

## *The Psychosociopathology of Power*

Some people may find it strange that we are "attacking" only the powerful, thinking that there are other individuals who also cause many problems. Our reply is that the power these very sick individuals have acquired, which enables them to keep the people in a continuous state of tension and hardship, represents a menace to humankind.

Another objection that might be raised is that everyone who attains power becomes pathological. Indeed, that is why we recognize the need for all human beings to be guided by trilogically-analysed groups of persons; that is, groups whose members are aware of their difficulties and faults. In fact, no one who is conscious of his theomania (megalomania and narcissism) will ever endanger mankind. Never could a Hitler, a Mussolini, a Stalin or the many others of similar kind we know of, attain power if they lived in a conscientized society (one in which each member is made aware of his personal shortcomings). One single individual must never be allowed so much political, economic, religious or social power, first of all because no one single person is capable of assuming so much responsibility; second, because those who do "assume" it are delirious individuals (detached from reality); and finally, because socially speaking, this type of power is itself absolutely abnormal. It is a part of the sociopathology we humans have created.

One of the major causes of fear is psychosocial in origin. Indeed, human society is ruled by extremely sick individuals, and in view of the fact that they can cause us harm, it is more than obvious that we should fear them. Social power is extremely

dangerous because the individuals who have it are not conscious of their problems and they oblige their subordinates to adhere to a pact of deceit and hypocrisy with them. Every elected official in every nation is followed by a pack of courtiers who are obliged to laugh when he laughs, be serious when he is serious; they must give orders, pretend, or act according to the role they are given. Obviously some are not as skilled as others at pretending, and that is when friction occurs.

At this point the reader must be thinking that we are recommending a society without leaders. Not at all. What we want are leaders who are conscious of their problems and who will not "spread their bile" over the people, as the saying goes. We want individuals who are wise and who will work for the good of their subordinates, not to inflate their own conceit and megalomania.

I have observed that psychotic individuals (schizophrenics, paranoids, depressives and epileptics) harbor very great social concern. Many of them go so far as to give away everything they have to the needy (charitable institutions, poor people). This indicates that psychological illness is closely related to social dishonesty. Indeed, the sickest people (people full of envy and hate) are the ones who commit the greatest injustices against human beings. Surely the reader knows of families who became famous by means of one type of power or another — through political or economic power, or in industry, agriculture, commerce or banking. These are people who are extraordinarily skillful at exploiting humankind.

One of the Judeo-Christian commandments, the ninth, tells us that we must not covet what belongs to others. Nevertheless, society relates this sin to the people, not to those individuals who have property — as though the latter were specially privileged beings with a right to anything they desire. Analytical Trilogy relates this problem mainly to the powerful, who have taken possession of those things that rightfully belong to everyone. Is not the verb form of the noun *power* expressed as "to take possession of"?

In the future, the leaders of our society will be chosen by the people, exactly opposite to what occurs today with our leaders who, with their megalomaniac and narcissistic attitudes, impose themselves. It is expedient to understand why some individuals are so interested in gaining public office (the Presidency, governor-

ship, mayor). One of the first conclusions that occurs to me is that they want to indulge their theomania (their desire to be a little god); a second is that they want to help their group exploit the country.

Reading over the life of Joseph Mengele makes me wonder how a man of such pleasing appearance could have turned into such a monster! He appears to have been a well-meaning doctor who, after becoming involved with Nazism, began to behave like a barbarian. The same was true of many other Germans, of Russians under Marxism, of Americans in Vietnam, and others who have chosen an erroneous way of thinking. Accordingly, it is very important for the individual to realize that the prime mover of his existence is his own will — not the will to do absolutely anything he wishes, but the will to do that which is good. When William of Ockham said that man's essence was freedom, he made a great mistake in not making it clear that we are free (like the Creator), *not* to be demons, but to be the same as God, in the sense of accomplishing that which is good.

All deeply disturbed people seek power desperately in order to give vent to their madness without suffering any sort of restraint. When such a person fails to attain power, he begins to develop delirious ideas which may eventually cause him to be committed to a psychiatric hospital or to isolate himself in his home. It is not difficult to observe how many people there are who have strange habits, manias and phobias, which serve to hide their extreme theomania. If such a person holds a position of power, he is considered eccentric; but if he is simply one of the people, he is immediately restrained or confined.

The euphoria that accompanies power is brought on not because the position of power is so satisfying but rather because the individual incontinentizes himself; that is, he represses or denies all consciousness of his pathological attitudes. The individual who wields power creates laws and social systems that are obeyed, and thus he immediately feels that his theomania, megalomania and narcissism have won out. With this total fulfillment of his fantasy, he is like a devil who has created a new mode of existence that functions.

For a long time humankind has been ruled by pathological ideas that now must be analysed. I am reminded at this moment of an

American philosopher who was never taken very seriously in spite of the fact that he voiced incredible truths. His name was Thorstein Bunde Veblen (1857-1929).

Veblen was of the opinion that the history of mankind was characterized by the struggle between predatory and constructive forces. Thus, the 16th century pirate became the businessman of modern-day capitalism, and the robber baron of the Middle Ages took on the guise of a respectable financial magnate.<sup>1</sup> Incidentally, in volume two of my book, *The Kingdom of Man*, I made a negative commentary on this thinker, who perceived socio-pathology with clarity.<sup>2</sup> At this moment I am correcting my error.

Have you ever noticed how individuals who wield power step all over the very people who serve them? That it is precisely those who live off of the work of others that most attack those who do the work? This is the same as saying that when it comes to any kind of useful work, the most useless individuals will be the most aggressive and overbearing. As they say: he who knows, does; and he who does not, teaches — or else forces others to do it. At the Hospital das Clinicas (of the University of São Paulo, in São Paulo, Brazil) the professors require that their names be put on research work done by others and about which they themselves have no idea. This is common practice in the majority of universities around the world, and it means that the real workers and scientists are obliged to produce in order to give even more fame and power to those who already have it.

Christ could have had all the wordly power he wished, especially since the people wanted to make him their king. And yet he always refused it, saying that his kingdom was not of this world. This fact sheds light on a very important point, which is that human power is not exercised correctly, in benefit of others — for it was Christ who really possessed all the true power a being can possibly have. I am saying also that in order to have a normal existence, we must now disinvert society, making power subordinate to us.

A recent article in *Business Week*, entitled "How 900 Companies Did: Profits Aren't Really As Bad As They Look,"<sup>3</sup> gave the impression that money creates companies, generates profit, and provides jobs. This is the same as saying that it is power that

accomplishes everything. It certainly indicates a great deal of conceit on the part of those who administrate corporate activities. The people must realize that it is work which is fundamental. American businessmen seek only profits; they care nothing about their people. They transfer their companies to other countries where they can find cheaper labour. If any one of these nations begins to defend the interests of its workers and demands better wages, the machinery is immediately moved to some other part of the world. What is needed is a general conscientization, an overall awareness of this situation by the people, followed by the organization and administration of their own companies — thereby taking the profits out of the hands of the dishonest “vultures” and freeing themselves to do what is good and just.

What interest have we, the people, in knowing about the conflicts among the Arab factions or even about the efforts the American president is making to punish a few law-breakers, if all of this fighting is merely for the purpose of preserving the power of the powerful, which is used, moreover, against the people? We know that many of us are suffering, but we must let the other nations know that we the people are not responsible for this!

From where did the powerful take their power? From the people, of course. When a nation grows, the shrewdest (sickest) individuals increase their power by debilitating the populace — simply because they are more insane; that is, more envious, voracious, gluttonous, avaricious and covetous (all of which are attitudes that give rise to mental illness). Therefore, if the world is in the hands of the mentally ill, we have no other choice but to accept consciousness of the fact and take control away from them. It will be much easier to do than you imagine, but do not think that they (the sick ones) will not howl like beasts, strike out with their claws and threaten us. Just like the mentally deranged, they will attack us with all their fury. We must stay as far away from them as we possibly can.

We, the people, have followed this insane course for all these centuries as though we were the ones to blame. My greatest surprise was to have perceived this social pathology within which we are manipulated, almost violently, by the truly insane individuals who have taken hold of the power and established an inhuman society. On the one hand are we, the people, exploited

and attacked; on the other, the mentally ill who command us. The situation truly seems to be a mystery, but it is not.

The cause of neurosis (psychosis) and organic illness is the manic, megalomaniac and narcissistic behavior. It is obvious that individuals with such attitudes are avid for power, whereas hard-working, self-sacrificing people (who constitute the majority) are clearly not interested in power for themselves. Indeed, the former take over positions of command because that is what they crave. It is they who have organized a social system that is as crazy as they are, in detriment to others. As a result, we spend our lives in misery, deprived of the genuinely good things in life. The good get nothing; the dishonest, everything.

Now it will be possible to turn this inverted system around, to dis-invert all that has been done in detriment to humanity, if you who work, you who study, you who are scientists, artists and civil servants, are willing to perceive all that I am showing you. If you decide to open yourselves to this reality, you can put an end to this tragic-comic situation and begin to take charge of what is rightfully yours: the universe and all that was created, which belongs to us all.

#### References

1. Thorstein Veblen: *A Critical Reappraisal — Lectures and Essays Commemorating the Hundredth Anniversary of Veblen's Birth*, ed. Douglas F. Dowd (Westport, CT: Greenwood Press, 1977).
2. Norberto R. Keppe, *O Reino do Homem* (The Kingdom of Man) (São Paulo: Proton Editora Ltda., 1984), p.241.
3. Stuart Weiss and Robert Mims, "Profits Aren't Really As Bad As They Look," *Business Week*, November 18, 1985, p.115.