, tasty flavors, fine fragrances, delightful sounds, pleasant massage, beautiful sights, etc. This is a body-based, physical happiness, and is primarily neurochemical. Although it is primarily physical, even interpretation of physical pleasures relies on social construction and interpretation (cf. Averill, 1980). For example, the exact same physical touch from a lover, as compared to being touched by a professional masseuse, may feel very different in level of physical pleasure due to the influence of the human/social level of experience.

#### *Social Happiness*

The second category, the human and social emotions, derives from human interaction

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(either intrapersonal or interpersonal). As in Maslow’s hierarchy, one gets a sense of happiness from giving and receiving affection. A sense of belonging and acceptance from others brings a form of happiness that is longer lasting, and more meaningful, than physical-pleasure happiness.

This “human level” happiness also comes from the esteem of others, and from respecting one’s own skills and qualities. This form of happiness is highly social in nature. Indeed, some researchers consider all emotions to be socially constructed (cf. Averill, 1980; Cornelius, 1996).

### *Spiritual Happiness: Joy*

The spiritual level of happiness may be termed “joy.” This level of happiness may be eternal and potentially ever-present. The physical pleasures are fleeting; the human pleasures have a natural cycle to them; yet spiritual joy can be like the constant calmness of the deep ocean, which is unruffled by stormy waves and rain above it. A comparison between social and spiritual happiness is illustrative: having a “friend” brings with it the social happiness of acceptance and belonging. If that friend passes away, one experiences the sadness of a social loss. Yet, simultaneous to this kind of sadness, a human could experience the spiritual emotion of joy, through the consciousness of, and experience of, the deep-seated connection to our Creator that never ceases.

### *Spiritual Emotions*

In the above paragraph “joy” is defined as a spiritual emotion. But what is a spiritual emotion? The general psychological definitions of emotions seldom mention the word spiritual, but certainly address physiological and human/social aspects of emotions. We propose that

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spiritual emotions share the definitional aspects of other kinds of emotions: they influence behavior and facial expression, they can influence our neurotransmitters, and they can influence our conscious experience. However, they may be distinguished in at least two ways: (a) temporality and (b) ethicality. By temporality we mean their existence in time; emotions that are

primarily physiological and based on sensory pleasures are very brief in experience; human and social level emotions are longer in duration, but bounded by time; we propose that spiritual emotions transcend time, can reside as an experience 'in the soul' as a steady-state, and can continue as an expression of the soul after death. Granted, this is speculative, we have no empirical data to cite; however, we suspect that other pastoral counselors, and many of their clients, will intuit that "spiritual emotions" are transcendental (in regard to empirical data, cf. research with the *Spiritual Transcendence Scale* [Piedmont, 1999]; it affirms the notion that spirituality transcends time and place).

By "ethicality" we mean that spiritual emotions are always "good." That is, the object of spiritual emotions is always something that is morally good. Some people think of the spiritual as either good or evil, as in good spirits and evil spirits. We are not using the word spiritual in that sense, but rather we are using it as a synonym for "divine," or "godly." We use the word in a manner congruent with The American Heritage Dictionary, "1. Of, relating to, consisting of, or having the nature of spirit; not tangible or material. 2. Of, concerned with, or affecting the soul. 3. Of, from or pertaining to God; deific" (1981, p. 1246). We consider a spiritual emotion to be non-physical and non-material, although patterns of brain processes may correlate with spiritual emotions. Spiritual emotions transcend time and place; and spiritual emotions are divine and

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purely good.

### Love As The Mother Emotion

Hazo (1967), commenting on Aquinas, has noted, "As the other passions are also tendencies or movements of appetite, how do such tendencies differ from love? Aquinas' answer is that all the other passions of the soul derive from, or are variations on, the one basic passion of

love.... All passions of the soul are, in effect, differentiated expressions of the general passion of love and are specified by the particular goodness or evil of their object” (p. 227). Hazo goes on to summarize that Aquinas considered love to be the first movement of the will, and that all appetites (and emotions) have love as their root and origin. Thus, Aquinas believed that love is the most basic passion, and its aim is universal good. Love draws us toward objects that are good, and the negative emotions, which are also derived from love, repulse us from that which is bad or evil.

Love can be construed in many ways. It may be seen as comprising cognitive, affective and conative aspects (Sternberg, 1987; Danesh, 1997); it may be the most important divine ability, advocated by all religions (Templeton, 1999); God and Love can be synonyms (viz. 1 John, 4:8 & 4:16); love is viewed as a virtue (Popov, Popov, & Kavelin, 1997; Peterson & Seligman, 2004); etc. For the purposes of this paper, however, we wish to emphasize two aspects of love: (a) it is the foundation, root, and cause of all emotions, and (b) that in all experiences of love “attraction” is a central feature, that is, “attraction” is a necessary, but not sufficient, definitional aspect of love.

As can be seen in the quotations of, and commentary on, Aquinas’ view of love, as cited above, he considers all the “passions” (emotions) to be derived from love: “all the other passions of the soul derive from, or are variations on, the one basic passion of love” (Hazo on Aquinas,

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1967, p. 227). Aquinas was a neo-Aristotelian Christian philosopher of medieval times, but a somewhat similar view is shared by a contemporary neo-Aristotelian secular philosopher, Martha Nussbaum, concerning emotions: “We might say, in fact, that the central form of a background emotion is always love...” (2001, p.74).

*Love as the process of attraction-repulsion*

Aquinas' thoughts are also congruent with our hypothesis that "attraction" is central to love: the positive passions are "toward attractive objects," and the negative passions are "tendencies away from repulsive objects" (Hazo on Aquinas, 1967, p. 227). According to Aquinas, "All human loves, then, are passions, because they all result from the effect of the attractive force that an agent or object exerts upon man's appetites. In this extended sense, all inclinations or appetites are passions" (Hazo, 1967, p. 226).

From an evolutionary perspective emotions assist the brain in telling the body what to approach and what to avoid. Emotions help "motivate" us to be attracted to something, or to be repulsed by something (cf. Lewis, Amini, & Lannon, 2001, p. 36). Aquinas' view is echoed by one of the founders of the cognitive approach to the psychology of emotions, Magda Arnold. Arnold defines emotion as "the felt tendency toward anything intuitively appraised as good (beneficial), or away from anything intuitively appraised as bad (harmful). This attraction or aversion is accompanied by a pattern of physiological changes organized toward approach or withdrawal. The patterns differ for different emotions" (quoted in Cornelius, 1996, p. 119).

Besides this cognitive approach to emotion, humanistic and existential psychologists recognize love as the attractive force in human experience. Maslow has written, "Perhaps the

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most important implication of this observation is that we thereby contradict most theories of love, for most theorists assume that people are driven into loving another rather than *attracted* into it" (Maslow, 1970, p.155). Likewise, Rollo May (1969) has stated, "For eros is the power which *attracts* us. The essence of eros is that it draws us from ahead, whereas sex pushes us from behind" (p. 74). May uses the term "eros" in its traditional sense of a passionate attraction in general, and not in its current use of indicating something sexually erotic. May goes on to note

that when we love, something in the other person “pulls” us toward her or him. May believes that we can feel love, and thus the attraction through eros, for knowledge, or beauty or ethical goodness. He even states, “Eros is the yearning in man which leads him to dedicate himself to seeking *arête*, the noble and good life” (1969, p. 74).

At the physical level love is manifest in the coupling that creates the next generation; clearly this physical love is about attraction. At the human and social level, love is the attraction to the qualities and attributes of other human beings. At the spiritual level, love is a selfless attraction to our neighbors and to God: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind...And... Thou shalt love thy neighbour as thyself” (Christ, cited in Matthew, n.d., 22:37-9). God’s love for us, the most fundamental of all loves, is perhaps also the greatest attractive force in existence.

In this age of Einstein’s relativity, one can recognize that repulsion and attraction are structurally the same; moving away from, and moving toward, are perspectively relative. The attraction and aversion that Arnold (cited in Cornelius, 1996) refers to above are two sides of the same coin; they are a single process. Therefore we view all emotions as being derived from Love-

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as-process, they are either love affirming (attraction), or loving denying (aversion). In the next section of the paper we will explore and interpret five major emotions, as derived from Love-as-process, and discuss how that interpretation can be used in counseling to help clients understand their emotions.

#### Love Generates Emotions: Implications for Counseling

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.” –

Jesus Christ, *Gospel of St. John*

### *Happiness*

Happiness is variously defined by psychologists as being caused by “attainment of a goal” or optimism about the future, forgiveness and gratefulness about the past, and a sense of flow in the moment (Myers, 1993; Seligman, 2002). In the context of love, union with the love-object, brings various forms of happiness.

Happiness is based on attraction to that which gives us pleasure. As a physical emotion, the object of love is the sensual delights. We are attracted to tasty and fragrant foods, to beautiful sounds, to comforting or exhilarating touch. Experiencing unity with these objects of our love, that is, acquiring them, brings us a fleeting physical happiness.

The objects at the level of human, or social, happiness are other humans, their minds and hearts, but not aspects of their bodies. We love, and are attracted to, the approval, esteem, and acceptance of others. We are attracted by friendship. Attaining proximity to humans we admire, or care for, brings us a social happiness.

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Our awareness of our eternal connection with God brings us joy, a spiritual emotion of happiness. Our attraction to our Beloved, the Infinite Beauty, can bring a steady state of joyfulness. The recognition of God’s love for us, God’s infinite Mercy and Forgiveness, creates a joyfulness that transcends our bodily and human limitations.

In regard to love, happiness is some form of unity with the love object, or the experience of progress toward unity with the love object: pleasure from union with physical objects, happiness from union with human and human-related events like approval and esteem, and joy from feeling some form of unity with our Creator. When counseling clients, this framework is

useful for exploring happiness. Most people seeking counseling are frustrated with a lack of happiness. One client of ours reported a life-changing insight when he differentiated between human-level happiness and spiritual joy. He was depressed over the fact that he was seldom happy and viewed this as a spiritual failing on his part. When it was pointed out to him that one cannot expect to be happy on earth, because if one loves one's fellow humans, and notices how much they suffer in every corner of the globe, it would be a hard-hearted person that could be continually happy in the face of so much unhappiness and misery. However, it's plausible that one can be sad and distressed at the human level of emotion, but still be elated with joy in one's connection to the Divine, because these two emotional events occur at different ontological levels. The metaphor here is the ocean: the waves on top can be rough and turbulent, while in the depths can exist the joy of calm and peace. Following this insight, our client no longer felt guilty and depressed about being unhappy, but viewed that distress as a sign of health and of love for his fellow creatures; and he began to further cultivate his awareness of the joyful love he had for God and that God had for

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him.

“Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.” -- Bahá'u'lláh, *The Hidden Words*

### *Sadness*

Humans generally characterize sadness as the opposite of happiness. Sadness comes from loss, or expected loss, of a love object; and that loss is under circumstances in which the person feels they do not have the power or ability to regain the lost love object. Without love for an 'object,' loss of the object will not elicit sadness. Physically, it is the loss of material objects or

loss of anticipated sensory pleasures. Socially, sadness results from the loss of human love or a human love object, such as through the death of a loved one. But sadness also is the result of lovers or friends withdrawing their affection, or removing their selves (through moving away geographically); or from social groups (or institutions) removing their respect or admiration from one.

As a spiritual emotion, sadness can be characterized as a result of the recognition of one's remoteness and separation from God. The mystics say that the closer we grow toward God, that is, the more spiritually developed we become, the more sensitive we are to the gulf between The Perfect One and ourselves. Sin itself can be defined as any action that moves us farther away from God; when we recognize our imperfections and sinfulness we recognize that we caused ourselves to lose potential closeness to God and are spiritually saddened.

In regard to sadness' derivation from love, as mentioned above, it is loss of a love object. We only feel sad upon recognition of the loss of some degree of closeness with the beloved. A

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few years ago, following a graduate seminar on the topic of spiritual psychology and spiritual emotions, one of our pastoral counseling students cried tears of joy upon recognition that sadness is not necessarily a spiritual or moral failing, but an inherent process in relation to one's development toward the Best Beloved. She realized that if she had the choice of spiritual sadness, due to feeling one's distance from God, or to not feel sad, she would choose to feel the sadness. This was very liberating to her, and she changed from being a shrinking violet in class, to being a cheerful and active participant.

“The fear of the Lord is the beginning of Wisdom.” – King Solomon, *Proverbs*

*Fear*

Fear arises when we experience a threat of loss of the love object, and we feel unable to prevent that possible loss. Sadness is differentiated from fear, in that sadness comes from the actual loss, or near certain loss of the love object (cf. Roseman, 1991). We experience biological/physical fear when our body is threatened (a speeding car is headed straight for us; our food source disappears, etc.), or even when our favorite physical pleasures are threatened to be removed from us, and we lack confidence that we might be able to prevent it. We also feel fear when someone we love is physically threatened in these ways.

At the human/social level of emotion, we experience fear when we are worried that a loved one might remove themselves and their affection from us. Likewise, when the threat of loss of esteem and admiration from the social group is present, humans typically feel fear.

Spiritually we experience fear of God's justice. God is Ever-loving and Ever-forgiving, yet we fear that through our own misdeeds and heedlessness that we may lose God's good-pleasure

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and increase our remoteness from God's presence.

Fear is derived from love, as implied above, when we have a threat of loss of the love object, and feel fairly powerless, or uncertain how, to prevent that loss. As pastoral counselors we encounter clients with too much fear of God. Sometimes our clients are in extreme dread of God's justice, and they focus too many of their cognitions on their own failings and/or on God's wrath. Such clients need our help to feel the reassurance of God's mercy, grace, charity and all-pervading love (*agape*). They need us to *encourage* them. Courage is a virtue that is lauded in nearly every secular and religious tradition (Peterson & Seligman, 2004; Park, Peterson & Seligman, 2004). A cognitive starting point for this is to explain how courage only exists in the face of fear. Without

fear, one cannot experience courage. That is, without fear to overcome, then one is not acting from courage, but from duty or habit or rashness (cf. Aristotle, 2000). So clients can be heartened by their fear of God, because without it, they could not experience the courage necessary to continue on their spiritual journey toward the Divine.

The American president F. D. Roosevelt said “we have nothing to fear but fear itself.” Although we don’t completely agree with the truth-value of that phrase, it does make an important point. When clients recognize that fear is derived from love, and that fear is necessary for courage, they often begin to perceive that a *moderate* amount of fear is an emotional and spiritual strength. This leads to the ability to stop being fearful of fear, and to embrace a level of fear that will lead them to grow closer to their Beloved, and not to be crippled by too much fear, or to accept the overly liberal license of too little fear.

“But whoever has cleansed oneself from impurity,

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is well grounded in all the virtues,

and is possessed of self-control and truth...”

– The Buddha, *The Dhammapada*

### *Disgust*

We feel disgust when the love object’s purity is besmirched; or when our love objects are threatened with contamination (cf. Haidt, 2002). Physically, the classic example of disgust is from contact with feces. Feces can poison (make impure) a loved one or us and so we are repulsed by them.

Socially we feel disgust when another human contaminates themselves by breaking the social moral code. We are disgusted by people who abuse children; we are disgusted by people

who misuse intoxicants; we are disgusted by the unjust and violent. We are disgusted by the impurity of sexual vices. Anything that threatens the purity of our human love objects is liable to evoke a feeling of disgust.

Spiritual disgust may come in the context of “sin against the Holy Spirit,” or the breaking of God’s Covenant by making a golden calf (or an idol) to worship. Although God can never be impure, when the sites of our places of worship (churches, mosques, synagogues, temples) are contaminated by that which we perceive to be impure, we are disgusted. When spiritual purity is threatened, we feel spiritual disgust. We become spiritually disgusted with ourselves, when we recognize our own lack of purity, when standing before the threshold of the Spotless One.

Disgust is derived from love through the threat of, or the actuality of, contamination and

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consequent impurity of the love object, or conditions and places related to the love object.

Disgust most typically arises, in the context of pastoral counseling, when a client is disgusted with themselves regarding some form of sexual vice. Helping a client find the roots of disgust in love can help make the experience of disgust more meaningful. Generally they recognize that they are making themselves and others experience impurity, and disgust is a spiritually appropriate response to causing impurity in one’s self or in another. Helping them gain insight into the fact that they feel the disgust because they feel love, can help them realize that they have the spiritual energy to cease the impure acts.

“...give alms, alike in prosperity and in success, and who master their anger, and forgive others! God loveth the doers of good.” – Muhammad, *The Qur’an*

*Anger*

Anger is similar to fear, except in fear one feels hopeless about stopping the threat to the love object, whereas in anger one feels powerful in the hope of preventing the threat to the love object. Anger is also about justice. Threats of injustice to the love object evoke anger.

When our beloved physical pleasures are threatened, especially if we consider them unjustly threatened, we become angry. People typically become angry if someone steals their favorite fruits, or steals their favorite toys.

Socially we feel anger when a loved one's well being is threatened. Any human that we love, including ourselves, when threatened unjustly, can cause us to become angry.

Spiritually we feel anger whenever justice itself is threatened. Whenever Justice, as a spiritual principle, is violated, spiritual anger is a moral response. When we recognize that our

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own immature actions, thoughts and feelings are what threaten to keep us from proximity to the threshold of the Greatest Love Object, we may become angry at ourselves.

A loving father came to one of us for counseling about his "problem with anger." He was angry at himself for striking his children in anger. He told us that his children would commit some small infraction, and he would immediately lash out at them. Later, after he had taken the time to contemplate his actions, he felt ashamed that he would strike his children. He and I discussed the concept of a "neural hijacking" (see Goleman, 1995), in which the limbic system reacts before the cerebral cortex has fully processed the information. I proposed that his emotional brain centers (limbic system) were so sensitive to injustice and threat, that they sent messages down his spine to strike with his hand, before his cortex had considered the relative magnitude of the 'crime' his children had committed, and thus deliberately determine the appropriate punishment. We decided that he would pray and meditate for ten to twenty minutes

each day, before interacting with his children. He would offer his prayer and meditation first thing after he came home from work, as the most likely time for him to have a limbic hijacking was the first hour after he came home. In his prayer he asked God to intercede between his limbic system and cerebral cortex, so that these parts of his brain would communicate before he reacted to any small injustice committed by his children; and the meditation was to slow his breathing and heart-rate (i.e., encourage a parasympathetic response), so that his limbic system would be more mellow and less reactive. After one month of this focused prayer and meditation, he reported that his angry responses, in the form of neural-hijackings, had greatly decreased.

#### To Conclude

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Love may well be the most powerful force in the physical or spiritual universe; members of nearly every religion and spiritual tradition resonate to some meaning of the concept of love (Templeton, 1999). Difficulty dealing with emotions, and spirituality, is one of the most common symptoms that cause clients to seek out pastoral counselors. Counseling clients to recognize that the source and root of their emotions is love can help them gain insight into their own interior emotional and spiritual life. Focusing therapeutic sessions on the relationship between love and emotion can help the client redirect the power of love toward development of their spiritual emotions.

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