

1. Sapiens sapiens. A quest for vision in times of blindness

1. Cogito

The work of Freud, mainly comprises fear, and how it is connected to belief. It speaks of the torture of human conscience, of how we suffer from it.

In the end, we can say that Freud pointed out to humanity, that it had a thing called conscience, and that it spoke within them.

However, this knowingness within us seeks to remain hidden. This is the worst thing about this planet: nobody seems to know anything.

Of course, this is narcissism, the detournement of the ego, and how it tries to keep itself on top of things.

The story I would like to tell, is the story of this I, of how this I has been understood by some of the greatest understandings of human understanding. Not only in the west, but around the globe. I would like to point out how the I and the conscience go together, and how it is the I worrying in conscience, and how the veil of conscience is lifted with the I.

How then, we feel alive again.

1. Personality: the no to enjoyment

1.1. Buddha was a baby

In the Freudian theory, the tension between man and god, between self- and transcendental consciousness, is characterized as the relationship between the driving force of the Es, and the logical operations of the Ego/Super-Ego-complex, operating in search for pleasure, and avoidance of displeasure. Based on traces of memory, it is, however rooted in merely absentia.

Thus, Freud brings forth a great insight: man suffers from his memories, the present is caught in the past.

Let us envision the relationship between the three instance of the psychic apparatus with a functional scheme, comparable to a person inspecting a factory line.

The line thereby stands for the first Buddhist noble truth, that of the dukkha. This implies everything is a passing. To be rooted in this truth, is to actualize full awareness of the present, also called Samadhi. The line is the stream of consciousness, the multidimensional spectrum of our immediate experience.

Listened to in a shaman's way, this flow of awareness, including the lingual experience, is a richness of tone and rhythm, an ocean rich in wavelengths.

From a biographic point of view, this is a very primal stage in human development, compromised by the self-consciousness in early days. The ontogeny is thereby a recollection of the phylogeny, we take over where the primate left off.

Schematically:



Figure 1: the original awareness

The baby is the original awareness.

The body is the Buddha.

To know the world that way, would be called the real of the experience, in a Lacanian sense.



Figure 2: the real as pure experience

2. Collecting for self

In a way, the primate has a cramp in his consciousness.

Thereby I am suggesting that awareness seems to re-reflect itself, functioning in this reflective mode as if, in the field of pure awareness, an instance came into being,

which we call the I, functioning as a mirror-instance to the actual experience. In the primate, we see this rise of self-consciousness.

In the way of evolution, this, creates the basic split in man, of man, making man man.

In Buddhism, this functional element is known as the second noble truth, the thirst, the co-arising within the pure experience. We could label this to be a kind of an inspector; a supervision, or maybe, if one has no idea at all, we could call it god, always keeping an eye on us.

This, in fact upsetting element, is known as the ego in Buddhism, and psychoanalysis knows it under the same name. The only difference is that psychoanalysis considers it to be a sign of progress in evolution, whilst Buddhism considers it to be a disturbance in it. Psychoanalysis sees it as a fixed element of the psychodynamic, while zen sees it more as a process, as a constant happening, that can, however, be transcended.

This reflecting upon the pure experience, is as well where we recognize the Freudian concept of the judgment, thus tracing the connection between the I and resistance.

In fact, and this is what zen is trying to make us realize, we are both masters over ourselves, as we are slaves to ourselves.

Psychodynamically, the I is the tension of fear, the rising of an awareness of lack. It is a need to know. In Christian mysticism, we find this moment portrayed as the fall from the garden, the temptation of the tree of knowledge.

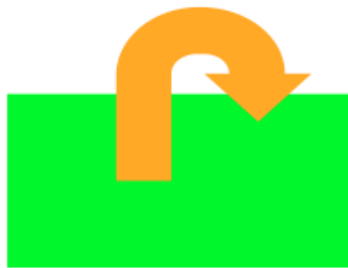


Figure 3: the reflected-on experience

The pure tapestry of experience –or was it a factory line- is from now on experienced through suspicion, the I looks down on its field of awareness, investing itself in its content.

This gives rise to a collection of re-collections.

With Lacan, we can see in this the growing of the imaginary, on top of the real.

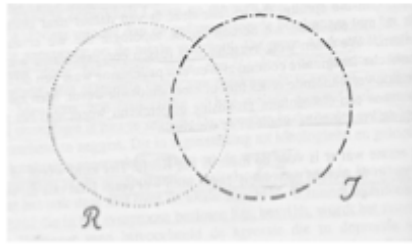


Figure 4: the imaginary experience

Within, an attempt, to see it fit.
A quest for logic.

In a psychostructural way, this process has a psychotic quality: the self-consciousness is paranoid.

The riddle of man:



Figure 5: the sense of self

1.1.3 The rules of the ego: the super-ego

In so doing, the I collects a heap of investments. Now the question becomes, still being “who am I”, how to make sense of it all. As the factory worker needs to know, what the rules are with regards to the objects in the field of his experience, so the ego needs to decide what to do about the “things” it experiences.

In that quest, it will, in the end, define only itself, having grown to the tumor of personality.

That goes, that stays.
Yes you can, no you can't.
Right, wrong.

Judgment right ?
Big brother ?

That's not god you know.

The super-ego isn't anything like an extra large ego or anything, but is what is in a way, directing the ego in that stage, calling to attention, as well as to denial. The ego judges the id by the laws of the super-ego.

A bit like a son entering the family line, and its "rules".

The keeper of those laws is of course, the ego/super-ego of the father.

And so back in history, so we can see that the super-ego is nothing really, but a collection of ego, a patriarchal inheritance, ever dominating the actual enthusiasm.

Just as society gathers its rules from history, every man derives his own rules, do's and don'ts, from past reality. In this way, he is trying to figure out, for himself, what can be allowed, and what needs to be restrained. At the point of restraint, it is the ego intensifying its distance, creating a kind of freezing, in suspected need of self-defense.

In certain chains of events, this is wise and appropriate, but it also tends to it, that the self is not flexible, should it encounter a wholly new world.

It is the weight of the past.

With an image:



Figure 6: the ruled experience

Lacan illustrates this stage in human consciousness development, as the borromean entwining of the three registers of experience: the real, the imaginary, and the symbolic. The last circle is the one that institutes the sense that is made from the mixture of imaginary and real experience. It relates them.

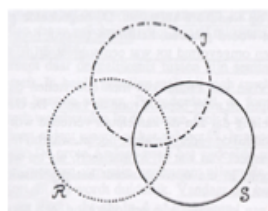


Figure 7: the borromean entwinement of human experience

Having come to this point of insight, it is possible to distinguish the ends of psychoanalysis and zen – and other ways of raising inner awareness.

In the end, psychoanalysis will try to cure restraints, symptoms and fears, by bringing unto light as to why a certain experience is burdened by resistance, by bringing forth the original experience of conflict. It will, in its main effect, be active on the level of the super-ego, that is, the programming of the ego, and deconstruct there. In the end, however, man is still man to psychoanalysis, in the way that the ego itself remains unquestioned, and a sense of personality –a molding of libidinal impulses- is considered to be healthy, moreover necessary, because of the supposed validity of the sense-of-self.

Zen transcends this goal, bringing the split itself into questioning its own authenticity. It tries to liberate man from the belief in precisely the grasping I itself, thereby, as well, from the urge for coherence. Zen proclaims the joyfulness of chaos, proclaiming the immediate of the drive, underneath the aggression of the ego, to be the timeless breath of the divine.

3. Apollo and Dionysos: chaos doesn't fit the picture

In his reflections on the tragedy, Nietzsche comes up with the distinction between the apolonian and the Dionysian, in exactly the way drive and lawfulness go together. Apollo is the ever-changing attempt to clothe the undercurrent of the Dionysian, just as narcissism is the attempt to give form to the drive, ever formless and undefined in itself.

We see this occurring at many times and places in human history: the wild is redefined, a repeated succession of a consensus-reality, be it of whatever content.

A de-scription of reality.

As the times dictate.

In fact, this is personality-building. That is the anthropomorphic thing about humanity: they always explain things their way.

And likes for things to fit into the story told.

The rest is banned from consciousness, in the way the scientific community treats the para-normal community.

It is quite understandable.

1.1.4.1 Faith, belief and superstition

In his reconceptualization of psychoanalysis, Lacan has given rise to a few concepts, illustrating the essence of belief.

As we saw, he pictured the structure of the psyche as an entwinement of three circles. At first, there is the circle of the real. This is experiencing things directly, as they are. On top of that, appears the circle of the imaginary, things as they are mirrored in our mind. The connection of the two, is the function of the symbolic circle.

People whose minds are unworldly, are considered psychotic: their mind does not work in the common sense. They are on the loose. Lacan would picture this as if the circle of the symbolic were to lose its connecting function.

So, we see the symbolic as the dictator for the imaginary. It is the function that makes the imaginary realistic, i.e. coherent and livable.

Imagine this symbolic operation in the mind through the following example. Let's say there is a primitive part of the world, inhabited by all sorts of tribes, each giving its own explanation of things. We could call them all nuts, for their thinking is of the queerest nature. This is the level of the boundless possibilities the human mind can come up with. A scientist would sense very strongly, that this is the level of madness, the danger of rootless assumptions.

It illustrates beautifully, the richness of imagination, the ingenuity of the activity of combining and recombining elements of observation, the activeness of human minding.

A "solution" would be, to trim the superstitious wilderness of superstition, into an accurate chain of associations. The winning picture will then dictate the no, to o a lot of other possible constructions.

As Freud has pointed out: science is the highest form of the reality principle.

Science precisely attempts to eradicate superstition, by ordering people's minds. Assuringly.

It is an attempt to bring a "true reflection" of the living world.
It therefore first and foremostly, is a testimony to the torturing of the questioning.

The need to figure it out for real.

Now as long as one attaches belief to the workings of the mind, it is important that this works in a certain, shared order. Otherwise, one would be called crazy.

However, the fact that a group of people have reached an agreement on how to arrange things, is no warranty, that they would not be crazy.

It merely shows that they experience a need to sort things out, to smoothen the inside struggle.

It also makes clear, that man is a believer in what he thinks.

At last, science appears as a symptom of humanity, as a consequence of the disturbance of memory. It is the echo in the senses, giving birth to an attempt at arrangement, such as science.

We need to know what id is like.

Zen takes a radically different point of stance. It finds itself on the level of no-mind, i.e. on the level of present awareness, not the numerous possible and impossible constructions arising from the ghost of memory, tracing the past. Nor does it choose for one, short-cut picture of all that, called consensus, or reality.

It finds itself on the level of faith, which is a state of consciousness, rather than belief or superstition, opposed to faith through their characteristic of uncertainty. It finds itself in disbelief, rather than in belief of any kind.

The fascination by the mind, the hypnos in which consciousness is humanely sleeping, is to zen an attachment to illusion, by which it is radical in its statement of the freeing of man: only a becoming aware of the insistence of the self-consciousness lets our awareness regain its actuality. The rest, is being on the loose.

Indeed we can see a lot of scientists as people with loose minds: their pictures are constantly taking them for a walk. And they gaze into the illusion and try to make sense from it.

Trying to get it ?

1.1.4.2 Spontaneity and personality

When we look upon man as a universal potential of experience, that, according to the social context, is defined, and that these definitions define the social context, one can understand very well, it is the social censorship that weighs upon the common people's energy. These people are built by society. They are perfectly neurotic.

Now imagine an elephant enters the china store, an element of experience that disturbs the actual consensus. The ego will enter into defense, and start repelling that experience, in just the way a policeman would apprehend a disturber of the "peace", and make him disappear from the social display.

The pure never fits the cleaned, the jungle cannot grow on a lawn.
Zen-touch: the surprise messes everything up.

In essence, human-ity appears to be the relative cultivation of a transcendental underground.

2. The enjoyment of society

The social organization is a beautiful reflection of the neurotic structure.

As man is the lawful retention of the drive, so society is an attempt to warranty pleasure, to protect itself,... through the threefold apparatus of basic energy, controlling supervision and prescriptions for the supervision.

We see that, in a social organization such as a society, people try to regulate their enjoyment through the prescription of the law, arising from experience, and evolving along with experience, attempting to direct the experience itself. The law is thereby based on the past, giving directions for the future.

Society too, suffers from its memories.
Society is neurotic too.

Often, society is regarded, from a point of view of systems theory, as an example of spontaneous self-organization. It is a thought, that I would like to remark upon.

Spontaneous self-organization, though it is layered in cycles of feedback, is never a divided happening, in the human sense of resistance, being suppression, as is so typical for the functioning of the western capitalistic society.

For we can see here, that the potential of energy, represented by the “people” of society, can be characterized as the pure basic experience of society. This happens under supervision though, just as the experience in man. Here too, we find a regulating suppression, a basic split between the people and its functioning, through the detour of the government and its dictating, regulating force. The rules, the suppression, the working energy, they are all clearly recognizable.

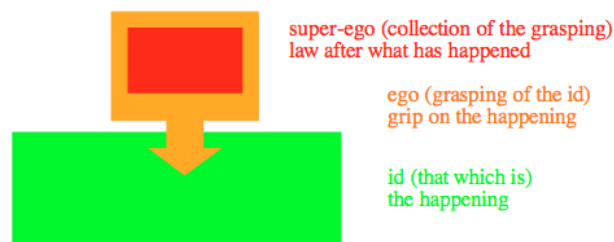


Figure 8: the neurotic society

The Marxist remark on estrangement, thus visualized, seems to be a matter of psychodynamics. Man finds himself in a detour to his life in his external, as in his internal life.

As inside, so outside.

There have been attempts to free the people from the alienating superstructure of society. Psychodynamically speaking, the problem thereby could be interpreted as had the symbolic function been removed, the referential of the patriarchal inheritance, but

not the supervising of the self-consciousness itself. So the ego is there, in total denial of its history.

To reach a true common-ism, the transcendence of zen would have to happen, being, where the happening gives birth to itself. At such a level, a country, which it would then no longer be, can do without government. As long as it is human though, there seems to be a possibility for the true spirit of communism only through the selfless interest of a lone sailor. Otherwise, they turn into galleys from the start.

Schematically:

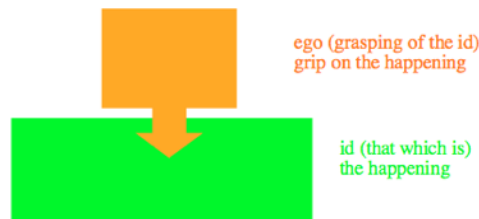


Figure 9: the psychotic society

The state of consciousness of such a country, reigned by suspicion, cannot be called anything but psychotic. Indeed, as the law is necessary because of the reflecting, then, if there is a reflecting, the law is necessary to avoid at-will-ness. Otherwise, nothing is left but superstition, political madness. The ring of the symbolic has been detached, everything is possibly true again.

Communism, as it is practiced, appears to be a mere regression from the king, a fading of the symbolic subject. However, as the subject grows from the paranoia, the ideal-communism is not impossible, through the possibility of enlightenment (transcendence). At the level of such a society, there would be true self-organisation, more like a colony of ants or bees: not with police making the bees work, but from an intrinsic sense of unity.

Schematically:



Figure 10: the enlightened society

3. Sustainable development: enjoying the world

1.3.1 The question of the times ahead

One would think, that the question being on numerous agendas, presently at world summits, precisely entails a regulation for the enjoyment of the world. Thereby, it

would seem to me, that the development that is taking place, can structurally be characterized as a growing neurosis. It is asked, what dress to make for the world, so it would be one. One wonders, what the law should be, regulating our pleasures and displeasures.

With a picture:



Figure 11: the regulation of the world

I think it is important to realize, that the law will always be based upon the passed, in as much as it is not a perfect reflection of the timeless movement of nature. As the body is sometimes freed from its past, and thereby realizes its full potential, so we can see in advance, that the world can prosper at its highest level only if it can leave behind the binding aspects of its history.

I say this first and foremost because I see there is so much repression, at the global level, that is socially accepted. It is part of the picture. Yes, they are poor countries.

But now they are developing countries.

Euphemisms carry the structure of repression as theirs.
The truth is underneath, shining through.

We always seem to clean everything up, so nicely, that it would seem as if everything, by calling it different names, and by making the names smooth, would be smoothed in fact. Yes, the poor countries are now on the road to development. Everything is all right again.

Before we decide what has to be “done about” the poor countries, we could also take a look at what is called development, and wonder if there is even such a thing, for real.

Civilization, humanization, it is nothing but a molding of the pure. It appears to be somewhat of a rude thing to do, just to fit the whole world into our mold. We’d better question our definitions, instead of trying to rearrange them. Maybe everything will sort itself out that way.

Maybe, the used-to-be-colonies-that-have-now-been-set-free-again, so the countries we helped into the road to development, can then suddenly be recognized as countries that have been brutally raped and vandalized, organs of the world that are heavily depleted and seriously ill. Then we would do better, than to claim there are indebted to us, or to expect them to “reach” our level on their own, drained energy. Now would we expect them to ever regain their healthy state, as long as we keep feeding on them. It would appear even less intelligent then, to expect a healthy world, made from

sick parts. Sustainability, first and foremost, should be about overall-balance, about global harmony.

To repair that, therefore seems to me a way of healing.

The countries on the road to development, thereby would be characterized as worldparts out of balance, and the developed countries as having no small à faire at that. Thereby, the lack is at the side of who is developing, at the cost of the enjoyment.

And as long as we don't take our structure off their enjoying, we cannot say that we leave them in their own peace.

But we call it world economy.
It has a nicer ring to it.
Could say parasite.

What I am trying to point out, is the risk that a regulation for all, especially if it is mainly dependent upon western subjectivity, will design a biased, unbalanced picture, into which we may not demand of the whole world, that it would fit.

Let us –analytically- question the theory: to what does it testify ?

Why are their countries on the road to development ?
Why is it necessary that women should be given equal rights ?
Why must we make agriculture sustainable ?
Why are we having the problem of sustainability at all ?

What does this reveal to us ?

That there are societies who are regarded as inferior.
That softness is not a specification of that which is making progress.
That we do not nourish our nourishment.
That we are out of touch with the evolving.

If we were to contemplate those things, instead of formulating new resolutions...

There would be no more need to resolve anything.
Thus, let us not talk too much, something real needs to be done.

What I see happening now, with the world summit and all, is that people are trying to give the world a new face, to turn it into a beautiful picture, instead of trying to loosen the knots, that impede on the harmonious, actual movement of the whole.

That is what I especially wanted to point out.
Therefore, let us take a closer look at what resistance is all about.

3.2.The problem of resistance

3.2.1.Personality as a resistance to the drive

We know a person to be the person he is, because of the points where he refuses his energy. So that man is who he is, in as far as he is not, who he in fact is too.

This gives rise to the situation, that the parts of himself that he denies in his ego, in his self-image, come to stand aloof from him, as it were, at a distance, with him fighting to keep that distance, as if it were nothing personal. When, however, the shadow side is recognized as belonging to the self, the struggle dissolves, and the head turns upward again.

It is not far-sought, to transfer this process to the internal dividedness of the world. We go on creating distances everywhere.

Of course, there is the primordial gap between the sexes, the “strangeness” of race, the social ladder,... There build tensions everywhere on earth, due to which, living together cannot mean living as one, due to which, one part of the world is fighting another part of itself.

So we want one world, but we want it built up from a lot of differentiated parts. Of course, science takes great pleasure from this. For, after all, she likes to sort things out, so that the puzzle fits the picture.

Now everybody knows, good intentions are not as easily realized as they can be beautifully written down or drawn out. Anyone who had been on a diet, or tried to keep with it, knows how easily resolutions are formulated, but how equally powerful the urge to free oneself from them. This is precisely the gap of impotence, that the psychic structure draws in us.

3.2.2.The master and the slave

Our psychic structure, defines ourselves at all time, as masters over ourselves, as we are slaves to ourselves. We carry both of the positions in our dividedness.

The master is the controlling aspect of our self, it is the ego/super-ego-complex. The slave is our pure energy, as the horse on whose back we would ride. Thereby, the god within, appears as the eternal servant, the humble, wondrous worm.

There is a certain inertia of the slave against the master: if one has to, but does not feel like it, one refuses. Furthermore, the more the master intensifies, the less the slave can breathe.

So I am a bit worried, that we will never make it that way. The more an ideal is super-imposed, the more protest it will encounter. The suppressed has a way of returning, continuously reasserting itself, until it is fully recognized.

One sees far too well, how displeased factory workers carry out orders that do not originate from their own inspiration. One can see equally well, that a person who can inspire every working force to its greatest vision, can bring forth an overall-activity beyond any expectation.

So, inspire, instead of enforcing.

Psychotherapeutically speaking, it is not very interesting to try to remedy a dysfunctional economy with a super-imposed ideal. That is ego-building, and it always comes back on you. Just because, as I have pointed out, the repressed has an assertiveness of its own.

In consciousness economics, there is little hope for a world “to make”.
It would just be a creation of extra tensions.

It would be much more effective, to lift the dysfunctionality, being a matter of distancing, so the whole can flow freely within itself.

And by that, I mean to recognize the numerous levels of master and slave, and more in particular, to recognize them as dysfunctional. We do not live on top of one and other, we all stand on the same, fertile ground.

3.2.3.The dance of the slaves

A healthy psychic state, is one in which life is free from neurotic misery, inner tensions caused by inner dividedness. When we start to divide the world internally, with judgment between compartments, then we are in fact, all though typically human, creating a very unhealthy overall state of the world.

I would not bet on a horse like that.

What we need, is a sense of wholism, and of what is standing in its way.

If we want to give birth to a world with a healthy functionality, we must strive to give each part of that world, awareness of as many other parts of that world as possible. To communicate with it, to be in touch with it. Neurosis precisely points to a lack of understanding, a point of denial. Some body whose energy functions are in balance, will walk through life flawlessly. Somebody who is strongly divided inside, will be very needy, rich in dis-ease.

I can only envision a healthy functioning of the world as a body, full of cells, each healthy in its own right, being aware of the rest of the body, so it knows how to be moved. There is, as well, the awareness of being parts of one body.

This is the body as it is in meditation, the pure tai chi, and one knows from numerous studies how prosperous the absence of the self-consciousness is to the body.

When the master is gone, the slaves have a party.

3.2.4. An enlightened model

In as far as effectiveness is concerned, it would be much more interesting, for the government, as the nervous system of the world, not to start ordering the whole body around, but rather to be a means of coordination, empty of self-interest, promoting sensitivity. Only that way, can we bring each and every cell to its greatest, intrinsic motivation: not by trying to impose the idea of one world, but to make the vision of one life into a living experience.

There is an effortless moving of the body.
Empty of self, it flows.

3.3. Dharma: learn to forget

When we ask ourselves, which role is there then, for knowledge, in a non-resistance model of the world's functioning, one can, in the way of zen, only claim that it should lead to its own annihilation. Just as Buddhism is in fact a teaching, aiming to free one from the taught, science should be a finger, pointing at the source, without acclaiming tongues for itself.

A dear guide, giving clues, but not demanding an audience.

Seen in this light, the part of the government would be, to make itself redundant.

A big thing to do, crowning oneself to servant.

3.4. Sounds out of context; holism and reductionism

When we characterize science as a growth of associated investments of observation, one becomes aware that it finds its limit in what it is trying to grasp. Reflecting on nature, it can only grow to its majesty.

However, this intelligence does not appear to be scientific at all.

Indeed, if one characterizes science by a distanced point of observation, from where the observed is reduced and as such associated on the basis of reductionist properties –as we know “the unconscious” to operate- one can assert that the natural is, by definition, not to be found there. For this is of a total, non-focal nature. The investing analyses and synthesizes, but this is not necessarily the way the original comes into being.

Let us take, as a brief illustration, the case of cymatics. For those who are not aware of it: cymatics is the study of wave-phenomena, developed by system researcher Hans Jenny. His experiments were inspired by the findings of the German physicist Ernst F.F. Chladni, further research in the effects of pattern-formation in matter influenced by sound. It appears that sounds produce living patterns in materials such as sand, glycerine, water... that are comparable to the formation of dissipative structures arising from other sources of energy. Many patterns are comparable to phenomena from the micro- and macro-cosmos.

Let us imagine (hypothetically), that man, world and knowledge, are entwined as in the following tale.

There is at first, sound in consciousness, from whose dancing the many living and non-living structures arise. For example, a world imagined, a figure of sound:

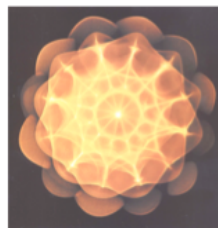


Figure 12: a figure of sound

The person, scientifically inclined, rather than to enjoy, starts analyzing and theorizing, developing names for the “bows”, “pillars”, “angles”, “center”,... and theories as to how they fit together. Most likely, he will also try to validate his knowing (for assurance), and just see if bow X and pillar Y are not interchangeable.

After a while, the whole starts resonating rather distortedly, ‘cause things have been messed with.

At that point, the scientist, relying on all his theories and concepts, can line out the ideal figure, and try to make everything like that again, which can only turn out imperfectly.

Now suppose, at that time, the observer meets a listener, who tells him that the whole of the structure and all its theories, are not understood, as long as one does not realize this is the formation of a sound (e.g. “ah”), resonating in a matter that is formless in se.

That, would be a different kind of knowing.

If the figure, because of the messing in the manifestation, were to be unbalanced and distorted, the scientist would now, instead of drawing pictures and making others turn them into reality, simply see the best he could do would be to produce the underlying sound, whereby the original manifestation would restore itself, without imperfection.

Anyone ever feel we need shamans ?
People with a feeling for things ?

Well it might arouse some protest, to come up with a thing like that.

Still, it is precisely what I mean, in positioning science outside of living reality: it misses the point, if it has not developed itself unto the very principles of that becoming, rather than with the movements on its surface. By dropping from its distanced point of observation, the whole building of the theory, as an attempt at abstracting the underflow, would come to fall as well. Thus having dropped the attempt of reflecting, consciousness would now be back in reality, knowing it alive from within. There would then be no more need for science, in just the way the Buddhist teachings become irrelevant, once one has realized one's true nature.

This is how the conscience is dissolved with the illusion of the I.
It appears it was never real.

Indeed, a science, come to truth, would say to people, in that imaginary world, that they all have to say "ah", and things would arrange themselves perfectly. In that way, science, in a guiding manner, would let things be restored from their living inspiration, not from its acclaimed, reflected prescription.

As well, every distinction, every division, in the whole-being, would be recognized as illusory, as the part forever part-takes in the moving of the whole. It would be clearly insensible then, to make even more distinctions.

4. In conclusion: knowing and the world

There were a few things I felt were intrinsically problematic as to the scientific endeavor to draw out new rules for the world.

Firstly, I pointed to the gap between being and knowing, the split, whereby man leaves his life to the regulations of the über-ich, and the way this part is played by the known, the con-science.

How, however, the being always seeks freedom from the laws of the known.

How actuality carries the weight of the conscience, and how there are elements that have been repressed there, that are in disagreement with the illusory, clean-cut personality, should not be neglected. Before one can begin to draw out a new world, the old must be dissolved from its dysfunctionality. That is, the blockades must be unraveled, the levels of suppression freed.

Only then, can we even start to function.

How then to make it prosper ?

I think it is not possible to harmonize the world, using the typical model of slave-master suppression, so telling of human nature. It is unfeasible, that a few narcissistic scientists should ravish in their pretty presentations and ideal pictures, neglecting all the while, that those gestures are a waste of energy, in as far as they do not result in equally powerful results.

And it is clear that the power and the action, are never to be found in the government.

It lies with the proles.

It is equally clear, that the people, not knowing from where the need for government, still feels imposed by it, and seeks freedom from its impositions. Thus seen, the model of enforcement, whereby the function of the known insists itself on the living, is a waste of energy. Especially, if one would like to realize some major and profound alterations. If one is awake, one can see that we can never make it that way.

A lot of good will, but unfortunately...

And unfortunately, we cannot afford any more misfortune.

At last, there is the problem of the reductionist view itself, and how to restore a total image from its fragments, how to reconstruct the tree, we have sown to dust.

I guess science should be of service to the people, and by that I am saying that the unuttered assumption that it grows on the bodies of people, should be recognized, and turned around, so the people, instead of the games and toys it currently receives from there, receives real attentiveness and is greeted with only the most sincere intention.

It is time for science to offer itself.

Moreover, the problem of reductionism should be recognized, in the numerous problems the scientific activity generates in the world.

In spite of the assertion of the scientific community, to regard a kind of linearly associative progression as a valid one, it has become clear, in the mean time, reality does not function that way. Nature does not think of man.

Perhaps, at its core, the seeking to know can also be seen as a seeking to flee from experiencing the present. One can occupy oneself with books and thoughts all day, and live in that illusionary world completely. That way, one is high and above all the realness of the world.

If many a scientist were to reverse his way of living, to enjoyment, he would, much sooner and much more diligently, recognize a dysfunction and change it without effort.

But, with all the thoughts going on and on, one does nothing, in the end.

And, gentlemen governors, who is going to do it ?
And why ?

Would they ?