"Metapsychology" and Other Ideas of Sigmund Freud – Critical Analysis

Σημειωσεις – Notes

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The referred files (e.g., ***The Absolute, The Mind***)
with Supplements, Reprints, Excerpts, Notes, and References are offered for download @ Library Pages of my websites
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Σ1 As of May 5, 2014, article ***Sigmund Freud***, subchapter ***Cocaine***, @ Wikipedia [***Sigmund Freud***. From Wikipedia, the free encyclopedia**.** http:// en.wikipedia.org /wiki/ Sigmund_Freud] contains the following information: "It has been suggested that much of Freud's early psychoanalytical theory was a by–product of his cocaine use.[113]"

"[113]. Scheidt, Jürgen von (1973). "Sigmund Freud and cocaine". Psyche: 385–430.; Thornton, E., 1983, pp. 151–169."

Σ2 See ***Apostasy***

Σ3 See ***Concept of Civilization***

Σ4 **Knowledge** is the power to think, to speak, to act reasonably, for achievement of a purpose. The essence of true knowledge – the knowledge given by the Word-God, Lord Jesus Christ Who is the Truth {*John 14:6*}, – is the Divine energy of creation embodied into the human reasoning-mind, which brings forth the fruits – thoughts that are created on the foundation provided by the knowledge of God.

Only if the mind comprehends the law that defines and controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest or are needed for achievement of purposes), the mind obtains the actual power to act and to achieve its purposes.

From the practical point of view, human knowledge is adequate – true – reflection of the complete reality of human existence and comprehension of the laws that sustain and control the world of men, only if it gives the actual power to act purposefully, efficiently, and successfully.

A human being obtains everlasting life, only if he has true knowledge of God {*John 17:3*}.

In general, **knowledge** is associated with the abilities to act consistently with the nature of the world, or at least, a part of it, to which the mind is related by the nature and purposes of its activities.

There are plenty of definitions of knowledge; usually, they reflect the purposes of the researchers. For instance, knowledge is defined as

— the systematized concept of the world determined as an objective truth, or the actual world itself as it is unveiled to the self–consciousness mind [Harris, 243]

— causal revealed by "universals" [Daston, 40].

The mind exists and accomplishes its purposes by operating with knowledge ***[[**see **The Mind]]***, through cognitive activities, perception, absorbing–learning, creation, and dissemination of knowledge. To fulfill the purposes, the mind creates the **logical reality** or the **knowledge framework** that

— accommodates the mind's interpretation of the actuality
— justifies the mind's purposes and specifies terms and conditions of their achievement
— sets the patterns of the purpose achievement processes
— determines the choice of information, knowledge, and actions, therefore, defines the mind's destiny.

When the mind enters the state of knowing, it constructs a comprehensive **logical reality** – the wholeness of logical inferences founded upon the particular axiom(s), which mind has accepted as its own absolute truth, and as the adequate reflection of the universe–world that accommodates the mind's existence.

In other words, the **logical reality/knowledge framework** is a κοσμος of the mind; it is the universe–world that the mind builds by own existence; it is the logical reality/world, within which it lives – thinks, learns, creates knowledge, and which it opens–communicates through knowledge that it shares with the others.

See the following ***excerpt*** from my book *The Logic of Complex Systems*:

Excerpt

"…The observer that operates with the systems logic creates the knowledge at two levels of complexity: logical realities and logical systems.

A **logical reality** is a summary of inferences regarding

a/ specifics of manifestation of the universal law and its derivatives at the particular time–space–complexity point(s); in this case, the observer seeks to identify possibilities of creation or destruction, activation or termination of a process/system/reality

b/ the consequences of such a manifestation, therefore, possible changes of complexity.

Creation (and deciphering) of the logical reality includes

1/ identification of the set of laws – derivatives of the universal law of perfection, which **(**the set of laws**)** controls the observed level of complexity. This set of laws determines the purposes, potency, essence, and correlation of the systems, realities, processes. The analysis of application of these laws by the mind provides the key to the knowledge of the destiny of the mind's creations as well as the establishments, which embody these creations

2/ analysis of the assertions, concepts, speculations, etc., accepted as the truth

3/ evaluation of compatibility of the logical reality with the purposes of evolution (or anti–evolution), which might be achieved at the observed level of complexity

3/ deciphering of the probable futures of the systems, which might be created at the observed level of complexity.

A mind creates a logical reality when it seeks understanding of the objects/phenomena/events, which correspond with complexity of the mind.

When the mind operates with the lower level of complexity (e.g., the social and political establishments, business universe and its subsystems), it creates a logical system.

A **logical system** is a summary of inferences describing

a/ a mind's creation – a system, which exists within the web of social, political, business and other hierarchies, correlations, links, channels of information composing the world, which accommodates existence of the mind

b/ the consequences of particular processes, links, and correlations, which might influence survival, optimization, the range of existence, and disintegration of the considered system and the environment–supersystem that accommodates its existence.

Each level of complexity has own range of logical realities; compatibility of the logical realities determines an ability of a system at one level of complexity to comprehend and apply the logic of a system at another level of complexity.

In general, any created logical reality–thought should assist the mind in achievement of the following purposes:

a/ comprehension of the world and own place, purposes, and path toward evolution as actualization of the maximal abilities and potential, which would result in achievement of the optimum

b/ advancement toward the state of optimum by understanding own nature, mission, possibilities, and restrictions, which the observer might encounter because of the nature of the matter, existing arrangements, availability of resources, and so on

c/ fulfillment of the universal law of perfection (including actualization of own maximal potency).

Such way of thinking had been found by the ancient sages, prophets, philosophers who described the foundation of survival and evolution – theology, which provides the mind with the knowledge of God.

In particular,

if life is the state of being for the sake of cognition the truth
↓ ↑
if knowledge of the truth–life–being is the essence of mind's existence
at any time–space–complexity point of the time–space–complexity–matter–bounded Universe
↓ ↑
if logic is the reasoning based upon the knowledge of the truth, –
↓
then,
↓
with the knowledge of an assumption accepted as a particular truth,
it is possible to infer the level of development, potency, and the range of probable futures of the mind,
which has accepted this assumption as the truth

Perhaps, the main worth of systems logic for the observer is in a possibility to create the conceptual realities that sustain cognition and optimization of evolving systems – the systems, which, for instance,

a/ are in a process of accomplishment of their purposes and achievement of the state of optimum

b/ have to surpass the power of logic and knowledge of all hierarchical levels, which are able to influence or change conditions and terms of their existence

c/ which have to acquire abilities to detect own insufficiency and to activate own latent abilities and inner processes resulting in development and optimization…

…The logical reality, which describes the world of men or the mankind's universe, includes definitions of the following phenomena and identifies the law that control their existence

Time ⇔ Space
↕ ↕
Complexity
↓
Mind
↓ ↑
Knowledge
↓ ↑
Abilities and Possibilities
to embody knowledge into the systems that would influence
(e.g., maintain, sustain development–evolution, or initiate collapse–destroy)
the systems and the realities, which compose the world where the mind exists/operates…"

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End of Excerpt

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The **knowledge framework** (and especially the pattern of creation of knowledge) stipulates the essence of any system/reality – civilization, state, empire.

For instance, to re–create the civilization ***[[***see ***Concept of Civilization]]*** means to re–create its knowledge framework. The knowledge framework supports specific patterns of knowledge creation–transformation–consuming, which determine the cohesive power – the major system–maintaining factor. For a system, to superimpose/transfer own pattern of information– and knowledge–creating processes at new levels of complexity ***[[***time–space–complexity settings***]]*** means not only to re–create itself within a new setting: each new system expands the logical scheme of the Universe and opens new levels of complexity.

To survive, any systems needs to operate with complete knowledge of at least three interconnected realms that accommodate the time–space–complexity points, at which it was created/came into being, and at which it has to accomplish the purposes for the sake of which it came into being. These three realities are

super–system(s) that creates, maintains, and accommodates the reality,
within which the system may operate
↓
the reality in which the system is empowered to operate,
from which it receives the reserves needed to sustain its existence,
and which it sustains by the results of own existence
↓
the system itself

The essence of all these realities is the unity of law–main code according to which they exist, power with which they operate, and the energy by which they live. At the level of the mind, this power is knowledge.

In my works, knowledge is considered as the power to think, to speak, to act. Only if the mind comprehends the law that defines and controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest), the mind obtains the actual power to act and to achieve its purposes. Human knowledge is true if it gives the actual power to act purposefully, efficiently, and successfully, in full compliance with the law of God.

Hence, the main purpose of the Christian mind is to obtain the complete knowledge of three interconnected realms: God the Creator of the mind, the nature of the mind, and the nature of the world that accommodates existence of the mind ***[[***see **Chart 1. The Mind** – in ***The Mind]]***.

The complete knowledge of God — επιγνωσεως {in: 2 Peter 1:3} — is the state of complete–abundant–carrying consequences cognition: the state of having been empowered to think, to speak, and to work according to the will of God that is with the knowledge of the Absolute Truth Who is the Word–God, Lord Jesus Christ the Redeemer and the Savior {*2 Peter 1:2–11;* in: *John;* esp. in: *John 14; 15; 16; 17*}.

Thus, the essence of επιγνωσεως – complete knowledge of God, is manifestation of the Divine Power bestowing upon the one all of life and godliness {*2 Peter 1:3–4; Colossians 1:10–23*}.

If the one's mind obtained the complete knowledge–επιγνωσεως, επιγνωσεως reveals itself or might be identified as possession of the mental power to achieve the purposes, for the sake of which the one has been born:

to survive, that is to preserve life of reasoning–intelligence–mind
by protecting it from the false knowledge, deceit, and enslaving with false religions
↓
to come to the complete knowledge of the Absolute Good
↓
to evolve for the next phase of existence in the eternity with God

The mind that has obtained επιγνωσεως or, in other words, entered the state of complete knowledge of God, receives from the Word–God – Λογος/Αγια Σοφια and from the Holy Spirit the special power: **wisdom** {*John 14:1–27; 15:1–17, 26; 16:7–16; 17; Colossians 1; 2; Proverbs 2:3–12; Wisdom 1; 3; 6; 7; 8; 9*}.

In general, **wisdom** is the power of reason/intelligence, with which a human being survives and evolves into the child of God.

This wisdom–power sustains new life of the mind – the life in God. This wisdom it is not "wisdom" of this world, such as philosophy of the heathens, on which the current civilizations are built, by which the people pride themselves, and upon which they build their establishments that collapse easily because of any problem, similarly to buildings, which collapse during flood because they are set upon sand or liquefied soil, without the solid stone foundation {in: *Matthew 7:21–27; Luke 6:46–49; 1 Corinthians 3:18–23; 2 Corinthians 4; Colossians 2:8–9, 18–23*}.

In practical sense, wisdom of a human being is the state of empowerment, when a human being, who has been receiving the Divine Energy and knowing the Law of God, becomes the co–worker of God and creator of works that actualize the will of God within the world given into the dominion of man {*John 14; 15; 16; 17; 1 Corinthians 3:9*}.

Wisdom might be also defined as comprehension of the Law of God and the subsequent ability to observe the Law: to live according to the Law of God, to embody the Law of God into daily life – the reality of own existence. As such, wisdom initiates and sustains human evolution, which is the process of transformation into the immortal child of God destined for the eternity in the presence of God.

The evolution of the mind as preparedness for the next phase of existence – eternity with God, begins with knowledge given by Lord Jesus Christ, the Word–God, Λογος, and is crowned with wisdom given by the Holy Spirit to those who observe the law of God and live by faith and love of the Word–God {*John 14; 15; 16; 17; James; 1 Peter; 2 Peter; 1 John; Ephesians; Galatians*}.

Wisdom is given by the Holy Spirit Who comes because of the Word–God, the Holy Wisdom of God – Λογος/Αγια Σοφια – to the one who has faith in Lord Jesus Christ, the Word–God, who loves God, who accepted the knowledge of God, and who proved his love to God with observance of His commandments and with the deeds of good {*John 14:14–26; 15:10–17; 17; 1 John 3; 4*}.

This wisdom–power received from the Holy Spirit sustains new life of the mind – the life in God. This wisdom it is not "wisdom" of this world, such as philosophy of the heathens, on which the current civilizations are built, by which the people pride themselves, and upon which they build their establishments that collapse easily because of any problem, similarly to buildings, which collapse during flood because they are set upon sand or liquefied soil, without the solid stone foundation {in: *Matthew 7:21–27; Luke 6:46–49; 1 Corinthians 3:18–23; 2 Corinthians 4; Colossians 2:8–9, 18–23*}.

The companions of the wisdom given by God are comprehension of the words of the Creator, understanding of the meaning of virtues, righteousness, nature of man, nature of the world that accommodates life and evolution of men, and ultimately, the ability to comprehend the perfection of God, which the wise one is empowered to accept as the Absolute Good and then, imitate, so it would become his very own manner of life {*John; 2 Peter 1:2–3; 1 John; Ephesians 5:1; Wisdom 7*}.

In other words, the wise one becomes the dwelling–temple of God, a new being in whom the words of God – the knowledge of Him – establish and maintain

– righteous life of the mind by giving it wisdom to know God, to live by the words of God, and to imitate Him according to His commandments

– virtuous life of the one's body that lives according to the human nature created by God: by the spirit, not by the lusts of flesh and figments of imagination {*Matthew 5; 6; 7; 22:36–40; Luke 6:17–49; 12; 16; 17; 18; John 14; 15; 17; 1 Peter 1:13–25; 2:11–25; 2 Peter 1:2–4; 2; 3; 1 John; Jude 8, 12–13, 16–21; 1 Corinthians 6:9–20; 2 Corinthians 10:3–5; Galatians 4:6–10; 5:13–26; 6:3–10; Ephesians, esp. Ephesians 5:1–21; Colossians 1:10–23; 2:2–23; 3:1–25; 1 Thessalonians 4:1–12; 5:3–24; Wisdom 2:21–24; 3:1–4; 7*}.

With knowledge of the perfection and righteousness of God the Creator and the Father comes freedom from sin ***[[sin*** is the failure to create the good through accomplishment of the purposes, with which the one, by own life, has to actualize the will of God***]]***.

Two general frameworks exist, which

1/ sustain work of two types of human mind: the evolving mind and the degenerating–collapsing mind

2/ define created knowledge and its consequences – thoughts, words, and actions of man.

One of them is based on the knowledge of God conveyed by the Holy Scriptures {The Books of *The Old Testament* and *The New Testament*} – it accommodates **evolution** of the human mind as preparation for the next phase of existence, the eternity with God

Another is the **heathenism**; acceptance of the heathenism initiates anti–evolution— degeneration of the human mind, and triggers off collapse of the human reasoning.

The main differences between these two frameworks:

1/ contents of knowledge:

knowledge of God is the Truth that initiates evolution of the mind and leads it into the eternity with God
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knowledge of "other gods" is false – lies, fruits of perverted imagination intently bent upon evil
that separate the mind from the only One True God and lead it into the eternal darkness/death

2/ the attitude toward God and toward His creation – a human being:

love to God and love to the creations of God is the essence of creations of the mind
that operates upon the true knowledge
≈≈≈≈≈≈≈≈≈≈≈≈≈
hatred to God and to the creations of God is the actual essence of the creations of the mind
that operates within the heathen knowledge framework

As soon as any concept, assertion, doctrine, religion is build upon a general core – the attitude toward God and attitude toward man, identification of the actual attitude behind slogans, philosophical doctrines, theories, assumptions, assertions, speeches, etc. provides the key for understanding of the framework of knowledge – its source–root, the potential of the good or the evil it carries, and the future of those who would accept concept, assertion, doctrine, religion as the truth

3/ results:

the mind that operates with true knowledge is empowered to survive
and to evolve for the next phase of existence – eternity with God

≈≈≈≈≈≈≈≈≈≈≈≈≈

the mind that operates with false knowledge is not empowered to survive
and, along with own annihilation, it initiates collapse and ruin of all its creations/establishments
that are in the sphere of its influence

For the Christian, there is only one religion of the only One True God and only one true knowledge framework derived from Christian theology. All other systems of religious–philosophical–political–etc. thoughts–beliefs–doctrines belong to the **second framework – the heathenism**.

Σ5 Evolution of mankind is accomplished by cognition of God, because cognition of God opens understanding of the actual meaning, purposes, and true value of human life ***[[***see **The Complete Knowledge** in ***Selections_&_Reprints*. Part 3**, and **Note 20** to this file***]]***. The mind reaches the height of evolution after it learned to love the others, and then, follows the Word–God in such a degree that it becomes able to give up own life for the sake of the others {*John 15:13*}. The manifest beginning of human evolution might be traced to the moment when Moses implored God to reveal Himself {*Exodus 33:13*}.

In general, evolution is cognition of the Absolute Good. The processes defining **evolution** of the human mind include

1/ cognition of evil and good

2/ development of the potency to distinguish and to choose the good

3/ becoming the embodiment of the Absolute Good – the temple of Living God. The Law given by God initiated the evolution of the human mind.

Cognition of the evil is process of degeneration →perversion → **anti–evolution** of the mind. Outcome of the anti–evolution is becoming embodiment of the ultimate evil – death.

In theological terms, evolution might be defined as comprehension of knowledge of God – the knowledge that is the everlasting life {*John 17*}. Consequently, the degree of evolution of man is evaluated by his ability to embody the Law – words and commandments – of God into his daily existence: his thoughts, words, and deeds. This ability

is manifested through
a/ the deeds of love, mercy, and assistance to the others
b/ the abilities to create the good for the others
c/ mercy and love to the others –
↓
– all of them (a, b, c) committed in righteousness and truth, in imitation of God
{*Matthew 5:21–48; Luke 6:26–49; John 13; 14; 15; 16; 17; James 2:13–26; 2 Peter 1:2–11*; *1 John 3:14–21; Ephesians 8:1–2*}

For instance, the Old Testament is the reality, within which the evolution of the mind as cognition of God began, while the mind cannot see God and live; however, within this reality, the initial space for creation of the child of God {*Galatians 3:23–29; 4:1–7; Romans 10:4*}, the mind has to learn three main lessons:

1/ own nature – the Law of God
2/ how to live by each word coming from God – according own nature, the Law of God
3/ how to love God and the others, because love is the essence of the Law
{*Deuteronomy 8:3; 30:8–20; Matthew 22:36–40*}

Then, the New Testament unfolds as the phase of revelation and absorption of the new knowledge for those who learned to live by the Law of God – the knowledge of God given through His Son, the Word–God. This knowledge is the everlasting life {*John 17*} and the one who comprehends it enters the new

reality – the realm of God the Spirit, in which the mind is empowered to exist in the presence of God through the eternity. The main lessons of this phase of evolution, which is in the knowledge of God the Spirit given by His Son, the Word–God, include the following {in: *Matthew 4:4; 5:48; 11:27–30; 16:21–26; 26:36–46; Luke 6:35–36; John 4:23–24, 31–38; 6:27–69; 13:1–17, 34–35; 14; 15; 16; 17; James 1:17–25; 1 Peter 1; 2; 1 John; Ephesians 1; 2; Deuteronomy 8:3*}:

1/ a human soul–heart–mind (the inner man or the essence of man) lives by the Word–God as a human body lives by bread

2/ the eternal life is in knowledge of God and the Word–God Whom God the Father has sent to save the world

3/ a human being must become imitation of the Absolute Good of God – His Love, His mercy, His Perfection

4/ a human being must become an image (imitation) of Lord Jesus Christ, the Word–God, for Whom the will of God the Father is the Absolute that must be accomplished above all

5/ the eternity with God is opened to the one who became the creation of Christ and in Christ.

In the terms of systems logic, evolution is the process resulting in increase of complexity, or ascent at the higher level of complexity ***[[***potency of knowledge defines one of the meanings of complexity – see **Notes 46** and **272** to this file, and ***Introduction to the Systems Logic]].*** Consequently, the observer evaluates degree of system's evolution by

1/ the development of the optimal potential (capacity, force, efficiency), which the system is intended to achieve according to the system's design and

2/ abilities or preparedness to achieve new purposes at new level(s) of complexity.

In general, the evolution is the breakthrough, the exit from the completed phase of existence, when the mind that has completed absorption of the entirety of knowledge, which sustains a particular reality, ascends at the higher level. Such ascent becomes possible because of the knowledge that transforms the mind into a being capable of existence within another reality, at the different level of complexity.

Concerning different aspects of evolution, see the following ***reprints***

Reprints

1/ "…Evolution is the totality of normal or natural processes called also "life" or "existence" for any of beings created by God; in general, natural life of each living creature is development of the maximal potency according to the God's will/plan; "optimization" is the term describing some aspects of the evolution. The term "evolution" is applicable to all living purposeful systems: a human being, mankind, human society, etc.

In general, evolution is a life–cycle of any being, which exists for a purpose and which has an ability to create–absorb–accumulate–transmit knowledge of good and to embody the knowledge of good into the structures and systems of the surrounding world. This knowledge stipulates achievement of the particular purposes – creation of good, maintenance of life and optimization of other systems, actualization of technical and other kinds of progress or the processes intended to facilitate life and development of human beings and their creations/establishments.

In brief, evolution is the process – development resulting in ability to ascend to the higher level of complexity. Knowledge is the force driving evolution. The last phase of the evolution of human mind is the ultimate choice between the evil imagination of man and the true knowledge of God: the evolution is accomplished when the mind discards all illusions, fantasies, and false assumptions, embraces the only true reality – the reality of the One Perfect – Absolute – God Whose power is the absolute power and Whose mercy is perfect mercy, and becomes that what it was created to be – the temple–dwelling of the Creator. The first step to the ultimate perfection is understanding that acceptance of the knowledge of God the Father and observance of the commandments of Lord God Jesus Christ precedes coming of the Spirit–Fire Who descends on those who are chosen to became the temple of God and to dwell with God in eternity of His kingdom *{Luke 12:49; John 3:3–6; 7:39; 14:15–17, 23, 24; Revelation 21:27; 22:3–5; Isaiah 64:8}.*

Then, knowledge of God should fill the mind and become the absolute truth and the only reality of existence:

— God is the Absolute, the ultimate perfection, the only truth
— the Love of God make a human being perfect creation ready for the eternity
— the knowledge of God is the only valuable possession
— there is none and there is nothing besides God

It means also that in the world created by God and given into dominion of man, nothing is able or should attempt to take the place of God or pretend on possession by any of the attributes of God. Whatever good men are able to create, they create it only if the power of God acts through them.

In the terms of systems theory, evolution is the process of increasing the level/degree of complexity…"

2/ "The world described in the first and second chapters of Genesis was the evolving reality, because all living creatures received the blessing of God to evolve: they had to increase and multiply and fill their sphere {αυξανεσθε και πληθυνεσθε και πληρωσατε – *Genesis 1:22*}. In addition to the blessing to evolve (to increase and multiply and fill the earth), man was given the purposes και κατακυρειωσατε αυτης– to subdue and to dominate the world filled with the all living creatures *{Genesis 1:28}.*

The traditional translation of Greek text *"αυξανεσθε και πληθυνεσθε και πληρωσατε" – Genesis 1:22, 28* – is "Increase and multiply and fill."

However, the overall meaning of this logical block is much more complicated: it means to evolve, to accomplish/fulfill, to become complete:

— in the word αυξανεσθε – ξα (and modified ξη/ξε) – is the root for words denoting development, growth, and evolution (lit. and fig.) as inαυξανω – to grow, enlarge, increase → εξελιξη – evolution

— the word πληρωσατε is the derivative of primary verb πλεω – to fulfill, to accomplish, to make full, and then, πληρης – complete, full.

Therefore, God's blessing – αυξανεσθε και πληθυνεσθε και πληρωσατε – defines the purposes of man as

a/ his own evolution
[[definitely, development as increase may not be only about physical parameters; multiplication and making all full/complete –
that is reaching the higher level of development/complexity, at which the full potency can be exercised***]]***
within the evolving world
[[whose inhabitants received the same commandment, therefore,
the world itself should be capable of development necessary to sustain evolution of all its inhabitants***]]***
↓
b/ maintenance of the evolution of the world accommodating his existence
↓
c/ reaching the completion

Consequently, the one can infer that the man of the first two chapters of Genesis had three interconnected purposes:

1/ to evolve himself, to become complete within the evolving world
↓
2/ to dominate the evolving world
↓
3/ to maintain evolution of the evolving world

Then, after exile from the Paradise, the creative works of man are accomplished by the mind, by creating thoughts – the energy entities (codes), which, having being embodied into the material structures (books, constructions, establishments, societies, empires, other edifices), maintain human existence within the world, which is collapsing because of cognition of the evil.

The creative abilities of the Old Testament's mind might be seen as the remnants of rudimental abilities of the creation made in the image and after likeness of the Omnipotent Almighty God. In the New Testament, the creative abilities are the natural abilities of the beings that are born by the Word of truth and are evolving into the likeness of the Word–God and συνεργοι {*1 Corinthians 3:9*} – co–workers of God.

With coming of the Word–God, a human being is re–created and the process of evolution as the imitation of God – the process, which would result in obtaining the eternal life in the presence of God – is initiated. It means that even within the limited temporal and collapsing world the human mind, through faith and knowledge of God as the gifts of the Holy Spirit, might be enabled to create the evolving systems as it was appointed by God from the foundation of the world…"

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End of Reprint

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Σ6 Thinkers of the antiquity defined morality as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty – all components of the norm, which also is referred to as righteousness.

Theology defines the morality as description of the normal human nature – as an attribute of a being created in the image of God and likeness Who is calling His chosen ones to Himself through glory and virtue helping to escape corruption by lust of this world {*2 Peter 1:3–4*}.

As such, morality might be envisioned as knowledge of the good implemented into thoughts, words, and actions of man.

The morals might be seen as the logical continuation/derivative or practical application of the morality at the levels of human establishments in/with which human beings interact; this continuation – derivative (a rule, norm, pattern of behavior, law of men) is stipulated with the particular parameters of the environment, religious, social, political, historical, and other settings:

Theology – knowledge of the Absolute Good that is the attribute of God opened for comprehension and imitation by man
{*Matthew 5:48; 11:29–30; Luke 6:36; John 13:34; 1 Peter 1:13–55; Ephesians 5:1–2*}
↓
Morality or righteousness as an embodiment of the knowledge of God – the knowledge of the Absolute Good – into thoughts, words, and actions of man
↓
Morals/ethics is a practical application of the righteousness/morality at the levels of human establishments:
a/ laws of human societies and the intra– and inter–state policies and laws
b/ the ethics of scientific and other inquiries
c/ the standards/rules of personal, social, and professional behavior

Morality, morals, and their derivatives might be seen as the practical inferences from the knowledge of God co–related with three levels–components of human essence ***[[***see **Chart 1. The Mind** in ***The Mind]]***:

Theology: knowledge of God and wisdom
↓
Intellect → morality
[[levels of Νους and Διανοια***]]***
↓
The mind/reason/intelligence → Philosophy, logic
↓
morals, ethics
[[levels of Διανοια: Γνωμα — Φρονημα— Λογισμος, or Consciousness–Thinking–Reasoning/Faculty of Deliberation***]]***
↓
Norms, laws, rules, standards/rules of personal, social, and professional behavior,
which define appropriateness of words, behavior, actions of a human being
[[a body/matter; sensory perception/parameters of the matter***]]***

Σ7 The compound Greek word ***διαφθορων*** {*Psalm 106(107):20*} denotes the totality of physical, moral, and religious ruin, the ultimate collapse and total destruction. The διαφθορων pattern is the common pattern of culmination of the evil → death: total–complete ruin of man and collapse–ruin–disintegrating of his creations–establishments, with which he expected to sustain life, to secure survival, and to evolve.

In particular, the διαφθορων pattern describes the utter collapse → ruin of any system, which allowed subversion of its absolute truth – the original knowledge upon which it has been built/arranged and in which, subsequently, the alien knowledge takes the place of the original meanings of truth that initially, in the time of the system's creation/construction, was embodied into

religious, social, political, moral, and other laws, norms, and values
↓
religious, social, political, educational, and other establishments created to maintain and to protect the system
↓
behavior, interrelations, and other aspects of the daily life of the people
whose existence, prosperity, development, and survival the system is intended to sustain and to secure

The διαφθορων pattern can be always discerned within the totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies {e.g., as it is in: *Deuteronomy 28:47–48*}, and overall processes of disintegration of empires, states, and other establishments/systems.

Personal διαφθορων reveals itself through completed – total – corruption, apostasy, or crimes against God and His creations, when a human being

a/ is not able to achieve any one of good purposes ***[[***e.g., survival, improvement, optimization, development***]]***

b/ is unsuccessful in his endeavors aimed to prosperity and increase of overall quality of life

c/ lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

The Old Testament prophets described conditions of spiritual and material neediness, which are the consequences of the collapse described by the διαφθορων pattern {e.g. in: *Isaiah 59:1–15; Micah 6:11–15; Habakkuk 1:1–17; 2:15–17; Haggai 1:6*}.

In the New Testament, the self–ruined people of incurable devastation are referred to as to

a/ the ones who already have been judged {ηδη κεκριται – *John 3:18–20*}, because they love darkness more than the Light, their works were evil, and they go into the darkness so their works may not be exposed

b/ the ones who are *not of God*, who are children of the arch–evil {in: *John 8:42–47; 1 John 3:4, 8–10, 15*}

c/ false prophets and false teachers, clouds driven by tempest, for whom the eternal darkness is kept {*2 Peter 2:1–22*}

d/ the dreaming ones defiling flesh, fruitless, uprooted, not having the Spirit {*Jude*}.

The Books of the Prophets – Amos {e.g., *Amos 7:8–17; 8:1–14; 9:1–10*}, Micah, Nahum, Zephaniah, Haggai, Malachi – convey the images of the nation in different stages of διαφθορων.

The one could identify similar processes of annihilation through analysis of problems and threats, which the contemporary states and nations encounter.

Conditionally, it might be said that the processes of the total ruin/collapse initiated by apostasy and described by the διαφθορων pattern proceed at three levels, or within three realms, which accommodate human existence and sustain the entire κοσμος – the world that is a human being:

his establishments, which he builds to protect own life and to secure survival
– own and his offspring –
within the world of the structured matter
↓ ↑
his mind that exists and creates its thoughts within a particular theological framework,
which sustains a particular religion and a particular social, political, economic, agricultural, etc. order
↓ ↑
his essence, heart–mind: the core that defines human values, thoughts, words, and actions,
and therefore, determines his destiny.

Hence, the διαφθορων pattern might be detected at three levels

1/ visible or material level/phase as collapse of the entire establishment, beginning, mainly, with its political and social structures

2/ corruption and disintegration of the entire framework of knowledge that sustained existence of the original system, which did not protect itself from apostasy; such disintegration begins with corruption of the theological foundation and is completed when another set of assumptions takes the place of the original knowledge that originally was accepted as the truth and served as the foundation on which the original system/establishment was built

3/ disintegration of the system of the inner values that defines humanity: morality, morals, ethics, righteousness, virtue, and justice degenerate into hypocrisy. Then, corruption, vice, perversion, ignorance, and lawlessness come transforming a human being into the human beast: the peace of flesh, which still continues to consume other living beings, in whom there is no place for the words of God, because the inner essence–core already disintegrated, and nothing human is left.

Destruction/annihilation of the ancient state of Israel illustrates the manifestation of the διαφθορων pattern at the level of the material world – visible material ruin of the social–political–judicial–religious system ***[[***see ***The Vineyard and Its Lessons]]***.

The Philo's works illustrate results of destruction of the original theological framework ***[[***see ***Philo of Alexandria]]***, because of which the ancient state of Israel was eradicated.

Sigmund Freud's "metapshycology" illustrates the last stage – the total collapse at the level of the human mind of an apostate – disintegration of human reasoning.

See also the following ***Excerpt:***

"The Richness of Illusion, Note 2

In Psalm 106(107):20, the logical block — και ερρυσατο αυτους εκ των διαφθορων αυτων — contains two compound words: ερρυσατο and διαφθορων. Their roots generate two clusters of words:

1/ with the meaning of power, rhythm, ability to empower and make rhythmical (ερρυσατο)

2/ with the meaning of disparity, deviation–perversion–malfunctioning–abnormality, corruption, and immorality (διαφθορων).

In connection with the first part of the sentence, which indicates that God sent His Word and healed the afflicted {*Psalm 106(107):20*}, this logical block explains the meaning of healing: the Word of God empowered the normal rhythm of life of the supplicants and the divine energy of God restored them that is delivered from their deviation. In the text of the Psalm is a direct definition of the condition from which God delivered those who cried to Him: shadow of death {*Psalm 106(107):14*}.

In summary, the violations of the Law of God are immorality, perversion, and other deviations from the original human nature defined as the image and likeness of God – {*Genesis 1:26–27*}.

The violations of the Law of God make the heart – the vessel of the Law {*Deuteronomy 30:11–14*} silent, therefore, weaken the mind, because deviations from the original nature make the transgressor incapable of receiving the energy of life – the Daily Bread and the Living Water of the human being, that is the Word of God {*John 6:48–51; 4:10–14*}. By sending His Word, God heals a sick and perverted human being: He restores the human nature and guides a human being to the path from the desolate wastes into a "city of habitation," that is the place of comfort, prosperity, and happiness inseparable from the normal manner of life of a normal human being living according to the Law of God and in the world, which is maintained and protected by God…"

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End of Excerpt

≈≈≈

Σ8 The potency of a person's mind might be at least partially inferred through the person's preferences, personalities and thoughts of those who he admires, and self– affiliations. If so, what Freud's positive opinion (in Sachs' definition – admiration) concerning Nietzsche, might reveal about Freud himself?

In his own words, Friedrich Nietzsche was "the last disciple and initiate of god Dionysus" and "the first tragic philosopher" of "the tragic wisdom" of a Dionysian philosophy, which rejects any concept of *being* and affirms annihilation and war [Nietzsche (1909) §3 193; (1997) §295 146].

See also the following ***Excerpt*** from ***The Invincible Empire***, Chapter 8

Excerpt

"Works of Friedrich Nietzsche, Fascism, and Nazism

…The human mind seeks wisdom as the source of survival and prosperous life. The very correlation of wisdom with death, annihilation, and war signifies the non–human logic of thinking. This logic of the heathen cult of death became the foundation for the image of the superman and the politics of the Hitler's state; in conformity with the "tragic wisdom" of Nietzsche, the logic of death resulted in annihilation of Nazi Germany.

Until then, Nietzsche elaborated and supplemented the gathered notions and referred to the mixture as to his own "teaching," which would enlighten men with new pride and new ego defined as the possession of "the awakened" and "the discerning ones." The following declarations [in: Nietzsche (1924) III, IV, X, XXII, LVI, LXXV 7, 9, 33–35, 53, 91, 245–246, 371] convey the essence of his "teaching" ***[[*1** through **4]]***:

1."the awakened" and "godlike" one knows that he is "entirely, and nothing more" than body, believes in the body, although "it is sickly thing" and he would like to get out of his skin; so, he accepts "the preachers of death" and pursues "life of obedience and of war"; his distinction must be obedience because distinction of a slave is resistance

This statement contradicts to another Nietzsche's assertions, e.g., concerning slave morality; besides, it makes his "teaching" apparently irrational foundation for any social or political – especially Nazi – establishment:

– at first, the notion of obedience as distinction repeats the Ignatius Loyola's dictum concerning the Jesuit society [e.g., Ignatius of Loyola *The Final Word on Obedience §2 in: Personal Writings 252*], while Nietzsche apparently defies Catholicism

– at second, the belief in eternal existence of the soul as the foundation for religion and morality always has the great significance for any ruler or leader.

If man is only a body, ethics and morals lose any significance: he does not have any reasons to risk the only life he has, to live in obedience, and to follow the "high ideals" of his leaders. If man has no moral obligations before his neighbors, superiors, or society, he has no reason to accept any authority or maintain the social stability. At any convenient time, such an immoral atheist can kill or rob his neighbors, overthrow the ruler, and to take the ruler's place along with all his possessions. Historically, the ability to influence the after–life and eternal destiny of a soul was intensively propagated as the foundation of official religion when the rulers attempted to exercise the absolute power over the subjects (e.g., Egypt pharaohs and the Roman popes).

Consequently, Hitler corrected the Nietzsche's misconception: he provided his followers with new set of beliefs including the cult of Nordic blood and new version of the earthly deity – himself, the Fuehrer.

2. only those who robbed the wildest animals of their "virtues" – the "virtues of beast," which are envied by men, can become men

Probably, this particular assertion became the root of the new "unconscious beast ethics," for instance, the rat's "morality," which the inventors of the human cognitive maps constructed upon observation of behavior of the laboratory rats and applied to description of human thinking.

3 the good and the evil are illusions; all knowledge grows "beside the bad conscience"

This assertion prepares the ground for the Max Weber's concept of value–neutral social sciences and admission of the morally contaminated data as the basis for scientific concepts and recommendations.

4 with the death of all gods, the Superman lives

The "teaching" of Nietzsche–"Zarathustra" misrepresents the original Zoroastrianism and reveals primitive materialism and continuation of the attempts to downgrade a human being to the level of an animal and then, the beast of prey. All this had been done many times and with more convincing arguments than irrational and childish fantasies, which misrepresent the doctrine of the ancient magi – seekers of wisdom. Two assertions made the "teaching" of Nietzsche–"Zarathustra" especially valuable for Nazism: the direct link between a wild beast–predator and man [e.g., "the man of prey" – Nietzsche (1997) §197 63] and presentation of the good and the evil as illusions. With such an approach, design of the death camps, mass executions of population of the conquered cities, and enslaving of all non–Germans became an ordinary duty of the supermen.

There is an old saying about perspicacity of insanity: with "cheerfulness," Nietzsche forewarns his readers about death behind his speculations and foresees the consequences. From another angle of consideration, he simply embodies the essence of the cult of Dionysus into the recipe for the destructive state. For instance, Nietzsche [in: (1911a) 9; (1911b) 53; (1924) X–XI 53–55]

a/ explains that he loves his brethren from his "very heart": he does not spare them.

In continuation of the von Hartmann's perverted meaning of humanity, Nietzsche associates love with ruthlessness, thus elaborates the ground for the Dionysian state – the state–assassin: instead of the ability to protect existence and facilitate development of the civilized society, the main virtue of the state becomes the ability to terminate its subjects under the slogan of brotherly love

b/ refers to the state as to the place where life is "the slow suicide of all," and describes the state as the snare, false in everything, "new idol," dying for many glorified as life (the concept of common good), "confusion of language of good and evil" that indicates the will to death, device for consuming of surplus of the population – "the superfluous ones"

c/ asserts that the "iron clamp" of the state makes possible existence of the society.

If to compare the Nietzsche's image of the state with the offspring of his dreams – Nazi Germany, the actuality of description would become undisputable. The only Nietzsche's mistake was the definition "slow suicide": within the frame of time, which accommodates existence of humankind, the annihilation of Nazi Germany was almost instant.

Nietzsche's abhorrence to the Catholicism increased gradually. For instance, in 1885, Nietzsche–"Zarathustra" addressed to the pope as just the "old pope"; then, in 1887, Nietzsche "the first tragic philosopher" referred to the priests as to "the most evil enemies" and declared that as the morality, religion must perish [Nietzsche (1998) §7, §27 16, 117; (1924) LXXVIII 384].

The last Nietzsche's works, especially *The Antichrist* and *On the Genealogy of Morality* written during 1887–1888, immediately before manifest insanity (since January 3, 1889), convey overwhelming hatred to the papal faith, and the papal Church. With the declaration that only one Christian ever existed and He "died on the Cross," Nietzsche defines the papal religion as "one enormous and innermost perversion… immoral blemish of mankind" [e.g., in: Nietzsche (1911b) 178–179, 225–227, 230–231; (1998) §§8–10 17–19].

Consequently, it would be logical to expect that the papal hierarchy and its subjects would consider impossible any cooperation with Nazism, which absorbed the Nietzsche's ideas: the Catholics are barred from any communication with the enemies of the papal faith. Therefore, either the ability to discern the evil must be completely missed before any Catholic could accept any possibility to support or bless Nazism, which flourished on the Nietzsche's

speculations, or there is some inconsistency in the papal articles of faith. This apparent inconsistency might be explained with the fact that the papal subjects are trained to discard easily all immaterial considerations in a search for the power and material wealth, as the following historical events confirm:

1/ the mandatory Jesuit training in blasphemies against Lord God Jesus Christ [e.g., Ignatius Loyola *Spiritual Exercises* §67 298], with which the papal hierarchy teaches the absolute obedience to the superior

2/ the historical affair of the Jesuits with the Confucianism.

However, after Nietzsche's appeal to the "discerning ones" to break up the "old tables" (Nietzsche obviously refers to the tables of the Ten Commandments) and to discard the morality (which Nietzsche defines as the "instinct of degeneration" antagonistic to the nature) [in: Nietzsche (1911) 30–31; (1924) 244–245], the contemporary Catholic researcher compares Origen and Nietzsche [in: von Balthasar 3].

The Nietzsche's self–identification as the disciple and the initiate of Dionysus [Nietzsche (1997) §295 146] and the condemnation by the Ecumenical Councils, that is by the Universal Christian Church, of the Origen's writing as heretical, mythical, and worthless illustrate the true meaning of the asserted connection between Nietzsche and Origen. Although sixteen centuries separate Origen and Nietzsche, they indeed, have the common features:

a/ both possess ***[[***or are possessed with***]]*** the particular "fire of spirit," and this fire, which they share, is fueled with self–aggrandizement and imagination

b/ both have a similar self–image: the higher being that knows what is needed for all the others

c/ both constructed own imaginary worlds and attempted to impose onto the others the figments of own imagination:

– Origen borrowed from the Egypt priests and Greek pagan philosophers and poets the methods of allegorical–mythical interpretations and interactive theology – through the Origen's heretical misrepresentations of the Scriptures, human imagination came to Aristotle–Aquinas' political theology

– Nietzsche re–introduced the Dionysian cult of death and madness into the cultural and political life of European nations – with the Nietzsche's "teaching" human imagination constructed the Nazi state

d/ rejection of God (Nietzsche) and misrepresentation of the word of God (Origen) culminated in the non–Christian imaginary worlds of political theology and Nazi neo–heathenism, which were embodied into the reality of existence and resulted in death and suffering of countless human beings.

Yet, there is a difference between Nietzsche and Origen:

1/ the wordings

– Origen covers his self–assessment with the terminology borrowed from the Scriptures; some of his writings could make an impression of the positive attitude toward the undeveloped souls of the lesser brothers

– Nietzsche openly rejects religion, does not disguise negative assessment of all the others – "inferior men," and interprets brotherly love according to the von Hartmann's definition

2/ the choice of methods

– Origen propagates feeding of undeveloped souls with the images invented by doctors of the Church and at least apparently supports the Christian dogma

– Nietzsche denies religion and appeals to pride and own reasoning as the means to discard "the slave morality" along with the morals based on religion and culture, which he blames for weakening of the German race and refers to as disguise for "impotence to power" [Nietzsche (1910) §721 186].

The meaning of the Nietzsche's especial hostility to the morality might be more easily comprehended if to recall that since the beginning of civilization, the morality denotes the essence of the human nature. The Nietzsche supermen – "splendid blond beasts" have to clear up their minds from the very word "morality" because they have nothing human left and might exist only by consuming resources of the other nations and at the land freed from its original populations exterminated as the inferior race – "subhumans"…

…The destructive purposes of the Nietzsche's speculations are obvious. However, what is the Nietzsche's Future, which is expected to come after destruction of the morality, religion, compassion and after the reign of the splendid blond beasts; how Nietzsche envisions the post–destructive phase of existence? He concludes the remarks ***[[***from 1 through 3***]]*** about the society and the state with "a prodigious hope" of Dionysian tragic age [Nietzsche (1909) §25, §4 185, 194; (1910) § 890, §895, §898 324–327; (1910) § 859, 296; (1997) 126; (1911a) 9; italic in the original]:

1/ for a long time, the main purpose or "the impelling power" must be the belittlement of man because the "stronger species" arise on the broad base of "*inferior people,*" and the weak must be kept for "*an enormous mass finicking works*"; they must be held in delusion that they might exist. The practical question is the scale of sacrifice: how much freedom must be taken away, or to which degree of enslavement development of the "higher species" is possible. The "impelling power" obviously means the state ***[[***because for Nietzsche, the will to power is the essence of life, and the embodiment of will is the Dionysian state***]]*** whose "iron clamp" is capable of restraining the masses.

▣ This assertion illustrates the Nietzsche's understanding of the social Darwinism.

Jean Jacques Rousseau correlated freedom and humanity and inferred that without free will, the morality of actions does not exist [Rousseau 325]. This link might facilitate comprehension of the meaning and consequences of the Nietzsche's development of social Darwinism as the part of the logical reality of anti–evolution.

For instance, whichever loud words have been employed for magnification of the Nietzsche's Dionysian state embodied into the Hitler's Reich/Nazi Germany, its essence is the perversion of human nature through deprivation of freedom. Deprivation of freedom transforms man into the ultimate version of the Aristotelian social animal–property–slave of the community: the Nazi "splendid blond beast" who is purified from the intellect and who acts according to instincts and impulses arising from the unconscious stimulated by the new deity–state/Fuehrer

2/ the "new party of life" will accomplish the rise of humankind after "the relentless annihilation of all things degenerating and parasitic"

▣ Nietzsche's project of creation of the better species in fact, re–iterates the de Tracy's assumption that the human nature might be modified with the political and social actions: the new party arranges a long period of humiliation, dehumanization, and enslavement of men during which the strongest species develop from the mass population. After that, the new party clears the space for the strongest species by termination the wasted, weary, or unnecessary humans. Then, the party/state completes modification of the rest of mankind and produces the strongest species. Consequently, the state already deified by Hegel assumes the role of von Hartmann's unconscious idol and designs suffering and annihilation of own subjects as the evolution: the process of creation the strongest species.

Adolf Hitler translated the Nietzsche's proclamations into the language of the state sterilization laws. He also asserted that the only disgrace is procreation of children that inherit deficiencies of their parents; therefore, the state must assume the role of "*the guardian of a thousand years' future*": six hundred years of prevention of procreation of "physically degenerated and mentally sick" beings along with promotion of "the fertility of the most healthy bearers of the nationality" would result in obtaining "a high–bred racial treasure." In addition to control of a body, the state must mold the character of its subjects, and especially cultivate such personal features as "*loyalty, willingness to sacrifice, and silence,*" and knowledge of the racial foundation of the Nazi state – "*the purity of blood*." The education for the state subjects must culminate in military service after which the subjects would be used according to their physical and mental abilities [in: Hitler 608–609, 621, 623, 636–637, 658–659; italic in the original].

3/ after "*too–much of life*" again will be accumulated, the Dionysian state would arise again: its destructive nature is "an *instrument*" of the economy of the Future.

▣ These assertions modify the Plato's utopia:

– Nietzsche allows unlimited reproduction for the sake of the strongest species; moreover, the economy of the Dionysian state would be based upon the cycles of production–consuming–terminating–reproduction of the surplus of the weakest beings or the "matter in motion"

– Hitler accepts the notion of the Plato's class of guardians of the perfect Republic and makes it the function of the Nazi state; his vision of the state education reveals also the influence of the ancient Spartan traditions. In addition, the ideal personal features fostered by the Nazi state obviously re–iterate the official values of the Jesuits and subjects of the papal hierarchy; besides, silence always is the main virtue of slaves in the slave–owning societies.

In summary, the actual essence of the Nazi state is the machine for breeding and producing of slaves – the human weapon ideally trained for the conquest of the world, and the Hitler's blueprint absorbed the worst concepts of the heathenism starting from ancient Greece and finishing with political theology…

… The overall analysis of the Nietzsche's works allows the following conclusions ***[[***1 through 4***]]***.

1. The Nietzsche's logical reality is the contemporary version of ancient materialism mixed with the theology of destruction usually identified with the cult of Dionysus; as any reality of anti–evolution, it accommodates the irreversible processes of disintegration:

a/ disintegration of the mind – insanity; after the mind lost the image of God, thus perverted own nature, it enters the irreversible phase of disintegration or insanity: the knowledge created by such a mind conveys the patterns of own decay and attracts the minds, which are ready to undergo the similar processes

b/ disintegration of the body – construction of the Dionysian or totalitarian state, which during self–destruction attempts to destroy all other states and nations.

Nietzsche's hatred toward religion might be easily explained with the necessity to ultimately subdue the free independent human spirit that makes possible transformation of a human being into the matter living only by the world of the matter, with all aspirations focused on the material world. Such transformation and re–focusing would fashion free man into a manageable obedient slave – the matter in motion without faculty of deliberation, or the living dead. That is why the Nietzsche's logical reality is based upon the idea of "death of gods": the "dead gods" demand death of the free human spirit, and in its ultimate embodiment – the Nazi state – reflects the reality of death: termination of human beings.

2. The logical core within the Nietzsche's vision of the Future includes the mixture of the remnants of Pythagorean, Stoic, and Plato–Aristotle's philosophical–arithmetical–theological imaginary worlds. He assembled all these remnants into own "teaching," which he – quite illogically – opposes to political theology, while they both have the same founding fathers and discernible differences between them include only

a/ cover–up: political theology uses Christianity; Nietzsche applies the myths

b/ wordings: political theology uses wordings borrowed from the Scriptures; Nietzsche applies the philosophical terms, language of myths, and pseudo–biblical style, which he ascribes to Zoroaster

c/ names of the main deities: political theology uses the name of God and the pope, Nietzsche invented the Superman, "tragico–Dionysian state," etc.

d/ apparent duration: political theology had approximately eleven centuries to develop in the contemporary strategy of world dominion (starting with Origen through Augustine and finishing with Aquinas; the Vatican/papal councils only re–iterate the essence of main assertions); the Nietzsche's doctrine was compiled ***[[***from the ideas originated by Plato and Aristotle and their followers through the Nietzsche's contemporaries***]]***, consumed, and harvested within a half of a century

In general, the Nietzsche's scheme is more business–oriented, straightforward, and rapid than the Aquinas' design, because it does not take the time to corrupt and to unnoticeably pervert the existing religious dogma and beliefs: it declares all them void and openly introduces the "new teaching."

Although Nietzsche unifies Plato and religion into "*the putrefaction*" unacceptable by Dionysian man [Nietzsche (1909) §2 192; italic in the original], the Dionysian state has many similar features with the Plato's perfect Republic: Nietzsche complemented the Plato's dreams with the updated recommendations.

The logical reality of the Nietzsche's Future prescribes improvement of humankind through the cycles, which include the following processes:

annihilation of the excessive population after it has produced the strongest species

restoration of surplus of population

destruction of the surplus by new Dionysian state,
after this surplus has served the purposes of "the strongest species"

tragic life without suffering for those who were allowed to continue existence

restoration of the surplus of population

destruction of the surplus by new Dionysian state,
after this surplus has served the purposes of "the strongest species"

All this with music and tragic myths as the substitutes for traditional religion, morality, and morals obviously intended to provide the kind of narcosis (or a specific form of mental confinement), which would prevent constant fight among the splendid blond beasts – the strongest species higher than men – for the absolute power: this is the Future, which expects Nietzsche's mankind without God and without the morality.

Does Nietzsche's mankind without God and without the morality deserve any Future at all?

3. Nietzsche's self–aggrandizement has the pathological nature: evidently, he envisions himself either as the deity or the prophet that has deep contempt of man; this deity/prophet envisions creation of new strongest species higher than man from the majority of inferior men who are only "piecemeal" and fragmentary examples of man allowed to believe in possibility of existence [Nietzsche (1910) §881, §895 317, 326].

Evidently, this self–aggrandizement was the Nietzsche's method to compensate humiliations of daily life and debilitating disease, which culminated in insanity, yet, mankind had paid too much for the Nietzsche's self–comforting delusion…

In general, the Nietzsche's pattern of self–evaluation does not differ from the Plato's concept of consummated divine philosopher. Both affirm the unity or at least, possibility of co–operation and co–existence of the opposites: the one and all the others, the superman and subhumans, the superior master–race and the inferior (barbarian) nations–sources of slaves and other resources. Even the division into two categories is similar:

– Plato admits the possibility of existence of two groups – the privileged elite of the slave–owners and their slaves acquired through wars under the leadership of the philosopher–warrior–king

– Nietzsche elevates the whole German nation into the rank compatible with the Plato's slave–owning elite and asserts the right of the German race of the masters to enslave all other nations

4. Nietzsche created own version of ideology based on the set of assumption and practical recommendations concerning modification of human nature; Nazism elaborated the Nietzsche's theoretical speculations and re–arranged Germany into the embodiment of Nietzsche's ideology.

In summary, all Nietzsche's declarations are within the same logical reality of anti–evolution:

if the truth is the being, the truth is not compatible with the cult of death and annihilation

if there is no truth, there is no possibility to discern the good and the evil; thus indeed, everything is permitted

if everything is permitted, the power becomes the only driving force, thus all the weak must be annihilated or enslaved to serve the needs of the power and must be periodically replaced with new "surplus"

if compassion contradicts the needs of the power, it is unacceptable

if everything is permitted, the spiritual freedom becomes the freedom to assassinate the others and apprehend their possessions.

Eventually, Nietzsche transforms man (and consequently, the German super–race), in a cannibal who freely, according to his nature (that is with unconscious impulses and instincts improved by the Dionysian state) feeds himself with the flesh of his counterparts and victims–inferior men. Such a transformation is the ultimate completion of the Aristotle's concept of man as a social animal–property of the perfect community and the triumph of death: the slaughterhouse, which humans invented for killing of animals, becomes ready to be used for annihilation of humans. This inference has the practical confirmation: the concentration camps in which Nazi Germany assassinated millions of human beings for their race, religion, and manner of thinking.

Each human soul has a special mission to accomplish during lifetime; sometimes, it is the mission of the optimization–evolution; sometimes it is the mission of destruction. From such a point of view, the Nietzsche's life and works serve two purposes by providing

1/ the means of self–annihilation for those who accept the Nietzsche's concepts as the guidance for actions

2/ one more alarming appeal to the human reason and the reminder that when a human being rejects God, a human being rejects also own dignity, sanity, and life and becomes ready for the slaughterhouses, death camps, the evil and the Inferno of such singularities of void as the value–neutral and ethics–free sciences.

The history many times confirmed the danger of the perverted human imagination, which results in heresy, nihilism, or atheism. In such context, Nietzsche has achieved the most tragic purpose, which has the great significance for the history of humankind: his works vividly illustrate the unbreakable links between rejection of God and death, between the heathenism and inevitable self–annihilation, between perverted imagination of one and death of many, between the evil thoughts of one (e.g., "my old, beloved – *evil* thoughts" [Nietzsche (1997) §296 147; italic in the original]) and such global disaster, for instance, as World War II waged by Nazi Germany in a search for the world dominion.

However, the force of destruction unleashed by the "old, beloved – *evil* thoughts" came back to those who employed it: the world transformed World War II into destruction of Nazi Germany who finally had to taste the dish she prepared for the others – the loss of the state independence and dignity – while she during almost forty–five years (1945–1990) was divided between the Allies and her worst enemy – communist Russia.

Would the tragedy of the German nation always serve as the warning for the next candidates for the supermen, race of the masters, and world empire, or, as many other catastrophes, which compose the history of humankind, it would be forgotten soon?..."

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End of Excerpt

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Σ9 See The Law of God

Σ10 Concerning Socrates, see ***Note 4*** to ***Philo of Alexandria***

Σ11 See ***L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind*** – Supplement 1 to this file

Σ12 See **Divination** in **Ancient Civilizations: Legacy Overview**, and **Vanga's Phenomenon. Comment on Predictions** in ***Comments @ The Net***

Σ13 Plato argued that geometry originated philosophical thought and led mind to truth [*Republic* 527b]; so, even the mating time for re–production should be determined with the "geometrical number" that would prevent birth of ungifted and unfortunate children [*Republic*].

For Aristotle, physics and geometry were the means of description of deity and human virtues [*Magna Moralia* I.ix.1, 5–6; I.xxviii.1–2; *Physics* VIII.vi. 258b; VIII.x.267b]; he justified his understanding of voluntary actions of man as the description of a triangle's angles [*Eudemian Ethics* II.vi.1–11]**.**

Friedrich Nietzsche asserted [Nietzsche (1909) 123; (1910) §794; §798; §799; II 239–241, 290–291] that "the Dionysian capacity" of man is expressed in the inseparable unity of music and tragic myth; music is similar to geometrical figures and numbers, which carry the "universal forms of all possible objects of experience," and as such, music is "an expression of the world" and "a universal language" capable to convey the universality of concepts.

Obviously, Nietzsche's perception of the power inspired Freud; for instance,

– Nietzsche writes of the power of art, which manifests itself as the force of nature, and especially in dreams, which give the power of vision, and in moment of intoxication, which gives the great power of passion. According to Nietzsche, sexuality and voluptuousness belong to the Dionysiac intoxication

– Sigmund Freud made experiments (on himself and on the others) with cocaine [*Encyclopedia of World Biography* 6:104; *Sigmund Freud* @ Wikipedia 2.3. Cocaine] and invented "psychosexuality"

– Nietzsche's frequent mentioning of Dionysus and references to Dionysian state and Dionysian man reveal not only his personal attachment to Dionysian cult of insanity and death; Dionysian myths are the foundation of the Nietzsche neo–heathen pseudo–philosophy, which, along with his concept of the ruthless "Dionysian state," has been embodied into Nazi ideology and state politics.

– Freud developed his "metapsychology" on the myth of primitive glacier family and conspired to make his figments of imagination a new religion, with which he attempted to agitate sleeping mankind

– Nietzsche's "Dionysian" man became *Übermensch* [Hollingdale 17] – the ruthless superman, philosopher and artist, "the meaning of the earth," who lives with the death of all gods [Nietzsche (1924) 91] and who was identified with Adolf Hitler [Clark and Swensen x–xi]. They disclose the source of origin of the Nazi state and roots of atrocities committed by the Nazis

– Freud also invented his own new image of man – impotent neurotic with infantile sexuality for who Freud's own "Oedipus" complex and other perversions are the norm, who lives in dreams, and for who mental disease might become the actual and desirable reality.

Probably, Sigmund Freud had found in himself some of the personal traits of *Übermensch*; as well as some similarity with Nietzsche. At least, both of them had hatred: Nietzsche – to religion, Freud – to his father, and (probably, because of hatred to father) to the father's religion.

Σ14 In general, **idolatry** is the special state of the mind. This state is based upon absence of knowledge of only One True God; it is defined by

1/ the work of imagination: creation of figments of imagination – images of objects of the nature (sensible things) and acceptance of these images as reflections or representatives of deities or deities themselves

2/ the work of mind and hands: materialization of the figments of imagination into discernible material establishments or systems.

In other words, idolatry is based upon the assumptions that

a/ it is possible to materialize/embody the spirit into material objects, which then, are endowed with the supernatural powers and authority over man; the fact that man himself has created these objects is ignored

b/ man possess abilities and powers to materialize the spirit/deity into the material objects; for instance, to create graven images, to ascribe them the power to manipulate the material objects and define the destiny of men.

Idolatry as the worship of "other gods" is defined as the heathenism.

The theological essence of idolatry is worship to the arch–evil.

The logical basis of heathenism is double shift of the levels of complexity: violation of the law of adequate complexity, when the mind

1/ believes that it is capable of ascending at the level of creation of deities

↓ ↑

2/ begins to worship creations of own mind and own hands

In the beginning of the current age, the possession of the heathens, their universal knowledge framework, was the mythical serpentine theology – the Orphic doctrine, and the multitude of its derivatives: heathen philosophy, religions, and cults of different idols, because of which the people sacrificed their brethren and children to the figments of their own imagination. When the heathens used the word "god," they referred to

either to the Orphic "divine absolute animal" – the dragon–serpent–beast, which headed hierarchy of other gods, semi–gods, and similar mythical creatures, and which was the container of forms of living creatures, including men

or to any other deity from the flock of global, local, household idols (it was the common belief that "the world is full of gods"), which they created.

The idolatry/heathenism begins with the work of imagination and proceeds through embodiment of the images into the particular framework, which accommodates the actual existence – "psychic reality" – of the creators of deified images and other people that are correlated with the creators of images.

The heathenism might be seen also as the set of imaginary worlds assembled from the pieces of real knowledge and from the distorted or misrepresented reflections of the reality. These worlds are focused on the deified material objects, which might be discerned by senses or created with the logical reasoning. Each part/subsystem of an imaginary world serves the particular necessity of the mind, which is deprived of true knowledge of God and, in its ultimate deprivation, seeks two vital things: to establish the foundation for own continuing existence (to find its absolute truth) and to replenish the life–sustaining reserve – the knowledge of God. When the mind does not have access to the true knowledge, it creates own worlds – the idols and corresponding settings (cults, religions) which take the place of God.

The heathenism and its offspring sustain the logical reality of anti–evolution, which accommodates degeneration, perversion, and annihilation of men and their establishments.

From another perspective, the heathenism might be seen as the alternative system of beliefs, which confronts monotheism and provides a possibility of definite and predictable existence within the shared dream worlds tailored to the needs of their creators. In this case, the heathenism might be compared to the distorting mirror, because the intellect misinterprets the truth of the actuality in favor of own presumptions.

There is an opinion [Savitsky 142] that the heathenism might be considered as one the means of disposal of those incapable of evolution: the heathenism is the mind–debilitating knowledge of destruction, the program of annihilation, which is triggered within those minds, establishments, systems that are not able to reach their optimum and to complete the program of evolution–reaching the maximal/optimal potency they have been designed/created to reach.

The heathenism and knowledge of God have incompatible levels of complexity:

heathenism is the knowledge of disintegration and death

knowledge of God carries life

From such a point of view, it might be said that **three systems of beliefs** determine the destiny, therefore, the range and parameters of existence of man:

– the **first** system (the true knowledge of God) serves the development–optimization–evolution

– the **second** system (that system might include the philosophical, political, social, and scientific frameworks of the society) tests loyalty and faithfulness to God {*Deuteronomy 13:1–11*} as the ability to remain within the reality, which is intended to accommodate realization of the purposes of earthly existence, therefore either evaluates the potential of the development–evolution or detects readiness for the destruction/eradication

– the **third** system of beliefs (the heathenism, false religions, cults, ideologies, pseudo–scientific/false knowledge arranged into doctrines, theories, and other products of heathenism–based – that is atheistic–materialistic–darwinist ethics–free – sciences) is the means of extermination; with this system of beliefs, termination of men and those social, political, and business establishments, which threaten existence or impede evolution of people, groups, nations, states, civilization, mankind, is accomplished.

The heathenism combines functions of the testing system and the system–exterminator of the people and the establishments, which are incapable of development–evolution.

Testing and termination of men by the heathenism is the complex process. The mind capable of conversion into the heathenism

a/ begins with the incitement of interest or a particular tolerance to the knowledge of the imaginary worlds; these interest and tolerance ultimately facilitate finding of the similarities between the alien knowledge and the original knowledge, which before was accepted as the absolute (unchangeable) truth

b/ proceeds with making a comparison and then, admitting a possibility of interaction between the knowledge of the imaginary worlds and the existing original life–maintaining knowledge; the results are rejection of the original criteria of the good and consequent substitution of the knowledge that activates destruction for the original knowledge that sustains life

c/ finishes with acceptance of the false theological and philosophical concepts, which carry the core of destructive beliefs, modify the original life–supporting knowledge, destroy the original faith, morality, ethics, and modify the original meanings of good and evil.

The heathenism as the testing system encounters each mind at the time of choice between good and the evil, when the true knowledge of God becomes an apparent obstacle for achievement of particular purposes.

The heathenism might be likened to the cancer virus, which tests the immune system and destroys the beings with insufficient self–defense. Under the cover of human ideals or with false promises, which, in fact, are irreconcilable with the reality of existence, the heathenism penetrates the frameworks of the societies, disables their protective structures, and transforms the social/state/religious establishments into the malignant tumors of evil intended

initially, for the deprivation of freedom and true knowledge
↓
ultimately, for extermination of those who carry true knowledge
and exercise freedom of thinking and other liberties,
which determine difference between a freeman and a slave.

The heathenism as the system of destruction has the power over two types of the minds:

– those who are not able to evaluate the actuality of existence properly; usually they have neither faith nor true knowledge of God

– those who discard the meaning of the good and the evil determined by the Christian teachings, become unable to employ the Christian criteria of good and evil, and then, lose the ability to distinguish good/truth from evil/false.

Two conditions are necessary for acceptance of the heathenism: lack of the Christian faith and ignorance, which culminate in an inability to discern good and evil. Presence of these two conditions signifies the mind incapable of optimization within the present settings.

Such mind has to be barred from influence on the system where it exists (if the system, which accommodates this mind, pursues the purposes of optimization/evolution); otherwise, it might become the core of destruction (if the system, which accommodates this mind, is incapable of optimization/evolution).

The heathenism acts as the Trojan horse for the social and state systems, which accept it:

a/ at first, the unreal world of the deities–figments of imagination or their contemporary substitutes (ideologies, the cult of state/party or any other leader, and perverted social beliefs) deceives the mind with its apparently appealing and understandable logic, or with the promises of liberty, equality, brotherhood, etc.

b/ then, it takes place of the true knowledge of God

c/ after the heathens gained the access to power, they force the societies and the states to undergo the betrayal of the same ideals of humanity, with which they lured the people into the dream worlds arranged by evil imagination

The survived texts and ruins of temples and palaces of the ancient civilizations reveal the scale of control and pressure on ordinary human beings, distortion of reality, and fear, which were the means to maintain spiritual slavery. Within the ancient heathen societies, philosophy and its offspring – mythical theology had to provide justification of the absolute power of the ruler and to stabilize the social structure. The two monsters (heathen philosophy and its derivative – mythical theology) produced the offspring – the false social–political knowledge, which might be considered as the pre–cursor of ideology because it was intended to keep the mass population within the limits determined by the ruling group. The first victim was the dignity of an ordinary man with such direct logical inferences as the denial of individual freedom – physical slavery, and the indisputable right of any ruler over the life and death of his subjects.

The restricted or adverse conditions of existence might also explain the vitality of the roots of the heathenism: imagination produces the dreams in which a dreamer possesses extraordinary abilities to fulfill any desire and has the absolute power over the others. Whatever people lack they make accessible to themselves or to their creations within their imaginary worlds. They populate their worlds with the deities (often, created after own ideal or desirable self–image) that exercise almost unlimited power over the Universe, yet, these deities are very cooperative: they allow cognition of their thoughts and deeds or willingly serve as the convenient background for glorification of their creators.

The heathenism began when human imagination originated the distorted image of God. Since, it never ceased to be a loyal companion of men and gathered the greatest harvest of death in the history of humankind. Today it still exists under different names and continues to sustain the logical reality of anti–evolution.

Understandably, the shared imaginary worlds should be compatible: they assimilate, or supplement one another because all of them serve the same human necessities. Local customs, the state/city demands, other social and political causes, and appearances of the matter, such as conditions of life and environment could determine insignificant differences. For instance, the difference in the appearance of the deities of ancient Egypt, Greece, and the Northern European tribes obviously had connections with the local climate and customs.

Σ15 Concerning original sin: the lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which made possible the **original sin**.

Knowledge of the law facilitates understanding of the original sin, through which evil and death entered the perfect world created by God and given to man to love, to cherish, to toil, and to lead to evolution.

If the one does not accomplish the will–law of God, he commits sin: he serves the enemy — the arch–evil, because the one can have only one master {*Matthew 6:24; Luke 4:5–8; 16:13–15; John 14:30; 17:*14–16}: the one who sins also enthrones the arch–evil as his god and puts the knowledge of the evil at the place of the knowledge of the law of the only One True God. The root of the original sin (and any sin) is overthrowing of the Absolute – the authority of God.

If to define sin as violation of the law of God, or as rejection of the words–commandments of God and the following inability to accomplish the will of God, the **essence of the original sin** might be envisioned as the subversion of the Absolute accomplished through the chain of substitutions:

substitution
of the imagined authority of the pretender/liar
for the true authority of true God
↓
substitution
of the false/lies
for the truth
↓
substitution
of death
for life

In **practical sense**, the original sin is the two–fold action of the first men, because of which death became the actuality {*Genesis 3*}: Eve and Adam
1/ disregarded–rejected the truth – words of God
2/ accepted the lies – words of the crafty brute–serpent as the truth
3/ faced the consequences – death instead of immortality, for which they have been created {*Wisdom 2:23–24*}, because, by committing sin against God, they cut themselves from the Divine energy – the Source of life. Subsequently, in their new condition ***[[***being in sin that is in the state of fear of God and attempt to go into hiding {*Genesis 3:9–11; John 3:20–21*}***]]***, they became unable to withstand the Light – God, therefore, to accept and to carry the Holy Spirit of God.

Through the original sin, the pattern of death came into being:

rejection of God as the only Source of Truth and authority
[[without understanding that with rejection of God, Who is the Source of Life,
the one rejects the very own life***]]***
↓
acceptance of the false of the liar,
because of apparent/material attraction and desire to possess it
[[without understanding that appearance–surface might differ from the true essence–core***]]***
↓
disobedience and distrust to God
[[without understanding that, because of distrust to God followed with dismissal of the Absolute authority of God,
the one has to serve another deity – imaginable/false, because there are no other gods***]]***
followed with
↓ ↓
rejection of truth → acceptance of lies
↓
death

The essence of the pattern of death:

separation from the Source of life →inability to accept–contain–utilize the energy of life
↓
degeneration–perversion →collapse–disintegration →death

In the **theological terms**, the original sin is the first act of idol–worship – **apostasy**, which has initiated/brought forth the realm of death. Within this realm of death,

the words/truth of God the Creator might be disregarded
[[Eve disobeyed words of God, and accepted as truth the words of the crafty brute***]]***
↓
the lies might take the place of the truth
↓
the actual absolute authority of God the Creator
might be supplanted
with the imagined authority of liars, false gods/idols
[[humans disregarded the warning of God, and accepted lies of the crafty brute;
furthermore, they attempted to hide themselves from God the Creator
revealing the instant collapse of reasoning/mind disconnected from God and unable to receive
πνοη δε Παντοκρατορος – the breath of Almighty God, the Divine Energy, that sustains life of reasoning/mind***]]***
↓
instead of the worship of True God the Spirit,
people can choose the worship of "other gods" – idols,
which are figments of human imagination,
and which often are embodied into the material objects
or can impact life of men through the material objects and power of coercion
[[e.g., disobedience to God and following attempt to hide themselves from God
opened the path for the lawless "son of perdition," through whom "the mystery of lawlessness" works,
who makes god from himself, takes his sit at the temple of God
{*2 Thessalonians 2:3–12*},
and falsely asserts himself as the highest authority in the matter of life and death – here at the earth and in the after–life***]]***

In the **contemporary terms**, the one could infer that the original sin became the core/code of special realm/reality/system, in which

1/ difference among the levels of complexity has been disregarded
[[the root: assumption that
the immortal man created by the Spirit of God and living/taught by the Divine energy – breath of the Almighty
can accomplish ascent to the highest levels of authority and power (becoming "as gods") by circumventing the will of God
(God forbade cognition of the evil)
through learning the knowledge of evil, which the warning of God already associated with death
(death is disintegration–dissolution of the wholeness of life)***]]***
↓
2/ the mind operates upon the assumption that a system/event/thing at the lower level of complexity
[[an object within the world given into dominion of man – e.g., the tree of learning of the knowledge of good and evil***]]***
could have potency to initiate and actualize evolution of man
[[who was created in image of God and likeness to dominate the world and lead it to evolution;
therefore the human mind already had the highest complexity within the world given into the dominion of man***]]***
and can empower man making him capable of ascending at the higher levels of knowledge
[[at the level defined by the crafty brute "as gods knowing the good and the evil"***]]***;
this assumption, which might be referred as *simplification*
became the foundation for creating knowledge, making decisions, and pursuing purposes,
even those of survival, development, and evolution
[[e.g., conviction, upon which the contemporary natural, biological, and medical sciences operate:
by studying nature of rodents the one can obtain knowledge of human nature, and develop remedies that would cure human diseases***]]***
↓
3/ the reasoning/mind operates upon assumption that it might create adequate knowledge
upon false knowledge and without observing the law of God
[[the root: rejection of the words of the Creator, and acceptance of the assertion of the creation as the truth***]]***

The lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which became the reality of the earth cursed for the sin of men. After exile to the cursed earth and acceptance of this perverted logic, the mind was able to create the heathenism.

Hence, from the **practical point of view**, the one might envision the original sin as **simplification**; for instance, substitution of the surface–appearance for the essence–reality.

Eve accepted lies/false assertions as the truth, because they were sustained by the apparent beauty: the tree appeared as pleasant for eyes to see and its fruits as ωραιον εστι του κατανοησαι – ripe/suitable/mature for contemplation {*Genesis 3:7*}. It was situated within the perfect world given into the dominion of man, and Eve desired to know it. Therefore, she disregarded the essence (death) of the false knowledge (lies of the cunning brute) for the sake of appearance – the beauty of the surface. Consequently, in St. James the Apostle's words, she conceived the desire/lust, the conceived lust brought forth sin, and sin, being fully formed, brought forth death {*James 1:14–15*}.

Since, the model of the original sin is repeated each time when the mind chooses

to reject the true knowledge of God for the sake of lies
↓
to disregard the law of God
for the sake of material advantages or conveniences
↓
to believe simplified inadequate assertions
instead of true knowledge
↓
to prefer the visible material reality to knowledge of its true essence
↓
to worship idols instead of God
↓
to reject the way of righteousness and justice and wisdom
[[that is life by the law of God***]]***
and to follow the majority,
who are running after false gods/idols, perverted customs,
and corrupted liars – rulers, politicians, false prophets, priests–apostates, and self–deified leaders,
and consequently, have to face
corruption, misery, spiritual (and often, material) poverty, hopelessness, suffering, and despair
[[that is life by the material values of the world that is controlled by the arch–evil
{*Luke 4:5–8; John 8:31–47; 14:30; Matthew 6:24; Luke 16:13–15*}***]]***

IN SUMMARY, the original sin has

a/ opened the reality, in which the actual absolute authority of God the Creator might be supplanted by the imagined authority of false gods/idols ***[[***and therefore, the true religion of only One True God might be supplanted by the worship of figments of human imagination intently brooding over the evil: by the heathenism, the essence of which is worship of the arch–evil that either takes images of different idols/false gods or is worshiped directly as it is in religions and cults openly based on the serpentine mythical theology of the Orphics***]]***

b/ initiated realm, within which the mind might operate with the logic of simplification disregarding the law of the adequate complexity

c/ initiated the reality of death, in which the adequacy of levels of complexity is not observed, inadequate knowledge/lies might be accepted as truth, and false knowledge might be created–accepted–actualized initiating collapse and leading to the total ruin.

Acceptance of inadequate/false knowledge as truth originated the logic of simplification – the logic of death; death – because it operates with false knowledge that contradicts the Truth of God. It has, for instance, initiated the work of imagination–creator of assumptions in those who were flesh and who made all flesh of the pre–Flood world to pervert its ways upon the earth. Starting with the original sin, imagination of man was set to be intently brooding over the evil since youth {*Genesis 3:7; 6:2–14; 8:20–22*}, thus, to accompany the mind focused on the evil until the end of the world.

The logic of death could be the consequence of the initial trap masked with a natural desire of ascension to the highest level of perfection – man was created to evolve and to dominate the evolving world. The lies alleged a possibility to become "as gods" through cognition of knowledge of the good and the evil.

In fact, human beings already were "as gods" by their very nature: they were immortal beings created in image of God and likeness – they were formed by God the Spirit and they lived by the breath–energy–Spirit of the Almighty Immortal God the Spirit {*Genesis 1:2, 26–27; 2:7; Job 32:8; 33:4; John 4:24; 10:34; Wisdom 2:23*}.

Thus, the initial task of the perverted logic was to undermine knowledge of the divine nature of man and to denigrate him at the level of material arrangements that live not by the Spirit of God, but by the derivatives – fruits, therefore, not by πνοη δε Παντοκρατορος – the Divine Energy/breath of God that teaches the mind, but by the energy transformed for sustaining the lower levels of complexity ***[[***e.g., fruits of the tree, or knowledge of things that are not consistent with the nature of the world (for instance, such inconsistency is knowledge of death within the world created for immortality)***]]***.

After expulsion from the Paradise, and on the post–Flood earth, this task is accomplished by

— the heathenism – false religions according to which human beings were sacrificed to demons, deified beasts, and other idols, and which sustain themselves with the laws that demand corporal punishment, mutilation, beheading, capital punishment of men created by God and that justify slavery, forceful conversion, discrimination, persecution and extermination of people of other religions and walks of life

— the atheist–marxist–darwinist ethics–free sciences, which denigrated man at the level of animals ***[[***in compliance with the Orphic mythical serpentine theology***]]*** and study the human nature through studies of rodents, animals, insects, plants

— social and political doctrines based upon Plato–Aristotle's philosophical–political–religious utopias derived from the Orphic mythical serpentine theology and Orphic philosophical doctrine, which denigrate man at the level of slave of his imagined/false gods/idols and present him as an inferior creature whose nature must be improved by transforming it into likeness of the nature of beasts.

To protect the mind from contamination with the false knowledge, the Christian should remember that any concept, assertion, doctrine, religion is build upon a general core that embodies the attitude toward God and attitude toward man; this core provides the key for understanding of the framework of knowledge: the source–root, and the destructive potential. Hence, to discern the first signs of the lethal poison of the arch–evil behind any religion, any article of faith, any philosophical, political, social, religious doctrine is to comprehend the core/main message: the attitude toward God and the attitude toward man.

In particular,

1/ any contradiction of the words of God signifies lies of the arch–evil

2/ any shadow of hostility to a human being, any disrespect to freedom of thinking, freedom of the conscience, and dignity of a human being, selective justice, acceptance of the possibility of coercion in the matters of conscience, religion, and morality, assertion of own right to sacrifice another man's life, freedom, and well–being for the sake of any figment of imagination/idol, belittlement of one human being for the sake of another man, group, or establishment, justification any form of discrimination, any coercion in the matters of religion, conscience, political and other convictions – any of these reveals its source/root: the arch–evil that was murderer of man from the beginning and father of lies {*Genesis 3:15–16; John 8:42–44*}.

Consequently, any concept, doctrine, religion, etc. that conveys negative attitude–hostility–animosity–disrespect to the only One True God the Creator and to His creation – a human being should be rejected as the false and dangerous misconception, because it leads to collapse of human reasoning, to which death of people and ruin of their establishments are the inseparable companions {e.g., in: *Isaiah 59:1–15; Wisdom 1; 2:21–23*}

Σ16 Concerning the Orphism:

The Orphics believed that they are the descendants of Orpheus – a priest of the Sun/Apollo and a diviner who practiced arts and who established the mysteries–rites of Apollo in Thrace and of Demeter in Sparta. Orpheus evoked wrath of Dionysus and Aphrodite because he did not participate in Dionysian rites, explained evil of human sacrifice, and propagated homosexuality. Dionysus sent the Maenads in the temple where Orpheus preached to men of Thrace – Maenads' husbands. In the state of frenzy, the Maenads murdered their husbands and tore Orpheus apart –"limb from limb."

Another version of the myth portrays Orpheus as a founder of the Dionysian rites and an earthly embodiment of Dionysus.

With time, the Orphics developed myths into the doctrine that conveys the essence of the heathenism, the core of which is death – idolatry as worship to the arch–evil in the image of the serpent.

The **Orphic doctrine** or **Orphism** denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – heathen philosophy, political and social doctrines, religions, and cults of different idols, because of which the people sacrificed their brethren and children to the figments of their own imagination.

Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

The Orphism is the most distinctively formed core of the heathenism – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols. When the heathens used the word "god," they referred to

either to the Orphic "divine absolute animal" – the dragon–serpent–beast, which headed hierarchy of other gods, semi–gods, and similar mythical creatures, and which was the container of forms of living creatures, including men

[[and that is why the Orphics did not distinguish among men and animals and the contemporary medicine studies rodents and applies its discovers in the rodent nature for "understanding" of human nature and treatment of human diseases – concerning Hippocrates the Orphic and "the Father of Medicine" (~460–377? B.C.), see **The Minoan Legacy** in ***Ancient Civilizations: Legacy Overview]]***

or to any other deity included in the flock of global, local, household idols: it was the common belief that "the world is full of gods."

The Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death with worship of snakes and horned animals. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance.

The distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutilating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who

might be "lawfully" and according to "the article of faith" mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman {*Genesis 3:15–20*}.

The Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers; for instance, some researchers refer to the **Orphism** as the source of the "divine Muse of Homer" and of the "sublime theology" of Pythagoras and Plato [e.g., Thomas Taylor qtd. and ref. in Hall (2003) 74].

Indeed, the Orphic serpentine "theology" is the actual foundation of Plato's philosophy, especially, the concept of forms–ideas–archetypes, with which he evidently, followed Pythagoras (who was initiated into the Egyptian–Eleusinian–Orphic–other mysteries, and asserted that all material objects have forms as their essence): indeed, if the main – universal or "absolute" – bestial deity contains the forms of wild beasts why it cannot accommodate the forms of all other creatures and objects, which compose the Universe?

Consequently, if to substitute the philosophical "essence–idea–form" for the Orphic "image," the ultimate meaning of Platonism (recognized as the pinnacle of philosophical thought) is revealed as a set of phantasms – the irrational imaginary world of heathen cults of serpent. For the unbiased mind, the wordings covering the essence of Platonism and issuing doctrines should not conceal the true meaning: the heathens (for instance, the Minoans, Phoenicians, Orphics, etc.) who made this imaginary world into actuality of their daily life, worshiped the "divine absolute animal" – the serpent and their prime deity conceived by the cosmic arch–serpent/dragon – by devouring children, and in this imaginary world, humans are the beasts made after the image of their bestial deities. The Orphic doctrine [in: Graves; Hall; *The Sunset Knowledge*] became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other cults and assumptions, including those developed within the framework of the Western civilization.

For instance, with the Orphic logic, Manly P. Hall not only infers supremacy of the "philosophy's God" over "a personal God"; he refers to Orphism as to "theology," which cannot be destroyed and which "in a more philosophic era … shall shine forth again with splendor undiminished" [Hall (2005) 218, 224].

Indeed, this "undiminished splendor" of Orphic myths identified as "philosophy" and "theology" still "shines" through the contemporary sciences.

In particular, the contemporary continuation of the ancient beast–worship might be diagnosed, for instance, in transhumanism and in the logic of the contemporary Darwinism– and atheism–driven ethics–free scientists and researchers. The followers of transhumanism are busy by designing improvement of the human nature and manufacturing of supermen – they attempt to chain man to their understanding of perfection and to "lift man up" to the new creature with abilities, which would overcome both – human and animal – natures. In their hatred to God and to His creations, firstly, to man, the Darwinism/atheism–driven scientists downgrade man and throw the human nature down, at the level of animals.

In fact, they are in the state of secret, yet constant, war with the remnants of the human reason.

This war can be easily identified through their ferocious fighting against any positive mention of God in media, schools, research institutions, government, political, and social structures. All knowledge–creating establishments are penetrated with propaganda of the basic heathen assumption that man does not differ from animal, moreover, in some matters, human is inferior to the beasts. This propaganda allows increasing negation of the traditional human values; as the result, cynicism, corruption, and perversion supplanted mercy, humanism, virtues and human dignity within all societies, which in the recent Past tolerated or even followed Christian teachings, yet now ferociously strive to "exterminate" God from all social educational and political activities.

Atheism, assumption of similarity of human and animal nature, and eradication of the very meaning of human dignity make possible to spend enormous funds on non–human experiments on the humans and animals, including those which intervene with the natural reproduction of humans and animals (e.g., "creation" of chimeras – human–animal embryos). Having been unable to cure the lethal human diseases (these diseases might be the means of self–annihilation with which the nature prevents further abnormal mutations of immune system), the darwinism/atheism–driven scientists downgrade man at the level of rodents and monkeys, on which they develop their "medicine" and vaccines.

However, the simple truth is that the rodent–monkey–based medicine is not effective for human beings and their long–term consequences for the human nature are not known. For instance, with all the costly efforts and their results – drugs and medical techniques, the sciences are neither able to find the real causes nor effective treatment for ultimate healing and prevention of cancer of all kinds, tuberculosis, poliomyelitis, HIV, allergies and other immune disorders, mental illnesses and disorders, as well as many other plagues.

Moreover, the monstrous ignorance of "saviors of mankind" and its fruits, for instance, such as poisonous drugs, trigger the next circle of abnormal mutations, thus, increase the overall suffering, spread mental and physical perversion, and eventually, might culminate in annihilation of mankind. Indeed, as of today, the meaning of humaneness is already forgotten by many.

The recent Past discloses the potential of unleashed ethics–free "scientific" imagination.

For instance, the scientists at the service of Nazis accepted the notion of racial inferiority of non–German nations. Within the society that assumed neo–pagan cult of Nazis, they asserted that human beings, who belong to the "inferior nations," are not complete human beings, that they are "underhumen" not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if "underhumen" do not differ from animals, the unwanted "underhumen" – in the similar fashion, as their equals (animals) –

— can be "processed" with a particular "effective device," e.g., such as a concentration camp

— the ashes from the ovens of such a camp can be used as a fertilizer for the German soil

— the "underhumen" in the concentration camps can be used as the laboratory animals.

Those who learn the unbiased history of the totalitarian sates of the twentieth century can see how the neo–heathen and ethics–free sciences have implemented their inferences.

With time, the Orphic logic, through the doctrines of Plato and Aristotle, became the common foundation of thinking and learning, on which the Western and other civilizations built on Plato–Aristotle's social–political–philosophical utopia come to being, strive for existence, and collapse, because by their very nature they are not capable of achievement the purposes for which they are created. This logic is logic of simplification, logic of collapse and disintegration incompatible with the logic of the evolution, with which the evolving systems capable to sustain evolution of mind and its creations (e.g., societies and other establishments) should be designed and maintained.

For instance, the Orphic doctrine sustains Plato–Aristotle's philosophy, which embodied the heathen vision of the Universe and the "ideals of humanity" into the chain of most destructive concepts:

slavery as the natural foundation of the society

⇓

man as a part/property of the community

⇓

supremacy of the good of the community over the good, happiness, liberties, and interests of a person

⇓

mandatory restriction of the freedom of thought and religion, control and regulation of the life of members/citizens as the means of survival of the "perfect" community–state

⇓

termination of the different–minded as the legitimate practice of the community–state, which has to protect itself from the wrath of deities by expulsion or execution of atheists, followers of another cults, and different–minded of any kind, therefore, by sacrificing life and well–being of its members–men for the sake of the good of men's establishment

With philosophical doctrines and utopias compiled by Plato and Aristotle and elaborated by the flock of their followers, the Orphic myths eventually penetrated Western and some Eastern theological schools, which admit heathen philosophy as a legitimate source of the theological knowledge.

The Orphism is the most distinctively formed core of the heathenism. Hence, analysis of the different philosophical, religious, and political doctrines rooted in Orphism

a/ facilitates understanding of formation and development of different versions of the same arch–lies {*Genesis 3:1–6*}, from which the multitude of different false religions, cults, and ideologies sprung

b/ leads to the conclusion that all of them have the same the essence: rejection of true God and acceptance of idol–worship – assertion of existence of "other truths" and "other gods."

In summary,

– the term **Orphism** denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – political, social, religious doctrines. Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

– the Orphism is the most distinctively formed core of **the heathenism** – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols

– the Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance

– the distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutilating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be "lawfully" and according to "the article of faith" mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman {*Genesis 3:15–20*}

– the Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers

– the Orphism is mythical serpentine theology; that is why, in the Gospels, the followers of Orphism and its derivatives are referred to as "offspring of vipers," as the sons of the arch–evil – the ancient serpent of Genesis, as the ones who, within them, do not have place for the Word of God {*Matthew 3:7–12; 15:1–20; 23:1–35; Mark 7:5–13; Luke 7:29–35; 16:13–17; John 8:37–47; Genesis 3:1–6, 14–16*}.

Concerning the Orphic doctrine, see also ***Ancient Civilizations: Legacy Overview***

Σ17 See the following ***excerpt*** from **The Concept of Man**:

"…During the earthly phase of existence, a human being is a temporal life–carrying unity of spirit—flesh, or soul–heart–mind—body, or energy—matter, accommodated within the realm composed of the units of the structured matter, which are the energy derivatives created/arranged at different levels of complexity.

The essence of man — *the inner man*, of whom St. Peter the Apostle and St. Paul the Apostle write: ο κρυπτος της καρδιας ανθρωπος – the hidden heart of man {in: *1 Peter 3:4*}, and the inner man who is being renewed – ο εσωθεν ανακαινουται – day by day, while the outer man (body of flesh) is being decayed {in: *2 Corinthians 4:16*} — is the soul–heart–mind, which carries the image and likeness of God. St. Paul the Apostle refers to such a new ***[[***renewed***]]*** creation of Christ and in Christ as to the one who is enabled to act as the co–worker of God {Θεου γαρ εσμεν συνεργοι – *1 Corinthians 3:9*}, who is the God's field and God's building/construction {Θεου γεωργιον, Θεου οικοδομη – *1 Corinthians 3:9*} – the space prepared for the works of God.

The Greek theologians discerned three parts/components ***[[***subsystems***]]*** of the human essence, or it might be said that they assumed that the soul–heart–mind operates at three levels of complexity ***[[***that is with different derivatives of the Divine energy: wisdom, knowledge, information***]]***: intellect – νους, reason/intelligence – διανοια, and the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος.

The highest level or "the depths of soul" or the core of "the heart" is intellect – νους, through which the mind knows God – Λογος – and receives from the Creator the spiritual knowledge – γνωσις – and wisdom – σοφια. Γνωσις and σοφια both are the gifts of God: the spiritual knowledge is silent contemplation of God and the special state. During this state, the mind accesses the divine energy of creation, which sustains the mind's life, while wisdom empowers the reason and makes possible cognition of God's creations.

Hence,

1/ the heart is a definition for the spiritual center, the essence of a human being, the singularity in which the union between the divine and the human is consummated, or in which the divine becomes thoughts, words, and deeds of man

2/ cognition is the state during which the divine energy of creation is transformed into the thoughts and knowledge.

The Greek theologians discerned three parts/components of the human essence, or it might be said that they assumed that the soul–heart–mind operates at three levels: intellect – νους, reason/intelligence – διανοια, and the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος ***[[***see **Chart 1. The Mind** in ***The Mind]].***

Four Greek and Byzantine theologians developed the **Christian concept of man in relation to God** – St. Maximus the Confessor, St. Gregory of Nyssa, St. Basil the Great, and St. Gregory Palamas [St. Gregory Palamas (1974) 121–122; St. Maximus the Confessor, St. Gregory of Nyssa, and St. Basil the Great, ref. in: St. Gregory Palamas (1974) 122]:

1/ when the Word of God lives and acts within man, the man is unified with the grace of Lord God Jesus Christ; this incomprehensible grace illuminates the human nature and elevates it above the natural laws: man becomes uncreated as the grace of God is uncreated

2/ everything that is moved by the Holy Spirit becomes alive, eternal, and sacred: through Lord God Jesus Christ, man (who before was dust, the human clay) receives the anointment of the Holy Spirit to become "the child of light" destined for the eternity

3/ when the Holy Spirit dwells in man, the man oversteps the limits of his temporal worldly existence: from the mortal he becomes immortal, from the temporal becomes eternal; he receives the dignity of prophet and apostle and, through Lord God Jesus Christ, he becomes a child of God endowed with the potency to create.

St. Gregory Palamas (1296–1359) considers the act of creation as the only moment when a human being discovers the image of God within own soul/mind, and actualizes own essence (through the act of creation).

Therefore, the essence of a human being unfolds as the dwelling and the rest of God within the created by God Universe. A human being exists to accomplish the following purposes:

— to receive the Spirit of God during the earthly existence

— to abide in love and light

— to fulfill the will of God at the Earth

— to dwell with God throughout the eternity.

Other theologians, philosophers, and researchers invented additional definitions for the mind–intellect–heart–soul–spirit, mostly, as for the different facets of a human being; for instance,

— the heart is the spiritual center of man – the temple, in which the Divine is united with the human

— the intellect is the "eye of heart" or the faculty of contemplation by which man perceives God and learns the knowledge given by God

— the intelligence is the operating faculty of the intellect

— the reason or mind is the center responsible for logic, conceptualization, and discourse – all the functions, which manifest the main human ability – reasoning that defines purposeful behavior within the world of the temporary structured matter, and so on [e.g., St. Diadochos of Photiki *On Spiritual Knowledge* §§9, 79, 88, and *Glossary* 362–365, and the others in: *Philokalia,* v.1–4].

The fruitful imagination of the generations of theologians and use of different terms for definitions of the same phenomena, sometimes, initiated theological disputes as St. Paul the Apostle warned {for instance, in: *1 Timothy 6:20–21; 2 Timothy 2:16–17*}, and therefore, brought forth discord and facilitated rising of heresies.

In general, if the one has understanding of the words of Lord Jesus Christ {in: *John; Matthew, esp. 5; 6; 7; Mark; Luke, esp. 6; 12*} and perceives God as the Perfect Love without fear and suffering, as the Absolute Good of man and for man, all human inventions–doctrines and verbal embellishments–classifications–definitions–etc., are not needed.

Σ18 Before the beginning of the twentieth century, philosophy re–discovered the old pagan deity – the unconscious world soul, which unconsciously creates the world in which death and suffering are the meaning of life. The unconscious was recognized as the source of animal impulses and instincts, which determine thinking and behavior of the moving matter–social animals–slaves of their own establishments (e.g., the "great masses" of the totalitarian states); consequently, the morality and mercy were identified with the weakness and vice, and human beings were arranged into the pool of resources that might be reproduced, re–engineered, and used according to the needs of their owner – the superior nation–race of supermen (e.g., Nazi Germany) or the political party (bolsheviks–communists), and slaughtered when they are needed no more or worn out, and when they do not fit the requirements of their masters.

Georg W. F. Hegel re–introduced the old deity of Chrysippus the Stoic – "all pervading world soul" [Chrysippus ref. in: Cicero *De Natura Deorum* I.xv.39] – at the state level. Hegel asserted that the national state is more significant than mankind and that peace corrupts people, thus, war is the means to escape corruption: the "supreme power," which protects life, acts through war, and the state–winner is adequate to "the World–Spirit" [Hegel 610–611; Hegel ref. and qtd. in: McGovern 318–319].

In addition, at the beginning of the twentieth century, it was accepted that the unconscious determines behavior. The flow of physical energy (identified with the will to power) was considered as "sexual in character" [MacIntyre 29, 32]. Such background allows comprehension of

a/ the Nietzsche's negative attitude toward sexual abstinence, solitude, and fasting, which he characterized as the "dangerous prescriptions" [Nietzsche (1997) §47 35]

b/ the assertion that "the great masses" have the woman's psyche, which must be subjugated by the strong masculine leadership – cruel and merciless, especially in a form of physical terror [e.g., Hitler 56, 58].

Arthur Schopenhauer (1788–1860, Germany), who was the very influential figure in the Nietzsche's reality, postulated the concept of will, which he defines as the only ultimate reality: the mind is not rational, it acts in conformity with the universal will – the vital force, which determines the life of the Universe. In continuation of the Hegel's "unconscious creative reason," Schopenhauer asserted that man should not be called a "rational" animal, because his intellect serves the universal will (or the universal desire to exist), and even the knowledge about existence of the "universal will" comes through the insight, not as the result of reasoning [Schopenhauer ref. in: McGovern 409].

This Schopenhauer's concept along with the Carlyle's notion of the political unconscious as the sign of right performance became for Nietzsche and his followers the ground for the assertion that the essence of everything is the will and the greatest wisdom of political and state establishments is to follow the instincts. Another interesting moment is the completion of the Aristotelian concept of the social animal: after deprivation of man from divine origin, likeness to God, and freedom, the last veil – the intellect/reasoning – is removed, and the state receives its naked subject as the matter in motion and without faculty of deliberation in the total and ultimate possession.

Therefore, it becomes clear that ideas of Freud – if evaluated against a theoretical foundation of the Nazi "Dionysian" state – had to be considered as unacceptable by the Nazi authorities.

Σ19 See ***The Mind***

Σ20 See **Note 1** to ***Works of Augustine of Hippo***

Σ21 **Simplification** is a peculiar mode of reasoning, which Aristotle, following the way of thought of his predecessors (starting with assumptions of two Orphic philosophers – Pythagoras and Plato), embodied into his dialectics.

The Aristotle's logic of simplification, which underlies his physical–arithmetical–mythical–dialectical "philosophy," deification of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of "social animals"– men, became the foundation of theological, philosophical, and scientific studies. The fruits of these studies include political theology, materialistic and atheist philosophy, ethics–free sciences, destructive ideologies, and the art of propaganda; all of them have the main indicator – shift of levels of complexity; for instance, they justify supremacy of human establishments (e.g., communities, states, nations, empires) over their creator – man.

Consequently, the human history became a series of nightmares – the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more. Among these worlds–circles are the following:

heathen philosophy, mythology, and political theology

↓

Aristotle–Aquinas' political theology

↓

destructive ideologies of Fascism, Nazism, and Communism

↓

contemporary atheistic–materialistic–darwinist and ethics–free sciences

Aristotelian logic of simplification still is the actual basis of contemporary philosophy and science.

In the terms of systems logic, simplification is a term that defines violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration. Consequently, the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge – logic of simplification is the logic of death.

See the examples of violations of the law of adequate complexity (simplification) within the different frameworks of knowledge in
– **Wisdom and the Riches** in **Part 3** of ***Selections_&_Reprints***
– **The Logic of Death** – ***reprint*** in **Note 28** to ***Selections_&_Reprints***
– *The Invincible Empire,* Chapter 8. Sciences, New Image of Man, and the Vision of the Future

Σ22 Materialism is the assertion that the matter is the only reality of human existence: even thought, feelings, and will are the functions of the matter and must be explained as the features of the matter and in the terms of the matter.

It means that materialism confines the human mind/intelligence/reason within the temporal realm of temporary arranged and then, collapsing and disintegrating matter as the only reality of human existence and deprives a human being of the life of the spirit: it does not recognize the human connection to God Who is the Spirit and therefore, deprives a human being of the eternity with God the Creator.

The essence of materialism is

denial of existence of God → deification of the matter → elevation of the matter at the rank of the only existing, thus, true reality

As denial of God and worship of the matter, materialism deprives the mind of any possibility of evolution and obtaining the everlasting life in presence of God. Hence, the one might envision materialism as

a/ the ancient evil misconception that still is spreading through the thoughts, words, and deeds of men and that leaves no expectations to accomplish the purposes for the sake of which every human being enters this world

b/ the common tool of annihilation, or one of the common ways, through which the arch–evil subdues the mind

c/ idol–worship of the material things.

Materialism also might be explained as three consequent denials:

1/ denial of existence of God the Spirit
↓
2/ denial of existence of the spiritual life of man
↓
3/ deification of the eternal matter
as denial of existence of God and deification/worship of the deified matter
==========
↓ ↓
as denial of existence of God and deification/worship of the deified matter, materialism
deprives the mind of
the ability to survive @ the earth
the ability to evolve for the next phase of existence – eternity in the presence of God

The one who has faith in God, defines materialism as the abnormality, some kind of lethal disease: a peculiar kind of "blindness" and "debilitation" of the mind {as it is in: *Isaiah 6:9–11*}, which cuts itself out of life by closing for itself the access to the Source of life.

The materialistic mind, which lives only by the material things and values of the matter, is incapable of perceiving the wholeness of the living evolving world that lives by the Spirit of God. Such a mind is caged in darkness of limited temporal setting; it lives its short life locked within the temporal collapsing singularity: limited time–space–complexity–bounded world, which is cut by the reasons of the dust {*Job 28:4*} from the eternal flow of the divine creative energy.

In such a lockdown, the common (and often imposed through deceit and deprivation of knowledge of God) outlook holds that life originated from the dust by chance and "self–organizing" systems assemble themselves within the chaos by themselves. The materialistic mind perceives itself as a dust, and expects to return into the dust along with a body, which has to be dissolved and to be consumed by other creatures of the dust:

materialism deprives of the life of the spirit –
↓
through denial of existence of the spirit and association of the human intelligence with the matter,
materialism transforms the mind/reason into the part of disintegrating flesh
and a human being into a spiritless beast – the living dead
↓
materialism deprives the mind of the knowledge of God the Creator and the Word–God –
the knowledge that is the everlasting life
↓
materialism condemns the mind to ignorance and consequent impossibility to evolve –
to reach the optimal potency that it should actualize within the world of the matter

Denying existence of God and therefore, denying the law of God, materialism denies love as the main law for a human being. Consequently, the materialist's mind is not able to maintain the cohesive power that sustains wholeness of the living world created by God.

The world perceived by materialist is similar to the trunk of a tree without roots and without branches: the fragment of the wholeness that has no explanation and that is not open for understanding.

As the history illustrates, materialistic mind operating for instance, with dialectic materialism or Aristotelian logic – the logic of simplification, is not capable of explanation and finding decision of any one of mankind's problems.

See ***Materialism***

Σ23 The Old Testament prophets envisioned the knowledge of the evil, especially the knowledge of idol–worshipers as the lethal poison that debilitates and ultimately annihilates the reasoning/life of the mind that serves the evil {e.g., *Isaiah 59:1–15*}.

According to the prophets, when the mind discards the law of God, rejects God, and creates for itself other gods/idols before the face of God, it becomes as the waterless land, ashes and dust, it loses the abilities of discerning the good and the evil: it transforms itself into the living dead, because it becomes the likeness to the idols – spiritless pieces of the lifeless matter, which it has created {*Psalm 134(135):15–18; Isaiah 44:20*}.

Thus, it transforms itself into the carrier of death – own and of the others, into the offspring of vipers that has no good within: it consumes and carries and propagates the lethal poison of the ancient arch–serpent, the incurable rage of asps {θυμος δρακοντων ο οινος αυτων, και θυμος ασπιδων ανιατος –

Deuteronomy 32:33; Isaiah 59:1–15; also in: *Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13*}, and it, as well as its fruits–creations–deeds, becomes the embodiment of death – abomination to God.

Σ24 Immortality — the everlasting (or eternal) life in the kingdom of God Who is the Spirit {*John 4:24*} — is presence of God the Spirit within His creation.

Everlasting life/immortality becomes the actuality of a human being only if the Word–God becomes the στερεωμα, within which, by the power of God and because of the will of God, the human being is transformed/re–created into the immortal child of God: the certain firstfruit of creations made in likeness of the Word–God – the Word of Truth *{James 1:18; 1 John 3:1–2; Romans 8:28–30; Colossians 1:9–22; 3:10–11},* the one who lives by the Holy Spirit and who is enabled to withstand the eternity in the presence of God the Spirit {while the Old Testament's human being is not able to see God and live – *Exodus 33:18–20}.*

The Word–God creates the foundation – στερεωμα {as the firmament of the new world – *Genesis 1:6; James 1:18; 1 Peter 1:23–25; Ephesians 2:10*} within the human essence and gives the knowledge of God that is the everlasting life: on the στερεωμα, by the Holy Spirit, the immortal child of God is created–built–established with knowledge of God, by the Power of God, and with the Energy issuing from God {in: *Psalm 103(104):30* – Εξαποστελεις το Πνευμα Σου και κτισθησονται – Thou shall send forth Thy Spirit and they shall be created(established/made); *Psalm 17(18):1–2:* Αγαπησω Σε, Κυριε ισχυς μου. Κυριος στερεωμα μου – I love Thee, O Lord, my strength. The Lord is my firmament; *John 1:1–4, 12–13; 3:5–6; 7:37–39; 16:13–15; Ephesians 2:1–22*}.

The knowledge of God, which is the eternal life is the knowledge given by the Word–God: His Law, His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good, that is the everlasting life {*John 17:3, 6*} – this knowledge makes possible life by the Holy Spirit, because this knowledge became the inner foundation and structure of the new creation of God in Christ and by Christ destined from the beginning of times for the eternity with God.

When the one accepts the Word–God, the knowledge that He gives – the knowledge of God (knowledge of the law of God: His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good), becomes the Firmament: the foundation of the one's intelligence/reasoning and the framework–space, in which a human being

evolves into the dwelling of God
↓
is enabled to accept the Holy Spirit of God – the Divine Fire
Who ignites the eternal life within the creature of dust
↓
is prepared for the eternity in the presence of God

By Christ and in Christ – by the Word–God and in the Word–God – an immortal human child of God comes into being and will be resurrected/transformed for the eternity with God *{John 1:12–13; 3:16–17; 11:25–26; 17; 1 Peter 1; 1 John 3:1–3; Ephesians 2; 1 Corinthians 15; Galatians 3:26–29; 4:6–7; Colossians 1; 2; 3*}.

Therefore, when the Old Testament's texts tell that God is the prophet's στερεωμα {Αγαπησω ***Σε,*** Κυριε ισχυς μου**.** Κυριος στερεωμα μου, και καταφυγη μου, και Ρυστης μου – I love Thee, O Lord, my strength. The Lord is my firmament, and my refuge, and my Deliverer – Psalm 17(18*):1–2*} and the human heart is firmly established (εστερεωθη) in Lord {*1 Kings 2:1*}, they convey knowledge revealed by the Holy Spirit {*John 5:39; 2 Peter 1:19–21*}: man shall live by God, because of God, and in God {*John 5:39–47; 6:45–58; 10:11–18, 27–30; 17:21–26*}.

See **Notes 18** and **33** to ***Selections_&_Reprints***

Σ25 A typical pattern of life (establishment→development→collapse) of a new cult/religion includes the following stages:

postulating of the purpose
(satisfaction of the lust for power or seeking other privileges)
☂
assertion of a new "truth," which justifies the purpose
☂
idolization of the author of the new "truth" and elevating of his personality to the rank of superior being
(or at least, a prophet),
that would automatically bestow the status of divine revelations to all his assertions,
which he presents as the new "truth"
☂
elevation of the new "truth" to the rank of universal truth/belief/science
☂
destruction/supplanting of the traditional religion/beliefs
☂
termination/exile, or other means of deprivation of authority/rights/privileges/power
of the different–minded/heretics
☂
period of acceptance/embodiment of new "truth" into laws, establishments, institutions, and morals of the society
☂
collapse of establishments built upon the new religion/cult and dethronement of its author(s)
☂
purification or gradual eradication of the remnants of the overthrown religion/cult
from the political, social, and religious life

Σ26 See ***Philo of Alexandria***

Σ27 See ***The Absolute***

Σ28 See:

– "Key Concept 5" in: International Guidelines on Sexuality Education: An evidence informed approach to effective sex, relationships and HIV/STI education. 2009. UN., UNESCO, UNFPA. 2 vols. [vol. 1, pages 47-50]

– "Planned Parenthood's Sexuality Education Materials (Warning: Graphic Content). INFO FOR TEENS: Masturbation." in: International Planned Parenthood Federation & Children's "Right" to Sex. Policy Brief. Family Watch International. [Family Watch International © 2014. www.familywatchinternational.org]

Σ29 See:

– International Guidelines on Sexuality Education: An evidence informed approach to effective sex, relationships and HIV/STI education. 2009. UN., UNESCO, UNFPA. 2 vols.

– Comprehensive sexuality education: the challenges and opportunities of scaling-up. UNESCO, 2014. France.

– The International Guidelines on Sexuality Education: Comprehensive Sexuality Education Defined. Policy Brief. Family Watch International.
[Family Watch International © 2009. www.familywatchinternational.org]

– U.N. Report Advocates Teaching Masturbation to 5-Year-Olds. By Joseph Abrams. August 26, 2009. FoxNews.com
[http://www.foxnews.com/story/2009/08/26/un-report-advocates-teaching-masturbation-to-5-year-olds.html]

– Sexualizing Childhood. By Campaign for a Commercial-Free Childhood Reclaiming Childhood from Corporate Marketers. [www.commercialfreechildhood.org]

– Twenty-first Special Session of the General Assembly: Statement of the International Planned Parenthood Federation (IPPF). 1999
http://www.unfpa.org/resources/twenty-first-special-session-general-assembly-statement-international-planned-parenthood

– International Planned Parenthood Federation & Children's "Right" to Sex. Policy Brief. Family Watch International.
[Family Watch International © 2014. www.familywatchinternational.org]

– UNFPA. New Initiative to Boost Family Planning Services for Youth, Vulnerable Groups, Countries in Transition. Press release, 29 May 2013.
[http://www.unfpa.org/press/new-initiative-boost-family-planning-services-youth-vulnerable-groups-countries-transition]

– New IPPF Report Gloats Over New Abortion Numbers. By Jonathan Abbamonte and Steven W. Mosher. 2016 Jul 13 ***[[***"The International Planned Parenthood Federation (IPPF) reports that its affiliates ended the lives of nearly one million unborn children in 2015. In all 964,325, unborn children were terminated by chemical and surgical abortion by IPPF just last year alone"***]]*** [https://www.pop.org/content/new-ippf-report-gloats-over-new-abortion-numbers-5]

Σ30 In: International Guidelines on Sexuality Education: An evidence informed approach to effective sex, relationships and HIV/STI education. 2009. UN., UNESCO, UNFPA. 2 vols. [vol. 1, page 50]: "Key Concept 5.2 Shared Sexual Behaviours and Sexual Response (contd.). Learning Objectives for Level III (12-15). Describe common sexual behaviours. Describe the key elements of the sexual response cycle. Key Ideas: "Both men and women can give and receive sexual pleasure with a partner of the same or opposite sex."

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