

by ROBERT KOCIK

POETRY MAY TAKE ANY SUBSTRATE (including poetry)

I've called us together in the faith that there is no problem on earth that prosody can't acquire or reclaim...that there is no problem that prosody can't claim.

The etymology that concerns me is as simple...as simple as it is disconcerting. *Poetics* is 'making'. Nothing else, nothing less. (And indeed it was through the generality of this word that I arrived at my working definition of poetics: 'all of making'.) Yet, etymologically--that is, in the lived experience of those who defined the word we now inherit--poetic was originally **opposed** to practical (*praktikos*). How does one make something without practicality? *Praktikos* means 'business'; doing business; *managing* as distinct from *making*. As an artist (Or, am I an entrepreneur?) this schism tyrannizes every aspect of my life. I was discordantly born into its clarification. This conflict is of course cultural, not merely personal. It's my odyssey (far from the path of simply fusing beaux-arts and business acumen).

And the more exclusively *poetic* is understood as 'creative making', the greater the schism. In contemporary culture, the divide is typically total. Manufacture is opposed to art, with design falling in between. Artists often exploit industrial processes but only as a way of distinguishing their quality of art. The merge is trite.

Etymology aside, in current use (to my ear) poetics breaks down into three areas:

- 1) poetics as the art of poetry
- 2) poetics as creative commentary or literary hermeneutics
- 3) poetics as making in general; or, as I say: 'all-of-making'.

I'll go one step further and propose poetics as 'materialization'—cottage industry logos, shop-built big bang. Word produces material. It is both supreme and servile. The art of poetry is a subset of comprehensive poetics. Poetry is the lesser term. Yet, as a poet, everything I do is based on getting the lesser term to swallow the larger. How can the art of poetry possibly be the practice of all-of-making? Simply by realizing prosody as cosmology. By wrapping the creative around the insufficiently emphatic practical (admittedly I want the wonder of the world to blow business away).

It's not only a matter of comic vengeance (of wanting to prevail after absorbing so many socioeconomic disadvantages in the pursuit of art). More importantly, my need for creativity to reabsorb Creation is a matter of setting the record straight. Creation is creative. It's creative in an ongoing sense. It's a verb. One long verb. Maybe endless. And certainly not endless (I contend) unless creative can absorb Creation.

I'd like to speak the language of origination. One manageable way in which to speak the language of origination is by speaking all the languages within the language I speak. This is a localized big bang. Speaking the languages of all the makings around me would confer a fluency that could force me out of conflict with the practical. The writing of a poem would then be urgent news, further findings--for economy, technical enquiry, manufacture. The aesthetics I've forfeited in order to fight the world that won't accept beauty as be-all and end-all would then be aestheticized. Adding this exacting glossolalia to a hearing heart opens the languages within language. Anyone's.

Through the language of origination it's possible to assemble my having-been-made-in-the-first-place. Like engendering that which generates...like Maori artists carving their very ancestors. (Just as genomics is ancestor tampering--only maximally invasively.)

Which makes making, outside of poetry, *misperception*.

Am I fooling myself? The tone in which I carry out this transdifferentiation of poetry can be called *high unseriousness*. This is the mood, the mode, that accepts such ardent antics. It keeps the weights of meanings suspended, unsuspecting.

Do poetry's most vital acts merely serve to perpetuate a necrotic practice that would have properly passed away without such praiseworthy cpr?

Whenever I have referred to publication as 'interment' and page-poetry as 'putrefaction', I have done so only for the greater good of the poem. With *world-as-is* it has seemed delusional to proceed as though *poem-as-is* could have the desired effect upon a poetry-dispassionate populace. I don't want to somehow make a well-adjusted poem in a world ill-adapted to poetry (a formula for isolation and decrepitude). Being true to the poem in a nonmorbid sense would then require an inverted approach to the poem. From *the other way around*. From the ground up. As the ground itself. Adapting the world to the art of poetry.

The problem arises when the vicarious practice of *the other way around* becomes exhaustive and consummate. The other way then becomes the only poem practiced. It's not necessarily recognizable as poetry. (And what good will it have done to have forsaken one's only life?) How then speak for the art (with no currency, without a body of work, without the knowledge of having brought the art about)? Dispossessed? Disinherited for selfless behavior? And rightfully so...for squandering the wealth. For freely having let the poem go. For remaining attached as a way of freely having let the poem go.

Practicing poetics-as-all-of-making has been the pursuit of a NotMe. A moving away from the redundancy of aptitude—away from acquiring what was already mine to a fulfill—in order to arrive at a place where I have nothing to give and everything to gain. For the disappeared poem, what is there to gain? What to get, fetch, or beget?

Poetry is the efficacy of meaning. And for this efficacy, meaning is not requisite--it's *gratuitous*. A surfeit. Such a poetics is actually quite restrictive. A sentence is given until its period to take effect—to bring about that which it says. A word up against all the ills in the world. It's the point at which something is coming about--where one thing is changing into another--that the poem is made legible. It picks up the code. Recognizes the pattern. It's the hallucination of unrestricted literacy. The poet impersonates who the poem requires until it is redoubtable.

Poetics poses so little threat (so little is expected of the poem...its influence so nearly negligible), it moves under radar, walks through walls, passes through checkpoints unchecked—able to penetrate further than its detractors would ever suspect. A condition of Comic Warfare becomes possible--reaching deeper into enemy territory than detectable. Standing bodies back up—diaphanous, abetting and alphabetting. Becoming the nothing at the base of all.

Consider *is* and *beyond*. Clearly *is* is beyond us...but the poem makes this explicit by wrapping *is* around *beyond*. This also keeps Creation ongoing (with that without which it can't exist). The small 'c' of creation in our hands, in this way, frames capital 'C' Creation. This act of counter-engulfing is an instance of *exfringement*—a 'frame exfringement'.

I've entirely exfringed.

During the first two decades of my forays into poetics-as-all-of-making...the poem's identity wasn't conserved. It was nowhere to be found. As a disestablished person, it is almost

impossible to make a contribution to an established discipline. It's almost as impossible for insiders going full throttle from the getgo to make a difference. Aside from scant exceptions within architecture, evolutionary biology, linguistics, and neuroendocrinology, my practice of poetry-beyond-recognition has produced no notable findings. What I have found--in order to make a germane and lasting contribution to a field, I'm obliged to first introduce that very field. (I am, for example, the sole donor to the network of nascent disciplines known as the Sore, Oversensitive, Insecure and Supple Sciences.) And, to date, I've only been able to initiate a fraction of my Missing and Omitted Social Services. Headwind tends to outweigh headway.

It approximates immolation. The quality of the questioning as the art of poetry--without attempting to preserve its own interests--adopts other quandaries and cruxes as substrates...bowing to the completeness of the burning. A selfless, credible, self-qualification in a culture that routinely disqualifies poetic.

Literary freedom? First question of the day: *On the page or off? With words or without?*

(There is of course the concern whether such magnanimous acts are appreciable—as the poem undergoes countless momentary extinctions in order to crop back up unrelated to itself.)

I've written the forming, melting, deforming and refreezing of a snowflake before it hits the ground. I've run the static forces of a structure in directions opposite those expected. All of Materials Science--and I mean every bit of it--every grain boundary, every morphology, any plastic deformation or lattice--ineluctably fissures across as direct prosodic instruction. This is life in the immediacy of the vibrant sub-sensory body.

Practically speaking, poetics-as-all-of-making is tantamount to madness, as patterns and properties constantly compel poetic possibility. Like reading the same book many times at once. Like seeing numbers alive in things. Like a lyric poet hearing prosodic form in the orders of music. It's an ubiquitous, debilitating input. While keeping up with the transcribing of materialization as it etches its codes within and upon, there's really no getting ahead, no getting out from under.

Luckily, I've never actually practiced such morphogenetic mimicry so terribly literally. (What a heap of whatnot that would have spawned!) If I ever do bring about the Great Epic Of All Of Materialization (Geo-Aom) it will all fall out quite unwittingly, disjointedly...all over the place. Its bits and pieces will assemble themselves at any point along the way, as

failed form or freak life, and will therefore be granted the greater fascination shown a near miss (over dead ringer).

Gross overproduction of pirma material has forced the poetic to fully aestheticize (or there will be no order whatsoever), to dig out from under and be refreshed by the air filled with flying, multifarious shrapnel.

The density of origination's ceaseless scribbling has formed a blank surface.

The desecrated poem (in 360 x 360 degrees) has eaten through its membrane.

Does this say it all?

What about language per se? With the poem unrelated to itself and renewed in any form other than its own—how will I ever find my way back to language? Was I ever there to begin with? Has my ritual sacrifice been a bluff?

Is poetics-as-all-of-making-embodied-by-the-poem-as-creational synonymous with Logos? Is it as limited as Logos? Whether one believes in an immanentist or interventionist Logos, Logos implies supernatural and natural. Especially as we are about to define ourselves as inseparable from the environment, it's critical that poetics preserve its artificiality. It's a *safezone* for checking and re-envisioning the haphazard and headstrong swings of the organic. The poem may encompass humanmaking, even as humans cross into making human (and in doing so encroach upon--stake a claim in--a little piece of Logos.) This is a further, perhaps furtherst, exfringement operation—to wrap small craft of poetry around the Tacit that created it.

If made is to encompass unmade, trust but art (not praktikos). Poem now appears as all-of-making--our combined and embodied arts and sciences and arts of life and lifework. Logos (cast as a subset of making) has historically been the hubris or heresy behind the poem (making the poem the poem...this heretical act of creating creation). Where else could Logos lodge? How else could it be heritable—if not through our art?

It's a full-blown rematerialization. The poem no longer takes on the substrate of another material, it becomes that material's subtle, vibrational substrate proper. The poem-as-materialization is the to-be form's shift (the signal to shift also issuing from the poem) into the primal groove of formal space. Like cellular totipotence transdifferentiating cells into all types of tissue.

It's what I call *mettle*—the energy drawn from one's entire being--too elusive to localize.

Once poetry exfringes (engulfs) poetic, the un-annihilated poem appears, incarnating and characterizing us each instant. Our makers—the givens, the underlying laws, the models and metaphors, paradigms, policies, idols, archetypes, generalizations, and gists—are the shifting words of the poem. Poetry is the hallucination of unrestricted literacy.

(The immaterial epigenomic nudge, if you like.)

(If *ineffective*, the work in question is not of the magnitude of a poem.)

The narrative of the poem (the Epic of Materialization) traces the treachery of manmade law enforced as unmade immutable rule of nature. It traces the arts and sciences as they take up unmade intractability. The whole can of worms. Censorship's witting creating of arcane. The hiding of the hidden. Literal as inscrutable. The stage behind the scenes.

By the way:

having wrapped the made around the unmade, I arrive at (of all places) the page. This page. Having jumped through all the hoops I at once arrive at one alarming conclusion: our model of life is *biocide*. This is not what I want to believe about the basis of our behaviors. It is what I learn from the literacy I'm constructing. All-of-making, as it stands (that is, if left *unencompassed* by the poem) can only be biocidal.

It's a grossly asymmetrical battle: a piece of paper up against our end. I write so that, this time around, the fight will nonetheless be a fair fight. A Feast of Fools where the prevailing values are inverted, subverted, converted.

Through our efforts, *kind* (as in 'humankind') has been made as discontinuous as *individual*. Now that Kind is as terminal as Each, the role of Each is to return the gift of continuity to Kind.

EVOKED EPIGENETIC ARCHITECTURE

(The Stress Response Building)

(Blood Pressure and the Built Environment)

The matter of the earth-brought-to-the-brink can be approached by simply pointing out exactly who has inherited the earth and how.

An architecture based on the stress response may, above all, dispel the plot that individual and collective interests are dichotomous...a dichotomy responsible for the greater part of our wretchedness.

Most biologists now agree that constancy is not a fundamental condition for life. Few biologists, if any, would be willing to go one step further and doubt the principal evolutionary 'set-point'--that the aim of all the body's vital mechanisms is reproductive success under natural selection.

No one with diarrhea feels like fucking.

Piloerection (production of goosebumps) is a response to cold or fear. Hair standing on end traps air for insulation or makes an animal appear larger. In humans it now serves no known purpose.

The inexplicable has been deposed from its position of regulatory predation.

We must either introduce a humanmade predator to unmuddle our autonomic response or become truly autonomous. (The extraterrestrials have yet to condescend.)

Meanwhile, to link, causally, our stress with the strain the environment is under.

Meddle only endogenously (nonviolently).

Everyone is the patient.

Did you say “involuntary physiology”? It’s time to admit that the stress response is the stress syndrome.

Evoked Epigenetic Architecture is an immoderate intermingling of internal and external environments in order to arrive at an impossible physiological balance. Homeostasis (stability through constancy) is the classical model of physiological regulation. In recent decades, allostasis (stability through change) has replaced homeostasis as the core regulatory model. This writing introduces a third regulatory model called *evoked epigenetics* (stability through evoked parameter values). Evoked epigenetics will be used to describe the Stress Response Building—a novel healthcare facility with a comprehensive approach to both distress and eustress. The Stress Response Building is evoked epigenetics incarnate.

TO BLAME OURSELVES WE MUST FIRST ACQUIT EVOLUTION

The earth has been brought to the brink. Must we blame ourselves? There must be some way in which we can view ourselves as the victims. Hasn't Natural Selection driven us to this precipice?

If we are to blame ourselves for earth-at-the-brink we must first acquit evolution.

Let's take evolutionary theory for what it is. Under evolution, selection pressures acting on the genetic material favor those individuals bearing an adaptive advantage by means of successful reproduction. Evolutionary theory is the primo tool for the advantaged fabricated by the advantaged. Natural Selection is the eugenics our collective conscience won't allow us to claim as our own...so, to sooth and delude ourselves we then create evolution's visible, surrogate, and strangely inculpable socioeconomic hands...such as market-competition, preferential policy, test scores, try-outs, privatized plans, pay-off, playground powerplay and countless other ways of grading and graduating and getting ahead, or groveling and falling behind and being ground alive in the cogs of betterment.

(After all, it would not be 'freedom' were we to decide who succeeds. Freedom is the decision to protect the mechanism by means of which some individuals excel while others plod or flail. All else is oppression. So says adaptation...and the transparent farce of equal opportunity cannot make it imply otherwise.)

A building seriously interested in our survival would not pit us against each other but rather set us together against the conditions that make survival so dire. The very behavioral terms leveraged to dislodge us from our own morass (self-interest, altruism, equality, fairness) only serve to sink us deeper into the sludge.

Had we only preserve, from the animal kingdom, a human predator to unmuddle our autonomic response--then the good stress, the adrenal rush, would first save us and then scrupulously shut itself down. Now that we are psychosomatic creatures, earth-brought-to-the-brink by a host of constant stressors (climate change, overpopulation, social disruption, insecurity, terrorist capitalism, immigration, discrimination, fundamentalism) eats us from within.

(Global warming, on the other hand, could be understood as a humanmade human predator conferring on us the advantage of 'huddling together' to save our skins, as no other 'creature' can.)

Believing that it's possible to treat stress without dealing with the evolutionary, exogenous stressors is, in itself, a sickness characteristic of the assortment of today's diseases.

The matter of the earth-brought-to-the-brink can be approached by simply pointing out exactly who has inherited the earth and how.

The offensive, the defensive, the self-congratulatory, the authoritarian, the overbearing, conditionally caring, the speedy, the greedy, the keen, competitive, the vindictive, the deserving, and those who had already inherited the earth have inherited the earth and as a direct consequence the earth itself is under tremendous strain;

while the allergic, the infirm, the nurturing, understated, the meek, the misunderstood, the weak, the kindly, oversensitive, ascetic, endangered and diaphanous can ease the earth back from the brink...but not by becoming themselves the offensive, authoritarian or deserving (which would only serve to re-set the hypertensive trap).

Under stress we ravage the planet; we war and compete against each other; and we ingest ourselves by turning our fatty acids into readily combustible sugar.

The purpose of a non-adaptive architecture is to shift us from the behaviors called for by our maladaptive release of stress mediators such as cortisol, epinephrine and norepinephrine. (Or was it our behaviors that called for their release?)

'Green' building, though crucial, scarcely addresses the emergency of being eaten from within by the outside, and the need to rebuild an environment that guides voluntary well-being.

Don't we need both stress and relaxation? Why not both at once? Why mess with the autonomic nervous system? It is, after all, *built in*. Why buck the biologically suitable?

If I can accept the autonomic as an evolutionary given, I can also swallow the need for both the weak and strong and the advantaged and disadvantaged. Don't we need the variety?

What variety of variety? The contrary of weak/strong is not 'monotype' but only the beginning of the infinity of nuanced difference within a vast and unexplored voluntarily beneficent behavioral range. Arguing for the inevitability and vitality of advantage/disadvantage keeps us from discovering the biopsychosocial variants that could sustain us in any eventual environment.

Am I in charge of digestion or merely egging it on? How to accurately frame physiologic function? Is it fair to say that cognition controls involuntary processes by commending itself to creation?

Cognition doesn't take charge...it connects autonomic physiology with the autonomic that moves its own cognitioning. Perhaps (is there any doubt?) the least pathological state obtains when the voluntary commends itself to the workings that brought it about.

In any event, it seems safe to say that the autonomic nervous system hasn't befitted us since the forming of the new rind of neocortex.

As a response, as a starting point--build a building in which the sympathetic and/or parasympathetic nervous systems can be signaled simply by location and activity.

A location for collapsing chronic stress into an acute reaction...a clean burn by means of swift fix.

Possibly run both responses at once (e.g., increased epinephrine during decreased heart rate). *Parallel Stress Response Response* (if autonomic we must be). Interchange. Coupling. *Selectively Interspersed Autonomic Response*.

Parasympathetic prominence is synonymous with voluntary autonomic response. An apparent paradox. The portal wished-for homeostatic parameters.

There will even be a location for *neither*. Neither the stress nor relaxation response...a response in which metabolism is immaterial, in which physiological response is itself not germane!

Prepare for fused, paradoxical, unprecedented, impossible responses such as: wakeful hibernation, alarmed estivation, extra-cortical condensation, conscious epigenetics, free-range genomics, pathless cascading, impromptu biologizing, metabolic disband, serene shock, copious coping, Aautonomia, waived adaptation, sensitizing overstimulation.

Perhaps any talk of evolution is counterproductive. Evolutionary dynamics are overwhelmingly *sympathetic* (assaults, insults, alarms, harms, numbs) and has disserved us to such an extent that we are now our own greatest threat to survival. Evolution intends to

tear us apart from within, to butcher and boil us over.

Even the enlightened positions of *gene-culture co-evolution* and *voluntary evolution* (wherein we see the work of our own hands in both long-term and short-term evolutionary scenarios) are terminal. Nor does genetic engineering warrant its suspenseful moment of trial and error...no more so than the old external alchemies that absolutely proved fatal.

POST-PSYCHOSOMATIC AGE

This morning I received news through her daughter that Sophia, an 83 year old family friend from Cuernavaca, has *susto*. Susto is a serious pathologic condition in which fright enters and lodges in the body. The incident occurred when Sophia's son was attacked by another man. During the fighting the man knocked Sophia to the ground, at which point the susto entered. Susto can only be expelled as a wild animal, such as a mountain lion or leopard. To be cured, the animal must freely walk out of the body. Susto can be treated personally, with the help of professional healers, or intimately, accidentally, by a close acquaintance or passerby. Sophia is a village elder. With a quarter million indigenous peoples behind her, she has led several protest marches into Mexico City. She designed and built the adobe Roman Catholic church in her village. There is more to learn from her agitations than the reams of research on the stress response mechanism.

Stress occurs whenever requisite activity exceeds available energy.

Grace occurs whenever the exceeding of available energy is effortless. Effortlessness is a condition in which we do exceedingly demanding work without drawing on reserve energy or by replenishing reserves.

Psychosomatic response occurs when an exceeding demand is met by ravaging reserve energy.

I use the term 'psychosomatic' in a negative sense (though any and every word that puts together bodymind would seem positively indispensable) as it best expresses the belief that body unwittingly takes the brunt of psychological process.

The Unbeknownst Body.

'Subconscious' can be attributed to neuropeptides present in autonomic physiology.

The only official bookburning ever carried out by the U.S. government followed upon the publication of W. Reich's research linking cancer and the failure to express emotion.

Danger, strangers, intensely novel stimuli, dread, a perceived threat to well-being...all trigger the stress response. The two main components of the stress response are the sympathetic branch of the autonomic nervous system and the hypothalamic-pituitary-adrenal axis. During the stress response, the sympathetic system releases the catecholamines *epinephrine* and *norepinephrine* from the adrenal medulla. The HPA axis releases the glucocorticoid *cortisol* from the adrenal cortex. These three hormones in particular prime the animal in emergency by increasing heart rate, blood pressure, and cardiac output, accelerating respiration, shunting blood away from skin and viscera to oxygenate skeletal muscle and brain, contracting the rectum, mobilizing fat and glycogen, and inhibiting salivation and digestion as the organism goes into a state of heightened vigilance.

The stress response is sometimes referred to as the *fight or flight response*. In theory it evolved as an instinctual reflex against being eaten alive. But even prehistorically the fight or flight response would have been a drastically oversimplified, distinctly masculine model. Responses to extreme danger vary throughout the kingdoms. Cuttlefish change color. Some animals immobilize. Stress response could result in play or altering one's form...even mating. People withdraw, abuse substances, even negotiate, weep, and reach out when threatened.

Whatever the resultant behavior, the stress response was designed to be activated only momentarily. It was meant as a rush of reserve energy. A jolt. A surge. The same hormones that trigger the response are part of a feedback loop that signals the hypothalamus to stop their secretions upon detection in the bloodstream...durations that can be measured in the fraction of a millisecond. And this is precisely where the pathology comes in. Now that we are modern psychosomatic creatures with persistent psychological and environmental stressors (and not just the occasional man-eating behemoth), the stress response is triggered and remains tripped. We became psychological and the psychological spawned its proper predators: anxiety, insecurity, self-esteem, panic, rage—along with the constant environmental insults and stressors: toxicity, climate crisis, congestion, loss of variety—all added to socioeconomic stressors such as creditors, risk, foreign policy catastrophe, bombs, sodium.

(The evolutionary assumption is: when the stress response was fashioned, prehistoric peoples did not sit around with plenty with which to worry themselves sick with that with which one worries with.)

We easily mentally make ourselves sick. Anticipation alone saturates the blood with sugars. We are as certain of our psychosomatic makeup as prey is certain of predation.

Prehistoric fear was based on the real possibility of being eaten by a larger or stronger animal. We've subsumed that fear as psychological stressors (working in tandem with neurohormonal discharges) that eat us from within. To meet increased energy demands under stress, the stress hormones mobilize energy by releasing stored fatty acids, glucose and proteins into the bloodstream. Delivery of these raw foods is accelerated by elevated heart rate which in turn increases blood flow to critical areas such as the brain and muscles. When the stress response is constantly activated the body begins to consume its reserves. This state of hyperarousal is tantamount to fast-forward fasting. Body functions are disrupted; tissues outside the stress loop are deprived of nutrients; immune function is suppressed; and the host of stress related pathologies begin to appear. (It is now reported that 80% of all illness is either caused or considerably worsened by stress.)

When the sympathetic nervous system is switched on, its complement (the parasympathetic system) is switched off. It's an either/or situation. With one exception (shockingly enough) all glands and organs in rapport with one system are also linked to the other (the parasympathetic branch is *not* in communication with the adrenal glands). The parasympathetic system reverses the modifications made by the sympathetic system. It

conserves and restores energy as it causes reduction in heart rate and blood pressure, and facilitates digestion and absorption of nutrients.

The parasympathetic system oversees stimuli that do not require immediate reaction. Parasympathetic preganglion fibers are in fact longer than sympathetic fibers because they are further from the spinal chord. This is a quite literally laid back system.

It's often implied that the parasympathetic response follows upon the sympathetic, returning the body to 'normal' hormonal levels...a second fiddle. Of course this is not the case. (Or, can be the case only if we accept human being as biosocial worst case scenario.)

Had America, for example, led with the parasympathetic...from the point of the collapse of the World Trade Center's twin towers (Tehranians had for the first time in two decades dropped the "Death To America" incantation and had taken to the streets to publicly grieve with our people) our globe *would have* become *more* habitable...*not* brought to the brink of more war. Instead of producing a global atmosphere of shared horror toxic to the spawning of more terrorists, we've secreted a virulent and counterproductive neocortisol, perfect for fundamentalist propagation.

Some freshwater turtles stop their heartbeat for as long as six months while buried on the floor of a vernal pond.

Leading with the parasympathetic is as simple as conscious breathing. Changes in the rate and depth of breathing produce changes in the quantity and kind of peptides that are released from the brain stem. Meditation is a voluntary hypometabolic state of parasympathetic prominence. Heart rate decreases; there is a decline of adrenocortical activity; respiration itself may be suspended. Even an iced transplant organ in transit between donor and recipient is in a hypometabolic state of relaxation.

Yet the two autonomic branches *do* seem to follow upon each other (that's the nature of regulation...like inhalation/exhalation, diastole/systole). And an overactive parasympathetic system brings on its own laid back and deadbeat pathologies. The

autonomic nervous system is a vicious cycle. Its image is that of a peace protest torn apart by riot police and dogs; stem of a flower stuck in a gun barrel; boy standing before a tank; even averted war is a torquing toward subsequent violence (to believe otherwise ignores human history).

Thus the stress response as a whole, originally designed to save life, can be more accurately called the *stress syndrome*. The response responsible for so many of the day's diseases can now be relegated to their number...counted as one among them. Relaxation is part of the stress response just as stress is part and parcel of relaxation.

I'm left with the question: *Is there regulation outside the autonomic nervous system?* And if so, what role does consciousness play? Would not autonomic bypass ultimately be the only way to regulate physiology? Perhaps the idea of regulation is itself an evolutionary scam. Is there a higher-order balance (or a more underlying balance) than stress/relaxation? Finding out for oneself is as easy as removing the world. One primary function of the Stress Response Building is to counterpoise absorption in the world with removal of the world.

Holding one's breath or sitting still are perhaps the most violent acts we require.

As fully realized psychosomatic creatures it can be argued that we were never meant to evolve consciousness without concomitantly coming up with ways to consciously regulate physiological processes now considered involuntary and auto-ingestive.

Would this be a matter of directing the efferent autonomic system afferently?

The fact that our actions and artifacts profoundly influence physiology is not only a matter of common sense...it is also supported by today's most complex branch of biology called *epigenetics*. The epigenome rules the expression of the genome. It selectively signals and silences genes. It stands between the genome and cell development and is utterly susceptible to behavioral and environmental forces. Short-term adaptations, transgenerational inheritance, and reversibility of phenotype variation, are examples of epigenetic phenomena. The upshot of epigenetics is that one is, to a startling degree, one's own inheritance (some say "organismal adaptive inheritance", while others simply

take it for the neo-Lamarckianism it surely is). Epigenetics is, to a certain extent, autonomic bypass by means of *underlying* regulation.

The epigenome composes with the genome. To regard the epigenome as secondary to the genome would be tantamount to saying that the song exists for the sake of the notes.

Construction is an incredibly violent process. To build, we disregard more ecosystems, balances, and sensibilities than we'll ever realize. The built environment, for the most part, has been put in place by insult and abuse—slavery at worst; and as an upper limit, exploitation and pleonexia (radical greed). If we are necessarily unaffected by this, such insensitivity is, to say the least, symptomatic.

An epigenetic architecture exposes the evolutionary environment as psychosomatic inflammation--how it is built, who pays for it, who benefits, what it serves, what it is made of (at last the green question)...in almost every case, promote the pathologic. Evoked epigenetic architecture traces the source of sickness in both the exogenous (the socioeconomic, the built, the behavioral) and the psychological--and then constructs an environment in which it is safe to sensitize, safe to surrender to the parameters it proffers and dissolves. (A parasympathetic anticipation, if you like. A place the endangered may inherit.)

Realizing the degree to which material is susceptible to our every word.

THE STRESS RE-POSE BUILDING ITSELF

The life process has no thing that distinguishes it from freedom. Freedom has no thing that distinguishes it from the life-process. Nagarjuna

An epigenetic building places selective pressure directly upon our impending persons. A rather instant inheritance. An aware working with our psychosociobehavioral effectors. (And what, exactly, is a psychosociobehavioral effector?)

The Stress Re-Pose Building is based on an all-embracing approach to stress. Its function is to keep us from being terrified by our endogenous chemical productions.

Once the body is peripheral to itself it begins to heal. We may begin to speak of an all-volunteer anatomy. Beside itself (with joy) the body becomes the nexus of the psychological, the cellular, the social, the environmental; the subjective, objective, cultural, biospherical, biospiritual, and celestial. The same sickness can be treated through any of its concomitants. The stressors are thus exogenous; the only medicine is the mindfully endogenous (there is no pharmacy, no ayahuasca, no nano kool-aid unhinging and clamping down homeostatic set points).

I'll refer to the being that is versed in evoked epigenetics as the Unstinting Body. I'll refer to it as the Bountiful Body. The Unbilked, Tickled Pink, Disenthralled Body. Ad Libitum, Unscripted, and Unchumped. Perhaps I'll say "Unbidden Body", suggesting a complex, uncoerced behavior...though uninvited, even transgressive ..further suggestive of a situation spinning somewhat out of control and about to turn tonic, even salvific. A body placed under dynamics that are atypically curative—would indeed be very epigenetic. Finding no tension or contradiction in surrendering to the voluntary—very, very 'epi'.

In this section of the essay I'll describe the *functions* of the Stress Response Building. The corresponding materials, techniques, dimensions and specifications can be found in the construction drawings. (The building itself is as yet unbuilt.)

The Stress Response Building is a diagnostic facility, designed to deal causally with both harmful and beneficial stress with regard to the interrelation between the stress-related diseases of our day--hypertension, diabetes, obesity, heart disease, atherosclerosis, and their psychosocial correlates--globalization, segregation, migration, industrialization, discrimination, disruption, dislocation, insecurity, climate change, isolation, alienation, dispossession, dejection, destitution, distrust, indigence, underthiving.

The various aspects of the building actually emerged at once, while notating the functions that an epigenetic architecture would require. Because I was looking for a 'missing' psychosocial organ I found myself excluding standard, partially-effective therapies befitting former biology--the clinical, the psychiatric, the phenomenological, the sexual, and the aesthetic. The building divided itself into 4 sectors linked by a central office or interspersive 'master gland'. The quadrants are thus slightly dispersed in order to offer various activities without collapsing into an integrative morass. It is a slightly-pulled-apart entirety...not quite entire until slightly pulled apart. The proximity and interrelatedness of the quadrants are crucial for the concerting of an effective, unexpected form of healthcare. (Surprise is itself part of the potency and increased neural plasticity.)

The quadrants lay out along diagonal and adjacent, complimentary and canceling axes. The SW quadrant is the **Bodywork Bestride**. This quadrant is a somatics disciplines area. It is exploratory in the sense that it approaches the autonomic nervous system as a parallel system (as distinct from alternating or opposing)--activating, balancing, coupling, and blending the sympathetic and parasympathetic branches. 'Bestride' has three implications: both sides of the autonomic; both sides of the voluntary and involuntary; and indicating that the quadrants are both part of and apart from the building. Body Bestride features a walk-in access for perfect-stranger care (as well as sessions by appointment)--accepting the traumatized, troubled, infuriated, insulted, out of sorts, over-ruffled, crimped, accosted, bossy, blasé bellicose. There is also an inpatient ICU for admitting the gravely insipid.

Diagonally to the NE is the **Exteroceptive Theater** (*exteroceptive*: relating to stimuli external to an organism). This theater is the Body Politic or Policy-Making area. It functions as a contentious, adrenally over-secretory quadrant. As the Globe's Organ Of Speech, it works by means of referendum, civic solo, and group deliberation. As a highly-honed hypertensive instrument, it critiques, counter-assaults, and crystallizes constructive intolerance. Crafting an effective law is, in effect, an act of making a chronic problem acute. Acuity (in adrenal terms) is sufficient response deftly delivered to a stressor.

In an epigenetic environment, laws are not the most binding agency. Like regulation of physiological processes, law is for allowing as many social freedoms as possible. Law for its own sake is oppressive. Enforced behavior breeds psychosomatic citizens. Voluntary behavior is more binding than law. If the laws are not fair, one is not free to volunteer. As the Taoist dictum states: *Once the law is established the criminal appears*. Lawlessness is the apogee of human interchange. There is no greater and more committed force than unforced impulse.

In the NW, adjoined to the exteroceptive policy quadrant is **Ascetic/Aesthetic**--a *perforated sanctum* for the practice of preserving and vivifying the world by means of its removal. (Ability to blot out the world is basic for balancing both society and individual allostasis.) The concerns of Ascetic/Aesthetic include: seclusion, stillness, meditation, quiescence, cessation of the stress syndrome, neither/nor non-dichotomous techniques. (Here the writings of Nagarjuna come to mind).

Altered states and voluntary control of internal states begin with the hypometabolism of parasympathetic arousal. Sympathetic control under parasympathetic prominence straddles world/unworld.

The conservation of energy through the controlling and voiding of inner states is the first step toward environmental conservation. *Meditative hypometabolism* is a positive preemptive policy. *Adaptive hypometabolism*, on the other hand, is the body's forced adjustment to scarcity under harsh conditions. The former is living, the latter a matter of mere survival.

Accordingly, Ascetic/Aesthetic features a built-in desert called Mum, Here Nor There, or Nothing Doing.

As the concerns of Ascetic/Aesthetic are often immaterial (irrelevant *or* nonexistent) the quadrant operative diagonally, diametrically due SE is a design/build department called **Material Beatitude**. This quadrant is devoted to the built environment and includes a materials research center, a design office, workshop, and assembly area. Patients can either draw on the services of fulltime staff or come in and concoct their own constructions. It is fundamental to epigenetic architecture that any real change be carried out materially. To the degree the transformations we seek are not materialized, there is only backsliding. A beatitude (e.g., *Blessed are the meek for they shall evolve the earth*) basically combines a nonadaptive trait with spiritual reward. The resounding implication is that the reward for such a trait is not material and (furthermore) those traits that reward materially annul spiritually. A beatitude was, originally, an inverting of value; intended as a comfort for the oppressed. This dichotomous mode of comfort, equating psychological wealth and material deprivation is an incredibly powerful psychosomatic tool. To a great extent (even in a capitalist society) the belief that material advantage is spiritual disability determines the built environment, public policy, and adrenal output.

Materialized Beatitude inverts value once again (according to the spiritual needs of the day). It's too simple to state that the meek should be given the goods (that would only start a mass competition for demonstrating greater virtue). In an epigenetic environment, the handling and acquiring of material goods may be the processing of spiritual wealth. (Is there a more effective means for bringing about a just world? Comfort for the materially well-off must also be taken into consideration. The poor have an obligation toward the redistribution of goods as a technique for diminishing the spiritual deficit of the rich.)

Happy are the hapless for they will respond as they wish.

Privileged are the poor for they shall parallel heaven and earth.

Blessed are the maladaptive for they will sidetrack extinction.

So, one more time around...take it from the top...this time without the hypertensive fitness testing, without the greed creed, the push to the top on the part of the pure of heart and the grieved, the chronic cortisol grab from those below.

Materiality may be, after all, the non-conflictual (neither selfish nor altruistic) religious practice of Reality (earth/heaven, here/hereafter, worldly/otherworldly/unworldly. living/everling, inner/outer, psychological/somantic fuse).

Good and goods, the voluntary's only option: once *having* is understood and established as a basic right, we excrete adaptation's paralytic poison. The Unstinting Body believes that exclusion of material means from spiritual practice corrupts the intimate and the real.

Materialized Beatitude is the requisite parallel response, the de-double-crossing of the material world, for leaving behind adaptation's stress syndrome (as adaptation itself would have it, thankfully left off at the point it no longer saviors).

All users of the stress response facility are considered patients (presenting with any number of psychosomatic symptoms) whether arriving to draft referenda, sit in the dark, draw a footing-drain or walk across a hardwood floor like a crane. Patients would generally enter the building through the centralized office which functions as an interspersive master gland or **Routing Node**. The first function of this node is that of listening...a listening so intent as to amount to a responding. The effect is that of an allostatic exam: determining which of the patient's activities have exceeded her or his available energy; which autonomic branch to bear on; whether to run in parallel or pass into autonomic override; whether to switch from one's habitual activity; how to fill out one's response to one's cast of stressors--these are the sorts of questions that will come up. The sympathetic/parasympathetic layout of the building will then be carefully explained to the patients. Ultimately the patients will determine their own routings.

In a *slightly interspersed* architecture, various spaces don't simply stream into one another...nor are they absolutely severed. Membranes separating the different areas are selectively semi-permeable. Patients have roaming rights and may move freely along the

axes to experience for themselves (psychoneuroendocrinoimmunologically) the East/West sympathetic/parasympathetic divide, the hands-on physicality marking the building's southern hemisphere, the law/lawless shift when moving from the sugar-saturated SW quadrant to the wantless SE, or the return of bloodflow from muscle to bowel while leaving motors' rpm to move along the SE-NW diagonal and enter the neither/nor deadcalm.

All areas of the building are necessary for a patient to be effectively cared for in any one area (whether the patient uses the other areas or not). In an epigenetic environment the body is integral to the extent that treatment of any one of its systems treats the entirety. (When the body is not approached epigenetically, this same formula quickly turns deadly.) In an integral society, benefits cannot be sustained in one function unless other functions are also making gains. Treating a society mechanistically is no less grave than mechanistic treatment of the body.

SATISFACTIONS CAN'T BE STORED

REBUILDING INCENTIVE BY RE-SETTING THE LIMBIC SYSTEM

Are our behaviors merely matters of physiologic regulation?

What comes first: a chronically elevated appetite or the industrialized agriculture that provides the salty items cheaply and markets them intensively?

So, voluntary stress response and voluntary appetite are synonymous.

Waiting in line at a Brooklyn post office, the woman in front of me finally loses patience with the worse-than-lethargic performance of the postal workers: *Get another job if you don't want to do this one. And if you then don't want to do that one, get another job again.*

More heart attacks occur on Monday morning than during any period of any other day of the week.

Charles Fourier believed that each worker should be allowed to flit around the commune every two hours, imbibing the nectar of feeling fresh to the next task. This method of overcoming the scourge of work he termed "papillonage".

Not only escape from monotony or escape from work itself...but invigoration by means of work has been a non-negotiable utopian demand since our dawning. Of course Market America has set 'living' back many eons.

Can the Stress Response building (with its patient roaming privileges) actually become a complex of dopaminergic pathways throughout which the incoming flit?

Why be epigenetic if we're not feeling good about it?

It is generally accepted that physiological regulation is driven less by fear and fighting than by promise of reward. Any source of satisfaction, whether sunset, sugar, art, acclaim, sex, sodium, ritalin, causes neurons in the ventral tegmental area to deliver a pulse of dopamine to the nucleus acumbens and prefrontal cortex, providing a brief sense of well-being. What the nucleus acumbens and prefrontal cortex want is not sodium, art, or sex per se, but a pulse of dopamine. The well-being wears off instantly because the signal of satisfaction at once desensitizes the system. Another name for this desensitization is *adaptation*. The satisfaction cannot be stored or prolonged and must be continually and variously renewed. This reward circuit is designed to serve myriad satisfactions, each one contributing its dollop of cerebral dopamine.

Market-centered social organization, on the other hand, is notorious for narrowing the range of satisfactions. Single-source satisfactions such as work, shopping, watching a screen or eating, naturally 'adapt' (keeping in mind that adaptation and desensitization are essentially synonymous). The more persistently one source is called upon the less satisfaction it can provide. The less satisfaction it delivers the stronger the stimulation that is called for. As the dose and frequency of stimulation increase, the reward circuit begins to mediate addiction. The fewer the available satisfactions, the greater the likelihood that the system will lock onto a single source and create a persistently intensifying demand.

Dopamine is released by a neuron into a synapse shared with a neighboring neuron. Normally it is then destroyed, diffused, or reabsorbed by the emitting neuron. This neurotransmission is active only between 0.5 and 1 millisecond. (Cocaine, for instance,

attaches to the transporter and blocks the reuptake process, resulting in a build-up of dopamine in the synapse, which causes the reward to persist.) Satisfaction, evidently (like the sympathetic nervous response), was not made to persist. Dopamine is after all another catecholamine and it is released (along with the glucocorticoids and a host of other hormones) by stressors. Satisfaction itself seems essentially stressful...perfect in a pinch but over the long haul *detrimental*.

Is sustained satisfaction (some might say "happiness") chemically impossible? Perhaps it can be made to pulse on and off so rapidly that it seems a steady state...a continual firing and dissolution or reuptake of the impulse--creation either ceaselessly starting up (like word after word after word) or seriously gumming up, grinding the network to a halt.

In light of the chemistries of stress and satisfaction, how should the Stress Response Building function? How might the macro ability to change activity every few hours effectively mesh with the minute millisecond cascading of catecholamines and steroids?

What I've mapped out so far is a modest but certain start. I've described a number of voluntary epigenetics' opening operations--parasympathetic prominence; making the chronic acute (pathology sets in when the problem takes too long to solve); parallel autonomic release; selectively interspersed stress response systems; autonomic override; (and as practiced in their respective quadrants) architecturally manifested wakeful hibernation, waived adaptation, pathless cascading, serene shock, metabolic disband and so on. Once the building is up and running, exploration of further satisfactions and regulations can get underway as new predicaments pour in and other beneficially aberrant plasticities are brought about and communicator chemicals become biosynthesized (not swallowed or splice in) by the architected environment in direct interchange with bioprocess. (Could such psychoactive construction be measured in *archorphines*?) (Archoendogenously active?)

The physiological rule of thumb: it's more radical to synthesize one's own medicines within. Subtle is more extreme. Endogeny is safer because more potent. On the physiological level, healing is a matter of the synchrony of all systems. To have all systems operating on their own is a patient's best shot at dealing with stress autonomously, nonsymptomatically, and with greatest dignity. (The Stress Building provides for this.) Under market-medicine, the body's systems are isolated and pharmaceutically targeted. It's not possible to mechanistically fix one parameter without compromising the body's

ability for self-fix (without at once dysregulating and desensitizing a number of interrelated parameters). For example, entering, maintaining and leaving a hypometabolic state requires strict synchrony of oxygen intake, carbon dioxide elimination, temperature regulation, discharge of metabolic wastes, control of heart rate, and maintenance of cell integrity. A partial, synthesized activation of the parasympathetic system tends to trigger autonomic stress. And beyond the physiological, without the sickness' corresponding emotion, a patient is likely to lose the path back to health. Emotion concerts otherwise scattered and inconsequential data in both internal and external environments.

The basic chemical rule of thumb: high that stays high stays high by not depressing other parameters.

Even our very restlessness is our own mechanical insistence...a prefrontal call for that almost irresistible neocortisol.

We're flighty and fickle not because our satisfactions are constantly being met but because they are not.

There are no tradeoffs in fulfillment.

Grace doesn't sustain the stimulus.

Only exceeding expectation doesn't desensitize. (Ask your amygdala.)

Because satisfaction can't be stored, a building rich in dopamine sources would constantly renew sociosensory reward through every detail. Paralleling Fourier's *papillonage*, pathways in the building lead to separate but accessible worlds--allowing any level of voluntary interchange, reciprocation and sharing. Physiological regulation depends on continual modulation of emotional expression. If emotional expression is clamped at restrictive parameters, regulation is sought in pathologic extremes of the psychosomatic. Urgency, not emergency, regulates physiology. Ideas themselves are not capable of urgency and focus. Emotion sustains thought. Negative emotion is more cohesive than positive. A dysregulated system darts into the negative for fatty fix. The reward circuit of the Stress Response Building treats this syndrome by providing palpable sociobehavioral options for

patients to explore once their plateaus of physiological regulation have been reached by the very provision of the options.

The Stress Response Building is emotional in every detail, just as there is nowhere in the body the physiological correlates of emotion are not. This emotionality is a matter of the interrelation of design and manual devotion.

On any given day, the very least that the Stress Response Building would proffer is the renovation of the classic stress response. The split choice of either fighting or running away when endangered is admittedly male and mortifying. To instead seek support or “tend and befriend”, perform or pretend, perplex, defuse, cry, surprise, distend...would serve to diminish a stressor’s predatory potency.

The primary response addressed by the Stress Building is the most natural response of all: *rapid desensitization*. Rapid desensitization is the mainstay of the autonomic. We may have some say in stress (the central nervous system incites and subdues its process to some extent) but our satisfactions can only ultimately be fashioned in the autonomic. (At least this is the case for physiology *up to this point in time*.) That which we experience as satisfaction is the release of a small pulse of dopamine. The stimulus which initially releases dopamine adapts--thereby limiting or entirely shutting down the satisfaction obtainable from its repetition.

Of course this ingrown reward circuit may be cast aside by something as plain as song or prayer. But the purpose of the Stress Building is to develop ways to beat the biodeterminism of this circuit by biopsychosocioarchitectural means.

A system that can no longer fluctuate desensitizes. A system that has nothing to fluctuate between, desensitizes. The rich can stay ahead of the hyposatisfaction syndrome by varying their routines and seeking further sources of satisfaction; but this variable is not a guarantee of beatitude or even enhanced sensitization.

For the moment, let us extend appetite from the tongue and expand the potential sources of satisfaction. Built into the Stress Building are civic, social, cultural, constructive, occupational, material, legislative, and ascetic appetites--all potential sources of satisfaction. Appetite must be kept myriad because fulfillment boils down to one

mechanism...and this mechanism may now (by means of evoked epigenetics) safely be kept from 'adapting'.

The Stress Building will allow the communicator to return refreshed to initial state, sustain itself in increased sensitization, and nimbly anticipate and hop to the next high.

REMEMBER *LABOR*?

If an artwork takes labor as its medium, what then gets built?

If a healthcare facility based on overcoming the stress syndrome is built by stress-maximization of workforce, is the building itself not incapacitated?

How can we rest if energetically a building is the embodying of the sum of the qualities of force gone into its construction?

Should we take ourselves seriously if the construction process is not used as the basis for treating the problems our constructions intend to address?

Is not 'empire' rebuilt each time labor cost is cut?

Does 'kindness' or 'work' apply the greatest epigenetic pressure?

How to build without building if construction is a form of violence committed with and against the earth?

What does it serve if we make a building our surrogate psychosomatics?

Could anything possibly be more psychoactive than something we're inside of?

Why shouldn't worker benefits and satisfactions be narrowed to compensate for the impossibility of assembling a building offshore or overseas?

If the market is a Natural Selection mock-up why shouldn't we use it as a mirror?

Why reinforce the mechanistic error by maintaining places in the body wherein we are not aware?

If there is nowhere in the body neurons are not, how could matter not be consciousness?

Could anything other than qualities of consciousness account for the built environment?

(Matter is consciousness while our materials are and makings are qualities of consciousness.)

If having but one path of reward is either oppression or addiction what compels a worker to a zero site?

IT'S NOT NECESSARILY THE BODY

(it's the hyposatisfaction)

It's said that modern medicine is disease-centric. Traditional medicines believe that disease is psychoexogenous (the result of climate variations, bacterial attack, emotional imbalance, lifestyle).

Now that we understand the host of physiological changes that are activated by a stressor, how can it be said that sickness is intrinsic or even 'centric' in any sense?

Which is to say: we may be doomed if physiology (in the sense of pressure applied directly to the heritable) is not an actual artistic medium.

Just as rat pups detached from their mothers show an eightfold increase of corticosterone over 24 hours, human toddlers detached from their parents show heightened cortisol levels. Neural signals that call for increased blood pressure also call for salty foods.

Fat from the get-go.

Children who have been abused or bullied 'acquire' a ten-year decrease in lifespan. These children are also at increased risk for substance abuse, eating disorders, and self-destructive behaviors. These same children, though they rarely have a physiological defect or something 'broken' or 'dysregulated', are 40% more likely to become hypertensive.

Homeostasis attributes all pathology to defect and deviation from set-point, and is therefore an extremely limited diagnostic tool.

Essential hypertension is the term used for hypertension of unknown cause. Of the one-quarter of US adults with hypertension, 95% are classified as 'essential'.

It is an astonishing fact that today's energy regulation diseases are rarely traced to a specific physiologic defect or mutant allele.

Nothing is wrong, we're simply diseased.

Nothing is wrong, something goes wrong.

The less we do the more we consume.

I'm fine, I'm just dysfunctional. Why do you ask?

Take your pick. You can either be somebody or sick.

It's so easy to override the local negative feedback.

I don't get it, 'as you like' should have worked just right.

Food's cheap, let's eat.

Something's got to satisfy someone.

I just love the taste of a stranger (ancient Greek saying).

That's not a fact it's an effect.

Perfectly normal adaptations of internal physiology driven into mass-scale pathogenesis.

It's not inappropriate.

People are dying for nothing.

People are dying from nothing.

People are dying in perfectly good order.

People in perfectly good order are for nothing.

Art treats iatrogenesis.

Push the placebo for what it is.

Expectation heals.

Anticipatorily palliative.

Bottled at the source.

The real stuff in place of the prescription.

Buying it from yourself.

Consciously tricked takes the cake.

Consciously tricked tickles.

Though physical defects are rare, standard medicine tends to target the body. Treatments directed at the symptomatic body (peripheral or repercussive recepticle) will tend to be countered by the higher order behaviors that brought them on.

Targeting the body with drugs, workups, and operations, can now be added to the list of today's diseases--a mechanistic fix can easily generate a mechanistically based problem whose fix is in turn mechanistic, and so on...until the pathogenic body is built (blood pressure may be treated by a diuretic to reduce volume which effects a compensatory increase in heart rate and vasoconstriction which is treated in turn by beta-adrenergic antagonists and calcium channel antagonists, etc.).

The allostatic model attributes the pathogenesis of hypertension, obesity, diabetes, heart disease, panic disorder, reduced life expectancy, allergy, tumor growth, Post Romantic Stress Disorder, victim presentation, apologetic excess, suicidal ideation, the common cold, memory deficit, intrusive thought, immunosuppression, Dissociative Identity Disorder, Learned Helplessness Syndrome, hypoarousal, hyperarousal, anorexia, ulcers, soul murder, migraines, metabolic syndrome, Support Network Inadequacy, libido-loss, instability of intent, bone demineralization, infertility, eroded personal boundaries, amygdala atrophy, Attention-Deficit Hyperactivity Disorder, and chronic fatigue to a pair of maladaptive stress responses known as *hypervigilance* and *hyposatisfaction*.

Hypervigilance is the condition of prolonged lowered expectation (particularly prominent among those of low socioeconomic status). Hyposatisfaction is the chronic shortfall in an already greatly reduced range of satisfactions. Both conditions are products of *social disruption* or *cultural dissolution*. To take an extreme example: among industrialized aboriginal peoples, the rise in depression, obesity, alcoholism, suicide and murder invariably accompanies the rise in hypertension; and the rise in hypertension invariably accompanies increased environmental insult.

Allostasis is a more accurate regulative model because it doesn't defend blood pressure, temperature or hormonal set-points. Instead, allostasis demonstrates coordinated variation by means of predictive regulation. The body anticipates environmental demands and adjusts its parameters accordingly.

The potential allostatic problems are quite evident. We easily anticipate pressures while we are under no actual threat of being pressured. We feel generally unsafe, pressed, stressed and begin to *oversecrete*. Sickesses arise when the sedentary stress of the psychosomatic body fails to burn up the extra glucose that has been released into the bloodstream--or when organs outside the stress loop become blood deficient.

Welcome to the allostatic syndrome: an even newer evolutionary aid turned pathogenic.

Enter epigenetics.

The key difference between allostasis and epigenetics lies in that which they respectively modify--allostasis regulates neuroendocrinologic behavior while epigenetics modifies the functioning of genes. Allostasis applies largely to involuntary physiology while epigenetics applies voluntarily to gene expression. A step toward conscious epigenetics is far more

natural and consequential than a similar step in the direction of the allostatic. Parasympathetic prominence and sympathetic control quickly lead to the need for evoked epigenetics. Why add the hypometabolic state to the three states recognized by science (waking, sleep with dreams, deep sleep without dreams), without changing the material world? Alert relaxation acting directly on stressors, adaptation, and the architectural is optimal epigenetics.

When evoked epigenetics asks: *To what degree can the epigenetic be voluntary?* it moves beyond the adaptive, anticipatory bounds of classical regulation wherein we are secretorily trapped.

While classic epigenetics blindly modifies genes by means of behavior and environment, evoked epigenetics is *engaged* or *guided* gene expression. The evoked epigenetic theater consists of the actions of the genetically expressible self (omissions and commissions alike) within the integral environment (familial, social, cultural, built, natural). These actions produce the conscience which initiates actions. 'Health' is a consistency (a holding together) that is maintained only by engaging all the epigenetic theater consists of.

The age is decidedly post evolutionary. While past gene mutations required a million mishaps over as many years, syndromes now rise over mere decades, exploding over a single generation. The Stress-Response Building untargets the body, pulls out the PICC line, and returns the patient to the patient by placing the stressors under the patient's sway. At this stage of the earth-brought-to-the-brink the old evolutionary model with its concomitant economics and autonomic overdrive, is itself the crisis.