

MANIFESTO

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This Manifesto is presented for us to try to move forward on becoming actively aware of the quality of life we are living. Let's work toward changing and improving that quality so that people can feel better.

The many destructive and negative qualities about the way we are living as a people in a society together are a most urgent matter. We can do much better. Some of the negative conditions I am referring to are:

11 The escalating stress we feel

12 The violence of our lives and the consequences of that
violence

13 The anger we feel toward others, our job, family, government,

- church, military, and so on
- 14 The speed and intensity of how we proceed from one situation to another
- 15 The fatigue, burnout, and cancers which afflict us
- 16 The undercurrent of depression and sense of foreboding and fear that is part of our daily regimen
- 17 The short changing that our young persons and our seniors experience in the quality of life they are subjected to by not being properly cared for
- 18 The precious time surrendered on dead, useless, and even frustrating episodes like staying on hold on a telephone or waiting in traffic
- 19 The exposure to contaminants, ingredients, and effects which are harmful and toxic to ourselves
- 20 The pain of animals being used for experimentation; and the

cognizance that animal and plant species are dying

21 And, worst of all, having to manage these situations as isolated individuals facing the disordered and conflicting and opposing cultural forces in our struggle to live

To make a change for better quality in the life we are living, we have to think. Really think. Hard. Think about ourselves and *for* ourselves. We must stop – look at ourselves and at every aspect of our usual lifespace to observe the qualities of our lives which are less than satisfactory and likely deteriorating. We must accept that our life does not have to be as it is – that our life can be changed – for the better – if, and only if, we *will* to apply mental effort to working on its quality.

In order to think and to work on improving our quality of life we must discard programmed reactions we may have to marketed beliefs and commercialized experience. Such reactions often have little to do with the actual lives we live each day. In this respect,

media messages and commercials interfere with thinking when, to a great extent, they condition our brain to portrayals and ideas of behavior that are not relevant directly to our own quality of lives; or, for that matter, not real, and even contradictory to anybody's life. Hence to think about our life for our own sake – we must separate ourselves from the great landscape of such commercialized notions of experience.

It is a massive undertaking to bring about a society which can do much better. Let's restate the goal: quality of life. We assume we want to be peaceable together. We want to feel friendly. We want to feel that life has meaning and that life has worth. Right here and right now, on this earth, not when we die. This is our task – to reach a higher level of civility and humanity toward ourselves and toward each other – to have laughter, love, compassion, and most of all respect for each other and for all of life. The hardest and most challenging goal of human future is to work on the sorry condition of our human circumstance, by working on ourselves and on the way

we live. We take on this momentous human goal by facing the way we live and by deciding to change. We need not be stupefied about how we come to be happy, content, or feel meaningful. We have years of human experience, years of science, years of suffering, years of literature, and vast scientific knowledge about why humans do what they do and how they are affected by the contingencies that surround their lives.

To be healthy, humans must relate. To relate is to be in genuine communication with someone. We must construct a society in which humans are facilitated to be in closer relationship with each other. Right now we are moving further apart. The deleterious results to our health and contentment levels are easy to see and feel; and they do not feel good. We cannot be facilitated into relating with each other by gimmick. It must be natural, there must be time, we must look each other in the eye.

This is not a matter for technology. In fact, the uses of

technology right now are disabling to the human condition; and they are promotional to a frenetic speed of life. Also, for example, whether we put a space station on Mars is not relevant to our most pressing human need – which is to be better human beings with a human quality of life for ourselves and for each other – while we have life. Whether we design a better pharmaceutical drug has little relevance to the *kind* of life we are living and the *kind* of people that we are. I am asking us to distinguish the difference between technological measures which can prolong one's physical life, from the moral measures which ensconce one in loving and feeling loved, wanted, whole, and relational, such that we matter and have meaning and do not face this world as an object ID.

We would plan a more humane society not because it is good for our health, so to speak, and not because it brings the cost of health insurance down. We would be conscious of making a more humane society because it is that failing about which we continue to suffer, be disordered, incomplete, faulty, and morally sick. We must

throw out the cost benefit analysis of human situations. We must throw out the corporate straightjacket mentality of human situations and make a serious evaluation of the kind of life we are living.

Think. We do not have to race forward like lemmings headlong into increasingly negative conditions and farther away from health, contentment, hope, and truth. And we need a beautiful, more natural, unpillaged preserve – nature herself – and all of the animals, to live a beautiful and whole life. As it is, we are an overpopulated and exploitative world.

The key is awareness – awareness of how we are doing what we are doing – awareness that we are not feeling sufficiently good about our lives and about our future – awareness that environmental change which brings grey skies, flash floods, polluted water, dead fish, and barren forests, *demoralizes us*. There is nothing that is expendable in nature. We need everything in the environment to live. We cannot wake to a failing mother nature and have a happy

day. We cannot wake and have a happy day to a frenzied day in which we have no time to communicate with each other, no time to stop and take mental inventory, no time to pursue life for life's own sake. We cannot satisfy our psychologically experienced failings with a tasty lunch from a fast food service or by working out on a machine. We cannot fulfill our destiny – our evolution as a human race – by focusing on the commercial aspects of ourselves such as personal image, success, or adherence to *individualized* mind/body practices which effectively further superficial aspects of our isolated selves and the fact further our isolation from each other.

We are symbolic creatures. We need meaning, true purpose, organization, and relation with each other. We are the test cases – the guinea pigs – of a most developed technological country. We are the guinea pigs of improperly applied endeavors labeled science which divide life into splintered areas which can destroy life even as the attempted purpose is to try to understand or to gain control over

it. The splintering I refer to are the continuous specializations of research endeavor which fragment and subdivide our universe into myriad, less significant, universes (often more harmful or painful universes for nature and for life). Most horrible is the unimaginable physical and psychological pain caused to animals, especially to animals in laboratories.

Specializations of science lose grasp of the higher order purpose of life for life's sake. They lose grasp of reverence for life as the phenomenon that it is – knowable firsthand and worthy of deference and respect. The ultimate problem is a struggle with *ourselves*, a struggle to become the most humane beings we can become, through relating. The further away we get from relating – talking or listening to each other – the more sick we become. It is our human constitution to reference ourselves to each other.

And now here are some concluding thoughts for your consideration. Misapplied science, commercialized conditioning,

and lack of dedicated focus to the human character that we are – as measured by the costs to our health and happiness from the acts that we do – result in a plethora of consequences and adverse contingencies. Because of the reasons described and discussed in this message, the link between consequences and adverse contingencies and between our increasing physical and spiritual malaise is dimmed and dulled to our consciousness, awareness, and concern. We are conditioned and advertised to in a direction different from plain reality and opposite to individual and mutual higher order human possibilities. We are the subjects and perpetrators of a corporate mentality which sees humans as resources or commodities, not beings. Most of all, we are a people preoccupied in our extremely busy lives with all of the trivia and bits of information that focus into areas unrelated to our true health, happiness, welfare, nurturance, spiritual sustenance, relationship, and truth. Why are we living? Where do we need improvement and change? What about the way we deny, cover over, close down, live

alone, feel shame, build hate, sense fear, and carry depression? This is the foolish side of the truth about ourselves – the pressing agony of human experience and human suffering. The imperative is to become better human beings. The imperative is to relate and to embolden provision for respect and companionship *while we are alive*. The imperative is to use our brain and to think. Really think – for ourselves. Observe, look around – figure it out. Take control of ourselves and of our lives. Be responsible. Be aware. And use our will.

Health and happiness to you.