

The Sociology of Power

The purpose of this book is to try to make the people conscious of the fact that they are dominated by individuals who are sick, paranoid, cowardly and corrupt. This is the right moment for us to free ourselves from the "demons" who exploit us. We have come to a point in time when the constituted powers are weakening, when those who retain them are at a loss to know what to do to continue dominating and exploiting the people — and preventing civilization from improving. It is a period in which all of the circumstances are favorable for us to finally build a true civilization. Society as it is organized today is inhuman. The people are ill, anguished and unhappy because they feel crushed by the powerful. Moreover, we know that we were not born to suffer. Present-day society is truly a hell, not a part of the Creator's plan. Indeed, the demons, the diabolical individuals, have taken command of our social life.

The German magazine *Der Spiegel*, in its December 1985 issue, published an article entitled "Apocalypse Now — The Visitation of the Fourth Horseman," which explains that the collapse of all empires throughout history was due to epidemics. The fall of Greece, for instance, was brought about by outbreaks of smallpox, typhoid fever, dysentery and yellow fever. Rome was destroyed, not by invading barbarians, but by malaria. The Black Death was caused, as we know, by rats which spread the bubonic plague; and the pre-Colombian civilizations were decimated by yellow fever, brought by the Spaniards. Napoleon Bonaparte was vanquished by typhoid fever. In 1978, the World Health Organization announced that yellow fever had been eradicated from the

face of the earth. After that came AIDS, a disease which promises to kill off more people than all of the other epidemics together: a billion individuals.

We know that all illness is the result of psycho-pathological behavior: first it is the mind, the social life, which becomes ill; afterward the epidemic appears. The cure, then, depends upon correcting the error made at the psycho-social level, an error which was committed by those who have social power. Therefore, the fundamental cause of human problems is to be found in those individuals who retain power.

When I say that the powerful are corrupt, many of you may raise the objection that the people in power are for the most part law-abiding citizens, that in general they respect the social laws. Indeed, that is precisely where the problem lies, for the rules and regulations have been designed to protect economic power — and that, in itself, is immoral. Such laws are wrong, then. In addition, there is the fact that the large companies not only contract a great many lawyers to search for ways to circumvent legal requisites, but they also employ dishonest methods to buy the loyalty of politicians who will further their business interests.

All power without control is dangerous, but economic power, in and of itself, is the most dangerous of all. At all times in history, the individuals who hold power have sought material wealth to substantiate their positions of authority. The powerful clergyman of the Middle Ages accumulated land; the feudal lord made his tenants pay dearly; the capitalist or Marxist of today enslaves the workers and all who work, exacting from them the fruit of their labor.

The television series "Dynasty" portrays very clearly the ideal of those individuals who are sicker, which is to build up a mask of perfection around themselves in order to deceive the rest of mankind, just as they succeed in doing in matters related to economy. If society were organized properly, we would not have so much crime, conflict and war; there would not be so much hunger and homelessness, injustice and poverty. And the basic cause of this whole sad social situation is the socio-economic structure, commanded by these people who appear to be sane. A famous Viennese psychiatrist said during a public lecture that the most

elegant people in the audience were the sickest. The reason for this is easily discovered, since the need to appear perfect is for the purpose of hiding all of the inner imperfections — like the demons, who cannot bear to see any error in themselves.

The technique of power is the following: the individual succeeds in acquiring a position of command and the submission of a certain number of employees. He then distributes the work among them and awaits the results. He generally makes use of teaching techniques and "front men" that oppress the worker. If the results are to his advantage, he praises and rewards those who increased his power; if they are not, he blames the failures on his subordinates. Little by little he puts himself in the position of being infallible — withdrawing further and further from reality. Eventually, he reaches the point of issuing orders so absurd that his subordinates find them strange and may even refuse to obey. Nevertheless, he already has the protection of a group of very good employees who safeguard him from total debacle. That is why the person with power cannot survive without the group that surrounds him — exactly like the demons, who refuse to leave human beings alone, and who accuse them of all of their evil deeds, attacking and bothering them. The person who is good has no need of anyone else; the person who is evil is unable to live with himself because, if he did, he would be forced to see, to feel, his own wickedness.

The demons wanted to establish their own kingdom, and they chose human beings to be their slaves. They gave power to a few hundred of their serfs who were obedient to their wishes, and created their kingdom on earth. That is why Christ referred to them as the princes of this world. To assure obedience, they used the artifices of vainglory and praise so that human beings would be charmed by them, and alienation so that no one would be aware of the suffering such a choice brought. The consequences of this are terrible psychosocial confusion in which almost no one understands anything (What is to be done about the economy, the problem of poverty, the schools, the factories and agriculture?), and where sickness, crime, conflict, war, unhappiness, destruction and despair reign.

Now, however, we have reached the moment when we must stop to think and to feel — and this moment will mark the end

of that inglorious undertaking of wishing to create a realm that is not that of the Creator, a realm that is opposite to the true Kingdom. Whether they wish it or not, we are on the threshold of that which is called *Parusia*.

The demons dominated mankind by way of unlimited power, if not that of the classical dictator, then by other means, the most subtle of all being socio-economic power, which uses every type of subterfuge possible. For example, such power claims to be democratic — and it is totally despotic, worse than any dictatorship; it claims to be free — and it imprisons humanity completely; it claims to afford the best kind of life — and the human being has never been in a worse situation. In other words, socio-economic power is totally deceptive, and humanity believed in it.

We must be suspicious of any person who desires power, because the wish for power is extremely pathological. It is the desire of demons and demonized human beings to take for themselves the power that pertains only to God. In my opinion, this is original sin itself. There is only one kind of power, and that is the power of the Creator, which He uses for the purpose of creating, of realizing that which is real; or better, that which is good, true and beautiful. Any other attitude than this is aimed at impeding the realization of good on the face of the earth.

Consciousness of this alone enables one to see that in nearly everything man does there is malevolent intent. This includes, for example, amassing a great deal of money, striving for social power and influence, or organizing a different life system or a new philosophy, theology or science — instead of putting money to use in benefit of humanity, using one's position to benefit others, and living in accordance with reality, in accordance with the truth, beauty and goodness that exists in life itself.

In 1978, when I was making the initial discoveries of Analytical Trilogy, I demonstrated that everything that was self-existent was good. Immediately, one group of analysts in our society began to think that they could do whatever they wished and it would be correct, that whatever they thought and desired was permissible. As their clinical orientation followed their way of thinking, their patients soon began to have serious crises and enormous difficulties. Only those of the psychoanalysts who distinguished between that which was good in itself and that which represented

a distortion, omission or ~~denial of reality~~ were able to overcome these crises. Today, I see that this desire to do whatever one wishes is exactly the same as the demons' wish to oppose the Creator. Unfortunately, society accepted this "inspiration," believing that such attitudes would bring great progress and happiness.

We must halt this headlong race to nothingness, to destruction, and begin the important construction of the New Society — a society that must be organized to benefit all human beings; for we are born equal, with equal rights, even though, regrettably, the socio-economic system has created enormous differences in all aspects of life: standards of living, culture, and education.

I believe that the confusion about freedom is a question of whether it means that the individual can do good or evil, that which is correct or that which is incorrect, the 'yes' or the 'no,' as he wishes. When William of Ockham affirmed that essence and existence were the same, and that neither good nor evil existed as such, he gave human beings full permission to do whatever they wished — to light one candle for God, another for the devil. This is one of the greatest problems that one sees in modern-day civilization, especially in American civilization. It is also the principal cause of its decadence. It is the reason mankind has stopped thinking and feeling and has become totally alienated.

If we observe children, we see that they take great interest in one another, they enjoy playing with each other and their greatest pleasure is the leisure time they spend together. As they become older, they gradually abandon these playmates and then during adolescence they make a great many personal friends. While still young, they continue to harbor a spark of idealism, but eventually, when they begin to work, they become entirely materialistic. The age of thirty marks the individual's passage from dream to corruption, from ideal to deceit. It is corruption in the sense that it means the acceptance of the power that oppresses, denies and distorts civilization, preventing the human being from developing.

The extremely envious person destroys what is good and respects what is evil. In society this means that such a person does all he can to ruin social life by establishing laws and regulations that jeopardize the human being. Unfortunately, it is those who are most envious who gain power more easily, and who impose all injustice upon humanity. Thus, we are divided into two groups:

the populace, made up of simple people — artists, scientists, workers; and those who wield power, the sickest individuals, who obstruct all development.

— Such being the case, it is useless for us to hope that any change will come from those in power. Rather we must acquire ever greater consciousness of the state of things so that we can dis-invert society, turn it around. It is fundamentally important for us to perceive that we are not victims of an inherently evil nature, but rather that we are harmed by our own inverted choice which leads us to accept the orientation of the worst individuals. Isn't it strange that the German people once accepted Adolph Hitler; the Italians, Mussolini; and the Russians, Joseph Stalin? To this day the people continue to make the wrong choices because they are not aware of this problem of destructive envy (and inversion).

I believe that the Marxist economic system, and even the socialist system (Germany, Austria, Sweden), is extremely unfavorable for a country because it prohibits private initiative and gives excessive power to the political sphere. The people of these countries drink a lot of alcoholic beverages and harbor a certain disenchantment in regard to their future because they cannot develop further. In fact, it is the Swedish and the French who are discontent with their situation today (1986). If the economically powerful were controlled, the people would be more enthusiastic about their work. The ideal, then, is to organize an economic system that takes absolute power from those who retain it.

Capital must belong to the people, through the action of new trilogical leaders, because the State, a poor administrator, obstructs the nation's progress. The three government powers must be separate (political, economic, religious), under just laws that have similar restrictions. The greatest need is to control the powerful so that their power will be diluted and given to the people for their sole benefit. We must decrease the power of the individual and increase that of the people.

— The socio-economic-political structure has created a climate of such paranoia that it is difficult to analyse the human being trilogically. In other words, it is almost impossible to achieve psychological balance without a radical social transformation. This sick environment was created by those who took control of social

power and created a system to defend it that is unique in the history of mankind: laws and regulations, the police and the military. As a result, the people began to react and tried to elaborate a different kind of social system which they have not yet succeeded in putting into practice. The only way, then, to diminish or terminate social paranoia is by preventing the powerful (in economy) from exercising their power freely.

When people say that machines and even technology itself are extremely dangerous for the human being, generally speaking they fail to consider the people who are in control behind the scenes. In fact, this helps even more to obscure those powerful individuals who continually destroy humanity. Today they utilize technology and machines to enslave the people; in earlier times they used more direct methods with chains and whips. Even machines are now accused of occasioning the evil that is in fact caused by those who use them in ways that are counter to the best interests of the people.

For example, basic housing, clothing and food should be gratuitous, and money, being superfluous, should be used only to buy that which is superfluous. If a person wished to have anything more than the basic necessities, he would have to pay for it. It is not difficult to see that the greater part of our anguish would end if we were not obliged to earn the bread we eat each day. This mode of living could be achieved today if it were not for the powerful individuals who control economic power.

Foreigners may find it strange that the American people seek entertainment so desperately. For those who live in the United States, it is easier to perceive that the civilization there is extremely anguishing. One of the reasons for this is that the American, because of his philosophy of life, believes he must be continuously doing something. A second reason is that he does not see life as something agreeable, a thing of affection, to be enjoyed. Thirdly, he does not realize that leisure is also a part of action. Nevertheless, pleasant work, which would mean work done in one's own benefit or in benefit of humanity in general, is prevented by socio-economic power from being realized. As a result, life has lost its meaning. Such power is destroying the essence of existence, which is true action, reality itself. Consequently, there is a high incidence of suicide and a great deal of friction and conflict. The meaning

of life, the essence of existence, is being destroyed. From that point on, everything about society is superfluous, secondary and unnecessary. Our basic problem, then, is the fact that socio-economic power has destroyed the true meaning of life. We are prevented from living life as it is in its essence.

We must be wary of every person or social group that strives for power or whose intention is to someday acquire it. This includes the clergy, the politicians obviously, and the formidable economic powers-that-be. Careful analysis shows us that humanity suffers terribly in the hands of such groups when they are not controlled. On the other hand, we see that the artists and the scientists have never clamored for any sort of power, because their activities are not consistent with any kind of authority. In other words, they have love for their profession as such, whereas those who seek power exercise their particular "activity" with ulterior motives. Bankers, tradespeople and businessmen, for instance, bear no love for the kind of work they do, only for the economic advantages and the power it brings them. That is why they are individuals without a profession, people who one moment are working for a bank, the next for a store, and then perhaps even for a university or the government. Their interest is power, vanity and profit, the same as the gamblers and pirates of yesteryear.

The individual with affection seeks a profession; the one who has no feeling, strives to attain power. The person who is good dedicates himself to an activity; the person who is not, exploits others.

The individual who works is better balanced because he is the one who serves others. The individual who is served is not able to work because he is sick. Until now the latter have ruled over the former and lived at their expense because those who have greater equilibrium have not been fully conscious of the situation. The time has come for them to take up the reins of society.

We must not forget that the people with power struggle continuously against us; twenty-four hours a day they think about what they can do to further exploit us and disturb our lives. We are obliged to put ourselves into action to impede these ill-intentioned people from doing this if we wish to have a peaceful existence. We will have to "battle" for some time, until we succeed in

placing economic power under the dominion of the good. After that, our life will be peaceful. The direction we must take will be to choose individuals who work and make them the leaders of the new society of the future.

To be genuine, work must be of help to all mankind. If it is not, it is harmful "work," anti-work rather. Those who do such work not only jeopardize civilization, they harm themselves as well, for no one has a feeling of satisfaction doing something that exploits his fellow man.

Equilibrium is a question of attitude; that is, it is a matter of acting according to goodness and reality, not against life and that which is good. Unfortunately, there is this problem of social life, of a system under which millions of people are condemned to ignorance, starvation, and a life of misery. Even the fauna and flora are systematically destroyed, and illness is on the increase (AIDS). Humankind is headed for certain destruction, and the fundamental cause lies in the psycho-social attitude of wishing to be served by one's fellow man, the idea upon which our social system is organized.

From the moment we are born, we serve the needs, not of our fellow human beings, but of those (extremely sick) individuals who gain dominance over humanity to jeopardize it. An interesting fact is that these people, the people who wield power, have always been connected with social and economic power. They are the bankers, the capitalists and the communists of today; the kings and nobles of earlier times; the bishops and clergy of the Middle Ages. And the reason for this is that money has been used to acquire power and to control social life; that is, it has been used to deny, omit or distort society.

The social ideal must be similar to the American political ideal, which holds that the people have every possible right to decide who should stay in power and who should not — although the populace may be considerably misled, either by the news media or by the economic powers-that-be.

It is important to realize that money must remain in the hands of all of those who produce the wealth, those (of the people) who work, if it is to be used as it should be. The same holds true for buildings; roads and highways; the countryside and the forests; oceans, lakes and rivers; the mountains and the skies.

Finland, where there are no walls or fences around the small property holdings, is an example of this type of freedom.

In practical terms, everything that exists in the world must belong to everyone, with private property held to a minimum; that is, only large enough to serve its immediate purpose (living space, agriculture, manufacturing). The walls and fences must be eliminated, the rivers and waterfalls given back to the people. And if this is not done by way of laws, then it will be done by way of violence, at the cost of the blood of many.

The Sociobiology of Power

The power that rightfully belongs to the many has been taken by the few, by accident or ill. The power that belongs to others people has been usurped by a few privileged men, politicians and tyrants, and these men have used their power to impose their property on the rest of the world. As a result, the world has become a place of inequality and injustice. The power that rightfully belongs to the many has been taken by the few, by accident or ill. The power that belongs to others people has been usurped by a few privileged men, politicians and tyrants, and these men have used their power to impose their property on the rest of the world. As a result, the world has become a place of inequality and injustice.

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