

# **Self-Realization and Social Responsibility**

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1984

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**Thesis:** *Within the modern industrial-consumer state the individual is self-alienated and the various institutions/policies within the state makes it metaphysically impossible for the individual to attain a state of self-realization and spiritual consciousness, this, in turn, threatens the success of any social movement or revolution.*

## **Introduction**

This paper will argue that self-realization is necessary for the success of all social movements or any revolutionary movement for that matter that advocates individual rights. Furthermore, it will be shown that within the modern industrial-consumer state the individual is self-alienated and the various institutions within the state make it metaphysically impossible for the individual to attain a state of self-realization. We will begin by defining what the Self is and the potential for human growth and will introduce some characteristics of self-realization and the impact these have upon social movements. It will then be explained why self-realization is important to social movements and why the attainment of self-realization is necessary for the success of any movement. From there we will delve into the mechanisms that thwart the attainment of self-realization, this, in turn, will entail discussing some characteristics of the modern industrial-consumer state that work toward producing self-alienation and inhibit the individual from growing into self-realization. The paper will illustrate how self-alienation is not a secondary by-product of the modern industrial-consumer state, but is a primary need necessary for the survival of the state. Ultimately, it will be shown that the modern industrial-consumer state--from now on referred to as the Machine--is detrimental to both the human species and planet.

## The Self

Since the human organism is a dynamic system both physically and psychically, then, by definition, it is evolving toward greater complexity. Since our psychological makeup has an organic basis, the human brain, then our potential for psychological development will be contingent upon neurological development. Accordingly, with increased neural network development comes an increase in organizational complexity within the neural structure and with an increase in organizational complexity comes enhanced processing. But, this organizational complexity exists initially only as a potential. It is through experience and learning that neural complexity develops. The result is that one's environment will either be excitatory or inhibitory regarding this development. Similarly, the most complex forms of human brain<sup>1</sup> processing are intellectual and spiritual in nature and exist initially only as potentials. Consequently, as the level of complexity of the neural substrate increases then so to will the degree of spiritual meaningfulness of the act as the Self relates to Universe in proportionally complex ways. Furthermore, it is through increased neurological complexity that the organic brain matures and with this organic maturation the Self also matures.

Each individual act of behavior is influenced by a specific stage of neurological development that is the result of dominance by one of the four different minds that is produced from within the human brain. The four minds are: the physical, the emotional, the intellectual, and the spiritual. The individual Self is a composite of the four minds

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<sup>1</sup> The intellectual and spiritual minds map the largest portion of the human brain--the frontal lobes and neomammalian brain. Since these regions are the largest components of the brain, then they will be composed of more neurons. With more neurons comes more neural connections and with more neural connections comes greater complexity. Therefore, the intellectual and spiritual minds are the most complex forms of human brain processing.

and is the synergistic quality of the four minds. The evolution of the Self is a progressive unidirectional vector that begins the transitional process toward self-realization at the oldest mind--the physical. Normal growth of the Self then proceeds through the emotional and intellectual minds and culminates at the spiritual mind. The evolutionary order of the first three minds is the product of the triune brain model (MacClean). Placing the development of the intellectual mind before the spiritual mind is done for a couple of reasons. First, many religions subscribe to the belief that the individual must first attain a state of intellectual perfection before spiritual perfection can be achieved (Letvik and Senzie). Also, the work of Maslow contends that the intellectual develops before the spiritual. One contention of this paper is that the Machine overstimulates the reptilian and paleomammalian brains this, in turn, retards the progressive development of the Self so that the individual's full potential is never realized. The result is a Self alienated individual who is detached from self/nature/Universe, and such a detachment leaves the individual without meaning.

The human potential for the attainment of the spiritual is of great concern to us, because it is through the display of various spiritual qualities that the Self displays ecocentric attitudes advocated by the Deep Ecology movement. The most important work on the human potential for spiritual consciousness is Maurice Bucke's classic *Cosmic Consciousness*. In this work he hypothesized that the human species is evolving out of its current state of self-consciousness into what he called cosmic consciousness. Accordingly, cosmic consciousness can be regarded as a human potential<sup>2</sup>. Individuals classified as having attained cosmic consciousness include: Gautama the Buddha, Jesus, Paul, Mohammed, Dante, Blake, Spinoza, and possibly

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<sup>2</sup> This will be supported by Maslow's work which will be presented later.

Emerson and Thoreau. Not only are many of these names associated with the major religions of the world, but some of the names can be directly associated with the underlying philosophy of the Deep Ecology movement. Consequently, cosmic consciousness cuts across cultures and produces attitudes and behaviors that are espoused by the Deep Ecology movement.

The individual who is illuminated with cosmic consciousness experiences an ". . . extinction of certain lower mental facilities" (Bucke 62). In other words, the individual is no longer driven toward fulfilling drives that are associated with the reptilian and paleomammalian brains: greed, gluttony, selfishness, tribalism, fear, hate, territoriality, fighting, and conformity--all of which are attributes reinforced by the consumeristic attitudes taught within the modern industrial-consumer state, attributes that are subsequently incorporated into the individual's ultimate assumptions/attitudes about self/life/Universe. What is more important is that the cosmic conscious individual experiences "intellectual illumination" where a clear conception of the meaning of Universe is acquired. Consequently, the individual sees that

" . . . the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact far otherwise--is in very truth a living presence . . . the universe is so built and ordered that without any peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call love, and that the happiness of every individual in the long run is absolutely certain" (Bucke 73).

The significance of such a perception is that this attitude is very similar to the ecocentric attitudes advocated by the Deep Ecology movement where a "cosmologically based identification refers to experiences of commonality with all that is that are brought about

through deep-seated realization of the fact that we and all other entities are aspects of a single unfolding reality" (Fox 252). Bucke also goes on to state how the illuminated experience moral elevation, a sense of meaningfulness, and are no longer driven toward the acquisition of material wealth. This later idea echoes Arne Naess' statement of "Simple in means, but rich in end."

As mentioned earlier, Bucke classified Benedict Spinoza as having attained a state of cosmic consciousness. The significance of Spinoza's philosophy to the Deep Ecology movement may be partially contained within the passage: "From other passions we can free ourselves, but not from love, because for the weakness of our nature we could not subsist without the enjoyment of something that may strengthen us by our union with it" (Bucke 277). If one subscribes to the belief that "from Universe<sup>3</sup> comes love," and since nature is the manifestation of Universe, then so to will nature be a manifestation of love. From Spinoza's statement we can deduce that since it is nature that provides us with love that, in turn, it is nature that we cannot do without. Furthermore, since Spinoza says that the "love toward a thing eternal and infinite feeds the mind with pure joy . . . is to be greatly desired and strenuously sought for" (Bucke 277), and since nature is an expression of the eternal and infinite Universe, then we can conclude that a connection between the Self and nature should be sought. Naess address Spinoza's idea of joy and states that "the meaning of life, and the joy we experience in living, is increased through increased self-realization . . ." (Bucke 226). But, only when the Self is connected to nature can individual meaning between the Self

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<sup>3</sup> Universe will be defined as all that is known and unknown. Consequently, it will include the cosmic primal energy, the prime mover, God, Self, Love, etc..

and Universe be made, this, in turn, produces joy or in the more advanced cases, spiritual bliss. Furthermore, connectedness can only be achieved between the Self and nature by attaining one's spiritual potential for cosmic consciousness.

### **Self-realization**

For an adequate definition of self-realization we will look at the work of Abraham Maslow. To reiterate, self-realization is the fulfilment of one's potential. Maslow associated self-realization with the peak experience and catalogued several characteristics common to both, but only a few of these characteristics are important to the Deep Ecology movement. They are: truth--where the individual perceives the nakedness of the whole, goodness--where one loves "it" and is attracted to "it," simplicity--where the individual lives without ornament and superficialness, and self-sufficiency--where one is driven by "not-needing-anything-other-than-itself-in-order-to-be-itself." Quite simply, the self-realized individual is driven by the need to live simply within the Universe and perceives the object (components composing one's external environment) as sacred, holy, and very special versus normal, every day, and familiar. Consequently, many of these aspects of Maslow's self-realized individual have themes similar to Maurice Bucke's idea of cosmic consciousness. If we accept Bucke's hypothesis that our species has the potential<sup>4</sup> to evolve into cosmic consciousness, and since self-realization is the fulfilment of one's potential, then it is a simple matter of deduction to figure out that the self-realized individual will be in possession of cosmic

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<sup>4</sup> One may be tempted to question our potential for "evil." First, with the moral elevation associated with cosmic consciousness both evil and a sense of sin are transcended. Second, acts of evil are manifestations of behaviors that map to the reptilian and paleomammalian brains. Since, cosmic consciousness utilizes the neomammalian brain then "evil" will also be transcended organically.

consciousness. Accordingly, the self-realized individual will display characteristics of cosmic consciousness--as is supported by Maslow's work. One of these characteristics is individual meaningfulness.

At this point I should address Naess' claim that the preying mantis is capable of self-realization. The concern is that some may be inclined to associate with all creatures who are self-realized a capacity of the creature to experience spiritual, or cosmic, states of consciousness. And, though it was said that the attainment of cosmic consciousness leads to self-realization, this is only true for humans who possess the potential to evolve into cosmic consciousness. Since self-realization is the fulfilment of one's potential, and since the genetic potential of a bug is clearly different from the genetic potential of a human being, then it would be false to assume that when a bug attains its state of self-realization that it is the same quality of spiritual being as when human beings attain theirs. Furthermore, the bug does not possess the neurological hardware necessary for expressing emotions, let alone attaining cosmic consciousness, and is incapable of feeling/expressing the ultimate spiritual feeling--love, unlike the human being<sup>5</sup>.

Some may argue that since the bug attains self-realization that that is enough to evoke a spiritual state. If this is the case, then how can one argue that the spiritual quality of a bug is any different from that of humans? Francis Crick argues that "qualia .

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<sup>5</sup> This is not to say that the bug has less intrinsic worth than a human. Since the bug is part of the Whole, then it should be afforded the same respect as any other component that helps to make-up the Whole. But, what is different is the bug's perception of the Whole. Just as some creatures may have the organic ability to perceive infrared energy, maybe it is us humans who have been blessed with the potential to perceive "spiritual" energy.

. . (is) all due to the activity of nerve cells . . . " If we assume this argument to be valid, then we can argue that since the brain is the medium through which the spiritual quality is generated, then human beings will experience a greater quality of spiritual consciousness than a bug because we as humans possess a significantly larger number of neurons within our brain's than a bug does. Therefore, the spiritual quality is proportional to the number of neurons responsible for producing such a state. Others may argue that the spiritual exists externally from the human brain and it is merely our brains' that allow us to perceive such. Let us assume that this argument is true, then as with all systems the level of processing the external environment is dependent upon the processor's level of complex development. Within neural based organisms the level of complexity is decided by both the number of neurons and their level of organization. The human brain, being the most complex of known brains, is thus capable of processing more external information than less developed brains and, accordingly, can experience higher states of spiritual consciousness. Therefore, if the spiritual does reside outside our brain, then it is our increased brain complexity that gives us the potential to perceive more of the spiritual. In either this case, or in Cricks model, it is the human brain that provides us with our increased potential for spiritual experience because we possess more brain mass. So, although the bug may be self-realized its spiritual quality will be less that a self-realized human<sup>6</sup> since its inherent potentialities are vastly different.

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<sup>6</sup> I will not even attempt to argue whether a bug with its minute number of brain cells possesses a higher spiritual quality than the typical mass-consuming adult. Even though the spiritual potential of the latter is far greater, its level of spiritual expression often appears to be far less than a bug's.

Maslow also attributed the state of transcendence to self-realization. One quality of the transcended Self is the ability to rise above culture and to be independent of it. This is important because culture produces a minimum of two types of trauma<sup>7</sup> and trauma can be seen as the ultimate cause of mindpollution<sup>8</sup>. First, there is the "Original Trauma" that ". . . western culture is suffering from" (Glendinning 37). This trauma is the result of the individual being removed from nature and her cycles, and from the life force in general. The second type of cultural trauma is the result of attacks on one's personal integrity. This is best stated by T.D. Lingo (7):

"By not cleansing your Child memory library of anti-Self and anti-Life myths (defined as a cultural fake fact) and beliefs, your adult brain will continue to compute new environmental data into illogical and irrational fantasies. Such fantasies stop your automatic genetic growth into whole brain power and cosmic consciousness because they are wrong. They are wrong to the true facts of your Self potential. They are wrong to the true facts of the nature of human nature. They are wrong to the true facts of cosmos." (parentheses mine)

The consequence is that each individual brain is assaulted by a minimum two factors that impede his or her growth into self-realization: (1) a detachment from nature, and (2) the incorporation of cultural myths and false beliefs into the individual's belief system. Consequently, it is transcendence of culture that allows the mature individual to remain true to self/others/Universe. But, only by transcending the traumas and myths

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<sup>7</sup> Trauma is the primary inhibitor of psychological growth. This is supported by the numerous therapies that exist solely to help the individual free him or her Self of the traumas that inhibit growing into his or her full potential.

<sup>8</sup> Gary Snyder's term.

of one's culture is the Self free to mature. This is a paradox: the maturation of the Self leads to a transcendence of culture, but it is only by transcending culture that one can fully mature.

Maslow also attributed to the transcended Self the ability to overcome one's ego and past. This is very important to the Deep Ecology movement, because it is the ego that drives the individual to suck for itSelf via the lower level drives of greed, gluttony, selfishness, pleasure, and compulsion. This sucking shunts energy away from responsible growth needs and, what is more important, away from environmental and community needs. In essence, it is the ego that reduces the individual into being an infantile narcissistic suck. But, this is not to say that the ego is all bad since ego may be considered the drive that also drives the individual toward wanting to grow up into self-realization and beyond cultural conformity.

According to Maslow the transcended, self-realized individual fuses with the whole of nature, possesses and identifies with a "love of kind," and shows the ability to relate to existence in terms of the possible. One becomes divine<sup>9</sup> like and it is this divine like nature that allows one to rise above nationalism, patriotism, ethnocentrism (Maslow), and anthropocentrism. It is this ecocentric attitude/perception that is of paramount importance to the Deep Ecology movement, because the primary objective of the Deep Ecology movement is to shift human values, beliefs, and perceptions from being anthropocentric to being ecocentric. The consequence is that when a spiritual link between the Self and the Whole (environment) is made, then a sense of spiritual

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<sup>9</sup> This divine like quality is also a commonality shared with the transfiguring quality of cosmic consciousness. To use Dante's words he was ". . . transhumanized into a God" (Bucke 136).

meaning is attained. It is from such meaning that an ecocentric attitude is born. Furthermore, it is this meaning that will assure the future success of the Deep Ecology movement (as will be shown later.)

Arne Naess says that self-realization results in states of individual maturity that leads, subsequently, to increased identification with others. It is through identification with others that true, loving community<sup>10</sup> is established and maintained. Furthermore, Gary Snyder speaks of the importance of community "where large tools are owned jointly and used efficiently" (173) and in the "power of renunciation" (173) where the people can permanently alter the American economy--if they want to. He also says that community plays a vital role in decreasing the population by making parenting a shared activity that, in turn, would fulfill the needs of those who wish to bear their own children. But, community also plays an important role in providing the individual with some basic human needs such as love, belongingness, and self-growth. This is somewhat supported by Naess' (236) statement that "it is more a question of community therapy than community science: a question of healing our relations to the widest community . . ." And, though he was referring to changing our perceptions of nature, and encouraged cultural diversity, both of which are components of individual growth, it is one's community<sup>11</sup> that defines one's ultimate assumptions that will directly influence whether

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<sup>10</sup> The concept of community is very strong amongst individuals possessing cosmic consciousness. Such individuals display the behaviors of compassion, altruism, and general concern for the well-being of their fellow human beings, as well as for all other beings that compose the biotic community.

<sup>11</sup> When speaking of community I will be referring more to the human community rather than Leopold's biotic community. Even though many of the principles of the human community can be applied to the biotic community and vice versa, and though the human community is a subset of the biotic community, it is only within the human community that

the individual attains his or her full potential. Furthermore, although the final decision to grow-up into self-realization is an individual act of will, it is in the best interest of the community that its members are cooperative and mature individuals. Consequently, it becomes the responsibility of the community to provide the tools and support necessary for helping all of its members attain self-realization to ensure the survival of the community. Community therapy, unlike Naess' claim that it should help create ecocentric attitudes, should provide individuals with the self-therapy tools that will help them in the eradication of false beliefs/assumptions about self/nature/Universe, and help them to grow out of their childhood pains and into full maturation of their adult brain potential. It is from such growth that an ecocentric attitude will evolve naturally. Furthermore, true community is healing, loving, and, consequently, sane. From sane community comes sane planet.

It is the self-realized human who, by circuiting into the full potential of his or her higher brain centers, perceives nature as the ultimate source of truth, beauty, goodness, and freedom. The roles of truth, beauty and goodness within nature are obvious. But, one may question the role of freedom within the context of primal nature and human psychological growth. Freedom is the medium that releases one from urban confusion, anger, and fear. Freedom is also the quality that allows the Self to absorb primal nature to cleanse one's soul, thus healing one's pains. Furthermore, freedom allows one to grow into his or her own unique self, to mature, and to transcend into cosmic consciousness. Therefore, it is the self-realized individual who through his or her

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conscious decisions can be made that will directly effect the attainment of our human potential. Decisions that the biotic community is incapable of making.

freedom practices reverence for that that provides him or her with spiritual solace and individual meaningfulness--namely nature. Finally, the self-realized individual through his or her freedom to interact with nature realizes that the Self is the product of natural law and that nature herself is a manifestation of natural law in its purest form. Thus, not only does nature possess healing qualities by providing one with access to cosmic primal energy, but by interacting with nature we come closer to the source from which the Self evolved and this, in turn, provides one with a greater understanding between the Self and Universe and produces individual meaningfulness. Consequently, both freedom to contact nature and the freedom provided by nature are essential for the survival of the flourishing self.

With these various characterizations of self-realization and their significance to the Deep Ecology movement in place one may still question whether self-realization is necessary for the success of the movement to the extent that it should be incorporated into the movement's platform. To answer this question fully one needs to be aware of why humans behave the way they do. Though the perceived means of acquiring the end of all human behavior may differ, the end itself remains the same--namely, humans are driven to acquire meaning in life. And, from meaning comes joy and happiness. The importance of self-realization to the Deep Ecology movement is that only by attaining such can the Self relate to his or her environment in a *meaningful* manner. Furthermore, if the individual does not attain self-realization then one must question if truly meaningful relations between the Self and nature can occur. And, although one may interact with nature it does not always follow that the individual has related to the experience in a truly meaningful manner. More often than not the individual pursues nature for the fulfilment of egotistical drives and/or to escape the reality of facing his or

her tragic life. Therefore, unless a meaningful experience between the Self and nature takes place, then contact with nature is nothing more than devolutionary ego suck. Consequently, unless the act of doing is perceived as a meaningful experience, then the act will eventually be abandoned due the byproduct of participating in meaningless acts--boredom<sup>12</sup>. The concern here is that unless individual meaningfulness is established between the Self and nature, meaningfulness that is only possible via the spiritual component of self-realization--namely, cosmic consciousness--then the Deep Ecology movement will eventually be perceived as boring and will be abandoned.

Recent history provides us with ample examples of how immature individuals participating in noble causes have abandoned the cause that, subsequently, resulted in the movement's losing its momentum and eventually culminated in the movement's sinking into oblivion<sup>13</sup>. One such example was the antiwar and global peace movements that swept America in the 1960's. Where are the student protestors<sup>14</sup> today

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<sup>12</sup> Often times activities are participated in for the adrenalin rush, but just as with all addictions a tolerance is soon acquired. The result is that the activity is soon dropped and another adrenalin act is soon adopted in an attempt to replicate the initial fix. Also, adrenalin rushes are produced by participating in acts involving fear, anger, and/or competition--all of which are behaviors that map to the lower brains.

<sup>13</sup> This is not an attack on integrity of the individuals who participate in such movements, but is an attempt to illustrate the consequences of what happens when individuals are driven to participate in worthy causes for egotistical reasons.

<sup>14</sup> Student protests today are usually conservative and/or narcissistic in nature and not other directed. And, though the violence associated with rioting is not condoned, rioting today usually is confined to the football field or is the result of a drunken frenzy, unlike the rioting of the 1960's that were directed toward bringing about social change.

in the fight against the slaughter of innocent women and children across the face of the planet?<sup>15</sup> The self-satisfying ego of the 1960's was also driven to experiment with the idea of community and formed communes, but these nonrealized individuals could not find meaning in their activities. Unfortunately, most of the communes were disbanded and their members traded in their "freak flags" for yuppiedom and a conforming infantile narcissistic suck lifestyle. There is also the fall of the civil rights movement, ad nauseam. The point is that unless meaningfulness is realized through the participation in any activity/cause, meaningfulness that is only possible via cosmic consciousness, then that activity/cause will be eventually abandoned by the participant. Consequently, unless one attains self-realization and the spiritual states of cosmic consciousness that come with it, then no meaning between the Self and nature can occur. If no attachment between the Self and nature occurs, then one's drive to participate within the Deep Ecology movement will be nothing more than ego suck that will eventually lead to boredom and abandonment. Ergo, the movement will die. At this point one may think that it is merely a matter of each individual taking his or her life into one's own hands and growing up<sup>16</sup>, but there exist a formidable enemy to self-realization--the Machine.

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<sup>15</sup> In fact, the number of conflicts and the rate of human butchery is greater today than in than the 1960's.

<sup>16</sup> Only two decisions are possible concerning self-growth. One either **grows** into his or her full potential or one allows his or her individuality to **die** via conformity. This leads to the creation of the cosmic acronym G.O.D.--Grow Or Die.

## **The Machine**

Though the Machine produces many material products, by far its most destructive product is metaphysical in nature--namely, self-alienation (the antithesis of self-realization). Self-alienation not only produces indifference and disrespect for one's self, but also produces indifference and disrespect toward the natural environment in which the Self is embodied. The subsequential detachment of the Self from nature allows for the display of behavior that under normal circumstances would be considered reprehensible to a mature individual--behavior that currently condones the exploitation and domination of nature. It is the Machine that ultimately detaches the individual Self from nature via its dehumanizing practices and it is because of the Machine's pervasiveness that very few people that reside within it attain self-realization. Instead, citizens within the machine live meaningless, lonely, bored lives driven toward planet/self suicide.

The Machine possesses several tacit ideals that help guide its participants toward maintaining its existence. These ideals are: conceptions of community, idealization of "manly" virtues that commonly involve conquering attitudes toward nature, hostility toward advanced corporations--most notably earth friendly technologies, a resentment of mass democracy that would ultimately put control in the hands of the citizens, elitist conceptions of industrial leaders and those who preach its ideologies, persecution toward other groups--usually nonconformist groups, militarism, imperialism, and a resentment toward individualism. Many of these ideals are also found within the fascist state (Weiss). For the Machine to succeed in the attainment of its ideals, then it is imperative that it has the full participation of all members who make up its sovereignty--

whether physical or metaphysical. It is through this participation that the individual loses contact with both the Self and nature.

The Machine is a dynamic system in the truest sense of the term. For any dynamic system to remain a system its survival is dependent upon its vital needs being met. Violence and conflict, mind control, paradox, and fear are the components of the Machine that work toward assuring it that the vital needs are met. Furthermore, all these components except paradox lead to self-alienation. Let us begin by looking at how each of these components helps to maintain the existence of the Machine. The Machine maintains, "trivial"<sup>17</sup> conflicts for a couple of important reasons. First, conflict within the masses assures the state that the masses will not join and revolt against the state. Second, violence and conflict result in the populace insisting that the Machine's police force remain in place--thus, creating the ultimate intimidation factor for the machine; goons armed with guns and no-knock laws. The several means for attaining the end of violence and conflict within the Machine are, but not restricted to: economic class differences, racism (whether blatant or reversed), drug enforcement policies, and political parties.

Mind control is necessary to assure the Machine that its members conform to the ideological principles of the Machine. It is interesting how anything that may break, or threatens to break, the grip of mind control is quickly outlawed. Most notable are policies toward psychedelic and hallucinogenic drugs. This outlawing is the result of several factors. First, as with the Native American population, hallucinogenic drugs are used in religious ceremonies between the Self and earth. This goes against the

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<sup>17</sup> Trivial to the extent that even though property may be damaged and lives lost, at least the Machine lives on.

Machine's religions that teach that the earth is to be dominated and not revered. Second, often such drugs are used for the purposes of consciousness expansion (Huxley, Leary). This contradicts the very idea of mind control. Finally, at least one hallucinogen produces a state of "laziness." Laziness that is counterproductive to the needs of the Machine where work is essential for its survival. While these drugs are outlawed<sup>18</sup>, they are also tolerated to a certain degree. First, by keeping them illegal they generate violence and conflict. Second, for the adolescent who is the primary user of these drugs, then drug use may be regarded as a temporary phase of "experimentation" that may help the Machine in numbing the psychological pain of dumbing-down the individual into the ultimate form of neurological death--meaningless conformity. Therefore, the "war" on illegal drugs and its simultaneous "tolerance" is a paradox.

The paradox nature of the machine is crucial. The Machine is metaphysical and it is we humans who try to define the metaphysical qualities of objects so that we can logically analyze them in our attempt to control. The paradox nature of the machine is a survival mechanism. In the animal kingdom creatures run from their enemies to escape them. But, it is not always the running that saves the pursued from the predator. It is often the evading of the enemy that decides if one is survival of the fittest. By being paradoxical in nature, the Machine cannot be defined in proper terms. Accordingly, no aspect of it can be isolated and so its cancerous growth continues to metastasize and cannot be surgically removed via the scalpels of rational thought and understanding.

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<sup>18</sup> The few drugs that are legal generally lead to greater worker production since they may be classified as stimulants--caffeine, nicotine, ephedrine and sugar. Or, they may be considered consciousness dimming drugs--alcohol, depressants, and sleeping pills.

There is a saying among Native Americans: "Call a ghost by its name and it will go away." It is through paradox that the Machine avoids the calling of its name.

Finally, there is fear. Fear is the coercive element that guarantees the Machine that its individual members will conform to its ideologies. There are many types of fear reinforced by the Machine, but the result is always the same: fear locks the brain up and prevents it from acting upon its will. The result is learned helplessness and an inability to act. Consequently, the individual becomes dependent upon Mommy or Daddy or maybe, just maybe, a Mommy or Daddy substitute--the Machine or Jesus--to make his or her decisions. The result is indecisiveness. The dis-ease is asymptosis--this is where the individual cannot make a yes-no decision with 100% conviction for fear of losing Mommy's or Daddy's approval. Thus, like a jackass between the hay piles, the brain jerks backward/forward into indecision/paralysis. Consequently, the individual is transformed into a cripple who cannot act on his or her own volition, let alone stage a protest against the Machine. Fears subtly taught by the Machine are: fear of dying, fear of the unknown, fear of being alone, fear of the wild, fear of others, fear of self, and a fear of growing up into one's full brain potential.

As eluded to earlier all of the above characteristic of the Machine are crucial components of the dehumanization process--but just how does each lead to dehumanization? Violence and conflict generate the perception that the universe is in upheaval, unstable, destructive, and aggressive. As a result, humans are genetically encoded to become competitive in such situations and click into a state of competitive consciousness to survive. And, it is this competitive consciousness that is dehumanizing. Competitive consciousness advocates technological killer ape behavior and planet suicide. Competitive consciousness is where individuals react with others

only because it is to their brute survival advantage, and it produces hostility, aggression, violence, war, and insults nature/Universe. Finally, competitive consciousness is ego sucking and dominates over cooperative consciousness, thus destroying any idea of community<sup>19</sup> between Self and others/nature/Universe.

Mind control is dehumanizing to the extent that it thwarts thinking, willing, and judging within the individual. Thinking is the method by which one attains the ultimate goal in life--meaning. Willing is the part of thinking that forces the individual to step across the asymptote of needing Big Mommy/Daddy approval to grow up. Finally, judging is the part of thinking that forces the individual to reason via logical choices between alternatives that lead to full maturity. Obviously, if any of these aspects of human cognition are rendered impotent, then it becomes impossible for the individual to attain any degree of individual growth, which leads to self-realization and the subsequential connection with nature. Through mind control the individual devolves into a new mutant life form: a walking, talking consuming automaton--*Slobbus Amerikanus*.

Fear, one of the few emotions taught and tolerated by the Machine, is crucial in that it produces a mind-set that one should not question authority. Accordingly, individual courage is never realized and self-confidence is not cultivated, this assures the Machine that the number of rebels within the state will be minimized and that self-growth will never be realized. Courage is necessary for self-maturation and to grow

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<sup>19</sup> Recall the role of community in providing "love and belongingness." It is only when this need is fully realized that the Self is free to address the next need of the maturation process. Since competitive consciousness destroys that that is necessary for individual maturation and since the Machine induces competitive consciousness, then the Machine can be said to thwart individual maturation.

beyond learned helplessness. Courage is needed to stand alone in life in the fight to conquer ignorance. Courage also gives one the strength to perform moral combat for both the species and planet, and courage gives one the fortitude to leave the protection of our urban jungles to spend a week alone within primal nature to heal the entropy wounds of urban living. Finally, courage is integrity, dignity, nobility, love, and life. Without courage we are only conforming slaves bending to the will of others and/or life-hating institutions. All of the preceding characteristics of the Machine are metaphysical in nature, but the proper functioning of the Machine is dependent upon four institutions. These are: consumerism, education, religion, and sports.

The life blood of the Machine is consumerism, and the primary objective of the consumer-media is to generate wants or perceived needs within each participating member. Consumerism is the means through which the perceived needs generated by the media can be realized. In essence, the media takes the real human drive to attain individual happiness and distorts the real means through which one can attain happiness and life meaning. This propaganda campaign generates the false belief within the individual that happiness and life meaning can be attained through materialism. In fact, the general belief is that happiness is directly proportional to materialism. Since the modus operandi of the Machine is the production of material goods, then a belief that the Machine is needed for the attainment of happiness and life meaning is incorporated into each individual's belief system. Furthermore, everyone who "buys" into this belief must conform to the means to attain the end. Ironically, most of the wants generated by the Machine are "needs" that fall within the lower levels of Maslow's hierarchy of needs. Consequently, this obsessive drive to fulfill lower level

perceived needs retards the natural evolution of the Self from attaining its full potential and higher states of cosmic consciousness.

The Machine cultivates each young brain for conformity via its educational institutions--the ultimate practitioners of self-alienation. And, though some may argue that increases in individual intelligence are provided for by the educational establishments that currently exist within the Machine, this clearly is not true, because modern educational policies strive to prepare individuals into becoming "contributing members of our competitive society."<sup>20</sup> The result is that education is not seen as an end in itself, but as a means to the greater end of consumerism. Consequently, the individual is not educated in a meaningful manner that relates his or her Self to nature/Universe. As a result, the educational system can be regarded as nothing more than a killing field that massacres our children by squashing the genetic drives of child love, child curiosity, child trust, child spontaneity, and child play. The educational process also mandates "trade" specialization<sup>21</sup> and in doing so goes against natural law.

Regarding the spiritual, some may argue that the religious institutions within the Machine provide for the spiritual needs of the individual. In fact, the Machine's religion does appear to fulfill an individual "need," but it is a sick need at best. One reason for the existence of Machine religion is to produce a Big-Daddy-in-the-Sky icon. This gives those who never received real love or belongingness the opportunity to endorphin bond

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<sup>20</sup> School Board Policy of Fountain-Ft. Carson School District #8, Fountain, Colorado 80817.

<sup>21</sup> Not only does this specialization target the rational left hemisphere of the human brain, but within nature it is the overspecialized species that is most prone to extinction. And, since extinction is the inability to adapt to the demands of natural law, then overspecialization can be seen to go against natural law.

to an ideal, which, so they believe, will give them love and/or a sense of belonging that they never received from their community and/or deficient parents. The former is a crucial point, because being raised in a love based community is vital to the humanization process where cooperation is learned and belongingness provided, but it is squashed by the very existence of the Machine that promotes fear, hate, and violence. Consequently, the Machine must provide artificial substitutes for the lost "love and belongingness" that is normally provided by community--enter the Machine's religions.

The Machine's religions are quite blatant with providing a sense of "love and belongingness" with sayings such as "God (Machine) loves you," and "Jesus loves you" but, the most damaging component of the Machine's religion to self-realization and ecocentric attitudes is its literal promise of life after death<sup>22</sup>. The promise of life after death not only preaches that one not live within the here-and-now, where the fruits of God-consciousness reside, but also creates the belief "that earth is hell." The latter, in turn, creates an attitude, whether conscious or subconscious, that the earth is an undesirable place to live and, subsequently, justifies bios rape, species murder, and general mayhem. The result of the Machine's religion not only provides false substitutes for real pains/needs, which ultimately do not encourage the healing of such pains, but it also promotes beliefs that detach the individual from the here-and-now.

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<sup>22</sup> This is another paradox. Even though the individual has been taught to fear death, he or she actually looks forward to the promise of heaven after death--a materialistic heaven often laced with golden pillars and pearly gates--a heaven that must surely be better than this hell of a life that is without meaning and happiness. As a result of this perverted death wish, the individual is really nothing more than a cosmic necroshit.

Both the inability to grow-up beyond one's childhood pains into adult maturity and an inability to participate in the present are contrary to the attributes of self-realization.

War has been the common cause that the Machine has used to rally the masses together under the pretense of belongingness. But, with wars' loss of appeal, the Machine has had to find a suitable replacement--thus, the institution of sports is born. The sports machine emulates the finest of military attributes: aggression, competition, fighting, territoriality, social hierarchies, love for the patriots, and hate of the enemy. There are three important differences though: (1) the sports machine can be localized and allows for maximum mass spectator participation, (2) there are no major losses of sacred property, and (3) sports is a viable consumer industry. Besides the common cause element, the pervasiveness of sports within the Machine is important for two reasons. First, by maintaining the institution of sports we encourage interpersonal "dueling" and teams ("tribes") to compete in winning the competition ("war"). By identify with one of the teams the individual is provided with another perverted sense of "belongingness." Since the self-alienated individual is desperate for any type of emotional attachment, then he or she will subconsciously see the Machine as being able to provide at least some meaning to his or her meaningless and emotionally crippled life<sup>23</sup>. Second, is the fact that by getting members of an industrial society to buy into the importance<sup>24</sup> of the glamorous sports scene, then the Machine continues to

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<sup>23</sup> Sports seem to be especially attractive to those that don't practice the Machine's religions. It is ironic that a lot of major sporting events take place on Sunday--the day of worship.

<sup>24</sup> It's surprising that Super Bowl Sunday has not been declared a national holiday yet. If it ever is, then it will stand its own ground against the likes of Christmas and Thanksgiving.

maintain mind control over the citizenry by instilling them with competitive consciousness through consumer activities.

In conclusion, the ultimate result of the Machine is self-alienation. To encourage individual growth would be detrimental to the Machine since such individuals would ultimately transcend the Machine and would no longer feel beholden to it. Furthermore, it is only the self-alienated individual who willingly participates in the dehumanizing work that is essential for the continued existence of the Machine's economic structure. Consequently, it is through self-alienation that the Machine maintains its existence.

## **Conclusion**

The evolution of the Self is genetically determined to the extent that to be fully human each individual must attain progressively higher modalities of thought and behavior. One such potential is the attainment of cosmic consciousness. In order for the Deep Ecology movement to realize success then people must relate meaningfully with nature, this can only be attained when nature is perceived in a spiritual sense. To perceive nature in the spiritual sense, then one must attain cosmic consciousness. Since cosmic consciousness is the highest potential of the human being, and in attaining it the individual reaches his or her full potential then, by definition, the individual becomes self-realized. Therefore, it is imperative that self-realization is attained to ensure the survival of the Deep Ecology movement, because only when a meaningful relationship between the Self and any cause is established will the cause not be abandoned due to boredom.

One intent of this paper was to show how the Machine overemphasizes the expression of the lower level reptilian and paleomammalian brains via consumerism,

education, religion, and sports. Continual stimulation of these lower neural substrates inhibits the natural growth into the higher neural substrates and therefore, retards the growth into higher states of individual consciousness. Consequently, it is impossible for an individual to attain higher states of consciousness when he or she willingly accepts and participates in a life style that reinforces lower level behaviors that discredit the validity and existence of higher modalities of thought. When transcendence into cosmic consciousness takes place, then the individual no longer is driven to fulfill perceived lower level needs produced by the Machine. Consequently, what is needed is a social revolution that will encourage individual growth and higher states of consciousness. A social brain revolution where the pursuits of higher order intellectual and spiritual modalities of thought replace the lower level drives associated with the reptilian and/or paleomammalian brains. But, before a social brain revolution can take place an individual brain revolution must first occur where each individual willingly accepts his or her own responsibility of growing up into whole brain power!

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