

*Not being able
to stop*

*The roots of production
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Ivo Quartiroli

2008

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Production and happiness?

There is a deep belief in our society about the economy, on whose basis governments are created and destroyed, entire lives are dedicated, and newspaper headlines are written. Even though they may have differing ideas about management of the economy and allocation of resources between social groups, every Western political and social party agrees on one point: constant growth of the economy is good and right.

This implies an increase in production, gross domestic product, consumption, export, employment, credit and financial services, and everything connected with them. Again, despite environmental and economic disasters.

Without adopting the rhetorical attitude, “It was better when it was worse,” let us see what changes growth of the economy has brought about in Western society. The first question that comes to mind – embarrassing, but simple and revealing – is whether economic growth has brought more personal happiness.

Without a doubt, in the last century better economic conditions have created an improvement in education, life expectancy, and in the health system. These aspects, necessary for adequate human and social development, have definitely come into being thanks to a Viagra-induced economy. However, in the West, having gone far beyond our basic needs, are we or are we not happier?

The answer is both yes and no. Much research has been done on this in developed countries. As is to be expected, poverty brings unhappiness, but once we have reached a dignified standard of living, an increase in income is no longer proportional to an increase in happiness. Beyond a certain point, quantifiable in the

economic means of an average working person, the level of happiness does not increase. In other words, an office clerk has no reason to envy his rich employer or an overpaid executive or manager. In general, from the increased affluence manifest after the 1950s in developed countries, a parallel growth in collective happiness did not follow. The truth is the opposite.

Modern people are much more inclined to depression and mental diseases in general than our predecessors. A 25-year-old today is three to 10 times more at risk of suffering from serious depression than a young person of the same age in the 1950s. More than 20% of teenagers have anxiety and depression problems, while an average adolescent of today would have been considered a pathological case only a few decades ago. The use of anti-depressives and psychotropic drugs is constantly increasing.

Depression is democratically divided across all social classes, with some partiality toward managers, the leading characters in economic growth. An alarming percentage of top executives suffer from serious depression and this percentage is only growing. The commanders-in-chief, exhausted, are falling off their horses.¹

The current consumer-based development model is ravaging the planet and its inhabitants, including the economists themselves. The consequences of overproduction for the earth's resources and for Third World populations which live well under the dignified living standards necessary to achieve even a minimal quantum of happiness are visible to all. On this, it is absurd to dub the entire automation mechanism which was devised to be a substitute to work as unemployment and to thus give it a negative connotation.

In this approach, producing is a must, despite its effects on people's health. We cannot stop, and it is equally absurd that in the

wealthier countries, with the US and Japan in the lead, workers are taking fewer vacations.

Deforestation, tobacco sales and the related cancer treatments, sale of psychotropic drugs, road accidents, production and disposal of toxic waste, unauthorized building, arms for war and to fight crime are all included in the main economic indicator, viz. the gross domestic product.

In order to be able to say that politicians are doing a good job and that the economy is strong, even activities related to social discomfort and environmental exploitation are accounted for as items producing welfare. You can't be too fussy when you have to present your voters with "economic results".

For decades, it was considered by the Western world that communism prevented freedom and global welfare. Capitalism has come out the winner. Why is it then that the richer part of the world is mortally depressed and the rest of the world still suffers from hunger, war and disease?

What happened to the illusion of welfare for all? In poor countries people are dying from hunger and in the developed ones they die of excessive eating and stress, being unable to stop. What is preventing the Western countries from looking for an alternative model to that based on increase of consumption?

Religious roots

In the Western collective unconscious there are layers of deep conviction that do not allow us to abandon the illusion that everything good will come from economic development. The layer

that includes the most evident ideas that are the driving force behind these productive efforts are below.

1) The expectation of a better world (welfare, peace, justice, democracy, rights) through production, distribution and consumption of goods and technologies.

2) The necessity to act in the world to achieve such goals. To this end, the exploitation of the earth's natural and productive resources is essential in order to oil the machines of production. Free accesses to the earth's resources and the various nations' consent for it are significant features in this. The consequence of this is the call to export the economic–political and cultural Western systems, a phenomenon otherwise known as globalization.

3) All actions are carried out compulsively and in a rush, a crucial factor which hinders the ability to remain aware of ones inner state and of the social and environmental consequences that these actions could incur in the middle/long run.

4) The future envisioned at first never comes about, despite what one has achieved up to that point, and the only way out is to multiply the efforts made.

This mechanism is like a vicious circle that recalls drug addiction.

Although this vision of the world is a predominant trait in ideologies that see in the free market the solution to all evil, the Western world is almost entirely permeated by it. The roots of this way of thinking are much more ancient than the political/social divisions that have emerged after the industrial revolution and the ones between communism, fascism, and economic liberalism.

Where does the initial idea of a better world being created through production of goods come from? *The deep roots of this germinal idea come from the Judeo-Christian tradition.*

The Bible says that God created humankind at the very end of creation. The world and everything in it existed before human beings and it is something profoundly different from mankind, which was created in God's image and likeness. The rest of the universe is something objective, "out there," amongst "objects" created by the divine. But, as opposed to human beings, what is non-human is not so closely connected to the divine; in actual fact, devoid of the divine element, it is merely objective matter.

B. Alan Wallace in his *The taboo of subjectivity* senses that all research is aimed at the "objective" side of creation rather than at human "subjectivity."

In order for man to comprehend God's creation, he must divest his modes of inquiry of all that is merely human, which, after all, came at the very end of creation. Man must explore the universe in ways that approximate God's own perspective on creation.

He must seek to view the world beyond the confines of his own subjectivity, just as God transcends the natural world. In short, he must seek a purely *objective* (divine) God's-eye view and banish all *subjective* (profane) influences from his empirical and analytical research into the objective universe. In this way, the seeds of objectivism were introduced into Mediterranean thought by Jewish, Christian, and Muslim theology.²

We understand from the scriptures that only human beings were created in God's own image and likeness. (However, we will see how, according to the same tradition, humankind will never be able to reach the divine on earth.) The Bible also says that nature was created so that human beings could make use of it for their own benefit.

Man therefore has the right, bestowed on him by a superior authority, to use all things created for personal aims. Christianity adds to this the ingredient of having a special given place in creation, the concepts of sin and free will. Human beings, although born into original sin, are also given free will; therefore, they can decide whether to act for good rather than evil and thus redeem themselves. We will explore how these messages have been essential for the technological and social development of the great monotheistic religions.

In Augustinian Christianity, one could return to the lost perfection that existed before original sin only by divine intervention and all earthly, practical, and technical human activities were not considered as having much efficacy.

David F. Noble³ analyzes the events that have led to the current relationship man has with technology in the Christian world. He states that the dynamic project of Western technology can find its actual roots and spirit in the Middle Ages. Whilst in classic Christianity manual activities were disregarded, in the early Middle Ages, for reasons still unknown, technology started to be identified with transcendence, linked to the Christian concept of redemption from sin.

As time went on, technology was gradually more clearly identified with a possibility of renewed perfection. Progress in the “useful

arts” became the identification mark of the divine image and original perfection in mankind.

Eriugina, one of the most important personalities in medieval Christian Scholastic philosophy, affirmed that knowledge of the arts was innate in the perfect man, but was in time clouded by the Fall. However, its recovery by study and hard work could have helped to partially restore man to his pristine state.

Making an effort toward learning the useful arts was considered preparation for imminent redemption. The impulse of seeing technology as transcendence was particularly strong during the later puritan revolution, which gave shape to the first capitalism and colonial aims, linking “faith” and “useful arts” for “the glory of God” and the recovery of control over nature. The new scientific ventures of the time widened the fields of human intervention.

Going back to knowledge and Adam’s lost perfection was not enough anymore; science was progressively expanding toward divine knowledge and action was no longer limited to the original creation, but was going toward a new creation. The Christian project of redemption through practical actions started to slip out of hand and scientists began to consider themselves creators.

Francis Bacon foresaw that mankind, one day, would have created new species and would become like gods, because “the footsteps of the Creator [were] imprinted on his creatures.”⁴ Science has carried on the project of giving man back that dominion over nature originally bestowed by the Bible and, in so doing, also the demonstration that man was created in God’s image and likeness.

Let us now recapitulate the messages that Christians have received until this point in history. Human beings must consider themselves as something special within creation, but basically they are sinners. As sinners, they have the chance to redeem themselves through actions (and later become technological creations). In order to achieve this, all things created are put at their disposal.

In addition, there are other messages that Christians have received that have become an important part of the collective unconscious. We have seen how redemption from original sin can be achieved through doing good deeds, which have now merged with mechanics, science, and technology.

But there is a problem. These actions will not bear fruit for the actors on Earth. In fact, according to the scriptures, life and eternal happiness belong to the kingdom of heaven and not to this earthly life. All we can do in this lifetime is to earn a better life thanks to our virtuous actions.

However, one could argue, a man has existed who has rejoined the divine whilst in human form and his name was Jesus. The Bible though, keeps reminding us that Jesus is God's only son and that no one else can ever aspire to this state. All we can do is imitate his example. No illusions: eternal life resides someplace "else" from us; it is not "here and now" but "there," in a non-specified future.

In truth, there is another way out: redemption, salvation for all at the end of time, after a phase of calamity and destruction called the apocalypse puts an end to the game and all the players.

New recap: human beings have a special place in all creation, but they were born in sin. As they have free will they can redeem themselves through their actions, using all other things

created to this end, but they cannot expect to meet the divine in this lifetime because that is Jesus' sole right. They will have the chance to enter the kingdom of heaven in the future, presumably after death (if they have behaved well enough), unless they have the fortune/misfortune of finding themselves living their lives at the end of time.

But this is not all. As opposed to other religions, which contemplate reincarnation, Christianity clearly states that we only live one life on earth, therefore there is no second chance. Redemption from sin (and we were all born in sin) must be attained in this lifetime. So here's another ingredient: rush. If we are in a rush to achieve redemption from sin we can understand how unaware our society is in preventing the future consequences of our choices.

God can give us signals for our choices toward redemption, but as we have free will, the act of redemption depends completely on us. If we behave badly we will wind up in eternal damnation; however, even if we behave well we cannot benefit from it in this lifetime.

In order to make this perspective less bleak there is the possibility of grace, but this is only granted to a select few and only to those who have faith. The concept of grace is definitely more deeply felt by the Catholic faction of Christianity than by the Protestant streams, which give more emphasis to individuals and their actions. Probably this also lies at the root of the fact that there is less entrepreneurial activity in Catholic countries than in the Protestant world.

Let now consider the effect of all this dogma on the psyche of our already confused Christian human being. Redemption depends upon our having a free will, but we do not have the certainty of

deserving the kingdom of heaven, which in any case will not happen in this earthly life. Therefore, we can only live for a better future because happiness on Earth is not allowed. Thus, we lose the ability to live in the present; we live for a future that will never come. At the same time we must operate in a rush, but there is no alternative to acting in the first person because this is the only human life we have. We cannot stop.

After having received such messages, human beings find themselves trapped in a series of double binds, defined by Gregory Bateson⁵ as contradictory messages with a high emotional content, lacking a clear exit route, and lacking a clear interpretation of the content. Bateson conjectured that such messages could lead to schizophrenia.

Some double binds human beings have received are:

- a) having to imitate Jesus' virtuous actions, but never being able to become like him;
- b) having to redeem themselves through doing good deeds, but without the certainty of attaining salvation;
- c) being special and separate from the world and having to exploit nature for their own aims, but, since in reality human beings – both environmentally and spiritually – are not separate from the world, the attempt to relate to nature as a separate entity will necessarily lead to frustration and to digging their own graves; and
- d) having to work for eternal salvation and a bright future that will never come.

Confused and anxious, these poor human beings do what they can. To free themselves from these double binds, they try to find

heaven on Earth and salvation through their actions. They have a clear conscience because they want to do good through imitating Jesus' behavior and performing "virtuous actions," in separation from the world, for "development" and a "better future." Despite their virtuous actions, they will never be like Jesus and they will never be sure of achieving salvation, therefore, technology leads them to search for pseudo-salvation within this earthly life, for example through technologies which operate on the divine plane of creation and immortality such as biotechnologies.

The culture that has considered miracles as proof of the existence of God develops technologies that have something of the miraculous.

The various attempts to get out of the labyrinth of the double binds have focused on technology, production, and the economy. Abandoning the drive toward extreme production and research of "miraculous" technologies would also mean abandoning hope of redemption and salvation on Earth, the idea that mankind has a special place in creation and the individual identities built on what one has "done" in life. It is individual actions that can lead to redemption on Earth; without being able to act, human beings feel lost and crushed by guilt feelings.

One is obliged to build heaven on Earth and, as a side effect redeem oneself from guilt feelings and thus earn heaven in the afterlife.

Children of a lesser God

As God has only one son, Jesus, man feels like the unworthy pseudo-son (moreover, born in sin), and his redemption, as in personality type five of the Enneagram, comes through isolating

himself, going off alone and then coming back to show off his abilities, that through technology have become as powerful as the divine ones. Now human beings want to substitute themselves for the creator; the worldly actions want to become everlasting.

But the carrot of a radiant future we were chasing is now rotten. Working for a better future is a strange destiny: the very future we are striving for is jeopardized. The foreseeable catastrophes of the future are environmental (under everyone's noses), economic (non-renewable resources that are running out), and social (rights that are no longer available, hunger, disease, war).

Nature, which was meant to be at our disposal, does not meekly bend to human whims and, when its delicate balance is disturbed, turns dangerously against us.

The vision of a happier future is no more than a mirage. We cannot live in the present because we have never practiced doing so. We work more and more, we consume more and more, but we never have enough and are gradually less and less happy. Even development, science and technology, which were once our pride and joy, are betraying us and turning out to be dangerously incapable of facing environmental and social crises.

Frustrated and squashed between a gloomy future and an unhappy present, the schizoid man reacts with different defense mechanisms.

Denying everything and going straight toward a liberating apocalypse

Denying that the climate changes are the work of man, that natural resources are running out, is deceiving ourselves again with the idea that injustice and poverty can be solved with a sufficiently globalized economy. Even if we are aware that these are destroying

the planet, we do not take the necessary responsibility to act upon them.

In the Christian world, apocalypse is firmly linked to redemption, to salvation for all. Therefore, if the future will be apocalyptic, even if caused by our own doing, it will bring redemption with it. Otherwise how can we explain the amazingly little responsibility we take for the future, despite the refined models and scientific knowledge we have which give us the awareness of what is really happening?

The fascination our culture has for great disasters, evident in the way films and TV so avidly try to capture them, is an expression of this attraction for apocalypse. Moreover, the belief that the relationship we have with this world is limited to a one-and-only earthly life does not help us in taking responsibility for the future. It is in fact surprising how we never consider the consequences of our actions in relation to the coming generations.

We work for the generic future, which, apart from never coming, is never even planned with a careful and farsighted policy. Our politicians can see only as far as the next elections. It is as if there were an undisputed religious faith (and it does actually exist) in a radiant future, regardless of our actions or of the objective situation.

Sticking with growth

Pressing the development pedal and asking for the help of politicians who promise us a new economic renaissance to be achieved through economic free trade; renewing trust in the markets; increasing trade; lowering interest rates; promoting consumption; producing and competing in order to avoid feeling

and thinking, not to metabolize the tragic path our culture is leading us down: there is little tolerance for natural rhythms which contemplate doing and not-doing in a balanced succession of energies. As Cioran asserts:

Since the birth of society, anyone who wanted to escape from it was persecuted and scorned. You can be forgiven anything as long as you have a job, some qualification under your belt, a sign pointing to nothing. Nobody has the guts to say: “I don’t want to do anything!” – we are more indulgent toward a murderer than toward an action-free spirit.⁶

And, again, quoting James Hillman:

We no longer are quite sure which term carries the more ecologically negative connotation: underdeveloped or overdeveloped. Maybe it’s neither, but rather that same childish view of growth as good....Sitting still, reflecting, remembering, grieving and giving in now carry the flag forward – because “forward” is not where it used to be. Going on now means going downward into the faults of our culture and backward into the grief of its memories. Today we need heroes of descent, not masters of denial, mentors of maturity who can carry sadness, who give love to aging, who show soul without irony or embarrassment.⁷

Seducing

Aiming at the consumer’s desires, creating new needs, putting self-esteem at play, making the consumer insatiable so that the markets can keep running, giving out credit, being able to pay for goods in installments: commercials, intertwined with every part of modern

life, have the sole aim of persuading us that such and such product is indispensable and that without it we will feel as if there is something missing. It is a self-fulfilling prophecy.

What we have can never be enough because we can only own products that, in and of themselves, cannot meet the soul's needs. Inner emptiness cannot be filled by purchasing something, but this is what we usually try to do.

Studies show how it is actually the most insecure people who tend to identify themselves through material success. So the best message to stimulate purchase is the one that makes buyers feel inadequate, making them compare themselves with unreachable models.

Thus, consumers will be insatiable and the producing-consuming cycle of the economy will be able to carry on forever.

Trying to find heaven on Earth

One of the leading themes of the West is the image of a bright future and of redemption. Such vision, applied to an industrial society, has watched the birth of different myths to obtain a limitless source of energy, thus freeing the entire humankind from the task it had been condemned to after the Fall.

The myth of an outer source of energy we can freely draw from is an earthly reflection of heaven and of the infinite that we cannot find within ourselves as spiritual beings. In the last few centuries different technological visions have progressively emerged which searched for the ultimate energy source, going from the steam engine to electricity, to oil, passing through

nuclear power plants to cold fusion, hydrogen, and renewable energy.

In history, every time a new technology was introduced, it was often welcomed in transcendent, soul-saving terms, as if it could be a bridge to go back to a happy heavenly condition that existed before the Fall.

The basic Western ideas seem to belong exclusively to the political system we call capitalism, but even its main antagonist, Marxism, envisages a similar heavenly condition for mankind. Marx thought that people could free themselves from exploitation by using machines, which, if also freed from the hands of the owners, would have granted equality, peace, and progress.

The mythological communist cycle is essentially similar to the capitalistic one: the vision of a better world (through regaining the instruments of production); necessity to act on a worldwide scale (the Communist International “workers of all lands unite”); compulsion and rush (in the race against capitalism); working for a bright future that never comes, and the cycle starts once again.

Even though there are no ultimate answers, economic and environmental solutions to help the planet rise to a condition of better social and environmental health do exist and are realistic.

If the world’s governments gave the development of renewable energies the same support they once gave the oil and car industries, we would certainly be able to see improvements of the planet’s health and on the quantum of energy available from renewable sources.

The nature of the mind

Even though a large portion of guilt for environmental destruction can be apportioned to the political, economic, and technical forces in society, that's not the whole story.

If the world's governments had as a priority the use of clean and renewable resources (and as things are at the moment this is highly unlikely), the state of the planet would certainly improve. However, unless we become deeply aware of the roots of our yearning, there will be no resource, however effective, clean and renewable, that will even come close to the black hole of "never having enough" without being swallowed by it.

Contradictory religious messages have without a doubt an important role in the mechanism that leads us to compulsive production, but they are not the primary causes of this hindrance. It is the path toward the construction of the ego itself that leads us to thinking that we are something special within creation. All the Bible did was to mirror and expand this attitude with a very efficient marketing campaign. Ramesh Balsekar says:

In addition to that sentience, which the insect or animal has, the human being is endowed with intellect. Intellect is what enables the human being to discriminate and interpret what is cognized, which the animal need not do. So it is this power of the intellect to discriminate and interpret what is cognized that gives the individual being a sense of individuality and makes him consider himself something special in this manifestation.

What is more, he goes to the extent of believing that the entire manifestation has been created for his benefit! So, all

the time he is thinking, “In what way can I benefit by exploiting nature?” And the extent to which the human being had “benefited” himself, we can all see.⁸

It is the nature of the ego itself that does not allow for stillness, the ego that fears emptiness as the quality which would lead it to its ruin. Osho said:

[The]Mind is present only while it is running. This is why you will never be able to keep it still. If you become still, you will find that the mind is not. The mind can never know the soul, because the soul can never be known by running, and the mind is another word for running. Therefore the Atman is known on that day on which there is no mind. We can know the whole world through the mind; only the highest spiritual element remains unknown.

We are able to know that highest spiritual element only when the mind is not. The mind has its own complete technology of restlessness. Because running without a purpose is not possible, the mind creates causes or purposes for its running. These are called desires. The mind says, “I desire that thing, so I will run after it.”

How can you run if you have no desire to achieve something in the future, or if there is no goal to reach? Therefore every day the mind decides to fulfil a particular goal in the future. Then the running begins, but by the time the goal is reached, it is found to be useless because it was all merely an excuse for the mind to run. The goal which is reached becomes worthless on fulfilment.

Then [the] mind seeks out another excuse, another goal to be achieved. After reaching that goal it will say, “There is no substance in this. Now I should try for *that* objective...” So it continues running, further and further. This is why the mind is always in the future. It can never be in the present....The stone with a zero mark is never seen on the mind’s journey. And if at any time, any day, you come across such a stone, know that you have come to the place known as meditation.⁹

Even the roots of the hope for a brighter future come from further away than the consumer society and Christianity, as Almas simplifies.

The center of the ego-self, the center of its initiative, action and perception, is a psychic structure characterized by a specific pattern and by incessant psychological activity. The pattern, or the particular psychic organization, provides the direction of action, while the activity provides the drive to act. This gives the self a sense of orientation, center and meaning. The psychological activity includes hope – the self is hoping, consciously or unconsciously, to achieve its aim or ideal. This implies that we project on the future the possibility of accomplishing a certain objective....Hope initiates desire.¹⁰

The search for happiness can also be confused with the search for pleasure, which the consumer society promises to satisfy. But prolonged pleasure is neurophysiologically false even before being philosophically jettisoned. Researches in neurophysiology have proven how every pleasure is of short duration and has some intrinsic limits given by the physiological balance of dopamine, serotonin and other neurotransmitters.

These mechanisms explain the phenomenon of drug addiction, so that the quantity that was originally enough to produce pleasure is no longer effective in the long run. They also explain why happiness is transitional when positive life events take place. The joy connected to a happy event declines in a relatively short time. Simply, pleasure cannot be sustained for long. From the very first stages of the birth of the ego, the mind substitutes the search for completeness with a drive for pleasure.

The first ego structures are created when, in the first year of life, we start experiencing difficulties or pain from our mother or our surroundings (separation, hunger, physical pain), so we start to separate perceptions within our mind imagining that we still receive that lost love and comfort. It's the beginning of a fantasy world and of the constant, anxious search for welfare.

This self-deception is used along with seduction and manipulation by the advertising industry. Even in this case, the fascination for objects and products must constantly increase according to the same addiction mechanism.

The nature of the mind is more ancient than religions

On the other hand, within the narcissistic will of the ego to have unlimited power over matter and nature there is a vague hint of the infinite spiritual nature present in every human being, and this is the real research that has been ignored and distorted by the nature of the ego even before the conflicting messages of religions.

Religions come from afar and, if on the one hand they have never known the nature of the ego in depth and how some messages are distorted by it (a knowledge we have only started to acquire over

the last century with the coming of psychology), on the other hand, they have often used the weaknesses of the human soul to obtain an earthly power which thrives on manipulation through guilt trips or promises of a better life. In religions, the authentic spiritual aims are so mixed up with worldly goals that there is so much confusion and so many collective pathological conditions that we are no longer able to recognize them as such because they belong to us collectively.

For example, the whole message about not being able to become like Jesus but having to imitate his example has a potential spiritual aspect as it downsizes the ego's ambitions, a necessary condition in every spiritual tradition if one wants to be welcomed by the divine. However, when talking about the earthly power of religions, such messages can easily keep people repressed, disheartened, and subject to church hierarchies.

Every human being – not only Jesus – has the potential of becoming divine. Not even the ego can ignore the call of the infinite, so it does what it can in its limited plane. So the ego will make an effort to become something “more” in its plane, as Ken Wilber says.

Every individual *correctly* intuits that he is of one nature with Atman, but he *distorts* that intuition by applying it to his separate self. He feels his separate self is immortal, all-embracing, central to the cosmos, all-significant. That is, he *substitutes* his ego for Atman. Then, instead of finding actual and timeless wholeness, he merely substitutes the wish to live forever; instead of being one with the cosmos, he substitutes the desire to possess the cosmos; instead of being one with God, he tries himself to play God.¹¹

Or long before Wilber, Aurobindo said that “every finite being strives to express an infinite which is perceived as being its real truth.”¹²

(Spiritual) Realization proposes no transformation of the finite by violence, because its nature is to love and not hate limitation. The entire chaos of the Western world springs from this radical separation of creation and redemption, prompting the technological attempt to transform nature by violent alteration. (Alan Watts)¹³

Notes and References

1. Philip J. Burguières was one of them, who, after having being able to stop, has shed light on the phenomenon and has started to coordinate a web of top managers affected by depression. The phenomenon had remained hidden in the entrepreneurial world because of the stigma attached to it. “At one point in their careers, a good 25% of high-level executives enter a state of deep depression. You would be shocked to know the number of CEOs who manage big companies and are depressed and on the verge of suicide,” says Burguières.
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The author

Toshan Ivo Quartiroli

My publishing projects include book publishing (I was publisher of the [Apogeo](#) and [Urra](#) publishing house) and online publishing. I have written several technical books in Italian on programming, operating systems, and user-oriented software.

I am currently publisher of [Innernet](#), an online Spiritual Research Journal in which I conduct interviews with contemporary spiritual teachers. My blog [Indranet](#) is about the media, technology, eros, and psycho-spirituality, giving insights on how the media change our soul and how our soul uses technology as a substitute for deeper needs.

In my path toward awareness I have been trained in meditation techniques and in several workshops in [Osho](#) centers since 1991 and am part of Almaas's [Diamond Heart](#) School since the year 2000 in the United States and then in Italy.

E-mail: ivotoshan@yahoo.it