

Drugs and conscious robots: a world between life and death

We often hear about the underworld. The criminal environment. The gangsters. We often read how our society fights these people, and tries to remove them from the scene.

At times, we read different stories, about the legalization of drugs, scandals in the gun traffic, scandals of banks looking after the money of corrupt dictators and criminal warlords.

In this text, I want to try and demonstrate some flowing and to remove some boundaries in the strong distinctions our media claims to be existing between the everyday society and the world of corruption, crime and war.

In my eyes the underworld and what we will call the upper world need each other. They live in a state of tension and strife with each other, at least in so far as the average person knows, but in truth, in a deeper analysis, we will see how they are dependent upon one and other. A better understanding of their mutual similarities will make it far more understandable that in the wars they wage still emerge all too often collaborations and sympathies. That these are despicable, does not make the scandals less real and frequent.

It all begins with the insight that man exists from two parts. A true, authentic part and a part that lives on top of this, is dependent on this, and takes on a kind of a parasitic position with regards to the original soul.

At the deepest and at the same time the highest level of man he is god. He is the eternal life, that descends ever invisibly from the skies, like manna from the old testament, like an eagle angling its prey. From the skies, the spirit descends, and permeates man, and makes him alive, full of soul, enthusiastic, creative, dreamy and ecstatic. Man lives from images and visions, from thoughts whispered to him by life itself, inspired he is like a little child, full of phantasy and play. This is the most authentic, innocent part of man, the part of him that lives and moves, the part as well, where he is an animal, or a plant, a being that sensitively seeks its way. It is his truest intelligence and his clearest vision.

It is this part that some company leaders and inventors can follow: realizing their own wishes and dreams in a spirit of freedom and exploration.

Most people however, do not have the privilege to be able to follow their own way throughout existence. They are not in a position where they can live out their creativity, their wishes and impulses and celebrate them in a fruitful exchange with their destiny. Their lives are restrained, contained. In contradiction to the company leaders and the inventors, they are like animals in a cage: they cannot make their own way. Perhaps they are not smart enough, perhaps they are not rich enough, in any case the world does not trust their instinct and does not believe in them enough to let them build their own place in the world. That is very sad, because in that way, a lot of creativity is lost and a lot of the original inspiration in man lives like an animal underground, never seen, and never welcomed. That is very sad, because in this way, man gets the constant feeling that he is worth nothing, that he is capable of nothing, that he cannot do anything, that he does not deserve anything. This socially stimulated form of self restriction brings a lot of depression and insecurity.

How then does this cage look, in which the bird of the free spirit cannot touch the air of his surrounding world ?

Psychoanalysis teaches us how a part of our psychodynamics is like brake, a brake upon the original inspiration, upon the original, innocent, creative enthusiasm. This part is called ego, and is what psychoanalysis sees as the function of the resistance. It is what inhibits the expression of our soul and tames it, and from which some people suffer so badly, that they complain they can never be themselves.

It is my opinion that our society does not help people with this complaint.

Society, which allows some people, like company leaders and inventors, the pleasure of living out their creativity without limits, will however demand from most people that they suppress and deny their own dreams, desires and wishes. This is for some more infuriating than for others. Some people seem to have a constitution not to ever be themselves, whilst others plea in full protest and ardor for their own place and word.

In psychoanalysis, we find society portrayed as the Other. The Other is the law that dictates man who he is and what his place is in the surroundings, the social world around him, from the social fabric. Of course this is very variable, because the law of the world is always relative as to time and space. Society and its norms and values in prehistoric times, in the jungle, with the indians, with the aboriginals, in communist China, North-Korea, the countryside of Peru, the caste system of India, the concrete jungle of New York... all offer different stories and laws from which man must mirror his place and role. The common denominator of all this variability however is, that man lets himself be positioned like a piece on a chess board in the band in which he is walking along. He will not realize an original position, not go an innocent way of his own, with the clouds in his head and the dusty sand under his soles. He will repress this original, innocent creativity and with that his original self, in favor of social harmony, the wishes of the world around him. The social environment.

So he adapts, in a fundamentally counter natural fashion, to the social accents. The social trap, in which he is given a role he has to play obligatorily, from birth on or even earlier still. In so far as man can usually see, this is the border of his world. There is no life outside the own social world, within which one behaves according to the local legends and desirability. This brings to mind the image of a small town in a modest country, where every day the same limited roles are played out, and where many a young soul however dreams of breaking out, going his own way and making his own life come true in the larger world, outside the box. We all know the story of Arnold Schwarzenegger, and how he refused to accept his limited role against all of the stories, and broke free, and followed his own creative inspiration. Such stories are rare, but they eagerly serve as inspiration to many a young soul dreaming of more than his surroundings.

Man, as a psychodynamic essence, will in most cases keep his original inspiration dead and silent, and this is the function of the ego and the Other. The Other dictates the points where the ego has to exert its force. This is in the interest of the status quo, of the tradition, and in itself it ensures as well the absence of progress and creativity. It is never by just acting like anyone else, that one changes the world. Like Steve Jobs said in his famous oratory: the world belongs to the misfits.

Through all of this, we come closer to an understanding of the relationship between the underworld and the upper world, and how they exist much closer together than is often thought, and how they depend upon one and other, and need each other.

For it is so, in our capitalist reality, that man at an early stage learns to suppress himself in favor of the money making machine. In schools, working men and managers are made, by means of rational and calculated education, where people are prepared for the work floor, even from an early toddler age. Skills such as original, critical and creative thinking and acting are discouraged and

unlearned, behavior like copying, imprinting and mimicking are rewarded. The school system is most often as such more of a bereaving than an enrichment. It does not help the student to flower usually, but on the contrary, to grow enclosed and suffocated. There are alternative forms of education such as the Steiner schools and such, that do approach the child in a maieutic fashion, but one can justly ask oneself how well such children can later join the harshness of the contemporary worldly monetary organization that dictates the survival. Unless such a critical and creative thinker from a Steiner school can build up his own company, he will probably meet more difficulty later on to bury once again his learnt qualities and become a slave to the system still.

Not only the schooling determines whether a person is independent and creative, the innate temperament as well determines what kind of person you are. Some people have a stronger kind of temperament, a stronger back, and do not let themselves be bent and broken so easily. They keep on supporting themselves, keep on expressing their own opinion, and remain faithful to their own vision and principles. There are, as Steve Jobs has proclaimed, the people who usually fall off the wagon, who in truth can change reality, but in most cases are merely rejected by this same world, that only seeks to maintain a status quo. Today, that status quo is mainly the power of capital.

This is what we can easily call the upper world. The upper world is the Other of the capital, that says money needs to be made. For that, the masses, the proletariat, has to consent to the roles predestined for them in the factories, in the harbors, but these slaves can as well be found in a uniform or behind an accountant's desk. They each have their role, play this day after day, and in exchange they receive money. The truth of course is, that they receive only a little bit of money, just enough to get by and be grateful and 'happy'. The truth is not that they receive money, but that they donate money, to the bosses, to the banks, to the rich who bring the puppets of this world to dance every day, and that only in rare cases, know a life of inspiration themselves. The rich as well, are mostly mere empty puppets of money.

And this way, there is nobody home.

This way, it is a meaningless thing, money, that makes the world go around.

And kills it.

The structure of the human psyche however, shows us that man is a dynamic whole. Man is alive, man is not a machine without consciousness. Man is inspired, and although in the major part of mankind this inspiration is easily repressible, there forever remain souls that never master this 'art' of self denial. They keep having trouble with their own creativity, their personal vision, their deviating values. For this, in most part, they are punished by the capital. They are fired, are forced into a marginal existence, have to disappear from the scene. A strong originality engenders anger, although it is an innocent, authentic human quality. But in a world of the dead, a living being seems to be a danger.

Carefully, the money ensures its own growth, and anything that brings this monstrosity to tumble or bleed, is a danger and must be liquidated. America is very good in this. In their accused imperialism, they make sure they control the whole of the world, as if it were just a game of puppets indeed, where the right puppets must be put in position, and further on they threaten social regimes and declare war to them. America is the example of capitalism. It tolerates no creativity.

And it is precisely here where the underworld plays its part. Some part of the underworld have since long been taken in by the upper world, others become so ever more explicitly, and still others seem to never will. But for the most part, that is merely an appearance.

You see, the question of capitalism is how do we keep people stupid, weak and enslaved. How do we best repress their own will, their childlike side. How do we keep everyone in check, how do we lead the grand band that has to be playing our music precisely. To do this, she know different ways.

One example is murder. Capitalism can just clear dissident elements out of the way. Whoever upholds a different picture and calls out for change, is liquidated. Whoever opens his mouth, is dealt with without mercy. He has to learn to keep silent. Torture and ideology, making martyrs.

At this point, I would like to make a short excursion to the theory and the practice of psychoanalysis. And to the tension I remark there. For in her practice, psychoanalysis is in fact revolutionary. She offers a scene where man can let his most particular soul speak. In doing so, she does not support the demand for silence that the regimen lays upon man. On the contrary, she says do not hold anything back, say anything that comes to mind. Come closer to your own vision, to the images within your soul. Be unrestrained, be original. You are unique and you are worth the attention. And at the end of therapy, she hopes man has learnt to speak, and to stay close to himself. Still, in her theory, she sees no place for the soul. Eternal life has been lost, and your original self does not promise any harmony. In her theory, she keeps up the plea for the system, for the environment, for the role that needs to be played out in society, in the factories, in the harbors, with the baton in the uniform, with the machine gun in Vietnam. In so claiming, she leaves man to stand alone in the cold in the end, torn. He has to come to himself to heal, and that unconditionally and without restriction. Still after all of this, he has to put himself aside once again and try to fit in with the fatalism of today's world. In my opinion, this is a point of tension between theory and practice.

So a reign of terror is one way to ensure that the original creative soul in man remains dead. Clear the dissidents out of the way, make an example of them, make clear what happens when you try to throw off your chains. Teach the people that revolution is impossible, get rid of all hope for life. It is not just the United States who act this way, it happened just as well in the communist Soviet regime or in the dictatorship of many an African country. But no country meddles so intrusively with foreign politics as the USA. This is true for sure. But let him who is without sin, cast the first stone. To set an example, to liquidate the dissidents, publicly or not, is the most brutal means to self preservation of many a deadness.

So we can see that revolutionary movements are all too oft harshly repressed. People are discouraged from speaking out, and psychoanalysis should be the first to regret this.

It is not far fetched to sketch the subject of the gun trade in this. The manufacturers of weapons find their role very easily in our capitalist world, wherein at times big examples, at times small ones have to be made. Whoever does not sing along, begets the bullet. Who does not want to march along, is slit the throat. Is there a difference between a Martin Luther King being executed and a hostage of IS being murdered ? De United States will say that they find the rule and the methods of IS despicable, but do they not act in the same spirit on the inside ? Who deviates, no longer exists. For the system lives in fear. The system lives in fear of life, fear of movement, fear of change.

This is the moment to make another remark. Darwin taught us that nature is in constant evolution. That nature is full of instability and movement, and that by that she evolves unto an ever greater and more complex balance. Man has taken up these lessons into his idealism of a society. There as well, adaptation and succes would go together. What remains unremarked fundamentally, is that nature does not shy away from change. Nature is like clay, she does not have a vision of her own. She lets herself be formed by evolution. She follows the movements of life, and grows accordingly, unjudgmentally. Nature is a living whole, in the truest meaning of the word. Society however is not a system that seeks change, but keeping up of the status quo. Society is afraid of movement, is afraid of inspiration, society seeks to keep everything dead and never to grow or change. Thus, the laws of Darwin, who are applicable to a living system, are not compatible with a dead system, such as that of the money. Social darwinism to me, is just a stupid experiment of thought, that cannot claim any validity. For adaptation in the social sense is precisely repressing the soul and intelligence in a system of death, and that is exactly the inverse of what animals do in a living system.

So the guns, the executions, the labor camps, the reign of terror. It may be a strange and original point of view to some, but to me it seems to be clear that things as gun trade are more like something that in a civilized society should be part of the underworld. Still, this mafia practice serves the system so well, that they have entered into a symbiotic bond, and that weapon manufacturing and trading have been taken up into the official partnership of the social program, most certainly in America, where everyone has the right to have a full automatic machine gun lying around under one's bed. Weapons are offered to the stupefied masses, to justify executions.

Another, more subtle way to keep people dead enough to ensure the growth of the money, are drugs. Drugs kill the soul. Some drugs are so accepted, like guns, that we usually don't even notice them. We immediately think of narcotics, but there are many more widespread drugs prevalent in society. Alcohol has been offered since the beginnings of capitalism to the masses of the proletariat as a means to keep the inner soul dead, to ban out personal thoughts, to prevent a revolution. It was not without reason the bourgeoisie who exploited the bars, and that copiously poured beer and other liquor into the working people. Drink, have a beer, forget your worries, get comfortably drunk. As long as you are drinking, you are not dangerous. It keeps you calm, satisfied, it helps you deal with life itself and with all the problems that you have. Alcohol is the solution, alcohol is harmless. You can find a bar on every corner of the street, where you can fill up with beer and whisky, and no one will stop you. Drink and work, work and drink, and whatever you do, do not think deeper, and do not let your dissatisfaction grow, don't start to think, do not start a revolution. Stay dead. Be dead and stay dead.

Distributing drugs is another way of having people sign their death sentence.

Television is another form of drugs to me. The commercials, the news, the 1001 B-films, all of the nonsense constantly being burnt upon our retina, keep us blunted and keep us from directing the attention inward, where the revolution is forever alive. The I-have-had-it, the I-can't-go-on-like-this, the I-don't-want-this-any-longer, man arising, man who throws off his chains, man who roars, man who finally speaks his mind for once. All of this is countered with television, with alcohol, with bread and plays, as the Romans realized before us.

Keep man dumb, keep man scared, for there is money to be made from that.

Why wouldn't we speak of brainwashing, why wouldn't we say capitalism is a worldwide sect ? Why wouldn't we see how from the cradle to the grave, we are in numerous ways forever kept away from our most authentic self, distracted from our better knowing. By whom, for whom ? By the bosses, by the bourgeoisie, by those who make money from it. We say that previous civilizations were bloody because they practiced human sacrifice, but are not all people sacrificed today just for the sake of money ?

And not only alcohol and television are drugs, manifold small artifacts are produced for the people as a cheap form of entertainment. Things, lifeless things to be thrown away, that keep up the materialism within us, empty our wallets, and silence our souls. Do we not have so much ? Is there not abundance, is there not prosperity, isn't capitalism Santa Claus then, the dream of every child ? But underneath all of that property and abundance, are we still alive ?? Are we more alive now than the Indians who roamed the prairies once before ? And is the world more alive ? Or do we merely have to look at nature to see how we are all faring forever more and more ?

Of course there are also the narcotics, what is commonly understood as drugs. These are most often classified as belonging to the underworld, but we have to think about this however. To me, alcohol, television and ordinary blunt materialism are just as well things that belong on the scene of the underworld. And narcotics are things that are, however under worldly, are ever more begetting a legitimate place in the upper world. Many a state in the US starts legalizing marijuana, many a country has done so before. Why wouldn't they ? Marijuana is like alcohol, you lose your feelings for an instant. Gone is the soul, gone are all your problems, gone is the spark that could change the world into a renewing and refreshing fire. Gone is the revolution. Thanks to drugs.

We see very clearly here how the system needs the underworld, and should even thank her. Without alcohol and drugs, many people would not be able to cope with their jobs. We see this very clearly with the yuppies of Wall Street. Whores and coke. The underworld. The underworld which the upper world looks down on, but which she needs however badly to be able to remain stable as a system.

What do the African warlords do ? What does Joseph Kony do, what does the LRA do ? They kidnap small children in order to raise them as child soldiers, and procure weapons, drugs and hookers. What an ideal world it is indeed ! To kill and to keep killed. How very clever ! Perhaps they are inspired by the United States of America, by the political murders, the imperialism of Wall Street. Are all these regimes so far apart as one wants us to believe ? To me, they are of the same nature. The crime of mankind: the killing of one's brother.

How do we keep our brothers dead ? Do we give the indians some more alcohol ? Do we provide another television series to the proletariat ? Do we give the rasta one more joint ? As long as the money keeps on rolling, as long as the banks and the millionaires get a little richer still some more.

Why would there not be an underworld ? The underworld is just as permeated by the techniques of the system, and is perhaps even the purest cristallization of it, as the upper world is permeated by the mafia, dines with her, and has her business with her at a peaceful level. Banks laundering crime money, the weapon industry providing for war criminals ? And to the average man, ideals are presented as civilization and justice, but the truth is such a dirty complicated mess, that we are dependent upon one silent secret after the other.

The upper world is not at war with the underworld, she embraces her as her sister, and knows her as her partner. They are married, bound together, and the only true value is a world that knows no system any more. With the system, and only with her, can also the mafia disappear. The liquidations, the reign of terror, and all of the narcotics.

For a world in which man can live, a Steiner world if one wants, is a world that has no need for weapons, and that would never dream of a means to drown the soul. A world where the soul can flourish, where man does not have to keep himself small and blunted, every day of his life until he flourishes again after the grave. The world is not worth living anymore. Such a slavery ! Such a collective ! Who tells me where Stalinism ends and where the USA begins anymore ? Are they not all zombies, machines, robots, programmed and dead, that man the weaving machines and the machine guns every day ? One robot controlling the other, and the whole has become a machine and has nothing left of life anymore, of nature, of an organism. Who remembers Charlie Chaplin in Modern Times ? Man and the machine, man as a machine, man as a robot.

And still, it is time for yet a third remark, this time with regards to drugs. For drugs are not drugs, one substance is not the other. For sure there are drugs that obfuscate the soul, like alcohol and cannabis, but perhaps there are also substances we must not call so much an obscuration as perhaps a revelation and a stimulation. LSD, psylocybin, ayahuasca, ibogain, and who knows what other substances still, can precisely break through the obfuscation and enslavement of our ego condition and let us question our deadness under the Other. It is something else to deny your own problems and life with alcohol and cannabis, than try and make your own problems and life manageable and livable with some natural shrooms. One perhaps closes the gateway to god, the other may open it. It is far too easy to brush every change of awareness under the same denominator, and far too little is known still about the dynamics of some entheogenic substances. Perhaps a drug exists to release us from our dependence upon drugs, a stimulans to break through our deadliness.

It is foreseeable that the system would make deadening substances legal, and will try to ban drugs that bring us closer to revolution and authenticity. Through punishment, through propaganda, by means of liquidations, who knows, by setting an example with an execution. And who will ever

forbid television, and the alcohol, and all the things that empty our wallets and leave our hearts so a void ?

I just wanted to speak some of the underworld, the upper world, and the human soul that ever balances between liveliness and death. I just wanted to sketch how the underworld is all too firmly seated at the table of the upper world, and thanks it, and helps it, and how they are both wrong, the crime and the Other, and how a revolution can only come from the child's heart within man.

In conclusion, as a clinical psychologist, I would like to leave the question to analysis, and to psychoanalysis, and the analyst, which side she chooses in the end. The side of the Other, or that of free speech ?