Eupsychian Theory I:
Reclaiming Maslow and Rejecting the Pyramid—
The Circle of Seven Essential Needs

*By Mike Sosteric**

> In a certain sense, only saints are [humankind]. All the rest are cripple[d].
> **Abraham Maslow** (Maslow quoted in Hoffman, 1999, p. 173)
> It is now quite clear that the actualization of the highest
> human potentials is possible-on a mass basis-only under "good
> conditions." Or more directly, good human beings will generally
> need a good society in which to grow. **Abraham Maslow (Maslow, 1971, p. 7)**.
> As I have gained knowledge and seen others share their visions with me, I conclude that our
> ancestors lived in a strange condition in which they were in touch with the spirits constantly,
> and I see that as a goal for our present activities. **Vine Deloria** (Deloria, 2003, p. xvii)

In 1943, Abraham Maslow presented a now widely accepted theory of human motivation. Later, he began to develop a theory of human development, a Eupsychian theory of human flourishing with his theory of needs at the center. This theory was shortly represented by the iconic Pyramid of Needs. Building upon the work of Abraham Maslow, this article rejects the pyramid of needs as an ideologically rooted, sanitized, and stripped-down version of Maslow's nascent Eupsychian Theory. Instead, the article proposes an Indigenous-rooted Circle of Seven Essential Needs as the core of a sophisticated and integrative theory of human development, human potential, and human flourishing, a theory that Maslow was in the process of developing before his untimely death and that, given his known interest in Indigenous communities, is more in line with the direction of Maslow's early thinking.

Introduction

> Holism is obviously true-after all, the cosmos is one and interrelated; any society is
> one and, interrelated; any person is one and interrelated (Maslow, 1970, p. xi).

In 1943, Abraham Maslow published two articles proposing his now famous theory of human needs (Maslow, 1943a; 1943b).[1] Since its publication, Maslow's theory has become one of the "most impactful theories" in psychology and personality research (Montag et al., 2020). It is a perpetually cited piece (Kuo-Shu Yang, 2003) that, despite its age, is "widely distributed, incredibly popular, and largely accepted" (McCleskey & Ruddell, 2020). There are thousands of pictures of the associated pyramid of needs and millions of references to it on the internet (Peterson & Park, 2010). A simple Google image search on the keyword "needs

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[1]You can find an outline of his theory here https://spiritwiki.lightningpath.org/index.php/HumanMotivation.

theory" demonstrates how dominant the work remains. Indeed, Maslow's theory continues to appear in textbooks on psychology, leadership, sociology, medicine, education, management, marketing, and organizational behaviour (Buchanan & Huczynski, 2019; Machado & Davim, 2018; McCleskey & Ruddell, 2020). It also continues to be deployed by psychologists, management theorists, developmental psychologists (Bland & DeRobertis, 2020), human resource employees, and others to understand and explain human behaviour and motivation (Anburaj, 2017; Crandall et al., 2020; Guo et al., 2019; Lussier, 2019; Poirier & Devraj, 2019).

Positive Psychology, for example, claims to be a deployment of Maslow's psychology who, "it is acknowledged," was really developing a Positive Psychology (Joseph, 2015). I think we could argue that. I think Positive Psychology is built from Maslow's work. I think Positive Psychology is rooted in a portion of Maslow's work. But Maslow himself was definitely not developing a positive psychology. Though positive psychology does have its merits, I feel fairly confident in saying, Maslow *would not* identify with it. Maslow was developing something quite different. He was developing a Eupsychian Psychology. This psychology is rooted in the basic proposition that people are not inherently good or inherently evil but that they became so based upon the satisfaction or neglect of their essential needs. His clearest statement of this comes in his unpublished article, now published by Edward Hoffman in "What is the Essence of Human Nature?" In that article, which can reasonably be considered a canonical statement of Maslow's beliefs, Maslow said that "Human nature can be good under certain conditions" and bad under other conditions (Maslow, 1996b). "Under good conditions, people can be expected to manifest such desirable traits as affection, altruism, friendliness, generosity, honesty, kindness, and trust" (Maslow, 1996b) while under bad conditions you get something else. What are the good conditions? Maslow always said that is an empirical question, but he already knew. He was certain it had to do with *"basic-need* gratification because such gratification composes the primary path for higher evolvement and humanness and greater self-actualization" (Maslow, 1996b). Maslow's Eupsychian Psychology was rooted in the idea that if *you* wanted to *be* a good person, if we wanted to *create* a good person, you needed to create good conditions, or the good society. Maslow defined the Good Society as a society that provided "basic-need gratifications for its members" (Maslow, 1996b). That's not Positive Psychology. Positive Psychology focuses exclusive attention on the individual, on the "subjective experience, positive individual characteristics, and qualities that contribute to a good society." (Jørgensen & Nafstad, 2004). In Positive Psychology, it is the individual that creates the good society and not the other way around. That is backwards from Maslow's thinking.

Problems with Maslow's Theory

Problems with PP aside, is the penetration and continued popularity of Maslow's aging original theory and its iconic pyramidal representation a problem? The answer to that is yes, and for several reasons.

Reason number one, the pyramidal representation itself is an incomplete representation of Maslow's thinking. Not only does it omit important elements of Maslow's later thinking, but it omits key aspects of his original thinking.

On early omissions, the pyramidal representation we have today recognizes only half of Maslow's original theory. In the original seminal articles (Maslow, 1943a; 1943b), Maslow included an additional hierarchy of cognitive needs.[2] In this second hierarchy, which has been completely ignored by the disciplines that purport to represent him, Maslow placed two critical needs, the need to know and the need to understand. Maslow defined the need to know as the need to "be aware of reality, to get the facts, to satisfy curiosity…to see rather than to be blind" (Maslow, 1943a). Maslow defined the need to understand as the need to understand the reality that we came to know. According to Maslow, it was not enough just to know things, to accumulate mere facts. As he said, "…the facts that we acquire, if they are isolated or atomistic, inevitably get theorized about, and either analyzed or organized or both" (Maslow, 1943a). Maslow felt the need to know and the need to understand were driving, biological needs; as he said, "even after we know, we are impelled to know more and more minutely and microscopically on the one hand, and on the other, more and more extensively in the direction of a world philosophy, religion, etc" (Maslow, 1943a). Maslow also felt that these needs were "either the most important or one of the most important characteristics of psychological health" (Maslow, 1961a).

In addition to omitting important aspects of his original thinking, extant pyramidal representations ignore later additions, like his addition of aesthetic needs (Maslow, 1970), the need for creative outlets (Hoffman, 1999), the need for transcendence (Koltko-Rivera, 2006),[3] the need for power (Maslow, 1961a) and a *third* hierarchy he added later, a theory of "meta-needs" for beauty, justice, neatness, love, honesty, orderliness, and serenity (Maslow, 1967, p. 101), needs which Maslow felt emerged, incorrectly, I feel, only after basic needs are satisfied (Maslow, 1967).

Except for the here-and-there inclusion of the need for transcendence, representations of Maslow, in textbooks, scholarly discussions, and elsewhere, remain grossly incomplete.

The second reason the persistent penetration of the pyramid is problematic is that it does not take into account substantial criticisms (Cooke et al., 2005; Geller, 1982; Neher, 1991; Shaw & Colimore, 1988) that have been levelled against the theory in the almost century since Maslow first presented it to the world. In that

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[2]Maslow was ambivalent about separating them into a second hierarchy. "We must guard ourselves against the too easy tendency to separate these desires from the basic needs... i.e., to make a sharp dichotomy between 'cognitive' and 'conative' needs. The desire to know and to understand are themselves conative, i.e., have a striving character, and are as much personality needs as the 'basic needs' we have already discussed" (Maslow, 1943a, p. 385).

[3] Although he struggled with the concept of transcendence (Maslow, 1969b), nevertheless he set it at the core of his theory of needs. As he says in his notebook on Eupsychian management, "We must ultimately assume at the highest theoretical levels of *Eupsychian theory*, a preference or a tendency to identify with more and more of the world, moving toward the ultimate of mysticism, a fusion with the world, or peak experience, cosmic consciousness, and so on" (*Eupsychian Management: A Journal*, 1965, p. 33: emphasis added).

time, it has been criticized for being internally inconsistent (Bouzenita & Boulanouar, 2016), empirically weak (Soper et al., 1995; Wahba & Bridwell, 1976), ethnocentric (Townsend & Wrathall, 1997), sexist (Nicholson, 2001), and elitist (Aron, 1977). Some have suggested, quite correctly, that it is a form of western cultural and scientific hegemony (Bouzenita & Boulanouar, 2016) that privileges "individuality" and "individual improvement" over more family-oriented, socially embedded, collectivist needs and values (Kuo-Shu Yang, 2003). Others have suggested it has a neoliberal bias, pointing out that the theory ignores social, political, and economic conditions that might facilitate or impede needs satisfaction, while relying for improvement "more on personal growth than on social reform." (Aron, 1977, p. 13). These are all substantial criticisms that should have triggered alternate, or at least corrective, theorizations.

A third reason the continued presence of Maslow's need theory, at least as represented by the pyramid, is problematic is because in its current form the theory is colonized and corrupted by capitalist interests. This becomes clear when we learn that Maslow never suggested a pyramid as a visual representation of his theory (Bridgman et al., 2019). The closest Maslow came to suggesting a geometric symbol was his use of a metaphor of nested boxes, a metaphor he used to caution against a simplistic listing of needs (Maslow, 1943b). In fact, the pyramid was suggested by Charles McDermid (1960) in a business magazine entitled *Business Horizons.* This pyramid came to replace alternative geometrical representations being discussed at the time, like steps (Davis, 1957) and ladders (Wren, 1972), with a business spin, one designed not to represent truths and understandings of humanity but to help "maximize" the "motivational impact of management initiatives" (McDermid, 1960, p. 99) in an organizational context. In other words, the pyramid was designed by a business theorist to help manipulate people into working harder by tying their highest needs (according to McDermid) to organizational goals. The original hierarchy is reproduced in Figure One below.

Figure 1. *The Hierarchy of Needs*

McDermid's Hierarchy of Needs (McDermid, 1960)

A fourth reason this pyramid and its associated theoretical representations are inadequate is that it fails to properly contextualize and foreground, in fact it arguably obscures, a *critical* aspect of Maslow's thinking, which is the fact that *all of it* was aimed at a third type of psychology, a Eupsychian Psychology (Maslow, 1961a), a psychology devoted to creating the "good society."   He had a vision of exactly this the day after the Pearl Harbor attack.

> One day just after Pearl Harbor, I was driving home and my car was stopped by a poor, pathetic parade. Boy Scouts and fat people and old uniforms and a flag and someone playing a flute off-key. As I watched, the tears began to run down my face. I felt we didn't understand — not Hitler, nor the Germans, nor Stalin, nor the Communists. We didn't understand any of them. I felt that if we could understand, then we could make progress. I had a vision of a peace table, with people sitting around it, talking about human nature and hatred and war and peace and brotherhood… That moment changed my whole life" (Hoffman, 1999, pp. 148–149: emphasis added).

To be clear, Maslow's seminal articles may have presented a simple theory of motivation; however, from the very start, Maslow was interested in much more than just a simple theory of human needs and motivation. He wanted an advanced psychology that would provide a "Hierarchical-Integrative Theory of Needs," (Maslow, 1970), a Eupsychian theory (*Eupsychian Management: A Journal*, 1965) with "utopian ends" (Dewsbury et al., 2012) that he felt would form the foundation of a psychology that would "speak to human potential and wholeness (Ballard, 2006) and that would provide normative suggestions towards the development of a "way of life, not only for the person himself [sic] within his own private psyche, but also for the same person as a social being, a member of society" (Maslow, 1968b).

This larger theoretical structure which Maslow was working on developing consisted of three *new* psychological schools, a Humanistic one, a Transpersonal one, and a Eupsychian one, bringing the total extant number of psychological schools to five, when you include the Freudian and Behavioural schools. Maslow felt these new schools would not only help resacralize an arid and dehumanized science (Maslow, 1966), but would also specify exactly how to grow up healthy, strong, whole and fully human (Maslow, 1996b). These new schools would provide a three pillar foundation for a Eupsychian Theory which would eventually birth a utopian framework that would contribute to a reconceptualization of "every area of human knowledge: e.g., economics, sociology, biology, and every profession: e.g., the family, education, religion, etc." (Maslow, 1970) and provide new systems of meaning where religion has so thoroughly failed (Maslow, 1964).

That is big, and obvious to anybody with any familiarity with Maslow. Maslow was explicit about his goals (Maslow, 1968b) and active in developing curriculum (Maslow, 1968a). He was also clear that the work that had been done as of 1970 was only the "bare beginning" (Maslow, 1970, p. xxi); nevertheless, progress had been made. In 1969 he writes that, "There is now available a new conception, of a higher possibility, of the healthy society. There are tools now available to judge and compare societies. One society can be judged to be better than another society, or healthier or possessing more 'growth-fostering-potential.' We can talk about the

value of the society, or the function of the society-that is, the greatest coming to fulfillment of the people in the society" (Maslow, 1969a).

Where did it all go?

We have an answer to that, four answers really. As Maslow wrote, it was ignored by the "disgusting" corporate media (Maslow, 1996a) and resisted in the academy by people who were afraid of their own emotions (Maslow, 1962). As Elkins (2009) wrote, it was murdered. In the 1980s, Humanistic and Transpersonal Psychology were, except for that oversimplified, ideologically rooted triangular travesty known as the business-rooted hierarchy of needs, disappeared from the scholarly map in the 1980s.[4] As I have said, they just didn't have the knowledge technology[5] to do it (Sosteric, 2026). Maslow was working on a typewriter. He and his colleagues didn't even have email. Imagine with the advanced knowledge tech available today (word processors, clouds, AI, email, and the like), how much farther could he have gotten? I imagine quite a bit farther.

Theorizing the Lacuna

To return to the main question here, is the simplified version of Maslow's theory that we were left with adequate to encapsulate Maslow's Eupsychian theory? The answer is an obvious and resounding no. So, considering just how long the simplified version of Maslow's theory has dominated the psychological consciousness of this planet, one might reasonably ask a series of "why?" questions. Why did psychology not discuss Maslow's second pyramid, or his third? Why was the pyramid accepted so quickly in the first place? Why is it still used to represent and teach Maslow's theory? The question is particularly salient given that there have been a handful of attempts to revise the model with "architectural extensions" and alternative geometric representations (Bridgman et al., 2019; Heylighen, 1992; Kaufman, 2020; Kenrick et al., 2010; Kuo-Shu Yang, 2003; Nevis, 1983), yet none of these stick.

We can theorize a few possible reasons for the persistence of this pyramid.

For example, *psychological resistance* may be a factor. As we have seen, Maslow himself noted immediate resistance to the deeper aspects of his theory and suggested these were the outcome of a scholarly pathology that created depressed,

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[4]Why? to prevent the transformative and healing potential of the new psychology to undermine the global status quo (Elkins, 2009). I can attest. As an honours student in a humanistic psychology department circa 1988, I witnessed this purge firsthand: administration systematically early-retired the department's humanistic and transpersonal psychologists who were then replaced with behaviourists. Within two academic years, the curriculum shifted from Maslow, Rogers, Horney, and May to Skinnerian protocols and operant conditioning labs. The department's mission transformed from progressive, emancipatory inquiry into one explicitly centered on behavioural control—a microcosm of the broader ideological retrenchment Elkins documents at the disciplinary level. What I observed was an administrative assassination: tenure lines eliminated, courses cancelled, and a generation of growth-oriented scholars cleared out for behavioural control.

[5]As explained by Nakamori (2021) explains, knowledge technology "is the technology that converts data into information and information into knowledge to create innovative and valuable ideas." The SpiritWiki is an example of a very basic, very draft, knowledge tech. https://spiritwiki.lightningpath.org/index.php/Knowledge_Technology.

cynical, malicious, cruel, and vengeful members "of the intellectual community" who used their control of the channels of communication to the educated public and to the youth to suppress innovative thinkers (Maslow, 1970).

In addition, mainstream psychology might simply not have the funding. Scholars don't hold the funding purse strings as they should, governments and corporations do. They are beholden and this might make them uncomfortable with the ontological direction of Maslow's theory[6] and its explicit Utopian goals. Therefore, persistence may be partially due to dismissive neglect.

Of course, there may also be *ideological resistances to change,* of various sorts. The pyramid is, after all, a fairly ancient reflection of one fairly obvious and critical feature of all systems of elite rule, ancient and modern, which is hierarchy. It is a powerful motivating tool. It is an iconic representation of inequality legitimized by its connection with Maslow's theory. It is powerful and seductive. It's a perfect meme. Why change that.

Finally, it may also be a question of *practical utility.* The pyramid is user-friendly packaging (Lussier, 2019). It looks good, has face validity (Buttle, 1989) (it "feels" right), and is generally usable (Loh et al., 2000). All this makes the pyramid and the stripped-down view of Maslow's theory that it provides useful and attractive to multiple groups of people.

For example, the pyramid and the stripped-down theory has been useful to human resource agents seeking to generate "actionable insights" aimed at manipulating staff into working harder *and* to marketers seeking to exploit Maslow's theory in order to manipulate the population into buying more things (Andrews, 2019).

The pyramid has been useful to professionals, social workers, nurses, and healthcare providers as an assessment tool capable of imposing beliefs and judgments on those who cannot abide westernized views and standards.

The pyramid has also given apologists of the capitalist system an easy existential framing that allows them to counter "charges that corporations entailed numbing rationalization and standardization of individuals" and instead present capitalist organizations as sites "for self-actualization, personal fulfillment, and even pleasure" (Lussier, 2019).

Finally, the pyramid has also been useful as an ideological gloss for neoliberalism. Ideologically, the pyramid and the stripped-down version of Maslow's theory it represents is completely concordant with neoliberal distortions of humanity (Bridgman et al., 2019), particularly those rooted in narcissistic personal achievement myths, like the so-called "hero's journey" (Campbell, 2004).

The pyramid is obviously inadequate and we have held onto it far longer than is reasonably necessary. I think there are two steps forward here.

One, we need to formally reject the pyramid of needs. It is a parody (Kaufman, 2020), a caricature of Maslow's thinking.

Two, we need to develop a more nuanced and complete theory of human needs, one that takes into account the entirety of Maslow's early thinking and also one that addresses various weaknesses identified over the decades.

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[6]His acceptance of the word "transcendence" a word with decidedly spiritual overtones, as a central theoretical term in his theoretic (Habib, 1993; Maslow, 1969b), is an example.

Three, we need a new icon.

I have no control over number one, except to say that I formally reject the pyramid, but I can offer a contribution to number two and number three.

Based on a comprehensive reading of Maslow, including his notes and unpublished papers (Hoffman, 1996), additional readings, various experiences (Sosteric, 2022), and observations over the years, I suggest an alternative theorization of needs which I call the **Seven Essential Needs Theory** and an alternative visual icon, the **Circle of Seven Essential Needs**.[7]

The Circle of Seven Essential Needs

Let us start our conceptualization of needs theory by replacing the phrase **"hierarchy of needs"** with the phrase **"essential needs."** I change from hierarchy to essential to reflect the basic biological reality that all our needs are essential. If any needs go unmet, growth is slowed or atrophied and health is undermined. We are no different from a plant in this regard, except that we have more and more complex needs. If we want to be healthy, happy, and whole, we have to meet *all* those needs. This is perfectly aligned with Maslow who suggested a Horticultural Model of growth (Maslow, 1991). To extend Maslow's metaphor, if you want your rose plant to grow up into a beautiful rose, you give it exactly what it needs. This is exactly in line with Maslow's thinking, which is that in order for humans to be healthy, happy, and "fully human" (Maslow, 1971), all their needs must be met. As Maslow clearly indicated, "self-actualizing people are gratified in *all* their basic needs" (Maslow, 1967) and the healthiest people are those who self-actualize and transcend (Maslow, 1968b; 2012). Note this does not mean that all needs must be fully gratified, a state of affairs that Maslow considered impossible (Maslow, 1943a), only that they be "relatively well gratified" (Maslow, 1970). **Sufficiently Satisfied**,[8] I would say. What counts as sufficiently satisfied may differ based on species requirements, personal predilections, cultural stipulations and other factors. It is a question for empirical investigation.

Let us finish our reconceptualization by changing the geometric representation of the theory of needs from triangle to circle. The Circle of Seven Essential Needs is organized into three layers, an outer layer of basic needs, an inner need for alignment, and the core need of every living thing, connection.

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[7]This circle metaphor, a key metaphor which helped reorient Maslow's linear hierarchy into a more holistic direction, was suggested by Gina Ratkovic of the Carry the Kettle First Nation.
[8]https://spiritwiki.lightningpath.org/index.php/Sufficient_Satisfaction.

Figure 2. *The Circle of Seven Essential Needs*
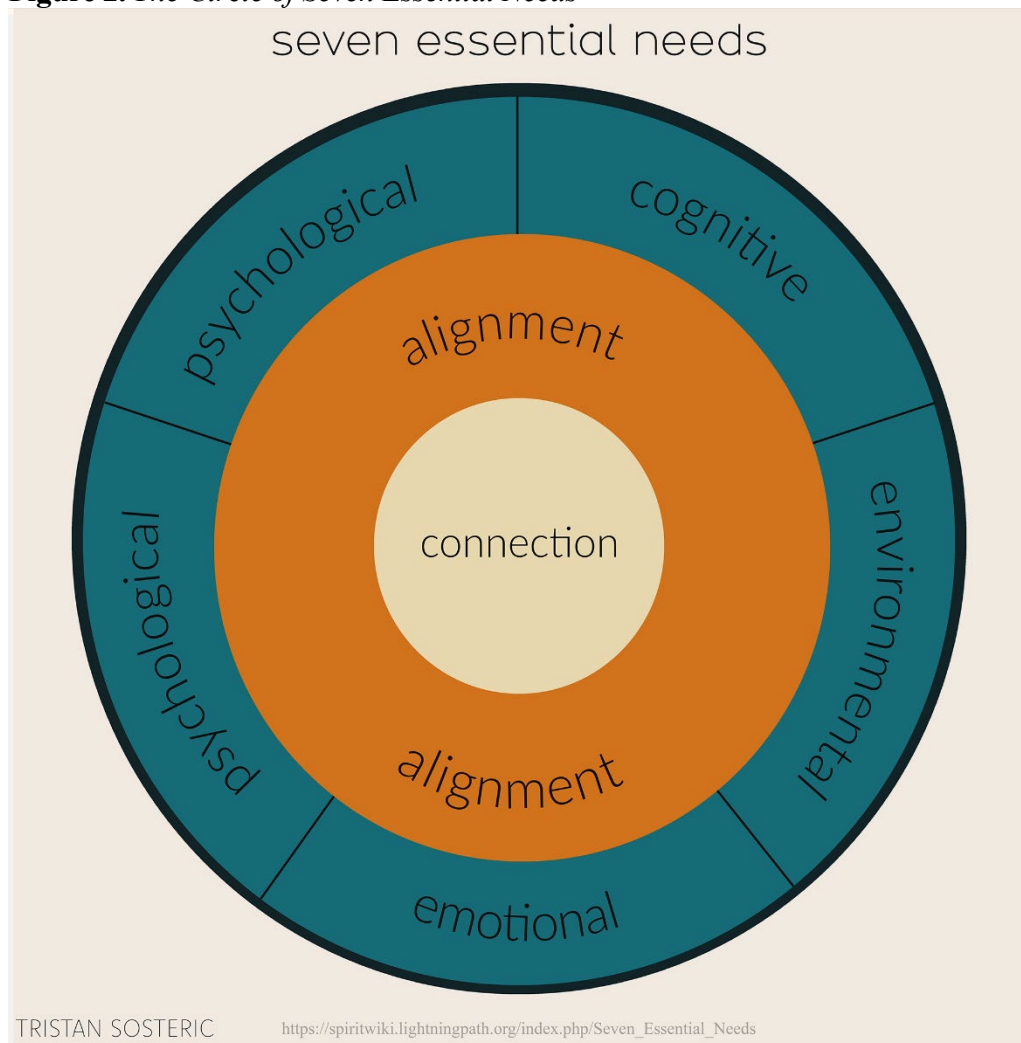
Basic Needs

With the basic re-conceptualization complete, we can now turn to the details. First is the theory of basic needs. Basic needs are basic to conceptualize and basic and easy to implement given healthy environments. The basic needs are organized into five general categories. Here I retain Maslow's original category of *physiological needs* but place safety and security needs into the category of *environmental needs*, love and belonging into the category of *emotional needs,* and needs for freedom, self-esteem, and power into the category of *psychological needs*. I also include Maslow's second *hierarchy of cognitive needs* to know and understand in the basic circle, bringing the total categories to five, the *physiological, cognitive, emotional, psychological,* and *environmental needs.*

1. **Physiological Needs** – Physiological needs include the need for substances (like food, water, vitamins, air), the need for physical activity (exercise), the need to be free of pain and suffering, and so on. Meeting physiological needs keeps the body healthy and gives it the physical foundations for growth, actualization, and transcendence.

2. **Environmental Needs** – Maslow's original theorization included needs for safety and security; in other words, a safe and secure *environment*. Later, Maslow noted that we needed aesthetically pleasing environments as well. In order to incorporate Maslow's later additions, I add a category for *environmental needs* and include in this category the need for safe, secure, nurturing environments, as well as the need for protective, nurturing, and aesthetically pleasing environments in homes, workplaces, and social settings that are calm and nurturing and warm. Note that safety includes

   1. **Physical Safety**: Absence of assault of any kind, including
      a) Physical assault (spanking, pushing, shaking, etc.).
      b) Emotional/psychological assault (screaming, name-calling, racism, sexism, shaming, passive-aggressive behaviour) (Maslow, 1954).
   2. **Stability**:
      a) Financial stability (removing anxiety about work and survival).
      b) Emotional consistency from stable parents and within healthy and stable families.
   3. **Aesthetic Quality**: The environment should not just be safe but pleasing and nurturing as well.
   4. **Support for Spontaneity**: As Maslow described, the environment should encourage "pure spontaneity"—that is, the "free, uninhibited, uncontrolled, trusting, unpremeditated expression of the self" (Maslow, 1967).

As Maslow said, ultimately, we need an environment that is safe, nurturing, secure, calm, aesthetic and that encourages "pure spontaneity," that is, the "free, uninhibited, uncontrolled, trusting, unpremeditated expression of the self." We need this environment not only because it helps the brain and body develop, it helps the brain and body function properly as well. Our brains respond and function better when we can focus on positive experiences as opposed to negative. Our brains simply do not function that well in the unnecessary and normalized rigidity, violence, and chaos that is our daily experience of colonized life.

3. **Cognitive Needs** – As per Maslow, humans have cognitive needs, specifically a need to know and understand the world. On the need to know, Maslow said there is a "basic desire to know, to be aware of reality, to get the facts, to satisfy curiosity, or as Wertheimer phrases it, to see rather than to be blind" (Maslow, 1943a, p. 385). On the need to understand, Maslow said this was the "desire to understand, to systematize, to organize, to analyze, to look for relations and meanings" (Maslow, 1943). As noted above, Maslow originally suggested these needs formed a second hierarchy. I take this separate

hierarchy as originally suggested by Maslow and include this as a category in the circle.

4. **Emotional Needs** – As per Maslow, emotional needs include our love and belonging needs (Maslow, 1943a). Emotional needs also include our need for unconditional love, support, acceptance, and inclusion in family, friend groups, and society. In line with circle thinking, Maslow indicated these needs are no less important for physical health and psychological well-being than physiological needs, further underlining the need to jettison a hierarchical representation of needs. As he said, "No psychological health is possible unless this essential core of the person is fundamentally accepted, loved and respected by others and [oneself] himself" (Maslow, 1968b, p. 196).

5. **Psychological Needs –** Maslow's original theory included esteem needs. According to Maslow, esteem needs contain two subsidiary sets of needs, "these are, first, the desire for strength, for achievement, for adequacy, for confidence in the face of the world, and for independence and freedom. Secondly, we have what we may call the desire for reputation or prestige (defining it as respect or esteem from other people), recognition, attention, importance or appreciation" (Maslow, 1943a). In order to better integrate Maslow's thinking, I reconceptualize esteem needs as psychological needs. In the category of psychological needs, I include the need for esteem, the need for self-esteem, the *need for power (Maslow, 1961a)*, and the need for *freedom* (Maslow, 1970). For the purposes of this circle, I define *freedom* as the need to explore, grow, and develop in line with one's preferences and predilections. As Maslow says, we need to be free in environments where permission is granted "to gratify and to express" (Maslow, 1970). I define the need for power as the phenomenological sense that one can change the world in accord with one's desires. As Maslow said, power is "the feeling of having some control over fate, of not being a helpless tool, a passive object, a cork on the wave which is tossed here and there by forces out of control" (Maslow, 1961a).

Inner Needs

Alignment

Within the outer circle of basic needs are two inner circles. The first inner circle is self-actualization, renamed as a need for **alignment**. By alignment, I mean three things:

a) alignment with the inner self. Here, alignment is equivalent to Maslow's notion of actualization of one's inner self because actualization implies alignment.

b) alignment with the being-values of the inner self, an alignment that Maslow felt occurred naturally given that a) people were given a choice and b) they

could make that choice in "good conditions for choosing" (Maslow, 1991, p. 29), and

c) alignment with one's family, one's community, one's ancestors, with ethical and moral systems of right thought, right action, and so on. Implied here is responsibility and duty to the family, the society, and the entire world.

One might ask, "Why replace self-actualization with alignment?" Although I feel that Maslow's term self-actualization does in fact reflect part of a real process of actualizing/aligning with one's "essential biologically based inner-nature..." (Maslow, 1968b), the term is limited and "alignment" is a better term for at least three reasons. The first reason is that "alignment" is culturally neutral whereas Maslow's terms self-actualization is not, despite his claims (Maslow, 1968b). The term "self-actualization" implies an individuality that I would argue has more to do with the biases of Western civilization and the labour force requirements of Western capitalism for a "high performing self" than what is actually inside needing to be actualized.

A **second** reason the term alignment is better than self-actualization is that alignment is a nod in the direction of spiritual traditions like Christianity (St. Teresa of Avila, 2007), Islam (Boyce, 1996; Mernissi, 1991), Buddhism (Bodhi, 2005), Zen (Suzuki, 1994), Indigenous spiritualities (Broker, 1983; Lawlor, 1991), and certain spiritually oriented authors (Bourgeault, 2015; Bucke, 2009; Carpenter, 1912; Ikbal, 2000; Philo of Alexandria, 2014; Swedenborg, 2016; Tolstoy, 2016), all of whom emphasize high morality, ethics, truth, just action, righteousness, compassion, authenticity, equality, and being "true to our inner nature" (Maslow, 1968b), that is, aligned, not only as things (metamotivations/being-values) that emerge out of self-actualization and connection, as Maslow suggested, but as prerequisites to transcendence/connection. Maslow captures this normative aspect of alignment with his statements about "intrinsic conscience" (Maslow, 1968b) and his comments on the "bodhisattvic path" (Maslow, 1964), both of which point in the direction of alignment as a prerequisite, component, and outcome of human development.

Finally, renaming self-actualization to alignment and incorporating it on the inner pathway to connection provides an avenue for opening up a productive dialogue between science and human spirituality, something that Maslow said would be a feature of psychology's resacralization of science (Maslow, 1969a, p. 5). The resacralization of science and the opening up of a dialogue between science and the spiritual side of life is something that authors have repeatedly called for over the years (Griffen, 1988; Laszlo, 2006; Maslow, 1964). It is long past due to open this conversation.

Connection

The last need in the circle of essential needs is the core of the human being, which Maslow would have called transcendence, but is here renamed as connection, not only because the term transcendence is culturally, psychologically, and emotionally loaded, as Maslow clearly demonstrated (1969b), but because transcendence is better

understood as a step on the road to actual destination of all healthy human beings, better connection, and not the actual endpoint. There's a lot to transcend on the way to connection. As Maslow himself suggested, we transcend ideology, "enculturation," "deficits," psychological trauma, the ego (Maslow, 1968b), emotional blockage, and so on, in order to heal, strengthen and establish connection with "something more" than the atomistic ego, even if only for a short time. When "the distinction between self and not-self has broken down (or has been transcended) [there is now] less differentiation between the world and the person because he has incorporated into himself part of the world...His self has enlarged enough to include his child. Hurt his child and you hurt him....[he has fused] with the non-self..[which includes]...not only...the world of nature...[but] other human beings...[to the point that]...'selves overlap" (Maslow, 1967).

Note also that reconceptualizing transcendence to connection is more in line with traditional cultures, shamanic practices, Catholic mysticism, Aboriginal dream times, and research on modern mystical experiences, all of which indicate transcendence means transcendence of cultural, psychological, and emotional limitations in order to establish connection not only to other human beings, but to nature, the cosmos, "more than human" entities (Williams et al., 2022), divine union with "God" (Ernst, 1997; Kalisch, 2006; St. Teresa of Avila, 2007; Steeman, 1975; Underhill, 2002) or even a "transcendental order," whatever that might mean. Evelyn Underhill points directly to this need when she says that we have an "innate tendency...towards complete harmony [read alignment] with the transcendental order, whatever the theological formula under which that order is understood" (Underhill, 2002). Founding father William James reflects the notions of alignment and connection perfectly when he says "Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting [read aligning] ourselves thereto" (James, 1903).

I realize there may be objections to including the concept of "spirit," which I would simply conceptualize as consciousness independent of physical matter, in the discussion. If one is not prepared to take seriously what humans have known about and experienced for thousands and thousands of years, i.e., that there are realms of consciousness and aspects of reality that are non-material and beyond our day-to-day normal consciousness, and that one of the goals of human development is to connect with these realities (Deloria, 2003), one can *reduce* connection to activation of brain neurology and leave it at that (Carhart-Harris & Friston, 2010; Garrison et al., 2015; Newberg, 2006; Newberg et al., 2001). However, I would argue that failure to recognize this basic truth of human existence and experience, or reducing it simply to "flow," embarrasses and hamstrings not only psychology and psychiatry, but the Eupsychian project as well. How can we take seriously disciplines that reject even consideration of the possibility that there is much more to life than sparks generated by a brain. Even biology is considering this now (Mocombe, 2021).

In any case, below is a tabular summary of all the basic needs, organized into seven categories.

Table 1. *Seven Essential Needs Summary*

Need	Definition	Core developmental/ sociological questions
Physiological	Adequate food, water, rest, movement, shelter, and freedom from pain and bodily threat.	Is my body basically safe, nourished, and functioning? Do existing familial, social, economic and political arrangements keep my body secure?
Environmental	A stable, predictable, and aesthetically nurturing physical and social environment.	Is the world around me safe, orderly, and not chaotic? Are my neighbourhood, institutions, and ecosystems safe and livable?
Cognitive	The need to know, to understand, and to make coherent sense of reality.	Does the world make sense, and can I learn how it works? Has my family, my school, my society provided me access to truthful knowledge, education, and critical literacy?
Emotional	Reliable love, belonging, and unconditional acceptance within secure relationships.	Am I wanted? Am I loved? Does my family love me? Do my social groups include me? Do I have complete freedom to express?
Psychological	Esteem, self-respect, agency, and a felt sense of being competent and effective.	Do I matter, and can I act with real power in my life?
Alignment	Inner coherence between self, values, behaviour, community, and "what is right and good."	Am I living in integrity with who I am and what I know? Can I be who I am in my family? Can I participate in society without betraying my own ethics and identity?
Connection	Deep connection beyond the isolated ego—to others, nature, cosmos, and (optionally) the sacred.	Have I meaningfully connected to something larger than myself, even if only momentarily? Do I experience myself as embedded in my family field, in humanity, a part of living world, or as isolated, independent, and alone?

And that is the Circle of Seven Essential Needs. In addition to comments on alignment and connection, I believe this circle and the attendant theory of needs is

a coherent and superior extension and modernization of Maslow. It is, if I may be so bold, the realization of his "Hierarchical-Integrative Theory of Needs," (Maslow, 1970), but with much less emphasis on hierarchy, thus an "Integrative Theory of Needs." This for several reasons.

1. The circle is far more inclusive than the pyramid. The categories are capable of capturing the full gamut of human needs into a single icon. The comprehensive arrangement obviates the need for multiple hierarchies, overloaded pyramids, or cute sailboats. It provides a better representation of the underlying theory and, perhaps most importantly, prevents individuals from ignoring those aspects of the theory, like transcendence or connection, which may not fit their materialistic or conservative predilections.

2. The circle is far more flexible than the pyramid, and easy to update. Associated categorizations (category of physiological needs, category of psychological needs, etc.) provide ample space for fiddling and fitting things in found later, without putting any strain on the icon.

3. Associated categorizations provide ample space for individual and cultural variation while maintaining theoretical integrity. Individual and cultural variations in emphasis (what needs are most important to meet) and the various ways needs are satisfied may be accommodated by the circle without strain or stress to the theory. For example, everybody has emotional needs for belonging, but exactly how these are satisfied (in corporations, in families, in friend groups, etc.) will vary from family to family, culture to culture, economic system to economic system, and epoch to epoch. For example, how people met their needs under a feudal regime were vastly different than how their needs are met (or unmet, as the case may be) within a capitalist one.

4. The circle better represents Maslow's thinking. When we examine Maslow, we find that he himself was ambivalent about the notion of hierarchy, often speaking about his theory as representing the "profoundly holistic nature of human nature" (Maslow, 1970). And this is not something he tacked on later as his thinking evolved. From the very start, Maslow saw humans as an "integrated, organized whole" (Maslow, 1943b) and saw their needs as interdependent and fluid: "no need or drive can be treated as if it were isolated or discrete; every drive is related to the state of satisfaction or dissatisfaction of other drives" (Maslow, 1943a). More to the point, the circle of *essential* needs captures the critical idea, stated by Maslow on numerous occasions, that needs need to be sufficiently satisfied if an individual is to become "fully human," that "deficits...must ordinarily be fairly well satisfied before real individuality can develop fully." (Maslow, 1968b). The circle captures the Eupsychian idea of humans as an integrated and organized whole with needs that are essential, interdependent and fluid far better than any hierarchical pyramid ever could. Had some business dude not stuck his nose in where it was not needed, based on Maslow's interest in and contact with Indigenous cultures, Maslow would have ended on the circle. He was already headed in that direction with the nested boxes

metaphor he originally suggested anyway (Maslow, 1943a). He would have figured out the boxes should be nestled within a circle at some point.

5. The circle provides a sociologically and spiritually sophisticated view of the self, one that places the individual not as an isolated dot on a page or at the tip of a misrepresentative pyramid, but at the connected center of family, community, society, economy, and even the global village (Sosteric & Ratkovic, 2022), thus opening up considerable space for interdisciplinary dialog on family systems, political systems, world systems, and the like.

6. The circle is inspired by, and easily integrated into, Indigenous worldviews, *particularly when we think of the circle as a perpendicular cutaway of a tree stump*. For a tree to grow healthy, it needs must be sufficiently satisfied every single year. If they are not, growth is diminished. We can see this quite clearly when we examine concentric growth rings. Using the circle, we can easily step into a more Indigenous view that emphasizes not only interconnection and interrelation, but the importance of providing strong cycles for maximum, healthy growth.

7. Finally, the circle of essential needs is superior to the hierarchy of basic needs because, as already intimated, the circle can carry Maslow's Eupsychian ambitions whereas the hierarchical pyramid cannot. In this context, the circle of seven essential needs provides a comprehensive visual statement of a Eupsychian framework, one that states
   1. the ultimate goal of human development is to create healthy, aligned, fully actualized, and stably-connected individuals)
   2. the path towards achievement of that goal, at both an individual, societal, and global, is to create global needs-satisfying society (Sosteric & Ratkovic, 2022).

With that said, the theory can be summarized in propositional form as follows.

Eupsychian Theory – Draft Propositions

1. **Full health and full human development requires reasonable satisfaction[9] of all essential needs.** This is true upon examination; like tending a garden or raising an animal. If you want the garden or animal to reach full potential, you identify and then satisfy its needs, thereby allowing its biological energies to channel into growth and not defense or repair. In the context of humanity, satisfaction of basic needs ensures basic physiological, emotional,

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[9]Reasonable satisfaction is operationalized as need gratification sufficient to reduce chronic stress activation below clinical thresholds, allowing at least 60% of adaptive energy to be allocated toward exploratory and connective behaviours (based on animal studies of enrichment vs. deprivation). This principle is observable across species: in enriched environments, animals allocate biological resources toward neural growth and exploration, while deprivation triggers cortisol-mediated defensive responses (Rosenzweig & Bennett, 1996; van Praag et al., 2000). The same metabolic trade-off operates in humans—when needs are thwarted, energy is diverted from developmental to survival processes (McEwen, 1998; Meaney & Szyf, 2005).

and psychological health. It provides the scaffolding that allows one to explore, develop, align, and connect. As Maslow repeatedly said, "The main path to health and self-fulfillment... is via basic need gratification rather than via frustration" (Maslow, 1968b). Satisfaction of physiological needs keeps the body and mind healthy. Satisfaction of cognitive needs for truth and understanding provide the foundation for existing in and aligning with reality. Satisfaction of emotional and psychological needs give us the ego strength to operate in the world *and* pursue alignment and connection in an authentic fashion. An individual who struggles with self-esteem is more likely to connect with toxic groups when those groups offer protection, belonging, acceptance, etc. Someone with low self-esteem and diminished sense of power is more likely to "go along to get along," to conform and comply (both anathema to personal health, according to Maslow (1961b)) in order to get emotional needs for inclusion and acceptance met. Someone with low self-esteem may have a hard time dealing with powerful **connection experiences**[10] (my term for peak experiences, transcendent events, mystical experiences, etc.). Finally, someone who lives in unsafe, chaotic, and filthy environments may spend more energy on defense (e.g., fending off parental assaults), offense (rebelling against unnecessary restrictions), and escape (self-medication, anesthetizing behaviours, distractions, avoidance) rather than on achieving alignment and developing connection. Here, full health is defined as the capacity for sustained alignment and connection, observable when biological, psychological, and social energies are primarily allocated toward growth (i.e., the body is in **Growth Mode**11) rather than defense.

2. **Satisfaction of human needs is inherently social, not individual.** As Maslow says, "Sick people are made by a sick culture; healthy people are made possible by healthy culture." (Maslow, 1968b). Or "I can say much more firmly than I ever did, for many empirical reasons, that basic human needs can be fulfilled only by and through other human beings, i.e., society" (Maslow, 1964). In order to satisfy physiological needs we need farmers, carpenters, electricians, engineers, and so on. In order to meet emotional and psychological needs, we need nurturing parents, caregivers, teachers, and other professional helpers. In order to meet cognitive needs, we need authors, scholars, scientists, teachers, etc. Even our higher needs for alignment and connection require the assistance of others. Ergo, satisfaction of human needs is inherently social.

3. **Proper and sufficient satisfaction of human needs is difficult** and requires careful and sustained support from healthy, well-designed families and institutions if the "delicate task" of creating "good growth" is to be achieved (Maslow, 1954). As Maslow said, we need a society that "approves of human nature and therefore actively fosters its fullest growth." (Maslow, 1967). We need a society that recognizes that the inner-nature is "not strong," but "weak and delicate and subtle and easily overcome by habit, cultural pressure, and

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[10]https://spiritwiki.lightningpath.org/index.php/Connection_Experience.
[11]https://spiritwiki.lightningpath.org/index.php/Growth_Mode.

wrong attitudes toward it" (Maslow, 1968b). In line with this, we should note that fully satisfying human needs in a "good society" is a massive task. It is not something that just one person, like a mother, a friend, or a teacher can do. Meeting all the essential human needs requires the participation of every single adult and every single institution on the planet. It takes a healthy and developed planet with advanced political and economic forms to properly raise a child. In other words, it takes an advanced global village (Sosteric & Ratkovic, 2022).

4. **Satisfaction of human needs prevents psychopathology and "evil."** As a Humanistic psychologist, Maslow was concerned with the problem of psychopathology and evil. Why do people become mentally ill? Why do they engage in "evil" acts? For Maslow, psychopathology and evil resulted from the frustration, corruption, or violent suppression of our essential needs (Maslow, 1970). Maslow speaks quite clearly on this, so we will let him speak for himself: "A basically thwarted man may actually be defined as a 'sick' man" (Maslow, 1943a). "In our society, the thwarting of these needs is the most commonly found core in cases of maladjustment and more severe psychopathology" (Maslow, 1943a). "Destructiveness, sadism, cruelty, malice, etc., seem so far to be not intrinsic but rather they seem to be violent reactions against frustration of our intrinsic needs, emotions and capacities" (Maslow, 1968b). "We do know, however, that out of the search for fulfillment of a basic need—take love in the child for example—can come evil. The child, wanting his mother's exclusive love, may bash his little brother over the head in hopes of getting more of it. What we call evil or pathological may certainly arise from, or replace, something good. Another example is the little squabbles among children; all the fighting they do about who should do what, about dividing up the chores, ultimately can be seen as a distorted expression of a very powerful need fairness and justice" (Maslow, 1961a). Given the above, it may be fair to say that for Maslow, and I would most certainly agree, failure to satisfy our essential needs is the root of all human evil.

5. **The satisfaction of essential needs is a dynamic, synergistic, and non-linear process.** While the circle model rejects a rigid hierarchy, it does not propose that all needs are pursued equally at all times. Instead, needs interact in a complex web of synergy and mutual reinforcement. For example, the satisfaction of emotional needs (e.g., to love and be loved, to feel a sense of belonging) can provide the psychological security required to take intellectual risks, thereby facilitating the satisfaction of cognitive needs. Conversely, the satisfaction of cognitive needs (e.g., understanding one's environment) can enhance one's sense of power and control, contributing to psychological need satisfaction. Periods of stress or deprivation in one area (e.g., environmental safety, food security) increase the salience of that need. This diverts the limited biological energy of the physical body away from the satisfaction of other important needs. Obviously, this undermines health and development. The ultimate goal of Eupsychian development is therefore

the progressive and simultaneous satisfaction of all need categories, recognizing that progress in one area fuels progress in others.

6. **While "modern" societies are capable of providing for satisfaction of some human needs, particularly physiological and environmental needs, modern extractive societies struggle to provide conditions conducive to the satisfaction of all essential needs.** Without going into the complicated details here, this is because modern societies organize around private accumulation of wealth. Societies that prioritize private accumulation of wealth deploy **Toxic Socialization**[12] processes designed to create compliant and disempowered workers suitable for insertion into a **Regime of Accumulation** (Sosteric, 2016). In this process, human development and flourishing is sacrificed in the interests of private accumulation. In such systems,

    1. needs and their satisfaction are subverted and distorted, undermining development and leading to psychological, emotional, physical, and spiritual atrophy, decline, and decay and

    2. psychological, emotional, cognitive, and spiritual pathology caused by distortion and subversion of needs (i.e., toxic socialization) grows and deepens over time, leading to disconnection, diminishment, dysfunction, disease, and premature death, what I have called the 5Ds of Toxic Existence.[13]

7. **Human needs can be subverted through 'Toxic Gratification,'[14] a process that creates the illusion of satisfaction while undermining true development and connection.** Capitalist and consumerist societies are adept at offering distorted substitutes for essential needs: the need for connection is funnelled into brand loyalty through social media metrics; the need for self-esteem is tied to material acquisition and status competition; the need for freedom is reduced to consumer choice. These pseudo-satisfactions do not lead to satisfaction of basic needs, alignment, or connection but instead foster dissatisfaction and addiction, both of which fuel the perpetual consumption, and reinforcement of the very system that prevents genuine need fulfillment. It is a downward spiral that can only be halted by fulfilling essential needs. Given the current humanistic mess we all find ourselves in, a critical first task of Eupsychian psychology is to clearly distinguish between authentic need satisfaction and its toxic commercialized counterfeits.

8. **A Eupsychian society and the well-being of its members can be assessed by developing metrics that measure the individual *and* collective satisfaction of the seven essential needs.** Collective measures should move beyond simplistic measures like GDP to create a **Eupsychian Index**[15] that evaluates a society's health based on its capacity to meet *all* essential needs. At the individual and familial level, diagnostic tools can be developed to

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[12]https://spiritwiki.lightningpath.org/index.php/Toxic_Socialization.

[13]https://spiritwiki.lightningpath.org/index.php/5Ds_of_Toxic_Existence.

[14]spiritwiki.lightningpath.org/index.php/Toxic_Gratification.

[15]https://spiritwiki.lightningpath.org/index.php/Eupsychian_Index.

assess the extent to which an individual and their family's essential needs have been thwarted or gratified. This would help guide more effective and holistic therapeutic and social interventions.

9. **It is the task of a modern Eupsychian psychology to provide guidance on human health, human development, and what we need to do to create conditions for human flourishing,** i.e., the development of a healthy, fully developed, fully aligned, and fully connected human beings, just like Maslow said we needed to do (Maslow, 1961a).

Eupsychian Theory – Next Steps

For those interested in moving forward, I would suggest the following theoretical next steps.

Step one, develop a proper circle-based Eupsychian theory of human health and human potential. The theory would not be complicated at root. It would essentially revolve around the circle of seven essential needs. As Maslow said, to create healthy, fully developed humans, we need to meet all their needs. It would, however, be complicated in the details. Just how do we reorganize our institutions and our societies in a way that meets all human needs? And how do we do it quickly? These are meta-disciplinary questions that are going to require the input of a lot of people. I have begun the process of building this Eupsychian theory by creating a semantic archive of Maslow's thoughts, including his advanced thoughts (Hoffman, 1996).

Step two, develop a proper, circle-based Eupsychian theory of human mental, emotional, and spiritual distress and dysfunction we see all around us. Develop the instruments to assess it in a holistic fashion. Again, not complicated. Also, develop measures to assess the severity of abuse and neglect directly. Very important. As Maslow said, disorders are caused by thwarted needs. What will be complicated is wrapping our heads around the extensive damage (Sosteric, 2025) and all the profound and debilitating ways that damage works itself into our brains, our nervous systems, and our lives.

Step three, once we have identified the extent of the damage, we must find ways to heal that damage. This is going to be a challenge not only because it is going to require a complete rethink of Western (or Westernized) healing modalities, and as scholars we all know how resistant to paradigmatic change we can be (Kuhn, 1962), but also because it will require, in my view, the sophisticated deployment of copious amounts of non-commercialized, Indigenous-rooted psychedelic-assisted healing.

Number four, we have to take all the knowledge we develop and apply it to transform all our institutions into **Eupsychian Institutions**, institutions designed to support full human development and not the capitalist regime of accumulation. Given the accelerating planetary polycrisis (Albert, 2024), we need to act quickly. We have a small window of opportunity here to begin our transformation. If we don't open and pass through, we will miss it, and this will be the end of human civilization as we know it.

To speed the process and

Conclusion

This brings us to the end of part one of this Maslowian journey. I began by examining the iconic pyramid of needs only to find it a corrupted and restrictive symbol incapable of containing the grandeur of Maslow's true ambition: a Eupsychian vision of human flourishing. In its place, I have proposed a new icon—an Indigenous-inspired Circle of Seven Essential Needs—with five basic and two inner-directed need categories, organized not as a hierarchy but as concentric circles, like the rings of a tree. The circle metaphor, contributed by Ratkovic, reflects Indigenous epistemologies (Blackstock, 2011; Cajete, 2000; Cross, 2007; Kapisi et al., 2022; Nelson, 1994; Pranis, 2005) that organize knowledge around relationality and interdependence rather than ownership and linear causality. This is not merely a visual change but a reconceptualization of needs not as prepotent but broadly essential at all times, as well as mutually constitutive rather than sequentially hierarchical. Further, this circle is embedded within a Eupsychian Framework[16] that honours Maslow's original intent while updating it for the 21st century, presenting it as the foundational blueprint for a global, civilizational transformation.

Understand, the complete transformation called for here is not impossible. With adequate funding and global cooperation, it is an achievable goal, especially if we use modern knowledge technologies to develop what I would call modern **Knowledge Systems**,[17] structured, dynamic, and transdisciplinary resources for the creation, organization, storage, validation, and dissemination of knowledge. As a species, we possess the talent, technology, productive capacity, administrative skill, and labor power necessary. The advent of AI could simplify the logistics of this great transition even further. Let me be clear about this. The problem is not scarcity of resources. Trillions flow through global markets; a request for $100 million to seed a Eupsychian institution is a trivial sum. The true impediment is the deep-seated addiction to money and power (Sosteric, 2018) that is driving a globally organized accumulating class to prioritize unfettered profit above all else (Sosteric, 2016; 2017). This addiction sustains a system of institutional, social, and economic distortions—war, manipulative marketing, and social control—that actively subvert the very needs this paper identifies as essential. Therein lies the problem.

What is needed now is for this class to awaken to a simple, biological truth: we are all in the same ecological boat. If it sinks, we sink as a species. While some may survive a collapse, the survivors will not be chosen by class; the rich are vulnerable to pandemics and ecological collapse just like everybody else. Island bunkers and enclave cities will not save them when the power goes out. The centuries of brutal struggle required to rebuild would be a tragic irony, arriving as it does as we stand at the cusp of a **Global Syndicalism,**[18] the first step towards a Eupsychian global transformation.

So, we are left with an open question, the answer to which will define our future: Will the accumulators awaken and use their resources to reshape reality, or will they succumb to their addictions and deliver us into oblivion? The trajectory of this

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[16]https://spiritwiki.lightningpath.org/index.php/Eupsychia.
[17]https://spiritwiki.lightningpath.org/index.php/Knowledge_System.
[18]https://spiritwiki.lightningpath.org/index.php/Global_Syndicalism.

choice will define our collective future. Until then, stay safe, and good luck. The coming few years will be decisive.

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