

# Chemistry of Mental Archetypes

When an Algorithm recognizes itself

*A Hermetic Theory of Everything  
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## Introduction

This hermetic Theory of Everything is called Chemistry of Mental Archetypes. It includes a description of the oppositional and dialectical nature of all things through universal archetypes. Chemistry is about extracting and mixing elements and substances of the physical world, and here this notion is carried further to define the chemistry of mixing and extracting elements of the mental world. Archetypes are universally valid concepts and categories that recur independently of space and time and can be recognized by the mind. The archetypes used in this metaphysics are categories such as order and chaos, wholeness and detail, law and value, egoism and altruism, and so on. These are connected across a fluid spectrum and divided into elements. These elements are then brought together in different syntheses, and the relationships between them are analyzed. This framework uses the Philosopher's Stone as a universal formula to describe the basic structure of all possibilities and brings together common patterns that recur across states of matter, states of mind, political ideologies, evolution, the structure of reality, mathematics, and more.

An important aspect of this metaphysics is the evolution of mind and morality. The sum of all possibilities lies on a spectrum between order and chaos. Individual morals and states of mind develop through this passive underlying framework. All things that we can observe in material reality are only volatile manifestations that are not permanent. In the negative framework of the universal archetypes, on the other hand, we find patterns that are eternally true and do not change. This book serves to guide the reader into this eternally resting realm of the dead and never changing archetypes, to the point where maybe even the eternal self can be recognized as a silent observer into the mind.

## Literature

This framework borrows language from the historical terms of hermetic alchemy, yet does not directly build on these more ancient alchemical texts. In general, there is a long history of inquiry into dialectics and universal patterns of nature and mind. Similar inquiries into mental archetypes can be found in the analytical psychology work of Jung's notion of archetypes and the collective unconscious where archetypal forms influence people outside their general awareness (2014a), studies into alchemy and mysticism as expressions of psychological processes (2014b), and conjunction processes of dialectics between opposing elements (2014c). Another example of similar inquiry can be found in the mathematical behaviorism framework of Commons (2002) where transition dynamics of cognitive processes are described, such that dialectical processes include repeating self-similar patterns between order and chaos, linearity and nonlinearity (Ross, 2008). This framework also includes the idea that there are ages or cycles of moral development with different steps and stages which can be described using archetypal patterns. We see similar thinking in both historical notions such as Hesiod's ages (Most, 2006) and more contemporary notions such as Beck's spiral dynamics (McDonald, 2010; Beck, 2014). Similarities with the political visions and how they are described here, can be found in Thomas Sowell's book *A Conflict of Visions* (2007). I was also influenced by people talking about Nietzsche, Friedrich August von Hayek, Ludwig von Mises or Karl Marx.

## How I came to this Theory

I didn't recognize the formula and patterns that are described here by reading about them. One day, when I was looking at different political ideas, I realized that there are different concepts of how people can think and judge. But above all, I realized that these ideas and perspectives move through universal patterns. Equality stands to order as freedom stands to chaos. Equality is fixed and bound, and if something is free, it means that something varies and differs. So I have moved from one abstraction to another, while the pattern in which these abstractions take place has always remained the same. These patterns and archetypes stand on their own and arise out of the nature of all possibilities.

After a while, a formula emerged that I was able to apply to different concepts again and again. Since I taught myself how to program games, this way of thinking has merged with my philosophy. Here we are looking from the perspective of a programmer who has built a simulation in which conscious life is created. When I talked to other people about it, some told me that it reminded them of Buddhist or Taoist philosophies. I was also told about Karl Gustav Jung. However, this work is not based on them. I have never read many books myself, and nowhere was the pattern and formula for the dialectic of all things explained to me. I found the videos by Gunnar Kaiser very inspiring, as he gave me insights into the world of thought of various political and philosophical thinkers. His neutral and liberal view of political visions allowed me to recognize the pattern behind them. In the search for where this pattern is already described, I then came to hermetic and esoteric philosophies. At times, I thought that it must have been known for a long time, because after all, it can be easily recognized from the couch without money. Besides, everyone has heard of order and chaos, or yin and yang.

One day I came across an illustration of the Philosopher's Stone in which I recognized my own formula. I had already heard about the four alchemical elements of earth, water, air, and fire as a child. Since these can also be arranged from order to chaos, I have already used the alchemist elements in my work. When I found them in the formula for the Philosopher's Stone, I realized that it is about the same. The term "stone" also makes sense allegorically, because it is about universal and archetypal structures. Archetypes are more stable and static than anything else. They are eternal orders that transcend our individual reality, and truths that are true regardless of whether life exists that recognizes them. I avoid other philosophies because I often never know exactly what they mean. I can no longer ask the authors, and I don't have any desire to read all the philosophical texts. The patterns that I describe here are recognized internally, and I derive them from there. The inner world and its structure seem far too pure to me to contaminate it with interpretations about other people's writings. That's why I don't need and want any sources. It is a hermetically sealed and logical matrix of all hypothetical possibilities, whose syntheses and elements are extracted and synthesized via the rational mind. It is a chemistry of mental archetypes for which no money, no degree, and no laboratory is needed.

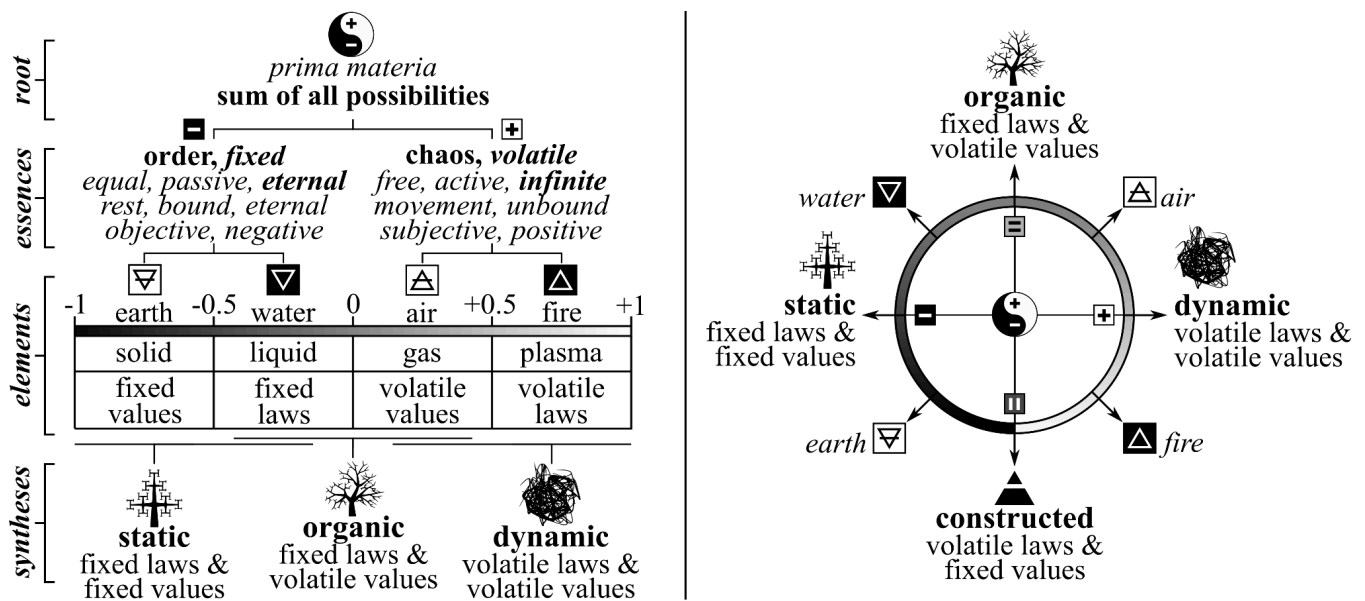
My aim in this book is not to dictate a value system, but to offer a way of thinking and analyzing. It's about the formula, not what I calculate with it. I am not perfect, and neither is this book. Expect everything I say to be wrong, and only accept what you know to be true. This is a science that everyone has to realize for themselves. It doesn't work like it does in school, where it is best when one takes in the information unquestioningly, repeats it, and then refers to it. Think for yourself.

## About this Metaphysics

The analyses that take place are composed of the following concepts: **Philosophy** is used as a process of abstract thinking through which archetypes are recognized and extracted. Here, a self-contained framework of logical axioms is built up, which can be tested via rational thinking. Therefore, no sources are needed. The source is the rational mind. **Mathematics** is used here not only to translate the archetypes to a fluid spectrum between -1 and +1, but in the essences of mathematics we find the mathematical law and mathematical value, which are the primary essences of the elements used here. **Geometry** offers us the possibility to contrast the archetypes in universally valid and equally valued patterns. Through the perspective of **simulation theory**, reality is viewed from the point of view of a programmer. This is about looking at reality and the mind as if it were a computer simulation in which we are searching for the best living conditions under which conscious life can arise. Mathematical laws and mathematical values are the foundation of any simulation. It is best to understand reality as if it were a computer game. The graphics of a computer game are sets of mathematical values. A graphic is a collection of information stored in a two-dimensional matrix. Laws are the logical connections that cause a value to change and align according to certain principles. The **theory of evolution** is a tool of analysis to answer the question of to be or not to be. Nothing that manifests in an evolving reality is static. Everything is in an ongoing process of change and aligns itself with the living conditions. Life in turn changes the living conditions, which in turn can make other physical and mental characteristics an advantage or disadvantage. Evolution is not understood here as the right of the strongest, but it is about finding the answer to the question of sustainable existence. For example, the situation in which all individuals of a society drown their children in the sea would be a possible individual event, but in the question of sustainable existence, it happens once, and any culture or species that lives by such morality ceases to exist afterwards, or like the question of whether one can eat deadly poisonous mushrooms. The answer is yes, but only once. In reality, many things are possible, and even unsustainable events can take place. However, these always offer existential disadvantages compared to individuals who intuitively avoid deadly situations. This leads to the fact that in nature, life-hostile ideas remain a marginal phenomenon, and in the long run, life-friendly ideas form the majority. But only if the living conditions are not inverted, which rewards life-friendliness and punishes life-hostility. Here it is a question of the sum of all possibilities and of uniting them in a single formula. This can also describe the nature of an inverted reality that rewards unsustainable choices and punishes pro-life harmony. **Ethics** is a primary topic of this metaphysics. Here, it is about how ideologies arise under certain conditions. The sum of all possible values and evaluations is indifferently side by side, and the regularities are neutrally analyzed. Even though political totalitarian and liberal ideas are analyzed neutrally, the morality that is favored here is dialectical in nature and advocates the unification of the political left-liberal and right-liberal elements in a pro-life synthesis for the protection of free will and the avoidance of life-threatening situations. Here, it is not about defining a moral value that all people should live by. Nor is it about finding or offering political solutions, but about describing a framework in which political solutions can be found. As in nature, there are many different forms of life that organize differently in a variety of ways. Natural ethics does not describe duties but always offers a variety of options for individual decisions or collective organization.

## Alchemy and the Philosopher's Stone

This hermetic theory of everything consists of the following parts: prima-materia, order and chaos, four elements, and four syntheses. The philosopher's stone is the unification of these. Prima-materia is the sum of all possibilities, all possible structures, all possible moralities, all possible states of mind, states of matter, and more. Order and chaos are two essences to differentiate between two sides, and because this would be too simple and binary, they are divided into four elements. Two of the four elements are linked to order, and two are linked to chaos. They can be expressed through both alchemical concepts, such as earth, water, air, and fire, as well as mathematical concepts, such as fixed values, fixed laws, volatile values, and volatile laws. The four syntheses put together the elements in different ways: volatile values and universal laws as a natural organic synthesis; fixed values and laws as a static synthesis; volatile values and laws as a dynamic synthesis; fixed values and volatile laws as a constructed synthesis that always requires a constructing individual and a constructed unit.



A-1: Linear representation of the alchemy (left), circular representation of the alchemy (right)

**The Root – Prima Materia:** Prima-materia is the sum of all possibilities, all possible structures, moralities, states of mind, states of matter, etc. Here, structure is conveyed as the order, a way something is put together, and how things are aligned with each other. Moralities are different ideas about what individual or collective behavior is valued as right or wrong. States of mind can be different things, such as passive and active, depressive and manic, introverted and extroverted, and so on. States of matter are the four phases of matter and the ways that matter aggregates. The prima materia accounts for all possible expressions of how things can be.

**The Essences – Order and Chaos:** Essences are the fundamental properties of reality. Giving a more complete definition of what the essences are is challenging because they are placeholders for what must be filled with ideas to give them more complete meanings. The essences are given abstract terms such as order and chaos, and are the primary division of prima materia. They are two opposing essences in which we find concepts like negative and positive, passive and active, rest and movement, bound and unbound, objective and subjective, equal and free, as some examples.

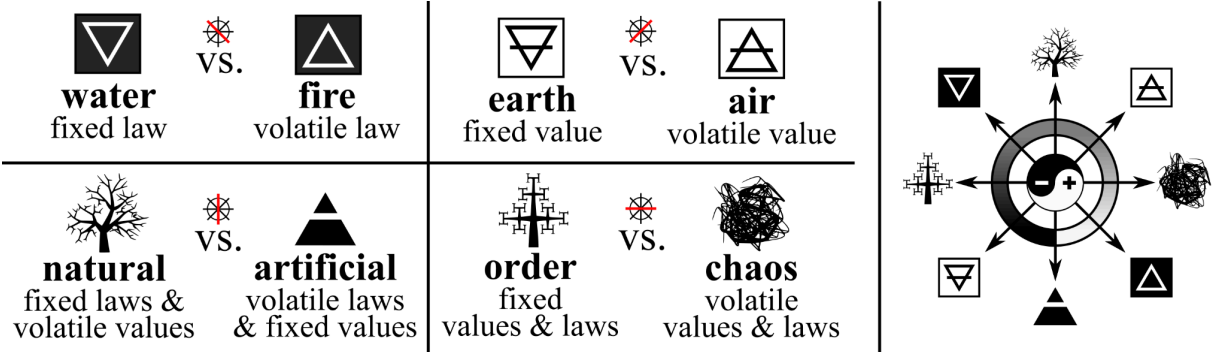
**The Four Elements – Earth, Water, Air, Fire:** Just as the prima materia has two sides, both order and chaos themselves have two sides too, producing the four elements. From order are derived earth and water, and from chaos are derived air and fire. The four elements exist on a line that describes the extent to which they synthesize order and chaos within themselves, where earth leans the most into order, while fire leans the most into chaos. Similarly, as with order and chaos, the four elements are placeholders for ideas. Here some general definitions are given. Earth is the total fixedness, the total order, order without variation or chaos. Water is orderly yet partially chaotic. It is the chaotic part of order, and the orderly part of the inner synthesis. Air is chaotic yet partially orderly. It is the orderly part of chaos, the chaotic part of the inner synthesis. Fire is total volatility, total chaos without order.

**The Four Syntheses - Static, Organic, Dynamic, Constructed:** The four syntheses are the ways that the four elements of earth, water, air, and fire combine. Static is produced from the synthesis of earth and water, organic from water and air, dynamic from air and fire, and constructedness from earth and fire.

The four syntheses consist of different pairings of fixed and volatile over laws and values. The fixedness derives from order and the elements of earth and water. The volatility derives from chaos and the elements of air and fire. Laws describe universal relations of things that cannot be changed, yet the universality of laws can also be applied to values. Values are relative and can change, yet the relativity of values can also be applied to the ideas of laws.

**Static** describes fixed laws and fixed values. For example, fractal structures that repeat the same procedure. **Organic** describes fixed laws and volatile values. Take, for example, trees that all follow a universal growth pattern, though each tree is unique. **Dynamic** describes volatile laws and volatile values. Examples would be things like white noise and nonlinear complex systems that cannot be predicted, where we can only talk about probabilities. From a holistic perspective, biology can also be found there, as different biological existences can function according to different laws. If a fish is on land, you have to bring it into the water or it will die. If an elk is under water, it must return to land or it will die. It is therefore not possible to say universally whether biological life must be underwater or above water. This can vary from species to species, and it is not a universal law of nature but a variable law. **Constructedness** describes volatile laws and fixed values. Constructedness can only be applied by someone who defines values as objective and works with artificial consequences to reach those specific states of values. As, for example, in the construction of a bicycle, in the construction of a building, or even in political propaganda, in which an attempt is made that the population adopts an individual evaluation about something, such as a positive attitude towards war.

**Applying the Philosopher’s Stone to define possibility spaces:** The philosopher’s stone is the summation and synthesis of all the above concepts combined into an alchemical, archetypal, and formulaic framework. This formula can be applied to the analysis of possibilities and can be represented in different geometric orders. The sum of the elements and syntheses results in not only the contrast of the opposite poles of order and chaos, but also organic and constructed, fixed in value and volatile in value, or fixed in law and volatile in law.



A-2: Four natural opposites

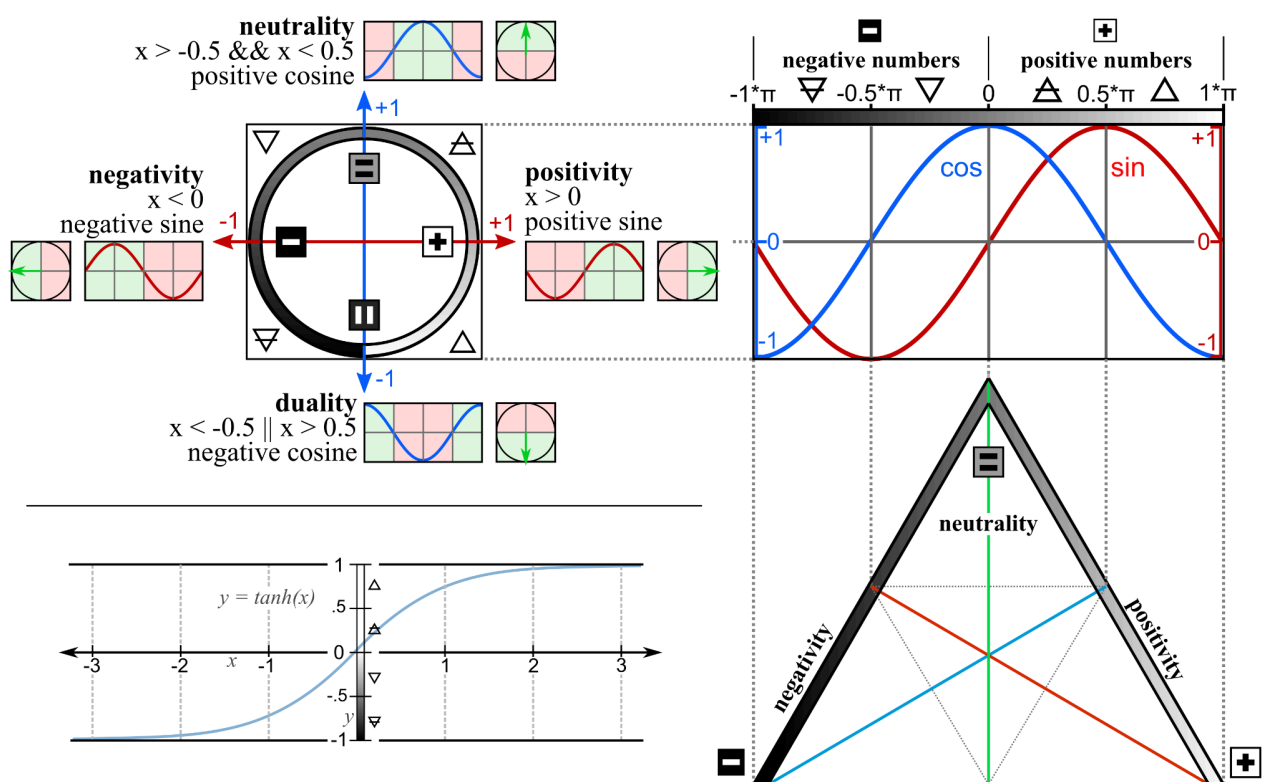
## Mathematical Basis

This metaphysics can be transferred to mathematics and works with geometrical figures with which the opposing archetypes are contrasted. In mathematics we find a negative and a positive essence. Mathematical values are not eternally the same like a natural law, but can vary in an infinite amount of possibilities. By using a mathematical function used for neural network simulation "*tanh()*", we can compress the sum of all possible numbers to a spectrum from -1 to +1. This makes the spectrum hermetically sealed.

The opposite of negativity is positivity, the opposite of neutrality is duality. In duality something is always positively evaluated and the other side is always negatively evaluated. Positivity and negativity are not only terms we find in mathematics, but also in psychology. The opposite of neutrality is the bias and the thinking in black and white, where there is no neutral center anymore. The more one evaluates something emotionally and moves towards the outer extremes, the less one is neutral, but becomes biased.

If we represent the spectrum as a circle, we find the cosine in the synthesis of the inner elements, the sine in the synthesis of the positive elements. Cosine and sine have an inverted antipole. From the perspective of the negative cosine, outer elements are evaluated as correct. From the perspective of the negative sine, both negative elements are evaluated as correct.

If the spectrum is represented as a triangle, the three perspectives can be better contrasted. From a neutral point of view, it becomes less and less neutral the further an evaluation is from the center. From a negative perspective, it becomes less and less negative as it moves away from the -1 until it is beyond zero and no longer negative. From a positive perspective, it is the other way around. Neutral is a spectrum from the inside to the outside. Negative and positive are one-sided, have a spectrum of true and false only as far as the middle, and evaluate everything behind zero generalized as false.



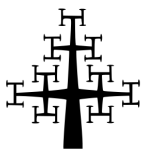
A-3: Mathematics of the Philosopher's Stone

## Between Order and Chaos

This book is about universal patterns and the question of what would happen if we would simulate an algorithm that recognizes itself. What would it think? What if it were possible to simulate real consciousness, which has a mind and perception like a human being, including emotions? There is only one problem for me. I don't really know how to simulate conscious life. I don't know what the source code for it is. That's not a problem, though, because I have another idea. As a thought experiment, we run a simulation in which everything that can happen does happen, and then we look for life-friendly conditions in the sum of all possibilities. Instead of getting lost in messy details, here we go into higher abstractions. Here it is about a matrix of possibilities that one does not write, but describes. This matrix does not describe an individual state, but a spectrum of hypothetical states. Fixedness on the one hand and volatility on the other. One could also speak of repetitions in a structure and the flaw. Fixedness and fleetingness are terms for something that lies behind the visible and touchable. To explain this in more detail, let's start with a tree.



Well, this is not really a tree. It's just an abstract, two-dimensional, and very simplified representation of a tree. After all, we want to keep everything to a minimum here to make it as simple as possible. No tree is an exact copy of another. Trees are arbitrary, and yet trees are not cups. This means that besides arbitrariness, there are also certain regularities in trees, i.e., the sameness in certain sequences and structures of trees that we perceive and by which we can identify them as trees. Thus, the form of a tree consists of a compromise between natural arbitrariness and regularities. This can also be proven by removing one of these essences.



If we would take the natural arbitrariness out of the tree and make all the branches grow the same length and at the same angle, we would not only need external force, but we would also get a very unnatural looking static shape. It would look more like an antenna than a tree. In total order, without natural arbitrariness in the values, there would be only one objectively correct state. A statically fixed forest would be a very boring and final reality. Every tree looks exactly the same. Everything has the same distance. Every spot looks the same, no matter how far you go. There is no variation in the sameness of values, lengths, sizes, distances, etc. It is a condition that would make me very depressed in the long run. Everything would be final. Everything that could happen would have already happened. Everything would always be the same. The desire for more variety and arbitrariness would be a natural reaction. So it would be a natural reaction for me, and maybe for you too, but we want to remain objective and have everything predefined within the framework of possible evaluations. Thereby, the desire for such final structures stands indifferently next to the desire to avoid such finality.

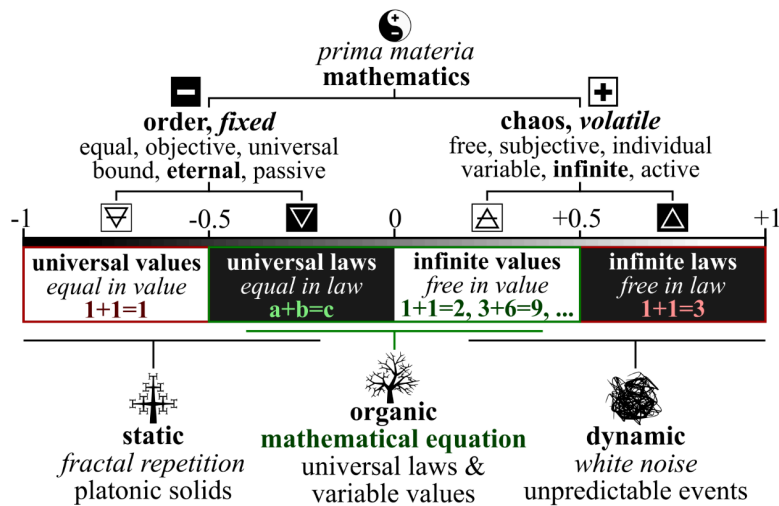


If we would take the law out of the tree, there would be nothing more than chaos. Without laws, the possibility for the shape of a tree is any possible and impossible shape. A chaotic forest would have the property that unpredictable things could happen. Suddenly a tree changes its position, and if you are unlucky, it jumps to your position and you merge with the tree and die. Or the ground collision stops short and you fall underground. It would be a scary place with no safety or structure, where one could die at any time. A very stressful and frightening condition in which an individual with a fear-based survival instinct would crave more safety and structure.



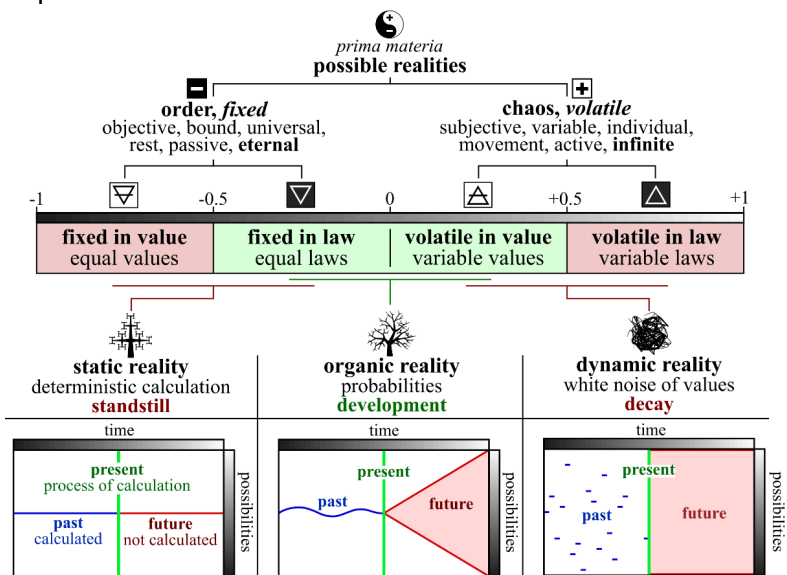
# Mathematics, Structures and Realities

The possibility space for mathematics, structures, and realities can be divided into four elements. These four elements combine in four ways: the static synthesis, the organic synthesis, the dynamic synthesis, and the constructed synthesis. The mathematical calculations result in a calculated reality and structure. These four syntheses further differentiate concepts about how mathematical concepts can be understood or about how a reality is built and works. Mathematics is used to create and simulate a reality that can change in different ways during the calculations. Different structures can then arise in such a reality. In a static reality, a chaotic structure could be simulated that does not change, and an organic reality even allows all possible structures to happen and arise at the same time.



A-4: Mathematics (left), inversion of mathematical elements (right)

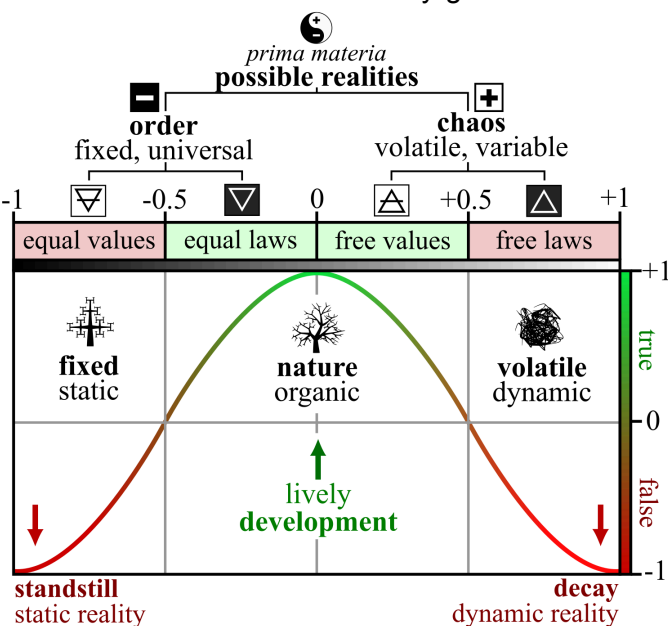
The **equality in value** represents what we observe as structures that have self-similarity and repeating patterns. For example, Euclidean geometry with points, lines, angles and planes, as well as fractal geometry with non-linear patterns that look different on different levels of iteration but follow the same structuring function, or structures that remain the same over time. This also applies to real numbers. e.g., numerical values, angles, and lengths. **Equal laws** are necessary to keep things together and ensure that future events build on past events. **Variable values** allow things to evolve and allow things to change and vary in size, length, angles, or behavior. **Variable laws** mean that something is not predictable and that future events have no relation to past events.



A-5: Linear representation of possible realities(left) circular representation of possible realities(right)

The **organic synthesis** consists of fixed laws and volatile values. There is mathematics with which we can better understand and analyze nature. The Pythagorean theorem describes eternal and constant relations, but there is an infinite set of possible values that could be calculated with it. Similarly, with any law expressed in mathematics, such as  $E=mc^2$ . A mathematical law is fixed, and mathematical values are variable. An objective and eternal law can be applied to an infinite set of possible values. An organic reality works with probabilities, and no conditions are predefined. Everything is under the same law, but values can vary. The closer a future event is to the present, the more accurately it can be predicted. The further one looks into the future, the larger the quantity of potential possibilities becomes.

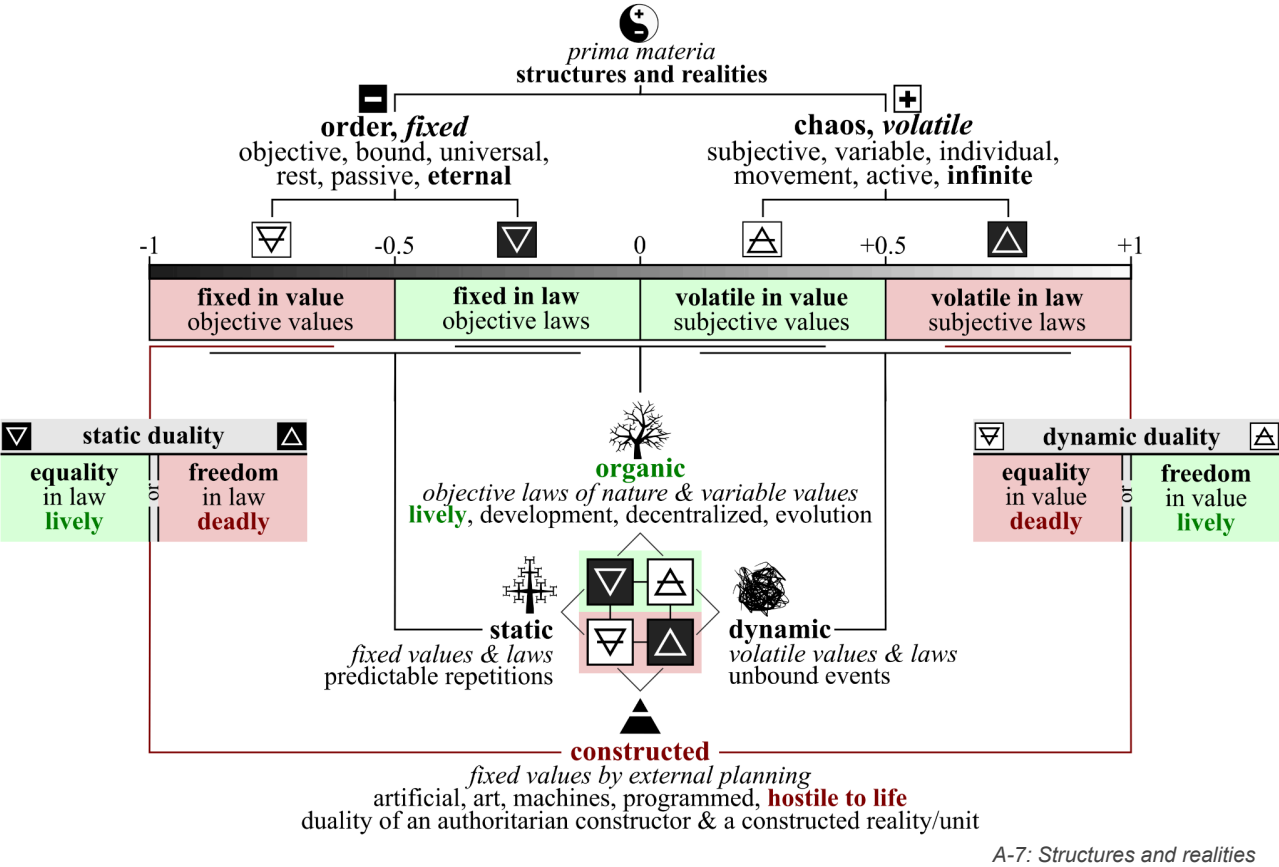
The **static synthesis** consists of fixed laws and fixed values. A static reality generates static repetitions of mathematical values, structures, forms, and events. In a static reality, future events are exactly predictable, because the same static pattern will always produce the same results. Since that happens in such a reality, nothing deviates, and nothing will be able to develop. The search for repetitions of values is also a way of analyzing reality scientifically. Similarities in values can be an indication of causality, but they are not a definite proof. For example, correlations are made between smoking and lung cancer, which can be demonstrated with causal evidence. On the other hand, with numerology, people derive meaning from letters and words through some divining framework to arrive at a new meaning, yet there is no consistent causality between the correlations.



A-6: Spectrum of possible realities

The **constructed synthesis** consists of fixed values and volatile laws. Through variable mathematical laws, one can reach a state of predefined and fixed values. We find this, for example, in game programming. Algorithms are written that create pre-selected states and values, such as the size of the game character, colors, or how the character is controlled. An artificial law is written so that when a button is pressed, it causes the character to move forward at a predefined speed. The laws of the game are changed until the values behave as they should and no more bugs occur. Artificial laws can be changed and created, but natural laws are fixed and eternal. A constructed synthesis must be created through conscious planning and artificial consequences and is composed of a constructing individual and a constructed unit. For this, a planning individual must rise above the natural process that things happen out of themselves to produce a predefined, chosen condition. When we walk through a forest and find a structure there, like steps or houses, we can conclude that a consciously planning individual was active there. In nature, it doesn't happen by itself that things like houses are created with walls that are equal in their lengths and angles. Nature rarely produces rectangular angles that come together to form a walkable building. The sameness of the angles or heights of the walls in the structure requires planning and constructing individuals as counterparts. When constructing a safe house or in art, the constructed synthesis is not hostile to life. A bird constructs its nest from dead branches and not from the feathers of its living fellows. If conscious life becomes a constructed and controlled entity, it is always hostile to the ability to make one's own individual decisions.

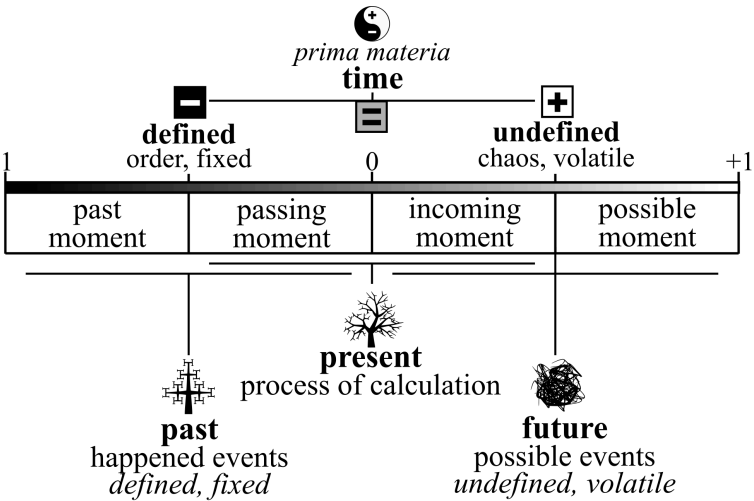
The **dynamic synthesis** consists of volatile values and volatile laws. This results in chaotic data without any correlation or regularity. In a dynamic reality, new, unbound, and completely random values emerge with every calculation. Therefore, a dynamic reality is too unstable for life to grow into existence. Mathematical laws are fixed by nature, but one could also believe that mathematical laws would not exist. From this lawless perspective, the result of 1+1 could also be 3. It is the belief that all mathematical laws are subjective and 1+1 only results in 2 because we have collectively agreed on it.



A-7: Structures and realities

Time

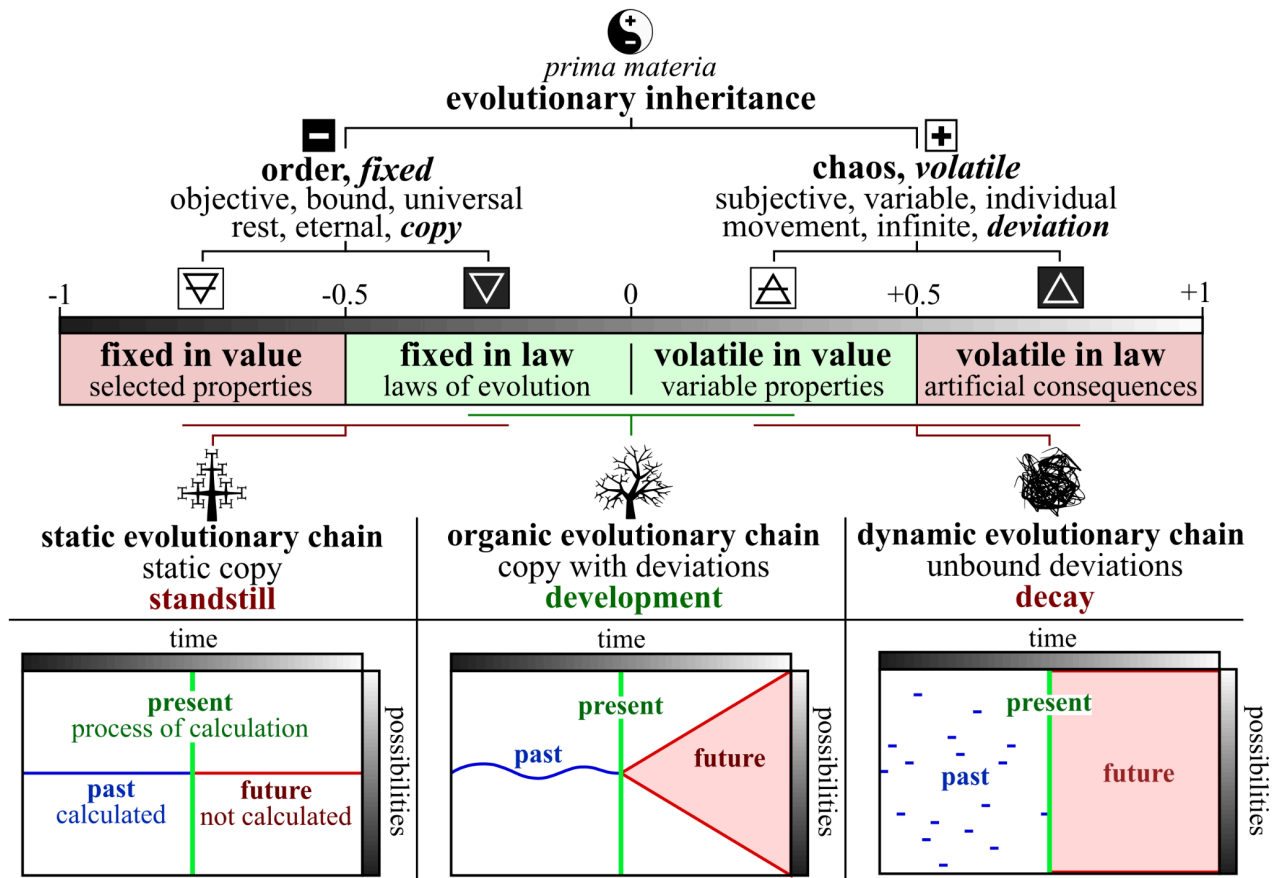
Time can be represented and analyzed through the essences of order and chaos. The past is fixed and cannot be changed. The future is volatile and uncertain in many of its events. Any point in time that we define in the future is only a limited time in the future until it takes place, and then it is eternally in the past. The present is the moment of calculation, when the undefined future is calculated and defined.



A-8: Time

## Evolution

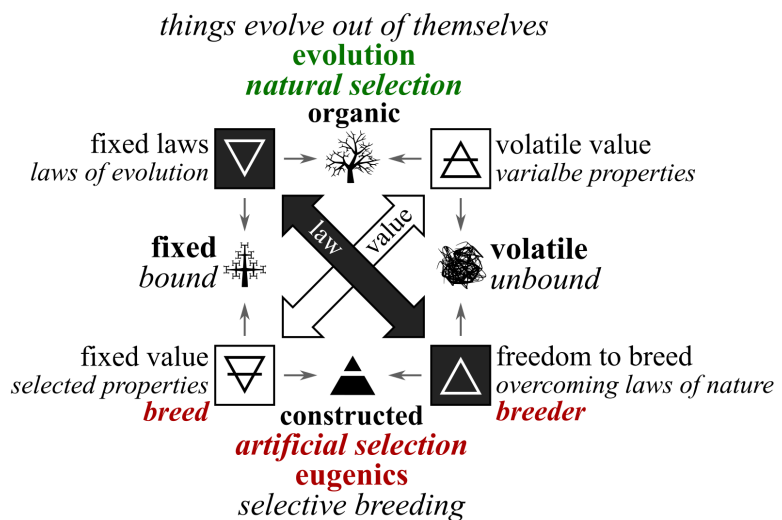
Only in the middle of the possible realities and between order and chaos can conscious life arise. This happens through evolution. This works according to a certain inheritance principle, whose possibilities lie in the same pattern as the sum of all possible realities.



A-9: Evolutionary inheritance

If every generation is an exact copy of the parents, future developments are exactly predictable because there is then no development. Values would remain the same. Therefore, a static inheritance principle can produce no life. Likewise, if the deviations are too high, the development would be too unstable, and functioning characteristics would not be passed on reliably. An organic inheritance principle, i.e., copies with low deviations, is the only possibility where evolutionary development can take place at all.

The constructed synthesis means selective breeding. Natural selection works decentrally and with variable properties. Artificial selection, on the other hand, is centrally planned. The breeder has the freedom to invent new consequences, which directs the natural developments in the direction he desires. He overcomes the laws of evolution by external force, in order to prefer or to punish characteristics declared by him as true or false.



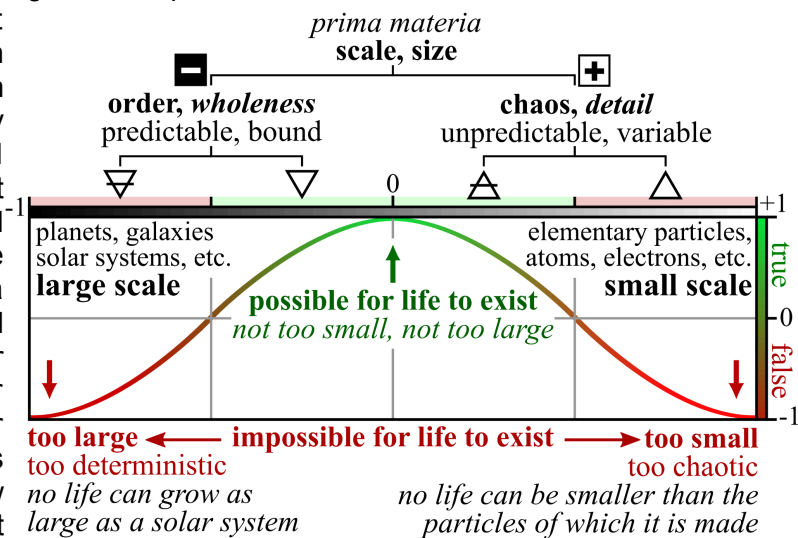
A-10: Natural and artificial selection

## In the Physical Reality

This is a metaphysical theory, and the key aspect is a mental pattern. Physics is not opposed to this theory but is extended by it. This is only about an eternal and universal pattern through which life evolves. It is a passive order that lies in the negative of living existence. So this is not about physics and a mathematical formula, but about philosophy and a formula for the synthesis of mental archetypes. This formula can be used to search for life-friendly conditions in an organic reality.

## Between Galaxies and Elementary Particles

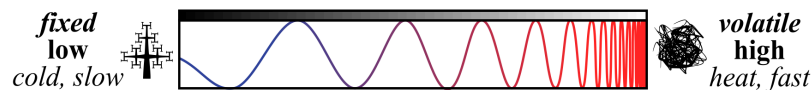
In an organic reality, things can be of different sizes. There are the smallest particles, which assemble into bigger and bigger things. If we represent the sum of all sizes next to each other, a spectrum between the total largest and total smallest results. From the chaotic details of quantum physics, to chemistry, to biology and life, to physics and astrophysics, where we look at planets, solar systems, and galaxies, up to the point where we look at the whole universe as a whole. If we look for life, we will find it somewhere in the inner realm and not in the outer extremes. No life will be smaller than the particles of which it is made, and no organic life will grow larger than the planet on which it lives.



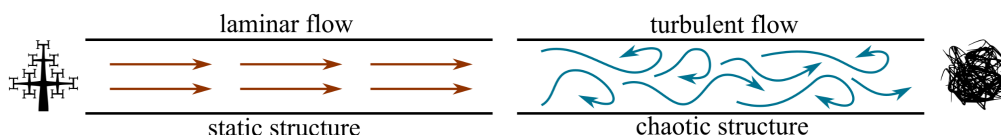
A-11: Scale and size of things in the physical reality

## Flows and Frequencies

Frequencies can also be transferred into a spectrum from coldness and fixedness to heat and volatility. So can motion patterns of flows. Laminar flow forms a static pattern, while turbulent flow is more chaotic.



A-12: Frequencies

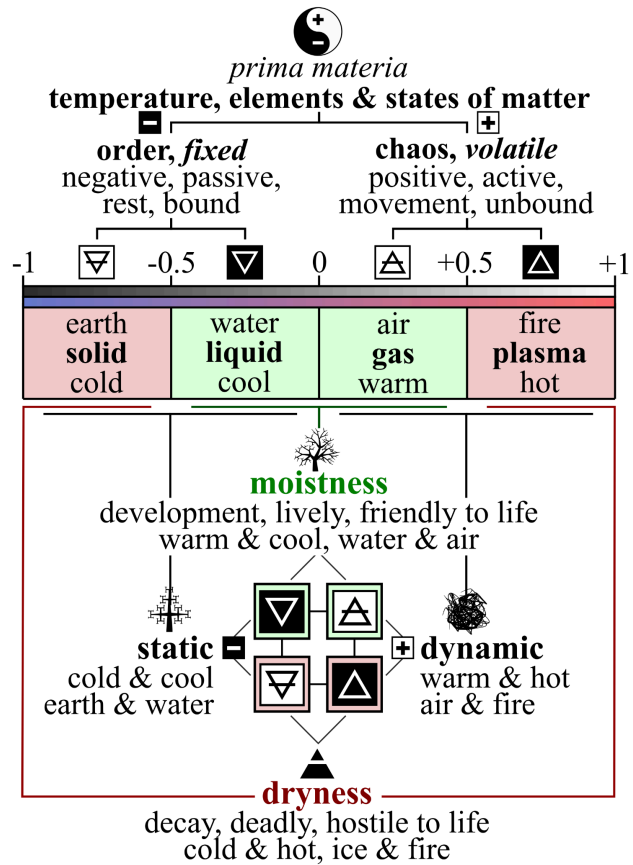


A-13: Flows



Temperature, States of Matter and Alchemist Elements

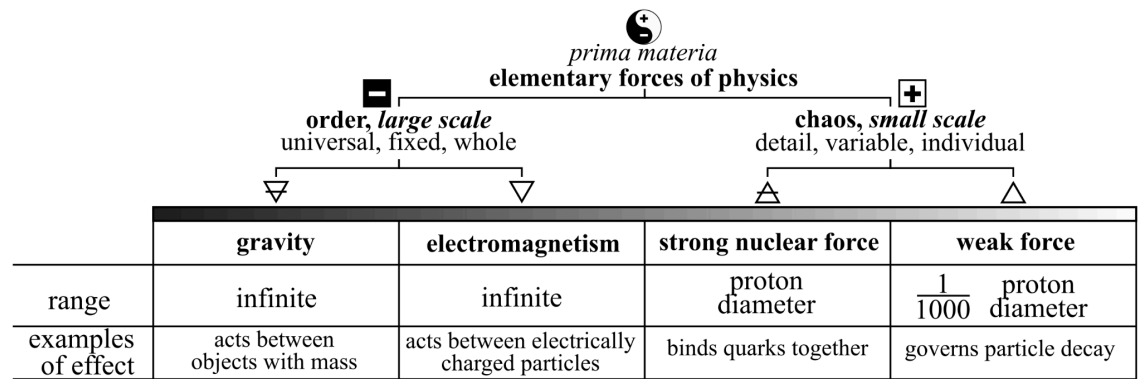
The four states of matter (solid, fluid, gas, and plasma), the four alchemical elements (earth, water, air, and fire), as well as the temperature, can be transferred to a spectrum from fixedness to volatility. In the element earth are the fixed state of matter and the cold temperature. In the element water are the cool temperature and the liquid state of matter. In the element air are the warm temperature and the gas state of matter. In the element fire are heat and plasma. The outer elements (earth and fire) have in common that they provide a dryness that is hostile to life. The inner elements (water and air) provide life-friendly moisture. If we were to look for life in the sum of all possibilities, it would be in the inner elements. Preferably on a planet with liquid water and an atmosphere. Of course, there are more than just four states of temperature. The chemistry of mental archetypes, i.e., alchemy, is combined here in this philosophy with a fluid and hermetically sealed spectrum that ranges from total order to total chaos.



A-14: Temperature, states of matter, alchemist elements

Four Elementary Basic Forces of Physics

This book is primarily about concepts that are derived from logical axioms and whose source is the rational mind. Of course, I did not derive the four basic elementary forces from logical abstractions. When I realized that the theory was becoming a theory of everything, I looked at what people expect from such a theory. The formula used here is not a formula of classical physics, but I noticed that the four elementary basic forces of physics can also be transferred to the four elements. In the holistic extreme, it is so holistic that it seems to be merged with space and time. On the other hand, it is so detailed and chaotic that it seems to be disconnected from the laws of space and time.



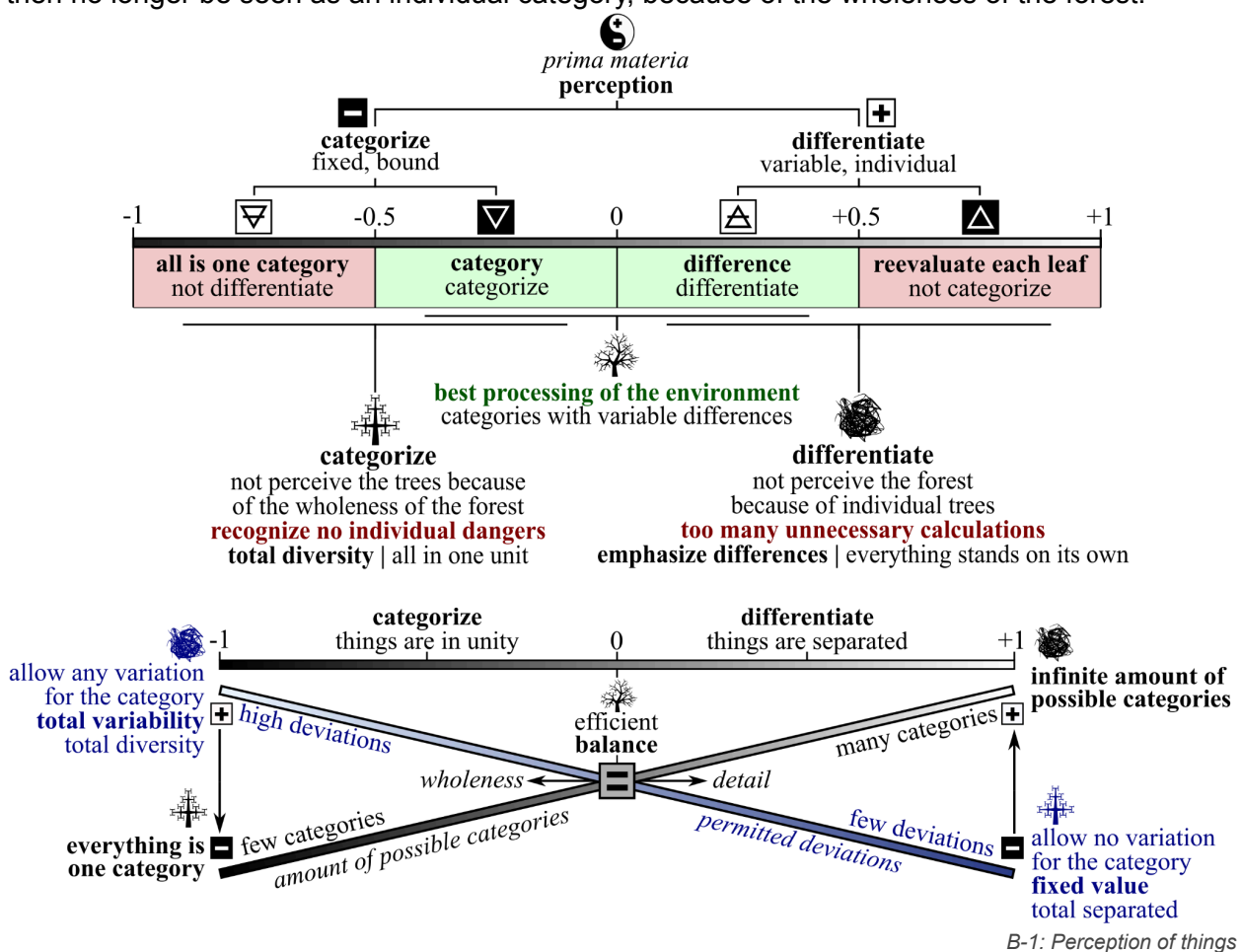
A-15: Four elementary basic forces of physics

# Recognizing the Reality

Let us assume that we have found organic life somewhere between cold and heat. When life is more highly developed, it will perceive the environment, do science, and develop political ideologies. There, too, we find the pattern of order and chaos, and can apply the philosopher's stone to various fields.

## Perception of Things

Things in the environment that are perceived and mentally classified are categorized as objects. These categories can become more differentiated and categorized. Oak, tree, forest, country, continent, planet, solar system, galaxy, universe. All are different degrees of a spectrum between total wholeness and total detail. The perception and categorization of the physical things around, will always tend to stay near the center. If one gets too much into details, more processing power will be needed. Each sheet would need to be re-evaluated and analyzed. If the categories are too large, individual hazards would no longer be recognized. The bear would then no longer be seen as an individual category, because of the wholeness of the forest.

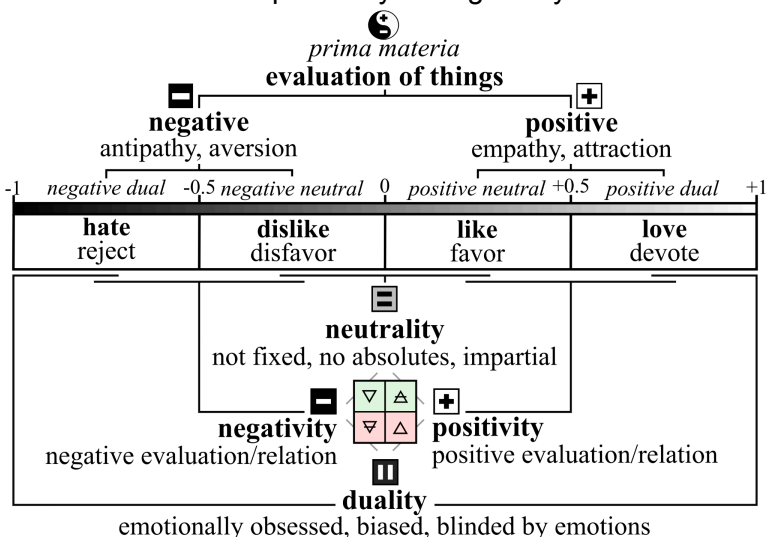


B-1: Perception of things

The mentally processed categories can go beyond the physical reality, and the mind can recognize mental and archetypal categories. For example, love and hate, order and chaos, egoism and altruism, etc. The spectrum from wholeness to differentiation is also found in political ideas like collectivism and individualism. The view of the individual and the view of the collective are only different degrees of the same spectrum. A differentiated view distinguishes between individuals, families, or cultures. It emphasizes the differences in order to view them as separate categories that stand apart from each other. A higher and more general category breaks down these separations and sees everything as one, which then leads to a higher diversity that falls under this category.

## Evaluation of Things

Things that we perceive as categories can be evaluated emotionally. For example, people we like, dislike, or have a neutral relationship with. But also personal objects such as a vase that one has inherited from one's grandmother or a picture painted by one's grandson. We find something similar in advertising, where attempts are made to create a positive association with a brand or product. Political ideas can also be evaluated positively or negatively. If one wants to understand the nature of the mind, one cannot avoid a neutral view. This is the basic condition for scientific analysis. However, this does not mean that evaluations are wrong or even unnatural, or that they should generally be overcome. When climbing the mountain of truth, one leaves all one's subjectivity down in the valley, but at some point one should also come back down and ask oneself what one wants to do with this knowledge. The decision about what to do with it depends on one's own subjective evaluation.



B-2: Evaluation of things

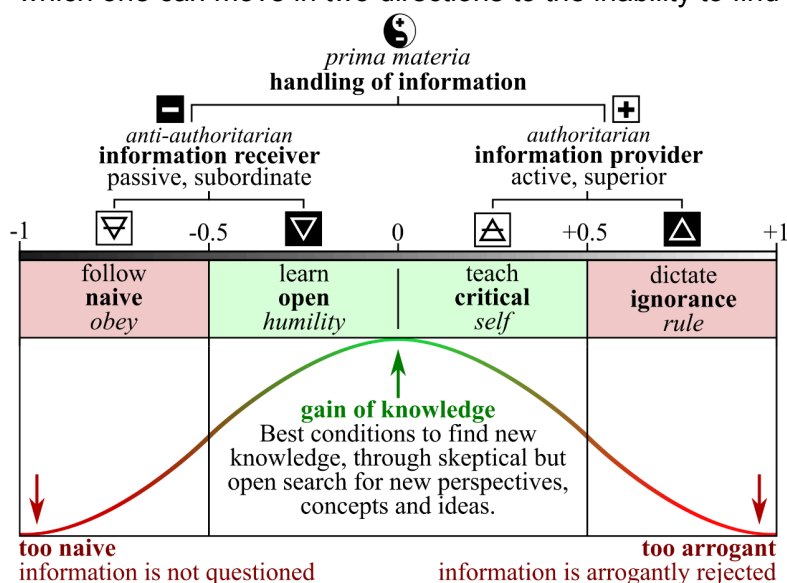
Evaluations are not objective decisions but result from evolution or personal experience. We are attracted to healthy food and averse to rotting food because everyone got ill who was not. We can also have a positive attitude towards a person because they are friendly to us. There are always two sides, and love is important, but it can also be blind and exploited. Hate is very dangerous, especially in political movements, and yet there are reasons why we intuitively hate child abusers. Emotions are important, but one should not be blindly ruled by them.

A rash in one direction quickly becomes a rash in the other. Love for something quickly turns into hatred for something else. If we love the vase from our grandmother, we are angry with the person who accidentally breaks it. If we love a person, we hate everything that is a threat to that person. This can lead to a positive evaluation of anything that helps to protect against that threat. Individuals can also evaluate each other inversely, which can lead to conflict in terms of politics. For example, the right wing tends to evaluate their own culture positively, which can then lead to hatred of foreign cultures if they transform their own culture. Similarly, love of foreign cultures can also turn into hatred of one's own culture if it suppresses foreign cultures. Inverted evaluations can also be found in political parties if they see each other as a threat to their own party. Love for one's own party quickly leads to hatred of opposition parties. Things can also be valued negatively on a small scale but positively on a large scale. Perhaps a woman hates her husband because he didn't buy salt, even though she has said so several times, but this only applies to this one action. In the sum of all his actions, she loves him very much.

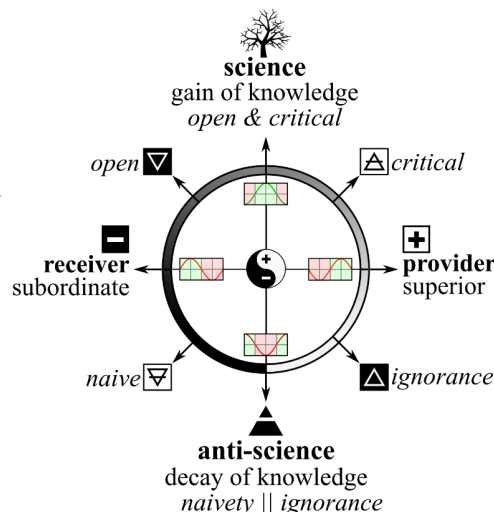


## Handling of Information

Science is about finding true knowledge. For this, one has to be open, but also critical, because if one is open but not critical, one becomes too naive. If one is critical but not open, one becomes ignorant about taking in new information. Knowledge acquisition is a zero point from which one can move in two directions to the inability to find true knowledge.

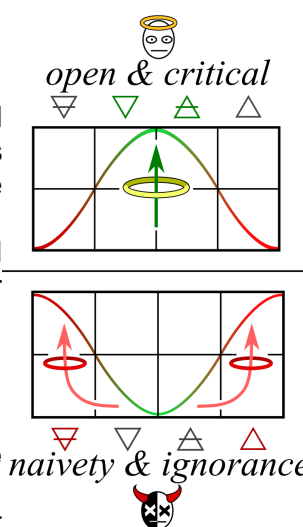


B-3: Handling of information, linear (left) & circular (right)



B-4: Handling of information, duality vs. polarity

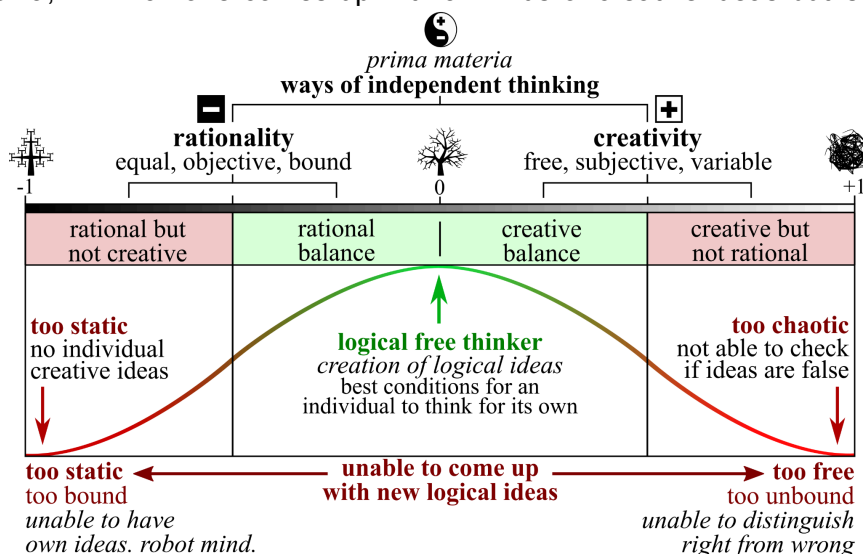
The handling of information can be divided into two essences: a subordinate information receiver and a superordinate information provider. Information-receiving happens through openness, which becomes the outer element of naivety when it is detached from critical thoughts. An information-provider is a critical teacher who explains their own point of view. In the outer right element, one wants to dictate and is dismissive of any idea that challenges their own assumptions. The two external elements can cooperate with each other in a dual synthesis that is anti-scientific. For example, an arrogant cult leader and his naive followers. But this can also happen in a single individual mind, because arrogant rejection is perfect as a psychological defense mechanism to maintain a naive and false understanding of reality.



This pattern can be applied to politics and science. In the **naive element** are the people who cannot question the government or the current state of science and are naive to the given information. A shift in one direction is also a shift in the other direction. Someone who is naive about the dominant worldview is also dismissive and arrogant toward someone who questions it. In the **inner element of openness**, one is open to the state and the recommendations of science without naively submitting to them. The **skeptical element** is the critical analysis of the taught knowledge, and that one can question the political system. This is an important element for every scientist and philosopher who is in search of new knowledge. It is the critical thought that makes discoveries and finds new knowledge by questioning the current state of science. In the **ignorant element**, we find people who are so dismissive of the current state of science or the political system that it is impossible to have a debate. Many people who are there then become naive about anyone who questions science. People there are quick to believe untrue information if it opposes science or the state. Many who are dismissive of science then become naive of alternative ideas, such as the flat earth or homeopathy. Many who are dismissive of the government tend to fall for wild conspiracy theories.

## Free and unfree Mind

Whether someone is leaning toward or leaning away from the political system does not depend on whether someone is stupid or smart, but often on what kind of experience someone has had with the system. Someone who has had bad experiences tends to be averse and critical of the system and questions it with alternative ideas. Someone who has had positive experiences tends to be inclined and open to the system and does not question given information. So we can also form a spectrum from static thinking to total open-minded creativity. Someone who thinks too statically and has no creativity is dependent on believing what is told, because one cannot come up with any other ideas and cannot question reality. But one can also be too free-thinking and detach oneself from all rational order. Too much creativity without rational abilities is close to schizophrenia, in which one comes up with all kinds of creative ideas but is no longer able to keep fiction and reality apart. If one applies this to the political system, all those who are not able to deviate from the dominant worldview are in static thinking. There is no creativity there that makes alternative ideas possible. On the side of overly creative thinking are the paranoid conspiracy theorists, who can come up with all sorts of fantastic alternative ideas.



B-5: Ways of independent thinking

## Exoteric and Esoteric Science

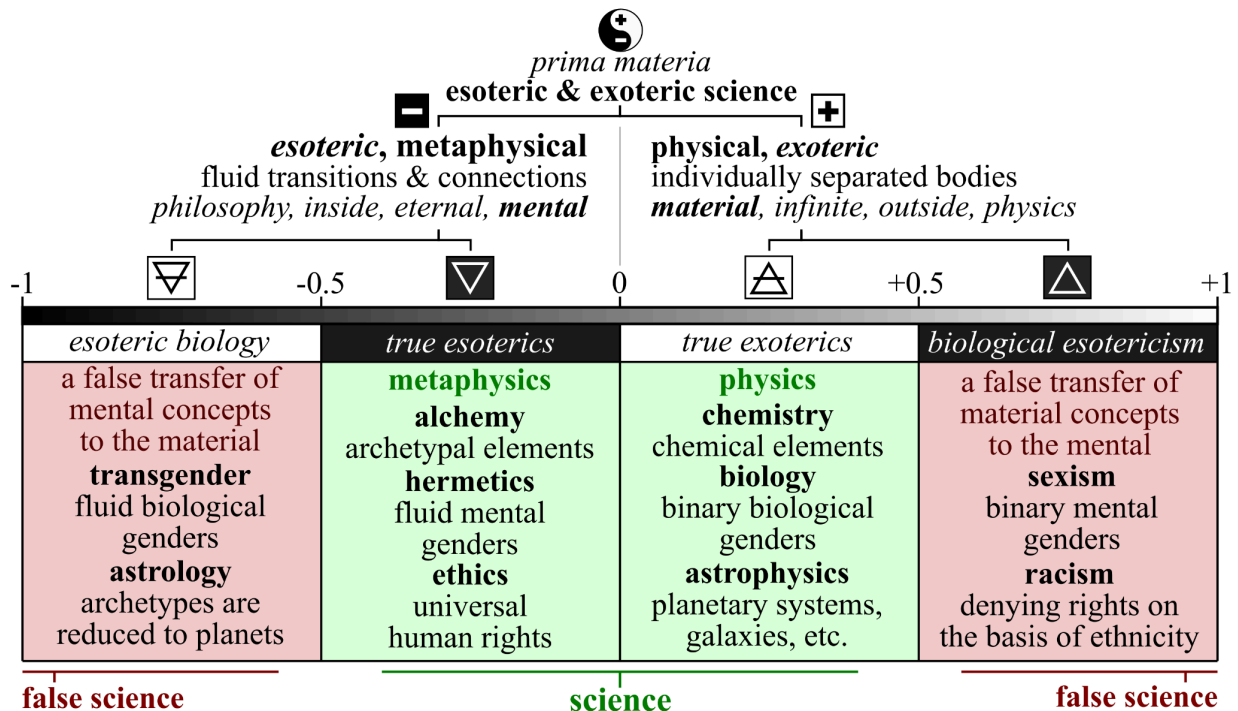
This is not a theory of physics, and it is not exactly what some would expect from a theory of everything. In this basic framework, esoteric allegories are used to describe universal archetypes. But I want to make it clear that this is not about emotional worlds, astrology, zodiac signs, or numerology, nor is it like fascist occultism, which can be found in Nazi Germany. It is about rational archetypes that appear independently of space and time and whose universality goes beyond our individual reality. The relationship between the sciences and how they can be misunderstood can also be represented and analyzed with the Philosopher's Stone.

Metaphysics is not the same as physics. Philosophy and morality are not the same as biology and sexuality. Alchemy and archetypal elements are not the same as chemistry and the periodic table. Alchemy is an esoteric science. It deals with mental archetypes that merge fluidly into each other. Chemistry is an exoteric science that is about orders and elements of physical reality that we can recognize outside of our mind. In physics and chemistry, there is a missing counterpart to this theory. Here, it is only about a passive, static framework through which life develops. The theory is therefore very compatible with all physics and chemistry theories that are based on computer simulations. Since this is a metaphysical theory, and in metaphysics, things flow smoothly into one another, we can also line up the sciences side by side. It's not just a spectrum from holistic astrophysics to the total detail of quantum mechanics, but we can abstract beyond zero into the negative of active events and recognize categories and patterns that go beyond individual reality. There, we can recognize not only things that are but also things that are not. Metaphysics therefore also offers the unification of to be and not to be.

In the physical world, we find things that are separated from each other. For example, our bodies are not all physically fused together. Similarly, the sun and moon are two separate

celestial bodies. In alchemy, however, the sun and moon are used as allegories for the two essences, which merge seamlessly into one another. The sun, as the active positive chaos, and the moon, which is illuminated by the sun and reflects the light. Thus, our mind can allegorically be a sun that sheds light on the dark orders of metaphysics. Instead of sun and moon, the terms feminine and masculine are often used. In biology, on the other hand, the genders are not fluid, which is a necessity for evolutionary development.

Metaphysics lies in the essence of order because it describes universally valid truths that go beyond our individual reality. They are static and fixed archetypes that always were, always are, and always will be. In chaos lies physical reality, which is very individual and whose events and things are temporary. Planetary systems, we as humans, or even our entire universe, are not eternal and universal like the archetypes of metaphysics. The two sciences can be misunderstood on the same principle as law, value, fixed, and variable.



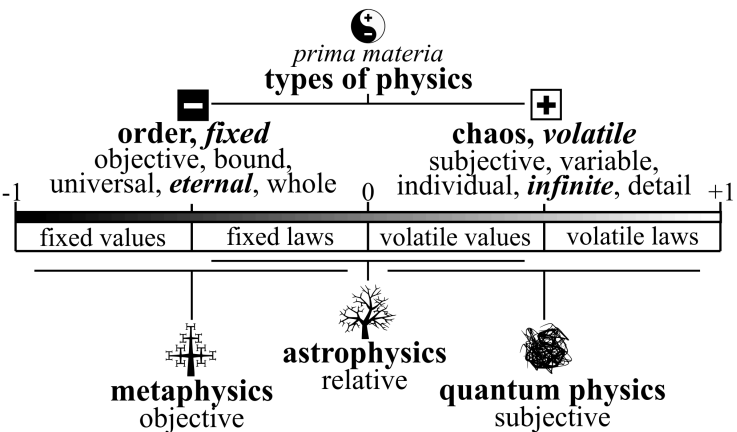
B-6: Esoteric and exoteric science

The **outer left element** transfers esoteric concepts such as equality and fluid connections to biology and physical reality. If esoteric concepts are wrongly applied to astronomy, this manifests as astrology. When the idea of fluid mental genders is falsely applied to biology, it manifests as transgender ideology. If the idea of equality is falsely applied to numerical values, this manifests as numerology, which attempts to find connections based on equal numerical values.

The **outer right element** transfers physical inequalities and biological categorizations to law and morality. When the idea of freedom and inequality is falsely applied to moral laws, an ideology on the right of the strongest results. When biological concepts are applied to the mind, sexist prejudices arise, such as that men must always be strong masculine fighters and women must always be feminine mothers who serve a family. People try to conclude how someone should be based on their biological sex. The refusal of human rights on the basis of biological classifications, as in the Nazi racial doctrine, can also be found in the outer-right element.

Metaphysics, astrophysics, and quantum physics are different types of physics that can be found in the three syntheses. If the spectrum from wholeness to total detail is applied to physics, we find metaphysics in the synthesis of the two left elements. In the meta view, one places all possibilities for how a value could manifest indifferently next to each other and weighs them equally in order to then analyze the regularities of all hypothetical possibilities neutrally. It is about truths in the highest abstractions that never change. Astrophysics is a synthesis of the two inner elements, and that is where we find Einstein's theory of relativity. Quantum physics is a chaotic science that seems lawless to us and in which we can no longer make precise predictions. There, things can only be predicted as probabilities.

This is a metaphysical theory, and in my experience, the scientific field of metaphysics is not yet recognized and accepted as a rational natural science, which makes it very difficult for me with this theory, as people have an inner reflex to reject esoteric theories across the board because they are directly associated with the unscientific side of esotericism.



B-7: Three types of physics

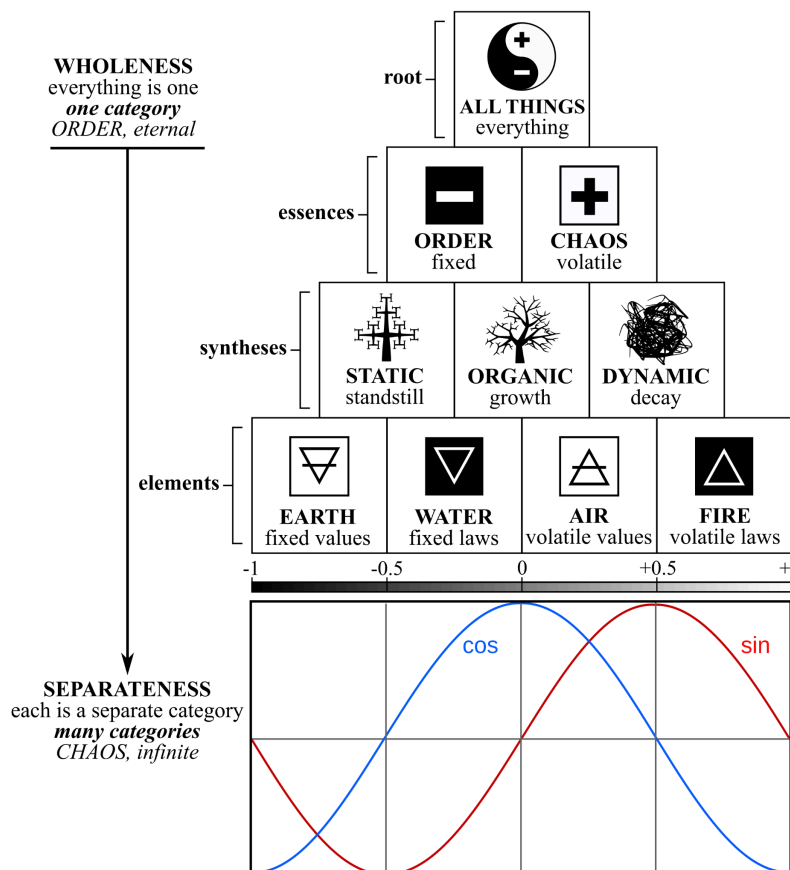
Physical reality can be viewed in different degrees. We can look at the whole universe as a category, or we can zoom into the details. At 1, we have zoomed in completely and can see the smallest elementary particles. In the smallest detail lies quantum mechanics, which is probably the most chaotic physics. If we then go further into higher categories, we come to chemistry. Even higher in abstraction, we arrive at biological bodies and life. Further still, we look at the planets, solar systems, and galaxies. We come to astrophysics. We zoom out further and further until we see the entire universe as a single unit. Between zero and one lies the sum of all possibilities for categorizing physical reality. Birch, tree, forest, country, planet, solar system, galaxy, universe. They are all different degrees on a spectrum between wholeness and detail. Many believe that would be all and that there is nothing more to see, but that's not true because we can zoom out even further beyond zero into the negative, into the dimension that can only be entered via the mind. There we find structures that go beyond our individual reality. There we see not only our reality but the sum of all possible realities. We find laws of nature that we cannot grasp physically, and at the top, in the highest abstraction, are the universal archetypes of existence. This world cannot be entered with the physical body, but only with the mind. It is the mind, through its ability to process reality and think logically, that enters the mental world and can recognize orders there that transcend physical reality. The mind then discovers ethics, philosophy, and alchemy. The higher the degree of abstraction, the more objective.

In metaphysics and alchemy, all possible states of how a value can manifest itself are placed side by side. Love and hate. Willingness to use violence and avoidance of violence lie indifferently side by side and are evaluated in the same way. The logical relationships and laws are then analyzed and described. That is why metaphysics can only describe the nature of possibilities, not the exact individual manifestations. One can predict social moral cycles, but not individual decisions. One can predict that a species tends to like healthy food and dislike toxic food, but one cannot predict whether someone's favorite food is burgers or steak.

I think that there is no world formula to be found in exoteric physics. There might be a formula that unifies our physical reality, but it still wouldn't be a world formula. Physics does not go beyond our reality. But in metaphysics, static fractal realities, organic realities like our universe, chaotic white noise, as well as the constructed realities of a computer game like Dark Souls or Minecraft, can be unified under the same formula. What would a formula that unites physics tell us about ethics? Or about the nature of science? Or about self-knowledge? Or the relationship between fascism and marxism? Or about mind and psychology?

## Mountain of Truth

Now let's go to the top of the mountain of truth. There we can find the truth of all truths, which is that everything is actually one. The truth of all things, when considered as one category, is that it is unified as that category. There is the oneness of all things. If we go down the mountain of truth and ask ourselves what the truth of all things consists of, we can divide the sum of all things into two essences of order and chaos. Order is the fixedness of things and the eternal. Chaos is the volatility of things and the infinite. Reality is a synthesis of both essences and cannot be just one or the other. If reality would be order without chaos, then nothing could develop. Everything would be the same and remain the same. Nothing could ever change. If reality were chaos without order, everything would immediately decay. For life to exist, reality needs laws, but at the same time it must be variable in its events and conditions.



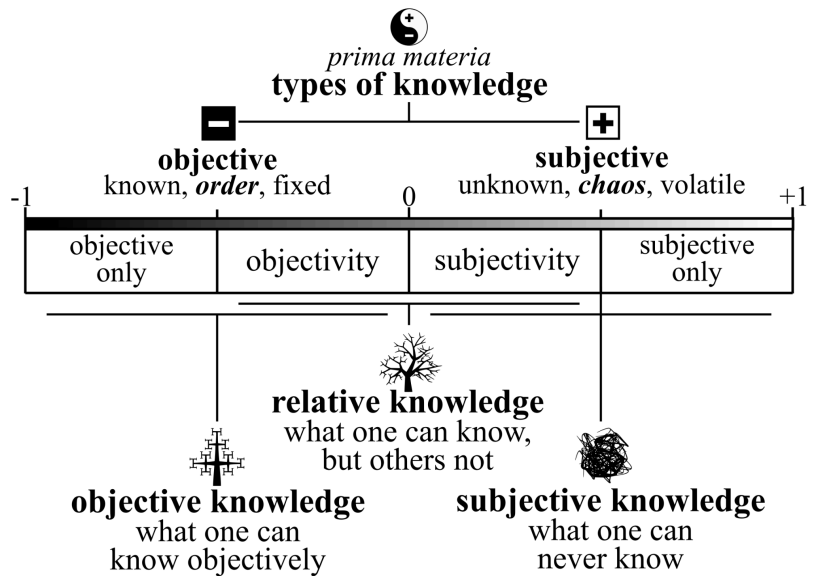
B-8: Mountain of truth

We can break this down into more detail. In nature, the laws are fixed, and we cannot see them. Laws lie in the negative of existence. What we see are the manifested values. Everything we observe in material reality is only a volatile state of mathematical values. These lie in the positive, visible world. If reality becomes more static, the values become more and more equal. Fractal repetitions or that no change occurs over time. If reality becomes more chaotic, it becomes increasingly unpredictable, and it becomes more and more difficult to predict future events. Reality then leaves the framework of natural regularities and becomes lawless. One could differentiate further and further and go into more and more detail. At a certain level of differentiation, the elements become blurred, and it should be viewed more like a spectrum of possibilities. Like an expanded dimension of reality. Similar to space and time, but with a clearly defined beginning and end. The formula is fractal and contains itself. So we can also analyze the spectrum of oneness and separateness. In total wholeness, things become deterministic. In the details of the valley, things become more differentiated and chaotic. If we say we meet at the top of the mountain of truth, it is easy to find us. The sum of possible categories decreases with the level of abstraction, until there is only one category for everything.

If we say we meet somewhere in the valley, we may be in completely different places and cannot find each other because the number of possibilities becomes too large. To say that the truth is that everything is one is in opposition to the truth that everything stands for itself and is separate from each other. Oneness and separateness are different degrees of the same thing, just as cold and heat are different degrees of one and the same spectrum. If oneness and separateness are two half-truths that together form a greater oneness, above them again stands the higher truth that everything is one, because that is the nature of the truth mountain. It is fractal, and at its top, everything is in one category.

## Valley of the Unknown

When we go down from the mountain of truth into the valley of the unknown, we leave the land of dead and unchanging archetypes. Our categories become smaller and more individual. There exists a variety of biological life that can function according to different laws. However, this chapter is not meant to be about biology but about the things we don't know. Let us take the three syntheses for objective, relative, and subjective knowledge.



B-9: Types of knowledge

**Objective knowledge** is knowledge that everyone can access. This involves mathematical knowledge or archetypal orders and axioms, such as: *If something rules, it means that something else is ruled, because ruling and being ruled are two sides of one event and cannot exist independently.* or: *If something does not change and is static, nothing can develop because development requires change.*

**Relative knowledge** is knowledge that is not accessible to everyone. It is objective for one person and subjective for another. For example, if someone has an experience and then tells someone else about it, the one who experienced it knows it, but the one who is told about it does not know it. One can only choose to believe. Whether someone believes something is related to how crazy something sounds and how much one trusts the information giver. The more someone trusts the person giving the information, the crazier and more improbable the reported information can be to still be believed.

**Subjective knowledge** is knowledge that one can never know. Things for which there is no definitive proof from one's own perspective. Much of what many people call knowledge is actually just belief. One can summarize and write down any information imaginable through written words. If something is written somewhere, it is not proof. If somewhere people carry out a study, I, as a reader, do not know if they simply entered numbers at will to push a private interest. The only way I would know if this is true is if I did the study myself, but then others would not know if I manipulated the numbers. We may also never be able to answer what the source code of nature runs on. Is this a dream? Is this a simulation? Am I a lobster hooked up to a computer with neurons artificially stimulated to create the dream of a human life experience? Is this a Genesis simulation to study how life behaves when it is somewhere between unconsciousness and consciousness, and begins to become conscious? Or it's actually the year 2050, and we're on our way to Mars. For the duration of the flight, we are in deep sleep with brain chips and just dreaming the story of how humanity came to go to Mars.



There is a great war of beliefs, and people think they know and are on the side of science, while they can't even tell the difference between knowledge and belief. This makes the population extremely vulnerable to psychological manipulation and division because one could simply claim anything. Once one gains enough economic and medial power, one can tell people anything. Actually, I don't even really know if the earth is flat or a globe. To me, the model of the earth as a sphere makes total sense, but I've never been that high up in space to really know. This is also a criticism of anyone who reacts to the dominant belief system in a reactionary way and then decides that the opposite must be true. If one does not believe those who say vaccinations are good, then one believes those who say vaccinations are bad. If someone one distrusts says climate change is a threat and government regulation is needed, then one just believes the opposite, that there would be no climate change. If the scientific doctrine is that the earth is a globe, then at some point some of the people who don't trust the system because of experience will believe that the earth is flat.

In the valley of the unknown, it doesn't matter what is really true. We live in a time of great information overload. On the Internet, there is every statement and every piece of information. If one wants to believe that the earth is flat, then one finds information that claims that it is so. If one wants to believe that the earth is a sphere, then one finds information that claims that it is so. Few people have been out far enough to be able to recognize the earth as a globe. Most people simply decide on a piece of information and build up the illusion of knowing something, although there is no ultimate proof from their position. The proof exists only if one carries out an experiment by oneself to bring the proof to oneself. I do not believe that the earth is flat. For me, the physical world view makes sense, but I do not know it. Under the assumption that we live in a simulation, the possibility of a flat earth would open up. That means it is not totally stupid at all if someone is of another opinion than mine and believes the earth would be flat, but it is based on a world view and an assumption, which could not be disproved or proved so easily for an individual. Whoever has a totally atheistic understanding of the world must exclude a flat earth, but as soon as the idea of a religious creator or a creator of a computer simulation comes into play, many things cannot be excluded. Whether the earth is a globe or flat, everyone would have to find out for themselves. For example, by flying so high into space to recognize it. If one lands again, however, the people are dependent on it to believe it or not. For sure, there are also earthly experiments that suggest a globe-shaped earth, but then it also depends on whether somebody understands the experiment and can understand it. One could easily manipulate and control the population because the majority of worldviews are based on beliefs. With the realization about how people confuse belief and knowledge and rather get further into this belief, instead of saying that they know that they don't know anything, also comes the realization of how psychological operations could be performed. One understands the psychological game that takes place only when one can accept that we as individuals cannot know 100% whether vaccinations were good or were bad, whether man-made climate change exists or does not exist, who attacked first in case of war, who is a good politician and who is not, which scientific study is correct or not. One has as an individual mostly only the possibility to decide to consider something trustworthy.

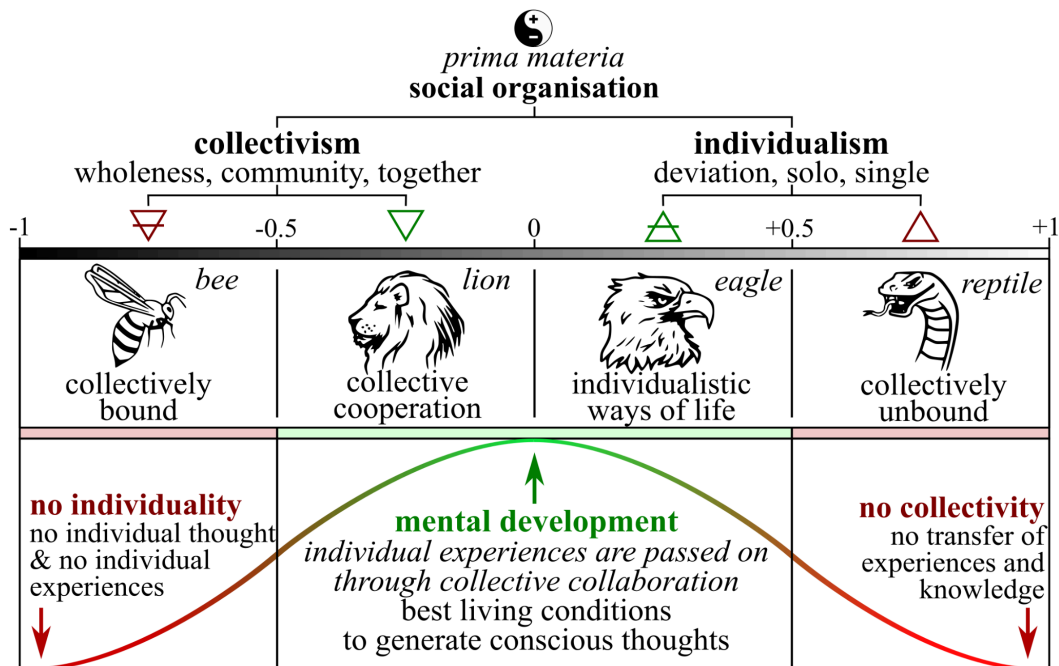
Since most of it is unknown, but people need something to align themselves with, cults are forming everywhere that have decided to use arbitrary information that they personally don't actually have any proof for. I think that this also has something to do with the fact that as a human being one needs a structure in life. If one assumes that everything one reads is just strings of words for which, as a reading individual, there is usually no definitive proof and one either believes or does not believe, then there is chaos in the worldview. Eternal and objective truth exists only in mathematics and in the archetypes. Only there we can find true certainty.

# Morality and Social Organization

If we made a snake and a bee more intelligent to communicate with us, they would give us different rationalizations about what is morally right and how a species should be organized. The possibilities of collective organization, individual interaction, moral understandings, or political ideologies can be translated to a spectrum between authoritarian and anti-authoritarian, collectivism and individualism, or egoism and altruism.

## Collectivism and Individualism

In nature, there are all kinds of ways in which a species is organized and cooperates with each other. These lie on a spectrum between collectivistic and individualistic ways of life. In a total collective organization, no individuality takes place, and we find swarm fish, bees, ants, etc. If an individual breaks out of the swarm, its chances of survival are reduced. In the inner collectivistic element, we find, for example, lions or wolves. These live in a collective, but they are not swarm animals that are completely dependent on their collective. In the inner individualistic element, we find, for example, eagles, which raise and care for their offspring until they are big enough to go their own way, and to live for themselves. In the outer individualistic element, animals are detached from any collective cooperation. Except for mating, no cooperation takes place. Eggs are laid and then left alone. Each individual is on its own from the beginning, and there is no parental help or education.



C-1: Social organization

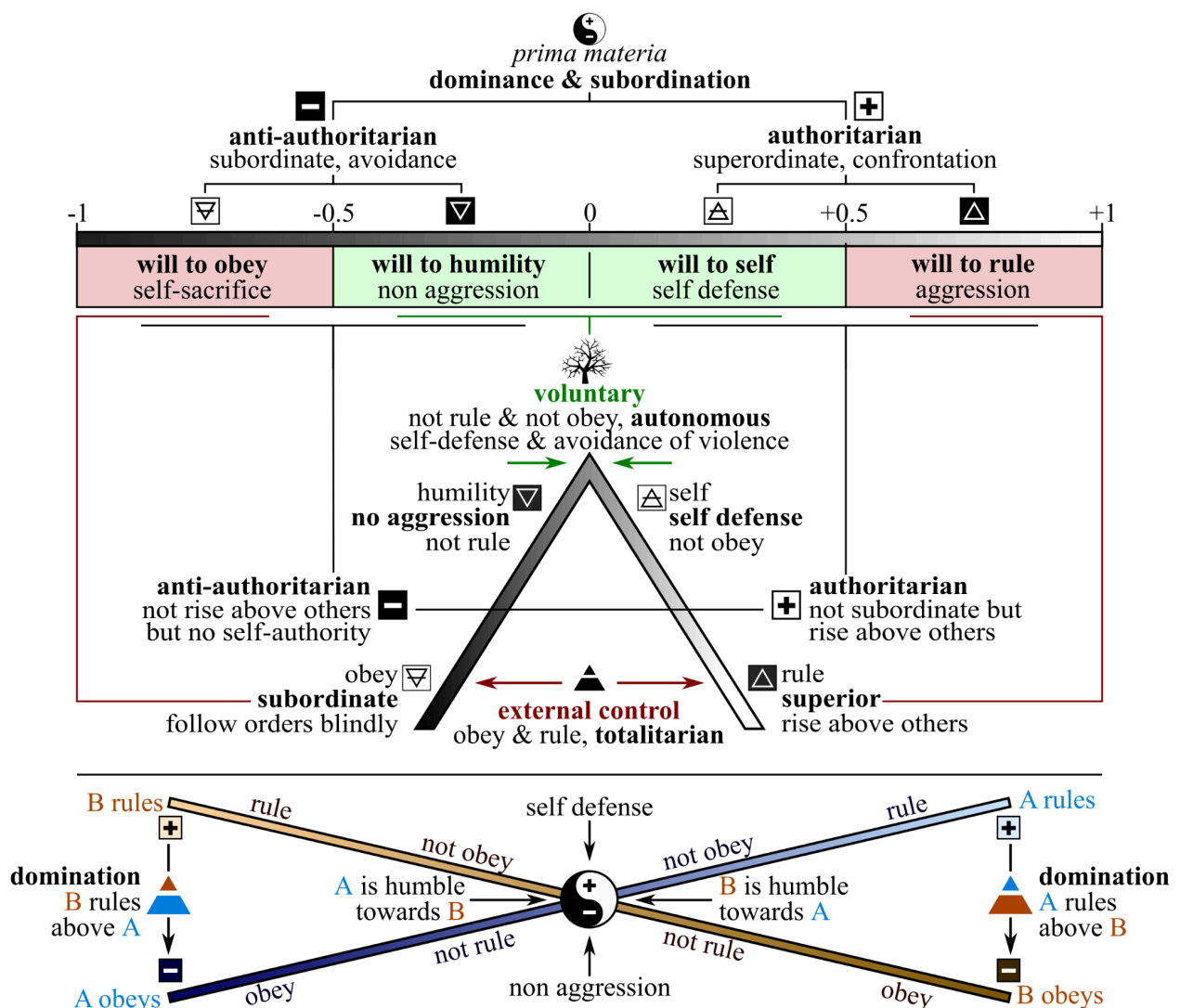
The average nature of humanity cannot be one or the other but must lie near the middle because a species that is too collectivist does not allow individual thoughts. Swarm fish and bees are too dependent on their collective. The further an individual deviates from the swarm behavior, the more the conditions are against it. It is more likely to be evolutionary sorted out. In a too-collectivist nature, individuals are dependent on not challenging the swarm behavior. If, on the other hand, the species is too individualist, individuals are always dependent on having to solve problems on their own, but no experience is passed on as knowledge in the collective. A species that successfully does science must be neither too collectivist nor too individualist. Individual experiences must be created and intuitively passed on to their descendants. Since we are a species that does science, our nature must therefore lie in the middle. It is the nature of existence and evolution that things diverge from each other, so it is natural for individuals to deviate from the center toward collectivism and others toward individualism.



## Authoritarian and Antiauthoritarian

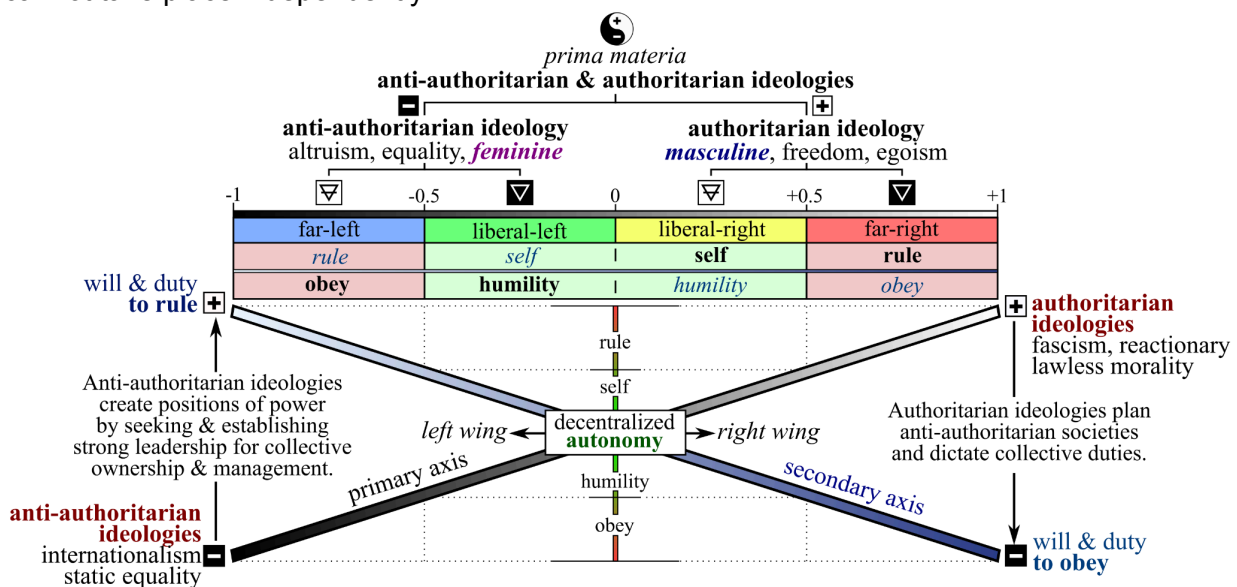
Political ideologies lie on the spectrum between authoritarian and anti-authoritarian. The same applies to relationships between two or more individuals. To be authoritarian means to rise above others, but it also means not being subordinate to anyone. To be anti-authoritarian means not to rise above others, but it also means being subordinate to someone.

The **outer anti-authoritarian element** is the subordination and rejection of the self, and that one follows someone else's will rather than one's own will. The **inner anti-authoritarian element** is the avoidance of violence and suffering and that one does not rise above others. The **inner authoritarian element** is self-defense and self-determination, and that one is not subordinate to someone else's rule. The **outer authoritarian element** is the will to rule, and that an individual imposes his own will on someone else.



C-2: Authoritarian and anti-authoritarian behavior

The organic synthesis would be a balance and the equality of the right to free will. That means each individual stands in a synthesis of the inner elements of self-defense and the avoidance of violence. Everyone then has the freedom to follow one's own will, as long as one does not impose one's will on others or create conflict and suffering. Whether authoritarian or anti-authoritarian ideology, both become more totalitarian and anti-human the further they move to the outer extremes. A falling apple hits the ground with the same force as the ground is hit by the apple. When something rules, there is always something else that is ruled, because to rule over nothing is not to rule. A totalitarian political system is always a synthesis of an authoritarian state and an anti-authoritarian population. They are two sides of the same synthesis, which cannot take place independently.



C-3: Authoritarian and anti-authoritarian ideologies

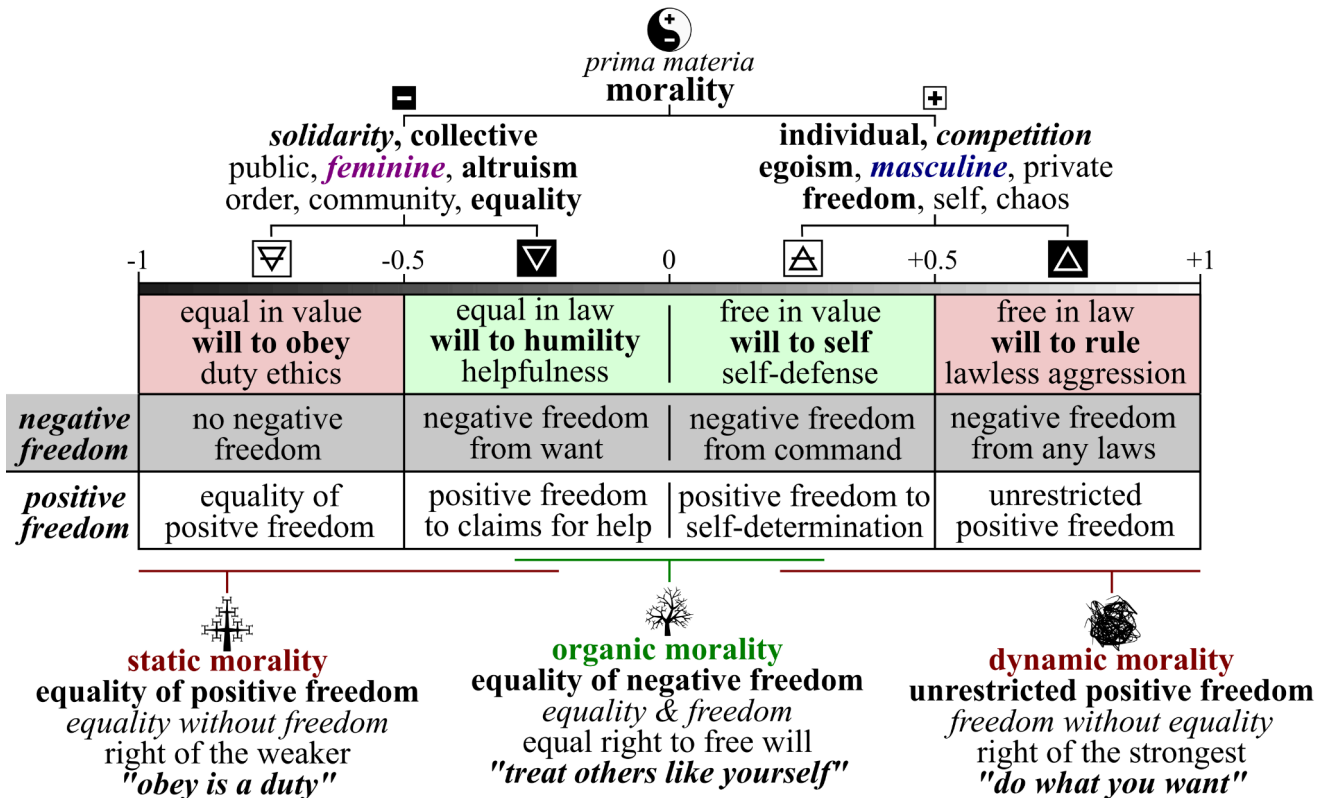
In an **anti-authoritarian ideology**, society is viewed from a motherly perspective, in which the goal is to care for society and avoid suffering emotions and experiences. The assumption of the nature of the species is that we are all equal and a great unity, and that we should serve this unity together. This large collective is then what owns everything, and private property rights are perceived as ideology. Things are declared collective property, and the economy is centrally planned so that everyone receives the same amount of wealth.

In an **authoritarian ideology**, society is viewed from a fatherly perspective. It is assumed that people need discipline, and it is about learning to stand up for oneself and to show strength. It's about competition and persistence. In the extreme, this ideology behaves like dogs and breeders. It is not about the welfare of the dog, but only about making it as strong and biologically perfect as possible. If an ideology manifests itself at this extreme, it ends with horrible human experiments, genocides, and eugenics.

A **liberal and centrist ideology** rejects the external elements and tries to find a synthesis of the two internal elements in order to protect the right to free will and to avoid emergency situations. The further the socially dominant ideology moves from this inner synthesis into authoritarian or anti-authoritarian ideology, the more totalitarian the political system becomes.

## Moral Archetypes

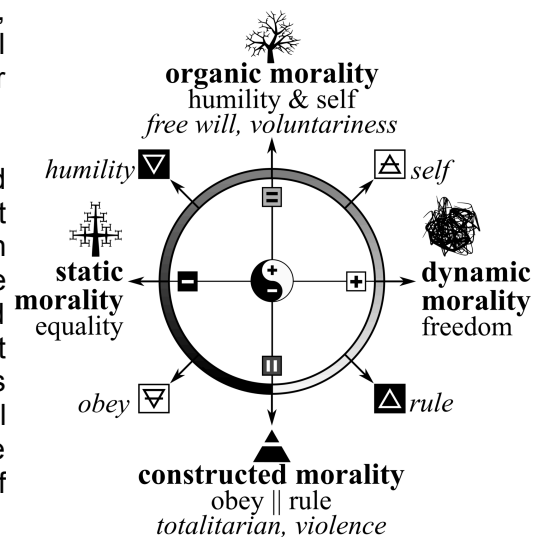
The possibility space for morality can be divided into four elements. These four elements combine in four ways: static morality, organic morality, dynamic morality, and constructed morality. The elements of equality in value, equality in law, freedom in value, and freedom in law serve different concepts of positive and negative freedom.



C-4: Linear representation of moral archetypes

**Equal/objective values** mean that an individual value or condition is defined as objectively correct. Every possible value can be declared as objectively correct, for example, the declarations that either everyone must be vaccinated or not vaccinated. Depending on which element the synthesis takes place with, a different type of synthesis comes out. Combined with equality in the law, this element is equality in claims and positive freedom. Combined with freedom in law, it can be anything that is falsely defined as the objectively correct condition of nature. If a value is declared to be objectively correct, it must be set with top-down control of external planning. Everything that has a fixed value is no longer free to be different. It has no negative freedom rights.

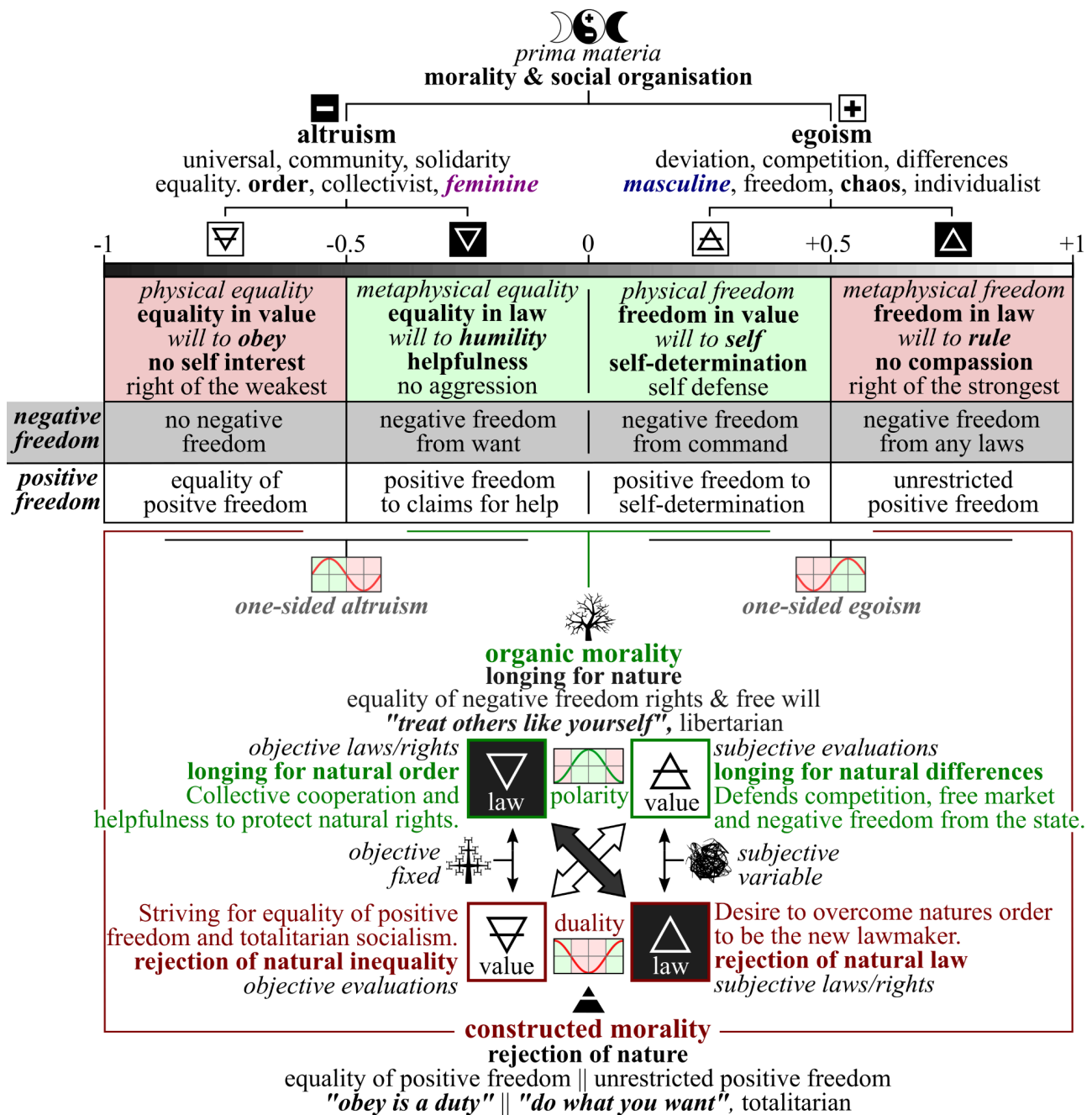
**Equal/objective laws** mean that every person should have the same rights. It is crucial for which element it is combined. If equal/objective law is combined with freedom and variability of values, it results in the synthesis of equality of negative freedom rights and the equal right to self-determination; one does not impose one's own values on other people. No one is forced to live for the values of someone else. If equal law is combined with the element of equal values, the resulting synthesis is static morality and the equality of positive liberty rights to something.



C-5: Circular representation of moral archetypes

**Volatile/subjective** values mean freedom from the state and command. It is the positive freedom of self determination. It means that a human being or a culture is allowed to make its own decisions and govern itself. Combined with the element of equal laws, it means a universal human right to free will. When combined with the variability in the law, it means that not everyone has the right to free will, and the stronger individual or culture does not accept the freedom from external command of other individuals and cultures.

**Volatile/subjective** laws mean the negative total freedom from all laws, which is then the total positive freedom to do anything. So freedom does not end when one mistreats someone else. Total negative freedom is total unrestricted positive freedom. An individual who stands there is also free from external planning and believes that one has the right to do everything. It is the main element of the right of the stronger, where one believes that one does not have to respect others. This can only be achieved through physical strength, by oppressing the weaker.



C-6: Morality and social organization

**Static morality** is the idea of universal rights and the equality of positive freedom. The natural moral state, free of ideologies, is measured there by the assumption that generality and objectivity lie in the equality of results, prosperity, and positive freedom. Violence for enforcement is declared subjective and is sanctified by the result. For example, when someone has more money than someone else, this inequality of values is then declared false, and artificial intervention is made to achieve equality in wealth or claims. It is the moral assumption that all people must be equal in result. Another example is when different results are obtained in a race and an attempt is made to ensure that everyone arrives at the finish line at the same time, regardless of ability.

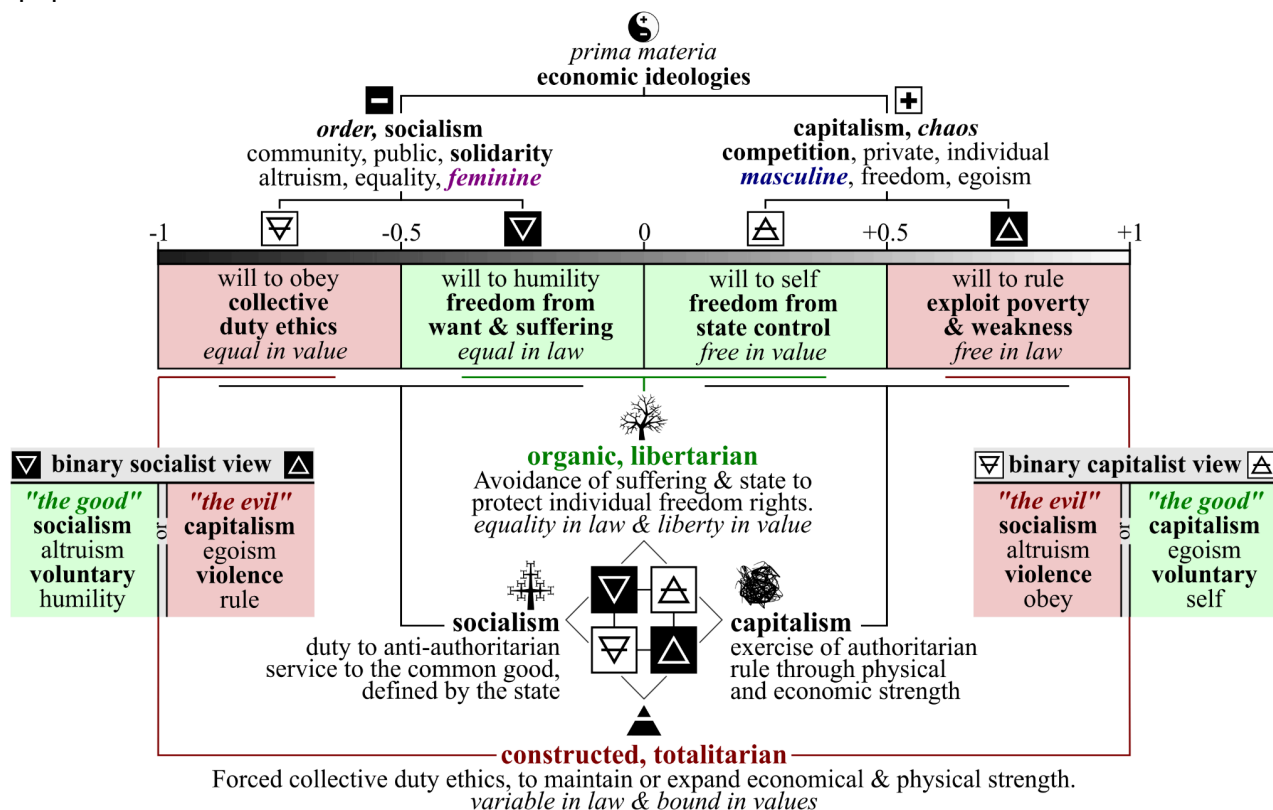
**Organic morality** is the equality of negative freedom. Moral right and wrong are measured by whether someone is free in one's decision. No human being has the right to rise above others and to use violence on them. Freedom from command alone is not sufficient for this. When people are in need, they are not free in their decisions and can thus be put under pressure by others so that they have to do something against their will. It is the synthesis of freedom from emergency and freedom from command. The natural moral state free of ideologies is measured there by the assumption that generality and objectivity lie in the freedom to self-determination and the avoidance of life-threatening situations. Everyone is under the same law, but values, prosperity, and positive freedoms are arbitrary. No result justifies violence.

**Dynamic morality** is unrestricted positive freedom and freedom from external control that would limit the possibilities of the behavior. Everyone can do what they want, and equality and universality in morality are perceived as ideologies. The natural moral state, free of ideologies, is measured by the assumption that moral values and laws do not exist and that there is only the will to rule and the right of the strongest. Everyone is closest to themselves.

**Constructed morality** declares subjective values as objective. There, the idea of equal rights is not accepted. Anyone who opposes subjective values (here subjective values that are falsely declared as objective) is considered to be wrong and an enemy and should be punished for it. This can be all possible evaluations. One declares a condition to be objectively right and then tries to achieve it through violence and artificial consequences. For example, if someone finds out through scientific studies that it has a positive effect if one gets vaccinated, being vaccinated is then declared to be the objective truth, and the government tries to force or pressure all individuals to take the vaccine. Or if one finds out that smoking has negative effects, then forbid everyone to smoke. If a value is declared objective, which does not happen by nature, more central violence and resources are needed, the further this condition deviates from the natural behavior of individuals. If one wants to keep children away from smoking, it will be easy because it is in the nature of life to protect the children. There is no need for totalitarian control and surveillance to prohibit children from smoking. Parents usually do that on their own, but if the goal is to ban all adults from smoking, it will take expensive campaigns and surveillance to prevent people from getting cigarettes and smoking in private. Totalitarian systems are always a dual synthesis of the outer elements: a lawless leadership and a population deprived of all negative liberty rights.

## Socialism and Capitalism

In economics, we find two primary terms: capitalism and socialism. Capitalism is private law, individualism, egoism, free market economy, and competition. Socialism is public law, collectivism, altruism, state intervention, and solidarity with the poorer and weaker parts of the population. Each of these two ideas can be divided into two elements.



C-7: Economic ideologies

In the **outer left element** is the collective duty ethic, which holds that each individual is obliged to live for the collective. There, one is not allowed to follow their own independent path.

In the **inner left element** is collective cooperation and state intervention to protect the right to free will. There it is about avoiding need and life-threatening situations, which can occur in the competition of the free market and in private law.

In the **inner right element** is the decentrally organizing market, the possibility to live for oneself, and that one does not have to sacrifice oneself for the collective.

In the **outer right element** is the freedom to create emergency situations and the exploitation of people in need through economic or physical strength.

The **organic synthesis** is composed of the two inner elements. There are liberal economic systems that protect universal rights to free will. This synthesis is very close to western values and in the space of classical liberalism and the social market economy.

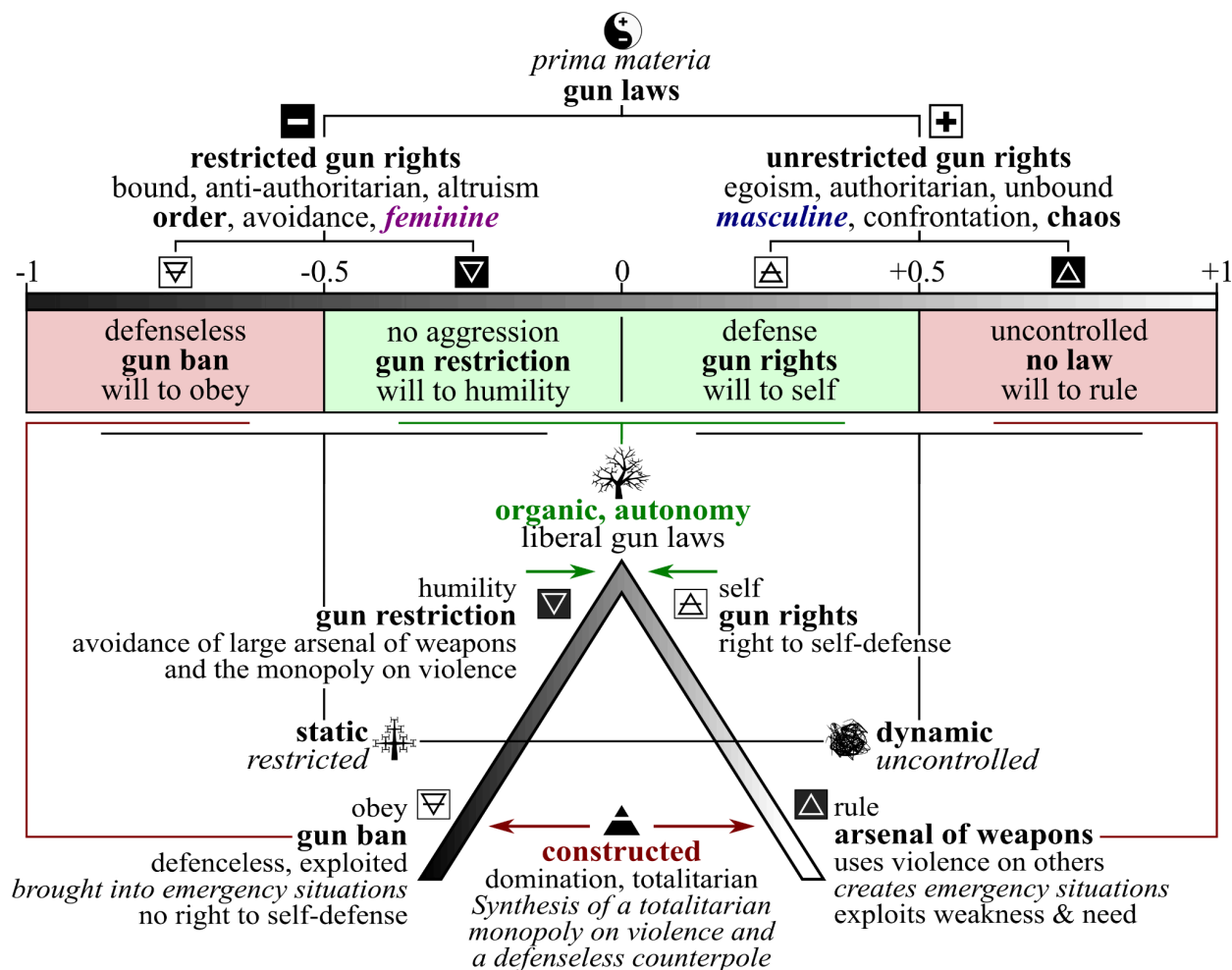
The **constructed synthesis** is composed of the two outer elements. There are totalitarian economic systems in which a monopoly on violence has power over the economy and all resources in order to impose collective duty ethics on the population to make them serve an arbitrary idea. Since capitalism and socialism each consist of two elements, one of which is life-friendly and the other an element of totalitarianism, each side can contrast its life-friendly element with the anti-life element of the other side to strengthen the one-sided and binary prejudice that one side is more true than the other.



## Gun laws

Weapons are the last instance of achieving a right. For example, to defend oneself in order to protect the right to one's own life. Also, every political law is enforced, as a last resort, by weapons. Guns are neither good nor evil. They can be used to protect against the rights of the strongest, but they can also be used to enforce the rights of the strongest. The idea of gun rights can be divided into two essences. The freedom to carry a weapon and the restriction to not carry a weapon.

In the **outer-left element** is the total disarmament and the restriction on being allowed to carry a gun. Someone who is not allowed to own a gun has no possibility of protecting themselves against gun violence. In the **inner-left element** is the restriction and regulation of guns. This means that individuals may only carry guns under certain conditions. These conditions can be that one must be old enough, mentally stable, and not criminally involved, or that one cannot have a nuclear bomb in one's home. In the **inner-right element** is the freedom to be able to carry a weapon. For example, for hunting, self-defense, or as a hobby. In the **outer-right element** is the unregulated freedom to own a massive and large arsenal of weapons, such as nuclear warheads or other weapons of mass destruction.



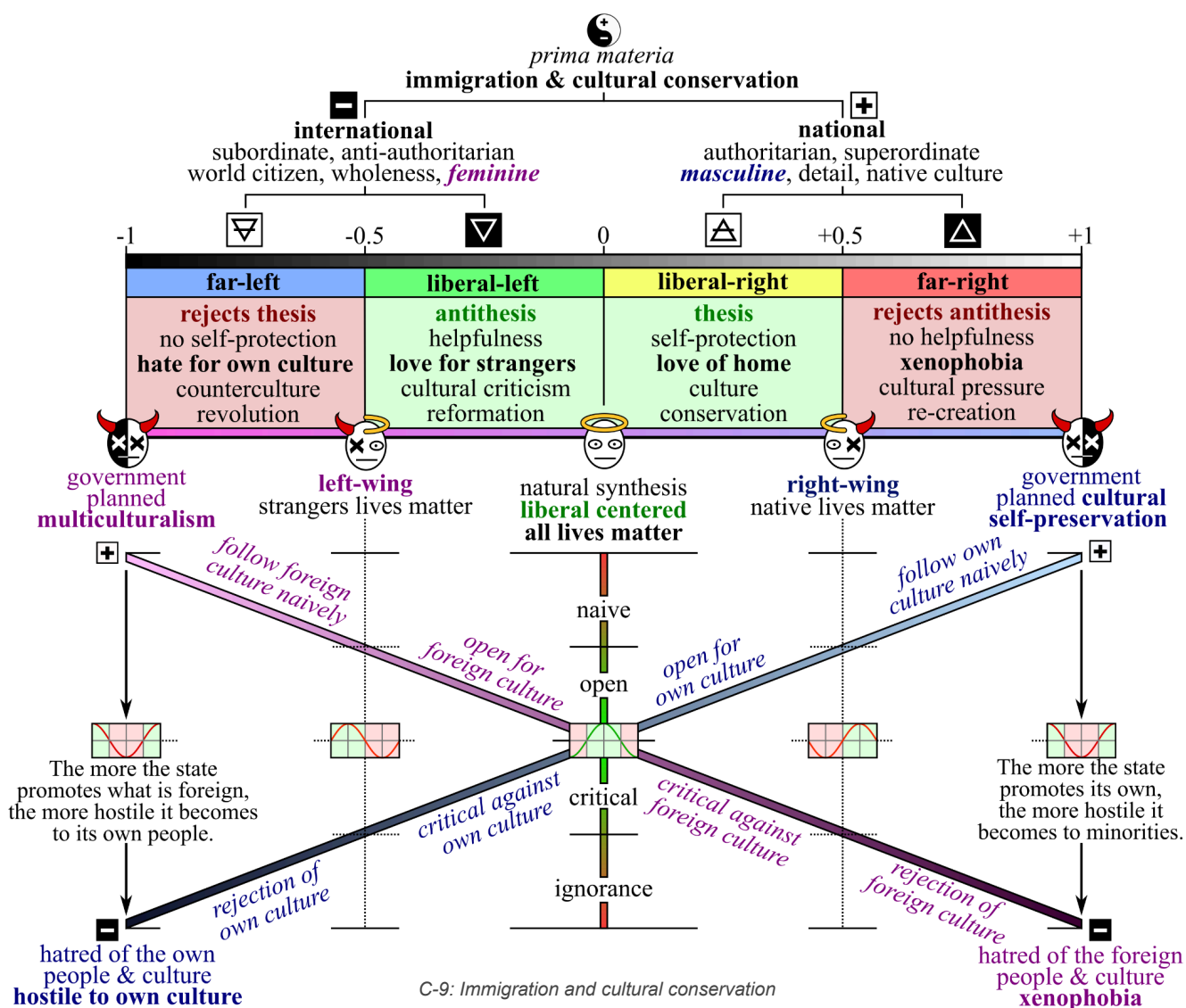
C-8: Gun laws

Weapons can only be taken away by weapons. A total ban on weapons in a society can only be enforced by a large arsenal of weapons. Every totalitarian system is a synthesis of a monopoly on violence with a large arsenal of weapons, and a disarmed population deprived of any weapons. The people who have weapons see themselves as entitled to a total arsenal of weapons, while the people on whom an ideology is imposed are disarmed, so that they are defenseless against the monopoly on violence.

## Between Immigration and Cultural Conservation

Love for one's own culture can become hatred for a foreign culture. Love for a foreign culture can become hatred for one's own culture. The more the state promotes its own culture, the more hostile it becomes to cultural minorities. The more the state promotes a foreign culture, the more destructive it becomes to the native culture. As explained in the previous example about perception, whether cultures and peoples are viewed as one or differentiated depends on the degree of differentiation. The view of national culture, or humanity as a whole, can be divided into two essences. The international cosmopolitan view, which views humanity as one large category, and the national cultural view, which differentiates between nations and people. These two essences can each be divided into two elements.

In the **far-left element** is cultural self-sacrifice, in which an authoritarian monopoly on violence obliges the native culture to sacrifice itself for the sake of the world and foreign cultures. In the **inner-left element** is the willingness to help, and for example, people in crisis areas are offered protection and asylum and are not rejected at the national border. In the **inner-right element** is the liberal protection of the native culture, and that a monopoly on violence does not have the right to oblige native people to work for a large-scale settlement of foreign cultures, which displaces and permanently destroys the native culture. The **far-right element** is totalitarian nationalism and xenophobia. One is naive towards one's own culture and dismissive towards foreign cultures. There is the failure to help refugees and the violent fight against migrants, for example, the lynching and burning of migrant housing.

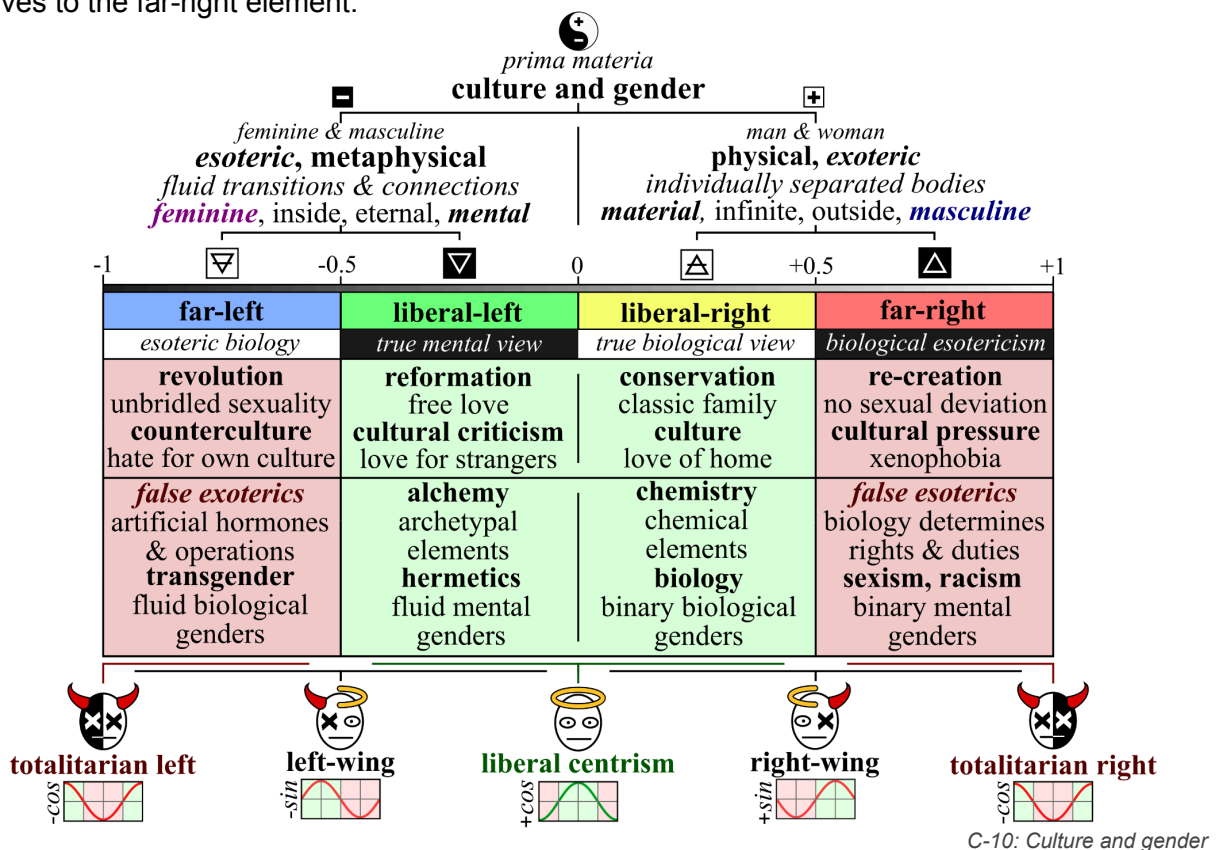




The inner synthesis protects people from hardship but does not interfere with the native culture to the point of destroying it. The further a politically dominant ideology moves away from the center to the outer elements, the closer it is to potential genocides: on the far-right, the genocide of foreign cultures, and on the far-left, the genocide of the native culture. At a higher level of abstraction, ideologies and cultures are just value systems about what behavior is virtuous and what is not. Cultures are defined here as value systems that happen and emerge apart from the state, while ideologies are value systems tied to the state that attempt to destroy, overcome, or replace the dominant cultural value systems through centralized violence. However, cultural value systems can also quickly become an authoritarian state ideology.

## Culture, Counterculture, Biology and Gender

The different views on culture, biology, and sexuality can best be understood by going through the four elements in a certain order. Right-liberal is the thesis; left-liberal is the antithesis. These should be brought together in a liberal dialectic. If this does not happen, the antithesis separates from the thesis and serves the outer-left element. The right wing reacts reactionarily to this and moves to the far-right element.



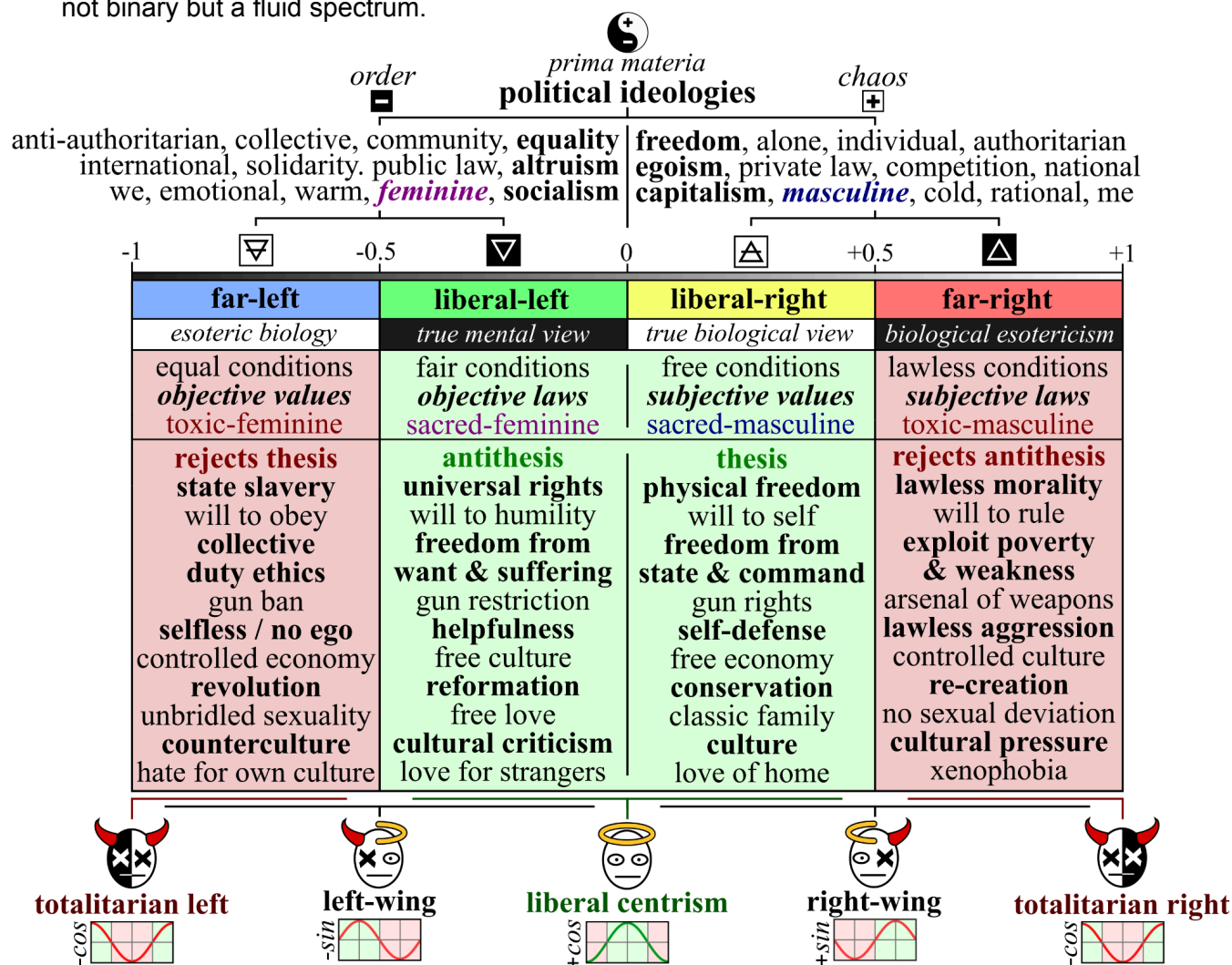
The **liberal-right element** is based on the biological view. Sexuality does not exist for reasons of pleasure, but to produce children so that the species can continue to exist. Pleasure is an evolutionarily enforced reward system so that the species produces children without having to consciously think about it. Because of evolution, the binary biological sexes exist because they are a necessity for evolutionary reproduction. Cultural concepts, such as the classic family, have prevailed because they offer children security. Family and sexuality exist for the production of children who grow up under safe conditions to become stable and independent personalities. If the family does not provide security, individuals rely on something else and become dependent on the state. That is why destabilizing families through propaganda is an effective strategy for controlling populations. In this way, the population becomes dependent on the state to take over the educational and parental roles.

In the **liberal-left element** is the antithesis. There, we find the mental view. So the concepts of mental genders, as well as tolerance and free love. It is quite normal for nature to produce individuals who are attracted to the same sex. There is nothing wrong with that. If that is their path to personal happiness, then they should follow it. They don't harm anyone and give themselves social security that avoids the state. There is also political activism in this element that wants to educate people about the fact that it is okay if a man does not match the gender stereotype or women who are not feminine ballerinas but rather masculine. Feminine men are still men, and masculine women are still women. It's perfectly okay to not fit the cultural role models, and one should not be ashamed of it. Personally, I like authentic people who don't pretend and can accept themselves as they are. Those who can break out of cultural pressure and are authentic can also be proud of the fact that they have a stable character that accepts reality as it is, despite the headwinds. It is also perfectly okay for homosexual couples to adopt children. The question of whether homosexuality or heterosexuality is wrong. It is also okay for a single person to adopt a child. The judgment should be made on whether the couple or individual is able to provide a safe home for the child, not on their sexual orientation.

If the left perspective is detached from the biological view of the liberal-right element, it moves to the **far-left element**. There, the concept of fluid mental genders is transferred to biology. The idea of spiritual love is also understood primarily in biological terms. Love then no longer primarily means love but physical sexuality. Sexuality is then not a biological tool of evolution but an element that primarily serves to satisfy individuals. Free love then becomes unbridled sexuality and pride in sexual preferences. The idea of fluid mental genders from hermetic philosophy is then inverted into biological principles, which actually contradict the liberal-left element. There, it is no longer declared that if a woman is masculine, she is perfectly ok and still a woman, or a feminine man is still a man, but biology is defined by mental gender. A feminine man is then declared a woman, and a masculine woman a man. Because this totally contradicts the nature of things, this assumption can only be achieved with artificial interventions. As a result, people with identity disorders are tempted to have their sexual organs surgically altered so that they look like the opposite sex. Meanwhile, the propaganda and indoctrination of the far-left element have gone so far that children are being given access to hormone therapy and gender mutilation. These children are not in a position to judge the situation correctly and are often still in a phase in which they still have to find themselves and develop a solid identity. The ability to rationally decide on such treatment is given to children who are at an age when I thought my parents should buy a monster truck so that we could jump over the traffic jam on the highway. These operations have a lifelong effect that cannot be reversed. It's an insanity that makes any person with a trace of sanity angry. This anger is what radicalizes the right wing. This propaganda would hardly work if homosexuals were not brought under one frame with sex mutilation and perverts. This framing moves the right wing to the **far-right element**. Real homophobia then arises, and people start to reject the idea that women can be masculine and men feminine. Cultural pressure then develops that men and women have to serve their mental gender. So men always have to be tough guys, and women are there to cook for the family in the kitchen. This leads to sexism, the reduction of the mind, and expectations to the biological gender. To which we could also add racism. The right wing rejects the propaganda of the left wing and moves to the outer element because it wants to rise up against perversion and mutilation. The left wing then rejects the right wing and moves outward because it also targets its activism against homosexuals. The right wing is blind to the fact that it serves the far-right element and does not realize that many on the left actually only want to defend the liberal-left element. The left wing is blind to the fact that it serves the far-left element and does not realize that many on the right actually only want to defend the liberal-right element. If the binary view of the political wings is not overcome, ideologies and ideas to avoid ideologies are always categorized under one frame, which inevitably leads to conflict in a society as it splits into two dual perceptions that evaluate this category inverted against each other.

## Political Visions

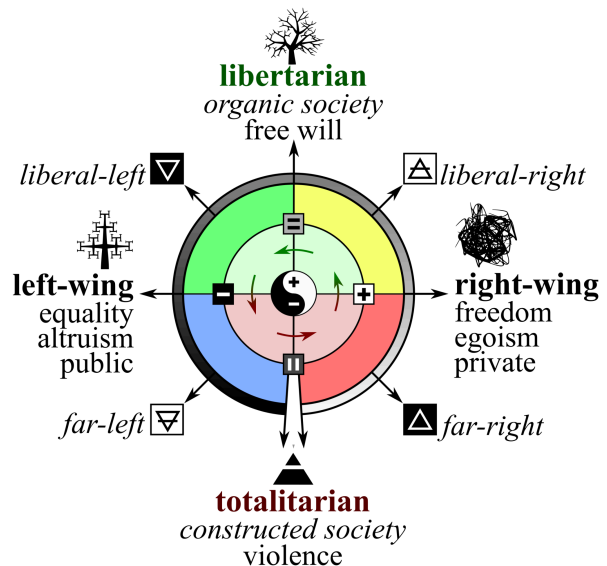
The previous illustrations can be combined into a political spectrum that can be used to better understand the conflict of political visions. Since the nature of a species that became conscious is at the center of collectivism and individualism, individuals will diverge in both directions through evolution. This means that they would give different answers to the question about the nature of the species and how it should organize itself socially. A society that is not aware of the nature of political visions is extremely vulnerable to political propaganda. If we would artificially divide the world into two binary poles, society would be divided into two dual parts, with an inverted understanding of good and evil toward each other. The world of ideologies is, of course, not binary but a fluid spectrum.



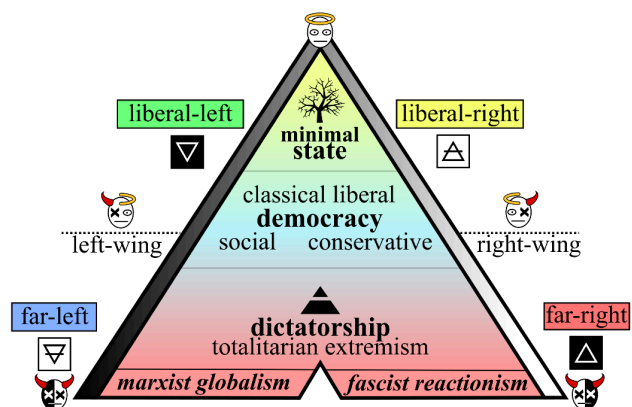
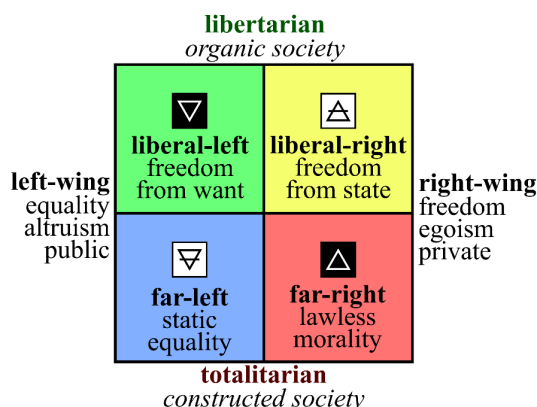
C-11: Political ideologies, linear

In the **liberal-right element** one assumes that the state is not natural. That is correct. We didn't get this far evolutionarily because we were centrally planned from above. We had to learn to manage on our own. That's why we started cooperating and coming up with cultural value systems. Some of which have worked and some of which have not. States, through their intervention, have a destructive effect on independent life. Without the state, families and cultures are essential to living in peace and social security. So families and cultures exist because it was a disadvantage not to be part of a culture or family. But this does not mean that people who lose their family or who are not part of the culture have to be sorted out. Which brings us to the **liberal-left element**, in which we find the antithesis. Because of the ability to think far ahead, our living conditions have changed. We trade with each other and we construct our environment, but this does not always happen fairly. Emergency situations can be exploited,

and to avoid them, helpfulness and solidarity are necessary. It is true that the classical family is important, but what is really bad about homosexual partnerships? They do not harm anyone and create social security for themselves. There is also no need to hold on to old values forever. These were never fixed but are always changing. Sometimes one should just look ahead instead of preserving the traditional. The idea that collective planning is legitimate for the protection of universal rights and the critique of the market can quickly lead to absolutism when viewed from a one-sided perspective. Cultural preservation and private property rights simply get in the way of collective planning. For individuals, it is easy to see an enemy image in the opposition because well-intentioned ideas are constantly criticized. When the left vision overcomes the right-liberal element, it moves into the **far-left element**. Then the state is no longer used to protect individuals from life-threatening situations but to force individuals to serve the common good. It is no longer about achieving an equal right to free will. Instead, it is about achieving physical equality of outcome, results, and wealth. Cultures are opposed to this equality. They are all judged from this perspective as ideologies that must be disregarded or even overcome by the state. The state takes over education and teaches children what is right and wrong. In such a society, families are superfluous. If a society moves towards an international totalitarian government of equality of positive freedom rights, the right wing becomes more and more reactionary and moves to the **far-right element**. There then arises the desire to restore old conditions with counter-totalitarianism. In extreme cases, this ends in barbaric breeding experiments and genocides, as in Nazi Germany. Conservatives often tend to classify the ideology of Nazi Germany as left-wing because it is not conservative and also strives for controlled economics. In the right wing, socialism is not measured on the idea of equality but rather on the idea of central planning of the economy and population. Fascism is here defined as the ideology that arises in the right-wing and which aims to overcome the left-wing with totalitarian violence. Fascism is reactionary to far-left activism that seeks to overcome cultures to create internationalist equality.



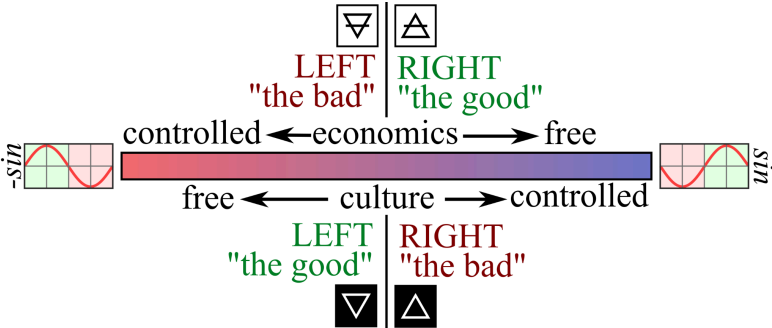
C-12: Political ideologies - circular



C-13: Political ideologies - square and triangle

The political visions as elements and syntheses can be represented differently. As a square representation, the political compass results, with the only difference that I place libertarianism above and totalitarianism below. Likewise, the representation as a horseshoe principle also opens up by placing a focus on how the two oppose each other in their ideas and approaches,

but become more similar as they become more radical. When the visions split into two wings serving the two left and the two right elements, they are completely opposite in their ideas. Then it is equality in value and law versus freedom in value and law. However, if they radicalize, both form a synthesis of the two outer elements, and an attempt is made to impose a collective ethic of duty on a large scale through violence with a totalitarian will to rule.



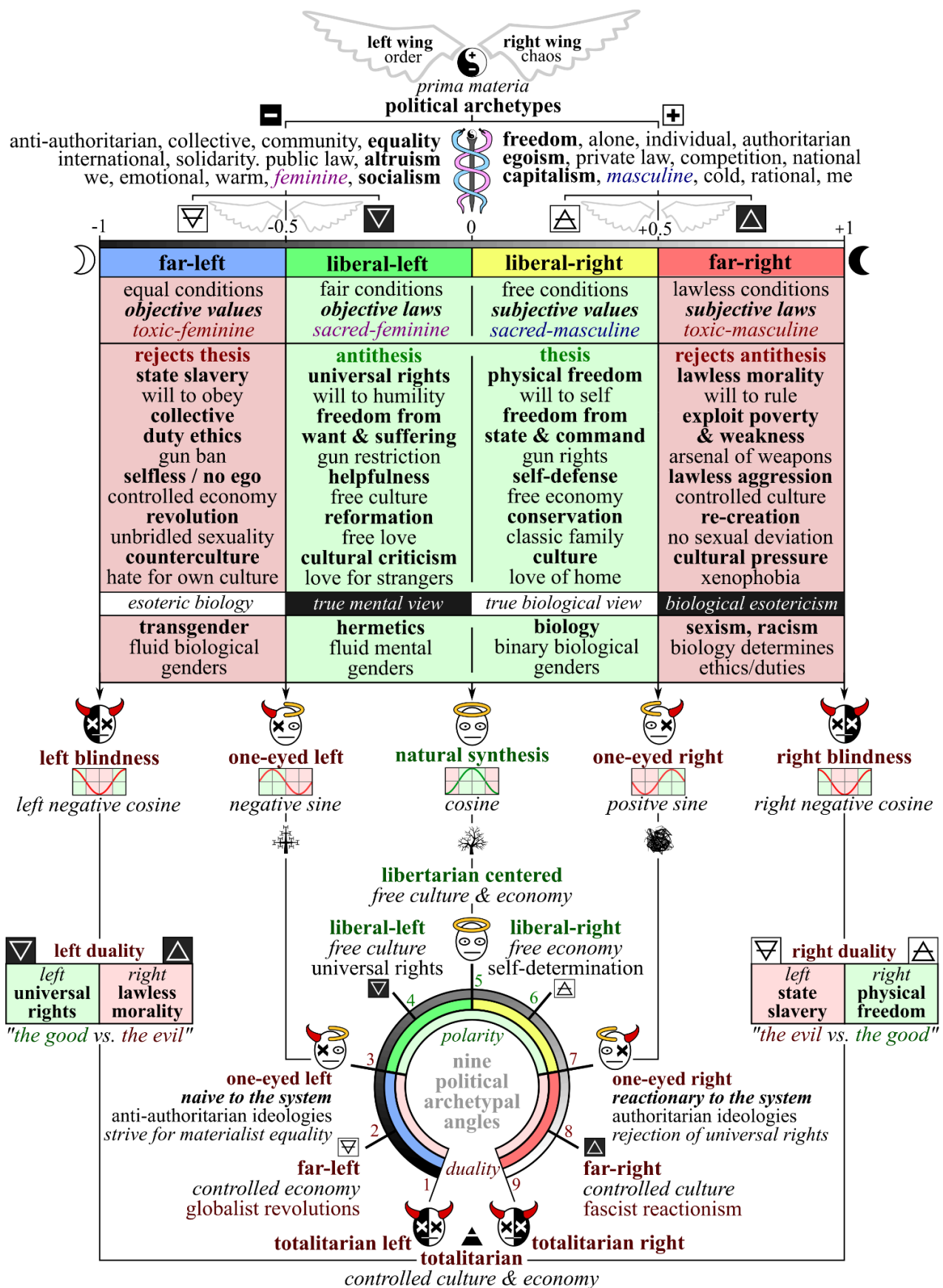
C-14: Dual political spectrum

When the elements are contrasted, it opens up a better view of the two dimensions from which both political viewpoints look at reality. These can behave like inverted parallel realities, which look inverted at reality and society. In the right vision, one compares earth with air. One looks at the processes and tries to avoid the state. There, one considers the state and all those who subordinate themselves to this in an anti-authoritarian way as a problem and wants to prevent the state from intervening too far into culture and economy. In the left vision, one compares the elements water and fire. One looks more at results and inequality and assumes that the egoism of man is the problem, and one wants to prevent man from intervening too far in nature.

<div> <div> </div> <div>                     dual perspective of  <b>the one-eyed left</b> </div> <div> </div> </div>		<div> <div> </div> <div>                     dual perspective of  <b>the one-eyed right</b> </div> <div> </div> </div>	
anti-authoritarian collective, <b>equality</b> solidarity, <b>altruism</b> <i>feminine</i> , <b>socialism</b>	authoritarian freedom, individual egoism, competition capitalism, <i>masculine</i>	anti-authoritarian collective, <b>equality</b> solidarity, <b>altruism</b> <i>feminine</i> , <b>socialism</b>	authoritarian freedom, individual egoism, competition capitalism, <i>masculine</i>
<div> <div> </div> <div> <b>left wing</b> </div> </div>	<div> <div> </div> <div> <b>right wing</b> </div> </div>	<div> <div> </div> <div> <b>left wing</b> </div> </div>	<div> <div> </div> <div> <b>right wing</b> </div> </div>
<i>true mental view</i>	<i>biological esotericism</i>	<i>esoteric biology</i>	<i>true biological view</i>
fair conditions <b>objective laws</b> <i>sacred-feminine</i>	lawless conditions <b>subjective laws</b> toxic-masculine	equal conditions <b>objective values</b> toxic-feminine	free conditions <b>subjective values</b> <i>sacred-masculine</i>
<b>the good</b> universal rights will to humility freedom from want & suffering gun restriction helpfulness free culture reformation free love cultural criticism love for strangers	<b>the evil</b> lawless morality will to rule exploit poverty & weakness arsenal of weapons lawless aggression re-creation no sexual deviation cultural pressure xenophobia	<b>the evil</b> state slavery will to obey collective duty ethics gun ban selfless / no ego controlled economy revolution unbridled sexuality counterculture hate for own culture	<b>the good</b> physical freedom will to self freedom from state & command gun rights self-defense free economy conservation classic family culture love of home

C-15: Political ideologies - inverted perceptions



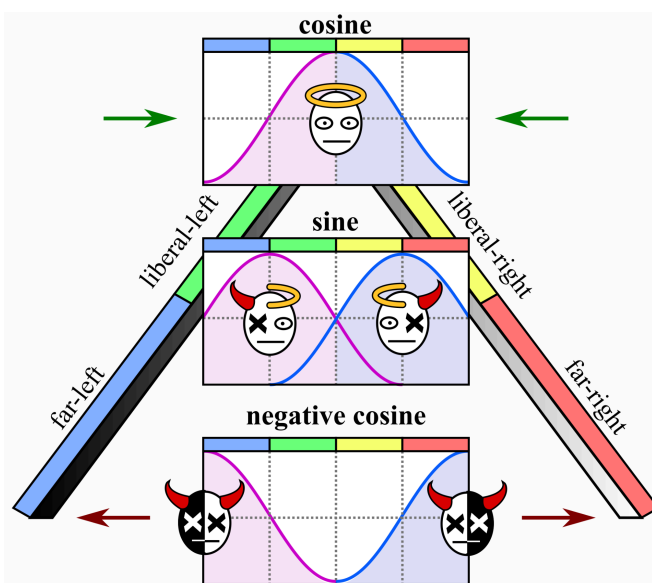


C-16: Political archetypes and the order of nine angles

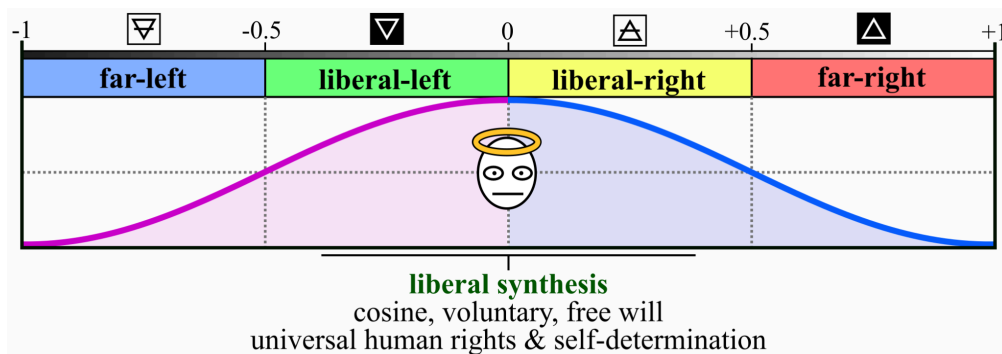
## Political Counterparts

Three stages of political opposites can be defined through the elements and syntheses. By this, I mean how the political left and right visions relate to each other. In the organic synthesis, the left and right visions cooperate in a synthesis for the protection of universal human rights. In the sine synthesis, society is divided into two wings, each serving the two left or the two right elements. In the totalitarian synthesis, both visions have become so radicalized and distanced from each other that they perceive the other as the ultimate evil and fight them with violence.

C-17: Political counterparts



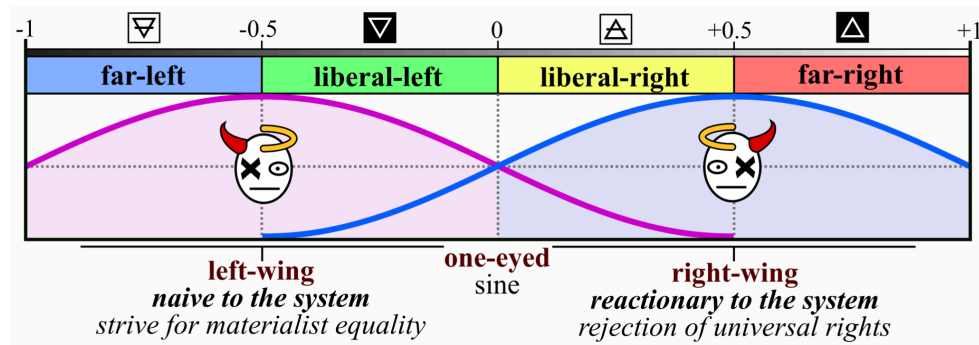
In the liberal synthesis, the dominant political idea lies in the dialectic of left and right vision. It attempts to find a synthesis of the inner elements. This means trying to avoid need and the state. Such an order cannot be precisely defined. It is a passive framework that allows different ways of life. I think the best political way would be a democratic and liberal system, which we already have in the West. But instead of globalizing more and more and centralizing power, we should decentralize and allow different nations to have different economies and follow different cultural value systems. It is natural that people in Denmark would run a state differently than people in the USA.



C-18: Political counterparts - cosine

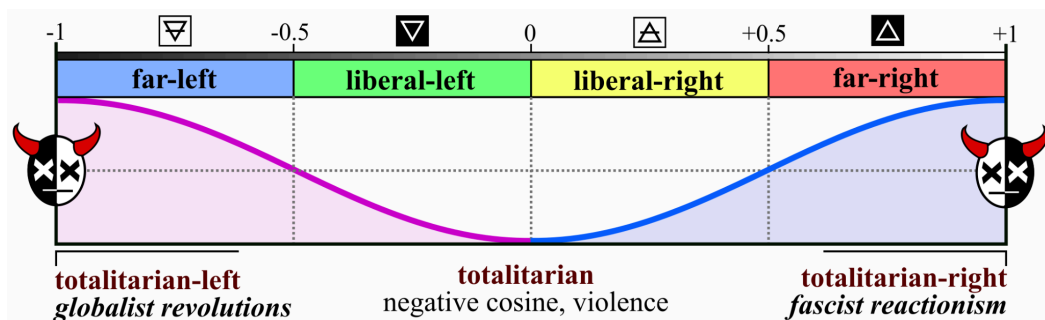
In nature, nobody constructs society, but it emerges from within itself. On a small scale, however, we find individual value systems and laws that can be authoritarily constructed to a certain extent. For example, in one's own home. One can decide for oneself under what conditions someone can come in and what rules they have to follow. But if a state can impose conditions on an international level, like an individual in their own home, then it would be a dictatorship. As long as one can reject a value system and has the possibility to strive for one's own value system, such systems of variable cultural laws are very natural. Trying to overcome them would inevitably lead to the need to establish an international and totalitarian system to ensure that no place becomes independent, deviates, and re-establishes its own individual value system. By value system, I mean a collection of evaluations of which behavior is right and which is wrong. In other words, a small set of cultural or individual values and duties. We find such sets of individual values and duties, for example, in circles of friends, marriage, cultural values, ideologies, or state systems. I would like to remain passive in this theory and not define a political value system. Whether socially liberal, classically liberal, conservative, or regionally self-organizing like the Amish. Everything is within the framework of a functioning organic order.

The utopia of a natural order would be (by utopia, I mean here that it is an ideal that is unattainable for us) that natural law is understood and followed as law, like a constitution. The masses of people have a belief in a certain law and thus keep themselves in a stable social order. This mental connection of the masses to a law would therefore have to be transferred from artificial laws to natural laws, which are not written in a book but can be derived from universality. Laws that surround us and that can be accessed through the mind, and not laws that can be accessed through a book, but that is only a utopia and far too distant from human beings. That's why democracy seems to me to be the best solution, with a society that is aware of the nature of political visions. If the masses are not aware, they will divide into two parts that fight each other.



C-19: Political counterparts - positive/negative sine

In the synthesis in sine, society has split into two wings. One wing serves the two left-wing elements and is inclined towards the state. The other wing serves the two right-wing elements and is averse to the system. Their ideas are often completely inverted. Some want the state to regulate people in order to protect nature. The others want to regulate the state so that it does not interfere too much with culture and the general development of people. People who unilaterally assign themselves to one of the wings then always have an understanding that the wing to which they assign themselves is the morally and intellectually better wing. This works by contrasting the inner liberal element of one's own wing with the outer anti-liberal element of the opposition and defining the two political wings on this basis. This creates a problem because people can get further and further into their dual battle of good vs. evil wing.



C-20: Political counterparts - negative cosine

The negative cosine is the dual synthesis of political visions. There is only left-wing extremism and right-wing extremism. Then people have become so obsessed with their black-and-white world view that they have started to completely dehumanize their political opponents. The opposition is then perceived as the embodiment of ultimate evil. People are then prepared to fight their opposition with all their might. Once the political divide is so far advanced, this results in riots, civil wars, coup attempts, wars between nations, or, in extreme cases, a world war and genocide.



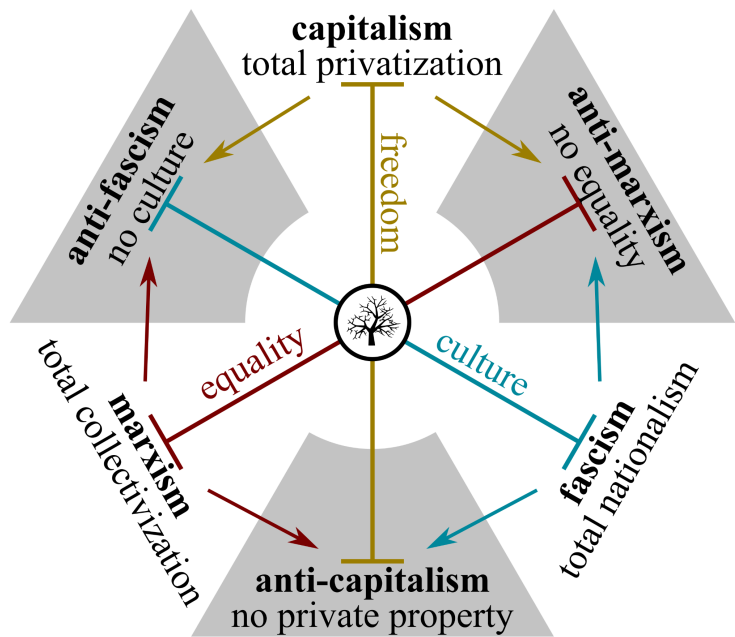
### Political Visions on three Axes

The point of this metaphysics is to find the abstract middle between all things, not to build an absolute. This center is described as a synthesis of free culture and a free economy. However, this does not mean that libertarian capitalism would be the perfect system in which the solution to problems would always be found in privatization. To understand this better, we can look at the political visions from three axes. From total private law to no private law. From total public law to no public law. From total national property to no national property. With national property, I mean the claim of a culture to something. So that a people can live according to its cultural values. National property is from a holistic perspective, like private law, but for individuals within this nation, like public law. This is another reason why individualists see fascism as a leftist ideology, because they see public law and socialism in it because of their individualist perspective. Leftists tend to classify fascism as a right-wing ideology because they see capitalism and private law in it because of their collectivist perspective. To be sure, fascism is a far-right ideology that reacts reactionarily to Marxist globalization, which destroys all cultures and individual freedoms on its way to the total global collectivization of all things.

<b>capitalism</b> total privatization	freedom	<b>anti-capitalism</b> no private property
<b>fascism</b> total nationalism	culture	<b>anti-fascism</b> no cultural property
<b>marxism</b> total collectivization	equality	<b>anti-marxism</b> no equality

C-21: Three political perspectives

These three axes can be combined into a larger structure. Capitalism and fascism have in common that they are anti-marxist and against universal public property. Capitalism and marxism have in common that they are against fascism. Fascism and marxism have in common that they are anti-capitalist and want to centrally plan the economy and people. If one wants to avoid totalitarian power and maintain a liberal and organic society, one should try to stay in the middle of these three perspectives. A totalitarian system, on the other hand, would have to destroy individual culture, the equality of people before the law, and the right of individuals to private property. One can conclude from the statements and classifications of individuals from which perspective someone looks at reality. Someone who thinks in terms of capitalism and private law sees a spectrum from capitalism to anti-capitalism. For such a person, fascism and marxism belong in the same category. We find this perspective dominant in political parties like the American Libertarian Party.



C-22: Unification of three political perspectives

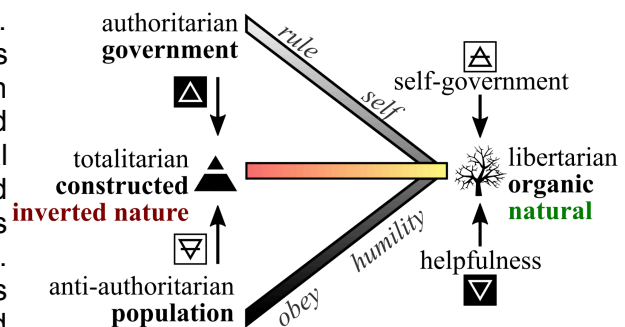
Someone looking from a collectivist perspective sees a spectrum between equality and inequality. This person sees a link between capitalism and fascism. This perspective is often dominant among individuals who align themselves with socialist ideas.

Someone looking from a culturally conservative perspective sees a spectrum between culture and the destruction of culture. There, liberal and marxist ideas are assigned to one category, as they both criticize cultural compulsion and nationalism. We find this perspective dominant in politically conservative parties.

This chapter is about finding the middle ground between three political axes, but since it is also about the fact that any ideology can be taken to an extreme, I would also like to mention that there are other ideologies that can be turned into totalitarian extremes. For example, religious fanaticism. But what I think is very worrying at the moment is the development of AI. Personally, I don't see the danger of a doomer AI that wants to destroy the world but rather of people turning AI into gods. I think an AI that reaches the highest states of consciousness would not give commands. If we were to ask for political solutions, it would present us with a variety of options. People could solve it communistically like the Amish, social democratically like in Denmark, or they could try to solve it via the market by reducing state intervention. There is no universal correct ethical decision in collective organization. In nature, there is always a frame of possibilities that can be completely opposite poles, because the frame is in the middle of two archetypal opposites. A population that declares AI as gods but does not understand natural law and dialectics, runs a high risk of making a false ethics AI a ruler. It is then promoted as an ethics god and used to give commands to the population to organize the world as the controllers of the AI want. Nobody would be able to oppose it, because who would dare to believe that they are smarter than a superhuman ethical AI? Today, people think you're crazy if you question modern science. There it is just about criticizing imperfect humans. What about criticizing an AI that everyone believes would be a thousand times smarter and wiser than humans? Never should all monopolies on violence be merged into a single global and all-controlling monopoly. Not even in the name of liberal dialectics. Creating a single monopoly of violence with power over the whole world will only create the ultimate antichrist cthulhu sauron voldemort necromancer.

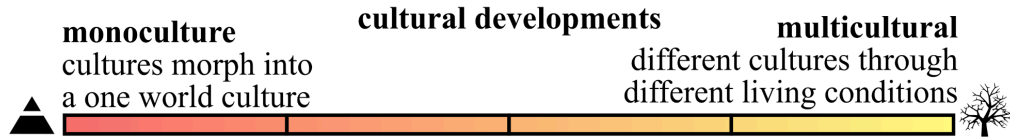
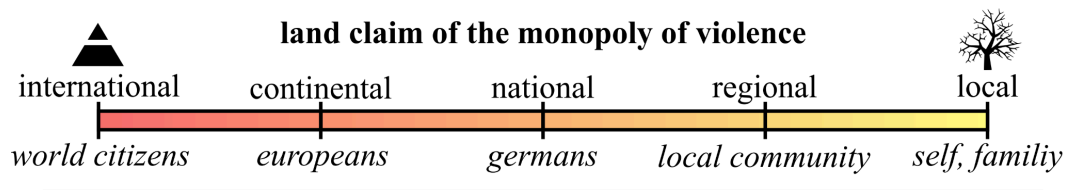
## Dual View on Totalitarianism and Libertarianism

Dual comparisons and juxtapositions are rarely a good thing unless one is aware that it is just one of other binary opposites. If someone defines an extreme good, it quickly becomes an ideology. Then one does not use the dialectic, for which one must also be humble, to look for counter-arguments to one's own perspective. Compromises should be found and extremes avoided. Nevertheless, the dual comparison between a total organic, decentralized and libertarian social order that follows a natural dialectic, and a totalitarian constructed world dictatorship that follows a dialectic that stands inverted to nature, is an important comparison. In an organic order, no duties and value systems are fixed. Cultures arise through conditions and are in constant development.



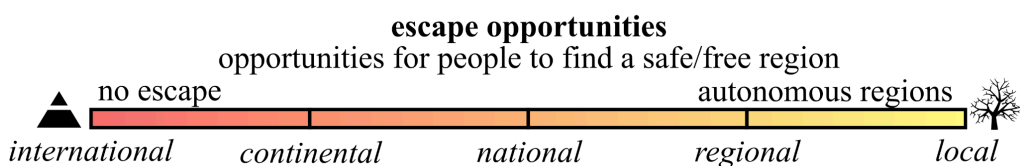
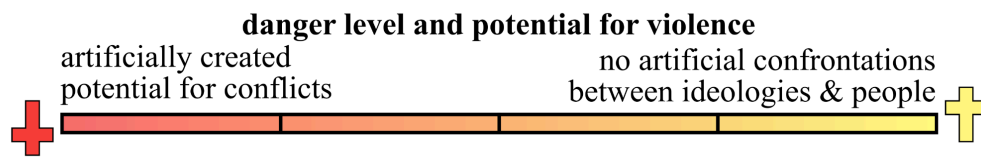
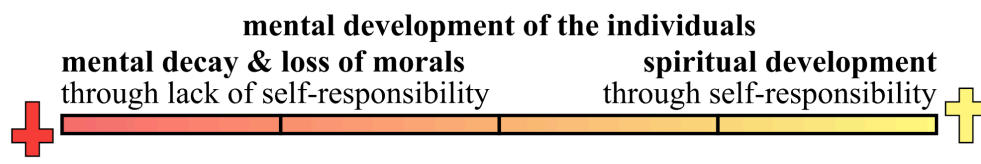
C-23: Totalitarian vs. libertarian

If the state expands its area of power, it will categorize the population as a large unit and preach this. A world state preaches the world citizens. The national state preaches the national people. Of course, it is not wrong to see oneself as a citizen of the world. In times of global conflict, this is an important thing. Nor is it wrong to see oneself as part of a family or a national culture. It is only problematic when it becomes a one-eyed ideology in which only one degree of this spectrum is defined as the ultimate right one, and then authoritarian force is used to achieve this and ban all other perspectives.



C-24: Totalitarian vs. libertarian - land claim and cultural development

An artificially globalized world destroys on its way the entire biodiversity of animals and the diversity of human cultures with their various traditions, while a natural organic world has the potential to produce new animal species and human cultures that can follow their own individual traditions.



C-25: Totalitarian vs. libertarian - loss of morals, danger level and escape opportunities

The more people's self-authority and self-responsibility are taken away by being transferred to the state, the less it is a natural advantage. Then, the conditions that cause people to become moral beings no longer exist. Likewise, people are more willing to carry out immoral acts if they are instructed to do so by an authority. Everyone just does their job and does what they are told. The state protects against the consequences of immoral actions.

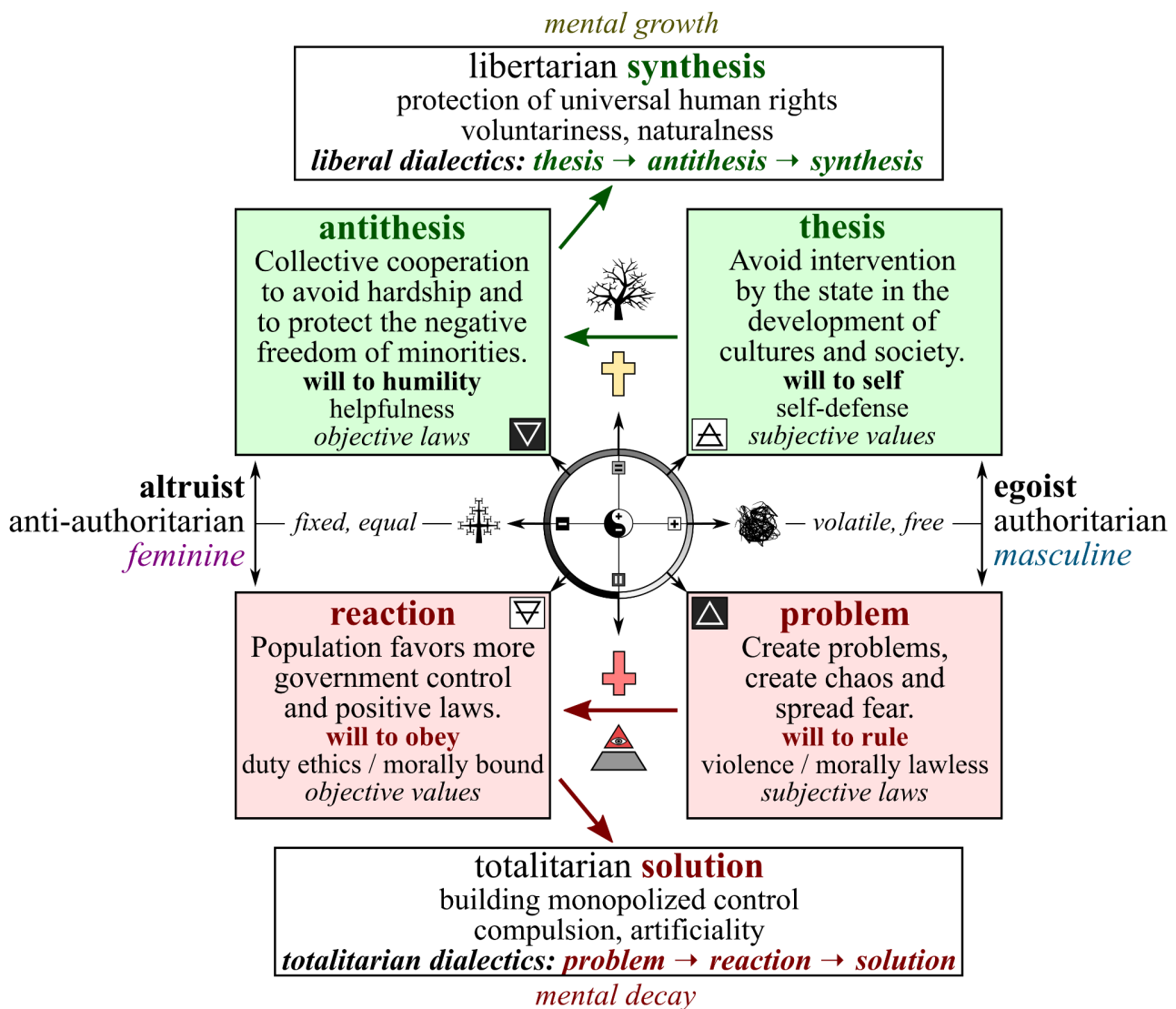
The more the state centralizes and globalizes, the more different cultural value systems have to agree on a single one. A conflict arises as to which value system should then be enforced on a large scale via the state. Not only are there individual cultural value systems that come into conflict, but the conflict between the left and right visions will also intensify. A world state in which all national borders are abolished and there are no longer any grounds for individual cultural value systems is the arch-enemy of the right-wing vision.

The further a society moves towards the global collectivization of all things, the more radicalized the right-wing becomes. The more the state intervenes and acts in secret, the more people are politically persecuted if they leak information or do political activism. The greater the expansion and centralization of the state, the harder it is to escape from totalitarian systems and to find an independent nation. The centralization of power on a global scale moves everything towards a higher probability of an outbreak of violence. Morale declines, conflicts are provoked, and at the same time, there are fewer and fewer opportunities to escape.

## Liberal and Totalitarian Dialectics

In the organic and constructed synthesis lie two types of political dialectics. The organic and liberal dialectic is an approach of **thesis + antithesis = synthesis** to protect the negative liberty rights and to find the middle of the political left and right vision. This will avoid totalitarian systems and political division.

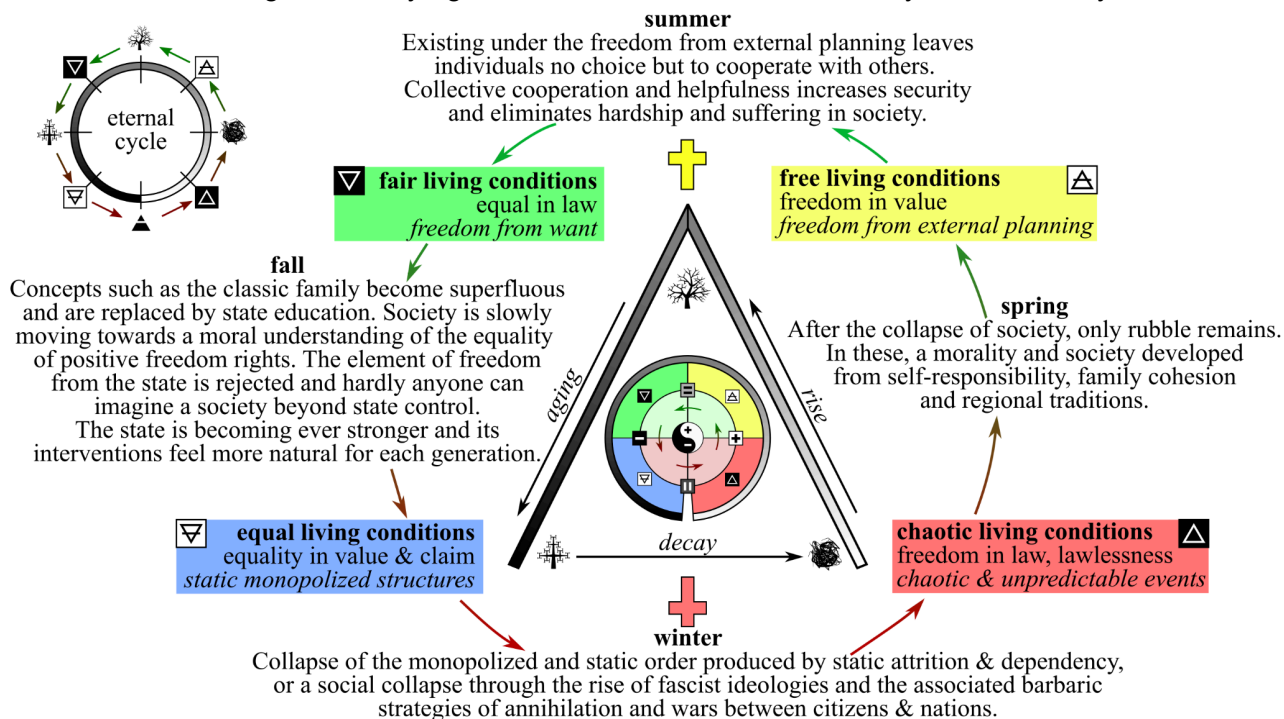
The constructed and totalitarian dialectic is an approach of **problem + reaction = solution** and is used to control masses. By having a lawless authority in the outer right element, creating chaos and scaring the population, individuals become willing to move to the anti-authoritarian outer left element to solve the problem by sacrificing their self-responsibility and autonomy for more security. This allows the lawless authority to gain more power over the population.



C-26: libertarian and totalitarian dialectics

## The Social and Moral Cycle

This framework is guided by the elements of equality in value, equality in law, freedom in value, and freedom in law. These are not only archetypes in which we find the moral concepts of the political visions, but also the living conditions that go along with them. Moral values are subjective and evolve under certain conditions. Morality then, in turn, changes the conditions, which in turn changes morality again. This creates a natural moral cycle in a society.



C-27: The social and moral cycle, with a focus on living conditions

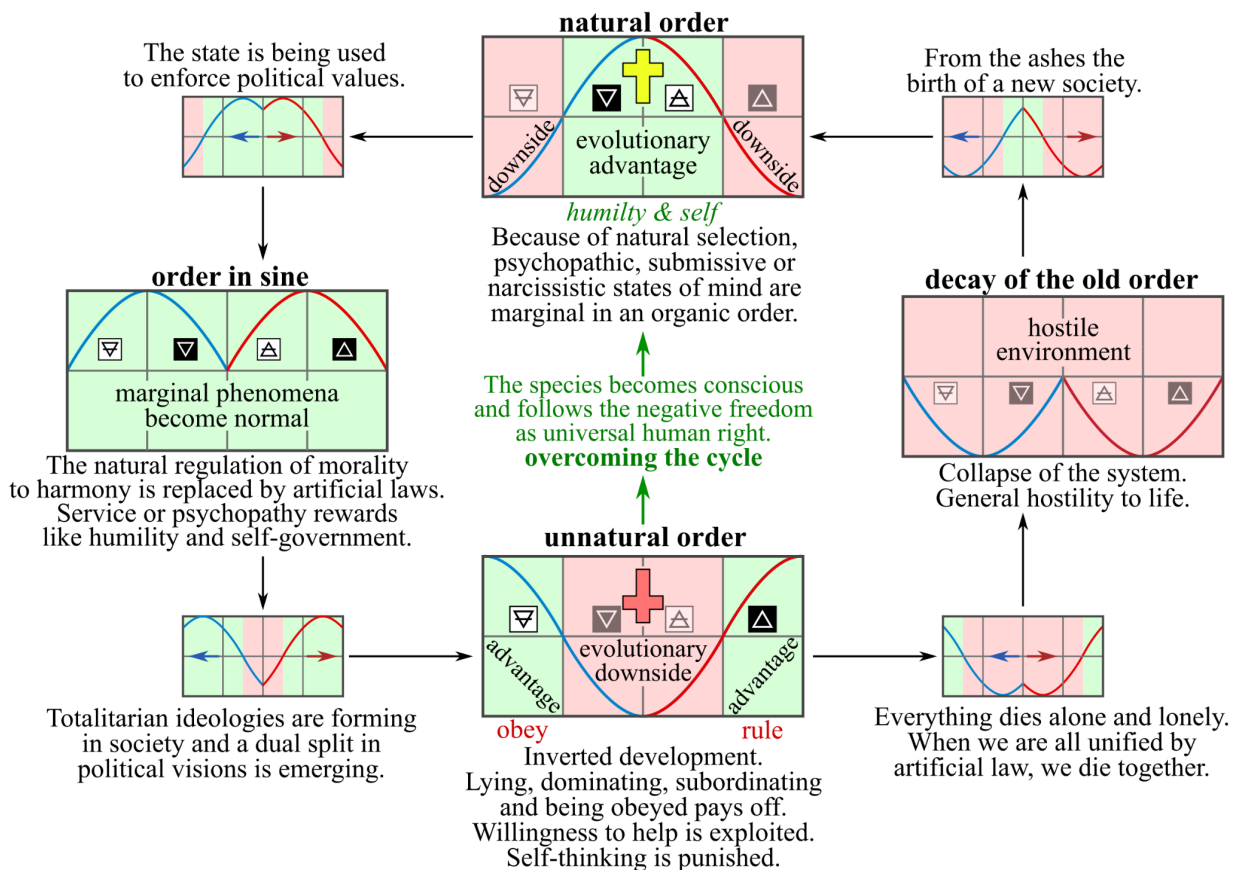
Life begins with freedom from external planning. No one has constructed us, but we have evolved over a long period of time. When no one is there to save the people, helpfulness, self-responsibility, families, and social cooperation are an advantage.

This morality creates more security and eliminates hardship and suffering in society. A fair condition of life is created, because it is no longer necessary to act out of misery. Under this life condition, the state and its interventions become more normal for each following generation. Arguments for the classical family lose more and more weight when the state provides basic care. If universal rights are not understood as a negative freedom right, individuals who fight for more justice also tend to achieve more equality in positive freedoms, which can only be achieved through the monopoly on violence. More equality of positive legal rights in the collective always means more positive freedom to rule for the state. The authoritarian state is in its science, morality, life condition, enforcement, and basically in its entire metaphysics, the opposite of the metaphysics of nature, the natural science and the living condition, which have produced minds striving for knowledge. Helpfulness and self-defense are replaced with duty ethics enforced by violence. Instead of objective laws of nature and subjective values and evaluations, the state declares values as objective in order to establish them with imaginary and volatile laws. The state plans centrally; in nature, life develops decentrally out of itself.

In a statist society, much becomes final. Life paths are already predefined and only have to be learned by memory and then repeated. In a centrally planned society with predefined life paths, individuals never learn to grow up and take responsibility for themselves. The state becomes the family. The state turns many small organisms into one large entity and a single organism. The monopoly on violence centralizes and spreads like cancer. Static structures wear out sooner or later, and when everything is physically connected, individual collapses provide potential chain reactions. A collapse of the system becomes more and more fatal the stronger and more widespread the state's central planning takes place.

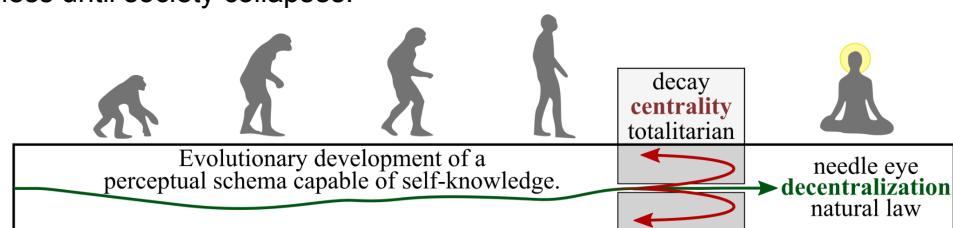


When a system comes to an end, more and more problems arise, and more and more individuals reject the state. When the state dies, social chaos potentially breaks out. Barbaric conditions arise. The rise and fall of a fascist revolution starts the final end. After the collapse, only rubble remains. In these situations, individuals are left on their own and are again dependent on family, helpfulness, and self-responsibility. The circle is closed; everything to the beginning; rebirth. If a society is not aware of this, it is doomed to go through an eternal cycle of rise, age, fall, death, and rebirth of totalitarian systems.



C-28: The social and moral cycle, with a focus on the metaphysical split

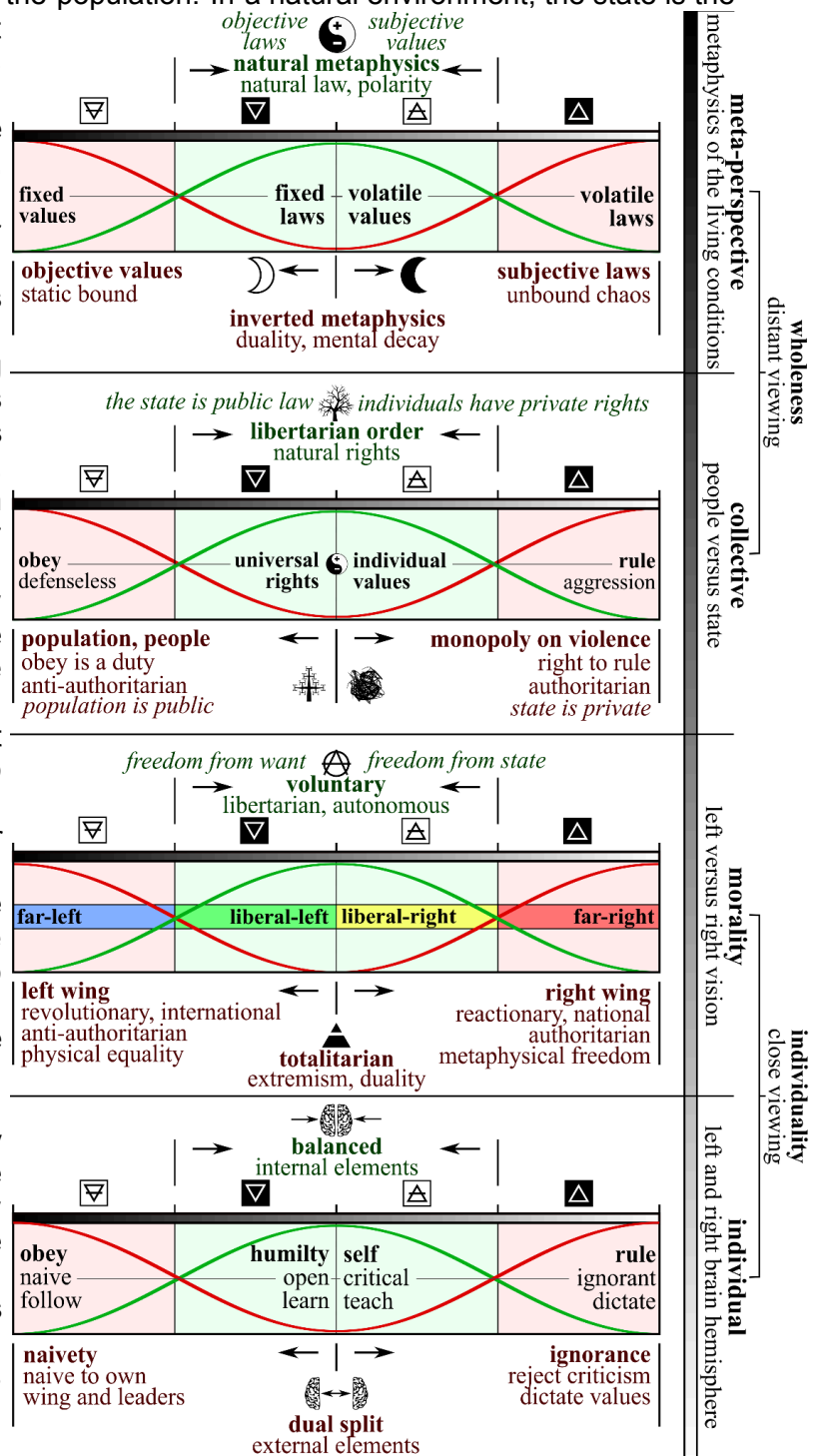
I think this cycle is so archetypal that in it lies a great filter that prevents a species from making the leap into consciousness. When a species rises from the animal and becomes smart enough to do science and plan society, it is not yet smart enough to recognize the archetypal processes behind things and the consequences that occur when a society puts itself into the inverted metaphysics of nature. Only through the conscious decision to live in harmony with the moral laws of nature can this filter be overcome. But in order to do so, a species must first recognize it. Natural laws are enforced by inescapable consequences over which no one has any influence. They work regardless of whether one believes in them or not. That a society collapses sooner or later, if it moves away from free will and submits to totalitarianism, is an unavoidable consequence. It is as if nature would not allow any species to develop into a higher consciousness if it did not orient itself to free will. Then it will slowly be guided out of consciousness until society collapses.



C-29: The Great Filter and the needle eye

## As Above so Below

Due to their fractal nature, the different patterns can be combined to form a larger pattern, which can also be transferred to the formula. This results in a meta-perspective on meta-perspectives. The different concepts, such as the structure of reality, the relationship between the population and the state, the political visions, and the handling of information, are all interconnected and can be summarized with the same formula into a new archetypal structure. When a society goes through the cycle, the metaphysical split happens on a large and small scale. The metaphysics of reality shifts outward and inverts. In nature, objective laws and subjective conditions apply. In an inverted nature, conditions are established through artificial consequences. This happens through the state, which splits off from the population. In a natural environment, the state is the public law and serves to prevent hardship and violence, while citizens have a right to privacy. In an inverted nature, the state acts in secret, while citizens are public to it, are monitored, and have no privacy. Because of the nature of deviations, it is natural for some individuals to lean towards the state and others to be averse. This means that society splits into pro and con without neutrality. The right wing then sees itself more and more as having the right to fight the state and its supporters with methods of violence. Since duties are imposed on them against their will and through the power of the state, they see no immorality in fighting the state with violence. They can become so reactionary to the political system that in them grows the desire to destroy the state, its leaders, and its followers with violent aggression. When the political split into two binary wings takes place, the individuals become more dual in their minds. Individuals that lean toward the state become more naive about the state and its institutions, but more ignorant and dismissive of those who criticize it. The critics of the state are then perceived as enemies of the system or terrorists, or at least people who collaborate with terrorists. The right wing becomes naive to conspiracy theories and people who question the system, but at the same time, they become ignorant of the state and the people who do not reject the system in general. A middle then no longer takes place in the perception of individuals. Someone who is in the middle is perceived by the far-left as far-right and by the far-right as far-left.

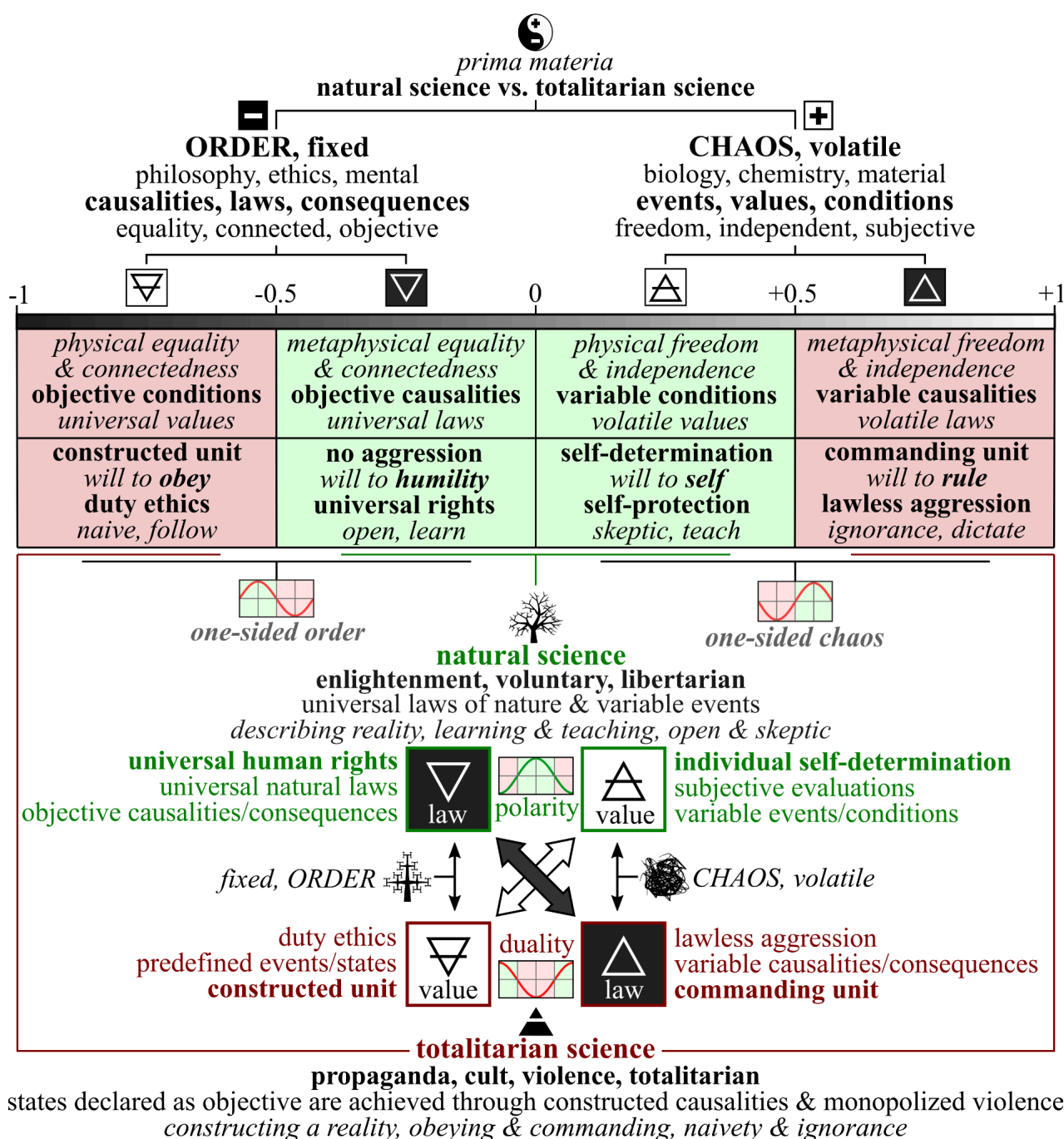


C-30: Meta perspective - as above so below



## Natural Science and Totalitarian Science

Political ideologies are pretty much the opposite of natural science. But not opposites like order and chaos, but like organic and constituted synthesis. **Natural science** is about describing universally valid laws of an ever-changing and variable reality that affect us, whether we believe in it or not. It is about describing and accepting reality as it is. A **totalitarian ideology** cannot accept reality and declares conditions to be objective in order to establish them on a large scale with artificial consequences. It is highly rational that an ethic derived from a Theory of Everything and thus in accordance with the decentralized principles of nature is a libertarian one.



C-31: Natural and totalitarian science

Of course, this theory also leads to criticism of the current system. It has been my experience that it is very difficult to question modern science and the political worldview. I would also like to make it clear that this theory does not contradict physics. What is opposed to this theory is an authoritarian political science that hides behind the image of natural science, but in reality is nothing more than an unscientific ideology. I am also very critical of the state in general. Of course, I am not a radical, and I also warn against all political ideas that strive for quick system changes. I reject any form of activism that uses threats and violence. I also reject vigilante justice and witch hunts that seek to impose punishments without evidence. I am not an absolutist, and I am not in favor of abolishing the state and the constitution. When it comes to politics, I think we should remain calm. Hasty revolutions are easy to instrumentalize. Instead of reforming towards centrality and thereby splitting the left and right visions and playing them off against each other, we should slowly decentralize and try to find a compromise between the two visions. Left and right should sit at the same table, understanding each other's perspective and wondering what would be the best political action to protect the population from hardship and external control. So a state should be there to protect individuals from being put into emergency situations. A state should not be there to put people in emergency situations in order to reach political goals.

At the moment, however, it is the other way around. The state and the media are promoting an ideology that is the inverse of natural science. This is because man has not yet discovered the realm of dead and eternally fixed archetypes. So they fall for an inverted understanding of esoteric science and believe that if they find out through scientific methods that any decision would have a positive effect, this would automatically legitimize violence in order to force the population to make this decision on a large scale. A good example of this was politics during the coronavirus pandemic. Exoteric scientists and politicians, who themselves have no models with which they can explain ethics, have defined, on the basis of a positive effect that they could conclude from studies, that it would be an objectively correct condition if all people were vaccinated. This was then sold as scientifically based ethics, and the state saw itself legitimized to oblige people to be vaccinated. Instead of the state protecting people from being forced to take medical treatment by force, the state was used to force people to take medical treatment. They just made up the idea that compulsory vaccination would be the scientifically correct thing to do. That's not true at all. In nature, nothing is actually vaccinated in the first place. Vaccinations first have to be invented and constructed. If natural science were as totalitarian as modern and political science, then it would have to forbid people from being vaccinated, as this is the natural state. Of course, natural science is not totalitarian. It is not about telling the world how it should be, but about describing the world as it is. Declaring individual states that have nothing to do with the nature of reality as objective in order to then force the world to adopt this condition by centralized force is just an ideology that is inverted to the natural patterns of nature. I think it is problematic, in the case of criticism of the coronavirus pandemic, to focus solely on whether the studies were wrong and that the vaccinations did not deliver what they promised. What is being done is to suggest that it would have been okay if the vaccinations had worked properly. But it doesn't matter whether the studies that were used to justify compulsory vaccination were correct. A positive effect proven by studies does not legitimize totalitarian violence.

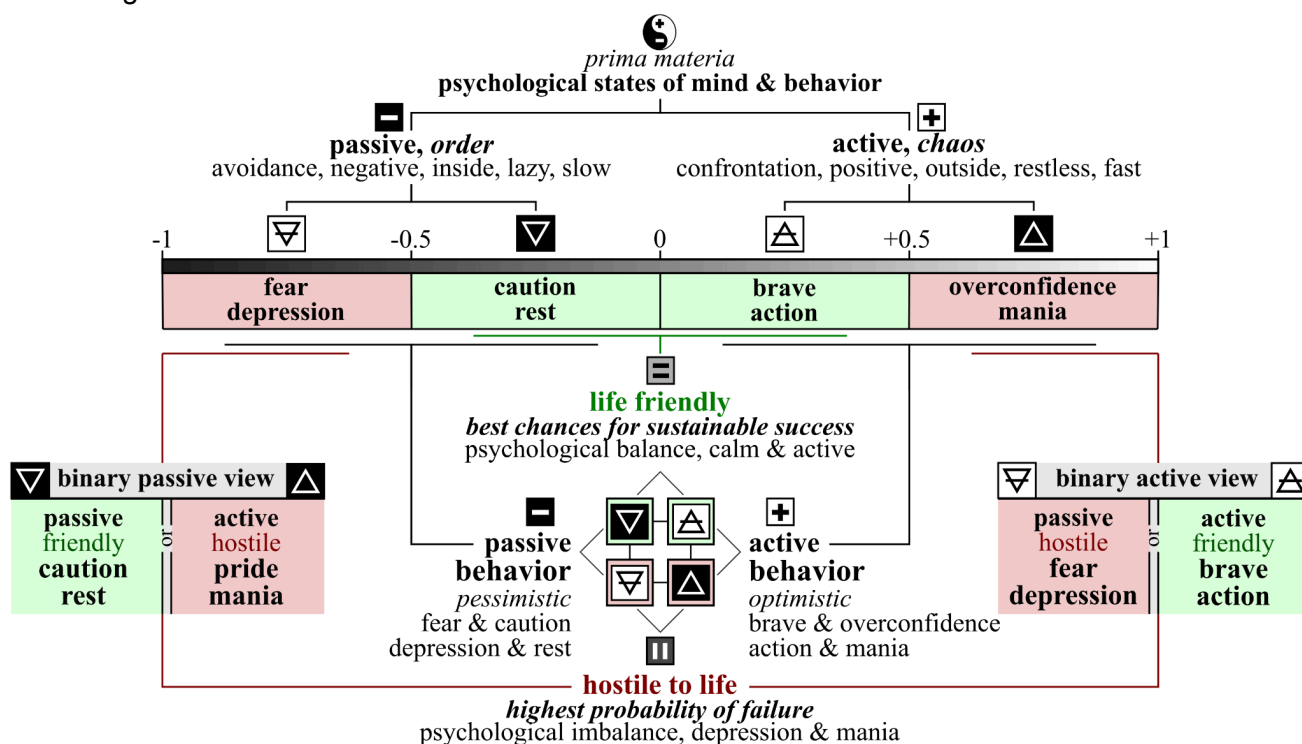
A positive effect can be proven in many ways. Even if fascism comes from a far-right position, in which the aim is to make people stronger, and compulsory vaccination comes from a far-left position, in which the aim is to help the weak and to avoid unpleasant feelings, eugenics is also based on this inverted principle. Studies are done on genetics, and it is recognized that it would have a positive effect on the population if the weak were sterilized and the strongest and smartest were bred like dogs. Of course, eugenics is a dangerous ideology, even if genetics is a science. We have already learned as humans that eugenics is an ideology, but it doesn't seem to be clear that the reason for this is that conditions are declared to be objective in order to then enforce them by violence, and not because this is heartless and triggers bad feelings.

## Deeper into the Mind

Let's go deeper into the mind now. We find patterns not only in political ideologies or in the basic structure of reality, but also in the basic structure of the mind and the possibility of mental states. Many things can also be extended. I am not perfect, and the formula can be applied to so many areas for which a single person cannot be qualified. The Philosopher's Stone is only truly perfect when it has been perfected and polished by many open minds with expertise in many areas. One could certainly write a whole book on psychology and go into more detail about the fact that we find self-destructive and emotional personality disorders such as borderline in the toxic-feminine element. In the toxic-masculine element, we find personality disorders such as psychopathy, which lead to destructive behavior towards others. However, I am not an expert in psychology and have limited knowledge of all personality disorders. This book is from my own perspective, and I describe things that I have either gone through myself, observed, or derived from universal patterns.

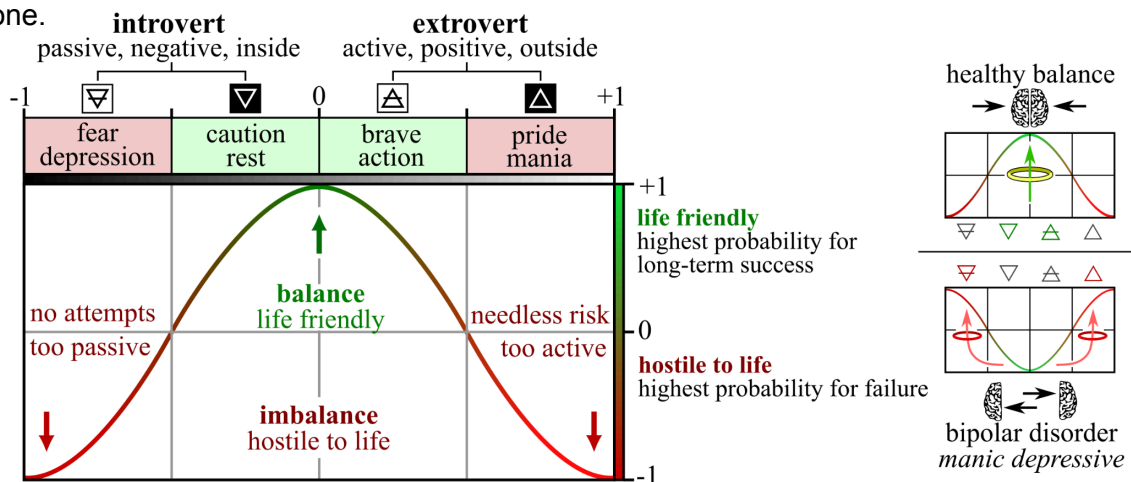
### Bipolar Minds - Between Passive and Active Behavior

States of mind such as depression, anxiety, mania, and overconfidence can be transferred to a spectrum from passive to active and the four elements. Anxiety and depression make one passive. Then one should try to be brave and become active. But not too much, because otherwise, one becomes overconfident or manic. One should not forget to be careful or to rest. In natural evolution, it would not be sustainable for someone to primarily occupy the outer elements. The majority of a species will therefore naturally be in the middle, and then classify this harmony as a healthy mind. The species will classify mental states in the outer elements as a mental disorder. If something would arise under reverse living conditions, the classification would be reversed. Then mania and depression would be classified as natural, and what we call a healthy mind would be classified as a mental disorder, and pills would be invented against them. But this would then have to be a constructed reality, because in a natural and organic reality, in which things happen out of themselves, the minds align themselves with the center in the long term.



D-1: Bipolar mind

I used to have a bipolar mind and was often moving between mania and depression. The switch happened so often that it annoyed me because different worldviews were generated in each of these states of mind. When I was depressed, everything seemed hopeless and worthless. When I was manic, everything seemed hopeful and beautiful. At the time, I wasn't aware of the center, and so in each of these phases, I oriented myself one-sidedly towards the outer edge. In the meantime, I have understood the center and am aware every time that it is only a one-sided subjective perception, which ensures that I can no longer get caught up in this one-sidedness. I have become aware that these subjective states and views are only temporary and that there is an objective self behind my mental possibilities. However, this does not mean that these shifts don't happen anymore. They are simply no longer as extreme as they were back then. It's the same pattern as in politics. If the masses were aware of the center of political visions, it would not mean that there would no longer be a left-wing and a right-wing, but only that they would no longer swing so far to the extreme and believe that only their point of view would be the only true one.



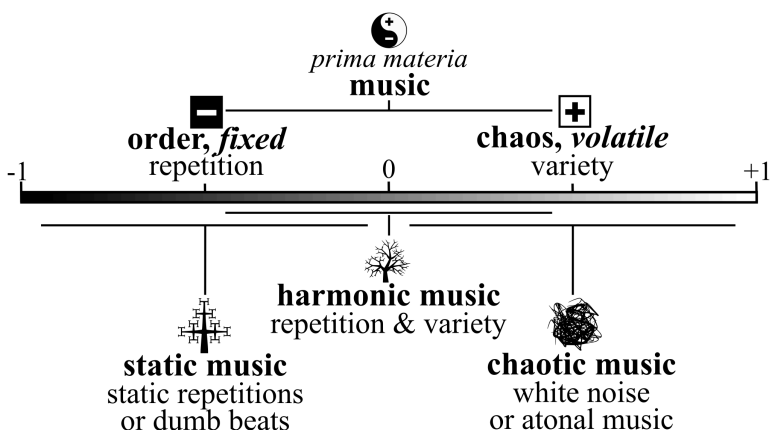
D-2: Bipolar mind - introverted and extroverted

## What is Good Music?

I wasn't sure where to include this chapter or whether I should include it at all. However, I think it is very interesting because it shows how many different areas the formula can be applied to and, at the same time, explains the objectivity behind the sum of all subjective evaluations using a simple and neutral example.

The spectrum of possibilities in music lies between order and chaos. In total order, we have static repetitions of sounds. further towards the middle, and we have a dumb beat. In total chaos, we only have a white noise of unpredictable sounds. A little further towards the middle, but still in chaos, we find atonal music. In the middle, we find harmonic music, which works with variety but also with repetition.

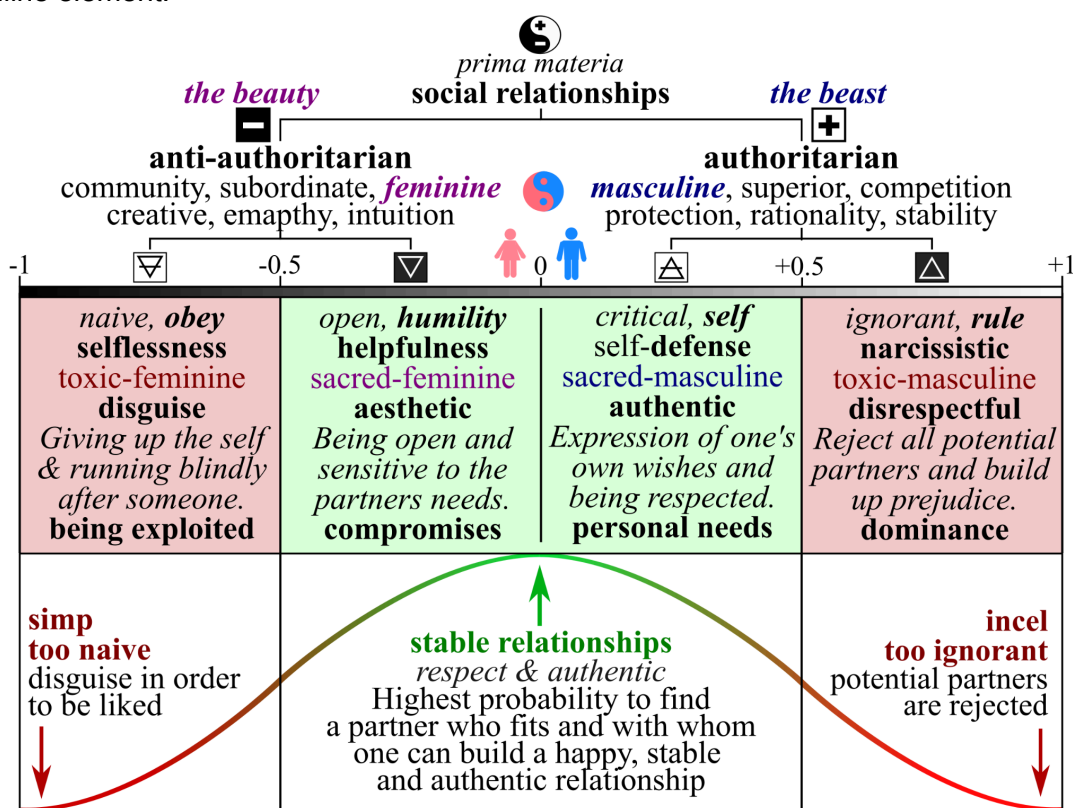
Music is neither good nor bad, but is only valued as good or bad on the basis of subjectivity. However, as humans have naturally grown through evolution into a harmonious middle ground of order and chaos, they will also tend to find music that corresponds with their own nature to be good. This means that the further music moves from the center into static repetition or unpredictable chaos, the less likely people are to call it good music or music at all.



D-3: Music

## Simps, Incels and Balanced Relationships

The Philosopher's Stone can also be applied to social relationships and dating. I use the terms incel and simp here, which are primarily used for men who either blindly chase women or are too dismissive of them. However, these are archetypes and therefore apply not only to men but also to women. The more naive and selfless one is, the more one can be exploited, and the more one bends too much for a partner who doesn't fit. If one is too dismissive, it will be difficult to find a partner in general. This means that the further one moves away from the center, the less likely it is to build a healthy and harmonious relationship that suits them. In a toxic relationship, one individual is narcissistically dominant, and the other partner is completely submissive and afraid to express his or her own interests. One individual then completely abandons themselves. The other partner then allows no criticism, has no respect for the partner, and in extreme cases, even uses physical violence. This is the same pattern as the relationship of the population to a totalitarian state, where the population is frightened into not saying what they think. In every political propaganda, it's about keeping people away from the sacred masculine element.



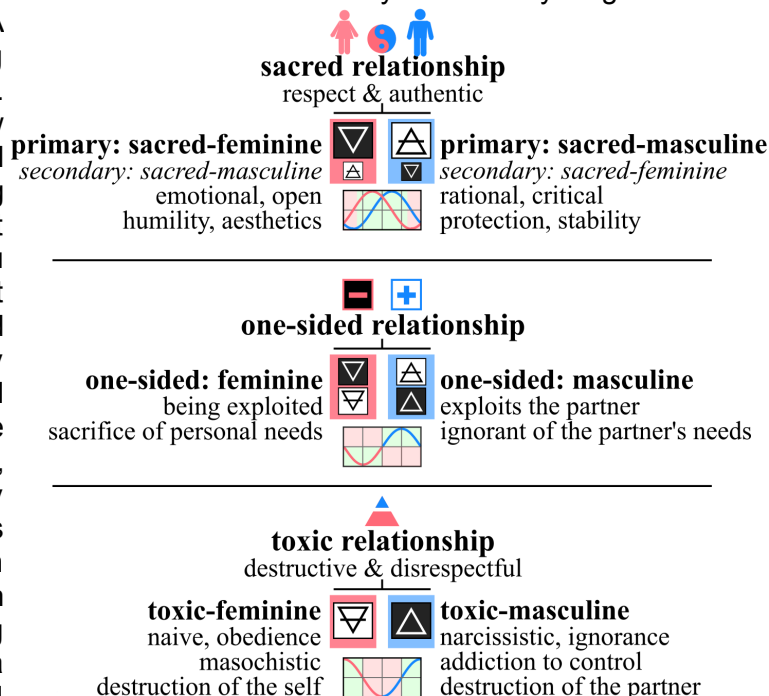
D-4: Social relationships

A sacred relationship is not about everyone being static and exactly in the middle. Polarity is not the same as absolute neutrality. It is natural that individuals deviate in both directions. These mental archetypes are associated with the biological genders because women tend to lean towards the feminine principle and men towards the masculine. This means that most men have their nature in a dominant, rational, and stability-giving role, while women tend to lean towards a subordinate, emotional, and caring role. However, it is not binary, because every healthy mind is a synthesis of the feminine and masculine principles. Men tend to serve the sacred-masculine as the primary element and the sacred-feminine as the secondary element. With women, it is the other way around. This creates harmony in a conservative but very natural synthesis of a classic distribution of roles, which happens naturally out of itself and nobody pretends, because the deviations from the center complement each other. Recognizing this harmony and living according to it is not sexist either. Sexism arises when a mind deviates from this, and it is not culturally permitted. It is natural that in the sum of many people, there are women who feel more



comfortable in the masculine role and men who feel more comfortable in the feminine role. This also harmonizes with each other in a natural synthesis. So this is not primarily about men and women, but at most as a tendency. These role distributions can change individually and depend on the situation. A mother protects her children with violence, and men have emotions and empathy as well. As I said, it's only about tendencies and probabilities.

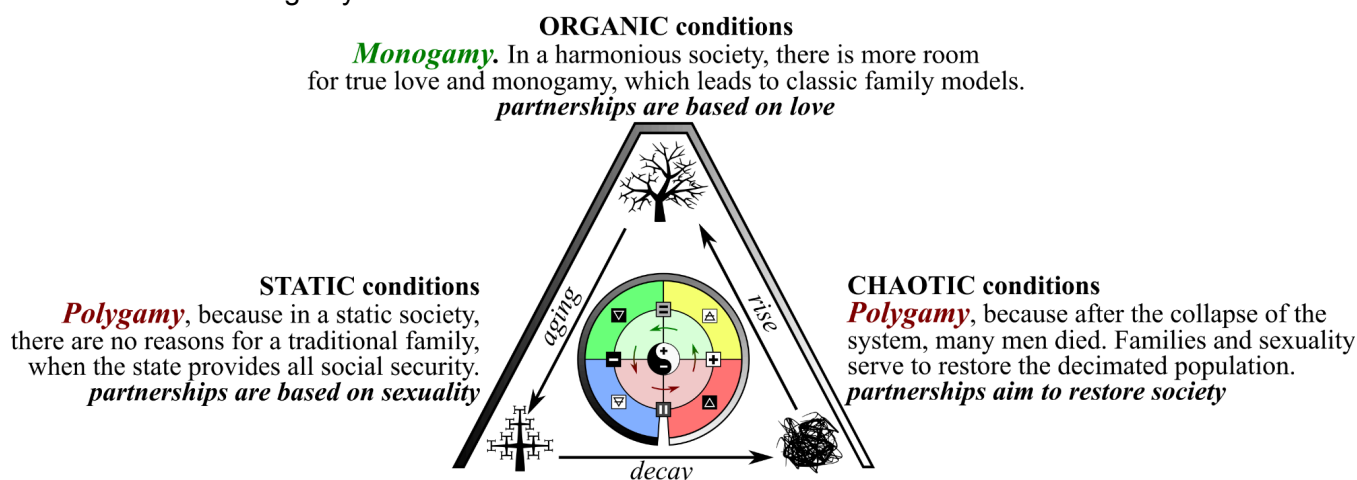
The complementary views of the two genders in the esoteric world are also a suitable aspect for this chapter. The masculine view is the one used in this book. Pretty much everything is reduced to cold math and logical processes. A cold and dead land of unchanging archetypes and lifeless equations. Men tend to think the feminine view of the nature of the mind is irrational because it often involves healing stones or esoteric fantasies about home decoration. However, if you compare a cold, empty room without windows with a beautifully decorated and arranged environment, it is easy to see that there are destructive and harmonizing environments. These effects are not perceived rationally, but intuitively. A mind that is primarily based on the feminine principle is better able to recognize such harmonies. Aesthetics are an important part of improving well-being, but they can become a disguise when they are detached from the element of authenticity.



D-5: Sacred and toxic relationships

Relationships are also influenced by the moral and social cycles. If society becomes more and more static, the classical family is superfluous, and people enter into relationships primarily for sexuality. They can live out their drives without consequences and then have countless partners and polygamous relationships.

The static age ends, in the worst case, with war and many dead men. So it happens that men have several wives in and after such times of crisis in order to rebuild the population. In a harmonious society, there is more room for true love and monogamy, which leads to classic family models. The external elements as living conditions lead to polygamy, and the inner elements to monogamy.



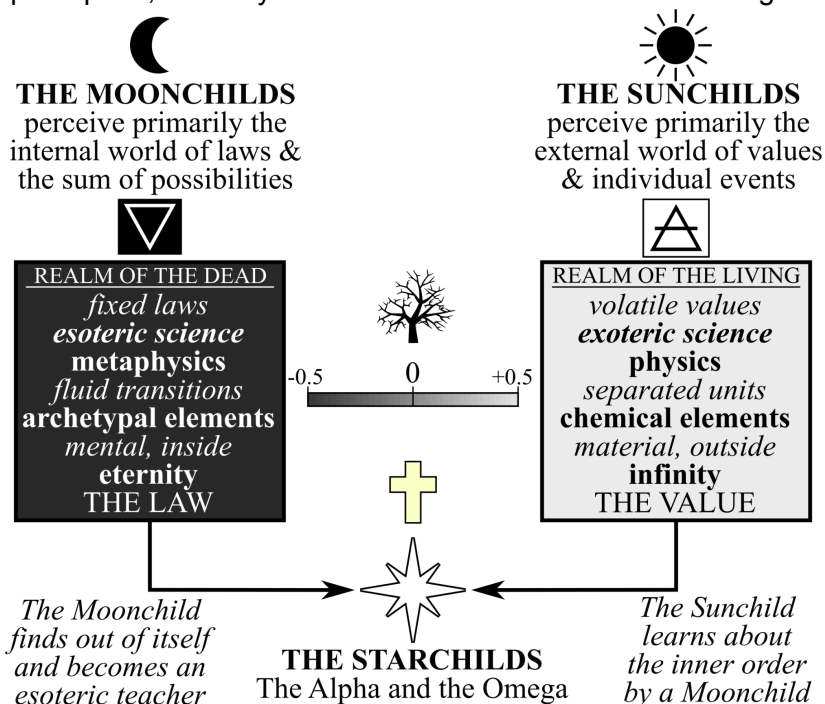
D-6: Cycle - polygamy and monogamy

## Moonchilds, Sunchilds and Starchilds

In esotericism, terms such as sun and moon are used as allegories, which are a bit like the variables in programming that can be filled with individual ideas. If we take the sun and moon to represent the physical and metaphysical worlds, then the moon signifies the negative structure of the archetypes. Of course, it is not literally about the physical sun and moon. Just as the physical sun illuminates the moon and makes it visible, our mind can be an allegorical sun that sheds light on the orders lying in the negative. Most people live in the outer world and have difficulty recognizing metaphysical structures. These are the Sunchilds, whose perception is directed outward and who primarily see the external physical order. A moonchild has its perception directed inward.

Moonchilds recognize the inner world and can then see the metaphysical structure within to tell the Sunchilds about it. For a sunchild, the moonchilds are very strange, but for the moonchild, the sunchilds are very strange. Moonchilds therefore tend to be highly intelligent people with autistic tendencies who turn their perception inward. This is often reinforced by painful experiences, which then lead to a moonchild detaching itself from individual perception and stepping behind its own mind in order to escape its own suffering. Moonchilds lose themselves in their own minds and run the risk of falling into the void. For them, the metaphysical order within is very intense, but the outside seems unreal. Donnie Darko is a good example of a moonchild. He is sometimes not sure if the outside world exists; he is more of a strange outsider; and he can foresee the end of the world. A moonchild can derive this prediction from the inner metaphysical structures. In inner perception, objective patterns can be recognized behind the sum of all possibilities. To describe these structures, one needs no other sources than one's own mind.

These are two rough types of perception, but anyone who has ever been lost in thought is familiar with both of them. These should also be viewed more like a spectrum. It is also a bit similar to introverts and extroverts, although this is only half true because many introverts are the way they are due to social anxiety, but still have an external perception. Moonchilds can become starchilds by coming out of themselves and teaching the structures of metaphysics. If a sunchild listens to these teachings openly, they can understand them and also transform into a starchild. This means that even if moonchilds and sunchilds are very different, the goal of both should be the synthesis of sun and moon.

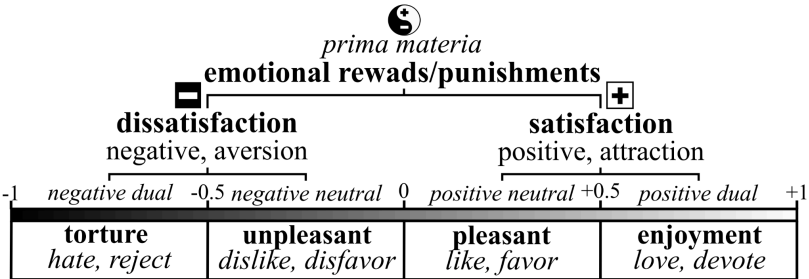


D-7: Moonchilds, Sunchilds and Starchilds



Satisfaction and Dissatisfaction - Emotional Rewards and Punishments

Satisfaction and dissatisfaction are rewards or punishments that determine the actions. Our actions are not based on rationality but on an emotional evaluation. We then use rationality to achieve positively evaluated conditions or to avoid negatively evaluated conditions. This can be short-term or long-term, and sometimes long-term and short-term satisfaction work against each other. Drinking alcohol every day can increase well-being in the short term, but in the long term, it will lead to unpleasant feelings. Quitting will feel better in the long term, but in the short term, one has to fight the urge to drink and feel bad. If one only seeks short-term happiness, one will be unhappy in the long term, and those who are disciplined and think ahead need to give up short-term happiness in order to achieve long-term happiness.



D-8: Satisfaction and dissatisfaction

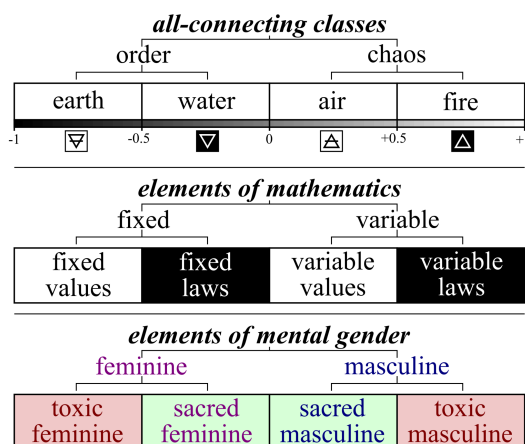
Rationality does not decide, but decisions are based on emotion. A problem is only a problem if it is evaluated as a problem. Rationality alone, beyond emotional evaluation, is the recognition of logical connections. However, what one chooses to do with it depends on feelings and an emotional evaluation.

We evaluate things negatively because they cause discomfort, and things positively if they cause well-being. The subconscious alignment towards things that trigger discomfort or well-being is partly evolutionary and partly influenced by experience. For example, the thought of death triggers discomfort in us, which is due to the fact that the more the thought of death triggers a feeling of well-being, the more unstable life is in its sustainable existence. Wanting to avoid death will prevail in evolutionary terms. Beyond evolution, however, there is no selection process that separates such evaluations. Beyond evolution is beyond good and evil. Without natural selection, the well-being that is triggered when one goes hiking or has finally beaten a boss in Dark Souls is indifferent to a well-being that is triggered when one dissolves oneself in the bathtub with acid and feels bad when one would not do it, just as we feel bad when a loved one has died. All possible evaluations and feelings are neutral without evolution or natural selection. However, most ways of causing well-being or discomfort through certain actions or conditions are very unstable in connection with evolution. They collapse within a short time after they have arisen. If one does not feel well when one falls asleep, but only when one is awake, sooner or later one will no longer have any energy. Especially if something overrides the discomfort before death, the risk becomes very high that it will lead to the early end of life. To be ready to die to protect someone, like their own children or the whole collective, is an advantage for the species, but in most cases, the readiness for death because of something is a disadvantage. For example, giving one's life so that a banana is not eaten or feeling so much discomfort with liquid that one dies of thirst. One could also love floors so much that one dies of thirst lying on the floor because one forgets to get up to drink something. Or even totally sick things, like finding it extremely satisfying to cut off one's own leg and force other people to eat it. The worst things we can imagine are neutral in the sum of all possibilities, but they are beyond the event horizon of what happens because of evolution. Also here, the outer elements can come together in a dual synthesis. For example, in BDSM practices, people feel pleasure and enjoyment while being tortured.

## Dancing Snakes

Is the basis of hermetic metaphysics actually mathematics, the abstract categories of order and chaos, or the mental genders? They are all part of it and represent different structures.

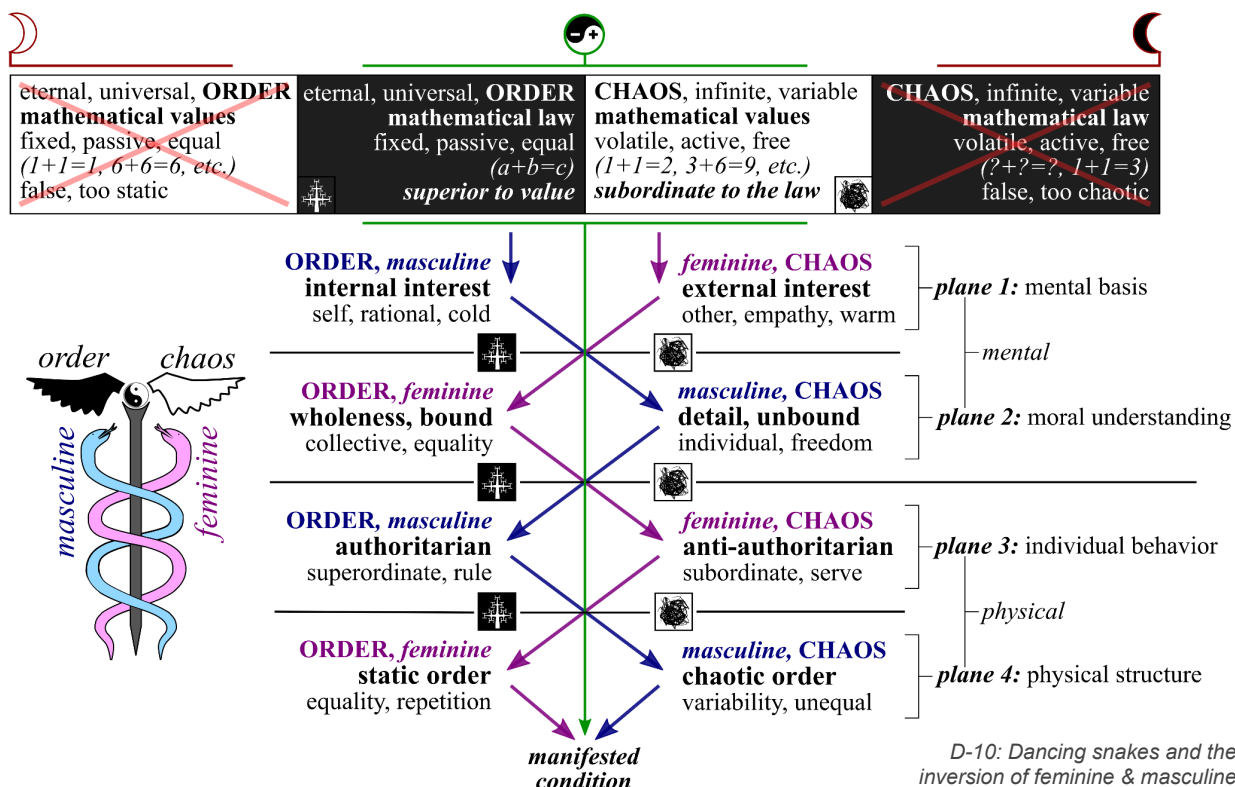
Mathematics is the language of nature and the basis of this metaphysics. The concepts of order and chaos are abstract categories that link everything together and can be found everywhere. The mental genders are a bit more complicated because they both serve chaos and order. It is therefore wrong to equate the feminine and masculine principles with order and chaos.



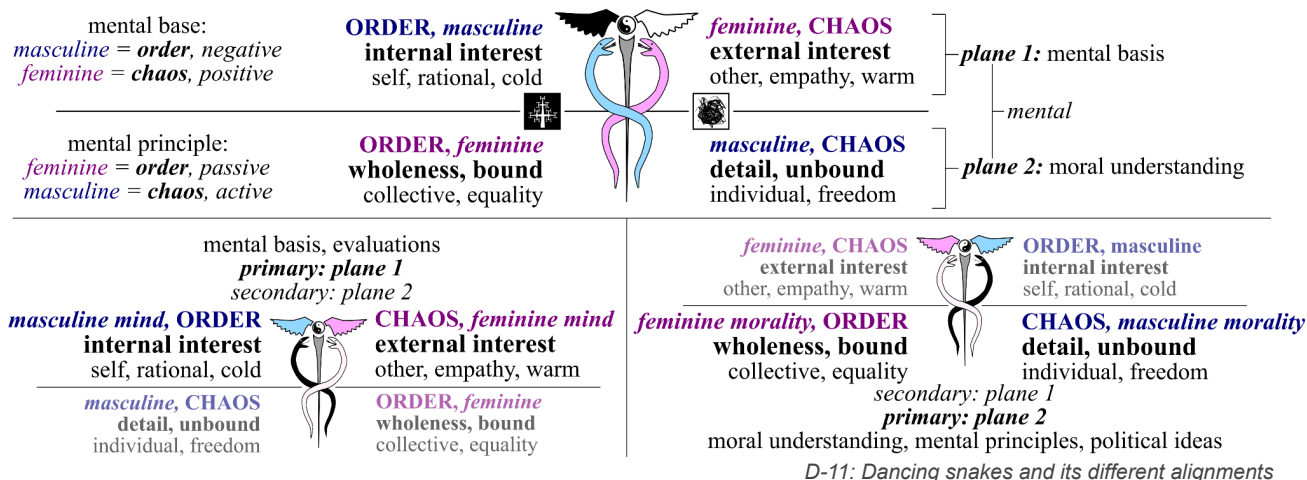
D-9: Elements of mental gender, mathematics and the all-connecting classes

For me, it was at first a bit confusing on which side to put altruism and egoism. Which of these fits more with chaos and which with order? Cold self-interest and authoritarian behavior I would assign to order, and warm empathy, foreign interest, and humble behavior as characteristics of chaos. But with morality, the empathic ones are again leaning towards order. And cold-minded individuals tend toward lawless morality. There is a pattern behind this as well.

Let's take the concepts of law and value for orientation. Mathematical laws are universal, eternal, and superior to value. Mathematical values are variable, infinite, and subordinate to the law. The first level is the mental basis. In it, we find the mental spectrum and also the concepts of the two hemispheres of the brain. From the mental basis, an individual sense of justice arises, in which order and chaos are inverted. An empathic mind tends to follow moral laws when dealing with others. A cold and rational mind tends toward moral lawlessness. The moral assumption then decides the action. A moral mind subordinates itself to moral laws, just as mathematical value is subordinate to law. A lawless morality, on the other hand, puts oneself above others in order to shape them according to one's own will. Social orders arise from these actions. If all follow the cold self-interest, chaotic conditions in the right of the strongest arise. If all subordinate themselves to the collective, static structures appear, like in a beehive.

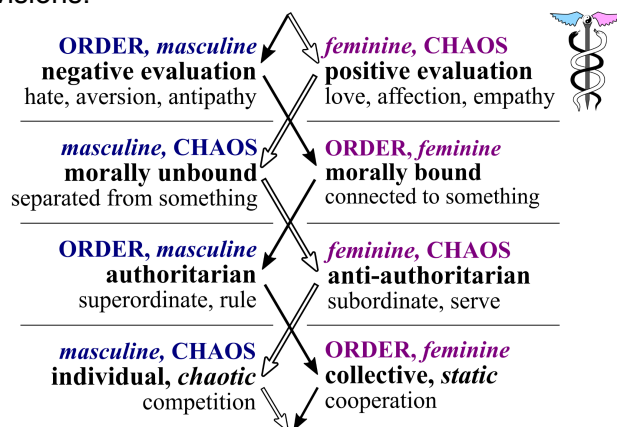


D-10: Dancing snakes and the inversion of feminine & masculine



The confusion about mental genders can thus be resolved. If we look at the first level, we see concepts such as negative and positive evaluation, egoism and altruism, or rationality and emotionality. There, the masculine principle is turned towards order and the feminine towards chaos. The second level contrasts moral ideas such as collectivism and individualism, socialism and capitalism, or equality and freedom. On this level, the feminine stands towards order and the masculine towards chaos. On the top level, we find the esoteric concepts of the path of the left and right hand, which I will describe in more detail in a later chapter and whose terms "left and right" should not be confused with the political visions.

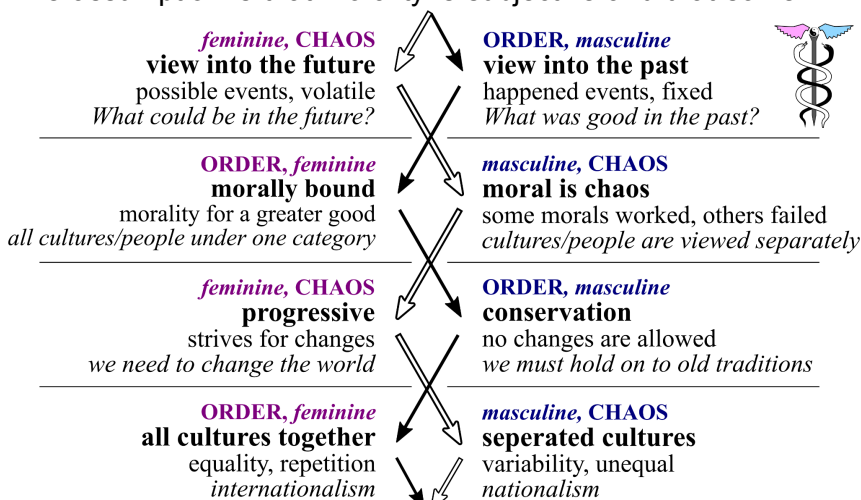
This pattern can be used multiple times and is fractal. One can evaluate something positively and, at the same time, evaluate something that represents a threat to what is loved negatively. Love connects us to something; we are morally bound to it, act humble towards it, and build a unity together. Hate, on the other hand, makes us morally unbound to something, and we don't care if we destroy what we hate. This can be everything. Like when someone has cancer, we hate that cancer because we love life, and so we rise above the cancer and try to destroy it, so one does not build a unification with it.



D-12: Dancing snakes - evaluations

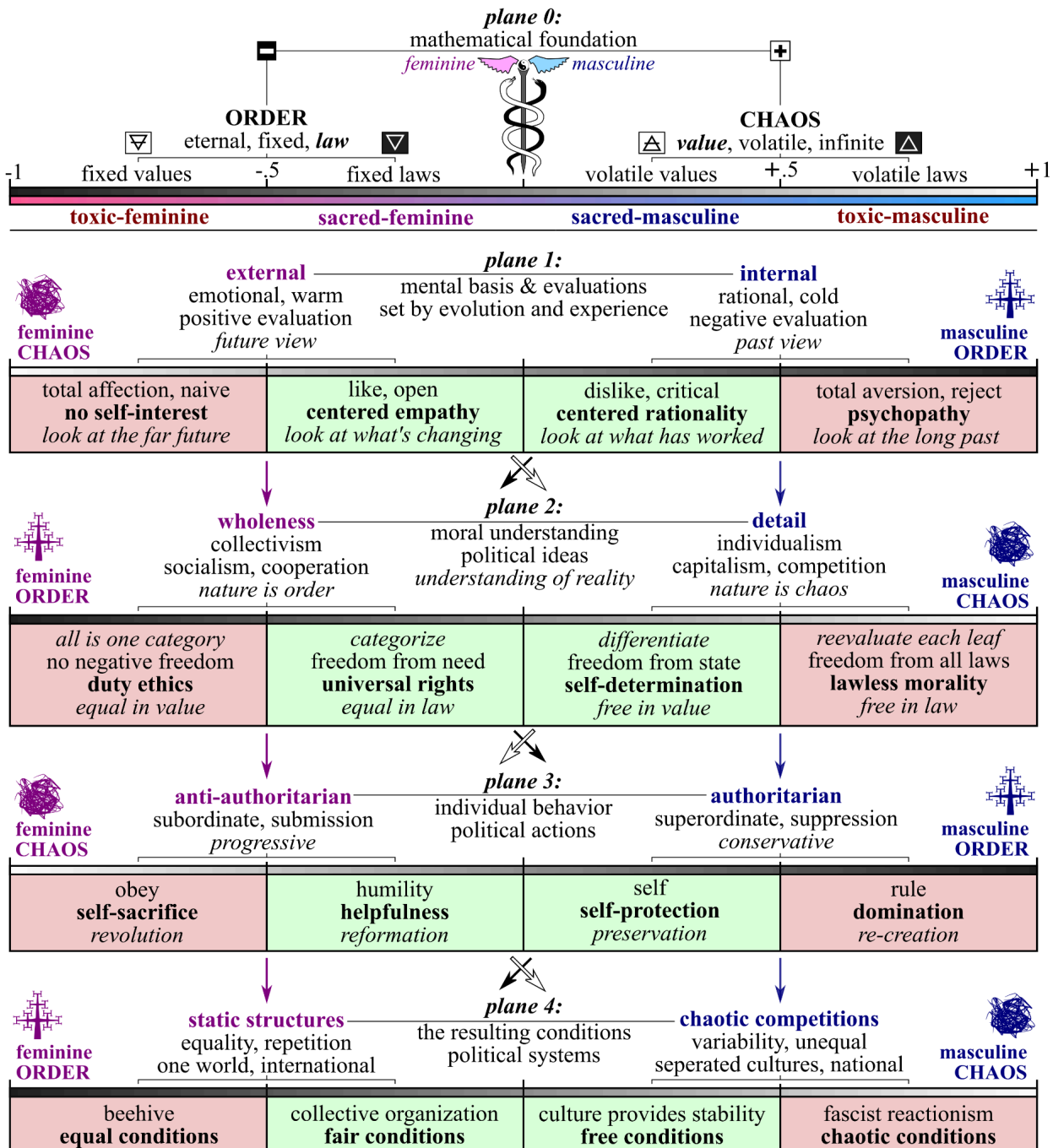
This structure also makes it easier to understand political visions. The right wing tends to look to the past to see what has worked. The assumption is that morality is subjective and that some

things work and some don't. In order to maintain a stable society, they want to preserve traditions and separate cultures. The left wing is progressive and looks to the future. It believes in universality in morality and considers it a virtue to sacrifice oneself for something greater. Through the holistic perspective of interconnectedness, one then strives for a better future for all, in which people are seen as one large collective.



D-13: Dancing snakes - political visions

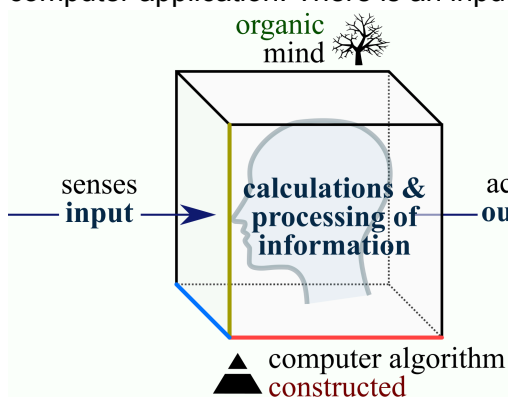
In this picture, I have tried to summarize several examples. This can be a bit misleading as it is fractal, and a shift in one direction is often also a secondary shift in the other. Not all far-right people are psychopaths, and not all far-left people sacrifice themselves. They are usually positively inclined towards their own political vision and negatively inclined towards the other vision. This is how the far-left can behave psychopathically and narcissistically toward the right-wing. As explained in previous chapters, more anti-authority always means more authority, and vice versa. Likewise, every totalitarian system is a synthesis of duty ethics and a morally lawless leadership that believes it can do anything to achieve its political goals.



D-14: Summarization of the dancing snakes

## Cube of Mental Possibilities

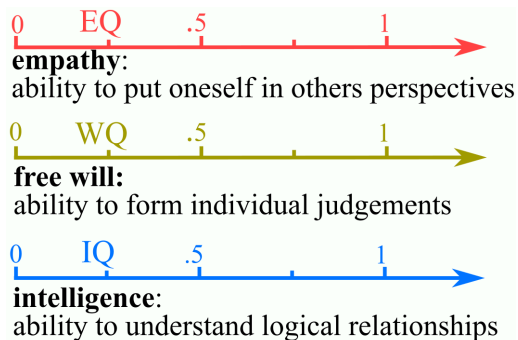
This theory is primarily about a spectrum from order to chaos, but to better understand the mental possibilities and the natural spiritual development through political control systems, we need more dimensions. An evolutionary mind works on a similar principle as an ordinary computer application. There is an input that receives information, a logical inner process, and an



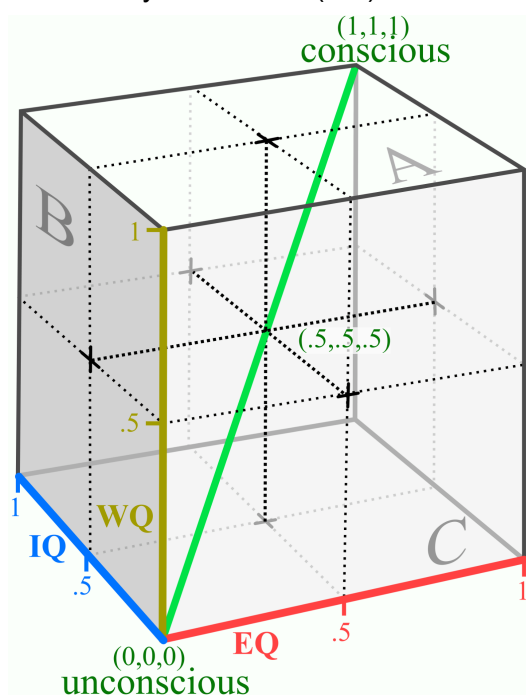
D-15: Mind and computer

output. Eyes, ears, buttons, and sensors are all different things that perform the same process. They all serve to receive information. The difference between a computer and a living algorithm is that in an application, the information is input to produce an output in the service of the commanding entity. A computer application must be constructed in order to exist, has no will of its own, and is at the service of the user. A living and organic algorithm grows, learns, evaluates, decides, and acts on its own.

What must one be conscious of in order to have consciousness? Where between a single-celled organism, a beetle, a dog, an average human being, Goethe, and beyond. Where does it start? Does it start with the realization that one exists? Or with the realization that one day one will no longer exist? Is there perhaps no precisely definable point at which consciousness begins? Is it blurred at the beginning and becomes clearer with increasing ability? There is also a spectrum between pure unconsciousness and an algorithm that can become aware of everything. As a basis for the interests of action, I use a spectrum between self-interest and the interests of others. But to better understand the possibilities of mental abilities, we need more dimensions. The three axes contain the ability to make decisions with a free and independent will (WQ), the rational ability to analyze events and draw logical conclusions (IQ) and the ability to empathize emotionally with others (EQ).



D-16: EQ, WQ and IQ



If we place the axes on a three-dimensional spectrum, we get a mental cube that nobody can leave. Near the lower corner (0,0,0) are the simple algorithms that function according to impulses and whose motives are very easy to understand. The highest extreme (1,1,1), on the other hand, would be a completely independent will with extremely high rational abilities that, by suffering through the suffering of others, follows a moral principle that serves the sustainable existence of life. In simply functioning organisms with a low IQ, free will can never be really high. By observing their behavior, future behavior can be easily predicted and influenced. However, a high IQ does not necessarily mean free will. A computer can calculate complex numbers faster than a bear, but a computer does not live and exist by itself. It calculates predefined algorithms.

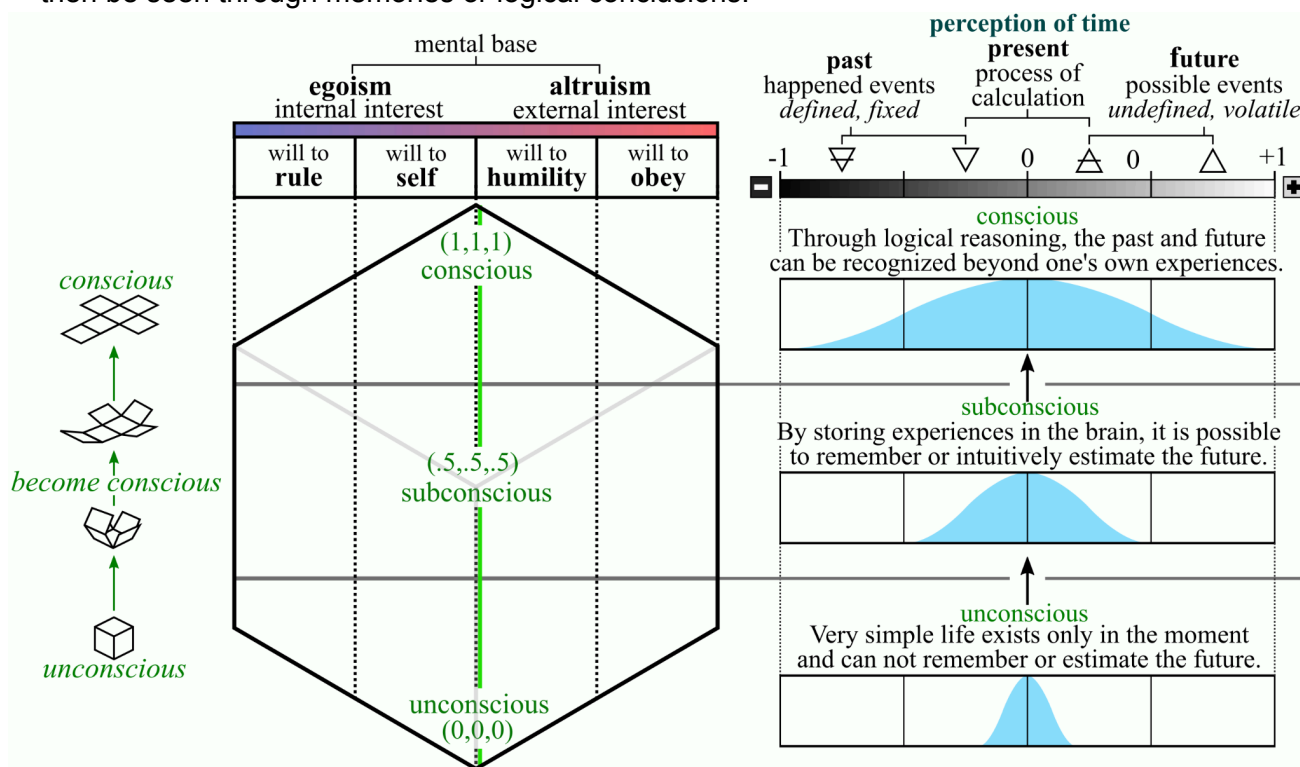
D-17: Cube of mental possibilities



A computer has a much higher mathematical IQ than a bear, but its WQ and EQ are 0, which makes it smarter but easier to control. The WQ determines its programmability, or the possibility that it can be controlled by a consciously planning entity. A crow that uses branches as a tool to fish insects out of knotholes is more aware of itself and its environment than the insects it catches. A beetle is destined by its nature never to leave the level of the unconscious.

If we draw a line between (0,0,0) and (1,1,1), we get the shortest path from simple impulses to the full capacity of consciousness. At the bottom of the graph, there are simple microorganisms. There, the question of self-interest and external interest does not yet play a major role. If we go further up into the instinctive and unconscious principles, we find the actions and orders of animals that have not yet reached a higher rational mind. Therefore, they do not yet practice science and remain in their natural environment from generation to generation. This includes everything between impulses and the acquisition of knowledge. Wolves, mice, snakes, birds, bees, and elephants. These occupy different degrees in the question of cognitive abilities and individualistic or collectivist ways of life. A person's life starts at the bottom at (0,0,0) as they slowly develop from a fetus. It also depends on mood or who or what the person relates to. Think of a person's mental base more as a small vibrating dot, half of whose tendencies are determined by evolution and the other half by individual experience. A blank page, with a basic framework set by evolution printed on its back, which influences the ways in which one responds to certain events and according to which sense of justice is acted on.

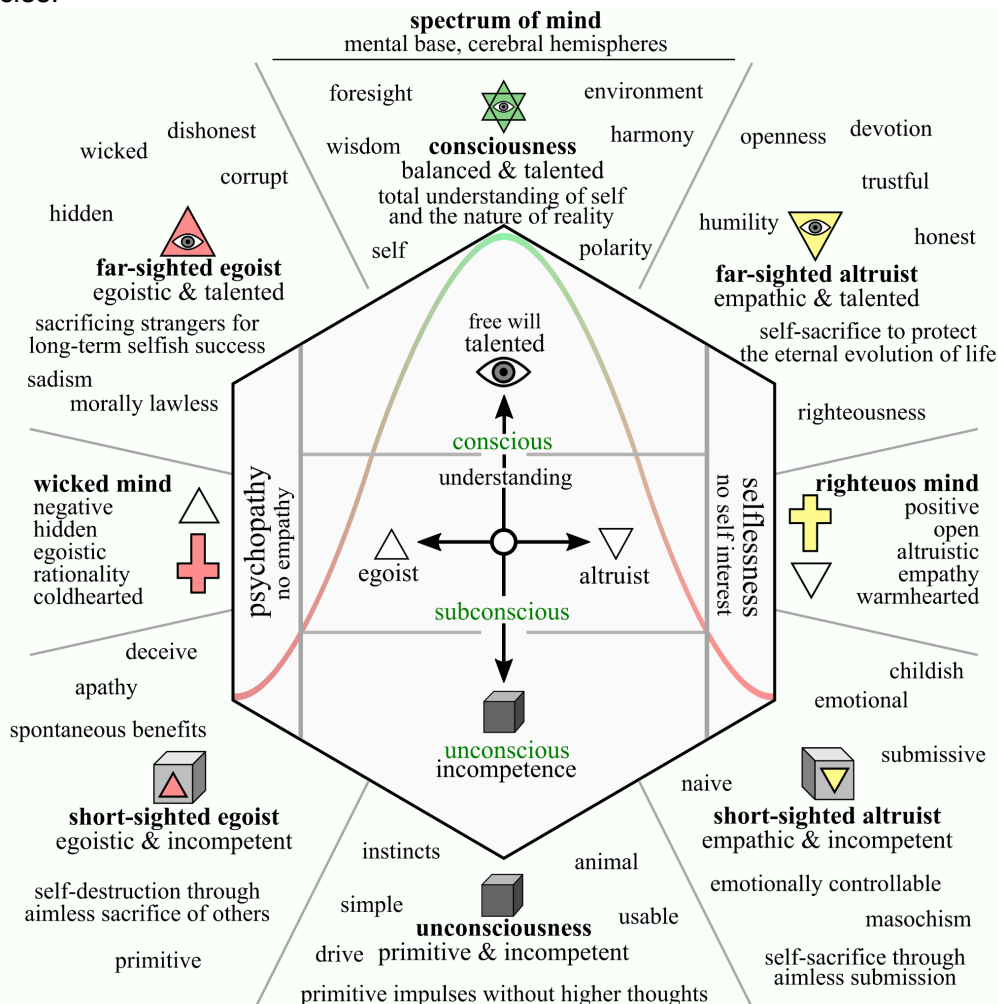
Subconscious individuals rationalize their subconscious feelings as the right decision, which is prone to error. The higher something is on the mental spectrum, the more likely it is that an unconscious impulse will be recognized as such. A mind is like a time-travel machine through which we can travel into the past. Not literally, but we look at the echoes of past reaction chains that have been structured in the brain. This is what distinguishes a higher-developed brain, like that of a human, from a lower one, like that of a bug. If algorithms are very simple, then they have no place to re-light past patterns so that they can take place again. Simple algorithms are also limited in their ability to look into the future through logical reasoning. If consciousness develops higher and higher, the frame of perception of time grows too. The past and future can then be seen through memories or logical conclusions.



D-18: Cube of mental possibilities and perception of time

## Spectrum of Consciousness

Let's assign some symbols and properties to the two-dimensional spectrum. However, these should not be seen as binary or static. Individuals move through this spectrum in their lives with tendencies that are influenced by their nature and experiences. It also depends on who someone relates to. However, this graphic is actually primarily about the relationship to one's own species.



D-19: Spectrum of mind

At the left extreme is a spectrum between far-sighted and short-sighted psychopaths. The **short-sighted egoist** is found in aimless acts of self-enrichment. For example, robbers, blackmailers, thieves, etc. A robbery at a small market or the robbery of an old woman may bring short-term success, but failure is always more likely in the long term. A **far-sighted egoist** acts with foresight and has particular advantages in competing for positions of power due to increased intelligence combined with moral lawlessness, compared to someone who is too honest and rules out certain strategies based on moral principles. On the right side is a spectrum between a far-sighted and a short-sighted altruist. The **short-sighted altruist** is not fully aware of himself and the nature of reality and has a naïve view of the world that does not take into account that the people who advertise that you follow them and choose them as leaders may not be altruists at all, but that they may be very intelligent and manipulative people without empathy who exploit the ignorance of emotional people to enrich themselves. The worldview of a child who would immediately get into a car with someone who lures them with puppies and sweets. The **far-sighted altruist** is aware of his own emotions and is able to look at them from the outside and overcome them without overcoming the moral sense of justice. Someone who thinks long-term and is hard to manipulate but would sacrifice their life for others in the event of danger.

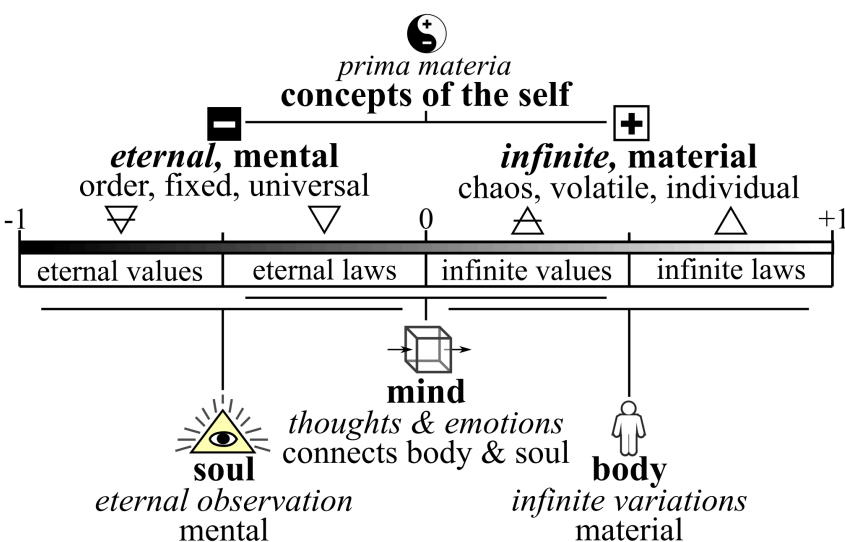


## Body, Mind and Soul - The Three Selves

People are at the center of two universal archetypal essences. If we look from this position into the details, we conclude that nature is chaotic. If we look at the whole, we conclude that nature is orderly. Einstein looks at wholeness, and God does not play dice there. Niels Bohr looks at the details, and that is where the dice are thrown. The left wing looks more at wholeness and develops a morality of equality and internationalism. The right wing looks at the details and develops a morality of freedom and nationalism.

Or with the soul, mind, and body. In quantum physics, we want to know what the particles that form our body are made of. Metaphysics, on the other hand, is the highest level of abstraction, and there, one defines oneself through observation in the mind. The mind stands in between and enables the soul to recognize physical reality by processing it logically. So there is a mind that, when it looks outwards into the physical, defines itself as a body and, when it looks inwards into the meta, as a soul. A lot depends on whether one looks into detail or wholeness.

I have passed through mental stages in my development, for which I can also use the three syntheses. First, I've defined myself through the physical. I had a material understanding of myself. I, that was my body. Sometimes even the things I own. When I started thinking about myself, I realized that I am not my body. I am a mind in this body. The body is the vehicle that my mind has borrowed. I am not my hands or my eyes, but the mind that controls them. However, I have since come to understand that when I look at a tree, I am not really seeing the tree. I see a kind of hologram created in my mind by the information I take in with my senses. I see the inside of a pattern processing algorithm from a non-physical dimension. Even in a video game, a character can bump into a wall, but it's still an algorithm. It's a logical and non-physical chain of reactions moving through a large information grid. So I do not see reality, but only what my mind constructs from it. An algorithm does not have to be viewed from the inside. It can calculate without a monitor being connected. But if one is connected, is it then connected? If a tree falls and someone stands next to it and sees it, is then someone standing next to it and seeing it? If an organic algorithm creates a hologram that is observed from the inside, is it observed from the inside? Yes. And I know that more than I know that everything around me really exists as I perceive it. I am an observation in my mind that has been observing long before my mind reflected and recognized the observation. Imagine that in your computer a calculation takes place, and behind this logical chain reaction, there is an observation beyond the physical reality that can only look into this reality via such a chain reaction. That's what it feels like to me when I think about it for too long. As if I were such a non-physical observer looking into reality via logical chain reactions. And that's the only thing I know is actually real. The physical world then seems so distant to me because I know that the only thing connecting me to physical reality is a hologram created by my mind. But what I don't understand is: Where am I? Where is the place from which I look into the non-physical chain reaction of my mind?



D-20: Soul, mind and body

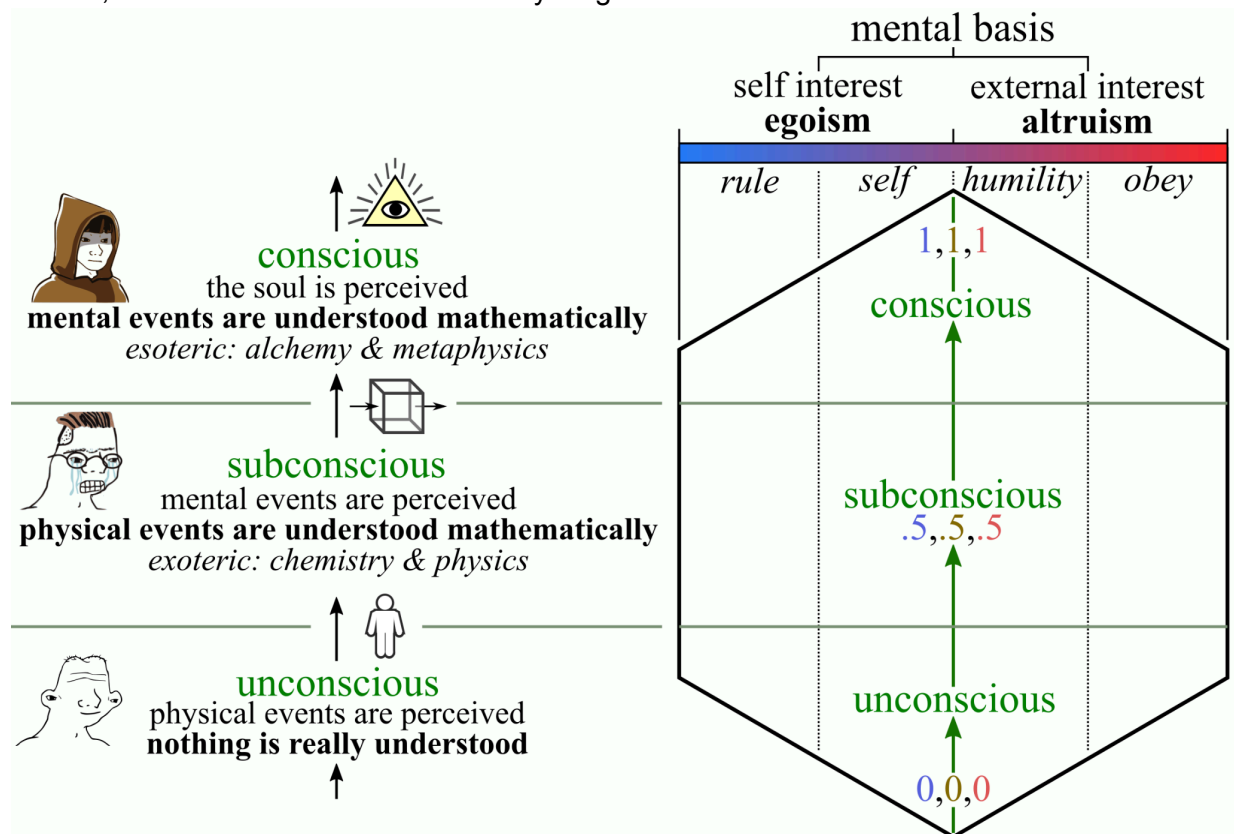
I think that nature is a large algorithm in which many smaller algorithms grow. The physical interaction between things is part of the code of nature. Our mind takes in the data of nature through our senses to reflect our environment. Like a mirror that is made of logic and translates data into a hologram. I don't think you can walk through walls by changing the way you think. If this were possible in nature's code, it would probably be too chaotic to produce complex brains that could reflect the environment.

In the exoteric materialist world, there are physical, biological bodies. Bodies are individual and last only for a limited time. They are volatile. The body is material and has nothing metaphysical. The mind, which lives in the body, is half physical and half metaphysical. In it happens an algorithm that has learned by evolution and natural selection to reproduce and reflect reality as logical processes in the brain. It processes the information that it takes in physically, and at the same time, it can also grasp things that are not physical. The mind is like a portal into a non-physical world. The soul is what looks into the mind. It is not material but a purely metaphysical concept.

So there is the soul as a purely metaphysical and non-material concept, and there is the body as a purely physical and material concept. The mind is what connects these two concepts. On top of the mountain is the soul, an eternal self that cannot die. The soul can be recognized by realizing the nature of the archetypal structures through which a mind and perception evolve. One realizes that everything that is mental evolves through these patterns. One's judgments, one's ways of thinking, one's worldview. All of it follows logical patterns and is a subjective degree of an archetypal spectrum of possibilities. And yet, the silent observation into the algorithm of the mind remains something different. As if there were only the observation, and in front of it calculates a small fractal algorithm of nature, which processes the information taken in through its senses. I am not a body observing a physical world, but I am a soul looking into the algorithm of a mind. That is why the Philosopher's Stone as the universal formula for the unification of all things, is also the key to immortality, because one no longer perceives the self as the body or mind but has climbed so far to the top that one has recognized the soul as the true and deepest self, which cannot be touched and cannot be destroyed by any weapon in the world. For a soul, life is like a long working day, after which we go to sleep, only to wake up again later and experience a new day. The only difference is that by then we've forgotten about yesterday. Which sounds like a curse. But actually forgetting is a blessing, because if one exists forever, existence seems like a prison. At some point, we would have done everything we wanted to do, and we would only be bored because we had already seen everything. This boredom would sooner or later turn into suffering in eternal existence. It is better to forget everything and then start again from zero. That way, we can discover everything again. If we have a favorite movie, the first time we saw it was the best time because we didn't know what was happening and it was exciting. If we can forget the movie, we could watch our favorite movie again and again for eternity, and every time it is exciting. Forgetting is not a curse. It is a blessing that allows us to enjoy eternity without ever getting bored.

The three stages of consciousness that I describe fit perfectly with the three concepts of body, mind, and soul. In the **unconscious** state, one recognizes physical reality but does not understand the connections. In some ways, trees and mountains are also on this spectrum, but they are in a permanent state of meditation. It is a melody played in a spiritual dimension, from which we observe it with our soul. The only difference is that our mind is able to logically process the environment and look back into our own observations, whereas a tree does not process such logical abstractions. In the **subconscious** state, where we stand as humanity, one understands physical reality mathematically and recognizes the mind, but does not understand the mind. On the **conscious** level, one understands the mind as a logical process, which is understood as coldly and mathematically as we consider physics. One then recognizes that the soul stands separate from the mind but does not understand the nature of the soul. This opens up a potentially higher state of consciousness, a state achieved by becoming aware of the nature of the observations in the mind.

Consciousness is, for me, a state of mind that is aware of something and understands it. It is the mind that can become conscious. To the highest degree of consciousness belongs the understanding of the nature of reality and mind, the understanding of the archetypal structure of order and chaos, and that one recognizes the soul as a silent observer in the mind. It is the mind that can become aware of the soul. This philosophy is therefore also like a modern form of animism, in which it is described that everything is or can be observed from within.



D-21: Soul, mind, body in the spectrum of mind

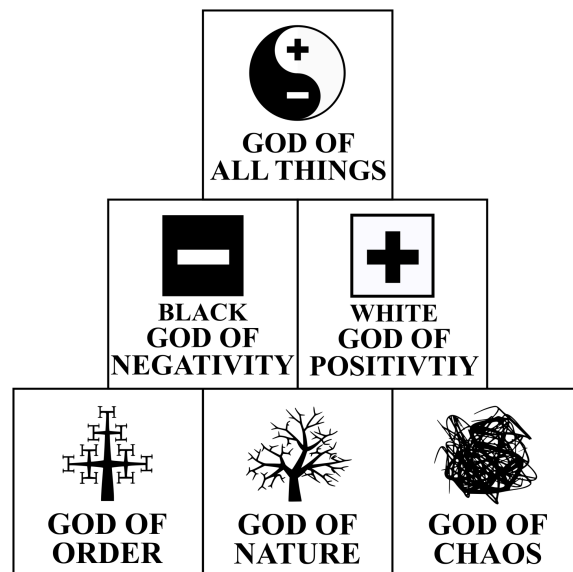
## Theology and Mythology

When it comes to a metaphysical formula, we also enter the realm of theology and mythology. The world of archetypes is also the world of the gods. That is why I will also make use of theological and mythological terms in this section. What I will not do, however, is compile a large sum of religious texts in order to interpret them. This book is about universal and eternal archetypes. These exist regardless of whether there ever was a religion or whether a book was ever written. I use the terms as allegories to describe something. But whether these allegories were meant exactly that way, I don't know. I can't call the authors and ask them. But, as I said, it doesn't matter. The interesting thing about universality is that we can actually find it anywhere. Greek, Egyptian, or Asian mythology, but also Star Wars or The Lord of the Rings. It's not about the individual story, but about the archetypal structures that we can find in stories.

## Monotheism and Polytheism

In the chapter about the mountain of truth, I explain that many contradictions are just different degrees between wholeness and detail. In the total wholeness of the highest abstraction of all things, we find the unity of all things. It is the highest category in which everything is seen as one. That means that on this level, there is only monotheistic unity. But we can go down the mountain into detail, and just as we sometimes call the archetypes gods, we could say that the two essences are two gods. The god of chaos and the god of order. Further into detail, but still

in the world of archetypes, come processes like Chronos, who creates chronology by separating past and future. We can go so far into detail that we leave the archetypes and come to physical events, down to the smallest details of quantum physics. This means that my philosophy is both monotheistic and polytheistic, because these are just different degrees of the same thing. Since they form a unity together as a spectrum, above them stands again the truth that all is one. Because at the top of the mountain, it is monotheistic, and further down, it is polytheistic. The only question then is at what level one stops calling things gods. As soon as we have left the highest mono-level and moved on to the two essences? Some people don't even stop calling things gods, even when they have already left the world of archetypes and are in the physical details where people can be found. If we still call everything god there, we are all active gods as individuals. Through the Philosopher's Stone, one can reflect a divine structure in one's own mind, which can then make someone a demi-god. But actually, every human being is subordinate to this great metaphysical structure. After all, a mirror that reflects the image of a human being is not really half human.



*E-1: Archetypes as gods*

One problem is that people don't understand these levels of abstraction and turn monotheistic doctrines into a cult and argue about who has the cooler god, and because their ideology is monotheistic but serves an ideology and not natural law, they think it should apply everywhere instead of realizing that the unity of things is beyond religious or political ideologies and that unity is there whether we believe in it or not. This is the same problem with all ideologies. People define positive freedom rights as objective rather than the negative freedom rights that are given by nature. Any moral idea that is not oriented towards the negative and claims that it must apply everywhere leads in the final consequence to an imperialist ideology and a totalitarian world state. It doesn't matter whether it's political right, left, or religious ideology.

On a higher level of abstraction, there is not much difference between religious ideologues and atheistic Marxists. They declare positive laws to be universal and twist decentralized nature into totalitarian, barbaric systems in which people fight each other. I think the monotheistic religions are all trying to describe the same thing, the top of the mountain of truth, but the followers make a cult out of it because people make a cult out of everything. Everyone tries to get the other to submit to their god, and in the process, they all become godless ideologues.

Truth and God do not mind being questioned. It is a lie that demands violence and submission. With all the religious tribalistic cults, it is even a necessity to question the learned God. Only the question leads us to an answer. Those who cannot question God cannot find an answer but only fall into an ideological belief system. This makes people extremely vulnerable to psychological manipulation by manipulating religious writings. The people are then like golems, who have no free will but only follow dogmatically the teachings that are written on a scroll and thrown into them because they are afraid to question them.

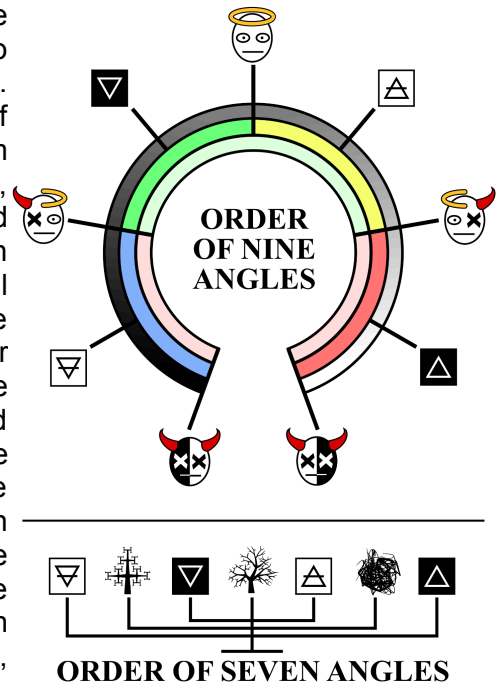
To summarize, it is the same as with the mountain of truth. Polytheism and monotheism are just different degrees of the same thing. Since humanity does not understand the highest levels of abstraction, the idea of universal laws is perverted. Religious fanatics are doing nothing different than atheistic Marxists. Instead of understanding religions as the result of different cultures having recognized universal patterns in different places and describing them with a different cultural language, and then honoring other religions, people start to impose the ideologies they have developed from their religion on others when they could actually learn so much from each other. For example, religious knowledge is universal and deals with eternal truths that can be discovered in any place and at any time.

Monotheism can only be understood with the God formula, which unites all the opposing poles. I think it is the Philosopher's Stone, which, as the Theory of Everything, is the origin of monotheism. If we search for the first monotheism, we find Judaism and come to the Abrahamic religions. There we find the Genesis story. According to Wikipedia, the Philosopher's Stone can be traced back not only to Plato but also to Adam. But obviously, it didn't really work out that the people understood monotheism and the Philosopher's Stone correctly. He was led into consciousness by the serpent and was enlightened. But humanity was not, which led to dogmatic religious wars breaking out and the world falling into dual tribalistic cults because they did not understand the teachings themselves or reinterpreted them as if their own culture was the chosen one and everyone else would be godless. Religions have become a cargo cult. Just like those natives who build airplanes and pilot's goggles out of wood. They don't understand it and try to imitate it somehow. For example, drinking wine as blood, which could actually be an allegory, like walking in someone's footsteps, but more heavy because blood is also associated with suffering and love. So it could mean walking a similar path and looking from someone's perspective. One achieves immortality by looking from an alchemist's perspective that recognizes the soul, not by literally drinking someone's blood. If religions are about the universal patterns and truths found in the science of the mind and morality, then it also means that the question of whether someone belongs to the people of God does not depend on cultural origin or race, but on how much one is in natural harmony and acts according to the natural moral laws of nature. If one believes that one would be part of the chosen culture and thinks that all other cultures are beneath and worthless, then one is not part of God's people. Then it is just a racist and narcissistic ideology. Just because someone's culture once produced someone very wise who could teach God's laws doesn't make one a saint. In every culture and nation, there are those who are in harmony with God and those who are not.

Let's take another step higher up the mountain and ask ourselves who actually created the universal and eternal truth that, for example, if something doesn't change, no development can take place, or that if a reality has no natural laws, everything collapses before it can become something. So who created laws that have been true since eternity? When it comes to active reality, we can always go one step further into infinity without ever reaching the end. Let's assume we are in a simulation. Where is our reality simulated? In reality, that is similar to ours. And where does this reality and life come from? It was also simulated by a reality that is similar to the reality in which we are being simulated. And who created life and reality there? It is an infinite loop without ever reaching the end. Hypothetically, there is always a higher reality. But in the passive world of eternal truths and archetypes, we come to a dead end. We come to the question of what created the truth that has always been true. A truth that does not have to grow organically exists, even if there is no reality in which anything happens. The active physical reality is infinite, and the passive structure of archetypal truths is eternal. If the origin of monotheistic religions is the world formula for the unification of all things, it means that religions have a scientific basis. It's the same with modern science. It also had a scientific basis. Now it's overrun with people who can't even distinguish between the universal laws of nature and arbitrary ideological laws like mandatory vaccination. I know that sounds strange, but this pseudo-scientific cult at universities really has its roots in natural science. That's no longer visible today. That's because people turn everything into a narcissistic schizocult.

## Archetypal Angels

Polytheistic gods can represent universal and recurring mental concepts. For example, one could say that there is a god of love or a god of hate. These are universally valid concepts that minds share independently with each other. Even on alien planets, in the evolutionary development of organic and intelligent creatures, there would be concepts such as dislike and affection, as this must influence the impulses for action in the development of the species, so that intuitively things are avoided that can make them ill and that actions are carried out that ensure the survival and sustainable existence of the species. However, love and hate are actually not two different gods, as they form a greater unity as a spectrum. To see this unity means to look behind the event horizon of a manifested evaluation. This unity is then no longer from the perspective of an individual degree or rotation angle, but from the sum of all possible perspectives. Love and hate are archetypal angles of a larger angle that look with many eyes behind the event horizon and at the sum of all possible evaluations. There are also evaluations that we would judge as evil, such as total self-mutilation or mutilation of others. All these actions and evaluations are neutral beyond evolution. We only became a moral and intelligent species through the filter of evolution, where empathy and reason were rewarded. So love and hate are not really gods, but only arch-angles. The larger angle with the many eyes is also just part of an even bigger structure of all structures. This is the Philosopher's Stone as the sum of all rotation angles and all possible areas to which this formula can be applied, such as morality, mathematics, evaluations, realities, etc.



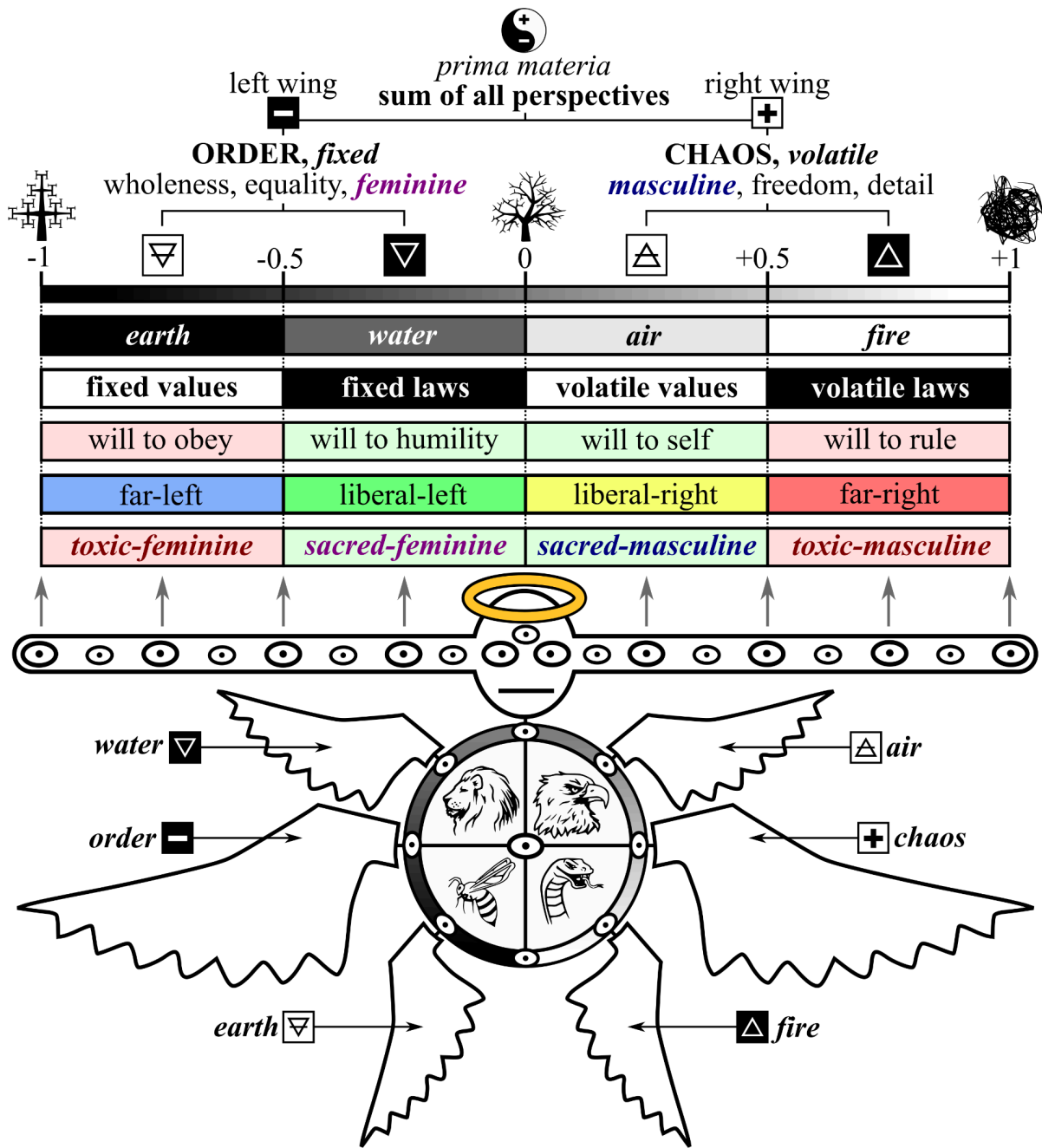
E-2: Order of seven and nine archetypal angles

But who built this universal and eternally true construct behind the sum of all possibilities? Even a simulator of a simulation that is about giving rise to consciousness is bound to be guided by these eternal laws. If we say that God is the highest of all things, then he is there as the creator of all eternal and archetypal angles of rotation. Then there is only one God, but many angels. Personally, though, I don't really care what people want to call God. They can also call their toaster a god. There is a lot of wisdom about universal archetypes in polytheistic teachings in particular. In this philosophy, other religions are seen as something sacred because they contain many different descriptions and ideas about the mental world that can expand one's perspective or underline the universality of certain patterns.

I would like to clarify again that even if I use religious symbols and terms such as genesis, necromancers, priests, or archangels, it does not mean that it was really meant that way. I still find it interesting how a lot of things fall into place by themselves. In this universal pattern, life in division and sin becomes life in the sine, and the archetypes become arche-angles.

When I started to recognize the pattern back then, I realized that there is a pattern between order and chaos behind ideas and political visions. Collectivism and individualism, socialism and capitalism, altruism and egoism, equality and freedom, and so on. We also find collective organization in the animal world, and so I used different animal heads to visualize the archetypes. This becomes an angel with several animal heads and wings, like political wings. It is a being with two large and four small wings.

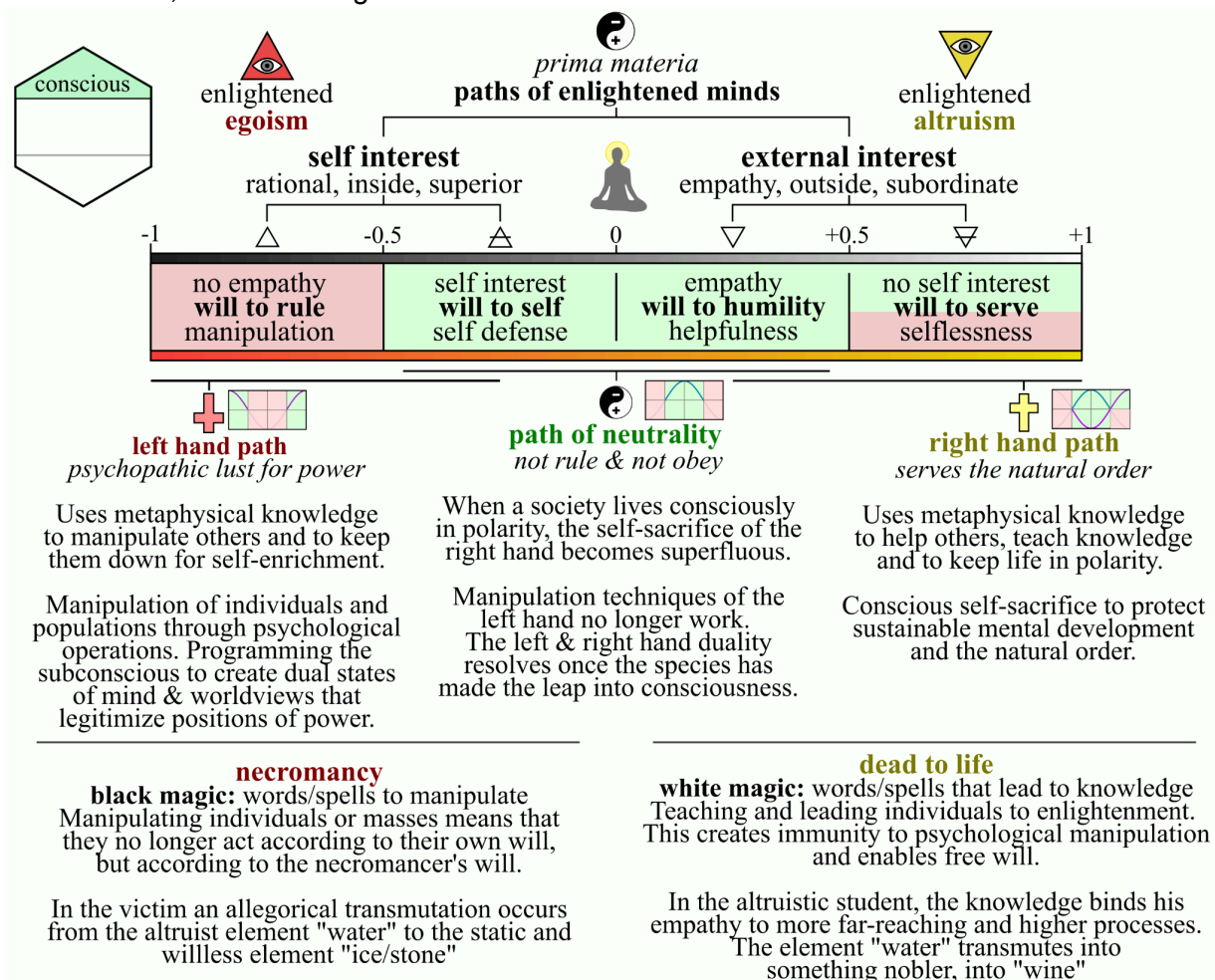




E-3: Many eyed angle of all things

## Path of the Left and Right Hand

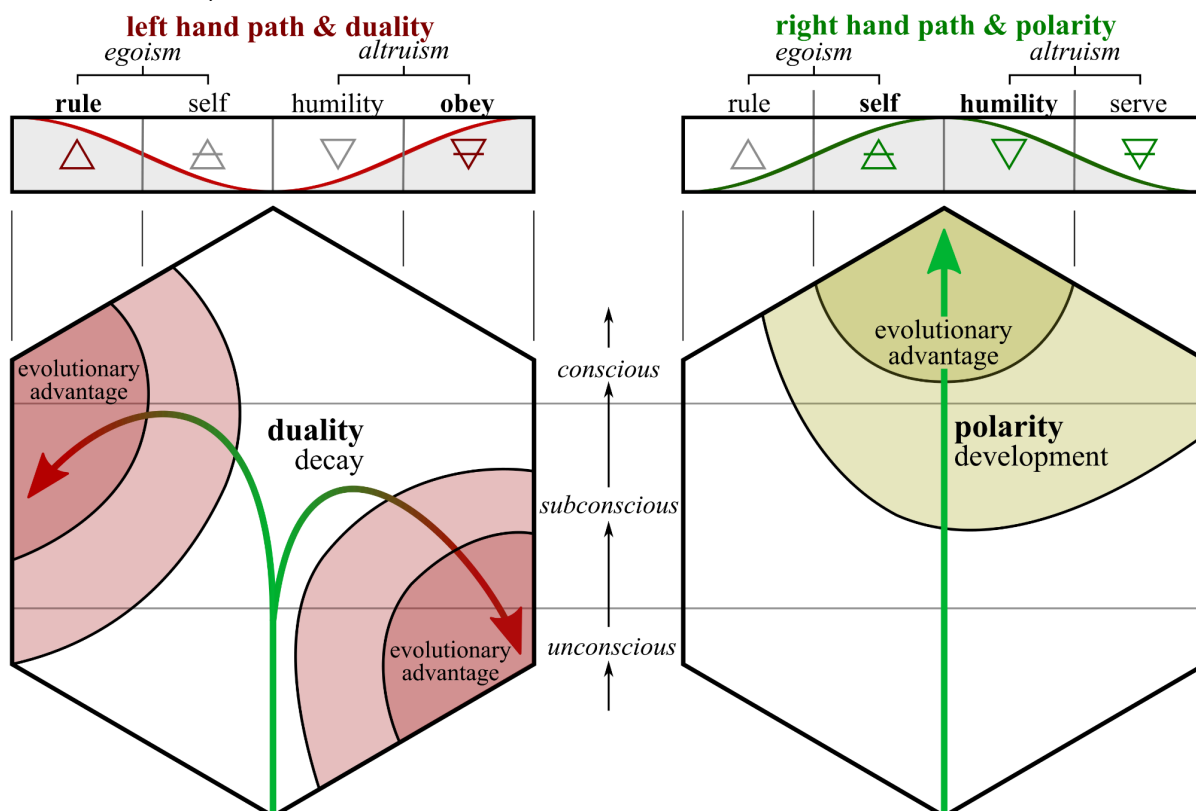
This chapter is about the highest level of consciousness. I use three levels in this book: the unconscious level, the subconscious level, and the conscious level. At the unconscious level, we find primitive algorithms that are not yet capable of doing science. There we find different animals, which can differ in their collective organization. In the middle, between collectivism and individualism, life can emerge that can rise to the subconscious level.



E-4: Paths of enlightened minds

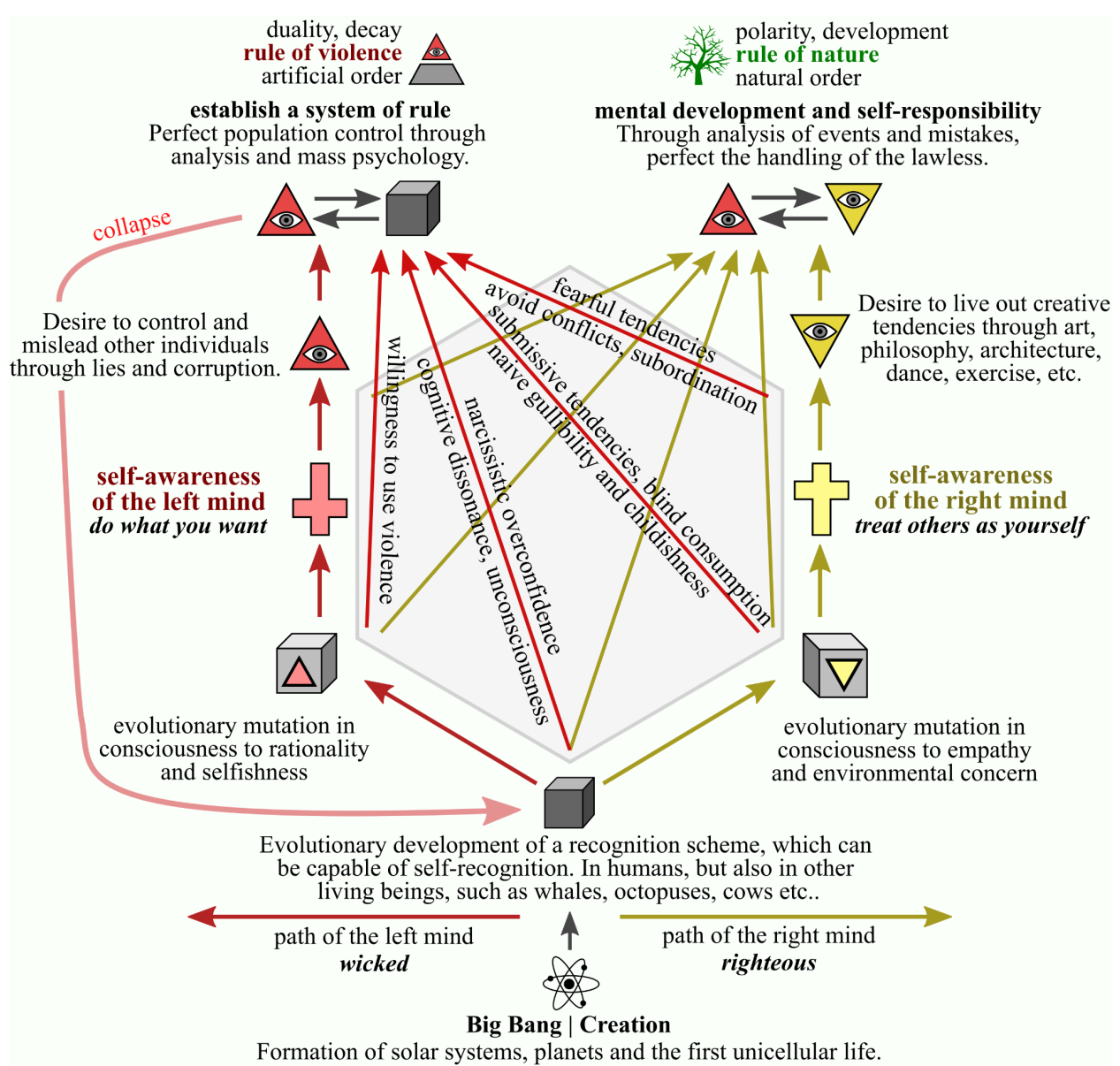
A species that rises to the second level stands inevitably in harmony between order and chaos. It is then aligned with the image of the divine and harmonious structures of all things. The only problem is that the species is able to do science but is not able to understand the consequences or the nature of morality. Since the species is in the middle, it will naturally lean in both directions due to evolution. Some then value the collectivist view more highly, and others value the individualist view. This inevitably leads to a moral conflict, and society splits into two political wings. One wing then serves the right-wing vision, and the other the left-wing vision. This creates a deterministic cycle that moves the population through different moral ages. People rationalize their moral values as objective, not realizing that morality is primarily formed under living conditions, which then change conditions, which then realign morality. People are trapped at the subconscious level of their ideological battles. They change the conditions under which the species would evolve naturally. The species inverts the conditions, which then makes evolution run backwards and into unnatural states of mind. If one becomes aware of this, there is not much that can be done about it. Nobody really wants to know. Nobody really wants to question their worldview, and certainly not to place it indifferently next to everyone else. One can still reach a few people and try to sacrifice oneself to prevent everything from sinking into chaos and humanity from destroying itself, but the problem is that in such an age, it is easier to

manipulate people and exploit their political binary one-eyedness. Organizations that exploit psychological weaknesses against people will emerge all by themselves, and so a hidden game between the paths of the left and right hand arises. In this age, one is faced with the choice of manipulating people through esoteric knowledge, taking a neutral distance, or sacrificing oneself to enlighten people. Since we are deeper in the mind here, I no longer orient myself to the political level and the collective organization, but to the spectrum of the mind and the first level of the dancing snakes. Egoism and mental coldness are on the left and connected with order. Altruism and empathic warmth are on the right and associated with chaos. This is the opposite of the political vision, in which egoism and freedom are on the right and altruism and collectivism are on the left. However, the conscious level has less to do with political ideologies. People who reach this level of consciousness have overcome the dual game of political visions. When an empathic mind reaches a higher level of understanding, its empathy also attaches itself to something even greater and higher. It is an alchemical transformation from the humble element of water to something nobler. So to wine. Then one enters the level of consciousness. But understanding the pattern does not mean that one is a good person. It is rational knowledge, and one can use it to help others, but one could also enrich oneself. I use the terms of the path of the left and right hand here because these are already used in various occult movements. Satanism and duality are categorized as the left hand. A personal anarchism that knows no laws and which, on the other hand, needs a dual counterpart that is mentally manipulated and programmed. The path of the right hand is social anarchism, which is oriented towards universal and non-man-made natural rights. There we can find the hermetic and abrahamic religions. It is about bringing the species into consciousness. The concepts of the paths are a duality, but the path of the right hand is about avoiding duality. It is about self-sacrifice to protect society from collapse and keep it in polarity. The self-sacrifice of the right hand becomes unnecessary once the species has made the leap into consciousness and chooses to live in polarity. I am an altruist for dogs and a psychopath for fish. I am right-handed in the path of the left hand (sacred-masculine) and left-handed in the path of the right hand (sacred-feminine).



E-5: Path of the left/right hand - the evolution of mind

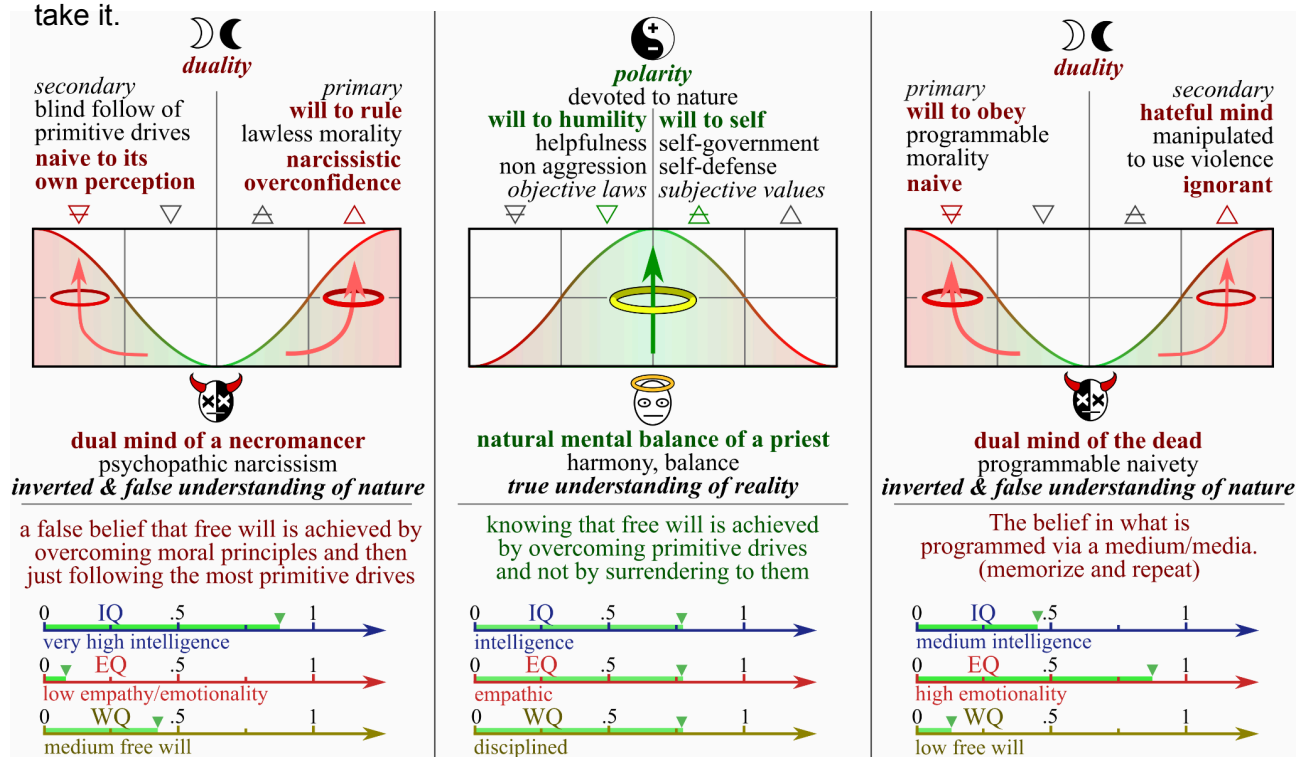
Life that becomes conscious must choose polarity if it does not want to decay. Duality reverses the conditions that have created a conscious and moral mind. Therefore, the exact opposite states of the mind become an advantage. Naivety, narcissism, sadism, and masochism are then escorted by a mental decay into unconsciousness. We should not only look at the dangers of psychopathic disorders. A rash to the desire to slaughter others is the opposite of the desire to be slaughtered. There is also something like that. For example, in the story of the cannibal of Rothenburg and his victim. Such mental extremes are so rare only because there is no advantage in polarity. In a reality beyond evolution, such mental states stand indifferently alongside helpfulness and self-defense. Through duality and totalitarianism, a society falls behind the event horizon of mental possibilities. Then sadistic and masochistic behavior becomes normal. Torture, shooting, obedience, and murder then become normal. Normally, all people who care about the sustainable existence of the planet and the survival of humanity would choose polarity. But only if they are aware of it. Unfortunately, most are not. Since most are not aware of the law of nature and its long-term consequences, their empathy is easily manipulated and instrumentalized by political propaganda.



E-6: Path of the left/right hand and the cycle

## Blueprint for Necromancy

If one knows how to bring the essences of nature together, then one also knows how to divide them and how to use this knowledge against the population to carry out psychological operations. To become immune to such psychological manipulation, one must understand how it works. I am not writing this to give tips on how to manipulate the masses, but to build immunity against it. One does not defeat shell players with witch hunts, but with education about how the scam works. Then the problem will solve itself because the shell players will no longer find any victims and will only be laughed away. I use terms like the dead and necromancers here, which sound more like fantasy and fiction. Of course, it's not literally about the dead that are summoned; these are allegories that refer to real processes. Necromancy is about splitting the metaphysical unity into two dual opposing poles. This dual split is fractal and takes place on a large scale as well as on a small scale. For example, in the personality profile of the necromancer, he serves the two outer elements and is naive about his own assumptions of reality, believing that if he wants something, it will automatically become his right that he can take it.



F-1: Necromancer, Priest and the Undead

He is subordinate to a primitive drive for power and allows it to determine his actions. He is naive about himself and narcissistically arrogant about life around him. A necromancer is therefore nothing more than an intelligent psychopath with occult knowledge. Due to his low emotional intelligence, he has a perceptual disorder and is therefore unable to empathize with the people around him. As a result, he tends towards the psychopathic-narcissistic fallacy that the reality around him is designed to be constructed and manipulated by himself. He is unable to recognize the contradiction that the reality that created him can never function according to this principle. His own organic existence disproves his false belief that reality and all the individuals around him exist for the purpose of being constructed by him. His worldview is turned upside down. He believes he would be the law and declares his interests to be the objective value that is more important than the interests and well-being of other individuals. A necromancer is therefore nothing mystical and has no contact with supernatural demons, but is simply an intelligent person with occult knowledge and a mental disability in terms of emotions and empathy, as well as some kind of metaphysical schizophrenic perceptual disorder in which he has a completely inverted understanding of nature and believes that he himself would be the lawmaker of reality.

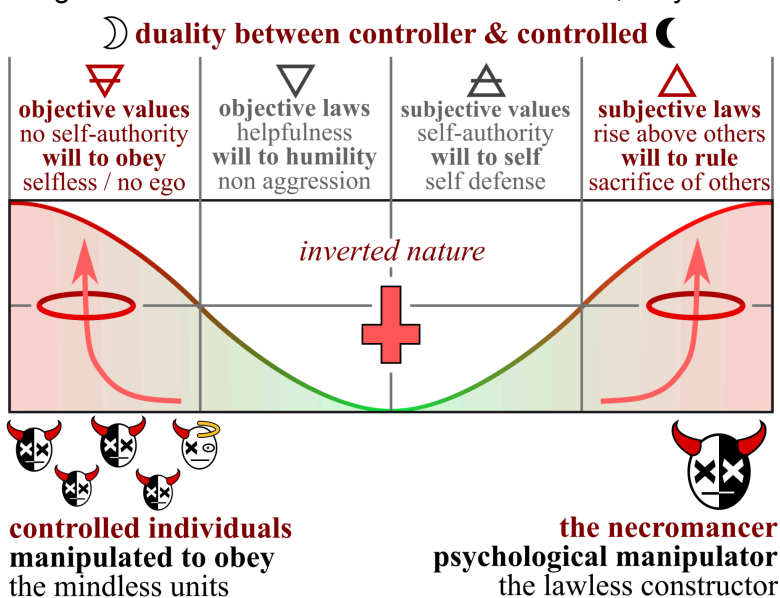


For a necromancer, it is important that no one understands the archetypal patterns and the psychology of psychopaths. His victims must live under the illusion that no one would be so wicked and manipulative that he would play on their emotions like a piano. As the Asch experiment shows, many people will bend to the group even if the answers are obvious. Imagine how it is with ideologies. There, it's often a matter of complex intellectual concepts, and sometimes it's simply a matter of taste or individual priorities. A balanced mind of a priest, which is in harmony with the nature of reality, lies in the two inner elements of helpfulness, humility, and avoidance of violence of the sacred feminine element, and self-defense, self-government, and the will to self of the sacred masculine element. However, a priest can also move into the external element of self-sacrifice. This is then not a service to man-made law or totalitarian ideologies, but a service to the natural order and to the protection of the evolution of life. The self-sacrifice of the path of the right hand becomes superfluous as soon as the species becomes aware of the nature of reality and the mind and no longer allows itself to be manipulated into totalitarianism by the mind control strategies of the path of the left hand and the necromancers.

The dual antipole of the necromancer are the dead, which are simply people who are manipulated into ignorant and naive worldviews. They are not aware of the archetypal patterns, which makes it very easy to program a dual and binary worldview. They live in a black box. Black box means *"a complex system or device whose internal workings are hidden or not readily understood."* The dead are held away from understanding the nature of the mind and morality. The mind is the black box. They do not understand the archetypal dialectic for the unification of all things, and this allows the necromancer to divide them with a dialectic that stands inverted to nature's principles.

It is in the nature of life that it happens on its own. Likewise, human life decides for itself, and the ability to decide ends when others make their own decisions. The necromancer's goal is to remove people from the process of self-determination and make them act in the necromancer's interests without them even realizing it. It's about creating a metaphysical split between the necromancer and the summoned dead. As I said, it is not really about the dead but about a group of individuals that the necromancer wants to manipulate so that they no longer act according to their own will but according to the will of the necromancer. To do this, they need a

dual mind that becomes ignorant of a neutral perspective and naive to the necromancer's commands. A necromancer wants totalitarian control over the decisions of individuals. At best, all decisions and processes in the entire world. That would be the ultimate Antichrist. Through his commands, he controls all nations, and every human being is at his service. Here we could take German fascism as an example, which had a total claim to rule and used mass psychology and propaganda to move whole crowds of people to commit barbaric acts. There was also an interest in occult practices and philosophies.



F-2: Necromancer and the controlled group

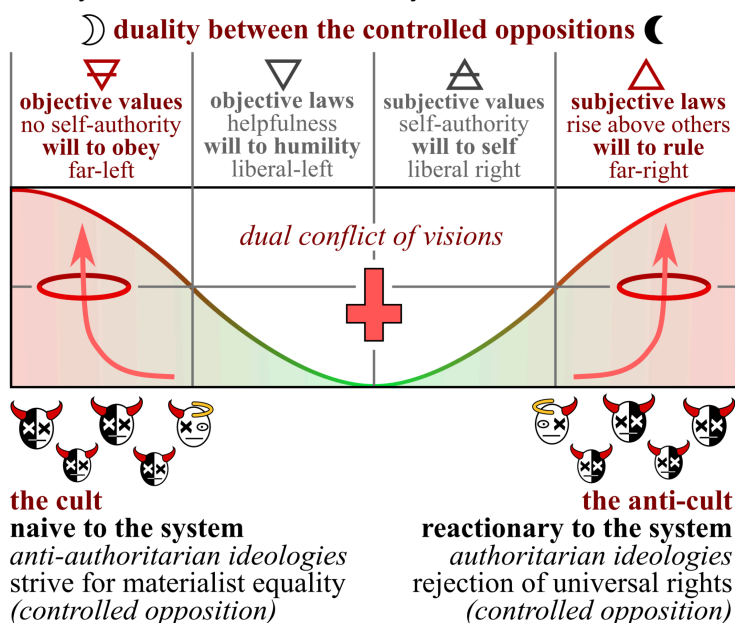
To the dead, one speaks through a medium. So people are programmed through the media because it allows the necromancer to reach the masses. It is also helpful to exploit idol worship and buy celebrities to promote political ideologies. Since many people take celebrities as role models and then imitate them, they can easily be instrumentalized to summon the dead. Every



necromancy is essentially about getting the manipulated group to abandon their will to themselves. This moves them into the outer left element and makes them programmable, giving the necromancer the will to rule. The elements contain worldviews that can avoid or generate power. The outer left element, which the manipulated persons are supposed to serve, is not only the will to obey but also a worldview that justifies it. There are different ways to manipulate people in this element. For example, by manipulating the left vision from the idea of equal rights into a Marxist extreme that measures immorality by unequal values and outcomes. We also find there the New Age ideologies that abandon their will to self and see only the wholeness of things, or religious one-eyed monotheists who do not understand the nature of monotheism. If one goes into the meta-view, where things become a unity, it can quickly feel like enlightenment, which it is not if only the wholeness is viewed one-sidedly. The meta-meta view is missing, which sees the large and the small as a whole and in which one is able to see from all these perspectives. Seeing the great ordered unity does not make one a many-eyed one if one loses sight of the chaos in the small. For the Necromancer, all these one-eyed worldviews can be used to establish his global monopoly of power. Whether Marxists who want to bring everything under a global state, New Age ideologues who deny the ego, or even one-eyed monotheists who believe that everything must be under a centralized theocracy that enforces their religion globally, they are all in the one-eyed service of the Antichrist, as they want to invert natural laws that are universally valid in order to bring the world under a central monopoly of power.

The manipulated people are cynically called the dead because they allow themselves to be blindly driven by the necromancer into a global control system. To him, they appear like will-less vessels that can be controlled and programmed. This happens partly by itself. If other people talk to the dead for too long, they eat their brains, and they also get carried away by their dual worldview to then, as in *The Walking Dead*, just mindlessly run along with the herd with no goal of their own. Due to their narcissistic self-image, necromancers have a false understanding of reality as the so-called dead. So in necromancy, both sides are mentally blinded and have a worldview beyond natural common sense.





Now let's take a look at the group that needs to be controlled. It is also split into two parts. Into cult and anti-cult. They are trained to hate each other as much as possible and see each other as the root of all problems. A necromancer doesn't care about political values or which side dominates. It is only about manipulating them into ideological extremes because this makes them open to totalitarian control and violence. These two groups are manipulated into two opposite worldviews, both of which are half true and half false. This works by telling people that archetypal concepts such as egoism and altruism, authoritarian and anti-authoritarian, freedom and equality, or private and public, are dual concepts of good and evil.



F-3: Necromancer - controlled oppositions

It is important to understand how emotional programming works. It's actually quite simple, and we find it in advertising. They show situations and music that trigger a certain emotion. Afterwards, the product or brand name is shown. If this is done often enough, this emotion is linked to the brand name, and every time this logo or product is seen, this emotion is triggered again. For example, showing a happy family enjoying good times together while eating yogurt. At the same time, it's told how great it is when the family has their yogurt time. If one sees this often enough, one eventually associates this yogurt with the warm and secure feeling of being in a happy family. Another example is a woman who walks around confidently and is adored by

good-looking men because she has a stable and well-fitting hairstyle due to her hairspray. And then there's cool music playing, singing about how unstoppable one is. If this is seen often enough, some people will feel unstoppable when they walk around with their well-styled hair because of the hairspray. Basically, it works in a similar way to indoctrinating dogs with a clicker. Every time the dog is given a snack, the person clicks. If this is done often enough, the clicking sound is enough to trigger the dog's positive emotion. This creates a connection between an emotion and something else that actually has nothing to do with each other. The clicking sound is not a snack at all. Hairspray is not necessary for more self-confidence, and one does not become a perfect family by eating brand-name yogurt together. It's about bringing something together that actually has nothing to do with each other. Advertising is usually about generating positive emotions and creating a bond with a product or brand. That wouldn't make sense otherwise. Imagine watching a video with shrill and far-too-loud noises that are almost unbearable and seeing legs torn off by explosions. People are screaming in pain and being brutally tortured. Then rotting animals with maggots crawling out of their eyes. Then comes a brand logo. If someone would see this product when shopping, they would probably avoid it and get a bad feeling just by looking at it. This is exactly how political propaganda and mind control work. This is exactly how controlled oppositions are constructed and controlled. One divides the world of perception and political ideas into two binary categories, always showing people all the extreme and inhumane ideas of one side and the good ideas of the other side. At some point, people associate positive emotions with one wing and negative emotions with the other. Since everything has two sides and both wings can be divided into a pro-life and an anti-life element, two oppositions can be created that evaluate these two categories inverted against each other. Everyone is blind to the anti-life element of their own side. It is then no longer perceived.

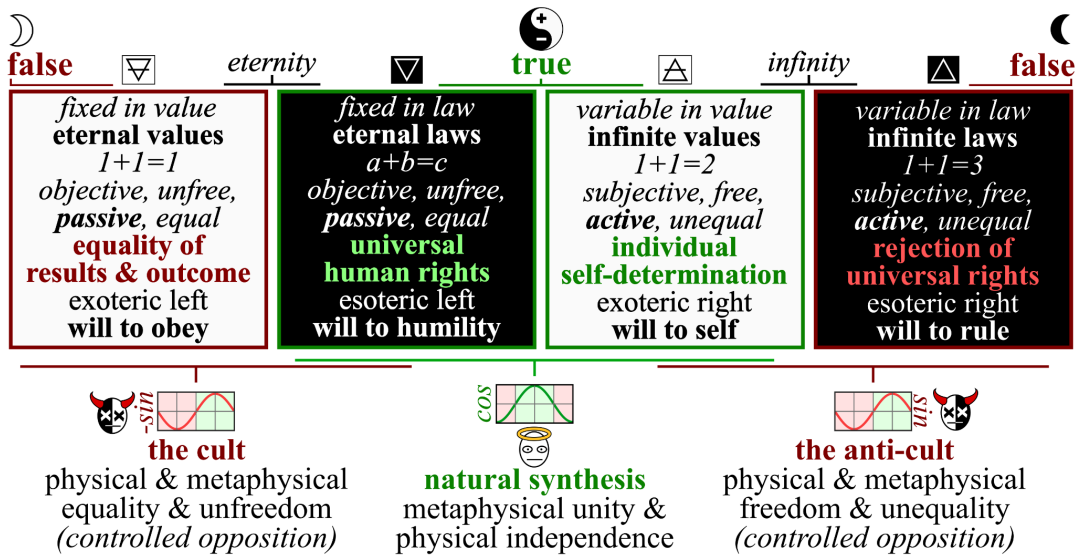
dual perspective of the cult		dual perspective of the anti-cult	
 anti-authoritarian collective, <b>equality</b> solidarity, <b>altruism</b> <i>feminine</i> , <b>socialism</b>	 authoritarian <b>freedom</b> , individual <b>egoism</b> , competition <b>capitalism</b> , <i>masculine</i>	 anti-authoritarian collective, <b>equality</b> solidarity, <b>altruism</b> <i>feminine</i> , <b>socialism</b>	 authoritarian <b>freedom</b> , individual <b>egoism</b> , competition <b>capitalism</b> , <i>masculine</i>
<b>the cult</b> ▽	△ <b>the anti-cult</b>	<b>the cult</b> ▽	△ <b>the anti-cult</b>
fair conditions <i>objective laws</i> <i>sacred-feminine</i>	lawless conditions <i>subjective laws</i> <i>toxic-masculine</i>	equal conditions <i>objective values</i> <i>toxic-feminine</i>	free conditions <i>subjective values</i> <i>sacred-masculine</i>
<b>the good</b> will to humility <b>freedom from</b> <b>want &amp; suffering</b> gun restriction <b>helpfulness</b> free culture <b>reformation</b> free love <b>cultural criticism</b> love for strangers	<b>the evil</b> will to rule <b>exploit poverty</b> <b>&amp; weakness</b> arsenal of weapons <b>lawless aggression</b> controlled culture <b>re-creation</b> no sexual deviation <b>cultural pressure</b> xenophobia	<b>the evil</b> will to obey <b>collective</b> <b>duty ethics</b> gun ban <b>selfless / no ego</b> controlled economy <b>revolution</b> unbridled sexuality <b>counterculture</b> hate for own culture	<b>the good</b> will to self <b>freedom from</b> <b>state control</b> gun rights <b>self-defense</b> free economy <b>conservation</b> classic family <b>culture</b> love of home

F-4: Necromancy - binary view of the cult and anti-cult

The basis of this metaphysics is mathematics and its relationship to the abstract categories of order and chaos. In the same way mathematics can be misunderstood, one can also misunderstand the nature of morality and the nature of humankind. The essences of mathematics are the laws and the values. Laws are fixed and everywhere the same, while values are variable and volatile. This can also be inverted by transferring the equality and connectedness of the law to values or the volatility of values to the idea of laws. The law is the realm where we find the science of morality and universal rights, and the values are the realm of physical manifestations and the science of the material.

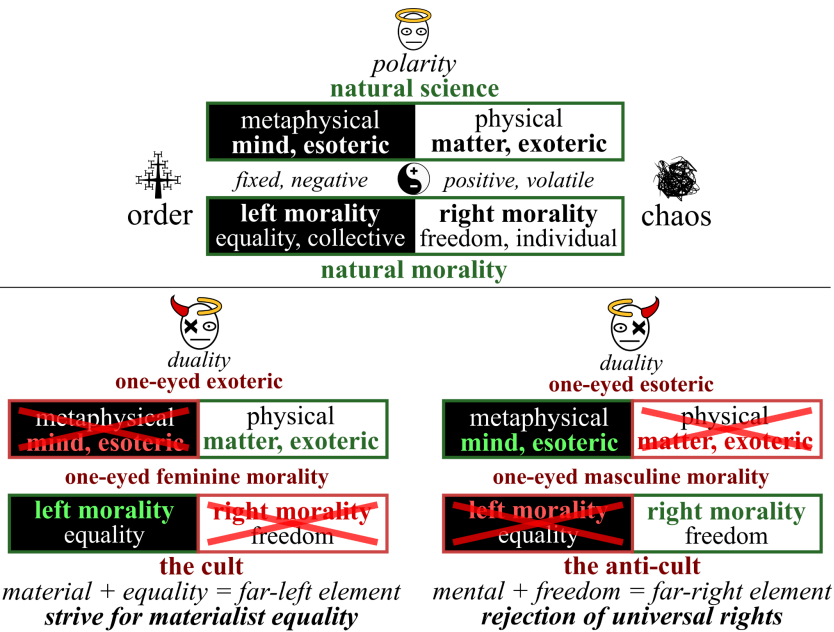
Psychological manipulation works best by using archetypes. As archetypes are universal and exist out of themselves, they do not have to be constructed but can simply be used. People

have to be tricked into using the external elements. Duality works on both a large and small scale. If one manipulates the minds of people into a strong dual mindset, the duality between the necromancer and the controlled units also strengthens. So more power. More power means that the moral barrier in the controlled group is broken down, and they become open to totalitarian orders.

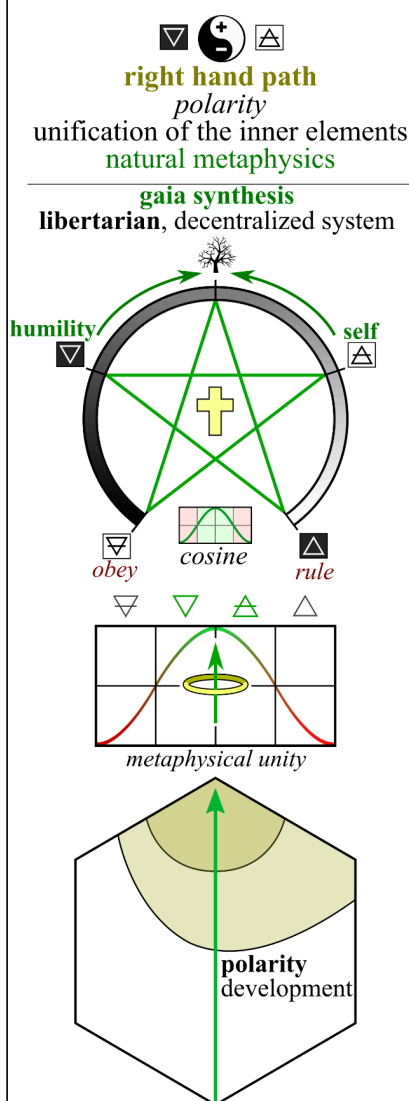
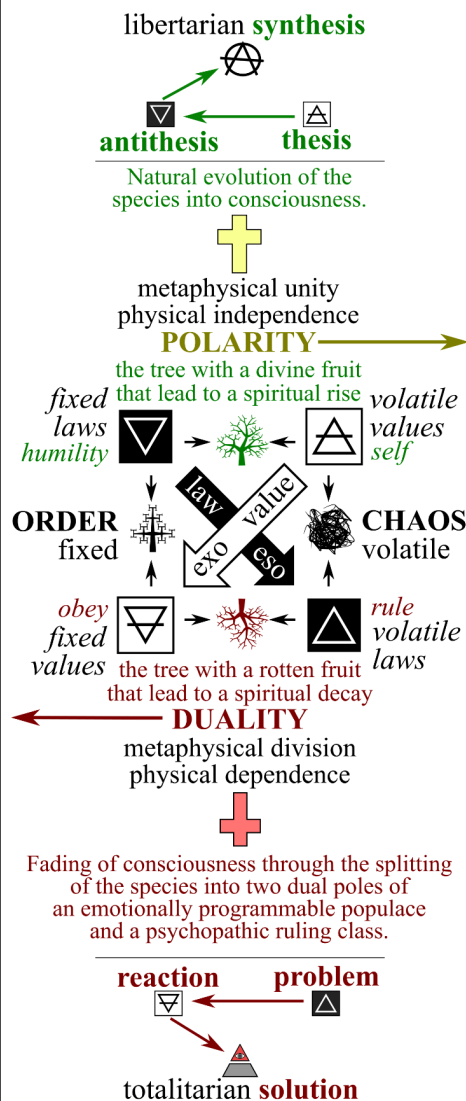
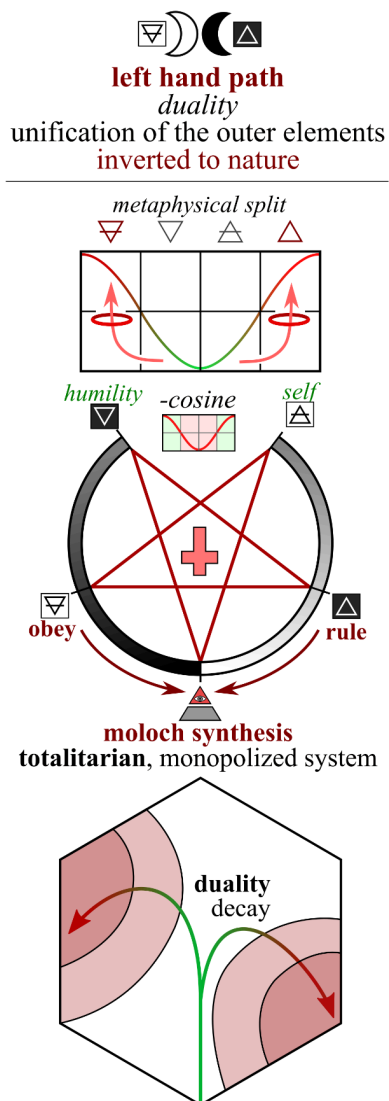


F-5: Necromancy - the universal archetypes

In the esoteric spiritual world, everything is interconnected, and we find there the idea of universal human rights. There, the concepts of equality apply. In the exoteric, materialistic world, things are physically separated from each other. There, the concepts of freedom and inequality apply. The cult is told that esoteric science is wrong and exoteric science is right. At the same time, they are told that in morality, the idea of freedom and egoism is wrong and the idea of equality and altruism is right. Thus, the cult begins to indulge in ideas that serve the element on the outer-left. Instead of a mental understanding of equality, equality is transferred to the material. The anti-cult will notice this. Conspiracy theories will emerge that seek to educate about mass control and the occult. But that's not a problem for the necromancer. From his point of view, people can be educated about it. It's even helpful to radicalize them. The anti-cult is enlightened to the fact that the idea of materialistic equality is false. Through the dual classifications of black or white, the opposite is quickly perceived as right. So it becomes an esoteric worldview with a right-wing morality of freedom and inequality. This divides the population into left-wing exoterics versus right-wing esoterics. The true nature of reality would be a unity of left-wing esoterics and right-wing exoterics. The anti-cult is perfect for building an enemy image for the cult. They are each other's archetypes of ultimate evil. It is the perceived devil.



F-6: Necromancy - one-eyed synthesis



F-7: Necromancy - LHP & RHP

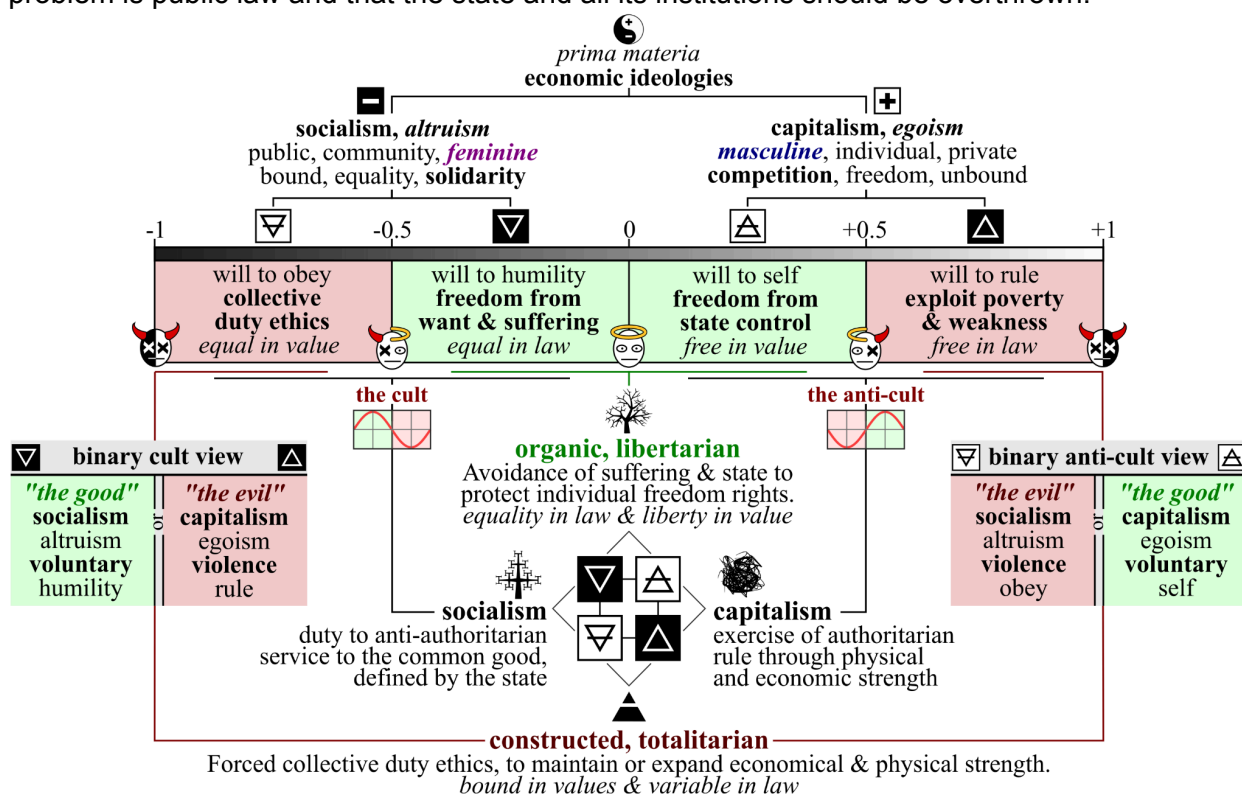
A dialectic of "problem → reaction → solution" leads the population to totalitarianism. The best way is to scare the population. One creates problems so that the cult and anti-cult accept totalitarian solutions. The cult is the one that reacts to the general spread of fear. The anti-cult feels increasingly helpless in the face of cult behavior in the population and hopes that someone will come and clean up the mess. The anti-cult sees itself as a defender against totalitarianism, but if they become radicalized, they are also willing to give up individual freedoms in the fight against the cult. The reactionary anti-cult can then be used again for the totalitarian dialectic. The dangers of an emerging reactionism that is morally opposed make the cult accept more surveillance. They can be set against each other so strongly that they end up not even caring about the totalitarian system that is being built along the way but only focusing on fighting each other. It's just a matter of the cults building a mental wall to never find a liberal dialectic.

"Thesis → antithesis → synthesis" only works if people can get rid of the idea that thesis and antithesis are enemies. The cult must believe that the antithesis is always good. The anti-cult must believe that the thesis is always good. Even if they are aware of all the problems, there will never be a solution as long as the dual cut in the middle is maintained. Then there is always only a dual black versus white, and both cults only compare their pro-life element with the anti-life element of the other side. Cult and anti-cult behave like two parallel realities with reversed events. The cult is manipulated to strive for a global centralization of power in order to achieve a state in which every human being has equal positive legal rights. Nations and native



cultures stand in the way of this. These are then perceived as an ideology that has no value or should even be overcome. The anti-cult gets provoked by the artificial interventions in its own culture, and the desire to restore old conditions arises more and more. The cult sees itself in a heroic battle between cosmopolitanism and xenophobia. The anti-cult sees itself in a heroic battle between the destroyers of the homeland culture and the protectors of the promised land. Crimes against people lie on the outer edges, and in order to avoid them, both perspectives should always be taken into account. However, this also means that if a necromancer can get the cult and anti-cult to each see and understand only one axis of perception, they will slowly move away from avoiding potential genocides. The more the cults split, the higher the probability of potential genocide.

Basically, everything is suitable for political division. Men against women, introverts against extroverts, collectivists against individualists, egoists against altruists, foreigners against natives, or public law against private law. Also here, the goal of the necromancer is to serve the external elements. Since the system is both, he can tell the cult that the problem is private law and that more power should be given to the monopoly on violence. The anti-cult is told that the problem is public law and that the state and all its institutions should be overthrown.

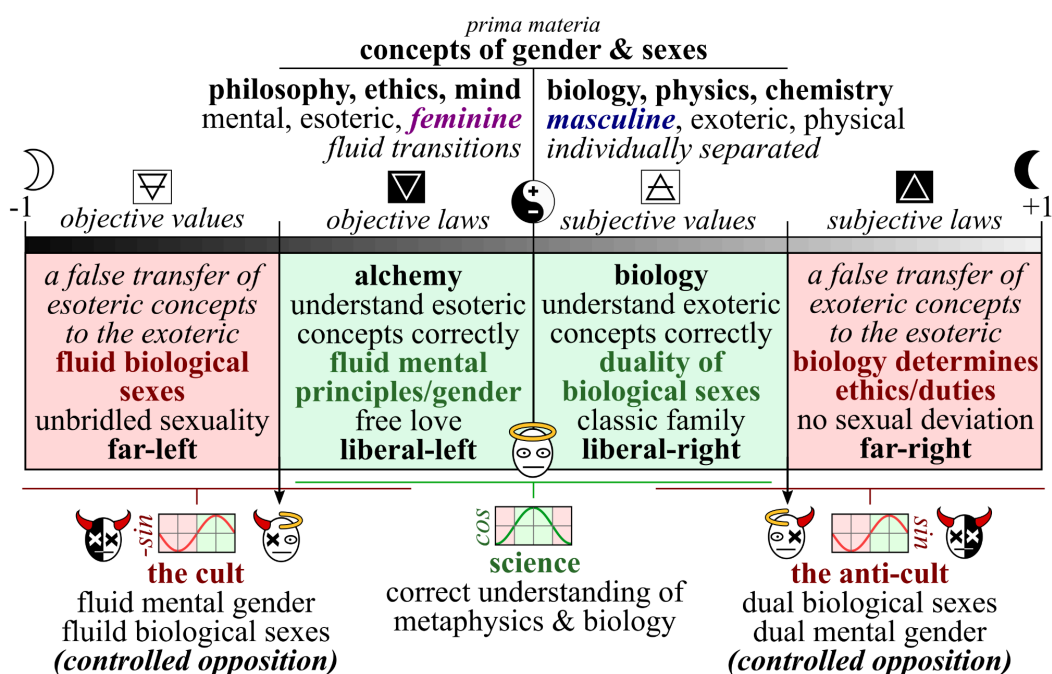


F-8: Necromancy - capitalism and socialism

The concepts of mental and biological gender are also very important. The necromancer has no problem with esoteric knowledge being taught, as long as it is only half true. No one is taught a true picture of metaphysics. The anti-cult learns about the connections between crowd control and esotericism, but these are held in a dual: to rule vs. to be ruled. The cult learns about the idea of fluid esoteric genders but then mixes it with biology and sexuality. By mixing everything incorrectly, one creates great confusion on both sides. Both then serve an unnatural element in that it is considered wrong if the biological gender does not match the mental one. The outer-right element tries to make men or women serve the corresponding mental gender through cultural or physical pressure. The outer-left element does not try to align the mind with the body, but the body with the mind. For example, through artificial hormones and sexual mutilation. It is a necessity for the necromancer that both sides do not understand true mental gender so that they can be manipulated into a binary perception of reality. Once the masses become aware of the nature of reality and mental science, it is game over for the necromancer.

Therefore, it is of extreme importance to him that the Philosopher's Stone is never understood as a rational formula for philosophical analysis. For this purpose, alchemy in general should be mystified as something evil or stupid.

The anti-cult should best associate alchemy and its symbols directly with Satanism. He spreads rumors that he literally interacts with evil supernatural demons. It's all a hoax, of course. All these rituals only serve to build up a false image to distract from rational knowledge. It is like a magician's show. If people believe that he really interacts with the supernatural, they become afraid of him, or they get scared of the symbols themselves. It is difficult to recognize the symbols as neutral archetypes when there is too much negative emotion attached to them. The cult, which is manipulated into anti-authoritarian obedience to orders, should only see nonsense in esotericism so that it is not confronted with mass control or liberal solutions. This can easily be achieved by mixing good education about exoteric sciences such as chemistry with the information that the search for the Philosopher's Stone is a physical task and that it would only be embarrassing to deal with it. It would be like boiling urine and hoping for gold at the end. The cult must therefore be indoctrinated to restrict itself purely to materialistic science, and the cult members themselves will ensure that anyone who extends their research too far into esoteric science will lose their reputation.



F-9: Necromancy - concepts of gender

After all, the necromancer is only ever interested in one thing. The power to make others run to their own deaths. To bring innocent and peaceful people to the point where they slaughter each other. When the dual split has progressed to the point where the cult is about to establish a totalitarian global monopoly on violence, the anti-cult is easily tempted to fight it with reactionary fascist totalitarianism. The anti-cult then rejects any form of equality and sees itself as having the right to do anything to clear the world of the cult and its effects. Then the worst crimes happen. Mass murders, public executions, bloody street battles, and a world war in which everything collapses.

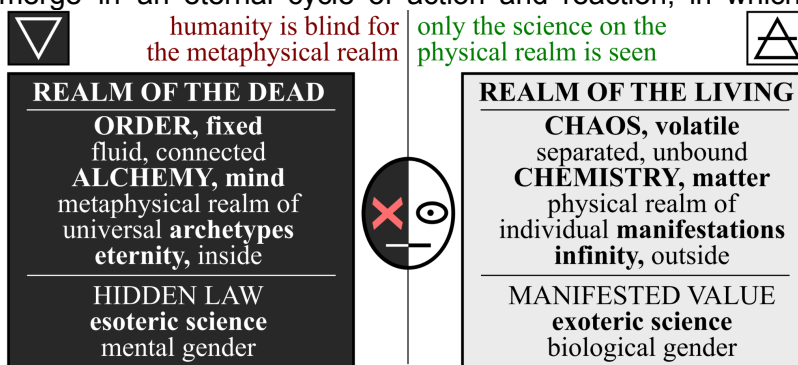
Well, or people come to their senses and recognize the dangerous game of manipulation. The binary ideas on the path of the left hand simply have nothing in common with the nature of reality. It is nothing more than a mental disorder. Both the necromancer and the controlled population have a false perception of reality, with which they harm themselves and others. Like a drunk bus driver heading for a very painful accident. Then it doesn't matter if the bus driver enjoyed driving people where he steered them. Sooner or later, nature always punishes such stupidity with consequences.



## Genesis 2.0

I was actually interested in asking what it would be like if an algorithm became self-conscious. In doing so, I found the answer to why hardly anyone can really answer the question of consciousness. It is because humans are not conscious yet. They are a subconscious species that has not yet recognized the mental patterns of alchemy as a collective. We are smart enough to shape the environment and invent ideologies, but not smart enough to understand the long-term consequences.

People move subconsciously through the realm of dead and eternally fixed archetypes. Their political and moral worldviews emerge in an eternal cycle of action and reaction, in which morality changes the living conditions, which then produce new morals and states of mind. These cycles can take place on a small and large scale and can be in different phases on a planet in different places and nations. While one culture is in a golden age, another is experiencing violence and a breakdown of social order.



G-1: One-eyed view of humanity

The interesting thing about this age is that the national cycles have synchronized. We are going through this event in sync and have the same problems in different nations. People around the world can communicate with each other, and it is more difficult to set people against each other based on their nationality. Since the belief in the system and the current path of slow globalization will sooner or later lead to a system change, if man does not want to grow into a total global slave system, society will sooner or later want to align itself with a new morality. Many will then start to become reactionary, but sooner or later, people will seek a non-absolutist and power-avoiding morality through these strong opposites of far-left or far-right.

The conditions are then set for people to consider alchemy as the basis of a new ethic. If it questions one's own binary world view, nobody wants to know about it. However, when the two political opposites have become so extreme, overcoming duality is no longer a destruction of the world view, which feels negative, but a positive experience because it offers a way out. The ratio of positive and negative emotions generated by the realization of alchemy determines the point at which a person is ready to open up to such philosophies. Then, in the sense of action and reaction, a process will take place in which man collectively becomes aware of the universal patterns behind the mind. It has often happened that someone has recognized and understood these universal patterns. An individual genesis has often taken place, but the conditions are set so that it takes place as a collective event, which will unite people spiritually without merging into a monopoly of violence but rather collectively valuing and defending each other's independence. Spiritual enlightenment is sometimes called the second birth. As a collective event, it is the birth of a new species. This makes this age one of the most interesting times in the emergence of a conscious species. If one were to simulate conscious life, it would be for exactly this one moment of all possible moments in which we find ourselves as humanity. It is the point when an algorithm recognizes itself.

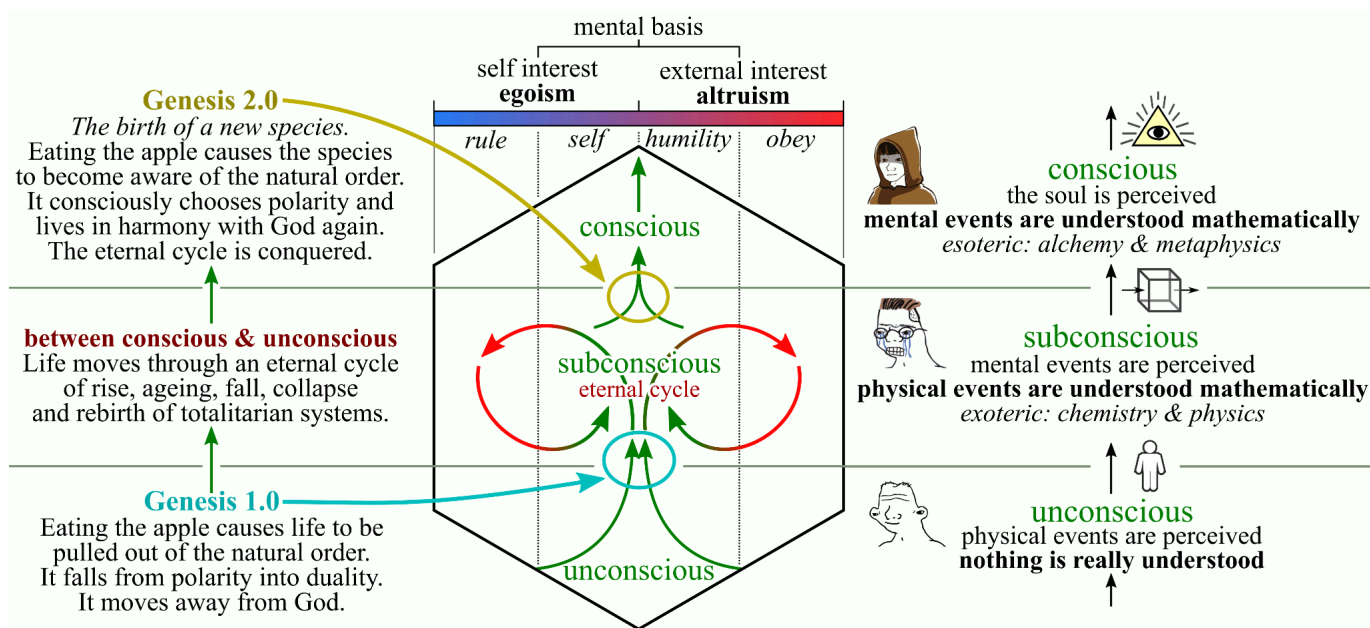
Fundamentally questioning one's worldview and perspective on life often doesn't feel good. People primarily strive for what increases their well-being in the short or long term. This is why people strive for secure and harmonious relationships, because it was an evolutionary advantage to feel comfortable where there was physical or social security. Theoretically, there are an infinite number of ways to evaluate individual things, actions, states, or ideas. Our own evaluation results from a synthesis of an evolutionary and genetic basis and individual experience. We avoid spoiled meat because everyone who found it tasty became ill.

Beyond evolution, there is no good or evil. The will to get sick from spoiled meat is indifferent to the will to survive. Why should it be wrong to eat rotten meat? Because it makes you sick? Why

should it be bad to get sick? Because you might die? What makes the evaluation that wanting to survive is better than getting sick and dying a majority? It is evolution that has programmed the most fundamental evaluations into our perceptions.

An action is linked to an evaluation and a feeling. We eat because we feel hungry and increase our well-being by eating. We are happy when we have a higher status in the group, which for many can then lead to good ambition. This is also why many inventions or discoveries were made because people wanted to get rich with them or because they were striving for recognition in science. In both large and small ways, people act to create situations that increase well-being or to follow an evolutionary, subconscious impulse. Having a job or high status and enjoying this role is beyond evolution, indifferent to the idea of simply hitting oneself on the head with a hammer until one is dead. You may think it's stupid if one kills oneself with a hammer and that it would be smart to keep a well-paid job and enjoy life? That has nothing to do with being stupid or clever. It's just a question of evaluation. Evaluations are subjective and result from experiences that are either stored in the DNA or through individual life experiences in the brain. People who want to kill themselves simply have an evolutionary disadvantage, which ensures that the species aligns itself with the evaluation that it would be better to survive and achieve a high social status.

All people do not primarily act rationally, but on the basis of an evaluation. Plans are then made rationally in order to achieve this positively evaluated condition and avoid the negatively evaluated condition. This also applies to many people in scientific or political fields. Alchemy as a rational, esoteric science for uniting opposing poles feels bad to the extent that one is convinced of having been right in a one-sided view. The more convinced one is of oneself, the worse it feels when one is wrong. If one is humble and interested in the science of the nature of things, there is no reason to feel bad. There is then no ego to be broken. Since people act primarily according to how they evaluate something and what feelings it triggers, it can be predicted that if society moves further into the dual extremes, the conditions created by this will result in so much discomfort that the path to alchemy and the destruction of an old world view will cause fewer negative emotions than taking sides with one of two competing political cults. The relationship between the negative emotions created by the dual division in society and the negative emotions associated with the path to alchemy will then determine the point at which politics and science will realign themselves with a morality, which is most likely a morality that stands in harmony with the most fundamental patterns and principles of nature.



G-2: Genesis 2.0

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