

SUST 491: Creating a Sustainable World
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Values for a Sustainable World

There is an increasing awareness of the real material threats facing the continued survival of human civilizations. Resource mismanagement, the erosion of once stable traditional values, including stable reference points for solid decision-making, environment degradation of numberless kinds, coincident with a loss of moral basis, has, in total, made the continuation of not only human life, but others as well, perilous. Thus, there comes a need to address, by creating an open dialogue, the means by which human societies can alter their form so as to better conform to their environments. This paper proposes several methods in which civilizations may create the circumstances for sustainable growth over an indefinite amount of time, all the while retaining human dignity and value. It does so in contrast to many other approaches. Rather than discuss merely technological changes – indeed necessary – the paper is pointed towards deep spiritual and psychological changes within the human species as the prime way of re-directing its trajectory. Furthermore, it discusses the main ideas and systems of the present day most holding the species back from salient reform. The particular slant of the approach taken here is important because it does not assume, but instead criticizes, a number of assumptions concerning modern values that other writers take for granted, which the author perceives as the root of the present dilemmas. The author not only doubts the veracity of many modern values, often citing these as causes behind instability and decay, but also actually advances a wholly different vision of what the world is in relation to the human person and what it can be, given conscious application of our minds and a firm will.

Literature is piled high on topics of environmental realities and solutions. Sparing you from this ever-growing mountain, I hope to instead convince you of a new way of being/living in the world, which will provide a coherent basis capable of addressing the myriad of individual ailments so persistent around the world. In short, I bring to you a new value system, which I believe is a suitable perspective for continued life here on Earth, one that will grow the species' intelligence and power, all without the pernicious effects of present ways of being. The goal is to bring the human being into a global, all-embracing system, one that will better ensure peace and prosperity. Not only that, but most importantly one that will surely ennoble and exalt the human being. After so many millennia of isolation and difference hitherto these modern times, humanity as a whole is uniquely aware of its global presence. A unitary body is necessary, as a matter of due course.

This is a ripe time for it in history too, as the masters have shown themselves to be incompetent and weak - for they have been unable to manage human affairs in a suitable way. Ongoing war, destruction of culture, species extinction, and a milieu of apathy, nihilism, cynicism, and other base states of mind, including poor health in general, are the norm among the general population and human interaction generally. Present realities are proof enough. One would have to be blind not to see the 24/7, ongoing catastrophe. Now the question is what are the intelligent members of the human community going to do to overcome the present struggles. Clearly there needs to be a change in the way we interact with each other and nature.

For this possibility, I see the only way to be the erection of new powers that will be master of human associations, the judge and arbiter of law and order. If power is not increasing it is falling. And if that is the case, dissolution is inevitable. Plainly though, raw power must be tempered by the refinement of a ruling will. Indeed, all that the species knows must be under the

control of its will, lest chaos engulf the projects of that will. Increasing knowledge eventuates the manifestation of institutions capable of guiding through time a collective will of perspectives.

To be master requires the creation of value and its imposition upon others – to judge all by a ruling standard. The old tablets are no longer sufficient for the needs of humanity on a global scale. Unfortunately, history shows that violence often erupts and/or the extant order becomes so decadent it almost topples over by itself, causing periods of disorder. I keep hope that through a change of ideas within people's minds there will be smooth transitions. But, as history has shown, nearly every alteration of affairs is born of strife and results in anarchy. However, existence functions as such: conflict and eventual synthesis through resolution ad infinitum. Learning is born of it, for suffering and the overcoming of it leads to that direction. At any rate, new masters can and will eventually usurp the old order, as it proves unable to handle changing circumstances, becoming superfluous while others find new avenues to express themselves. It would be wise for special groups to assemble and flush out ideas pertaining to the foundation of new orders of interdependence so as to bind together all elements of the dealings of humanity.

I admit the present value system has brought great prosperity, expanding humanity to far-flung reaches of the planet, providing unheard of material prosperity and knowledge. A universe has opened up because of it; thus I applaud it. That said, however, its continuation is doubtful considering its implications. The reason behind this is obvious to anyone conversant about the state of our world. The world ails psychologically and physically. If left unchecked, individuals, in an unconscious stupor, will continue to destroy the very environment that supports their life, because the very means by which they support their life is heavily destructive.

What humankind needs is a vision. Ideas rule life, sustaining it; without a vision people perish. But weariness courses in its veins, feckless attitudes reign. Habit and convenience have left many unconscious and unwilling to alter their life for any higher cause, or even to facilitate a more harmonious community of people. The fact of the matter is that many are psychologically disconnected with the surrounding world and are basically dead to it. If this keeps up it is not too radical to presume global disaster. The issues are in plain sight, but the system has no mechanism whereby to solve them for the very arrangement feeds off it. Action in a different direction must be taken, or the loop will just keep going round. Existence forces organisms to adapt and mature. There is no other option. Any critical observer of things knows that all that refuses to change perishes, suffering in a more harsh fashion needlessly beforehand.

Much will have to be altered in human minds so much can change in the external world. Every major social transformation is really a transformation of its values, its consciousness – the seeing of world and self differently, behaving accordingly. For these ends humanity needs one goal, one vision to unite the world as one acting force made of many wills acting as a will of one. An idea of the world, and what it means to live well, needs to be inculcated universally so a stable system can function properly. The idea would transcend individual differences and bind together diverse elements under a similar bond. Human institutions would reflect the universality. Their reach would therefore be global, their purpose planetary, their meaning transcendent¹, their basis that of the highest state of reason, that is, of what is attainable by the human mind. Clearly, as knowledge grows, reasons change concomitantly.

To achieve these ends, I propose ten basic approaches to the interaction of individuals between individuals and those individuals' relation to the external world. The following values

¹ What I understand by “transcendent meaning” is a kind of higher order, if you will, a harmonious destiny in which all events have their ultimate significance in a universal scheme of meaning.

are an attempt to bridge together the present and the future, a future state of life where all are thriving, expanding, growing in power and intelligence, all the while preserving what is most notable to human sensibilities – for instance, the warm embrace of a loved-one, the inhalation of pure, mountain air with hints of pine – and other such meaningfulness.

All of these will obviously be explained further in the paper. Bear with me as I briefly outline a basic sketch of the values to be implemented. The most basic of them is to live in harmony with nature. In so far as we live within restrictions, there must be systems that parallel the carrying capacity of the environment. The next is to use the fruits of nature efficiently and responsibly. It is foolish to squander human labor and resources in general on trifles. Vice and imprudence must be curtailed for these ends to be met. Third, maintain a manageable population whose numbers reflect what the planet can provide. While it would indeed be unwise to say at this time what that number would be, one can guess that it would be around 500 million (give or take a couple hundred million or two). Of course, all is subject to change and events like extra-planetary exploration and technological advances can modify apt population numbers. The point, though, in the end, is to create a situation of relative abundance for a great number of individuals. To do that will require proper management. The following tenet is to live here in the present on this planet without grasping for imaginary realms that exist in the fancy of a suffering creature that wishes to escape their mortal predicament. Fifth, simply put - rework the idea of equality. As with all great ideas, there grows around it a cult type quality in the sense that it remains untouchable and its expression is manifested in pernicious ways, which originally the idea did not possess per se, but nevertheless can and is brought extremes.

The sixth idea is to reform the monetary system since it has fueled corruptions of countless varieties. Greed of high degree has incited mutual distrust, artificial economic

disparities, war, and generally kinds of oppressions that do not suite the well being of the species (the assumption being that particular kinds do, in fact, benefit it). The succeeding point, number seven, is to say that national borders ought to be dissolved, allowing free transport thereby. Moreover, the idea of a nation-state construct must be scrapped and there ought to be rather a kind of city-state structure. The past idea separated individual from individual in a way that bred animosity and distrust. In any case, all units would be connected to a central unity; yet, there would be a degree of autonomy, all the while still lead by an Idea. And this leads me to the next consideration, which is to say that a global ruling body must exist. The responsibility of such a creation would be to raise the consciousness of humanity. This means, in its most general explication, to actively organize, educate, arrange, and ultimately alter the form of the species so that higher states of mind can be universally attained. Eighth, unite all world religions, consolidating all into the ONE. Beyond the vale of individual particulars is one Supreme Being. The form of this idea would not take the typical appearance of religions in the past. Religion as we know it today would be done away with as a childish toy, a fallacious form of human understanding no longer fit for ascending consciousness or the way of being in the world presented in this paper. Lastly, no god would be worshiped, placated, or submitted to. The basic idea is that the human being is god, the vehicle by which the Supreme Being expresses itself. In other words, humanity is the Supreme Being in the same way as that Being is a part of us. To the extent to which one lauds the virtue and excellence of oneself, so in this way one praises the highest idea. And in so far as one reflects it, so does one attain to higher perfections. By so identifying with a unifying, transcendental idea, there thus opens up the possibility of bringing together the species as one global unit. This final idea is the sine qua non supporting all the rest. Basically, it ties them all together and grounds them, gives them meaning and purpose.

Among the many meanings that must be understood, the first order of business is to determine the essential meaning of sustainability. There are countless meanings no doubt, and no particular one will entirely fulfill the intended purpose, but one I find relevant to my understanding is a definition given by the founder of the Sustainability Laboratory Projects, Michael Ben-Eli. He writes, “[Sustainability] is a dynamic equilibrium in the processes of interaction between a population and its environment such that the population is developed to express its true potential without producing irreversible adverse side effects on the carrying capacity of the environment upon which it depends” (2012). The important facet setting this perspective apart from many others is that it holds in high regard the expression of the population. This emphasis adds a different tone than many others do, thereby becoming akin to my own perspective. Basically, we ought to live modern lives, with modern technology and convenience, in tune with the Earth’s carrying capacity - a state of life totally possible given we act intelligently - all the while encouraging creativity, the system itself structured such that there are large margins for expansion, while also preserving the base from which growth is possible.

As a result, apart from our methods becoming more scientific, they need to be more responsive to environmental realities, which require human beings to be more flexible to change. Technology can assist us to embody the highest standards in a responsible manner, meaning it can make possible the reality of an idea without being insensible. Information systems can supply us with up-to-date specifics about the world’s resources and our impact, so humanity can constantly adjust to changing conditions in a way that reflects nature. Moreover, by focusing on innovating the means of production, in such ways as to support global eco-systems - and for all that provide for our wants and desires simultaneously – there is a great opportunity to bolster other life forms. This approach will allow us to harness the ways other life forms can assist us (in

terms of building materials, cleaning waste, providing cures to disease etc.). Inasmuch as humans can harmonize with nature, offset brute toil to machines, and use computers to reckon actions that maximize efficiency and growth, there will be an increase in possible freedom for the greatest number of people in all divisions of society - duly so, freedom is the end goal of all that which strives and becomes. Furthermore, this is especially true because more individuals, ideally speaking, will, in the way of being herein espoused, attain to the rational use of their mind - the key to true free freedom, that is, willing a cause for a desired effect without passion.

Obviously civilizations ought to avail themselves the benefits of technical implementations, but, even so, it would be quite temerarious to presume technology and innovation can secure humanity against the imaginable woes of nature. If anything, technology can (and often does) mask and even propound issues, continuing more devilish varieties of the very problem they were created to solve. It would be a folly also to assume technology is not simply the control of nature for purposes of power. Our knowledge naturally extends itself upon its territory of knowing to conquer, causing a division between the one employing power and the object upon which power is acted. Technology is, in brief, a tool to further power interests, to extend the reach of our bodily limitations in a world where it wishes to become master. Humankind is in a way bound to the machine for this very reason. All life seeks power. Great wisdom is requisite. Power has the ability to destroy the user. Power in the hands of the unwise is fatal.

Because humanity suffers and seeks reprieve through its acquired knowledge, although it cannot ever bring deliverance, there will always be the pull towards the creation of what alleviates distress, so naturally it would be in humanity's best interest to accept that which elevates the human situation, which, among other things, is technology and its handmaidens,

reason and science. Just like music, tactile art, and dance, technology is a means to express human creativity and passion, a further extension of our self and a vehicle for our energy, albeit tempered by a higher degree of rationality, as it is systematically employed, and bears not the mark of what one may loosely call “nobility”. Used correctly, technology is a fantastic tool that can be harnessed to bring about equilibrium between human actions and the laws of nature. It is just a matter of knowing those laws and behaving within reason.

Living in harmony inherently assumes functioning is carried out with efficiency towards defined goals. Although it is surely contested whether there is teleology, it cannot be dismissed that within our human mind there are found means and ends. Civilization advances through the collective idea of its members’ idea about its world. Moreover, the grasp of the human will, which, thought of another way, is the will of life itself, can (and is fated to) understand and expand through nature, wrestling and ultimately controlling a dominion wherein humankind is god and master. Energy and idea manifest a reality if properly conducted through right knowledge. Needless to say, the reasonable application of the human mind, when discerning this topic, means essentially that humanity would use the fruits of nature in the best possible way, namely one that accords with nature and human desires at the same moment. One can only take insofar as one can give back in return.

The present system arose from cheap energy and the assumption of infinite resources accessible for an indefinite period of time (understood from its most basic level). The former will soon no longer be available and the latter is just not viable as long as we don’t harness energy from sources like solar or wind. Environmental processes are dynamic and we must be in harmony as a dancer is with their partner. There was a purpose to French court dancing. There was also a reason for Roman charioteers to revolve in a circle counter-clockwise seven times to

win the race. It has all to do with shaping human life with the understanding of the order of the cosmos.

“In harmony with the Tao
the sky is clear and spacious
the earth is solid and full
all creatures flourish together,
content with the way they are,
endlessly repeating themselves,
endlessly renewed

When man interferes with the Tao
the sky becomes filthy,
the earth becomes depleted,
the equilibrium crumbles,
creatures become extinct” (Lao-Tzu, 1992, p. 39)

In addition to a fit intellect well versed in the matters of effective critical thinking, knowledge and a good will are requisite for harmony. The mind becomes what it experiences, what it thinks, what it ultimately knows. Like the proper management of the individual constitution, knowledge and the awareness of that knowledge is the key to proper management of resources, not to mention that of society as well. For there to be mass-consciousness of right action towards society and the environment, there naturally arises the need for education and a habit forming, guidance-based decision making program for the public en masse. Of utmost

importance is the need inculcate a regiment of green symbols into the collective mind, basically shaping opinion, altering perspective, opening minds to new ideas and values, and in the end to change consciousness in the most possible individuals, in the shortest amount of time. To achieve these ends, centers of influence need not simply take the public's sentiments as absolute. For it is the duty of the wise and intelligent to educate, inform, and to shape the character and habits of the ones in need of enlightenment, in this case, the populace. The leaders ought not to represent the people. The people must represent the leaders. Majority does not make right. The representation and following of truth and proper values for advanced life is the basis of right. Those who are a threat to peace, wellbeing, and the advancement of the species are enemies of life and, consequently, have no right to action. Harmony, to be achieved anyways, is not without its fair share of necessary pruning. On a similar but disparate vein of thought, tranquility is not come by through whoever can make the most noise or gather the greatest crowd; rather, it comes through the subtle, wise action of the enlightened elite whose responsibility it is to guide collective humanity, drawing them nearer to the greater perfections of mind they possess. Only those in harmony with themselves can hope to bring harmony to the relationship between humanity and nature. A often quoted piece, because of its honest clarity, Bernays eloquently and rightly states a similar perspective by writing thus, “

The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society...This is a logical result of the way in which our democratic society is organized. Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society” (Bernays, p. 9, 1928).

The rest of the book is an elaboration of this central point. The underpinning of any collective

organize is one of coercion, social domination of a kind or other, but the nature of that association can alter so as to result in greater or lesser avenues for individual expression. As always, the mass will follow the view of original minds of which their ideas and opinions will undoubtedly reflect. The greatest minds a society can create are the standard by which everyone else is held in judgment. The many are the raw material of the realization of higher goals, the ideas perceived and willed by great human beings.

One of the most important questions for individuals to answer for themselves is what do they want. The same holds true for collective entities of individuals. Without an idea of the future no certain future can come about, just aimless drifting. When more and more people begin to see that their idea of existence does not reflect existence as they see it, it may be expected that they will begin to question, examine, and, in the fullness of time, decide what it is they want, an idea which will undoubtedly align with an over-all collective picture. If such a unity of people is to exist, obviously there needs to be a common vision, a value of the world, suiting their condition. Thinking in a grand style, the question to be answered in the collective mind is as to what a city (and civilization in general) of the future would look like and why? Surely every environment engenders a mood to all who open themselves to experience it. There is no way to avoid it. As for a great living environment, it is likely one reminding one of their existence in relation to the wider world, one's identity. Indeed, one should feel as if the surrounding landscape is special and that it adds to one's individual life. To say it another way, one feels uplifted by the connection between the outside world and the identity of the subjective internal life.

The question then becomes how we can form a system whereby all those within can possibly fulfill their longings through the world, and one way of doing so is through actualizing a

state of balance and calm in the world we perceive, which is to say that the outer reflects the inner clearly. “There are as many styles of beauty as there are visions of happiness” (2006, p. 100). Alain De Botton, author of, “The Architecture of Happiness”, says this in relation to the forms of architecture that attract and assist generally in the sense of harmony. Buildings should reflect who we are since our creation is a deep longing for self-understanding. They are both the reflection of knowledge and aspiration. The creation of great physical objects, then, reflects the greatness of the inner world. Above all, the community ought to reflect an idea(s), one(s) that binds together, inspiring confidence and purpose.

Unbeknownst to many, buildings produce more greenhouse gases than vehicle emissions, comprising over 30% of the total (World Resources Institute, 2008). Buildings, in short, are inefficient, use vast amounts of energy, produce a lot of pollution, and offer nothing in return to the environment. However, as a solution, life processes can begin to become a major component of city life. I imagine a breathing city, a city that is alive.

Diverse living systems, which react to the natural world, can be instituted for this reason. The consumer-box-hives – which, by the way, are travesties against taste - ought to be torn down for nobler expressions of the mind. There is a reason why building only for profit, utility, and quantity is unsatisfying and destructive. Such objects are soon to decay anyways in the general haste of a throwaway economy that values abstract measures of success, which have little to no reference to nature. On the other hand, there is a reason why temples and sacred places have been and are adorned with symbols of beauty not seen elsewhere, respected with silence and awe; they convey our self, our deepest self in a given epoch – its highest ideal of grace. To destroy or profane such an object is an affront and insult because the object is connected to an inner ideal. Today no such sacredness exists, but it ought to if there will be a committed and

dedicated community of individuals who truly care about the welfare of themselves². The animalization of humankind ought to be reversed.

Dozens of practical and conceptual projects in tune with the emerging environmentally sustainable zeitgeist could be cited. But I will restrict the topic by speaking on a specific form - which is actually quite broad, in a way- for the reason that this concept, I believe, will take a real foothold in general architecture as the future unfolds. Whilst researching, I came also upon a concept applicable to our built environment, the environment in which we live and work. Plectic architecture, as it is called, is a form construction predicated on the synthesis of the virtual, the biological, the actual, and the cyborgian (Spiller, 2009). This is a word not yet defined in the dictionary (nor well known) so let me say more. Basically, this form of architecture incorporates living systems and their patterns into architecture, enabling architects to use materials that are both self-organizing and environmentally responsive (Armstrong, 2009). Buildings are typically restricted by available materials, but if new mediums arise that can be configured and organized in set ways, there is an opening for systems reflecting the greater arrangement of knowledge.

Conversely, humankind puts up inert buildings anywhere it finds fitting and without much foresight. These in no way reflect the natural environment, but dominate it. Like a virus, humankind forces its way in and feeds on eco-systems without supporting them in turn. Look, for instance, to ants that through their productivity still find a way to benefit other species around

² Freud has influenced my perspective regarding neuroticism in civilization, but another, Fritjof Capra, has lent perspective too. Regarding modern sanity, he states, "A person functioning exclusively in the Cartesian mode may be free from manifest symptoms but cannot be considered mentally healthy. Such individuals typically lead ego-centered, competitive, goal-oriented lives. Over preoccupied with their past and their future, they tend to have a limited awareness of the present and thus a limited ability to derive satisfaction from ordinary activities of daily life. They concentrate on manipulating the external world and measure their living standard by the quantity of material possessions, while they become ever more alienated from their inner world and unable to appreciate the process of life. For people whose existence is dominated by this mode of experience no level of wealth, power, or fame will bring genuine satisfaction, and thus they become infused with a sense of meaninglessness, futility, and even absurdity that no amount of external success can dispel"(1983, p. 421).

them (McDonough, 2002). This is why they and others like them have been around so long. I judge it good to benefit other organisms and, successively, nature, to say nothing of improving upon nature. It would be both an act of homage and duty to nature and our selves to do so.

Everything wants to express itself, wants to be free. Freedom is delight, the source of happiness. Boredom, despair, and the perception of emptiness results otherwise. At all times in the day one should walk erect, unashamed, innocent and self-possessed, amidst fellow free men and women, aware of a sort of freedom, acting in accord with the social structures erected. Naturally, people should at all times feel comfortable and safe for the purpose of expressing themselves without abatement. Each will have to define and understand their inner world, each uncovering the kernel of self, to be sure growing it. By working for self, one simultaneously works for the whole. This is because the self is the reflection of the world; it is the thing-in-relation-to-the-other. It goes without saying that the self will indubitably work to improve the world it reflects. Sadly, however, people of today scurry about in an orgy of consumerism, seeking vague desires stimulated by markets, which fundamentally exploit human weakness, missing what truly matters, destroying what does matter, erecting what does not matter, and all in all being miserable.

Like all great projects accomplished on an ambitious scale, discipline and rigor of body and mind is requisite. This includes the guiding of reproductive forces. Progeny ought to be under the reign of a certain regiment. For much of human history the ebb and flow of nature's cycles have kept population at equilibrium, of sorts. Since nature does not play the same role as it once did in the enervation and doing in of populations, we ourselves will have to monitor our growth. This responsibility comes as a consequence of our will to overcome the brutal, impartial vicissitudes of nature. Since in a very real sense we have in several respects, we will have to

inflict what nature would have done herself upon our own selves, but remember we are a part of nature, so in a real way it is nature doing it, just in a different sense.

In a popular essay written by Thomas Malthus's, in 1798, called "An Essay on the Principle of Population," he contends that an unchecked human population grows at a geometric rate whereas subsistence increases at an arithmetic rate (p. 4). Essentially, this means population increases at a faster rate than what nature will provide to support its continued growth. Thus nature decreases the population through disease, starvation, and war, maintaining a somewhat stable equilibrium. While he is correct in his evaluation, what he did not foresee is the allegiance of science and technology, which has given the species a means to overcome the fluctuations of nature. It is good though; I do not see any reason why humanity ought to leave survival in the hands of the arbitrary processes of nature. We need not live on the whim of chance. Rather humanity can increase or decrease its numbers itself and make sure there is an abundance of resources for the existing population. At any rate, Malthus writes further, "The power of population is so superior to the power in the Earth to produce sustenance for man, that premature death must in some shape or other visit the human race" (1797, p. 44). This is correct insofar as humanity does not intelligently manage its resources and its levels and geographical distributions of its populations. Technology has fortunately become more sophisticated and its distribution has enabled the species to maintain ever increasing numbers, yet if we are honest with ourselves even this will soon reach a ceiling. If, and when it does, I cannot foresee anything else but a great struggle for resources, especially water and arable land. It is possible to avoid this however.

Doesn't it make sense to consciously check population? Aristotle had a good point to make in *Politics* when he suggested exposing deformed children to the elements. This probably won't literally happen but the idea behind it can be efficiently applied to curb unsavory

population increases. As he rightly deduces, “A state exists for the sake of a good life, and not for the sake of life only” (p. 298). In just one example: if a mother was to find during pregnancy her coming child to be deformed - or at some natural disadvantage - the birth could be terminated. Barring the unfit from producing offspring is the point. Legislation under the direction of this idea could afford immense gains in health and human happiness. Furthermore, one could favor the pregnancy of genetically fit woman over those who are less suited by various incentives. Cloning may also provide a means to this end, that is to say, the creation of a more intelligent, over-all fitter population with the genetic make-up desired.

One scientist says, “Two of the fundamental axioms of ecological and evolutionary biology are that organisms are exuberantly over-productive, and that limits set by time, space, and energy are inevitably encountered. The foundations for all modern ecology and evolutionary biology rest in part upon the consequences of these two axioms” (Holling, 1994, p. 84). Human society reflects this observation. Indeed, in response to the ability to vastly produce more than is needed for a given state of things, the population expands beyond all that was hitherto conceived possible or even desired. The logic has proved admirable since it was this very will and activity that spread the species across the planet, but, in any case, this thins out the extra production forces that were created to offer more goods originally and creates a whole host of further desires and needs. So oddly enough there is not enough to go around. Essentially, more and more people are produced given the extra productive forces, but the margins still cannot be provided for. The initial goals are thwarted because growth goes on without a true plan, leaving innumerable beings in a state of want, resentment, and envy.

A study done by a branch of the UN found that if levels keep growing as they have been, by 2050 the global population would rest between nine to ten billion people (UN Department of

Economic and Social Affairs, p. 12). Like other species that quickly increase their numbers (due to an abundance of resources) and then suddenly crash when they run out, the repetition of this is totally possible. Rumbling bellies bring about revolution and disorder.

Given that over half the world is already in dire poverty, this increase seems unfathomably wretched. Instead of allowing the population to grow at its own accord, it would be in our best interest (and that of posterity) to actively reduce population through birth control, sterilization, planned parenting, abortion, and education. American Agronomist and Nobel Laureate, Norman Borlaug, says, “The frightening power of human reproduction must be curbed; otherwise the success of the green revolution will be ephemeral only” (1970). Forty years ago!

Because of modern advances, our populations are surviving for longer periods. Things like disease are generally well controlled. Access to healthcare is also better. With the rise of these factors there comes issues too. Our numbers are too large and the quality is decreasing. Nevertheless, efforts are being made at this very moment through new vaccines and reproductive health services, but more needs to be accomplished in this area. A smaller, fitter population is better than a larger, unhealthy one. Then again, consumption rates are what really matters, so it seems prudent to check this so a greater number of people will be able to live the good life. Quantity does not so much matter as quality. A billion first-rate lives are better than 10 billion suffering lives.

Huxley has an interesting piece to add, “Human progress consists partly in the raising of the average level within pre-existing limits of achievement and possibility, but also in raising the upper level of these limits and embarking man upon new possibilities” (1946, p. 15). It is right to further ourselves onward, to overcome that which has held us from expressing what we truly want. Scientific innovation opens the door we never thought possible. To do anything less than

what our capabilities allow us to do would be madness. It is in our nature to expand and better ourselves. I believe it would be accurate to say we feel our best when overcoming obstacles in our path to our dreams. This progression is the next rung of the ladder towards our future. It is the next rung because it is a higher level of experiencing the world – one of will, destiny, and imagination. To actively breed and develop the human being into what we want them to be is just one concrete objective. By so doing one can create a stronger, healthier, and joyful society filled with conscious and alive human beings. One can create a race. The question is how one may accept the fact that quality is of top significance, including the idea of what we want to project into a future, without resorting to barbaric means to those ends. How might we outbreed the “unfavorable” without turning into monsters, whilst at the same time encouraging the reproduction and creation of the best among the human species?

But now we turn to the idea of living here and now as opposed to imaginations and wishes. For so long humanity has dreamed up something far beyond itself. This has taken the form of spirits, deities, and gods of all kinds. The basic element is that humankind is such that it has needed in the past an external world to make sense of this one and what this equates to is the falsification of this world. Humankind has not truly lived here and now. Humankind has always been elsewhere in its imagination (not living in the suchness of the real world). From this proclivity comes the aversion to the facts of life. What follows is constant misery and war that has plagued our history until now.

Humankind is asleep. Primitive tales and myths have sustained the human being through the vicissitudes of what we now know as history. Cultures have warred against each other, fighting over symbols, upholding the cultural images of existence as known and understood by them. Only a few have been able to look outside the narrow walls of these social delusions.

Conditioning is hard to undo once it has made connections in the young mind. On and on the same patterns are repeated. Some kind of psychosis appears to be the state of humankind. We move on the wings of a dream.

There is opportunity to instead awaken the masses. I posit that otherworldly religions – although they have mobilize, disciplined, and trained – are now useless for what projects are to come. They are merely impediments. Just look at the relentless conflicts coming from convictions, which have no reality than the force given to it by a deluded consciousness seeking some end or desire – that of power. It is because of what I call the “slaves of Christ, the slaves of Allah, the slaves of Krishna, and so on” that endless turmoil has ensued. They toss and turn in their dreams, killing each other. No peace on Earth is possible until all are gone.

The majority of people are not living a true life. They are living else where, in other false imaginary worlds, and/or following convention and judging their individual worth according to infeasible value sets. They are nearly zombies. They are not mature. Their lack of being fully human is justified by the excuse that they will live eternally in heaven as a fulfilled being. If not religious in nature, the story is equally terrible, it says, “Humanity is so little, so small, and soon will be gone from this tiny rock and never live again”. Both views are false. These oppressed individuals are manipulated and kept dumb. Such people forego Earthly life, the true Kingdom of God, in expectations for illusory pies in the sky or nihilism of one sort or other. They are not truly here. Such people do not want to face life or themselves. Representatives will take care of everything! – So it is proclaimed. Some politician or divine representative will somehow intercede on their behalf. These people are ignorant of reality and ignorant of whom they are, so naturally they follow others and justify who they are based on the word of some external agency.

The antidote to these forms of madness is the teaching that informs how one can gain freedom, peace, tranquility, and happiness here on this Earth, here and now. The end of delusion comes only when external justifications for existence or the self are done away with. One must stand on their own feet, use their own capacities, occasioning within themselves an openness of mind receptive to reason, evidence, and perspective. Moreover, the path to human freedom and the good life comes about through awareness. Self-knowledge is the key to both inner and outer peace. As long as people blindly follow others there will be war. Unity becomes impossible.

People must be the authors of their life. A great “yes” to life must be sung. Do as thou wilt and only as thou wilt is the rule of the free. By saying yes to life we also say yes to self, because, in a way, both are identical.

The idea of equality is the next consideration. Looking clearly at any time in history, one recognizes different grades of individuals. Just as there are high mountains and low valleys, so too do high and low intellects and hearts exist (less sharp and sensitive respectively). My point is to say equality is a concept that effaces the true state of things, which is inequality. It is but a modern superstition made true through repetition. Verily, there are loftier spirits and higher intelligences contrasted with baser ones. To place individuals on the same level is to denigrate their worth. Intelligence and understanding differ so much as to make equality impossible. One person’s equality is another person’s slavery or weakness. To see equality is to simply have bad eyes, ones not cognizant of gradations. Humanity is not equal. Different species of person exist throughout the larger concept of the species.

No two individuals are even equal. So how has this idea come about? It stems mostly from the idea of an everlasting soul in each person. The logic goes that if everyone has a soul and all souls are equal in the eyes of god, then it goes that all are socially equal too and ought to be

given equal rights, subject to the same law also. Socially speaking, it is essentially to keep the better human animals from endangering the “equal” herd, mostly to avoid abusing its pride. Equality, as an idea in the mind, wants everything to fit the average, and it pulls all that is high down and everything that is low it lifts up. Averageness and mediocrity is extolled thereby. The masses feel safe knowing everyone is inherently the same, hence the reason why there is “one personality” embodied in a “one god”, which is loving to those inside its fold, hostile to those outside of it, that which does not submit to the same leveling factors. Anything that rejects that “divine personality” is “evil”. This is the psychology of the mass.

As long as there are high and low intelligences, humankind will naturally form hierarchies, i.e. ranks of ordering and command. Equality is not best suited for humankind for this very reason. There is no reason to assume we are or can ever be equal. Instead of equality I propose that everyone should have opportunity to deliver themselves as worthy through measures of character and talent, gaining higher reaches in rank. A famous psychologist by the name of Edward Thorndike once said, "Quality is better than equality. Institutions and customs which seek equality for equality's sake are useless, and likely to be pernicious" (1940). Surely society has a responsibility towards the sake of its own betterment, ascendance, and preservation. To not devise measures of quality or exclusionary implements meant to divide and separate the different elements from each other, it seems, there will follow a mixing, thereupon confusion, degraded relationships, and mediocrity of talent.

As a point of fact it should be of no concern to us whether the vulgar have an opinion. Why ought petty and trivial individuals without knowledge be touted as supreme? Yet this is the reality today: mass politics and money is supreme! Isn't this democracy? - An abstract ruler arbitrates decision-making and it is called, “The will of the people”, as if elected officials have a

duty towards that abstract will which is really nothing at all. However, no one democratically decides the laws of the universe so why would they decide the laws of civilization? Say, as an example, one wanted to get to Mars. Does it make sense to ask people on the streets what their opinion is about how best to get there? Firstly, no, but then I ask, “does it then make sense for people to decide policy? – Of course not. It would be best to leave this to professionals, just as one would the building of a dam.

I believe the intelligent and strong made a mistake by leveling the mountains and valleys as they have done. Granted, the worker who believes themselves to be free will work harder, apply more intelligence and craftiness to money-making, all in all ultimately benefiting the masters of the system wherein that individual strives, but that same person will take and twist ideas so as to become master themselves. The masters, in the meantime, become effete, too cultured, too weak, and then buy into the philosophies of their subjects who then take the opportunity to overthrow them and become masters themselves, bringing in their train cultural destruction, reversal of values, and war. Once those who said, “This is good because I say it is. Consequently, thou shall do my will. If chosen otherwise, thou will be compelled by the force of my strength”, then relinquish their right to rule, handing it off to the People, that is, to those who are mediocre and cannot will great things. When this happens it is as if the world has fallen away, its center of gravity undone, henceforth it drifts and is without true purpose.

Modern living is so contradictory to how affairs ought to be. For the most part, the greater majority of peoples, especially the elite and other educated folk, humble themselves constantly and do not raise their opinion above others. The uneducated and unintelligent do the exact opposite – they raise their opinion upwards and cannot see the complexity of anything. The stupid do not know they are stupid. One is more confident in one’s beliefs the less intelligent one

is. At any rate, what occurs is a leveling of opinion, as if all opinions should be looked at equally. No such equality exists. Furthermore, the intelligent attempt to appease the mass for rewards and to fit in so as to not anger them. Therefore, everything is watered down and people don't say their true perspective lest it endanger them. Careers and reputations are of course at stake, plus no one wants to cause friction or hurt feelings. What occurs in news and generally in the marketplace is a dumbing down of all issues, the coarsest views and attitudes are taken on in politics, and nothing can be spoken about without simplifying the matter to a level that by itself would be completely inadequate to solve the issue that it is talking about solving.

The concept of equality is entirely selfish. It is through the ideal of equality that the weak and in want wish to subvert the powerful and become powerful themselves. The prime way of attaining this end is through self-interest, that which is expressed through the moneymaking habit of the market place. In this system everyone naturally wants the same things. People begin taking all people's opinion as valid, even the lowly. Newspapers are a chief example of this deprivation of insight, sensitivity, and intelligence. The higher have understandings of the world incomprehensible to the common person whose will is turned towards base pleasure and trivial things in general³. Because the great many are led by selfish interest, immediate pleasure, and are more will than intellect, it is impossible for them to have a clear view of the world; it precludes them from making decisions. Rather, it is they who must obey the commands of the intellect, which is embodied in the rulers of the State. Millions or even billions of stunted intellects

³ Desire determines how one perceives something. Objects within consciousness are represented by passions of the body to the mind. Curiously, the gods who have arisen throughout time have been reference points, a type of reflection of the varying levels of the mind, a concept employed by an organism to construct a self-identity in relation to an opposing world. God(s) is but an ideal of the body. Behavior of certain kinds is structured around these ideals, making social intercourse and cooperation possible, not to mention a form of knowledge befitting a kind of ascendancy over a world, so propagation, nutriment, and expansion can take place.

brought together do not make right nor is truth come to at all. All advances are brought upon the wings of the single individual(s), the many but tag along.

Pettiness pervades the culture. There is a tendency to level out everything – as if all things were equal. The ego is quite happy knowing it is on the same plane as everyone else. Egos fear anyone that purports to be on a higher level. It hurts its pride. But what could be farther from the truth of the actual world? We live in a world where nobody knows his or her place. Chaos consequently ensues. The democratic abstraction has led us astray. In fear of kingly tyranny, together with humankind's lust for power, I believe it set up an even more despotic system, something that masquerades as what it is not, the rule of the common person, the dictatorship of the majority and its base desires and perspectives.

Equality amongst equals is the only true equality. It is hierarchies of rank giving the individual worth, not the plains and valleys where all are on equal footing. The many have stormed the castle and overtaken high culture, giving their valuations supreme importance society-wide. Everything is judged by the tastes of the many. Its morality is slave-like as it merely supports submissive attitudes and sentiments, besides also the concept of labor, worst of all – utilitarianism – the philosophy of clerks. Slave morality is destroying what makes cultures great and for what, so the rabble may have its daily bread and entertainment? Constant stimulation! Honesty has no place anymore. One merely caters to mass desire, which is to say the “general will” and is rewarded with power, but not real power. One merely negotiates with the mass and so little can be accomplished. Nietzsche's poetic mouthpiece, Zarathustra, once commented, “And on the rulers turned I my back, when I saw what they now call ruling: to traffic and bargain for power—with the rabble!” (2008, p. 81). There is scarcely a difference anymore in respect to the virtues and values of ruler and led. Inauthentic being has permeated all

classes. I dare say the future of the race is in jeopardy on that account. Strong commanding wills - who divide and separate accordingly - will have to come along to once again arrange rank and order.

All things obey their own law and need different modes of development. What is good for one is deadly evil for another. As one noble mind would say, “

But one thing does not suit everyone;

each should see what he can do –

each see where he should stay;

and he who stands will not fall! (Goethe, 1789)

Different intelligences, tastes, grades of souls, and skills preclude equality. One man's freedom is another's slavery. Not all people should be subject to the same law. Blake famously wrote, “ One law for the lion and the ox is oppression” (1906, p. 46). Only in the "eyes of God" are we equal – and this is only in relation to the exhausted god of Christianity. Only in the impossible instance of civilization when all are completely detached from the experience of “I”, and are the exact same can this ever be possible. Until the fruition of this nearly impossible event, there will be orderings and these orderings will be inherently unequal. Only when we have no more will to live will there be equality. At that point I believe humanity, if it is not already, will be soon on its way to extinction. Until then, those ones who want to live, not the half-dead lives of the mediocre, will not allow equality to reign.

An evidentiary base and keen perception are hallmarks of authentic opinion. Nonetheless, as it so happens, the common and provincial mind is lauded as supreme. It is not the subtlety of wisdom and deep experience that wins out in this world, but the brute force of beings that can shout and rally enough bodies for a cause. The fact of the matter is that ignorance and

emotionally charged rubbish overtakes intelligent views, because it is more forceful in the public arena, not to mention it gets more votes for that very reason. What happens is that a faceless mass begins to rule as opposed to the few of authentic intelligence.

Pity has mainly brought about the present affairs; yet it is a low emotion that ought not to be felt⁴. Such an emotion degrades the mind of the feeler by having an object of pity within its focus. Furthermore, it degrades the individual that is pitied, shaming them. Compassion, not pity, the kind evinced by understanding, the seeing of suffering objectively, is the ideal sentiment. Those who see rightly cannot have pity. But it is this very feeling that calls out for equality of every variety – it can't stand to see anyone without leveled standing. Allow me in a couple sentences to discuss briefly the basis of the aforementioned idea: everything happens as it should according to cause (at least in the world of phenomena). Whether the existing conditions are "right" is another matter. Everything is such as it is. All just happens. In a way the same thing happens again and again. With existing conditions as they are, a power struggle occurred and the most clever and mendacious won out. Such is the nature of power. At any rate, to conclude and move on from that point, in matters of survival and the organization of right conditions for it, there must be a loftiness of spirit that reproaches pity and weakness. All creators are hard.

My observations lead me to believe humankind is a herd animal, in Aristotle's terms, "a political animal". Nearly each person likes to loose itself in the crowd, and they do not really feel comfortable except in a group, often commanded by a strong personality that they lack. People gravitate to groups since they would have no identity otherwise⁵. The point is that one wants to

⁴ Pity and power are obviously bound up. It is this duo causing nearly every shortening of distance between powerful and powerless, poor and rich, intelligent and not. The end result will be a wide plain where everyone is indistinguishable, wants the same things, desires only not to will, is bored and dumb, and on its way out of existence – happy cows contented, with bellies full.

⁵ Again, Aristotle can be referenced. He notes that such a theoretical anti-social animal is beneath our interest, a kind of brute, or a god. In many senses he is right.

feel enclosed on all sides, to feel safe within a womb, protected from having to make a choice, especially one that may get one ostracized or at the very least distanced. With any herd there is a herd-master(s) and certain rules, spoken or unspoken. In the group everyone wants to be on an equal playing field, but it is impossible so everyone grovels about injustice and the leader is given pretty much free reign (the freedom each individual would love to possess), their power backed by all sorts of justifications, often rational and legal, mainly the cudgel. Lower minions toss and turn to get more power, constantly trying to rise farther up to be within the aura of the leader and perhaps even to kill and replace them. Everyone wishes to be master of some sort. Groups fall into certain patterns and habits, then, to negotiate, thwart, and master the diverse wills within the group, illusions are instated rendering the great body relatively inert except when the leader prompts them using commands to act. These groups will inevitably throw themselves onto other herds with different illusions, causing war, the great “fight for freedom”. In the end, another collective hallucination comes about, in essence no different, just different forms of power, control, and subversion. I feel confident to generalize and say that every political organization, every group of people even, embodies this basic idea concerning relations⁶.

Notwithstanding the reality, there are nonetheless world-pictures suitable for survival and expansion, and it is these worth erecting, sustaining, and altering accordingly as time flows on. A fluid hierarchy must task itself with raising the possibilities of the lower ranks upwards. The exact nature of the gradations inherent in every civilization is what differs and is open to

⁶ Plato has a description of the lives of many I could scarcely do better than: “It turns out, then, that people to whom intelligence and goodness are unfamiliar, whose only interest is self-indulgence and so on, spend their lives moving aimlessly to and fro...they aren’t really satisfied by anything real; they don’t experience steady, pure pleasure. They’re no different from cattle...food and sex are their only concerns, and their insatiable greed for more and more drives them to kick and butt one another to death...killing one another because they’re seeking satisfaction in unreal things for a part of themselves which is also unreal – a leaky vessel they’re trying to fill (1994, p. 335). Remember always that the mass is cruel – loving food, sex, and blood, not truth.

possibilities. Though all sectors cannot have the same rights, because the being of each differs, there must be, I think, room for escalation whereby lower natures can ascend and higher ones drop. “All creatures yearn to commune with their equals; higher creatures yearn for the things below so as to deepen their communion with them. Thus the higher draw up the lower with love (1997, p. 93). As I see it, a healthy society functions based on the leveling of each class and, ideally speaking, as one class of people rises so too shall others, although a healthy society has layers, but these layers grow and expand, constantly shifting their relations. There is disruption in the social harmony when one class takes too much while the others wallow in stagnation. Hence the requirement that all people be bettering their situation, lest the gulfs become too wide or too close together. Ultimately a broad base is required for the pinnacle examples of the species to exist. Hierarchy is the reality of high societies⁷. And I believe it possible to, in a sense, manufacture them in such a way to ensure continued growth. How to maximize the process without over straining the organism is the art of statecraft.

A point of top importance is the idea that humanity can better thrive under a different of distribution and exchange. One route to sustained world peace is through a resource-based economy wherein all have access to the goods and services required for abounding life. It seems wholly possible to go beyond the monetary system and the linear profit model. Surely there is no need anymore for a scarcity of goods as a reference of value. My thesis is technological capabilities and knowledge is at a point suitable for making available all goods and services without a monetary value. A sharing model, something we learned in kindergarten, is the better direction of a society with vast capabilities and wisdom available to it from most of the historical world.

⁷ Distance is a form of hygiene.

Debt is inherent in this current system. Debt is created to create money. Money is essentially debt. The total outstanding debt cannot be paid back, ever. Inflation is the outcome. This further drives expansion and creation of more money, more capital to be invested in more markets. It is a rat race with no end; it is a vicious circle not stoppable until it either crashes or (if it ever reaches this point) eats up all the resources required for its sustenance. A saner system would instead determine the amount of resources that exist and distribute them in a reasonable way (taking into account our ability to harness those resources through technologies and planning). The disconnected mentality that is required to perpetuate this present system would be certainly done away with for a feeling of union, for no longer would there be a power grab for the exploitation of resources. Resources would be transparently distributed and in a rational way. It is simple as this: civilization's goals are x, y, and z. To achieve those requires a, b, and c. The next step would be to determine if the physical resources exist, whether to extract them would or would not cause great damage immediately and in the future, and then decide whether there is both human will and the capacity to manifest those goals through our knowledge and technology available. It is logical, scientific. No doubt a different kind of human being would need to exist to operate this model, but this is the entire point of the thesis herein elucidated.

What follows is a kind of psychological analysis of the frame of mind required for the perpetuation of a monetary culture, and a short explanation as to why disorder is unavoidable as a result. My perspective is that fame and gain in relation to marketplace symbolism is of the most sinister kinds. Fresco, a thinker and architect, rightly points out, in his words, "Many emotions are associated with strategies for achieving self-centered ends such as the promotion of nationalism, salesmanship, seduction, flattery and other forms of manipulation. They are used to control the actions of others (2002, p. 92). Curiously, so many products are produced that

individuals are inculcated with desires and insecurities so they will purchase the excess. The system could not operate otherwise. A superfluous consumer needs to be made to buy these things and manipulation of emotion and desire is key. They then need to be created as well so they can work the stalls of these consumer stockyards, namely malls, stores in general.

Advertising has no respect at all for the human being. Appeals are made to the basest instincts and desires, the part of the mind operating on mere instinct. Honesty and the simple report of reasons are not suitable for a society needing individuals in a mad rush to fulfill an inner emptiness never to be fulfilled. Love and security is preyed upon too, in so many ways. In fact, all emotions are played like strings on an instrument. The idea that the human person is a rational, self-interested agent that purchases goods and services with their free will is a hoax, one that actually motivates more buying and is thus a “good perspective” in relation to the views manufactured by the market to prolong itself forever. Humankind is treated a little better than an animal. Buying itself has become ritualized; superficial holidays sustain the buying frenzy throughout the year. People buy just to buy, simple as that. Buying has even become sort of a moral duty as a citizen. Not only that, but the product one bought needs to be thrown away as soon as possible so the next model can be purchased in full or repaired. A disposable culture has arisen wherein dissatisfaction is culturally instilled as a norm. It is unusual to be happy and content. In fact, it is socially bad behavior to be satisfied – everyone needs to keep buying. Misery is therefore requisite. The common outlook desires humanity to be sick and wholly dependent upon the false cures of society, though society is the real culprit of humanity's sickness. Disorder ensues in society mainly because the avaricious, through their greed and general dissatisfaction with the world, gain money, hence influence, and begin to set order topsy-

turvy. Once the State begins to be populated by those who wish to wrestle from it profit, chaos is inevitable – all caused by self-interested people in positions of power or influence.

So nicely said, “Humanity fails to critically examine its beliefs and values, adhering still to myths and outdated ideas that have little to no benefit for survival (Fresco, 2002, p.87). Later on, Fresco refers to how human social systems are based on concepts and superstitions that ultimately serve national interests (2002, p. 91). Because of what was hitherto said, one’s possessions are of top importance, one’s “job”, which again is a source of prestige and personal worth. Behind the masquerade is a vacuum. To fill this nothingness objects are thrown in⁸. Consequently, the being created is one with diminished dignity, usually egotistical, and one who refuses to see past differences for sight into the grander world-picture.

Money is the Supreme. This means a culture has lost its vital creative forces. Its gods are dead and it reverts to great superficiality to cope with the loss of meaning⁹. Creation is no longer spontaneous and organic – it is mechanical, abstract – no longer can grand ideas be enacted. Spengler mentions this in *The Decline of the West*. Politics revolves around money. “Money above all” is the mantra - circumventing all questions to money. No longer is virtue and lofty thinking valued, for money is the determining factor. Rather than powerful and effective ideas ruling decisions, money is lord and god, the arbiter of all decisions. Whoever has money, then, is the most powerful. But those who have the most money and power are often not worthy of the position. Usually the most brutal, insensitive, and unenlightened natures ascend to the heights in

⁸ Writing metaphorically, instead of sacrificing ego upon the altar, humankind sacrifices images and pays lip service, much like the sacrifice of animals and empty rituals. There is to be found no release except through the ritual of buying, work seen as the road to salvation – retirement and golf! To counteract this decadence of spirit a renewal and cleanse is needed. Life knows when it no longer feels like life. Spirit too needs its food. When life cannot live it will break down the barriers holding it back from expressing its potentialities. Money happens to be this impediment; for it precludes reference to the source of life, which is non-materialistic. If the barrier is not overcome the being will turn its aggression upon itself and others, which happens to be presently the case - humankind against humankind in the fight to hide from self-reflection.

⁹ Its god becomes merely economic, the guider of economic realities.

a system like we have now. Why ought the most powerful merely be the ones who have shown themselves to have the most greed or be able to effectively devote their time to business related activities¹⁰?

But do let us move on from this topic to the next, which is just, if not more, important. Mind that I will condense and overlap the four remaining points, that is to say the ones about the formation of a global state with an accompanying philosophy.

Besides the issues mentioned previously is the fact Earth is split politically into numerous factions all vying for power against all others, all with their own codes, laws, customs, rights, and constitutions or the lack thereof. Each one has all kinds of nationalistic hallucinations and is generally prejudiced, thinking that their piece of land and inhabitants is the best. It goes without saying that conflict ensues continually. I, on the other hand, advance a sensible position that the interests of all these singular units could be better served if united together as one bloc. To do so would create a forum in which issues could be solved collectively. But without a clear idea of power – and where the locust of its rests – the world’s people cannot adequately reach decisions that are binding and universal. Until then there will just be one nation bullying another without true authority.

The point is to create a legitimate source of power in the world that can and will move what were heretofore called nation-states. The new idea of sovereignty, vested in a globally extensive organization, would strive to educate and lift all people from the delusions separating

¹⁰ It is this very merchant class who has created an unreal life for themselves and others. Media propaganda has become the “real”, its symbols like the gods of ancient days, but their interpretation of reality is far removed from any life-ennobling one. These organizations fill people with fear and enforce divisive and violent paradigms. Surely there must be some interpretative voice, but the ones of today interpret in such a way as to mislead and control people in an alienating way – humankind vs. humankind, humankind vs. nature. The culture is totally alienating. Culture seems to feed on base desires and unfulfilled ones that become sublimated correctly. Acceptance of the illusory beliefs blinds totally – for who would expect such massive lies to be accepted so readily by so many at once? It would seem people want to be lied to, willingly giving in so as to satiate immediate desire and ego.

them (as selves) from one another, which formally existed in the form of the nation-state idea, including that of historical conditions. The end in sight is to incorporate all people into the form of a boundary-less world, one in which all naturally perceive their interests bound up with the whole. This is a starting point for new grand possibilities. From a psychological standpoint, human beings can overcome their conflicts and move on to greater projects. The wills of many must first come under the hegemony of one.

First, let me say the primary value must be the care of human beings. One author says, “As long as we fail to take responsibility for our relationship to fellow human beings and the intelligent management of our planetary resources, we remain the greatest danger to the planet (Hart, 2002, p. 96). The idea is to insure the rights of citizens are upheld and justice is dealt to perpetrators of disarray and unreasonable conduct. Right now, injustice of all kinds are committed by countless wrongdoers who infringe upon the sanctity of conscious beings. This is mainly for the reason there is no forum whereupon rights can be defined and enforced globally by an agent with the dominion of force. Thus beings suffer and perish under the yoke and tyranny of old forms of organization and development, or ones who are misguided. Be that as it may, there is hope that once and for all the individual will be touted as supreme.

The world government thus instated would ensure individual prerogative and, at the very least, a framework for globally germane decisions. All nations would surrender their armies. Nations would be stripped of their sovereignty to act as they please. The world government would be able to pass law and act in accordance with its will within what used to be nations (although it would re-draw the lines of its domains). These political units, emptied of their power, act merely as organizational bodies to carry out basic necessities, like postal services, transportation, and other services requisite for the functioning of a highly advanced technological

community of peoples. Delegates would of course be sent to convene with others for the purpose of organizing various affairs. I admit this is all very brief, but it is all space will permit.

Anyways, one of the primary intents of this entity, formed after the dissolution of political boundaries, is to educate, discipline and train the body in terms of physical fitness, and expand the minds of its subjects, increasing their sensitivity, openness to new ideas, and making sharp their intellects. Through the State human beings gain self-awareness and knowledge of the empirical world. It so organizes life that such a path is possible. Upon maturation, the individual gains the ability to cooperate on a grand scale, giving their talent to the progress of the species, in short, serving ends not entirely selfish like that of an animal. The State develops and tunes their reasoning ability, making fit the judgment, forming the will, and setting the being onwards towards destiny. It is the vehicle whereby the being becomes truly human¹¹.

Indeed, the State is the embodiment of rational principle guiding the lives of people. It is manifest reason expressed through law, discipline, and morality. It is the reflection of civilized, elevated life of human beings that holds their person as one with rights and duties. Through the State advancement of a moral order is possible. Furthermore, relations between individuals take on a congenial bond, are held together thereby, and thus great endeavors come to actualization through the work of the collective body. By it, reason guides and maximizes the energy of the passions, guiding them to social purposes. Human life is thus organized on a grand scale.

Hierarchy has been mentioned before and now comes a period where I may elucidate in a more pointed fashion. What I basically mean is that the level of being a person possesses is in

¹¹ Indeed, the State is a force for truth, the rational, sovereign agent that dispels ignorance, passion from decisions, leading people forth by way of rational courses, bringing justice into the realm of human activity, imposing supremacy over vast spaces, over time itself, and finally instructing the human person, calming viciousness, creating an environment of law and order, setting, in essence, the proper conditions for the human being to express great things – may there be joy!

direct relation to what level of truth they reflect. The ideal society, then, would be structured such that with ascending responsibility and duties, there would be persons who reveal and embody truth as expressed in the world. Essentially, the idea is that goodwill, rational thinking, compassion, and self-possession form the ideal character from which action within a lawful society can take place¹². These virtues shape, as it were, the state of mind capable of arranging and setting into motion the institutions requisite for a rational society. Moreover, note that I believe these virtues are best suited for the perception of truth and right action within the realm of a moral order where justice is enacted upon a body politic. Much of the manifestation of this idea is self-awareness, which can be achieved within the ascending order of a State institution.

It follows thus that leaders of top class and breed – the most awake - must represent the apex of the hierarchy. Strong, healthy, and wise animals must always be at the helm and guide the lesser spirits upwards – to command them, to divide and organize¹³. It is they who are most real, the most truthful, and the most honest, they who see reality. It is best for the ranks of the highly bred to choose their own kind, not leaving it to vulgar opinion and happenstance. Is it not the greatest wrong when those who are the best are not at the front? The slow, quiet word is often the greatest. How might this voice be heard with the loud ruckus of the crowd? What greater crime could there be than the suppression and usurpation of the highest human beings for the lesser? Life gains meaning through its best subjects, not the common stock who live and die daily – unnamed and soon forgotten. The true idea of justice is that everyone is where he or she properly belongs within a hierarchy of being¹⁴.

¹² There are of course numerous worthily noted virtues like wisdom, courage, temperance, prudence, humor, solitude, dignity, sympathy, and truthfulness, but I see these following and supporting the four mentioned.

¹³ Accordingly, the induction of a natural ruling entity made up of the best, acting in the world on behalf of humanity, is requisite for the return of healthy species.

¹⁴ From the top down there are descending qualities of the perception of the truth epitomized by the laws of the State, meaning individuals more or less understand the underlying Idea for the creation of particular forms of law

The reader certainly has by this point come to some degree of understanding regarding what I am proposing. The point is to unite what is separate. It doesn't take too much of the understanding to notice how this principle, viz. bringing together, runs through existence like a string cleaving everything to everything. In a plain example, businesses tend to consolidate and add other once separate businesses into their fold. Nations tend to draw other nations under its influence and will. Individuals attempt to bring other individuals under their purview as well. Everything is drawing to itself everything else. Power underlies all. But knowledge is needed in conjunction, and this where law and idea come into play.

It follows that I think religions of the world need to be put an end to and subsumed under a more comprehensive state of mind. Their usefulness as forms of understanding has ended in light of present knowledge and the values of life. As a solution, I advocate a personal relation with the eternal, non-changing, One. Such a concept, albeit non-conceptual per se, is the boundless reality beyond the world of appearance, phenomena. It represents the essence, the energy animating the empirical world, that which permeates all things, transcending particulars, and is or, rather is a semblance of, the highest and most profound intelligence, virtue, and feeling, viz. love. It follows that veneration and enjoyment of that creation of such a force is the highest form of respect and reverence. All is to be seen as the divine play of the One. Here we are to experience, know, love, and create just as that eternal principle, for life is and shares in its infinite bounty. And the greatest form of adoration is to reflect most clearly the highest ideal.

and order, and why certain structures are imposed so as to achieve the ends of the One which are enacted by the State, for which it, as said before, is the representation of. Each person has a destiny to fulfill within the grand order of the cosmos. It is said in the *Bhagavad-Gita*, "All mankind...Is born for perfection...And he shall attain it...Will he but follow...His nature's duty (Prabhavananda, p. 110)

I see every order as a reflection of law. Human societies and their construction in general are ruled by an underlying idea, as you will, a law(s). Past forms of understanding – and their forms developed by the respective philosophies and religions – lay at the basis of day-to-day life. The One, then, is the subjective representation of a higher law guiding and informing a more complex, rational, global society, as it includes and explains a wider sphere of perception. It acts as the divine reflection of the order inherent in a global State, giving it authority of a legitimate kind – for the leaders (and the State itself) reflects that of the divine Idea behind the appearance of the phenomenal world. The action of the State is as the action of the One Mind in the world.

In a sense it is the exact same Idea binding all multiplicity, all historical forms of any kind, yet in another sense it is a wholly different idea. The radical notion entailed by it is that humankind is one with that Mind¹⁵ and, if only one were to focus their attention away from the desire for the things of this empirical world, there then would arise understanding of the subject of perception, that is to say self-knowledge, which is the greatest and most worthwhile form of it.

As I see it, the world is meaningless in itself apart from human input. Therefore, the meaning for humankind on Earth must be given and created by humankind to humankind in the form of conscious willing into a future that transcends each level of development. Each level of understanding is a jumping stage for yet another form of synthesis of ideas. Each moment then becomes the point for which higher states of existence are possible. It can be interpreted this way: humankind is god coming to know godhood. All minds are as god. It is to humankind a purpose for itself – the will to go beyond, to overcome weakness, to see deeper into existence.

¹⁵ I instead place the word “Mind” in place of the “One” mainly because it indeed is an undifferentiated mind, infinite and eternal, in contrast to the finite mind of human beings or other creatures which perceive changeableness and individual things as opposed to the underlying reality, which is, in at least one way of conceiving it, an Absolute Mind, which perceives all things at all times, contains all ideas, in other words, is all-knowing, and is perpetually coming into being through the medium of time and space, action for which it does so as to realize itself, all by creating a duality between its true nature and that of its illusion.

Every problem is a result of un-synthesized, un-overcome, states of mind that will but find equilibrium when viewed from a higher state of consciousness. The State, moreover, is there to constantly become the embodiment of synthesized knowledge so humankind can use it as an organizing tool for the productive forces to instate an ideal into the world, the idea of true humanity and freedom¹⁶. The Idea of the Mind can be rendered in the world by such a reality as a super-computer that manages most of the affairs of human commerce, in addition to the formation of a global sovereign whose will extends throughout the globe. The totalizing Idea makes possible the erection of this reality within the realm of the world.

Let us now close by briefly addressing how the State would basically transform the species. The reason, first of all, as to why conflict is so rampant is due to a lack of openness and transparency; people close off from others and don't listen. Rather than come to peaceable settlements, people instead purposely act selfishly and refuse to understand other parties, as fear guides their life along with many erroneous beliefs. Nevertheless, practices can help bridge these gaps. Compulsory meditation techniques, particular substance use, and eugenics laws¹⁷ can be used to achieve these ends. The point is to alter the physiology of body and mind such that a new consciousness comes about. Many paths are available. Researchers from John Hopkins

¹⁶ Left without a truth the people wander; the people want a commander, a lawgiver. Confucius once said, "Seek righteousness and the people will be righteous. The relation between the rulers and the ruled is like that between the wind and the grass. The grass must bend when the wind blows across it" (Tzu, 1972). The obedience to rational law is the realization of this. Even so, rather than spread more laws and codes of conduct, it is best to purify, keeping simple the inner being of populations, so many measures need not be enacted. Here lies goodwill and feelings of brotherhood and community that will make this possible. Through contemplation of reality and its interconnectedness, the population will be naturally pacified and its energies turned toward good avenues. Through the new faith in a global united self, humanity can be bound together through its conceptual understanding that all is one - all is the self. It is through this ontology that the global state and culture could be bound together. One works for the Self. The individual is a conduit. And one is righteous in their work for the whole, for what is done for the whole is moral.

¹⁷ The selection of mates, the encouraging of sexual productivity amongst particular kinds of people, the barring of the procreative act to some, and the selection and change of genes and other characteristic-making factors can be employed for these ends. The point is the total emancipation of the human person from biological restrictions. One purpose of the State is this very meaning, the total freedom of its subjects through time.

University found a cause and effect relationship between the single use of mushrooms and the personality trait of “openness”, which basically translates as, “imagination, aesthetics, feelings, abstract ideas and general broad-mindedness”. Interestingly, the majority studied had these effects persist over a year (who knows how long after that?). The basic happening that took place was what one could call mystical. One of the lead researchers defined a "mystical experience" as, among other things, "a sense of interconnectedness with all people and things accompanied by a sense of sacredness and reverence" (MacLean, K., & Johnson, M., & Griffiths, R., 2011).

One scholar describes “openness” as, “A relatively broad range of inter-correlated traits covering aesthetic appreciation and sensitivity, fantasy and imagination, awareness of feelings in self and others, and intellectual engagement. People with high levels of openness are “permeable to new ideas and experiences” and, “motivated to enlarge their experience into novel territory” (Deyoung, 2005). In another example, the after-effects of psychedelic experience was studied and it was found 50-80% of participants claimed positive changes in values, personality, attitudes and behavior (Metzner, 1963). By the same token, McGlothlin and his colleagues report that individuals tend to have a greater appreciate of music, art, and nature, in addition to an increased tolerance of others and an enlarged creative and imaginative ability (1967). In short, subjective reports were quite encouraging over the long term. Even more interesting is a report by Roland Griffiths, professor at John Hopkins department of Psychiatry and Behavioral Sciences and Neuroscience, who studied the persistent effects of taking mushrooms, found that the participants thought the experience had bettered their sense of well being and life satisfaction (John Hopkins, 2008). Most importantly, Griffiths said of the volunteers “Most looked back on their experience up to 14 months later and rated it as the most, or one of the five most, personally meaningful and spiritually significant of their lives" (John

Hopkins, 2008). These findings are astounding! Literature abounds with reports resembling these. But obviously more research will need to be conducted, with special regard to social fluidity on a large scale, and also the effects of meditative approaches.

And now we come to the end. I'd like to make a few remarks and close. I perceive the elemental problem as humanity's addiction to artifice and material objects, all such things that disconnect it from nature, placing it within a purely abstract mental sphere of concepts rather than substance, which leads it to selfishness, one in which is never peaceful, always hungering. Right now identity is wholly immersed in commercial market symbols, its mind a slave to media fabrications about reality. No longer is the mind a servant to the highest - which is to say Yahweh, Buddha, Allah, or Krishna etc. (all being reflections of humankind at one point of its mental/spiritual development). Our animal self is elevated to the highest position instead of spirituality because it is more profitable. A beastly aspect devoid of depth, deprived of empathy and compassion, above all, closed to the freshness of the moment – stuck in an individualistic castle in the air – has come about. More troubling, though, is that human provincial desire is seen as the ultimate arbiter within the marketplace and even in governments. Nihilism and apathy reign. It is believed the ideas herein can reverse the process of dissolution. These are the values of life.

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