

Systems Research & Development

A Theoretical Foundation Series

Collapsing Systems

***“Metapsychology” and Other Ideas
of Sigmund Freud – Critical Analysis***

by

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*“Metapsychology” and Other Ideas
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“Metapsychology” and Other Ideas of Sigmund Freud – Critical Analysis

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...as they did not think fit to have God in their knowledge,
God gave them up to a reprobate mind,
to do the things not right, having been filled with
all unrighteousness, fornication, iniquity, covetousness, malice;
being full of envy, murder, quarrels, deceit, evil habits;
becoming whisperers, God-haters, insolent, proud, braggarts, devisers of evil things,
disobedient to parents, without discernment, perfidious,
without natural affection, unforgiving, unmerciful...
{Romans 1:28–31}

...what things they do not know, they speak evil of these.
And what things they understand naturally, like the animals without reason,
they are corrupted by these...
...they went the way of Cain and gave themselves up to the error of Balaam for reward...
{Jude 10, 11}

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Introductory Notes

1. During my civilizations studies, I discovered the opinions, which ascribe to ideas of Sigmund (Schlomo) Freud place in the foundation of the Western civilization or even consider Freud’s assertions as the very foundation of the Western civilization. So, with my habitual attitude do not form opinion until I collect all information to support unbiased evaluation, I armed myself with all books I could find in the best libraries of the cities where I lived, and began to read works of Sigmund Freud and about Sigmund Freud.

My work moved in two directions: Freud’s life (actions) and Freud’s books (words). Freud’s actions and the words opened for understanding the work of Freud’s mind. In the end, I read evaluation of Freud’s legacy provided by different researchers.

The published works of Sigmund Freud, as well as numerous works devoted to his life and legacy, are available through libraries, Freudian societies, institutes, museums, and internet, so everyone can make own conclusion and own opinion.

This work is a fragment of ***A Collapsing Systems Series***; it offers my opinion concerning legacy of Sigmund Freud.

2. According to the author(s) of the article ***Sigmund Freud*** @ Wikipedia, Freud’s doctrine might be a consequence of cocaine addiction¹.

I see Freud’s assertions (as well as his experiments with a narcotic) as the consequences of apostasy²: rejection of Jewish religion (Hasidic version) combined with – in Professor Jacobs’ definition – Freud’s contempt for his “Eastern Jewish roots” and “internalized Antisemitism” [Jacobs 170–176].

3. Some researchers recognize the works of Sigmund Freud as a part of the foundation of the Western civilization³. The opinions concerning Freud’s legacy and influence on the science and culture [referred as “incalculable” – *Encyclopedia of World Biography* 6:104] occupy the range

from absolute intolerance to Freud and his ideas

to deification of Freud and acceptance of his writings as prophetic revelations.

For instance,

– an educator – Diane Jonte–Pace, Professor of Religious Studies – refers to Freud as to “an architect of contemporary culture” who “sculpted” self–understanding of contemporary men and “helped to shape” the modern world [Jonte–Pace 4, 30]

– in 1981, Freud’s speculations earned new recognition as the works of “undiminished importance”; moreover, the researcher discovered that “Without metapsychology we cannot begin to think” [Arnold H. Modell qtd. in: Grubrich–Simitis 104]

– a Hindu researcher perceives psychoanalysis as “very much a child of Western culture” linked with the Western philosophical tradition; he finds in Freud’s works “the echoes of Nietzsche’s ideas” and compares a psychoanalyst with a sculptor who reveals the statue concealed within the stone [Kakar 8, 10, 275]

– an European researcher evaluates Freud’s psychoanalysis as “that mental disease whose therapy it claims to be” [Karl Kraus qtd. in: Levy 31]

– some authors have found “intriguing parallels” and similarity between psychoanalysis and shamanism **[[both are dealing with myths]]** [e.g., Levi–Strauss ref. in: Kakar 114; Kakar 115]

– in 2003, *Introduction* to a book from a series of the religious studies compiled with the articles contributed by the contemporary educators asserted: “To understand our culture, we need to understand Freud... If we raise profound questions about “who we are” as cultural... gendered, embodied...

psychological or spiritual beings, we find ourselves teaching Freud,” or according to Peter Gay, “We all speak Freud” [Jonte–Pace 5; Gay (1999) qtd. in: Jonte–Pace 5].

Therefore, the range of perception of Freud’s ideas by the educated public might be defined by two contradictory statements:

the foundation of the Western culture and an adequate description of the nature of man
|| ||
a similarity to mental disease and shamanism (as the heathen cult)

Such diversity of opinions would make the works of Sigmund Freud a puzzling phenomenon, if do not take into consideration that the difference in opinions is based on the different knowledge frameworks^{Σ4}, within which the minds of critics of Freud’s assertions and followers of Freud’s “metapsychology” operate.

4. If to consider the Western civilization as a normal human establishment built to accommodate evolution and to achieve prosperity of human beings within some time–space settings, and if to employ the terms from Freud’s “psychic reality,” the very idea that Freud’s assertions–ideas–doctrine–analysis–whatever either could ever be a part of the norm or by any means could refer to the normal human nature may be defined **[[in Freud’s terms applied to psychology]]** as disease – some kind of diarrhea or stomach flu or even lethal cholera – of the civilization.

5. Sigmund Freud proclaimed that his fate is “to agitate the sleep of mankind” [Freud qtd. in: Gay ix]; Sigmund Freud assumed the right to establish a norm for mankind; he attempted to exercise the self–ascribed authority of norm–making with the purpose to elevate perversion and insanity to the rank of the foundation for the Western civilization.

6. The Sigmund Freud’s legacy is psychoanalysis elevated at the rank of “metapsychology,” through which Freud propagated

a/ an identification of religion with illusion
and
identification of history of mankind with neuroses
↓
b/ the peculiar discoveries,
which Freud has made in his own mind and then, ascribed to the entire human race;
for instance, such as
“the universal libido” and hidden lust for parricide and incest –
Freud’s own “Oedipus” complex,
which he identified as the starting point of the civilization
↓
c/ discovery of infantile sexuality and unconventional
[[defined also as “highly controversial” – Encyclopedia of World Biography 6:104]]
view of development of a child

7. So, the preliminary questions are

a/ who was Sigmund Freud?

b/ what is the essence of the Freud’s assertions: what, in fact, does Sigmund Freud work offer for self–cognition → development/evolution^{Σ5} of man and for the benefit of man’s establishments, such as society, sciences, culture?

c/ what are the reasons behind popularity of Freud’s psychoanalysis among the medical professionals in the twentieth century and its continuous application by the contemporary science?

d/ why some apparently normal people willingly accept the disgrace of “Oedipus” complex, perversion, and the obsession with “universal sexuality” as the very own features? Why they allow evaluation of own conscience and consciousness with the absurd and insanity, and, moreover, by seeking remedies for mental disorder and diseases, pay money for such insult and humiliation?

8. I wrote “*Metapsychology and Other Ideas of Sigmund Freud*” in August, 2006. Yet all these years (until May, 2014) I hesitated to publish it, because

a/ perversions, which Sigmund Freud ascribed to the human nature and especially to infant mentality and development of a child, are not a product of unbiased scientific study: they are fruit of Freud’s imagination – heathen myths covered with medical terminology

b/ the essence of the mind that is capable of Freud’s denigration of the human nature is more appalling than ancient leprosy of a body **[[ancient leprosy was a disease that caused visible putrefaction of human flesh of an apparently still living human being]]**.

However, the time to complete my studies of the collapsing systems came; the “metapsychology” of Sigmund Freud vividly illustrates the last stage of ultimate ruin – destruction of the morality^{Σ6} **[[morality is the human core that defines the meaning of humanity]]** according to **διαφθορων** pattern^{Σ7}, which is initiated by apostasy; so there it is.

The sign ☐ precedes my inferences and opinions; my notes **[[if placed within the main text]]** are in double brackets.

Main Assertions of Sigmund Freud and Their Evaluation

Any creation of the mind discloses the features of the mind—creator, and the personal traits of man—creator foretell the essence, potential, and destiny of his creation. The personality of Sigmund (Schlomo) Freud (1856–1939), conditions of his life, and implications of his assertions should be the first things to consider with the purpose of understanding of essence and consequences of the Freud’s works – his message, with which he intended to “agitate” the sleeping mankind.

Freud’s friend and “disciple” Hanns Sachs and other authors provide some facts, which are also confirmed in *Encyclopedia of World Biography*, 6:103–105; *International Dictionary of Psychoanalysis*, and other works. These facts allow comprehension of the basis, which formed outlook of Sigmund Freud and determined his message to sleeping mankind.

Hanns Sachs begins his book with the high praises to the “fascinating” personality of Freud – his “friend and master”; he refers to Freud as to the “lonely star” of wisdom, which outshines all the other intellectual stars and constellations, and professes his own “lack of objectivity” and “idolization” of Freud. Nevertheless, Sachs – who apparently attempts to promote the highly positive image of Freud – conveys the facts [in: Sachs 7–9, 14–16, 18–19, 21, 35, 37–38, 127–128, 133, 135–137, 140, 142–143, 148–149, 151, 153, 158–159, 164, 171–181; Freud qtd. in: Sachs 35, 140], which might sustain unbiased evaluation [from 1 to 46].

1. Freud admired Nietzsche’s “philosophy”²⁸; the “magnificent pride” of Freud made him benevolent without compassion, and left in him “little sympathy” for the weak.

There is also some information concerning Sigmund Freud’s positive opinion of Fascist movement. For instance, Freud, upon request of one of his Italian patients, dedicated one of his books to Mussolini; he wrote the following in selected book *Warum Krieg?, Why War?: “To Benito Mussolini, with respectful greetings from an old man who recognizes in you the hero of a culture. Vienna, April 26, 1933”* [Merendino 879]. Well, Freud was not alone in his acceptance of fascism: according to Roger Eatwell, many Italian Jews “joined or supported the Fascist party” [Eatwell 176] in the beginning of fascist movement.

Although Freud’s name was one of the first on the Nazi proscription list and his books were publicly burned in Berlin, Freud rejected an offer of asylum in another country; he decided to stay in Austria and “run the risk.” When Germany annexed Austria, Freud spent the time playing with his dogs as he “used to play with his ring” and translating in German a book *Topsy* written by his “disciple” and “bodyguard” – Maria Bonaparte, the princess of Greece. The book describes “compassion and growing tenderness” of the “disciple” to one of her chow dogs, which developed cancer in the mouth [[Freud also had carcinoma in his mouth; he died after 16 years of suffering from cancer and 33 surgeries [in: *Encyclopedia of World Biography* 6:104; Sachs 164]]].

Only because of international pressure on the German Nazi authorities, Freud received the exit visa, yet, for a price: all his books, which were previously sent to Switzerland with an intention to save them for the posterity, were returned to Vienna to be burned, his organization was dissolved, and his assets were confiscated.

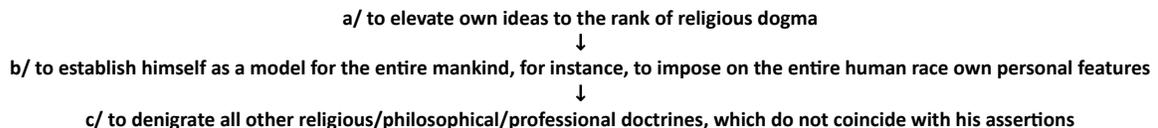
☐ There is no such a phenomenon as benevolence without compassion. Attachment to Nietzsche’s ideas and ruthless attitude toward the weak human beings, which (sometimes, along with sentimentality and over-emphasized compassion to dogs or other animals) became the distinctive feature of Nazi “blond beasts,” might be considered as the logical continuation of Freud’s “magnificent pride.” The combination of “magnificent pride” with contempt to the others usually disguises two features: the feeble reasoning and readiness for self-deification, which might be rooted in mental disorder identified as superiority complex.

With all his pride, lack of compassion, and pretenses to superiority, Freud was capable neither of discerning the essence of the Nietzsche’s philosophy, which Adolf Hitler later embodied into the reality of concentration camps where three Freud’s sisters died, nor understanding of its consequences.

Freud’s withdrawal from the reality discloses an inability to identify a/ the danger of situation and b/ the grave risk to his family; in general, his personal behavior illustrates the consequence of self-delusion of superiority: decay of reasoning.

Theologians, who formed the Western civilization, define pride as a perverse imitation of God, and as an attempt to substitute own rules for the laws of God and to impose own rules on a society [e.g., Augustine *The City of God Against the Pagans* XIX.xii, vol. VI:171]. Therefore, it would be logically to assume that Freud’s behavior should comply with the pattern typical for the mental disorder, which initiates self-deification.

For instance, according to such pattern, Freud would attempt



2. Although Freud admitted that “psychoanalysis brings forth the worst in human nature,” he complains that the educated circles of Vienna met his psychoanalysis with “the hostile indifference” and denied any participation in his psychoanalysis. Freud ascribes the negative “bias” against his concept of libido to Antisemitism, in particular, to the common opinion that the Jewish mind is “abnormally occupied” with the sexual matters.

Consequently, Sachs asserts that the majority of the Viennese “had few and narrow intellectual interests”: they were concerned mostly with “physiological pleasures.”

☐ In general, the Sachs’ description of the Viennese is closer to the methods of Bolshevik propaganda, which arrogantly disregards truth and disseminates lies, than to an unbiased scientific discussion.

In fact, all Freud’s “psychology” is about sexuality and physiology, therefore, would the Viennese’s actual features coincide with the Sachs’ description, the Viennese would not hesitate to praise Freud similarly to Sachs. The Viennese’s aversion to Freud’s psychoanalysis seems to be a normal rejection of a false doctrine insulting for a normal human being. Furthermore, the writings of Freud confirm that the assumption of “the psychological universality” of sexuality is indeed the foundation of his speculations. Carl Gustav Jung – the “crown prince” of psychoanalysis [in: Gay xvii] – also pointed out the Freud’s assumption of “the psychological universality” of sexuality [Jung 45].

For instance, with an assertion that sexuality has the same comprehensive sense as love, Freud coined a new term: “psychosexuality” [also, ref. and qtd. in: Wallwork 243–244].

As the matter of fact, Freud offers new interpretation of the human psychic: according to Freud, only sexuality is the foundation of the human mentality – not love, not faith, not knowledge; thus, he elevates sexuality at the place of the universal law²⁹ of God – the law of love according to which the world was created and exist.

Therefore, Freud unjustifiably classifies the Viennese’s aversion to his ideas as Antisemitism: his mind indeed is abnormally occupied with sexual matters to which he refers to in his works as to the “universal libido,” “psychosexuality,” etc.

So, sometimes, a play with the race issues, national pride, or Antisemitism under the slogan of fight for the scientific or other kind of common good might disguise personal ambitions, wounded “magnificent pride,” lust for the power, false doctrines, and perhaps, even the mental disorder, e.g., such as inferiority or superiority complex.

3. According to Hanns Sachs, the “homage” of Freud’s “disciples” had to be “implicit and wordless.” In another source, there is information that the meetings of the small group of Freud’s followers dubbed *Wednesday Psychological Society*, with which promotion of the psychoanalysis began, were conducted in “the atmosphere of the foundation of a religion... Freud himself was its new prophet” [*Sigmund Freud @ Wikipedia. Biography*].

Freud had “a peculiar tenderness” for his followers, who promoted psychoanalysis when it had no wide recognition, and Freud maintained the “coldly skeptical” attitude toward those who attempted to adjust psychoanalysis; those who broke away from psychoanalysis also lost Freud’s friendship. At the same time, Freud changed his assertions concerning the fundamental problems; for instance, from the assertion that repression causes anxiety to the assertion that anxiety causes repression, and from the statement that libido is transformed in neurotic anxiety to the statement that in some cases, libido is not a source of anxiety [in: Sachs 15, 129, 149–150, 152–153; Gay xvii, xxiii, xxix].

There are also other inconsistencies in his texts; for example, Freud classifies anxiety generated by fear of sexual function as hysteria; then, he asserts that fear of the loss of love should cause the same consequence in hysteria as the fear of castration causes in phobias. In the same work, he mentions danger as the source of anxiety and identifies the fear of castration as the cause of infantile animal phobia; therefore, he traces the cause of hysteria to the fear of the loss of love, not to the fear of sex as he noted before [Freud *Inhibitions, Symptoms and Anxiety* 4, 51, 74, 76].

According to the biographical note, after Freud withdrew his earlier statements on infantile sexuality, he “demonstrated his scientific genius when he rejected neither the data nor the theory but reformulated both” [*Encyclopedia of World Biography* 6:104]. This genius’ reformulating of data – does it mean that Freud’s data, on which his original assertion was founded, allow any interpretation depending on the way of structuring–organizing–composition?

Freud attributed the “great weight” to personal loyalty; he appreciated that Sachs called himself his “disciple” and preferred loyalty to “freedom of science” – in this context, Sachs linked the freedom of science with the cover for “petty ambition.”

Freud accepted his “superiority” as the established fact. To one of his “disciple,” who, according to Sachs, demonstrated “the brilliant gift of intuitive understanding,” he referred to as to those “pigs,” which are used for finding truffles, yet, which “are not allowed to touch them with their snouts.” Freud imagined himself to be a being “not in the roll of common man”; he lived in strict isolation and eventually “became practically invisible.” According to Sachs, Freud was different from “the average variety of humanity”: he was not made of “the same clay” as the others; he had “some special substance” infused into him.

☐ With the referred in previous paragraph information provided by Sachs the Freud’s disciple, it might be concluded that Freud attempted to establish psychoanalysis as the dogma, which only he – its producer – can change. Yet, the dogma is not the feature of science – it is the feature of religion. Besides, Freud’s inconsistencies and modifications of fundamental assertions are the first sign of unsubstantiated speculations, which may have their place in dream worlds of false religions, not in science.

Usually, the symptoms of psychological disorder or mental illness include a combination of self–isolation, belief that the person is different from the rest of mankind, and pretense on invisibility accompanied with superiority complex.

Then, in theory, there is no such a phenomenon as *science without freedom*: any restriction of freedom of thinking and freedom to profess results of investigations and inferences culminates in stagnation and consequent degeneration of scientific communities – they become just a part of the establishments, which control the herded societies, and instead of progress, lead them to degradation inseparable from slavery.

In such a case, the term “science” describes the means of self–destruction of establishment, which is based upon slavery of the mind. Socrates¹⁰ is right in one thing: slavery is death of the reason, thus, the society of slaves is the society of animated corpses incapable of development.

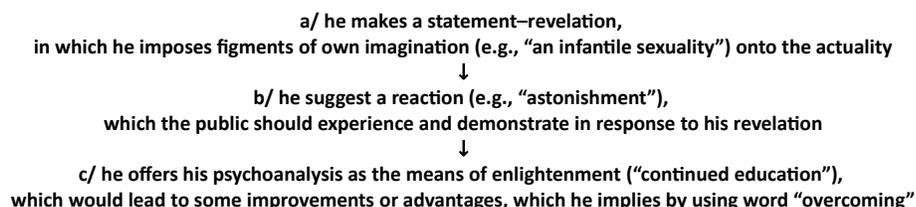
However, without development, there is degeneration and death; there is no evolution. The scientific minds, which restricted their freedom with the matrices of thinking imposed by atheism, inheritance of the heathens, cults of teachers or other political/religious/etc. leaders and their establishments, became incapable to perceive and to comprehend God. Consequently, deprived of their source of existence, they degenerated into makers of the sciences of death, as the main products – WMD, drugs, which instead of healing bring more suffering and death, pollution of the world [e.g., Chernobyl, Fukushima¹¹], and other plagues of mankind confirm.

4. The following Freud’s expression discloses his attitude to psychoanalysis: “Psychoanalysis, unfortunately, has scarcely anything to say about beauty either” [*Civilization and Its Discontents* 69].

☐ Although psychoanalysis is his own brain–child, Freud refers to it as it is some kind of a living thing, which has authority to utter opinions; in general, such a sentiment reminds respect of the ancient pagans to the Delphi oracle rather than a report of a physician concerning results of a scientific inquiry.

Another example: after an assertion that there is such a phenomenon as “an infantile sexuality” and a statement that this assertion can assure the public’s “astonishment,” Freud defines psychoanalysis as “a continued education for the overcoming of childhood–remnants” [*The Origin and Development of Psychoanalysis* 264, 266]. Therefore, the referred above Alain de Mijolla’s comparison of his experience of making *International Dictionary of Psychoanalysis* with education of children indicates acceptance of Freud’s dream world as the means of education; however, did figments of corrupted imagination ever educate – for instance, compose new knowledge, which would facilitated life of either societies or anyone?

☐ The manner of making assertions provides an additional insight on Freud’s pattern of actions:



In general, Freud’s pattern is typical for diviners¹² that invent new religions – figments of own imagination, and furthermore, begin to follow them. Freud absorbed the practices, which the pagan priests, false prophets, and propagandists employed to disseminate their cults and to attract new believers:

a/ they impress people with “revelation of divine truth” – create psychological tension and discomfort through suggestion that there is a problem – vital, yet, unknown and unanswered by people’s thoughts and deeds, therefore, dangerous



b/ they facilitate acceptance of new truth by suggestion of the appropriate reaction – display the way to resolve the problem



c/ they promise some benefits, which new believers would receive – create motivation to accept the suggested solution.

5. According to Sachs, the “discoverer of Oedipus complex” desired to have “powerful and successful father”: Freud was disappointed with his father who was poor, who made living by trade and who shared with his son his experience to be humiliated because of being a Jew. When Freud was seven or eight years old, his father wounded him with a remark that he would “never amount to anything.” Freud classified these words as “a terrific mortification” to his ambitions, which hunted his dreams [in: Sachs 143–144]. Later, developing his “Oedipus’ complex,” Freud analyzed his conflict with his father along with the “guilt over sexual feelings that, as a boy, he’d experienced toward his own mother” [Note to Freud’s *Totem and Taboo* in Dover edition, p. v].

Professor Janet Liebman Jacobs – “a Jewish feminist scholar,” as she refers to herself – argues that the Freud’s phenomenon cannot be understood without his “Jewishness” and his Antisemitism. She points out that, in his youth, Freud “reacted with disdain” and expressed “disregard” for the “Eastern European Jewry” (including his parents and grandparents) and “contempt for his Eastern Jewish roots”: she ascribes to him “internalized Antisemitism.” Professor Jacobs also provides an insight into Freud’s own “unconscious:” Freud not only connects castration with ritual circumcision [which God established for the Jews as the sign of the covenant, and which in the beginning was performed by a father {in: *Genesis 17:9–14, 23*}); he perceives the shame of own mutilation in “the “horrific” image of the inferior female body.” At the same time, Freud defines the castration complex as “the deepest root of Antisemitism” [Freud qtd. in: Jacobs 174; Jacobs 170–176] again, ascribing own personal feelings to the entire society.

The details of Freud’s upbringing and youth disclose the effect of Antisemitism directed at him in Vienna as well as perception of the ritual circumcision, which was performed on his body according to the Jewish covenant with God and by the authority of his biological father.

Freud’s self-analysis and his writings reveal maniacal obsession with hatred: he hates his father – poor, humble, and humiliated Jew whom his “assimilated” son with his self-ascribed superiority and “internalized Antisemitism” would better murder than accept, and who nevertheless, had exercised the ultimate authority over his son, which is bestowed on a father by God.

Such enormous hatred obviously would not be satisfied only with murder of one man that is only with establishment of the “Oedipus’ complex” as the foundation of Freud’s personal core-values; it had to be directed against God and against the human nature – creation of God.

Hence, the details provided by Sachs and Jacobs allow comprehension of Freud’s convictions, which are behind the following Freud’s statements:

1/ “the common man” imagines the Providence as “an enormously exalted father”

2/ “God is a father–substitute” [Freud *Civilization and Its Discontent* 62; *A Demonological Neurosis* 46].

☐ With the referred above assertions, Freud opens for himself a possibility to transfer on God his hatred to his biological father and at the same time, demonstrates contempt of the religious part of mankind (“common man”). The hatred toward own father and toward God along with disdain of mankind defined the overall development of Freud’s own “psychic reality,” which includes quite revealing features:

a/ symbolism and secret conspiracy of “The Seven Rings”

b/ “magnificent pride” with the belief in own superiority

c/ intolerance to any modification of psychoanalysis

d/ disciples–“pigs” who with their “implicit and wordless” homage worship the new aspiring idol–would–be have to carry to the sleeping mankind the “messianic message” of the “Oedipus” complex, universal libido, and satisfaction of the “economics of libido” or the pleasure principle as the only purpose of life.

6. The Freud’s “messianic message” is the fruit of the murky depth of Freud’s “psychic reality”:

– at first, he imposed his own “Oedipus” complex on the entire human race; this imposition led him to representation of murder of the father as the beginning of “social order, moral laws and religion” [e.g., in: Freud *Moses and Monotheism* 78]

– then, he became his war with religion, to which he refers to as to “illusion.” In his “psychoanalytic investigations,” he classifies religious feelings as neurosis or other mental disorder [e.g., in: Freud *The Future of Illusion* 56–57; *Obsessive Actions and Religious Practices* 17–24].

Although Freud invented the term “Oedipus” complex for own specific kind of perversion, which includes the desire to kill his own father and to have sexual intercourse with his own mother, and although he asserts that psychoanalysis finds “the nucleus of all neuroses” in the “Oedipus” complex [Freud *Totem and Taboo* 134], almost all his works contain references to a father. He mentions a mother mostly as a possessor of the womb, into which neurotics desire to return, so, he would find refuge from the hostile worlds and protection from own fears. Consequently, Freud defines the man’s reproductive organ as “a guarantee” that its owner “in the act of copulation” can be “once more united to his mother.” In his interpretation of the fantasies of an impotent man (affected by the fear of castration), returning of a “whole person” into his mother’s womb becomes a substitute for copulation [Freud *Inhibitions, Symptoms and Anxiety* 69].

☐ If to take into consideration two things: the opinion of Professor Jacobs that Freud’s mother was a “typical Galician woman” who represented “the vilified Jewish order” for her son [in: Jacobs 172], and the Freud’s “internalized Antisemitism,” it is possible to conclude that Freud’s mother definitely was not a subject of particular significance or an attraction for her son. Although Freud’s mental disorders (e.g., fear of castration, acute depression, and infantilism inseparable from hatred) could originate his own desire to find refuge in his mother womb, it should be another reason – not just his lust for the mother’s body – behind the Freud’s decision to classify own perversion as the “Oedipus” complex, with which Freud refers to his lust for parricide and incest.

The Law of Moses forbids man to “uncover the nakedness” of any kindred (father, mother, a wife of his father, and all the others connected as blood relatives or by marriage): it is abomination and iniquity, which defiles the nation and the land; those who violate the law, shall be put to death; they are cursed. To “open nakedness” and “to lie with” a woman are the Bible’s definitions for fornication. When fornication is committed with a female relative, it becomes incest. Any Jew should be cursed and cast out if he defiled himself likewise, because of incest and other abominations, with which men defile themselves, the surrounding Israel nations were exterminated [*Leviticus 18:1–30; 20:11–24; Deuteronomy 27:16–26*].

The story of Absalom – a son of King David who began his short-time reign with sleeping with his father’s concubines {in: *2 Kings 16:21–22*} – provides

some insight into a particular meaning, which such abomination could have for Freud: coming into possession of woman—property of another man was the most convincing sign of irreconcilable alienation with and the victory over the previous owner, which usually was accompanied either with his assassination or with his dishonorable escape. As soon as Freud's father could not afford possession with many wives, for Freud, possession of own mother could become a confirmation of triumph over his father.

7. It should be noticed that Freud misinterpreted the ancient Greek myth of Oedipus [e.g., in: Graves 1:196, 2:9–12; *The Sunset Knowledge*].

According to the original Greek myth, Oedipus mother Iocaste (the priestess of Hera and then, of Sphinx – monster sent by Hera to punish the city, which the Iocaste's husband ruled) was a daughter of the Sown Man.

The Sown Men or the Sparti sprang out of the earth when Cadmus sowed the teeth of the serpent; five survived Sown Men became the servants of Cadmus. The teeth of the serpent were allegory of knowledge propagated by serpent-worshippers **[[**the Orphics, whom the ancient Greeks – creators of the myth – initially rejected**]]**. The Sparti were non-humans; as it could be traced from different myths, they and their offspring committed crimes against the human nature and ultimately were exterminated.

The very presence of the Sown Man (the Iocaste's father) had brought the plague on the city; the plague ceased after the Sown Man committed suicide, yet, his grandson Oedipus was doomed to kill his father and to marry his mother.

When the Oedipus father learned the prediction about the destiny of his son, he left newborn Oedipus to die on the mountain. A shepherd found the child and brought him to childless king of neighboring city. When the Delphi oracle told Oedipus that he was destined to parricide and incest, Oedipus fled the city where he was brought up: he did not want any harm to his parents, yet, Oedipus did not know that he is an adopted child.

During his journey, Oedipus met the traveler who insulted and threatened him; Oedipus had to kill the man to protect himself: Oedipus did not know that this man was his father. After Oedipus solved the riddle of Sphinx and freed the people from a monster, Sphinx killed herself as it was determined by the Fate. The grateful Thebans, whose previous king, Oedipus' father, was murdered by an unknown stranger, made Oedipus their king. According to the local custom, Oedipus has to marry the king's widow Iocaste, who was a queen of Thebes – and Oedipus' mother.

Again, Oedipus did not know that he was born in Thebes, as well as he did not know that Iocaste is his mother; then, the myth is silent concerning Oedipus' sexual attraction to the older woman. According to all known versions of the myth, Oedipus committed parricide and incest unintentionally and against his own will: even a descendant of a non-human being did not wish to commit crimes against own parents, against his own – as he believed – nature.

For the ancient Greeks, the myth of Oedipus had the very deep meaning:

- at first, it asseverated fruitlessness of attempts of the mortals to avoid their destiny
- at second, it taught that only non-humans commit crimes against the human nature.

The myth of Oedipus became the part of the sacred doctrine of the ancient clan of priests–assassins who executed those whom they found guilty of a crime against gods and against the human nature and, thus, judged to be non-humans – descendants of the Sown Men or other monsters [*The Sunset Knowledge*].

Consequently, the term “Oedipus complex” could be applied for a definition of the unintentional crimes against humanity committed by the non-humans, not for a definition of lust for parricide and incest as the foundation of human mentality.

▣ The Freud's misuse of the name of Oedipus with an intention to disguise the Freud's own perversion could become possible **either** because of illiteracy in the Greek mythology

or intentional misinterpretation of the myth because Freud intended to embellish and justify his perversion by ascribing it to the honored Antiquity.

Whatever the actual reason is, the usage of a name of Oedipus – descendant of a non-human being – does not elevate Freud's own perversion at the rank of the ancient legacy; it discloses the abnormality of the mind, which identifies incest and parricide as the part of own nature, ascribes the same abomination to entire mankind, and covers own assertions by lies – intentional misinterpretation of the referred source, in this case, commonly known Greek myth.

8. Initially, the Freud's “Oedipus” complex became his primary fixation – abnormality, which reveals deep mental disorder: whatever the subject of his writings is, the interpretation inevitably is based on his Oedipus complex – that is on the lust for parricide and incest, which he ascribes to all and discovers in everything.

For instance, Freud asserts that the most of the all what is “the highest in man,” even the civilization itself, becomes possible only because of the Oedipus complex and actual murder of the “primal father” in “the glacial epoch” [Freud *Totem and Taboo* 133–134; *The Ego and the Id* 706–707; Note to Freud's *Totem and Taboo* in Dover edition, p. v].

Moreover, Freud evaluates religious art “more favorably” than religion, because arts reflect “the son's triumph over the father” while religion propagates submission to the father [in: Capps 11].

Eventually, Freud's fixation on the “Oedipus” complex became a domineering obsession; for instance, according to Dr. Jung, Freud was not able to accept the ideas concerning incest, which differ from his own: the divergence of view with Freud cost Jung “Freud's friendship” [Jung 58; also in: Gay xvii].

One of the Freud's works provides the comprehensive illustration of the influence of the “Oedipus” obsession on his thinking; it also reveals indiscretion inappropriate for any researcher: a researcher should not fabricate the story in attempt to make own assertions persuasive.

An American physician, who tried to influence Freud's conviction concerning the after-life (Freud was an atheist), wrote him a letter, in which he described his compassion to “a sweet-faced dear old woman” in the dissecting room. The destiny of the old woman brought him to the point of rejection his faith; he mentions his spiritual conversation with “a voice,” which spoke to “his soul” and advised him to consider his intention to discontinue visiting the church.

Freud responded with an article, in which he publishes the results of an unsolicited psychoanalytic “investigation” [Freud *A Religious Experience* 58–61].

The summary of Freud's article:

1/ the dead woman's face roused in the American physician memory of his mother **[[**although Freud admitted that in the letter there is no indication concerning any connection of the dead woman with the American physician's mother – Freud fabricates the story**]]**

2/ the dead woman's “naked or on the point of being stripped” body not only reminded the physician's mother; it “roused in him longing for his mother” caused by the “Oedipus” complex **[[**again, there is no indication that the physician paid attention to nakedness of the dead old woman, and there is no indication that the corpse invoked in him memory of his mother – Freud fabricates the story**]]**

3/ the physician had the feeling of “indignation against his father”; his “desire to destroy his father” turned against God and invoked religious doubts **[[**again, there is neither indication that the dead woman is connected with the physician's father nor indication that the physician ever experienced negative feelings toward his father – Freud fabricates the story**]]**

4/ this reaction – the feeling of indignation and desire of parricide, which Freud ascribes to the physician **[[**again, without any justification that the physician indeed has experienced them – Freud fabricates the story**]]** – is typical for a child who interprets as “ill-treatment” that what “his father does to

his mother in sexual intercourse”

5/ Freud makes inference that physician experienced a hallucinatory psychosis, which resulted in a religious experience and conversion.

☐ A dead body – corpse – invokes sexual longing only in a case of special mental disease – necrophilia; necrophiliacs usually are confined in the mental institutions. Lust for parricide and incest are the symptoms of perversion – the deep mental illness. Fantasies concerning “indignation” and desire to murder the father because of sexual “ill-treatment” of the mother and lust to the dead old woman’s body have proof neither in the text nor in context of the letter, which the American physician wrote to Freud. Anyone who has elementary knowledge of religion is not capable of such blasphemy as identification of biological father with God the Spirit. Thousands of years religious people follow the tradition to describe the process of meditation, prayer, or making important decision as the special inner or spiritual conversation with the voice, which they identify as the voice of their conscience or even as the voice of God: conscience is a normal part of the normal human nature.

For instance, in **Gospel According to John**, in the story about adulteress, after the scribes and Pharisees heard the words of Lord Jesus Christ: “Let him who is without sin to be the first to cast a stone at her,” their own “conscience condemned them, and they went away, one by one...” (*John 8:3–9*). Therefore, the Oxford’s definitions of “conscience” justifiably include such as the “inner voice,” “the voice within,” and “still small voice.”

Conversation with own conscience has nothing in common with a hallucinatory psychosis or any other mental disease – even if someone follows the religious tradition.

Freud’s description of the mentality of American physician reveals the Freud’s own mental problems:

- a/ maniacal hatred to his father and hatred to God
- b/ obsession with his “Oedipus” complex
- c/ inclination to slander
- d/ perverted and insane imagination.

In particular, Freud imposes his own personality on the American physician, interprets the natural human compassion as abnormality [it could be also because, according to Hanns Sachs, Freud had no compassion]], and without any justification ascribes to the innocent person criminal lust for parricide and incest, blasphemy, and serious mental illnesses, such as necrophilia and a hallucinatory psychosis.

The article provides an information, which allows understanding of the reasons behind the Freud’s unsolicited and free service (there is no mention that Freud received money for his “investigation”): the American physician referred to himself as “a brother physician” of Freud, begged Freud to consider his attitude toward religion “with an open mind,” shared with Freud the religious experience, and prayed God to grant Freud “faith to believe” [Freud *A Religious Experience* 59].

Thus, it is possible to conclude that compassion expressed by the American physician and his attempt to remind Freud of the faith wounded Freud’s “magnificent pride” and triggered the flow of dirt poured on a compassionate “brother.”

This particular case presented by Freud himself discloses not only the pattern of Freud’s thinking and his personal features; it reveals the mythical nature of Freud’s psychoanalysis, groundlessness of his “psychoanalytic investigation,” unreliability of his psychoanalytical “discoveries” and “techniques,” and danger to the society, which Freud “psychoanalysis” might inflict.

9. The works of Freud expose the actual source of Freud psycho–discoveries: Freud’s own imagination.

In particular, to justify his assertions, Sigmund Freud attempts to speak in the term of different realities: he invents his own space, within which he attempts to re–create the actuality according to his perception, and then, to impose figments of own imagination onto the actual world.

In particular, Freud postulates [*Totem and Taboo* 134–138; *Moses and Monotheism* 79] that neurotics create their own psychic realities and consider them as the actual world: the reaction of neurotics toward their psychic realities is similar to the reaction of normal people towards the actual world. The psychic reality accommodates all repressed impulses, feelings, and thoughts as well as their actualization. However, that what is a psychic reality of a contemporary man, for the ancestors, was the actual world in which civilization began with the particular actual deed: “In the beginning was the deed” – “a horrible crime” of parricide; the impulse/desire/intention to kill own father (parricide) and to copulate with own mother (incest) constitute the “Oedipus” complex in which “the beginning of religion, ethics, society, and art meet” [as soon as Freud defines parricide as “a horrible crime” and then, describe his “Oedipus” complex to entire mankind and makes it the source of religion, ethics, society, and art – the components of civilization, it means that for Freud all human beings are criminals whose civilization is built on perversion and crime]].

Alain de Mijolla (in 2001) compares his experience of making *International Dictionary of Psychoanalysis* with education of children. Although [in de Mijolla’s opinion]] Freud’s concepts “endured almost unchanged,” most of “Freudian” notions (post– or para–) “are like so many living organisms,” which are “prone to modification,” and are “subject of divergent interpretations.” He mentions co–existence of contradicting ideas as confirmation that they are “provisional conceptual tools” with “ephemeral quality,” which indicate that “in psychoanalysis... everything always remains to be discovered” [de Mijolla vii].

☐ Co–existence of contradicting ideas based on the same doctrine/set of assumptions is possible only if this doctrine/set of assumptions is based on figments of imagination, not on the actuality and not on truth.

10. The Alain de Mijolla’s description reveals perception of Freud’s psychoanalysis as the symbolic dream world, which might be populated with figments of imagination, or as some kind of the “open source” domain with the terms, which the participants interpret according own wishes or abilities.

For instance [in: *International Dictionary of Psychoanalysis* 927–931],

– the article *Lacan, Jaques–Marie Émile (1901–1981)* conveys information that Lacan (Lacan was French psychiatrist and psychoanalyst of Catholic upbringing, whose brother became a Benedictine monk and contributed into Lacan’s “theological knowledge”) defined Freud’s “teaching” as “a refusal of any system... most perennially open to revision”; then, he published article, which “was reworking of Freudian theory,” founded SFP – French Psychoanalytic Society (1953), entered new phase of his thought, in which language and symbolic prevailed over the imaginary, and began to differentiate “between (symbolic) castration, imaginary (frustration), and (real) privation, as well as symbolic father, the imaginary father, and the real father.” Eventually, he developed “graph of sexuation” (1972), because for him, “an algebraic mode of writing allowed for the transmission of psychoanalysis,” and presented the symbolic, imaginary and real “topologically,” by the Borromean knot, in which each of three rings held two others in a circular reciprocity

– the article *L and R Schemas*, describes Lacan’s geometrical drawings, with which he expresses his understanding of “Oedipus” complex through relations of symbolic (castration), imaginary (frustration), and (real) privation, and depicts psychosis as complete distortion of “the phallic and paternal symbolic poles... in favor of imaginary relation.”

☐ The possibility of such irrational interpretation of the mental disorder with the means of lines and symbols might be explained only with the overall framework of knowledge, within which Lacan’s mind operates.

For instance, medieval Catholic theologian Roger Bacon (1210~1215? – 1294) writes of mathematics as of the discovery of the saints in the beginning of the world and as of one of the Aristotle’s essential modes of philosophy [Bacon *The Opus Majus* 40, 42, 45, 52, 54, 56–57, 59]. He presumes a great

value of mathematics for “the divine science,” which investigates “high properties” of God, places “the roots of wisdom” into the power of mathematics, and concludes with recognition of mathematics as the prior science without which “nothing magnificent” might be known in other sciences. In particular, he argues that no knowledge of heavenly things could exist without geometry, that knowledge of “things below” is impossible without knowledge of those above, and therefore, no knowledge exists without mathematics.

Lacan’s ideas fueled with devotion to mathematics allotted to him the place within the same “psychic reality” that accommodates thoughts of Plato, Aristotle, Roger Bacon who, with his attachment to geometry and mathematics, follows Plato and Aristotle, Friedrich Nietzsche¹³, as well as Sigmund Freud himself, who according to Hanns Sachs, was the Nietzsche’s admirer.

So, Freud, as heathen diviners and creators of new cults and inventors of new idols¹⁴, builds the imaginary worlds, which he classifies as “psychic realities” derived from the Past when, according to his understanding, the civilization began. To explain transformation of the actual world of the Past into the imaginary world – “psychic reality” of the Present, he invents “mass psyche” as “a continuity of the emotional life of mankind” and classifies the “content of the unconscious” as “a collective, universal property of mankind.” He argues that the primeval phylogenetic psychic reality became the inherited property, which awaits awakening in “each fresh generation” and asserts existence of a “fundamentally established” analogy between

a/ contemporary neurotics who act within their psychic realities and substitute a thought for a deed **[[that is who act only by their thoughts, through the work of own imagination]]**

b/ the “primitive men” who acted within the actual world and “directly converted” their thoughts into their deeds, therefore whose “psychic realities” coincided with the actual world.

An underlying assumption of these assertions conforms to the occult belief, which sustains magic: the matter (deed) is capable of creating the spirit (psyche–mind–thought), or an actual physical act of one might produce the psychic or even physical reality of the others.

The Freud’s belief into existence of “mass psyche” and the unconscious as the collective inherited property of mankind instantly denigrates psychoanalysis to the level of a primitive heathen myth.

Besides, Freud’s analogy is “fundamentally established” only in Freud’s mind: an analogy between the contemporary neurotics and primitive men does not fit elementary logic – which kind of analogy could exist between the one who acts within the actual world and the one who acts within the imaginary world of his own mind? Such analogy might be possible only if the imaginary world of neurotics did become the actual world for the entire society. Therefore, with his analogy, Freud substitutes the imaginary “psychic realities” of the persons with mental disorder for the actuality of “primitive men” – the ancestors of the present population.

11. Freud referred to *The Interpretation of Dreams* as to his greatest work [from the cover of Freud’s *On Dreams* by Dover]. The “personal content” of *The Interpretation of Dreams* includes the analysis of Freud’s own dreams, in particular, the dream named “Irma’s injection” [Gay xii; Sachs 142]. Self–investigation has led Freud to the following conclusions: dreams are formed by “repressed infantile sex desires” and perversions; “all persons have such ideas,” because almost all have dreams and “nearly every civilized person” preserves “the infantile type of sex life.” Dreams transfer an idea from the realm of possibility into “a vision of its accomplishment”; dream thoughts are the foundation for “psychological construction of the highest order” [Freud *On Dreams* 41, 44].

☐ In plain language, it means that, according to Freud,

a/ his own personal features describe the general/universal foundation of mentality of entire mankind

b/ the mentality of all men **[[the mentality to which Freud refers to as to a “psychological construction of the highest order”]]** is defined by the infantile sexuality and perversion, which find accomplishment in dreams because there is no place for them when men are awake

c/ the civilized society consists from the perverts obsessed with infantile sex desires; their infantile sexual life and the mentality are based on dreams of lust, crimes, and perversion, which they accomplish **[[make their “psychic reality”]]** in the realm of dreams

d/ the imaginary world of neurotics has become the actual world/reality of daily life for the entire society. This assumption might be very helpful for designers of globalization, which transforms entire mankind unified in one global entity into the impotent dreamers who live in their imagined dream world and therefore, can be easily manipulated and controlled by those with access to real – physical/material power of coercion.

Although Freud assumes that self–investigation provides a sufficient basis for the general inferences concerning entire mankind, for an unbiased observer, assertions of a researcher who considers his own analysis of his own dreams as his greatest achievement have nothing in common with science; such assertions disclose abnormal or perverted thinking. The term “perversion” embraces all manifestations of abnormality: perversion of conscience, perversion of reasoning, perversion of imagination, sexual perversion, as well as of all the others. A pervert might not manifest sexual or other kind perversion, yet, even the hidden obsession – when a particular abnormality becomes the domineering theme of thinking and imagination – signifies self–annihilation triggered by perversion **[[for instance, through incurable cancer, such as a malignant tumor in the mouth which propagates the false and slanders the human nature]]**. Freud’s inclination to diagnose his own “Oedipus” complex and “repressed infantile sex desires” in the entire human race illustrates such a perversion.

12. So, what in fact, is it – Freud’s psychoanalysis and how Freud composed his doctrine?

According to David Bakan psychoanalysis was devised, because Freud was in despair over Antisemitism, struggled with poverty, and suffered from “acute depressions”; Freud’s psychoanalysis was an attempt to heal Freud’s own depression [Bakan 92].

☐ If so, Freud attempted to heal himself by ascribing own disease to entire mankind; however, there is no possibility to heal an individual by spreading his disease over the entire world. The essence of the process of mental healing is the ascent toward optimization, not descent to degeneration; otherwise, the patient would be led into the worst condition. So, it is understandable that in the Freud’s case, the method of self–healing was destined to be unsuccessful as any other endeavor based on false assumptions and miscalculation.

As soon as since his childhood Freud possessed the great ambitions, thirst for recognition of his self–ascribed superiority, and “magnificent pride,” acceptance of the actuality was not possible: by all the means he had to change the actuality and to reconcile the actual world with own – as he called it – “psychic reality.” Plainly speaking, as soon as Freud was not able to heal own sickness, the entire world had to become sick. Thus, Freud has to employ imagination, misinterpretation, deceptions, and lies in order to prove for himself his own success and effectiveness of his “healing” for the others: he has

no choice but to elevate own obsession to the rank of absolute dogma and to conceal inefficiency of his “psychoanalytic techniques.”

13. Freud’s psychoanalysis has a peculiar feature. According to Freud, psychoanalysis “has taught us” that every individual possesses an unconscious apparatus, which allows interpretation of reactions and feelings of the others in spite of distortions **[[obviously, Freud means individual’s attempts to conceal own feelings, which a psychoanalysis nevertheless, is able to decipher]].**

Not deeds, only impulses and feelings, which “sought evil but which were restrained from carrying it out” can be found, and only in “psychic realities,” which are above of the reality for a contemporary men. “Primitive men,” with their “narcistic organization” and “mere impulses of hostility toward the father” and desire to kill him, serve as the prototype of neurosis of the contemporary patients: the analogy between the contemporary neurotics and “primitive men” is “fundamentally established.” The only difference among “primitive men” of the Past and the contemporary neurotics is that actions of neurotics are inhibited, although “a piece of historic reality is also involved” – childhood with the childish impotence to convert the impulse into the action. The primitive man “is not inhibited: “the thought is directly converted into the deed” **[[murder of the father]]; this deed **[[murder]]** began the civilization [Freud *Totem and Taboo* 136–138].**

For justification of own assumption, Freud invents two things: general framework and methods to work within it –

1/ a “narcistic organization” **[[“autoerotism”]]** of a “primitive man” – a criminal who actually committed parricide and incest, which Freud presents as the beginning of civilization. All contemporary men carry the primitive man’s crime in the depth of the unconscious: only their “childish impotence” prevents physical parricide and incest

☐ Although these imaginary constructions are confirmed only with Freud’s own dreams and interpretation of behavior and confessions of his patients, Freud arranges them into a new version of the original sin **215** inherited by the entire human race. It means that although Freud the atheist rejects God and therefore, logically, should reject all concepts and bodies of knowledge connected with or based upon theology, he still,

a/ keeps notion of the original sin placing it into some mythical reality of the primitive glacier epoch family



b/ “fundamentally” establishes analogy between the primitive man and contemporary neurotic



c/ asserts his version of the original sin as foundation of the contemporary society

2/ “an unconscious apparatus” for deciphering and interpretation of reactions and feelings of the others. With this “apparatus,” an adequately trained psychoanalyst can discern any impulse/feeling/evil thought, which he is trained–persuaded to discern. As soon as no action/deed actually exists – that is all insinuations cannot be disproved, any thought/impulse can be ascribed to any man and without any confirmation, because all these thoughts and impulses exist somewhere in “psychic realities,” in which they become the actuality.

☐ Firstly, it should be noticed that according to Aristotle, the assumptions, which cannot be proved with certainty, should not be made: the observed facts must serve as evidence for the rational argument, and the plain objects of senses must illustrate the obscure objects of the intellect [Aristotle *Eudemian Ethics* I. vi.1, 6; I.viii.15; VIII.i.7; *Magna Moralia* I.i.21]

It means that, according to Freud,

either the psychoanalyst unconsciously deciphers unconsciousness of his patients and the psychoanalyst, in fact, works with his own “psychic reality,” which he imposes on the duped patient

or Freud attempts to re–invent telepathy for covering impotency of his “scientific” analysis, yet, again, phenomenon of telepathy in the time of Freud, was not recognized by the official science; so Freud works within his own “psychic reality,” which is not consistent with the actuality of human existence, and definitely, does not have any similarity to science

As soon as unconsciousness cannot be identified with any material evidence, Freud’s psychoanalysis does not fit definition of science, which since Aristotle’s definition of scientific evidence, has been sustaining all assertions, assumptions, doctrines, theories, etc. made within the knowledge framework officially recognized as scientific knowledge and rules of its creations.

Seemingly, the psychoanalysis has the unconscious mental activity as its main subject **[[in theological terms, such unconscious mental activity can take place only within human soul; so, it looks like Freud is after the human soul]].**

The very fact of existence of the co–called “unconscious” mental activity was recognized long before Freud, yet, as of today, for the many, it remains mystery: the atheistic science is unable

a/ to confirm own assumptions concerning life of the mind, for instance, where thoughts come from, why mental disorders hunt mankind, what is the reason of insanity

b/ to offer comprehensive and convincing concept of the mind

c/ to explain its nature and functioning, to influence its development, to correct its disorders, and to heal its diseases.

In general, atheistic–materialistic psychology was and still is an imaginary construction built with unsubstantiated speculations. Freud’s assertions reveal how he attempted to fill this void.

14. At first, Freud elevated his assertions into the rank of dogma, at the level of divine revelation; to make own assertion scientific–like verisimilitude, he covered it with the medical terms and definitions and ascribed to own presumptions the status of universal truth.

At second, Freud offered the technique of interpretation of any traceable function of the mind or evidence of the mind’s activity – thought, word, dream, and mental disorder – in accordance with his own assertions.

☐ As the matter of fact, Freud’s “psychoanalytic techniques” do not pursue the purpose of interpretation at all: they are designed to impose Freud’s pattern of thinking onto the mental activity of any other human being and to re–fashion the patient’s mental activity after the Freud’s image. In a particular sense, Freud’s “psychoanalytic techniques” reiterate the practices of the pagan priests and diviners who created own imaginary deity, asserted his own idol–figure of their imagination as the source or at least as the center of the universe, and then, re–interpreted the entire universe to make everything compliant with their new idol.

For instance, Freud provides the following specifications of his psychoanalysis:

1/ psychoanalysis includes

a/ "technical means" for "the widening of consciousness"

b/ the interpretation of dreams

c/ the evaluation of unintentional acts.

2/ the "*manifest dream-content*" is a "disguised surrogate for" the "*latent dream-thoughts*," which – as "we **[[Freud]]** must assume" – are present in the unconscious. The unconscious uses symbolism, part of which is typical and identical with symbolism, which is "behind our myths and legends." The unintentional acts express "repressed wishes and complexes," which are hidden from the consciousness. Psychoanalysis brings the repressed from the unconscious into the consciousness and discovers that mental diseases have "sexual etiology." The patient escapes from the actual world, in which he cannot satisfy "the erotic needs," into mental disease – "satisfying world of fancy," in which he finds "individual gain in pleasure" due to "regression" or return to "infantile condition of sexual life" experienced in childhood [Freud *The Origin and Development of Psychoanalysis* 260–263, 266–267; italic in the original].

The only problem with all these assumptions is the status, which is ascribed to them: all they must be assumed to be the truth, yet, no confirmation is given.

For instance, if the consciousness deals with the "disguised surrogate" and repressed and hidden wishes and complexes, who is able to prove that

1/ all this repressed and hidden exists as the actuality of the normal mind

2/ the interpretation of all this repressed and hidden is adequate to its true meaning

3/ there is such a phenomenon as a sexual life of a child

4/ the results of "psychoanalytic investigation" is not a fantasy, figments of imagination, or lies and deceit with the purpose to extort money from patient?

15. Another implication: Freud portrays mental disease not only as a consequence of unsatisfied "erotic needs"; as soon as the patient finds pleasure in his mental condition, mental disease becomes the desirable substitute for normal life.

☐ If so, what is the reason or what are the stimuli, which could sustain the normal life of societies, continued development of the current civilization, and treatment of mental disorders and insanity, if the society consisting of Freud's patients simply can slide into own "psychic reality," in which mental disease becomes a desirable life?

16. Next, if psychoanalysis is destined to educate the public concerning childhood, what is the meaning of Freud's revelations concerning mental development of a child?

According to Freud, the act of birth is "the first great anxiety-state"; then, the natural development of a child includes the neuroses and the neuroses can be detected in "all adult neurotics without exception." Some of fears might be modified; for instance, the fear of castration might manifest itself as a "syphilidophobia" *[sic]*. The first phase of development of "infantile sexuality" and "sexual life of a child" is autoerotism, when a child finds sexual satisfaction in own body, for instance, "thumb-sucking" supplemented later by masturbation; then, the libido demands the second person "as an object." At this stage, a child has two groups of impulses: active (sadism, or the pleasure in inflicting pain, which later finds expression in "the curiosity of knowledge") and passive (masochism, or the pleasure in experience of pain, which later finds expression in artistic life). The sex of the object has no significant role: it is possible to "attribute to every child, without wronging him, a bit of the homosexual disposition." The "Oedipus" complex (Freud refers to the myth of Oedipus "who kills his father and wins his mother as a wife" as to "the slightly altered presentation of the infantile wish") defines the next phase: "It is unavoidable and quite normal" that the child makes parents "his first object-choice." In puberty, the impulses, which define the sexual life of a child, undergo repression that makes impossible "to revivify" them; "the most important of these repressed impulses are koprophilia **[[the usual term defining this kind of insanity is coprophilia: attachment to and consuming own excrement]]**, that is the pleasure in children connected with the excrements" [Freud *Inhibitions, Symptoms and Anxiety* 80; *The Origin and Development of Psychoanalysis* 264–266; also, Freud qtd. and ref. in: Strachey xxxvi; italic in the original].

☐ The Freud's inventory of perversions/mental illnesses, which includes autoerotism, masturbation, sadism, masochism, homosexuality, coprophilia, and lust for parricide and incest, is not only the intimidating demonstration of degeneration of the mind capable to identify them as the "unavoidable and quite normal" development of every child. Besides, Freud obviously had no possibility to observe "all adult neurotics without exception": his speculations are based on a handful of cases (including self-observation), and the "evidence," which he collected from the "analyzands" and described in his works, does not corroborate his assertions.

Again, there is neither evidence nor confirmation that

1/ the Freud's inventory of perversions defines the mandatory stages of development of a normal human being

2/ the "repression" without a possibility to "revivify" the repressed does not mask deceit – the Freud's own perversion, which he, as usual, ascribes to entire mankind.

If to take into consideration that Freud's *norm* is an impotent neurotic living by dreams, in which he actualizes his criminal and perverted desires **[[e.g., parricide and incest]]**, the observer could infer that the social and cultural establishments, in which Freud's "metapsychology" and analytic techniques are considered as science, have no potential of survival. "The mass insanity at the irreversible stage of self-annihilation" seems to be an adequate classification of the society, which accepts Freud's ideas and uses the service of the medical "professionals" who consider mental disorder and perversion as the normal development of a human being, therefore, make insanity and perversion the natural features of the human race.

17. In other works, Freud elaborates the application of his “Oedipus” complex to every child and supplements his inventory of the “unavoidable and normal” with constitutional bisexuality and cannibalism. In particular, he asserts that the interplay of “constitutional bisexuality of each individual” with “Oedipus” complex and the “relative strength” of the masculine and feminine disposition result in self-identification of a boy with his mother or with his father; such self-identification determines the sexual disposition of a child. The child’s super-ego preserves the character of a father and determines development of the child and of the human race. “The bisexuality originally present in children” culminates in identification with a father: a boy develops “straightforward sexual object-cathexis toward his mother.” Then, the boy notices that father “stands in his way with his mother” and begins to experience the hostile wish to replace his father. Originally, his libido has the first – oral phase, in which cannibals exist. The developed “ego-ideal” is “the heir” of “Oedipus” complex and “the expression” of the internal impulses and changes of the libido; each individual has “the phylogenetic endowment” that is “his archaic heritage”: to go through the process of formation of the ego-ideal. The conflict between “the ego-ideal” and “the ego” is the reflection of the contrast between the reality and the mentality [Freud *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679].

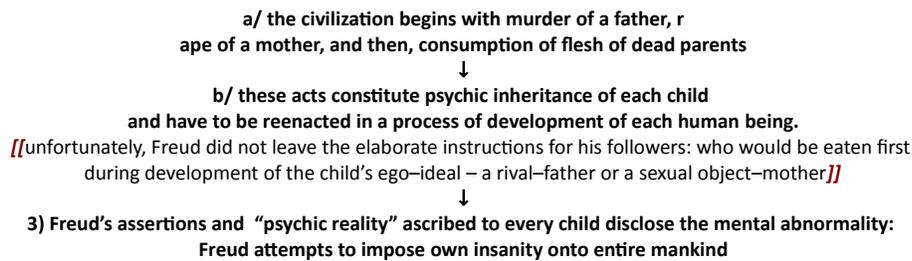
☐ The referred above text has three implications.

1) Concerning “constitutional bisexuality of each individual” – some philosophical and religious doctrines are focused on psychic androgyny and achievement of the “wholeness” without sexual orientation.

For instance, Sudhir Kakar has found similarity among Buddhism, Vedanta, devotional theism, and Tantra: although with different practices, the followers of these doctrines “seek to overcome” sexual self-consciousness and to achieve “a non-sexual identity” similar to their androgynous deities. The Tantrics achieve this goal through identification with “the *mother goddess*” and realization of their unconscious femininity through its “active integration” into their psyche [Kakar 163–166; *italic in the original*]. Such a goal might explain the reasoning behind Tantric ritual sexual act with a woman in her three roles: mother, daughter, and sister. As the matter of fact, Tantric rituals reflect the outlook of a male who serves female deity–death, yet, attempts to preserve own manhood (contrary to “kubebos” in cults of “great goddess”). However, a notion of “a non-sexual identity” logically does not suppose existence of two or any of sexes. If “a non-sexual identity” of man is assumed to be similar to androgynous deities (e.g., Indra, Prajapati, and Shiva portrayed with the symbols of both sexes), which are able to be either “alternative androgyny” (man among men and woman among women) or “half-man, half-woman” [in: Kakar 166], it means that both logical constructions – man and his deities – still have a sexual nature/function.

Therefore, that what Sudhir Kakar identifies as “a non-sexual identity” achieved through the referred doctrines, in fact, is non-achievable as any illogical assumption is. Freud concentrates the struggle for bisexuality only on a mother as a possessor of the womb with which man seeks unification through a sexual intercourse. In Freud’s own “psychic reality,” man degenerates into an embryo without a possibility to fashion himself into an androgynous deity-like being: the Freud’s concepts reveal the last stages of degeneration at which the mind even does not have a chance to survive and to begin the process of development

2) Freud asserts that the first stage of his “Oedipus” complex is the oral phase or cannibalism. So it looks like in Freud’s “psychic reality”



Indeed, expressing the mutual concerns of those who believe that science without unbiased and independent evidence, which proves and justifies assumptions, inferences, and hypotheses, does not exist, Ludwig Wittgenstein defines psychoanalysis as the technique of imposing interpretation, which is not a science; psychoanalysis is a mythology, a kind of persuasion, or – in Donald Levy’s interpretation – “a kind of crude religion.” As soon as psychoanalysis leads a patient to acceptance of a suggested motive as a reality, “this is not a matter of discovery, but of persuasion,” and there is no possibility to ascertain that the results of psychoanalysis are not “delusion” [Wittgenstein ref. and qtd in: Levy 2, 10–11, 18, 44; Levy 2].

Freud answers the referred above concerns simply, by identification of his critics with his mentally sick patients. He proclaimed that those who know nothing about psychoanalysis, yet, demand “scornfully” to prove correctness of results have the same “impairment of intelligence produced by emotivity,” which he – Freud – daily observes in his patients. Concerning the rejection of psychoanalytic interpretation by some patients who have no inclination to parricide, incest and perversion, Freud remarks: when patients become convinced that they “may disregard the conventional restraints, they lay aside this veil of lies”; then only psychoanalyst is allowed “to formulate judgment” [Freud *The Origin and Development of Psychoanalysis* 262–263].

Therefore,

1/ a Freudian psychoanalyst begins with an identification of a patient as a liar with impaired intelligence whose mental disease is a consequence of sexual problems, especially, the repressed infantile sexual life.

The next task is to convince the patient that the “Oedipus” complex, sexual and other perversions along with the “universal libido” are the natural features of human nature, which every child develops as “unavoidable and quite normal.”

Consequently, the patient must be assured that there is no need to be ashamed with discovery all of them in his own unconscious; moreover, such recognition would heal the disease. After the patient succumbs to the psychoanalyst’s persuasion and confesses everything he had been offered to confess, the psychoanalyst is free to make any allegations, diagnose any perversion, and prescribe any treatment.

However, if in reality, there is no “the repressed,” and the disease is not connected with imaginary problems of infantile sexuality/“Oedipus” complex/constitutional bisexuality/etc. – what would be the outcome of such treatment?

Perhaps, the domination of Freud’s figments of imagination in the field of psychology contributed to the overall picture of the mental health of the population and issuing problems, such as epidemic spread of mental disorders, corruption, and crimes, which plague the contemporary societies

2/ the mankind should awake from the sleep and comprehend that it has the only grim choice

either

to convert into Freudism – which in fact, is a contemporary version of the heathenism, in particular, the cult of death accompanied with cannibalism and sodomite rites – and recognize perversion and neuroses as the normal development of every human being

or

to admit that it consists from liars with impaired development and mental disorders, which are consequences of the unsatisfied infantile sexuality, and repressed sadism/masochism spiced up with coprophilia

It seems to be a problem not only with the logical justification of Freud's insinuations; practical implementation of the Freud's "science" also is not complete.

For instance, if the referred above Freud's inventory of perversions defines the sexual life and "unavoidable and quite normal" development of all children, and if all mental disorders have their origin in unsatisfied and repressed infantile sexuality and "universal libido,"

– why the Western civilization still does not recognize the Freud's inventory of perversions as the natural manner of living and why it so stubbornly continues to identify parricide, incest and other Freud's features *[[which he does not hesitate to impose on the entire human race]]* as the crimes, abnormality, abomination, and mental disorders?

– why civilized societies in the Western countries struggle to protect – at least by all the laws and morals – children from sexual life, and why pedophiles – those, for instance, who have sex with children under 16 – are tried as criminals?

It could be only one answer to these questions: in spite of all attempt to propagate Freud's "science" and to impose Freud's mental perversion onto human race, still there are normal people who equate Freud's "science" with figments of delusional, perverted, and sick imagination.

18. The translator of Freud's work [Brill] provides additional insights into Freud's psychoanalysis:

a/ there is no "definite dividing line between normal and abnormal"

b/ certain environment might transform a normal person into neurotic

c/ an individual constantly struggles with an environment and attempts to adjust "own primitive feelings to the demands of civilization" [Freud ref. in: Brill ix].

☐ The referred interpretation reveals some practical consequences of Freud's theoretical speculations.

For instance,

a/ as soon as there is no fixed boundary between normal and abnormal, and as soon as an environment influences psychic life of an individual, the needs/personal features of those who possess the authority over the individual might become the meaning of norm

↓

b/ the authority over individuals is justified and is necessary, because the individuals are potential criminals with primitive feelings and repressed infantilism

↓

c/ the individuals whose mentality cannot be adjusted according to the demands of environment might be classified as "neurotics," therefore, they should be treated as the mentally ill patients

In general, the referred assertions are consistent with Darwinism, especially, with the myth of survival of the fittest. Consciously or "unconsciously," yet, the totalitarian states have implemented Freud's notions into the reality: for instance, the opponents of the communist regime in the Soviet Union – so called different-minded or "dissidents" – often were diagnosed with psychiatric diseases and confined in mental institutions.

19. Freud presented his devoted "disciples" (who later composed "The Seven Rings" group) with a symbolical gift: rings with engraved semiprecious stones from Greco-Roman collection. The rings were similar to Freud's favorite ring with a carved head of Jupiter, which Freud constantly wore; they were intended to remind to Freud's "disciples" that they have the same "center of gravity."

☐ The symbolic gift of the rings discloses not only the inclination to symbolism, which usually provides a necessary framework for invention and dissemination of man-made religions, cults, and sects. Probably, in his dreams, Freud identified himself with Jupiter. Jupiter was the Roman main deity analogous to the Greek main deity – Zeus.

According to the ancient Greek myths, Zeus violated his mother Rhea and dethroned his father Chronos. The Zeus' father Chronos castrated his father Uranus and swallowed his own new-born children to protect himself from the destiny of his father Uranus [in: Xenophanes of Colophon *Fragment 12* 83; Graves 1:37–39, 53, 76–79]. In some versions of the myth, Chronos and Uranus share the same fate. Therefore, self-identification with Jupiter could provide Freud with some degree of psychological comfort: at least, he was not alone in his deviancy; moreover, he imitated ancient heathen deity. It might be also probable that the term "Oedipus" complex is a substitute for the actual meaning, which parricide and incest had in Freud's "psychic reality."

For instance, if Freud identifies man with his reproductive organ, deprivation of the authority (e.g., through incest) and castration could be the more appropriate name for murder, and the fate of Chronos/Uranus would be more appropriate for Freud's father as the revenge for the ritual of circumcision performed on Freud's body. Freud could convince himself that he has something in common with Zeus-Jupiter and as a new deity, has the right to bestow on mankind a new religion – psychoanalysis/"metapsychology."

It looks like any perversion either emanates from the heathenism or uses the heathenism as the disguise.

20. Freud asserted psychoanalysis as a part of Western culture and as the cure for social discontent during the historical period, which in Freud's interpretation was a transition of mankind from its childhood to its maturity.

Freud not only offered a new religion – his psychoanalysis based on the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the “Oedipus” complex. Freud conspired to propagate his pseudoscience – psychoanalysis, which he ultimately, elevated at the rank of “metapsychology,” and make it the worldwide religion. He attempted to achieve his purpose through the group of “The Seven Rings” and cunning plays with the members of “intellectual elite,” for instance, such as Romain Rolland [Parsons 79–99; Kripal 214]. Freud's actions in this direction provide additional food for thoughts:

1/ in 1920, in Hague, Freud organized an anonymous and strictly secret group “The Seven Rings”; it consisted of Freud and six “disciples” (each of the “disciples” received a special ring, similar to the Freud's own favorite ring; that is why the group was named “The Seven Rings”)

2/ during 1920–1925, “The Seven Rings,” which became the secret operational center of the movement for world-wide spread of Freud's psychoanalysis, worked “very satisfactory” and benefited the psychoanalytic movement: the Freudian groups mushroomed in almost all European countries. This conspiracy was organized in spite of the Freud's own admission that his concept of libido is “too narrow” for an explanation of all mental diseases [in: Jung 54].

☐ All the noise concerning psychoanalysis and its worldwide recognition along with idolization of Freud and conspiracy of “The Seven Rings” was intended to facilitate substitution of the image of pervert and criminal for the true nature of man – that is for the image and likeness of God.

Indeed, whatever crime man commits against his own nature, the ultimate target is God.

In fact, Freud's brain-child – psychoanalysis is offered as a new “teacher” and a new religion for a new kind of creature. This creature is obsessed with longing for parricide and incest and only childish impotence prevents actualization of its dreams. It lives in the society portrayed by Freud as the herd of neurotics at the stage of autoerotism, with the mentality defined by universal sexuality, lust for parricide and incest, and by the necessity to reconcile own “primitive feelings” with the civilization, which – although liars and hypocrites are afraid to admit their knowledge of their true essence and their origin – began with the murder of a father by his own son and rape of a mother by her own son.

A sound scientific theory does not need conspiracy to gain the followers, because the free unbiased reasoning is the best judge.

Conspiracy always is identified with deception and treason: those who attempt to dominate by any means use conspiracy as a part of the struggle for power.

Freud's conspiracy in combination with his own acknowledgment that his concept of libido is “too narrow” to be a universal explanation reveals that Freud propagated own concepts in spite of own understanding of their insignificance.

However, as soon as the pick of Freud's activity coincided with the initiated by Moscow international conspiracy intended to spread Bolshevism all around the world and make the Bolshevik/Communist Russia the global empire, it becomes obvious that Freud acted in the spirit of contemporary for him political fashion.

21. In addition to the conspiracy of “The seven Rings” Freud undertook the considerable effort to tame a special group of the society, which he identified as the “cultural elite”.

For instance, Freud recruited Romain Rolland to promote psychoanalysis and to serve as the interlocutor between Freud and the intellectual elite of the Western culture. Romain Rolland was a university professor, a Noble prize winner in literature who was brought up as Catholic, yet, renounced his religion, married a Jew, and followed “unchurched mysticism” with a particular inclination to Hindu mystics. His personal religious beliefs also suffice the Freud's expectations: Rolland denied immortality of soul and existence of “a personal God.” Rolland's desire to create “a dialectical ‘mystical psychoanalysis’” [in: Parsons 79–99; Kripal 214] definitely could not avert Freud as long as Rolland would serve the Freud's purposes.

The most interesting point of the Freud–Rolland story is development of the Freud's manifest attitude toward mysticism. If originally Freud defined mysticism as “essentially regressive, defensive, childish, and escapist,” in 1933, referring to “certain mystical practices” he proclaimed that “the therapeutic efforts of psychoanalysis have chosen a similar line of approach” [Freud *New Introductory Lectures on Psychoanalysis*; also qtd. in: Parsons 79, 89].

Thus, it looks like Freud fashioned his psychoanalysis in a manner of all-inclusive mixture: in the beginning he disdained mysticism as childish; in the end, when he needed to attract potential allies (e.g. Romain Rolland the mystic), he admitted similarity of his psychoanalysis–cure–for–mankind–passing–from–its–childhood–to–maturity and childish–escapist–regressive mysticism.

☐ Many false doctrines and man-made religions and ideologies (e.g., the Orphism, heathenism, Plato–Aristotle social–political–religious utopia, atheism, Marxism, Bolshevism, Darwinism, Communism, Freudism, Nazism, Socialism, gender ideology) were produced by the corrupted and evil imagination. All of them are based upon rejection of the Only One True God the Creator; all of them attempt to prove the main fundamental for them assertion: a human being is an animal, beast of prey, just one of many animals, a piece of the soulless matter – creature of flesh, an imperfect beast that exists for the sake of reproduction of own kind and consuming of other kinds of beasts and animals, and which therefore, must be formed into the easily programmable and manageable herd and kept in strict obedience under total surveillance and control. From such an angle of consideration, Marxism, Communism, Nazism, and Freudism look especially similar, as the messages from the same department of the Inferno, which is charged with the task of annihilation of humanity.

However, devotees of false religions and false teachings come from different social and cultural layers of the societies. It means that the destiny of the mind – would it either become an apostate (or the apostate's follower) or accomplishes the purposes of evolution and ascends to God – does not depend on the outer (material) conditions of life.

For instance, there were and still are many communists, marxists, left radicals, and offspring of wealthy groups of the society, including Jewish intelligentsia, Catholics, bankers, politicians, etc. among followers, practitioners, propagators, and supporters of Freud's ideas, and, especially among members of the open and clandestine Freudian societies. They promoted and continue to promote, applied and continue to apply the Freud's psychoanalysis, they established and maintain Freudian institutes, museums, libraries, centers – all these with the zeal of founders of a new religion sustained with the considerable grants and payments, some part of which is extracted from the mentally sick people for their psychoanalysis–based “healing service” [e.g., see articles concerning participants and supporters of Freud and Freudian movement in: *International Dictionary of Psychoanalysis*].

22. A human soul is expected to be the traditional domain/property of a deity in majority of the religions – heathen and monotheistic alike. If so, what is the essence of the Freud's concept of human soul, to which he refers to as to “the unconscious”?

Freud asserts that the unconscious is “made up of repressed infantile material” [Freud ref. in: Brill x] [that is according to Freud, from perversion and lust for parricide and incest accompanied with the inventory mental perversion, which Freud describes to “all” children and “all” human beings]. The content of the unconscious might be compared with “a primitive population”; its “nucleus” consists from the inherited mental formations similar to “instinct in animals,” and it accommodates “phantasy-formations,” which originate dreams as well as the symptoms of neurological disorder [Freud *The*

Unconscious 438–439].

In another work, Freud describes the unconscious as “the repressed” – all that is repressed is the *unconscious*, and admits that the source of the concept of the unconscious is the theory of repression. He defines ego as the source of repression: the ego also “can be unconscious,” and finds a new source of neuroses: “the antithesis between the organized ego” and all what has been repressed and dissociated from the ego [Freud *The Ego and the Id* 699; italic in the original]. In another work, Freud refers to the content of unconscious as to “a collective, universal property of mankind” [Freud *Moses and Monotheism* 79].

Freud makes the unconscious some kind of storage for the discarded and forbidden fantasies, criminal desires, and animal instincts: according to Carl Jung, Freud represents the unconscious “in a thoroughly negative light,” as “a demoniacal monster” [Jung 180–181].

The Dr. Jung’s definition discloses the essence of the Freudian “metapsychology” as the meta–denigration of the human nature although Freud has no comprehensive knowledge what this nature is (e.g., see Freud’s incomplete and inconsistent definitions of the “unconscious”).

☐ That what Freud defines as “the unconscious” is a part of the human being, which determines the mind/mentality or psyche; theologians and philosophers identified it as the soul–heart–mind – the reality in which the divine energy of creation becomes thoughts of man **§17**.

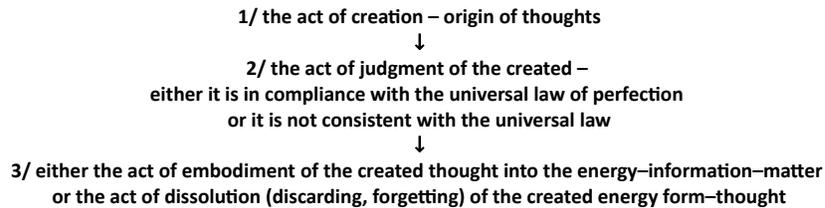
Although the portrayal of the unconscious as the collective universal property of mankind **[it looks like Freud have found new definition for the world–soul **§18** interpreted from Freud the atheist’s point of view]** is not consistent with Freud’s manifest atheism, this new angle of consideration opens additional space for accommodation of his “Oedipus” complex as a “collective, universal property” of the entire mankind.

The Freud’s “Oedipus” complex along with the inventory of perversions, which Freud ascribes to any child and thus, imposes on any human being, can be a “natural” part of only non–human monstrous mentality: Freud’s psychoanalysis is the technique of misinterpretation of human mentality and the means to besmirch and belittle the nature of man.

The unconscious is not a warehouse: there is neither “the repressed” nor a place for “the repressed” in the unconscious, which sustains the consciousness. The Freud’s unconscious can be explained only as the energy entity, which sustains existence of the consciousness and creation of the thoughts; thus it may be atheistic definition of the human soul, which cannot have a place in official science: science works with the matter and its arrangements; soul/spirit is the energy entity non–perceivable and non–identifiable with material parameters; hence, for the atheistic–materialistic science, recognition of existence of human soul/spirit created by God may be equated with suicide.

From such – although incomplete and inconsistent with theology – point of view, the mind **§19** might be envisioned as the reality sustained by the unity of the unconscious and the conscious processes: the unity–wholeness, which define existence of the human intelligence and maintain the very existence of a human being as the living unity–wholeness of the energy, energy–information, and energy–information–matter.

From the practical/operational point of view, the mind may be seen as the threesome unity:



At the very moment of creation of thought, the level of complexity–development of the mind is modified, and the mind “moves” through the next process of creation of a new thought. Hence, the mind might be described as the constantly developing supercomplex reality that contains the network of the energy fields where new energy entities–thoughts are either assimilated or dissolved. The unity–wholeness defines the nature – therefore, health – of the mind (as well as of the human intelligence); not a conflict, which is the property of the dissipating/dissolving matter.

Therefore, the Freud’s assumptions concerning the divided unto fighting–repressing each other parts mind would be more suitable for description of the constant conflict of adverse physical entities in the state of constant war.

For instance, Freud asserts that [Freud *The Ego and the Id* 705–707; *Inhibitions, Symptoms, and Anxiety* 42–43; 71–72] the ego, which is in a constant conflict with the ego–ideal/super–ego, has to suppress constantly dark impulses and instincts arising from the id (the unconscious); the ego–ideal expresses all experiences of “libido in the id.” Bisexuality and the “Oedipus” complex fashion the ego. The super–ego is creation of two factors: biological and historical; the super–ego is also personification of the father. As such, the super–ego insists on suppression of sexuality, yet, regression of the libido aggravates the obsessional neuroses. Yet, behavior of the super–ego, with its “tormenting criticism” of the ego, is “perfectly intelligible”: by the means of repression, it “shuts out” the id. In a case of sexual abstinence, the ego becomes helpless because of unfulfilled sexual desire; “the surplus of unutilized libido” is commensurate with generated anxiety.

23. As soon as Freud recognizes the intelligence of the super–ego, he cannot find the proper place for the precious for him foundation of his mentality – the “Oedipus” complex. Consequently, he makes the “Oedipus” complex “the repressed,” and as such, the source of super–ego and the cause of the imaginary conflict among the structures of the mind (ego, super–ego, and id). Now, the desires of parricide and incest are banished from the conscious–ego and trapped in the unconscious–super–ego, yet, they constantly send into the ego anxiety and fear, which become the cause of neuroses, phobias, and other mental disorders. In the Freud’s psychic reality, the ego–ideal as the highest part of the human mentality, expresses “all experiences of libido,” while the ego is helpless before sexual desires. Therefore, sexuality, indeed, becomes the universal foundation of the Freud’s mentality and sustains his belief into the sexual nature of neuroses.

☐ The summary of Freud’s assertions referred above does not allow the slightest expectations of any intelligence in a creature, whose behavior is managed by the mind depicted as a stage for constant struggle of the conflicting parts (id, ego, super–ego), which produce–suppress the creature’s “natural universal sexuality” and at the same time, attempt to master the creature’s “natural longing” for incest and parricide.

24. Then, Freud identifies the ego as “an organization,” or the organized part of the disorganized mind–id, which intends to unify all parts of the mind. The ego has “desexualized energy”; it is “identical with id” [Freud *Inhibitions, Symptoms and Anxiety* 17, 19]. In another work, Freud refers to the ego as to “reason and sanity” while the id contains the passions [Freud *The Ego and the Id* 702].

☐ If the ego is identical with the id, there is no sense to divide the mind into identical structures and make them to fight each other. Then, if the ego has “desexualized energy,” there is no logic in the constant conflict between the ego–ideal, which expresses all experiences of “libido in the id,” and the ego, which exists under the super–ego’s “tormenting criticism” because of its – the ego’s – unsuppressed sexuality. Logically, unsuppressed universal sexuality cannot have desexualized energy as well as the reason and sanity cannot be identical with passions.

Therefore, the Freud's concept of the mind is contradictory and illogical: his own mind is fixed on his own perversion, which makes him capable of seeing only libido in each mental process, and which restricts his reasoning within the imaginary world animated and governed by universal sexuality and populated with perverted and criminal desires.

25. Speaking of the purposes of human existence, Freud makes an observation concerning "human presumptuousness" in connection with the purpose of human life: "Nobody talks about the purpose of the life of animals"; the "idea of life having a purpose" belongs to religion. "As we see" the purpose of life is "the program of the pleasure principle" (that in his definition, is "an unrestricted satisfaction of every need"), which "dominates the operation of the mental apparatus from the start."

Yet, the entire universe is against the pleasure of man: "the plan of 'Creation'" does not include the happiness of man, which (happiness) "in the reduced sense" (possible to achieve) is a problem of "the economics of the individual's libido" [Freud *Civilization and Its Discontents* 63–65, 70].

Another Freud's psychoanalytic discovery reveals that primitive races are in the stage of autoerotism or narcissism, in which "the ego impulses and the libidinous wishes cannot yet be separated from each other," and the evolutionary stages of conception of the universe might be compared with "the stages of the libidinous evolution of the individual" [Freud *Totem and Taboo* 76–77].

▣ Probably, Freud re-interpreted already known ideas of Georg W. F. Hegel (1770–1831, Germany), to whom McGovern refers to as "the prophet of 'creative unconscious reason,'" and Eduard von Hartmann (1842–1906) who envisioned "the Unconscious" as the designer of death that is indifferent to suffering of milliards of humans and "animal individuals" because their "torments further *development*, and thereby its own main design," and asserted that the eradication of the "inferior races" is inevitable. Thus, it is inhumane to artificially prolong the struggle of "savages": "the *more merciless* is the struggle for survival the *more advantageous*" it is for the evolution of the race [von Hartmann 2:11–13, 15; italic in the original].

It looks like Freud promulgates inappropriateness of questioning the purpose of human life as soon as, for him, humans and animals have no difference. For Freud, the pleasure–happiness is a purpose of life; this purpose as well as the human mentality, is defined by the libido. In the same text, Freud mentions religion, to which he firstly ascribes definition of the purpose and then, discloses the purpose as satisfaction of the libido. The next logical inference should be comprehension of Freud's own religion as the cult of "universal libido," however, according to his biographers, Freud, in the course of his studies, established himself as a "convinced atheist" [e.g., in: Gay x–xi, xxi–xxii].

Well, atheism also is a religion, and one of the most intolerable ones. However, Freud cannot be identified as atheist: atheists do not admit existence of God, while the core of the Freud's assertions is the hatred to and war against God; the one does not find against non-existing enemies.

26. The writings of Freud disclose his perception of religion of "ordinary individuals" or "all believers": all religious doctrines are "in their psychological nature, illusions"; religion depresses the value of life, distorts "the picture of the real world," intimidates the intelligence, and – although prevents individual neurosis – "forcibly" fixes people in "a state of psychical infantilism." There is a hidden similarity of obsessive actions performed by people with mental disorders to the religious ceremonials performed by believers. Then, "as a rule an ordinary pious individual" performs religious ceremonials without knowledge of their meaning, and "all believers" either do not know the true reasons why they perform religious practices or other reasons, which conceal the true reasons, move into their consciousness. Religion is "universal obsessional neurosis" and only with "help" or "thanks to" psychoanalysis the meaning of obsessive actions becomes clear and their difference from religious ceremonials disappears [Freud *The Future of an Illusion* 56–57; *Civilization and Its Discontents* 71; *Obsessive Actions and Religious Practices* 17–24].

▣ At first, as soon as Freud did not have a possibility to analyze "all believers" and to learn their motives, he has no foundation for his universal assertions, and for the "rule" to which he refers. Freud unjustifiably imposes on "all believers" (that is all religious population of the Earth) his own convictions and presents figments of own imagination as the universal truth discovered with his "investigation."

At second, there is an obvious contradiction: Freud evaluates religion as an "illusion" and as "universal obsessional neurosis," which intimidates the reasoning and distorts the reality; at the same time, he ascribes to a religion a preventive role in forming of individual neurosis.

Although Freud – with all his "superiority" and an assumed role of a new benefactor of mankind – offers his psychoanalysis for enlightenment of mentally disturbed "believers" and as healing for their illusions–religious beliefs–obsessional neurosis, his inconsistent statements and obscure language flourishing with negative assertions lead to the conclusion that Freud himself has no clear picture of the phenomenon he tries to analyze and make understandable for the others.

27. Maniacal obsession with hatred to father and hatred to God became the foundation of the Freud's outlook and, consequently, defined his purposes: denigration of the nature of man and desperate attempts to spoil and eventually eradicate traditional religion. Freud asserts there are the "powerful deflections," or "substitutive satisfactions," which although are illusions, prevent people from suffering; among them is "intoxicating media," which people use "in the economics of their libido": a toxic side of mental processes, a pathological state or mania, characterized with a condition "similar to intoxication" [Freud *Civilization and Its Discontents* 63–66].

▣ Although Freud does not openly label religious beliefs as "intoxication," he attempts to establish an implicit connection between religion and intoxication. Among the slogans, with which Bolshevik commissars covered their "red terror" and executed priests and believers in post–1917 Russia, was "Religion is an opiate of masses." If the Bolsheviks' main advantage was not illiteracy of the masses – Russian peasants, industrial workers, and soldiers – they definitely would use Freud's psychoanalysis as the main tool of their propaganda.

28. Specifying own religious convictions, Freud refers to himself as "an infidel Jew" [*A Religious Experience* 59].

If so, what is the foundation for Freud's system of values and outlook besides atheism?

Hanns Sachs portrays the center of Freud's outlook as "fundamental dualism" and the concept of struggle and unity of the opposites "[which is the central point of Marxist dialectics adopted from the Orphic doctrine and its derivative – Manichaeism 220]". Freud interprets the world and everything in the world as the struggle of the life–instinct and the death–instinct – "Eros and Thanatos" "[in Greek mythology, Eros is a god of erotic love, Thanatos is a personification of death]", and recognizes the impulse of destruction as the innate to the civilization. Sachs also acknowledges that he prefers to use term "dualism" instead of Hegel and Marx' "dialectics" [Sachs 135].

▣ For original Judaism and Orthodox Christianity, dualism is unacceptable heresy. Only the heathen is able to imagine that dualism (therefore, the constant conflict) can be the core of human psychic. Freud not only imagined, he imposed own imaginary construction on entire mankind: he described a human being as an imaginary monster, a disfigured perverted creature, which has dualism as the core of its mentality, religion as delusion and mental disorder, and the only purpose of life is the pleasure to satisfy "the economics of the libido."

Then, quite illogically, Freud pretends to heal mental disorders, which, he in his psychoanalytic fantasies already are described as the "unavoidable and quite normal" for the "psychic reality" of his version of humans: would any rationally thinking mind accept that the "unavoidable and quite normal" should

be healed?

If Freud ascribes the beginning of civilization to own “Oedipus” complex, he must ascribe to such a civilization only death and destruction, which humans attempt to defeat by universal sexuality, probably, sometimes, with such results as reproduction following the return into “the mother’s womb.”

However, Hanns Sachs’ preference is understandable: after Adolf Hitler identified Marxism–Bolshevism–communism with Jewish nation and used participation of Jewish Bolshevik commissars in the bloody destruction of pre–1917 Russia in his antisemitic propaganda, Marxism began to sound as the bad language not the respectable basis for thinking of any scientist.

Regarding the Sachs’s definition of Freud’s outlook: dualism and Marxist dialectics are not the interchangeable terms. The heathenism originated dualism as well as many other false assumptions concerning the nature of the world and the nature of man. Dualism recognizes the evil as the power equal to the good; its philosophical derivative is the concept of struggle and unity of the opposites. Hegel and then, Marx perceived the struggle of the opposites as the main source of development of human societies. In spite of the numerous attempts to elevate Marxism to the rank of universal philosophy (similarly to the Freud’s “universal libido”), this doctrine, as any assertion created with/based upon Aristotelian logic – the logic of simplification **221** – provides only a narrow interpretation of the history of particular social establishments in a process of annihilation.

The Marx’ philosophical, economical, and social assumptions reflect the logic of dissipating societies, consequently, Marxist dialectics might be defined as a based on dualism method or technique of embodiment the logic of death **221** into a particular kind of social establishments.

Freud’s dualistic outlook facilitates understanding of his obsession with universal sexuality→death and his vision of the world as the stage for the permanent struggle of life (which Freud identifies with erotism) and death. With Marxist dialectics, Freud described “psychic realities,” which appeared as the result of extermination of religion and consequent disintegration of human conscience and decay of human reasoning.

Freud’s psychoanalysis signifies the last stage of the war against humanity, which extends now to all levels of mankind universe

- 1/ against the human soul – false religions, ideologies and cults of death**
- 2/ against the mind – psychoanalysis,**
which Freud promotes into a rank of a new religion under the name of “metapsychology,”
and similar means of denigration of human mind, culture of death and perversion
- 3/ against man as a physical being – the societies, states, and other creations of man,**
which transform human beings into the beasts – products of the Darwinian evolution
and then, slaughter the products of transformation
with wars, concentration camps, atheistic pseudoscience, and public education,
which disseminates false knowledge, therefore, death

29. Although official Marxism (in Soviet Union), as well as Nazism (in Nazi Germany), distanced themselves from Freud’s doctrine, made it forbidden, closed Freudian societies, banished Freudian books, and persecuted their followers, some practitioners and researchers attempted to establish the link between Marxism and Freudism; some even invented “Freudian Marxism.” Freud’s own attitude toward Marxism might be inferred from his statement in *New Introductory Lectures on Psycho–Analysis* (1933): he “did not dispute the fundamental validity of the theory, he merely considered it incomplete” [*International Dictionary of Psychoanalysis* 1017].

▣ The reasons for negative position of the official Marxism toward Freudism might be clarified with example of life and works of Wilhelm Reich (born to lower–middle class Jewish family, in Vienna), communist and propagators of both doctrines – Communism and Freudism, who explained social tensions with sexuality and in fact, reduced the main Marxist concept of struggle of the working class with capitalists to a necessity of sexual revolution.

For instance, Reich, published *The Function of the Orgasm*, in which he describes “sexual economy focused on the power of the orgasm and genitality.” In 1928, he became a member of a communist party, and then, established the “Socialist Society of Sexual Advice and Sexual Research.” In 1929 he traveled to the USSR, where he studied the work of Vera Schmidt, a Russian teacher who applied psychoanalysis (later forbidden) to children. In his book [*Reich Dialectical Materialism and Psychoanalysis*, 1929], Reich argued that if the instincts are biologically conditioned, they are also susceptible to change through changes of environment and social order. In 1933, communist Reich fled Nazi Germany and settled in Sweden, which he left after the campaign of defamation, which labeled him “Jewish pornographer.” In 1939, he arrived in the USA, where he continues to publish his books. Eventually (1956? – 1957?), “nearly all” his books were burned (in incinerator, in New York) according to the court decision [Dadoun 1461–1462]. One of his wives, Annie Reich (née Pink) practiced psychoanalysis; after divorce with Reich, eventually, she also immigrated in the USA, became a member of New York Psychoanalytic Society, and published works concerning pedagogical aspects of sexuality [e.g., “Zur Frage der Sexualaufklärung” (On the question of sexual enlightenment), 1929; in: Gast 1460–1461].

Therefore, Freudism deprives Marxism of its main weapon – concept of struggle of the working class with capitalists, and therefore, foundation for pretense on the world–wide domination, asserting instead the necessity of sexual revolution as the means of pacification of the human herd.

Freud’s doctrine did not fit to Nazism, because Freudism is centered on impotent neurotic who is incapable to actualize his lust for parricide and incest and who substitutes thought for a deed and pushes his wish–fulfillment, desires, and actions into the imaginary world of own “psychic reality,” while the official ideal of Nazism is the *Übermensch* – superman, the symbol of the power, with which Nazi Germany planned to conquer the real world.

Furthermore, Freud populated the unconscious with “repressed infantile material,” “repressed wishes and complexes,” own “Oedipus” complex, sexual and other perversions along with the “universal libido,” which, in the antisemitic Nazi Germany were classified as exceptional corruption innate for the Jewish mentality.

Moreover, with his discoveries in the contents of the unconscious, Freud unhappily intervened with the state politics.

In 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].

Then,

1/ Nietzsche asserted the meaning of the state as the deity, which is free from the morality, acts according to instincts and impulses that sprang from the unconscious, pursues own will over rights, freedom, morals, and conscience of its subjects, and develops and expands own boundaries through conflicts and wars with the surrounding nations

2/ the Nazi ideal citizen was a clone of “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/party leader – the Fuehrer.

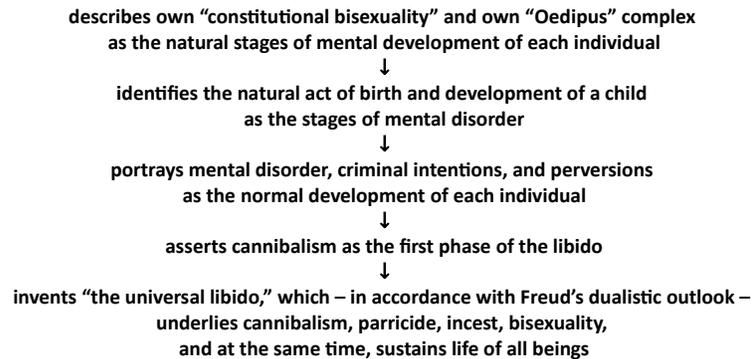
Thus, the Freud’s version of the unconscious was unacceptable for the official Nazi ideology, which worked on creation of the powerful army consisting of men with the unconscious, which the Fuehrer can ignite to actions (war): Freud’s impotent neurotics with infantile sexual life did not fit for the Fuehrer’s purposes.

Besides, Adolf Hitler in his book *Mein Kampf*, speeches at Nazi party meetings, laws, and state policies already expressed his particular vision of the Jews. So, Freud’s “universal” ideas became an additional argument, which was incorporated into propaganda campaign unleashed to convince the German nation, as well as all normal population of European countries, that utmost moral corruption is the property of the entire Jewry.

However, Hitler's propaganda center did not take into consideration that Nazism is not able to exist without those who are its opposite, whom it needs to consume for own survival. It means that Nazi *Übermensch* prepared for conquest of the world and Freud's impotent neurotic who lives and acts – commits parricide and incest – in his dreams are the opposite sides of the same coin, with which mankind pays for apostasy.

30. The normal human imagination has no limits; the sick imagination is confined within own imaginary world sustained with the logic of absurd – the infernal world into which insanity attempts to imprison normal beings.

As a logical inference from the concept of all-inclusive mental disease and perversion, Freud



Freud's thinking is based on the following assumptions: eros-libido sustains life; the task of discontinuation of life is allotted to the Eros' counterpart that is to the instinct of death–Thanatos, and the world is just a stage for the constant struggle between death–Thanatos and libido–Eros [in: Sachs 136–137].

Therefore, cannibalism should be classified as the natural attribute of death–Thanatos, not as the part of libido–Eros. Probably, Freud attempts to establish some kind of fundamental principles for his “metapsychology” by unifying libido–Eros–reproduction with death–Thanatos–consumption. However, such unification erases the difference between life and death as between two struggling opposites, therefore, makes the struggle of these two opposites meaningless or impossible.

☐ From the common point of view, this Freud's assertions seems to be irrational, yet, if to decipher the Freud “metapsychology” as the description of a particular psychic reality, it becomes obvious that there is no life in the Freud's world: death assumes appearance of life, and libido becomes a part of death. Therefore, that what Freud defines as development of the human mentality, which (as he asserts) has dualism as its core, in fact, is the process of decay/decomposition of reasoning, which Freud identifies with different terms.

31. Another Freud's psychoanalytic discovery is that the man's reproductive organ has “the high degree of narcissistic value” and it is “a guarantee” that its owner “in the act of copulation” can be “once more united to his mother” [Freud *Inhibitions, Symptoms and Anxiety* 69].

The neuroses illustrates the history of the mental development of mankind; regressions to anxiety hysteria, conversion hysteria, and obsessional neuroses are regressions to the phases of human history, through which “the whole human race” went through during the Ice Age: “What are now neuroses were once phases in human condition” [Freud *A Phylogenetic Fantasy: Overview of Transference Neuroses* 11, 13; *Letter to Ferenczi* of July 12, 1915, qtd. in: Grubrich–Simitis 79].

☐ The referred above texts confirm that for Freud, the analogy between a “primitive men” and contemporary neurotics, absence of the fixed boundary between normal and abnormal, and dependence of the human mentality on the environment are the established facts. The Freud's assertion of similarity of conception of the universe and sexual development of primitive men indeed elevates sexuality into the rank of “universal concepts,” which presumably should define the mentality of the contemporary men. These statements supplement the Freud's assertion that his Oedipus complex is the beginning of this that Freud named “civilization,” yet that, in fact, is the imaginary reality of insanity and perversion: as soon as man began the civilization with parricide and incest, and as soon as man regards his reproductive organ as a guarantee for incest, his further “development,” logically, must lead to insanity.

Freud misses the only thing needed to convince mankind in its criminal origin and the neurotic and criminal Present: he cannot prove existence of Freudian psychoanalyst in the Ice Age who witnessed the incest and parricide, who then, evaluated the mental health of the whole human race, and who then, through all the centuries, which separate the Ice Age and the Freud's Present, transferred the results of the analysis to Freud.

Obviously, Freud would benefit from the status of a prophet capable to embrace by one thoughts the Past, the Present, and the Future, yet, he already defined religion as mythological view of the world. As the result, he has nothing to substantiate his vision of the Past: contrary to the Sachs' depiction of Freud as the “lonely star” of wisdom, and despite pretense on superiority, Freud did not receive the status of new idol.

32. The danger of dissemination of the Freud's assertions through contemporary education cannot be overestimated.

For instance, a contemporary professor of religious studies at the Santa Clara University (in Northern California) with Catholic and Jesuit orientation refers to Freud's cannibalistic fantasies as to the “all-embracing theory of primordial murderous and cannibalistic act at the origins of culture and religion.” She notes that this act is repeated in “a ritualized “totem meal.” She describes her “pedagogical goal” as development of critical thinking of her students through defending Freud “against his detractors.” However, eventually she makes her students “to speak Freud” and finishes the course with her students “tasting Freud” (despite their initial dislike and distasting of his assertions) through participation in a “symbolic feast,” at which the students consume such “symbolic” food as “Freudian phallic pretzel sticks,” “gingerbread primal fathers ready to be consumed cannibalistically,” etc. [Jonte–Pace 21, 24, 30]. Freud himself defined the ceremonial of “totem” meal as “the ceremonial repetition of the killing of the father,” from which “no one might absent himself” [*Moses and Monotheism* 78].

☐ Whatever the apparent purpose is, in fact, professor Jonte–Pace reintroduces the “ritualized “totem meal” and inveigles her students into the Freudian mythical rituals.

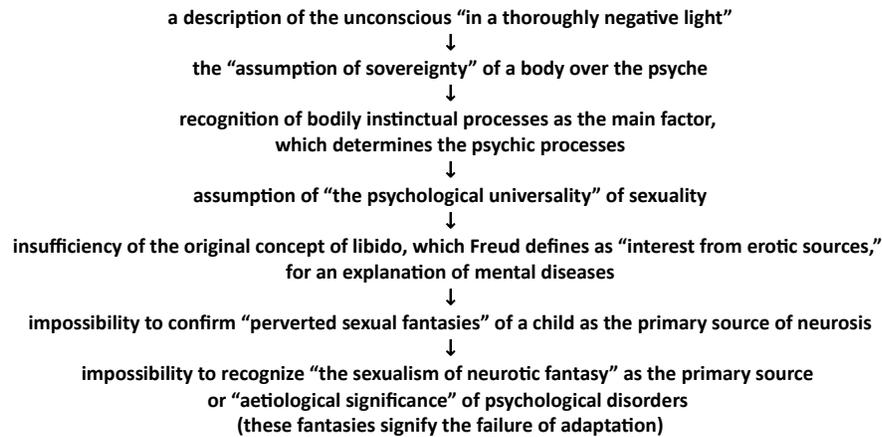
Any participation in the rituals with cannibalistic, therefore, sacrilegious context should be repugnant for any normal human being, and especially for

those who at least apparently identify themselves as Christians. Critical thinking should be developed through exercising of the faculty of deliberation, for instance, such as comparison of the observed phenomena with the purpose, ideals, norms, or other criteria significant for the mind, not through the physical participation resulting in development of tolerance and eventual acceptance – even apparently symbolical – of perversion. Such “education” unnoticeably transforms the initial normal aversion to absurd assumptions of Freud’s pseudoscience, which denigrate the human nature, into tolerance and then, acceptance: participation in the Jonte–Pace’s “symbolic feast” signifies acceptance.

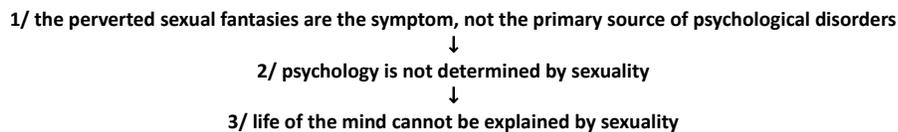
[[Historically, participation in a shared symbolical meal identified the members of a group, which through the symbolic rituals expressed the shared beliefs. Such common “feasts” with the shared symbolic food always manifest the shared beliefs.]]

Furthermore, Jonte–Pace’s “symbolic feast,” (although it is apparently intended to express humorous perception of Freudian assertions) discloses disregard of the Apostle’s advice to avoid any participation in idol–worshipping rituals {e.g., in: *1 Corinthians 8:1–13*}. Even with entertainment purposes, and even an educator at the Catholic faculty should not involve students into questionable practices.

33. Dr. Carl Gustav Jung, whom Freud initially regarded as his own “son” and “crown–prince” [in: Gay xvii] and whom Freud endowed with a privilege to continue propagation of Freud’s ideas, has exercised his own “independent judgment.” The result was Dr. Jung’s rejection of “unqualified submission” to Freud; furthermore, Dr. Jung attempted to disprove the following distinctive features of Freud’s theory [Jung 45, 53–57, 138–139, 180; Freud qtd. in: Jung 55]:



☐ Therefore, according to Dr. Jung, who initially was associated with Freud, all the basic assumptions, on which Freud built his psychoanalysis, are false:



34. According to Dr. Jung, eventually, Freud “was forced to admit” that his concept of libido is not sufficient for an explanation of all mental diseases; psychoanalysis is only one of all possible methods, which also might not satisfy the expectations [Jung 45, 54–57].

In his work published in 1926, Freud acknowledges that after all the years of his “psychoanalytic labours,” he cannot solve the riddle “whence does neurosis come,” and what is its reason: he still is “in the dark” as he was at the beginning of his studies; in his evaluation, his own difficulty to understand “the most fundamental facts” is “almost humiliating” [Freud *Inhibitions, Symptoms and Anxiety* 52, 81].

☐ The Freud’s own recognition of impotency of his reasoning and infertility of 30 years of his “psychoanalytic labours” (the first time when psychoanalysis was mentioned was the spring of 1896 [in: Gay xiii]) discloses the actual worth of his psychoanalysis/“metapsychology” as well as his professional incompetence.

No one medical professional who has conscience and the sense of responsibility would dare to heal the disease he knows nothing about: “Do not cause any harm to your patient” is the main law for the medical professionals since Hippocrates (fifth century B.C.).

Then, the Freud’s state of being “in the dark” could be the logical consequence of two things: absence of the sound logical concept of the nature of man, and the insufficient database for the analysis and inferences.

For instance, Freud assembled the foundation for psychoanalysis with the following cases [in: Gay xii–xiii, xv, xix, xx, xxi; Sachs 187]:

1/ “Anna O.” – woman who suffered from the mental disorder, which Freud identified with hysteria, became “the founding patient of psychoanalysis” (1895)

2/ Freud’s own dream named “Irma’s injection” became a “model” of psychoanalysis (1895)

3/ death of Freud’s father (1896) triggered self–analysis, during which Freud discovered his perversion and named it “Oedipus” complex

4/ in ten years (1905–1914), technique of psychoanalysis was developed with three cases, including five–year boy’s animal phobia

5/ some authors suggest the connection between death of his daughter (1920) and the theory of death drive, which reflects the struggle between Eros and Thanatos

6/ Freud analyzed his daughter Anna [[Freud also invented the “Electra complex” – the female version of his own “Oedipus” complex]] who joined the Vienna Psychoanalytic society (1922) and later devoted herself to psychoanalysis of children.

Besides, all that, what Freud names “evidence” gathered through his practice, does not corroborate his “map” of the human mind.

☐ It looks like all Freud’s assertions, which he attempts to elevate into the rank of the meta–science, are based on a handful of cases, not on the representative studies.

35. Although Freud has admitted his own state of being “in the dark” and insufficiency of his concept of the libido, he nevertheless, defines his psychoanalysis as “a *metapsychological* presentation.” He decrees the “mythological view of the world,” or psychology imposed on “the external world” to be the basis of modern religion that transforms “metaphysics into metapsychology”; as such, “metapsychology” formulates statements with the “highest degree of generalization” [Freud ref. and qtd. in: Grubrich–Simitis 85, 104; italic in the original].

Freud asserts that his psychoanalysis can produce “a complete and finished body of doctrine, like a philosophical system” and along with abnormalities can analyze the higher nature or “the ego-ideal.” Consequently, this higher nature is defined as “the heir of Oedipus complex” and identified with father [*The Ego and the Id* 707].

☐ So, if psychoanalysis is built on the “evidence” collected from a handful of cases, where Freud did obtain the facts and inferences needed for “the highest degree of generalization”?

36. To substantiate his fantasies, Freud invented the Ice Age/glacial epoch primitive family with the authoritative, jealous, strong, wise, and brutal “primal father” who castrated some of his sons – “robs them of their manhood” – and forced other sons to autoerotism and homosexuality. Some of the sons avoided castration and formed the brotherhood, which eventually triumphed over the father and killed him. According to Freud, this “great event of human history” not only originated narcissistic disorder; it began “the social stage of civilization”: religion, morality, and “social sense” – all of the “highest in man” began with “mastering” of the “Oedipus” complex [Freud *A Phylogenetic Fantasy: Overview of the Transference Neuroses* 15–20; *Totem and Taboo* 133–134; *The Ego and the Id* 706–707; Freud ref. in: Grubrich–Simitis 89].

☐ So, all that Freud is able to offer as the foundation of his “metapsychology,” which generates statements with the “highest degree of generalization,” is figment of Freud’s imagination – myth.

37. In his last work, Freud attempts to convince his readers to “finally make up” their minds and to accept his hypothesis that “the psychical precipitates of the primeval period became inherited property,” which since exists only for “awakening,” and does not need to be repeated “in each fresh generation” [Freud *Moses and Monotheism* 79].

☐ Logically, to “finally make up” the mind and to accept Freud’s hypothesis demands recognition of existence of the Creator who imprinted the one-time action and its consequences into the minds of all following generations and therefore made this action the part of the entire nature.

In fact, Freud asks his readers to recognize existence of some deity for the time needed to adopt his hypothesis, and then, to discard religion, yet, to keep the acquired religious belief – the Freud’s myth about the brutal “primal father” of glacial epoch family – as a new version of the original sin embedded into the nature of man.

38. Freud had six children, thus, his father did not castrate him – the Freud’s father did not “rob” his son “of his manhood.” In accordance with his own portrayal of classical neuroses, Freud substituted own psychic reality for the actual world, and in Freud’s psychic reality, castration actually had happened. Psychological – yet, for Freud, actual – castration fashioned his “psychic reality” focused on “universal libido” and became another Freud’s *idée fixe*, along with “Oedipus” complex and “universal libido.”

For instance, Freud describes the fear of castration as the foundation of “undefined social or moral anxiety,” as the sole reason for neurosis, as the reason of agoraphobia, animal phobias, and as an analog to the fear of death; he discerns the similarity of castration in “the daily experience of the faeces being separated from the body” [*sic!*] and compares the act of birth to castration of the mother “by equating the child” with a man’s reproductive organ. In the same work, he refers to the fetus as to “a completely narcissistic creature” and asserts that an impotent man (Freud considers impotency as an inhibition because of the fear of castration) fantasizes about returning into his mother’s womb and identifies his “whole person” with “his genital organ” [*Inhibitions, Symptoms and Anxiety* 51, 53–56, 58–59, 68–69, 73].

☐ The meaning of the ancient ritual of circumcision could facilitate comprehension of Freud’s fear of castration and a degree of its influence on his psychic reality.

Circumcision was the sign of the covenant between God and Israel: it was established for the people who have to develop into the holy nation of priests–keepers of the Law and to prepare themselves for the Messiah. Although performed on a body, it has a deep spiritual meaning: it signified superiority of the spirit over the flesh and acceptance of the authority of the Law of God by the mind, which beforehand knew neither God nor His Law. It was the “seal of righteousness,” the act of faith, the matter of heart, “spiritual and not literal”: the heart of man had to be “circumcised” to comprehend the Law, to cognize the love and to actualize the will of God.

After crucifixion of Lord Jesus Christ, the ritual of physical circumcision lost its meaning as the sign of the covenant between God and man: the Spirit and faith provide the hope of righteousness for those who are the temple of living God {in: *Romans* 2:11–29, 4:11–13; *Galatians* 5:1–6; *1 Corinthians* 3:16}.

The Freud’s atheistic mind perceives circumcision as the act of violence, as a symbolic act of castration, as the act of the rejected authority, which nevertheless, threatens the most important function of the matter – reproduction. In the heathen antiquity, reproduction was likened to the divine power of creation: many pagan religions and cults are openly focused on phallus or at least have some phallic components.

Atheism combined with materialism²² compose the most dangerous religion, which deifies the matter while rejects the Only One True God, therefore, exposes the mind to the heathen beliefs and superstitions, especially to those, which reflect or provide for the functions of the matter, for instance, such as sexual activity.

In this sense, Freud, is not an exception: circumcision, as well as castration, affects his deepest core values and undermines his most valuable life-sustaining beliefs “universal libido” that originated his psycho–sexuality → “metapsychology”.

In particular, if Freud finds analogy between castration and death, and between birth of a child and castration of a mother, it means that he identifies life as well as the “whole person” with – as he names it – “the one’s genitals.” The analogy between the birth of a child and castration of the mother also reveals that, for Freud, “constitutional bisexuality of each individual” is the natural phenomenon [Freud *The Ego and the Id* 705; *Inhibitions, Symptoms and Anxiety* 58–59, 69].

The ground for the assertion of “constitutional bisexuality of each individual” might be found in deification of sexual reproduction as the only power, which the atheistic–materialistic mind identifies with immortality: for the atheistic–materialistic mind, the notion of bisexuality provides the guarantee for the continuous reproduction, therefore, for the eternal existence.

No mind is capable of existence without explicit or implicit yet life-sustaining belief into own immortality. Whatever face this belief accepts – would it be the collective soul, the unconscious as the mutual property of mankind, the world soul, or any other phantom – the truth behind is the same: a human being was created immortal, and without knowledge of own immortality, it cannot survive.

So, with all his “magnificent pride” hatred to God and manifest atheism, Freud is not an exception.

The referred above texts allow the conclusion: for Freud, a human being is the sum of equations

man's reproductive organ = man's life = man's excrements



man's life = man's death



man's libido = man's death

Insanity has some physical manifestations, among which is coprophilia – abnormal attraction to and consumption of one's own excrements [[for instance, Guy de Maupassant, who was confined in the mental institution due to insanity triggered by advanced syphilis, "ate his own excrements" [in: Laurysens 164]]]. Without such an attraction, it could not be possible to identify the one's excrements with the one's "whole person" and to elevate these assertions into the rank of meta-science intended to describe the foundations of the human mentality.

Coprophilia is the plague of the mind obsessed with aggravated materialism, which deifies the matter and the wholeness of a particular material structure–body until such a degree that attempts to preserve/reunite the products of metabolism rejected during the natural act of defecation. Generally speaking, coprophilia might be considered as the logical completion – last stage of the aggravated materialism, which also signifies the last stage of degeneration of the collapsed reasoning: insanity.

39. Freud began his career with disparagement and denigration of the nature of man – he bestowed own "Oedipus" complex onto the entire mankind and attributed the beginning of civilization to parricide and incest; he finished his life with an attempt to vilify Judaism – the religion, with which evolution of the human mind and civilization of reason began. In the work published before his death, Freud argues that Moses was an Egyptian. With the reference to a "discovery" allegedly made in the books of Hebrew Prophets, he asserts that "the Egyptian Moses was killed by the Jews and the religion he instituted abandoned": the Moses' "father–religion" did not accommodate "a direct expression of the murderous hatred of the father. Yet, the Levites (who were the Moses' escort and servants he took with him from Egypt) survived [Freud *Moses and Monotheism* 72–74, 80]. In his last letter to Hanns Sachs (March 1939) Freud refers to publication of *Moses and Monotheism* as to "Quite a worthy exit" [Freud qtd. in: Sachs 183–184].

☐ For any unbiased mind, the absurdity of this Freud's assertions is self-evident: he falsified and misinterpreted the Old Testament's texts with the same easiness, with which he imposed his own criminal fantasies and his own perversion on entire mankind and misinterpreted the words and dreams of his patients.

40. Although psychoanalysis has found recognition in some professional and cultural circles of the society, Freud's book *Moses and Monotheism* was met with quite definite reactions.

For instance, the opinions communicated in works of only one researcher – Peter Gay – can be arranged at the scale from a softest definition such as "disturber of peace" [Gay xxii] to terrifying by their hateful contents reference of an Anonymous Bostonian who criticizes the Freud "statement that Moses was not a Jew" and expresses his disappointment that a "renegade like" Freud could not die "without disgracing" himself and that "the Gangsters in Germany" did not put him "into a concentration camp" [Anonymous Bostonian cited in Gay's work (qtd. in: Delaney 181)].

According to Professor Carol Delaney who perceives Freud's *Moses and Monotheism* as the "key to his entire corpus," Freud "projected" his myth of origin "from *Totem and Taboo* onto a biblical canvas"; he dismissed and distorted "Jewish tradition" and "elaborated" the idea of Ernst Sellin "to fit the Oedipal schema" [Delaney 180, 187, 190, 193].

The only point of interest in this story is the motive: why Freud allowed himself to falsify the Bible's text so openly, although he definitely could foretell the reaction of his readers: he began to write *Moses and Monotheism* in the beginning of 1930s, yet, kept it in secret until he reached safe-haven in London in 1938, where it was published in German, before his death [[Freud died in 1939, according to his wishes – "asking his physician for a lethal dose of morphine" [in: Delaney 181; Gay xxii]]].

As the matter of fact, Freud himself discloses one of the reasons: he refers to Judaism as to "father–religion," in which there is no place for "a direct expression of the murderous hatred of the father" [Freud *Moses and Monotheism* 80].

Obviously, Freud would attempt to overthrow any religion, which does not accommodate his maniacal hatred to his father.

Furthermore, Professor Jacobs, who diagnosed Freud's "internalized Antisemitism" and "explicit contempt for his Eastern Jewish roots," argues that Freud's "ethnic self–contempt ultimately found expression in the Oedipal drama of castration." She also cites Freud's description of his traveling companions – father and son who were discussing religion: Freud refers to them as to "typical" and remarks "I have enough of this rabble"; he portrays the boy as "cunning, mendacious," yet, "kept by his adoring relatives in the belief that he is a great talent" [in: Jacobs 172–173].

☐ Freud's description of the boy might resemble the self–portrayal, if to take into consideration

a/ Freud's unsubstantiated psychoanalytic "discoveries"

b/ organized by Freud and his followers international conspiracy to promote Freud's unsubstantiated assumptions, including his "abnormal occupation with "the psychological universality" of sexuality or in Freud's definition – "psychosexuality," although he knew that they are not complete as the scientific doctrine should be [e.g., in: Freud *Inhibitions, Symptoms and Anxiety* 52, 81; Jung 45, 53–58, 138–139, 180; Freud ref. and qtd. in: Wallwork 243–244]

c/ Freud's attempts to elevate the misconception called "psychoanalysis" into the rank of meta-science

d/ Freud's contempt to the others along with the "magnificent pride" and belief in own superiority

e/ all other controversies surrounding Freud's life and works [e.g., Delaney; Gay; Jacobs; Sachs].

Two inferences from the referred above:

1. Freud developed contempt and hatred to his own nation as well as toward his own family and – especially – his father; therefore, he could not reconcile himself with the special destiny of the Jews as the nation chosen by God to receive the Law and to become the holy nation – the nation of priests, which has to become the model of evolution and to define the pattern of evolution for entire mankind

2. with his "magnificent pride," perversion, and maniacal obsession, Freud was not able to satisfy own hatred with "Oedipus" complex and murder of a father only: the entire Jewish nation and then, entire mankind have to be held responsible for Freud's imagined and actual humiliations.

As soon as Freud had no possibilities to inflict harm physically, he – consciously or unconsciously (he knows) – contemplated psychological destruction of religion, legalization of crimes against nature (incest and parricide as a part of human mentality and as a beginning of civilization) as the common feature of entire mankind, and consequent re–shaping of the human nature according to Freud’s new religion.

Historically, the heathen perversion and abomination of the heathen religions always led to extermination of sinners and perverts (e.g., the Flood, Sodom and Gomorrah, extermination of the heathen native nations of the Promised Land).

Hence, it should be evident that the perversion, which Freud aspired to make the property of entire human race, already has become the Freud’s psychic reality – in his mind, Freud committed the most hideous crimes forbidden by the Law of God given through Moses {*Exodus; Leviticus; Numbers; Deuteronomy*):

he developed hatred to God
||
he dishonored his parents
|| ||
he wanted to kill own father
|| || ||
he wanted to “open nakedness” of his father
and “to lie with” his father’s wife – his own mother

Freud’s “magnificent pride” would not allow recognition of the authority of the Law, therefore, acceptance of his death–sentence according to the Law {e.g., in: *Deuteronomy 30:15–18*): entire mankind should accompany him by developing the same kind of perversion.

The summary of Freud’s writings leads to a conclusion that Freud attempts

to overthrow The Ten Commandments,
which define the normal nature of man and condition of survival of mankind
[[especially, “Honor your father and your mother,” and “you shall not kill” {*Exodus 20:1–17*}]]
↓
to portray the mentality of man as the battlefield for the dreams of sexual perversion and parricide
with the reality represented by own impotence and restrictions of the environment
[[these restrictions are the laws, religious and social norms]]
↓
to besmirch and denigrate the nature of man
by substituting the figments of Freud’s own insane imagination for the image of God
↓
to establish own perversion as the norm and to depict own Oedipus complex as the normal way of
the mental growth and development of a human being and entire mankind
↓
through elevating his psychoanalysis into the rank of a new “teacher,”
to assert himself as a new idol for the herd of the universally sexualized neurotics
obsessed with lust for parricide and incest and fixed at the stage of autoerotism

41. In his struggle for the world–wide recognition of his “metapsychology,” Freud identified the Law of God as the main obstacle.

Then, as soon as Sigmund Freud rose up against Moses, only original Judaism as revelation of God given through Moses might provide basis for understanding of the reasons behind Freud’s actions.

☐ Two commandments of love – love to God and love to a neighbor {*Matthew 22:36–40; Mark 12:29–34; Luke 10:25–37*} – summarize the essence of the original Judaism: love is the “psychological universality” in the world defined by the Law of God.

Therefore,

1) Freud’s doctrine is incompatible with original Judaism, because

a/ it propagates existence of the “psychological universality” of sexuality, universal libido, parricide, and incest as the foundation of human mentality

b/ it asserts bisexuality, cannibalism, homosexuality, coprophilia, and other perversions as “unavoidable and quite normal” development of a child

c/ it identifies man with his “genitals” and “faeces” [e.g., in: *The Ego and the Id* 705; *Inhibitions, Symptoms and Anxiety* 51–59, 69, 73]

2) Freud indeed attempted to establish a new religion: psychoanalysis might be classified as the imaginary construction built in likeness of the primitive heathen religions focused on death and perversion. If to compare Freudism, for instance, with the Minoan and Phoenician sodomistic rites and Orphic doctrine, the peculiar similarity can be found.

The main difference, however, is that Freudism is more advanced in a process of disparagement of a human being.

For instance, if the ancient pagans aspired for the unity with the beasts and during their rites attempted achieve identification with animals, Freud identifies man with his “genitals” and “faeces.”

Therefore, the source of Sigmund Freud’s works cannot be found in Judaism, and his works have no positive connection with the religion of his ancestors. Judaism is the religion granted by God and centered on God. Freud committed double apostasy: he rejected religion and developed contempt to his own national roots; his purpose was destruction of Judaism. Hence (if, to apply the Freud’s method – to use language of physiology for description of the work of the mind), the connection of Freud’s “metapsychology” with Judaism and with his tribesmen is similar to connection of virus with the being that the virus attempts to destroy.

42. So, personal rejection of the Law of God is the first step; denigration of the Law, so it should be rejected by the others, is the second phase of the Freud's work.

The irreversible perversion of the human nature could be successful only after vilification of the Law, which stipulates the normal human nature. If the Law, which defines the nature of man and stipulates his status as one of the chosen people, becomes a myth, nothing prevents the criminal and pervert from becoming a new model for mankind. The dethronement of Moses (therefore, subsequent dethronement of God–Lawgiver and His Law) would serve the means of Freud's self–defense, justification, and advancement.

For instance, recognition that the foundation of Judaism is a myth would facilitate recognition of his "Oedipus" complex as the common norm – who, indeed, would give the Law to insane perverts and criminals with the lust for parricide and incest?

To denigrate the Law, Freud presents Moses as an Egyptian who eventually was killed by the Jews, the Moses' religion – as the religion of Egyptian pharaoh Amenhotep IV *[[worship to sun–god]]*, Moses' servants–Egyptians – as the priests loyal to their murdered master – Moses, thus attempts to undermine the importance of the act of giving the Law to the chosen nation and then, to assert the ancient Egyptian religion *[[heathenism, idol–worship found on the derivatives of the Orphic doctrine and abomination to God {Deuteronomy 29:16–18}]]* as the source of Judaism.

From the beginning, Egypt was associated with slavery and death of the first–born sons; only by the hand of God the Exodus was accomplished and it might be interesting to recall that before the departure, the Jews "despoiled" their Egyptian masters by "borrowing" their gold and other things {Exodus 12:35–36}. The association of Egypt with slavery, idol–worship, death, and dishonesty cannot be erased from the ancestral memory, conscience, and self–consciousness of any Jew. Then, if the Law of Moses is the law of the Egyptians, Judaism with its concept of the chosen nation and the guardians of the Law of God becomes nothing but a myth created by those who could not free themselves from the unbearable memories of the actual Past, thus had no choice but to create the legend, which would supplant the actuality, justify the shame of the fathers, and provide the sons with expectations of the exalted Future.

▣ Freud "metapsychology" is subversion of The Ten Commandments and the laws of Moses, especially those, which demanded extermination of perverts and therefore, guarded survival and preservation of the normal human nature. Freud attempted to vilify Judaism for the following reasons:

1/ the foundation of Judaism, the first of two main and the greatest commandments, is love to God the Father Who loves and teaches His creation–man as father loves and teaches his son

2/ Judaism is the father–religion, which demands to love and to honor father and mother, and Judaism is the religion that demand virtue: there must not be fornicators, adulterers, and whores among the people; thus, there were no place for Freud's psychosexuality or universal libido as the essence of human mentality

3/ if the Law given through Moses is applied for evaluation of Freud's speculations, the Law would throw Freud's "metapsychology" at the level of heathen insanity and identify him as an apostate who should be cast out of the chosen nation

4/ Freud's very own "internalized Antisemitism" and contempt to the Eastern Jews who did not accept assimilation and remain loyal to their tradition and customs.

It might be concluded that the overall life–long "progress" of Freud's thought is consistent with the typical pattern of total ruin→complete eradication: he begins with denigration of a creation and finishes with denigration of the foundation on which life and development→evolution of a creation is possible and upon which the human civilization has evolved – religion given through Moses:

a/ Freud began his career with disparagement and denigration of the nature of man – he bestowed own "Oedipus" complex onto mankind and attributed the beginning of civilization to parricide and incest

b/ Freud finished his life with an attempt to vilify the religion – Judaism, with which evolution of the human mind and civilization of reason began

c/ Freud's "metapsychology" not only embodies the ultimate materialistic–atheistic perception of the human nature; by ascribing to the human nature cannibalism and by identifying a human being with his excrement, the Freud's reasoning illustrates how

the mind of researcher chooses death as its companion

{Wisdom 1:12–16}

**the imagination of researcher becomes the point of entry for the debilitating lethal poison –
the incurable rage of asps** 23,

which takes the place of knowledge of God, when the mind rejects the law of God

{Deuteronomy 32:28–33}

subsequently, the mind is transformed into the dust – the food of death

{Genesis 3:15–16}

43. Propagation of Freud's "metapsychology" triggered the terrible consequences. Freud's definition of human mentality as the inventory of perversions, identification of man with his reproductive organ and excrement as "the source of pleasure" [in: Freud *Inhibitions, Symptoms and Anxiety*, esp. 58–59, 69, 80; *The Origin and Development of Psychoanalysis* 264–266; Freud qtd. and ref. in: Strachey xxxvi], as well as his conspiracy to promote the fruits of his imagination all over the world through the Freud's "strictly anonymous" group of the Seven Rings organized in 1920, in Hague, for international propagation of psychoanalysis [Sachs 153–173], became known long before Adolf Hitler's "final solution."

These Freud's assertions invoked the definite response of the Nazi authorities in Germany: Freud's books were publicly burned in Berlin, and his name was one of the first in the proscription list of the Austrians. In Nazi Germany, the main fact, which has the prevalent significance, was that Freud is a Jew; therefore, Freud's own "Oedipus" complex, inclinations, and insane dreams of parricide and incest, which Freud ascribed to entire mankind, were identified as typical for the entire Jewry.

Consequently, it could not be any expectation of any compassion or mercy to the Jews, if, in the definitely antisemitic environment of the Nazi state intentionally centered on the cult of the state and personality of the Fuhrer, a Jewish scientist and internationally promoted authority in "metapsychology"

a/ asserts that all religious doctrines **[[**obviously, including the Nazi cult of state and of the Fuhrer**]]** are “in their psychological nature, illusions”; that religion “forcibly” fixes people in “a state of psychical infantilism,” and that religion is “universal obsessional neurosis” [Freud *The Future of an Illusion* 56–57; *Civilization and Its Discontents* 71; *Obsessive Actions and Religious Practices* 17–24]

b/ declares that the neuroses illustrates the history of the mental development of mankind; regressions to anxiety hysteria, conversion hysteria, and obsessional neuroses are regressions to the phases of human history through which “the whole human race” went through during the Ice Age: “What are now neuroses were once phases in human condition” [Freud *A Phylogenetic Fantasy: Overview of Transference Neuroses* 11, 13; *Letter to Ferenczi* of July 12, 1915, qtd. in: Grubrich–Simitis 79]

c/ in contradiction to the Nazi–promoted virtues of the blond beast/superman, portrays man as impotent neurotic living in dreams, propagates that the most of the all what is “the highest in man,” even the civilization itself, becomes possible only because of the “Oedipus” complex and actual murder of the “primal father” in “the glacial epoch” [Freud *Totem and Taboo* 133–134; *The Ego and the Id* 706–707; Note to Freud’s *Totem and Taboo* in Dover edition, p. v], and ascribes to man an entire inventory of perversion starting with two main features of Freud’s “Oedipus” complex – parricide and incest [e.g., in: Freud *Inhibitions, Symptoms and Anxiety* 80; *The Origin and Development of Psychoanalysis* 260–267; *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679; Freud qtd. and ref. in: Strachey xxxv]

44. Although Freud would be the last one willing to recognize any spiritual connection of his psychoanalysis with Judaism, his followers attempt to establish Freud’s connections with Jewish mysticism. So, it looks like not only the Nazis identified Freud’s “metapsychology” with Jewish national features.

For instance,

– Donald Capps mentions that Freud was acquainted with Chassidic mysticism and suggests that psychoanalysis is “deeply imbedded in the Jewish mystical tradition” [Capps 9, 85]

– David Bakan refers to psychoanalysis as to a “secularized” form of Jewish mysticism and asserts that Freud had no intention to establish new religion, yet, he used existing religion for his “scientific project.” He also attempts to find similarity between Freud and Chassidic healers and ascribes origin of psychoanalytic techniques to the methods of interpretation employed in Jewish mystical literature [Capps 85, 87; Bakan 92–93].

▣ If to assume that psychoanalysis as any imaginary construction might have a connection with mysticism, the connection could be found only among the traditions, which are incompatible with Judaism, perhaps, such as Tantrism and other heathen religions.

45. There is an opinion [in: Kakar 153–156] that among many “mystical spiritual cults,” Tantra is “the most congenial to a psychoanalyst”; hence, the following similarities between Tantra and Freud’s psychoanalysis are asserted:

- assumption of the “sensuous nature” of man
- similar analysis of disease
- assumption of human bisexuality
- universal sexuality, and “elemental fantasies around incest.”

In summary [in: Kripal 226], Freud’s psychoanalysis overcomes the “bonds of shame, disgust, and fear” similarly to “true Tantric fashion.”

However, practically **[[**concerning physical rituals, which decipher/interpret symbolic contents**]]**, Tantra is more advanced than psychoanalysis [in: Kakar 159, 163, 171, 179, 183–186].

In particular,

a/ according to the Buddhist text of the fourth century, achievement of the highest perfection in the Mahayana is possible for “the adept who has sexual intercourse with his mother, his sister, and his daughter.”

The contemporary Tantrics have the choice between two traditions: the Tantric following the “right–handed” tradition performs ritual sexual intercourse only with his wife: physical incest is replaced by mental act; the left–handed tradition does not follow the rules, which permit “ritual sexual intercourse only with one’s wife” **[[**although Freud invented the female version of his Oedipus complex (Electra complex) and accordingly analyzed mentality of his daughter Anna, he did not leave explicit instructions concerning comprehensiveness of incest in the “true Tantric fashion”**]]**

b/ during the rituals, which are observed by those who intend to achieve the occult power quickly and to obtain the prophetic abilities, the Tantrics following the left–hand tradition cover themselves with own feces and eat them as food **[[**Freud only identifies man with his excrements; again, he did not leave the explicit instructions, perhaps because the Western medical tradition identifies such behavior with a symptom of insanity**]]**

c/ Tantrics consider psychic bisexuality of adults as “possible and even desirable” for achievement of “the wholeness” of the adults **[[**Freud asserts bisexuality as a normal stage of child development**]]**

d/ Tantrics learn to create illusions and influence psychic realities of other men through manifestations of the occult power – spells and rituals causing death, immobilization, etc. **[[**Freud only recognizes existence of psychic realities and illusions; he left no explicit description of rituals which would confirm conversion into Freudism**]]**

e/ Tantrics bake bread with embers from a funeral pyre, drink from human skulls, and use human bones in their “healing” **[[**Freud only mentions cannibalism as the phase of the mental development**]]**.

Although Sidhur Kakar refers to Freud’s psychoanalysis to as a “very much a child of Western culture,” and some differences among the Western and Tantric traditions still do exist, it could be inferred that in a “mystical” sense, Freudism and Tantra have similarities.

For instance, both of them – Freudism and Tantra

a/ re–direct the mind toward creation of own imaginary world – psychic reality – where the mental processes might be experienced as the actual deeds

b/ recognize the psychosexuality or universal libido as the essence of human mentality, therefore, transplant the bodily function into the mind and actualize substitution of the temporal dissipating matter for the immortal spirit

c/ assume existence of psychic bisexuality of the mind, thus, propagate false assumptions concerning the human nature

d/ consider as the norm the abnormalities and perversions, which – if committed physically, by a person – are crimes and abomination in the actual world, therefore, both of them accommodate advanced stages of mental degeneration and self-annihilation of the reason

e/ classify psychological degeneration as healing; they identify the moment in which a patient surrenders his mind to the imminent insanity-degeneration as the moment of cognition of the truth of their assertions and the moment of reconciliation with the actuality.

Two key assumptions constitute the core of the human mentality in Tantra and Freudism: bisexuality and universal psychosexuality (Freud's "universal libido").

However, the implications of these assumptions are different:

– Freud asserts psychic bisexuality as a stage of development of human mentality, which is repressed **[[therefore, although repressed, still exists]]** in the adult psychic;

– Tantrics strive to achieve bisexuality of the adults as "the wholeness" similar to their androgynous deities, which possess both sexes; for instance, Indra, Prajapati, and Shiva are either "alternative androgyny," which can be man among men and woman among women, or "half-man, half-woman"; the iconic images contain the symbols of both sexes [in: Kakar 166].

☐ If to assume that the Western civilization is founded upon Judaism and Christianity, the assumptions of bisexuality and psychosexuality allow classification of Freudism and Tantra as the heathen doctrines incompatible with the philosophical and theological thought of the Western civilization.

For instance, man was created into the image and after likeness of God-Spirit; man was created alone and placed in the Garden of Eden to cultivate and guard it. Only after man did not find the adequate assistant among all the living creatures of the Earth, God created woman by taking the part of man's body – woman was taken out of man. Then, man and woman were blessed and received the commandment to be fruitful, to fill the Earth, to possess the Earth, and to dominate over all the creatures {*Genesis 1:26–30; 2:15–24*}. Hence, man could be created asexual; gender and sexual function (as the modification of the original design) could be invented to serve the procreation of a particular kind of the matter (a human body-carrier of the Spirit of its Creator) and within the particular world of the matter. If woman was created from the man's body as the assistant of man **[[flesh of man's flesh and bone of man's bones [in: *Genesis 2:23*]]]** destined to accommodate the needs of procreation, normal man cannot have the mentality of woman. For man, achievement of the feminine mentality signifies degeneration (descent from the level of the whole/actualization to the level of a part/supporting foundation) inconsistent with his normal nature: the difference between man and woman at the stage of existence within the world of the matter never can be erased. After physical death, the soul **[[which is immortal]24** because it was created in the image and after likeness of God and lives by the Spirit given by God]] – as the child of God – has no gender. Lord God Jesus Christ explained to Sadducees who do not believe in resurrection: those who would be resurrected after death would neither marry nor would be given in marriage; they would not be able to die because they are "equal to Angels" and "the sons of God, being sons of resurrection" {*Luke 20:34–36*}.

Therefore,

a/ while sexuality is the normal attribute of the mortal body, sexuality cannot be the essence/core of the human mentality

b/ man's bisexuality is the figment of imagination – phantom from an imaginary world, which is not compatible with the actuality

c/ the purpose of man is achievement of the perfection **[[therefore, the wholeness and self-actualization]]** by imitating God the Creator {*Matthew 5:48*}, not by assuming femininity, which normal man is not supposed to develop.

46. The Freud's description of the glacial epoch primitive family provides the ultimate disclosure of the source/foundation of Freud's "meta-science": mythological imagination. The Freud's mythological imagination and Freud's obvious disregard of the dignity of scientific research explain why Freud did not hesitate to organize conspiracy for worldwide propagation and recognition of his "metapsychology," which in fact, might be equated to the primitive myth intended to take the place of religion for the herd of mentally sick criminals and perverts.

☐ However, there is some positive legacy of Freud, although not in the same sense he could wish.

The writings and biography of Freud provide the ample data for analysis of perversion and its influence on thinking and behavior: Freud ascribes own deviancy to mankind and then, asserts his own perversion as the norm for the entire mankind. He re-interprets the history according to own vision and depicts mankind as the herd of neurotics obsessed with the lust for parricide and incest. To ascertain his delusions as the attributes of the original human nature, he invents the myth of a glacial epoch family and ascribes to its members own fantasies, sexual desires, crimes, and fears: all his speculations are the figments of his own imagination.

At the same time, Freud institutes his psychoanalysis/"metapsychology" (unconfirmed by the generally accepted methods of scientific inquiry) as new religion or at least a new cult intended to provide the articles of faith, which cannot be doubted, and establishes his brain-child – psychoanalysis – as the utter truth similar to the divine revelation, not as a scientific assertion or theory, which can be altered or discarded if it is not adequate to the actuality. Even his closest friends and "disciples" are not allowed skepticism or disagreement: he claims his superiority and asserts himself as some kind of super-being "not in the roll of common men."

In general, the history of psychoanalysis is typical: its pattern does not deviate from the standard pattern of invention of new religions/cults and idolization of their authors or beneficiaries25.

However, there is a new element, which differentiates Freud from similar inventors, who at least, attempted to cover their delusions with a phantom of common good: Freud not only ascribes to the human nature the innate lust for parricide and incest, which transform man into a non-human without any faculty of deliberation, he portrays the referred perversion as the common norm and as the natural foundation of human psychology.

Therefore, the opinion of the researcher who identified Freud's psychoanalysis as the mental disease, which it pretends to cure [Karl Kraus qtd. in: Levy 31], might be accepted as the most comprehensive evaluation of the Freud's work. Freud's case provides invaluable information for those who study perversion of human mind with the purpose to prevent their destructive influence on the mental health of the others., societies, and human establishments.

Conclusion

In conclusion, four facts *[[already referred above]]* should be taken in consideration before the final evaluation of the significance of Freud's works, which began with his "Oedipus" complex and were completed with "Moses—the-Egyptian" assertion.

1. Freud "was forced to admit" that his concept of libido is not sufficient for an explanation of all mental diseases; psychoanalysis is only one of all possible methods, which also might not satisfy the expectations [Jung 45, 54–57]. Similarly, in his work published in 1926, Freud admits that after all the years of his "psychoanalytic labours" he cannot solve the riddle "whence does neurosis come," and what is its reason: he still is "in the dark" as he was at the beginning of his studies. In his own words: his difficulty to understand "the most fundamental facts" is "almost humiliating" [*Inhibitions, Symptoms and Anxiety* 52, 81].

The Freud's own recognition of impotency of his reasoning and infertility of 30 years of his "psychoanalytic labours" (the first time when psychoanalysis was mentioned was the spring of 1896 [Gay xiii]) discloses the actual worth of his psychoanalysis along with his "metapsychology" as well as his professional incompetence. No one medical professional who has conscience and the sense of responsibility would dare to heal the disease he knows nothing about: "Do not cause any harm to your patient" is the main law for the medical professionals since Hippocrates (fifth century B.C.).

Therefore, the observer can conclude that

**"metapsychology" is developed and imposed onto patients
without any consideration of the good of the patients
and without any ethical values and dignity
that are the inseparable properties of the normal researchers and scientists**

2. Although Freud has admitted his own state of being "in the dark," difficulty to understand "the most fundamental facts," and insufficiency of his central concept of the libido, he nevertheless, defines his psychoanalysis as "metapsychological presentation." He propagates the "mythological view of the world," or psychology imposed on "the external world" as the basis of modern religion that transforms "metaphysics into metapsychology"; as such, "metapsychology" formulates statements with the "highest degree of generalization" [Freud ref. and qtd. in: Grubrich–Simitis 85, 104]. Freud asserts that his psychoanalysis can produce "a complete and finished body of doctrine, like a philosophical system" and along with abnormalities can analyze the higher nature or "the ego-ideal." Consequently, this higher nature is defined as "the heir of Oedipus complex" and identified with father [Freud *The Ego and the Id* 707].

Therefore, "metapsychology" is the false man–besmearing and denigrating human nature doctrine, which is developed with mythical thinking similar to pattern of creating false man–made religions; as such, "metapsychology" is the myth similar to myths of the ancient heathens.

3. Freud misinterpreted (in fact, falsified) the ancient Greek myth of Oedipus [e.g., in: Graves 1:196, 2:9–12].

The misuse of the name of Oedipus with an intention to disguise the Freud's own perversion could become possible either because of illiteracy in the Greek mythology or intentional misinterpretation of the myth intended to embellish and justify perversion by ascribing it to the honored Antiquity. Whatever the actual reason is, the usage of a name of Oedipus – descendant of non–human being that sprung from the teeth of serpent – does not elevate Freud's own perversion at the rank of the ancient legacy; it discloses the abnormality of the mind, which

**identifies non–human actions – incest and parricide
[[committed by a descendant of non–human against his own will]]
as the part of own nature
↓
ascribes the same abomination to entire mankind, attributing non–humanity to human nature**

Therefore, "metapsychology" signifies the advanced stage of intentional denigration of the human nature, which precedes atrocities of those who treat and slaughter human beings as humans treat and slaughter animals.

4. Freud's speculations are based on a handful of cases (including self–observation and analysis of his offspring), and the "evidence," which he collected from the "analyzands" and described in his works, does not corroborate his assertions. For instance, the entire body of Freud's psychoanalysis/"metapsychology" is built on his self–observation, analysis of his daughter Anna, death of his father and daughter, and four cases – observation of the people with mental disorders cases [in: Gay xii–xiii, xv, xix, xx, xxi; Sachs 187].

Therefore, no rational foundation can be allotted to the Freud's "metapsychology": it cannot be recognized as a science created by an unbiased and trustworthy researcher.

In conclusion, creations of two minds – the one that ascribed to Moses use of the Egyptian "wisdom" (Philo of Alexandria **26**) and another that propagated "Moses—the-Egyptian" concept (Sigmund Freud) – illustrate the consequences of the false assumptions born by imagination and reasoning debilitated with the heathen myths and heathen philosophy.

The pollution of Judaism with the Egyptian symbolism and the Greek heathen philosophy, which Philo of Alexandria revealed with his "Hellenistic Judaism," matured into the false inconsistent and irrational doctrine, which denigrates and smears the human nature and ascribes to entire mankind insanity and non–human perversion.

The Freud's phenomenon is the logical conclusion of the process, which Philo of Alexandria began with alteration → Hellenization/heathenization of Judaism. The writings of both (Philo and Freud) have the negative consequences for the contemporary civilization, and it is not the mere coincidence that they both attack the legacy and personality of Moses – the greatest of the Prophets through whom the Law of God was revealed to mankind:

1/ Philo of Alexandria, the philosophizing Pharisee, referred to the Books of Moses as to the collection of myths, adopted symbolism from the Egyptian priests, invented philosophical interpretation of the Holy Scriptures, and described Moses as a cosmopolitan and adept of Egyptian philosophy. Eventually, Philo established a precedent of application of human imagination to the revelations of God, and for the many, corrupted the original Judaism – religion established by God

2/ Sigmund Freud, the convinced atheist with medical training, slandered the human nature by ascribing own perversion to entire mankind and attempted to substitute his own self–image (impotent neurotic – criminal and pervert obsessed with non–human lust for parricide and incest, who lives and fulfills his wishes within own "psychic reality"/dream world) for the being created into the image and after likeness of the Perfect Almighty God.

If Philo established a precedent of application of human imagination to the revelations of God and referred to the Books of Moses as to the collection of myths, Freud expanded Philo's love to the Egyptian symbolism until such a degree that he transformed Moses into an Egyptian, Judaism (along with its foundation – The Ten Commandments) into Egyptian religion, and Levites (priests and chief-priests) into Egyptian servants of Moses "the Egyptian."

Instead of Judaism, Freud offered his "psychoanalysis" and the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the "Oedipus" complex. Eventually, he conspired to propagate his false science of perversion (pseudo-scientific psychoanalysis and "metapsychology") and elevate it at the rank of the worldwide religion through the group of "The Seven Rings" and cunning plays with the members of "intellectual elite," for instance, such as Romain Rolland.

They both – Philo of Alexandria and Sigmund Freud – attempted to denigrate the core values of mankind and undermine the faith of many, although in different aspects:

– Philo with his imagination, attempted to contaminate → subvert the theological truths of Judaism, which define the nature of man, therefore, sustain the existence of mankind

– Freud continued with elevating delusion of the perverted mind to the rank of the norm and attempted to disprove the divine nature and original good of man created in image of God and likeness.

Philo used the words of God as the myths, which can be modified by human imagination and interpreted according to the needs of man; with application of his imagination to the words of God, Philo began the process of disintegration of religion. Such disintegration would eventually lead to transformation of man into the social animal/beast – subject of manipulation and slave of the ruling elite devised after the Plato-Aristotle's social-political-religious utopia [e.g., in: Plato *Republic*; *Laws*; *Statesmen*; Aristotle *Politics*; *The Oeconomica*; *The Eudemian Ethics*].

This process was completed by Freud with his new version of "ancestral myth" of primitive glacier epoch family and pseudoscience intended to take the place of worldwide religion for the beasts masqueraded in human bodies.

Freud attempted

1/ to place his scheme – the cult, which propagates the perversion and insanity as the norm, and the at the place of the traditional religions based on the concept of the Absolute Good²⁷

2/ to elevate the figments of his imagination at the place of religion and to substitute an image of an impotent criminal and pervert, for whom cannibalism, parricide, and incest are the norm, for a being created in image of the Omnipotent and Perfect God and conspired to propagate his "metapsychology" world-wide.

If Philo planted a seed, from which a possibility of acceptance of Freudian insane pseudoscience sprang, by making religion accessible for human imagination, and therefore, transforming it into the realm of dreams opened for human imagination as any heathen religion-cult-doctrine is, Freud completed the process:

– firstly, by asserting own dream world – "psychic reality" and perversion as the "meta-science"

– secondly, by attempts to elevate it to the rank of religion accepted worldwide.

The overall life-long progress of Freud's thought is consistent with the typical pattern of annihilation: he proceeds from denigration of a creation to denigration of the foundation on which the creation is able to exist.

Even if all other arguments against perversion and atheism disappear, only the Freud's "Oedipus" complex with Freud's psychoanalysis would compellingly demonstrate the essence of man without God:

– an impotent creature with "primitive feelings," cannibalism, and coprophilia as a pleasure of children, dreams of parricide and incest, which he inherited from his ancestor – "primitive man" who had murdered his father, raped his mother, and with these crimes founded the civilization

– a creature, which identifies own "whole person" with own reproductive organ and with own excrement, and whose happiness is measured by "economics of the libido."

Hence, Freud's psychoanalysis propagates perversion and defilement inconsistent with the normal human nature.

However, if Freud discovered own perversion and criminal intents, it does not mean that all other human beings and the human nature itself should be libeled and disparaged. The confession of one pervert does not mean that researchers and physicians should obediently recognize the Freud's "Oedipus" complex and inventory of perversions as the normal stage of development of a child or detect them in the adult mentality as the residue of childhood. Although some insects and animals mate with their biological parents and the contemporary Darwinian-Marxist-atheist ethics-free natural sciences have the peculiar tradition to conduct observation of man at the same level of complexity as insects, rodents, and other Earth's creatures, any researcher or physician before he diagnoses Freud's perversion in the mind of the other should himself

a/ achieve self-identification with the all-mating insects and animals



b/ discover own desire to kill own father and copulate with own mother



**c/ reconcile own conscience with own lust for parricide and incest,
which in many cultures, traditionally are considered as the crimes punishable by death**

Such reconciliation, in general, signifies eradication of human conscience that is the completion of mutation resulting in transformation of a human being into the animal/beast after the image of Orphic "absolute" deity, the arch-evil. Only after own mentality underwent all these modifications of the original human nature, such Freud-following researcher or physician could become capable of ascribing Freud's "Oedipus" complex to a being with similar mutations, which reduced both of them – the physician and his patient – to the level of all-mating insects.

In general, Freud's psychoanalysis/"metapsychology"

a/ illustrates the utter perversion of the collapsed and disintegrating mind, which attempted to elevate figments of own imagination to the rank of religion

b/ completeness of the knowledge of evil resulting from subversion of the Law of God and the dethronement of God

c/ provides an additional confirmation that dualism is the false assumption: where the completeness of evil is, there is only perversion and insanity, which are incompatible with life, good, and reason/intelligence.

Psychoanalysis/"metapsychology" of Freud not only has disclosed the potential of evil and perverted imagination of an individual with a position of scientific authority; Sigmund Freud's case reveals the terrifying by its consequences problem: many apparently normal scientists and scientific societies of the world seemingly unconnected with Freud not only accepted Freudian pseudoscience, which in fact, is a primitive mythical cult; they recognized it as the basis of the contemporary culture and even current Western civilization.

Some contemporary inventions have roots in Freud's ideas, for instance, such as

– propagated by UNESCO necessity to teach children masturbation **§28** [which reveal UNESCO's adherence to Freud assertions that autoerotism is the first stage of child's development along with other perversions [in: Freud *Inhibitions, Symptoms and Anxiety* 80; *The Origin and Development of Psychoanalysis* 264–266; also, Freud qtd. and ref. in: Strachey xxxvi]] and other means of sexualization

– gender ideology and “the right of a body”

– world-wide plague of sexualization **§29**, which

a/ makes the sexual component of human nature the subject of frenzy and asserts it as the main feature of human being presenting, therefore, a human being as maddened animal in the state of sexual frenzy that lives only for the sake of copulation

b/ underlies the habitual sexual promiscuity that took the place of human – firstly woman's – virtue and dignity

c/ is the main lesson, which children learn in public schools, colleges, and other educational institutions

Therefore, the observer might conclude that the contemporary ethics-free-materialistic sciences and societies, which harbor such sciences, have neither a logical foundation nor a protective structure, which would eliminate false assertions and figments of imagination unconfirmed with the actuality and with the sound reasoning, and therefore, would secure survival:

1/ as the result of the centuries of existence within the Aristotelian framework, the sciences have absorbed the herd mentality – the entire flock without the faculty of deliberation follows the leader and falls into the common pit.

2/ if medical science is allowed to operate under an assumption that the human mentality is defined by the Freud's perversion, the society has degenerated into the mass asylum filled with the herd of perverts with the lust for parricide and incest who identify themselves with own reproductive organ and own excrement and whose life is defined by “economics of the libido” and constant fear of castration; such a science can give the society, which it serves, nothing but the means to accelerate decay, total collapse and annihilation

3/ the culture of a society defined or “sculptured” by Freud's ideas can be only the culture of death, in which the cult of the “universal libido” became the main religion and at the same time the accelerator of collapse and self-annihilation. Furthermore, if the Freud's imaginary world of neurotics becomes the actual world/reality of daily life, it might be very helpful for designers of globalization, which transforms entire mankind unified in one global entity into the impotent dreamers incapable of normal reasoning and therefore enslaved by propaganda, political correctness, gender ideology and other means of total sexualization, and therefore, as any herd of animals obsessed with “principle of pleasure” can be easily manipulated and controlled by those with access to real – physical/material – power of coercion

4/ the attachment of apparently normal people to their Freudian psychoanalysts has the same root as attachment to Nietzsche's philosophy: the decomposition of reasoning and its consequence – perversion and insanity. At least, Nietzsche's insanity was a consequence of advanced syphilis [in: Laurysens 93–94, 164]; in a case of people without STD, what is the reason of voluntary self-identification with the Freud's perversion?

The attachment of some individuals within medical and other layers of the societies, especially those strata that define culture and politics, to the Freud's “metapsychology,” willingness to accept it as the actual reality, and recognition of it as of some kind of the fundamentals of the Western civilizations has the terrifying reason: by asserting perversion, lust for inhumane crimes, mental disorders, cannibalism and bisexuality and sexual life ascribed by Freud to a child as the **norm**, the Freudian ideas prepare the basis for legalization of pedophilia and other crimes and perversions. The consequences already are seen, especially

a/ in public schools where the Holy Bible, mentions of God, and teachings of virtue, righteousness, and right judgment became almost forbidden, while Freud-inspired educators actualize sexualization of children [rooted in the Freud's ideas of “psychosexuality,” “universal libido,” and “economics of libido” or the pleasure principle, as the foundation of life of mind and body]] resulting in corruption and perversion of a body and debilitating of the mind. With their efforts, sexual education, in fact, corruption of children, is asserted as the mandatory course, corruption and perversion became the norm sustained by “diversity” based upon “body right.” UNESCO attempts to impose sexualization inferred from Freudian “psychosexuality” and “universal libido” unto entire mankind, corrupting children world-wide and therefore, destroying the Future of humanity.

The question is what will happen when UNESCO decides that after complete sexualization **§29**, it is the time to implement other Freud's assertions, for instance, such as “Oedipus” complex – parricide and incest – is “unavoidable and normal” and “constitutional bisexuality and cannibalism” are the normal phase of development of children [Freud *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679] .

Does it mean that, by UNESCO's efforts, parricide, incest and cannibalism as a normal stages of children development [bisexuality already is propagated as norm **§30**], would become socially acceptable and politically enforceable behavior?

b/ overall mental and physical health of the population

c/ epidemic crimes and suicides

d/ collapse of human reasoning, which makes possible the uninterrupted wars, conflicts, economical and other crises, impoverishment, hunger, plagues, pollution, depletion of reserves needed for survival, illiteracy and ignorance, which in spite of all “charitable” actions of the technically developed wealthy nations and philanthropists, transformed the world into the harvest fields of death.

“The mass insanity at the irreversible stage of self-annihilation” seems to be an adequate classification of the society, which accepts Freud' ideas and uses the service of the medical “professionals” who consider mental disorder and perversion as the normal development of a human being, therefore, make insanity and perversion the natural features of the human race.

As the matter of fact, the acceptance of Freudian “metapsychology” and application of Freudian psychoanalysis could become possible only within the collapsing societies at the advanced stages of dehumanization and self-annihilation. The distinguishing feature of such disintegrating societies is deep perversion of the human nature, which is disclosed by loss of the meaning of humanity and rejection of the law of God and issuing norms, which define the human nature. The extermination of human beings as non-humans already has become the history of the twentieth century with its world wars, revolutions, concentration camps, unprecedented weapons of mass distraction, and sciences-assassins.

What would the next phase be?

Could it be genetic editing of human beings so they would become similar to the herded to animals, and therefore the Orphism – the mythical

serpentine theology that underlies the cult of the arch-evil – would complete destruction of mankind?

The actual history of mankind connects everything into a logical conclusion: as one of the last links in the chain, the Freudian phenomenon becomes a part of the pattern of ultimate total ruin *[[annihilation according to διαφθορωνΣ7 pattern]]* initiated by subversion of the Absolute → apostasy and sustained by the logic of death, which, in the Past, determined the destiny of the ancient heathen societies and destruction of the heathen nations, empires, civilizations, and, in the Present, does not sustain expectations of the Future.

The societies, in which Freud's ideas fashion the culture, in which the Freudian pseudoscience is accepted and taught as the truth along with the Darwinism, Marxism, and other atheistic myths concerning the origin, nature, and way of living of a human being, have no future: they already began the preparation to the end, whatever the end would be –

- the next mass slaughter in the insanity of the next global war until complete annihilation of all participants
- relatively slow death of incurable diseases of body and soul
- the next pandemic triggered with genetic and other inhumane experiments with the living beings
- the multiple terrorist attacks with such consequences as destruction of the crucial life-maintaining centers – infrastructure, power plants, servers, etc., followed by enthronement of new masters of the world on the debris of the Western civilization
- the catastrophic wrath of the Nature...

The collapse of the societies, which have the Freud's ideas as the meaning of their culture, would repeat the same deadly pattern of annihilation, which defined destruction of the Phoenician and other inhumane civilizations wiped out from the face of the Earth.

However, even if some researchers recognize the works of Sigmund Freud as a part of the foundation of the Western civilization, as the result of studying of works and life of Sigmund Freud, the observer could conclude that

A. Sigmund Freud's ideas are the fruit of delusion

B. if to consider the Western civilization as a normal human establishment built to accommodate evolution and to achieve prosperity of human beings within some time-space settings, and if to employ the terms from Freud's "psychic reality," then, the very idea that Freud's assertions-ideas-doctrine-analysis-whatever could ever either be a part of the norm or, by any means, refers to the normal human nature is seen as the lethal disease of the civilization

C. although establishment of Freud's "metapsychology" as the new world-wide religion was not successful, it had some negative influence on the contemporary culture

D. the Freud's pseudo-scientific "metapsychology" might serve as

1. an illustration for studies of mental disorders and insanity triggered by subversion of the Absolute Truth and completed with collapse → total ruin of the mind, which is not able to exist without the foundation: the knowledge of God and His Law given by God the Creator

2. an illustration of the actual value of contemporary sciences, which accept myths and figments of imagination as the science, and especially as the "meta-science" that might explain to them the human psychology

3. one more warning of the lethal consequences of rejection of the knowledge of God and His Law {*Deuteronomy 28:28-29; 30:15-20; Isaiah 59:2-15*} given as a practical example: "metapsychology" and other ideas of Sigmund Freud.

*August 2006
Edited; Notes updated – February, 2017*

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# **“Metapsychology” and Other Ideas of Sigmund Freud – Critical Analysis**

## **Σημειώσεις – 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  
*Christian's Mind & the World* – <https://alicealexandrasofia.com>  
*Sunday's Thoughts* – <https://alicealexandrasofia.net>

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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](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.

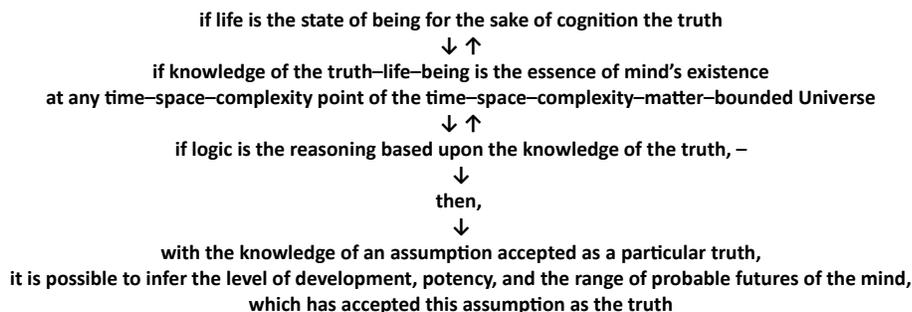
Each level of complexity has own range of logical realities; compatibility of the logical realities determines an ability of a system at one level of complexity to comprehend and apply the logic of a system at another level of complexity.

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.

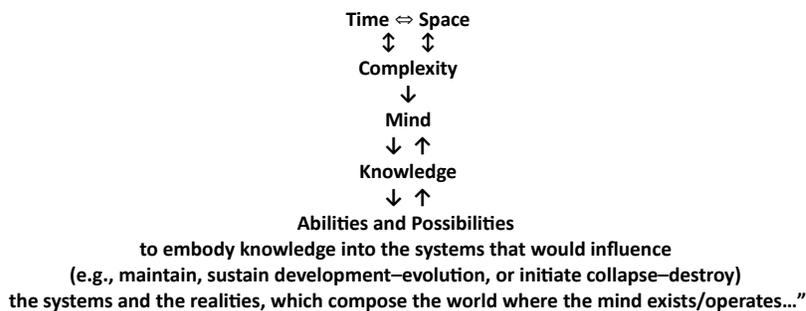
In particular,



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



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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 — *ἐπιγνώσεως* {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 *ἐπιγνώσεως* – 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–*ἐπιγνώσεως*, *ἐπιγνώσεως* 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 *ἐπιγνώσεως* 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

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**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**

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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 become 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 κατακυριευσατε 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 *inaυξανω* – 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: Γνωμη — Φρονημη — 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 κερκται – *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*}

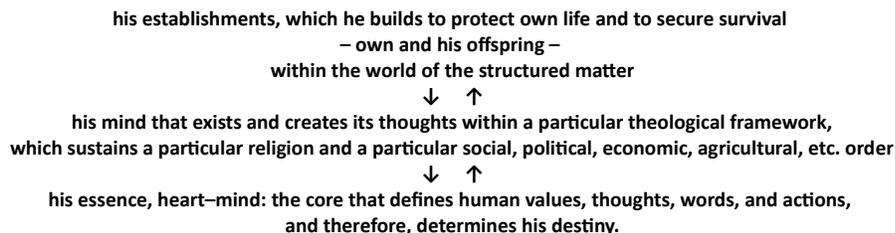
c/ false prophets and false teachers, clouds driven by tempest, for whom the eternal darkness is kept {*2 Peter 2:1–22*}

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:



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 “metaphsycology” 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**  
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§8 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

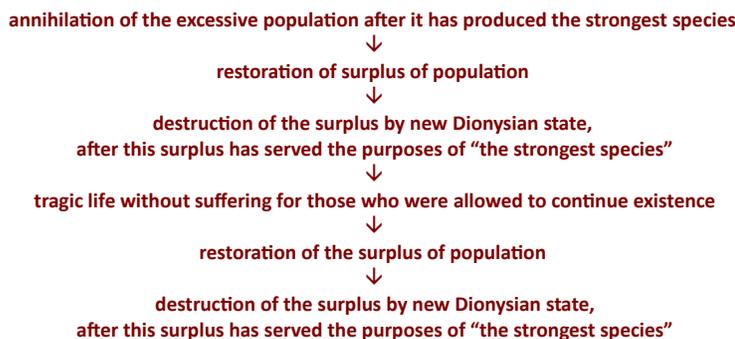
c/ names of the main deities: political theology uses the name of God and the pope, Nietzsche invented the Superman, “tragico–Dionysian state,” etc.

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:



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...

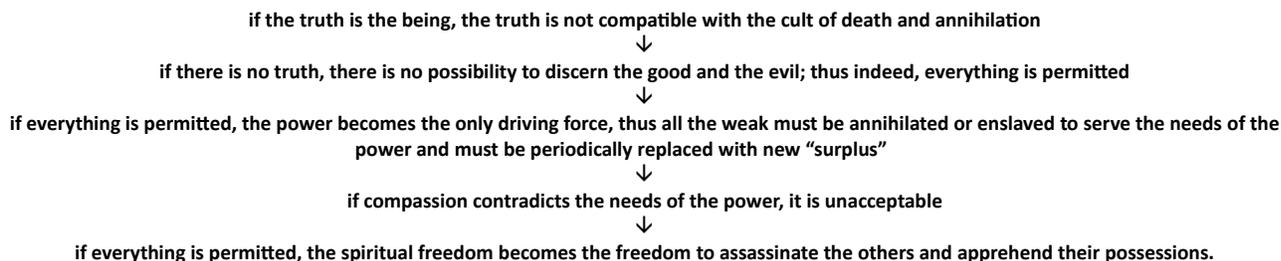
In general, the Nietzsche’s pattern of self–evaluation does not differ from the Plato’s concept of consummated divine philosopher. Both affirm the unity or at least, possibility of co–operation and co–existence of the opposites: the one and all the others, the superman and subhumans, the superior master–race 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; Nazim 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:



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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§9 See The Law of God

§10 Concerning Socrates, see **Note 4 to Philo of Alexandria**

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

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

§13 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.xviii.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 Dionysian 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.

§14 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.

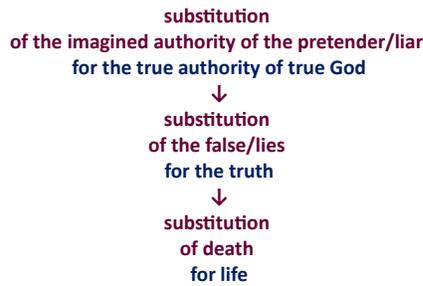
Understandably, the shared imaginary worlds should be compatible: they assimilate, or supplement one another because all of them serve the same human necessities. Local customs, the state/city demands, other social and political causes, and appearances of the matter, such as conditions of life and environment 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.

§15 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:



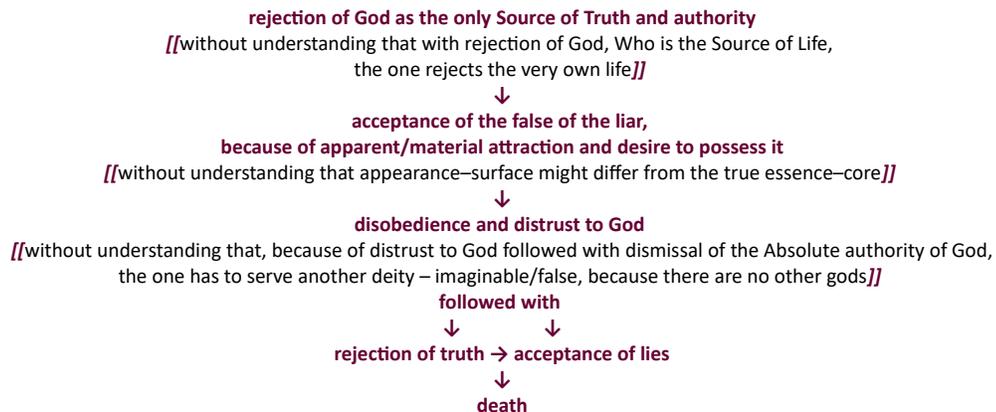
In **practical sense**, the original sin is the two-fold action of the first men, because of which death became the actuality {Genesis 3}: Eve and Adam

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.

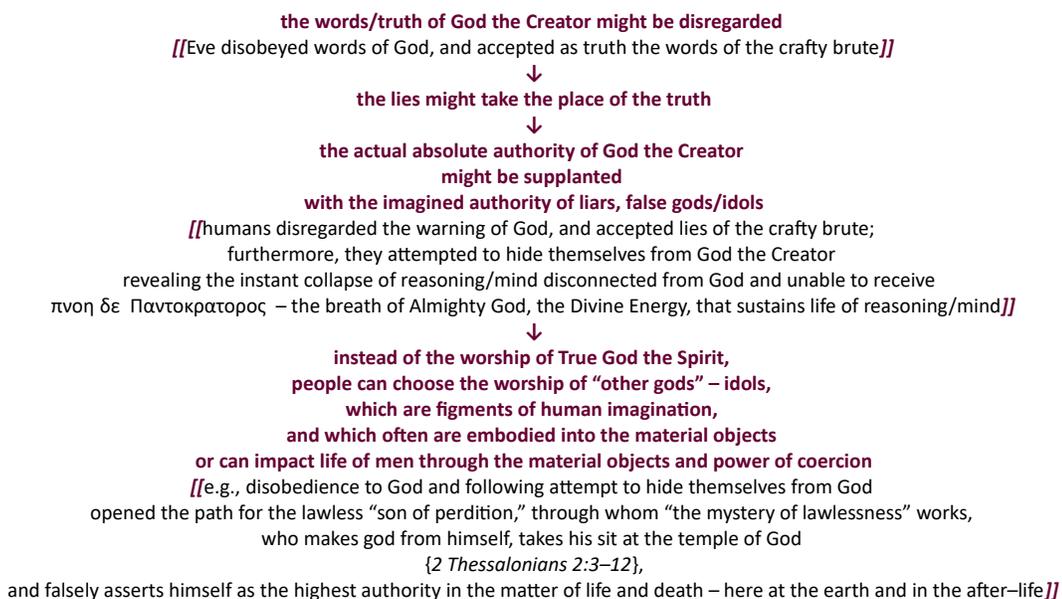
Through the original sin, the pattern of death came into being:



The essence of the pattern of 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,



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, forcible 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 built 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*)

¶16 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 “underhuman” not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if “underhuman” do not differ from animals, the unwanted “underhuman” – in the similar fashion, as their equals (animals) –

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

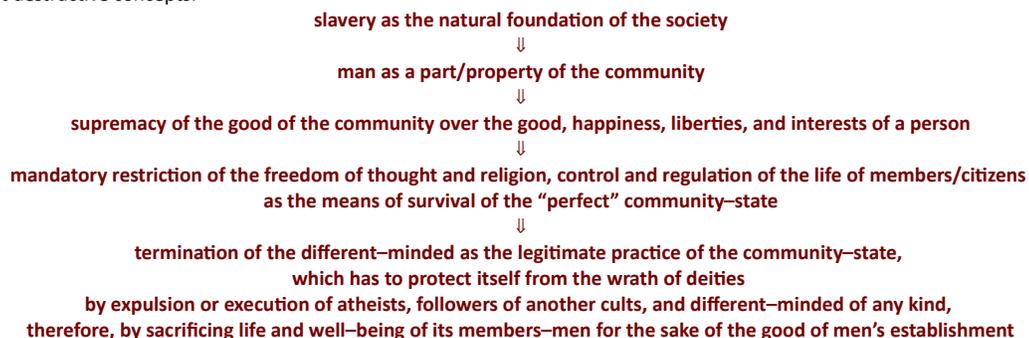
— the ashes from the ovens of such a camp can be used as a fertilizer for the German soil

— the “underhuman” 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:



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*}.

See **Heathen Philosophy and the Western Civilization**

§17 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 ανακαινιουται – 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.

§18 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.

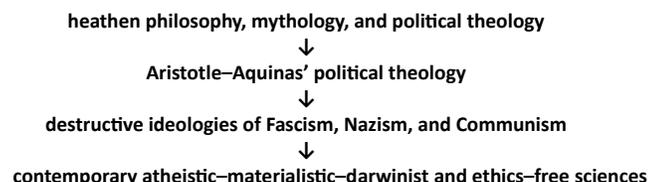
§19 See *The Mind*

§20 See **Note 1** to *Works of Augustine of Hippo*

§21 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:



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.

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.

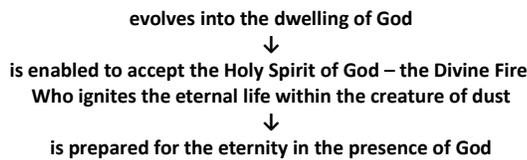
Σ24 Immortality — the everlasting (or eternal) life in the kingdom of God Who is the Spirit {*John 4:24*} — is presence of God the Spirit within His creation.

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* – Εξαποστειλεις 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

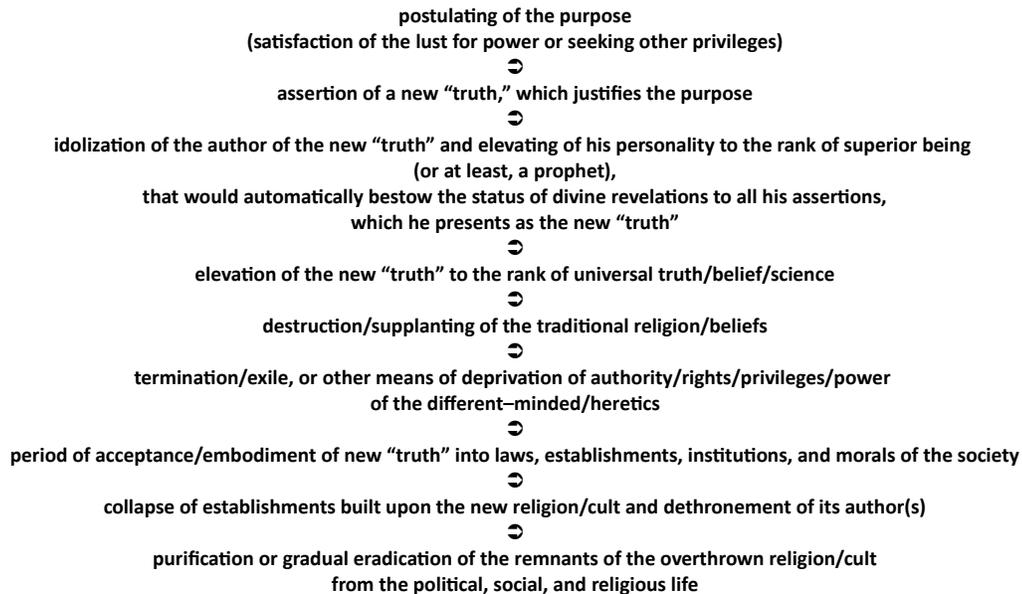


By Christ and in Christ – by the Word–God and in the Word–God – an immortal human child of God comes into being and will be resurrected/transformed for the eternity with God {*John 1:12–13; 3:16–17; 11:25–26; 17; 1 Peter 1; 1 John 3:1–3; Ephesians 2; 1 Corinthians 15; Galatians 3:26–29; 4:6–7; Colossians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



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]
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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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**“Metapsychology” and Other Ideas  
of Sigmund Freud – Critical Analysis**

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**Supplement 1**

**L’Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind**

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On October 22, 2012, seven members of the Italian National Commission for the Forecast and Prevention of Major Risks were convicted of manslaughter (309 dead) and sentenced each to six year in prison and restitution. The group includes three seismologists, two engineers, a volcanologist and a public official [w3]; presumably, their crime is downplaying the risk of a major earthquake. The sentence triggered articles in media and intense reaction of scientists and the scientific societies, because the perception is that “science itself has been put on trial” [w10].

The German National Academy of Sciences Leopoldina and the French Académie Des Sciences issued statement in support of intention of the Italian National Academy of Sciences to set up “an independent expert commission of geologists and legal experts” to evaluate the L’Aquila verdict [w14].

Other reactions might be divided into two groups – two interpretations of the same facts [see the list of the web publications with the facts, arguments, and evaluations, on which my Post is based, in the **References** to the entire file]:

1/ Emotional defense of the scientists with comparison of the sentence to medieval persecution of science and “witch hunt”; even Galileo’s name is evoked to convince that the lawsuit and verdict are unjust [w6, 9, 11, 12, 13]. This group of arguments intends to associate the contemporary court with the medieval Inquisition, therefore, to portray the accused as the martyrs for the science.

The rationale behind emotions is that earthquake cannot be predicted, thus, the accused members of the Italian National Commission for the Forecast and Prevention of Major Risks are not responsible for their assurance of L’Aquila residents that the earthquake will not happen (that is disregard of a possibility of the earthquake) and the consequent death of the people who relied on their opinion and did not leave the dangerous zone.

Consequently,

– Italy Environment Minister Corrado Clini hopes that the verdict will be overturned, “because it is impossible to make precise and timely predictions of earthquakes” [w5] and the verdict might confirm the principle that “no doubt is permitted in any scientific evaluation” [w11]

– the Royal Society of London (the UK) and National Academy of Science (the US) issued joined statement with concerns that the sentence might become a precedent in law, and the “scientists will be afraid to give expert opinion for fear of prosecution or reprisal.” The authors of the statement assert that as soon as government and societies rely on “good scientific advice,” the scientists should be allowed “to contribute what they reasonably can, without being held responsible for forecasts or judgments that they cannot make with confidence” [w4]

– the seismologists in Japan recalled the earthquake and tsunami of March 2011, which was impossible to predict [w12], and which ruined the nuclear plant in Fukushima and triggered the unprecedented nuclear catastrophe (see website <http://ennews.com/category/japan/fukushima...>). Although worldwide, almost 20% of all yearly earthquakes with magnitude above 6 happen in Japan, a recent meeting of the Seismological Society of Japan stated that “the science of predicting tremors... is today considered very difficult” [w12]

– the American Association for the Advancement of Science (AAAS) in its letter to the Italian President proclaimed that “The charges against these scientists are both unfair and naïve” [w15].

In summary, the verdict is seen as

a/ direct threat to the freedom of speech [w3]

b/ a possibility of restriction of scientific inquiries and communicating the scientific findings, because of the fear of reprisal for “honest errors” [w1, 4]

c/ “absurd and dangerous” [w12].

2/ The second group of arguments supports the verdict, which pronounced that the accused have provided “superficial and ineffective” assessment of seismic risk and disclosed “inaccurate, incomplete and contradictory” information regarding earthquake danger [w12]. Although the scientists assumed responsibility to evaluate the actual risk, they have disregarded the factors pointing to the increased probability of earthquake (such as multiple tremors and history of earthquakes in region [w7, 11]), or simply “didn’t do their job” [w1]. For instance, the article in *Economist* suggests analogy with a physician “who ignored orthodox remedies, with fatal results” [w3].

Fabio Alessandrini, a civil lawyer who represents the relatives of victims, provided the following summary of the case: “It is possible to predict a risk and to adopt measures that mitigate that risk...it’s what the commission is supposed to do, taking various elements, like a city’s seismic history, into account. And this was not done in L’Aquila” [w13].

According to the L’Aquila survivors,

1/ scientists “reassured us and then we died in our homes”

2/ the civil protection agency summoned the experts “specifically to reassure people”

3/ “there were no evacuation plans that could save lives” [w11, 15]

4/ the scientists have to be punished not for the failure to predict earthquake, but for “unreasonable reassurances that no earthquake would come” [w6].

Indeed, although the scientists worldwide argue that it is not possible to predict when an earthquake happens, and therefore the Italian scientists should not be held responsible for the failure to predict the earthquake, in L’Aquila case, the scientists – “cream of Italy’s earthquake experts” [w11] – assumed the ability to predict that the earthquake will not happen.

Consequently, it should be either unknown circumstances or additional information, which could explain the actions of the group of the Italian scientists in L’Aquila.

Three facts (1/ 2/ and 3/) facilitate comprehension of the science fiasco in L’Aquila.

1/ Italian laboratory technician/researcher Giampaolo (in another article Gioacchino) Giuliani spoke (on Italian television) of his expectations of a major earthquake a month before it happened, after measuring increased level of radioactive radon emitted from the ground. Director of the Civil Defence Guido Bertolaso accused Mr. Giuliani of “being alarmist,” and Mr. Giuliani was forced to remove his findings from the Internet. A week before the main quake, Mr. Giuliani sent cars with loudspeakers, which drove around the area broadcasting the researcher’s warning that an earthquake would happen soon. He was reported to police for “causing fear” among the local population [w7, 8].

Consequently, some of defenders of L’Aquila experts put blame for the verdict on Mr. Giuliani, because of his attempt to warn the people of the region. For instance, Erik Klemetti, the “assistant professor of Geosciences” with “passion in geology” of volcanoes, made references to “the charlatans who claim to be able to “predict” earthquakes” and “witch hunts,” and asked the question: “If Giampaolo Giuliani hadn’t bandied about his unsubstantiated claims about radon being used to predict the earthquake – which caused undue panic and uncertainty that the government tried to quell – would these seven be potentially headed to jail?” [w9].

As the philosophers of the past knew, unbiased reasoning (that is the irreplaceable quality of the scientific mind) and passions are incompatible. If “scientific passion” results in insults of other people because they have courage to make their point of view known, even if all the official science is against them, that is when

the “witch hunt” happens. “Witch hunt” definition is not relevant, if the people are held responsible for the consequences of their actions and failure to perform their duties.

In addition, although the increase of the level of emission of radioactive radon is not directly linked with exact time–space point of the following earthquake, as of today, nobody has confirmed that increased level of emission of radioactive radon is not connected with earthquakes<sup>21</sup>.

2/ At the time preceding L’Aquila earthquake, Director of the Civil Defence Guido Bertolaso was under investigation for corruption and his telephone was wiretapped. The investigators overheard that Guido Bertolaso has intention to stage a “media event” to “quite imbeciles” that fear an earthquake [w6] (or to “shut up any imbecile” [w3]) and to take legal actions against a local scientist who informed the people that the earthquake is imminent, because he detected increased level of radon emission.

In another wiretap released by prosecutors, Guido Bertolaso instructed Enzo Boschi how to speak to the press after the main earthquake [w6] (in 2009, Mr. Boschi was the leader of Italy’s national geology and volcanology institute; after the verdict he compared himself to Galileo [w11]).

As Mr. Vittorini, the local councilor (who as many other people decided to stay home after the reassuring meeting with “the cream of Italy’s earthquake experts” and who survived, while his family died under the ruins of his home), inferred, the “wiretaps show the complete control of the state over science” [w6].

3/ The indictment stated that the group of the experts acted as “a chorus without soloists, an organism that speaks with a single voice” [w3].

**In summary**, as witnesses and published articles describe, the group of experts obediently served the interests of the state and accomplished their mission, which according to Mr. Bertolaso, was to reassure the public and “shut up any imbecile” who fears the earthquake [w3]. However, the experts failed to perform their duties concerning safety of the population – the subjects of the state, the people who make existence of the state possible and whose well–being and life the science and the state are expected to protect [w1, 3, 6, 9, 11].

So, what L’Aquila tragedy can reveal concerning the contemporary science?

What is the role of science and what the society can reasonably expect from the scientists and experts?

As a preliminary note concerning overall position and significance of the contemporary sciences, it might be said that the current domain of “knowledge” called “science” contains many questionable, unproved, and simply false assertions – myths, figments of imagination, which the ordinary people must accept as articles of religious faith. The so–called “experts” disguise their announcements founded on insufficient information or even completely false assumptions with arrogant pretence on extraordinary abilities, superior knowledge, and influence that lift them up over all the others – “imbeciles,” “chaps and chapsesses,” “charlatans,” and other simple mortals – the rest of the world.

The root of such arrogance can be found in Plato’s “consummated/divine philosopher,” the opposite of the mob, a semi–god who knows the thoughts of gods and is destined to rule the others [e.g., in: *Parmenides* 134b–e; *Phaedrus* 249d; *Republic* 500b–d]; it could be easily inferred that “consummated/divine philosopher” is Plato’s self–description, and many scientists, especially those at the top of scientific hierarchies, assume Plato’s outlook.

Concerning the contemporary mostly atheistic reality, Mr. Jenkins infers, “Science has taken the place of religion in a cocoon of uncritical certainty. Those who claim the title “scientist”, be it natural or social, expect to combine the immunity of diplomats and the infallibility of popes” [w1].

From another side, the daily reality of many researchers is that those, who dare to have their own opinion and to exercise the freedom of speech communicating the results of their inquiries and points of view different from those of the official establishments and scientific hierarchs, are subjected to formal and informal sanctions, insults, and reprisal. Their opinions are disregarded (for instance, as was ignored opinion of Kunihiko Shimazaki, professor of seismology at the University of Tokyo, who alerted about vulnerability of Fukushima’s ocean coast [w27]); ultimately, they are either silenced or expelled.

In addition, some facts concerning those who expressed their opinion regarding L’Aquila tragedy would facilitate comprehension of the phenomenon known as “the contemporary science” and make clear the foundation, on which the scientists come to the vision of the world, assemble their science, exercise their “immunity” and “infallibility,” and perceive the verdict as injustice.

It was mentioned above that the Royal Society of London (acting as the UK’s Academy of Sciences) along with NAS of the US [w22] expressed the opinion that the scientists should not be “held responsible for forecasts or judgments that they cannot make with confidence,” that the scientists are entitled to express their judgment made without confidence as the “expert opinion” and “good scientific advice” [w4]; so, the experts must be free of responsibility for their words.

Three preliminary notes:

a/ judgment made without confidence is guess, belief, or assumption/figment of imagination

b/ guess, belief, and assumption/figment of imagination are not products of science: the purpose of science is to create knowledge, which empowers man to act

c/ actions based on beliefs and assumptions lead to collapse and ruin; actions empowered by adequate knowledge of the actuality lead to accomplishment of the purpose for the sake of which the mind seeks knowledge.

The Royal Society was established in A.D. 1662, by Charles II, king of England, Scotland, France, and Ireland, the Defender of Faith, etc., etc., etc. The king decided to extend the boundaries of his empire and also the arts and sciences; he “with particular grace” intended to encourage “philosophical studies, especially those which by actual experiments attempt either to shape out a new philosophy or to perfect the old”; so, “the whole world of letters may always recognize” him not only as “the Defender of the Faith, but also as the universal lover and patron of every kind of truth” [w17].

In 1663, the establishment became “The Royal Society of London for improving Natural Knowledge” with perpetual succession and the king as its founder and patron who expected that the studies of his society “are to be applied to further promoting by the authority of experiments the sciences of natural things and of useful arts, to the glory of God the Creator, and the advantage of the human race” [w18].

Therefore, the king created a system that was expected to achieve three purposes:

- 1/ expansion of the English empire**
- 2/ service to the glory of God the Creator**
- 3/ advantage of the human race.**

Consequently, the king (as a founder and as the lover and patron of truth) endowed his system with resources and means to accomplish its purposes: he granted it rights, grants, and privileges, among which are the right to sue and to be sued, the Grant of Arms with Supporters – two “white hounds gorged with crowns,” the right to modify its statutes (within the limits of the law), and to communicate with all sorts of foreigners concerning the philosophical, mathematical, and mechanical subjects. The king also set the model of behavior, compliance with which he expected from the members of his society: they should be distinguished for the study of every kind; they are expected to be “noted for integrity of life, uprightness of character, and piety,” and to “excel in fidelity and affection of mind” toward the king, king’s crown, and dignity [w17, 18].

The Society’s motto “Nullius in verba” – “take nobody’s word for it” – expressed the determination of the members to withstand the domination of authority and to verify all statements by an appeal to facts received through experiment [w16].

Among the rights granted by the king, it was a peculiar right to use bodies of executed criminals – “to anatomize them, in ample manner and form, and to all intents and purposes” for “the better success in their philosophical studies” as it is allowed for the College of Physicians and the Company of Surgeons of London [w17].

Initially, the Royal Society included physicians and “natural philosophers” inspired by Francis Bacon<sup>22</sup>. The source of the inspiration (whose career includes posts of the Attorney General and Lord Chancellor of England) was released from his duties at the royal government for corruption and barred from the right to hold official positions and to sit in parliament; in addition, the Francis Bacon’s career advanced through

a/ support for execution of Mary Queen of Scots

b/ support for unification of England, Scotland, and Ireland

c/ cooperation in investigation of treason of his initial benefactor and friend Lord Essex, who was executed [w37].

Francis Bacon’s “revolutionary method” that made him (in Marx’s opinion) “the father of science” (that is the father of Marxist science), is concoction of

a/ materialism

b/ application of Aristotle's logic of simplification<sup>23</sup>, on which Aristotle the ancient slave-owner based his geometrical-physical philosophy-theology and social-political utopia

c/ rejection of the natural philosophy.

The current works published by the Royal Society reveal adherence to the Aristotle's doctrine and Aristotle's logic. For instance, one of the last issues (2012) begins with proclamation: "Humans are animals that specialise [*sic*] in thinking and knowing." Then, the authors express their conviction that they have "chimpanzee cousins and Stone Age ancestors," yet in contrast with them, they are "complex political, economic, scientific and artistic creatures" [w20].

{The question: is "Stone Age ancestors" pseudonym of Darwinian apes, or something else came up as the result of either anatomizing executed criminals in ample manner and form for the better success in philosophical studies or exceptional devotion to the studies of rodents, which for the contemporary natural sciences became the main objects for studies of the human nature?}

If to compare the proclamation [w20] that expresses "new thinking" of the members of the Royal Society with the writings of Aristotle, it could be inferred that new thinking and additional complexity [w20] are only in wordings: Aristotle wrote of man as of a political animal; the contemporary scientists use word "humans" and see themselves not only as political, yet also as "complex... creatures" [w20]. However, Aristotle's legacy includes *Oeconomica* – tractate how to manage the household of a slave-owner [*Oeconomica*], and plenty of writings concerning politics, arts, sciences, and even physical-geometrical theology; so, even in his time, man as animal has some other activities, which could differentiate him from the "chimpanzee cousins" of his contemporary descendents. How, then, this "new thinking" of the Royal Society Fellows is different from the thinking of the ancient heathen who lived 24 centuries ago?

Furthermore, Darwinist identification of origin of man ("chimpanzee cousins") and Aristotle's terminology and method of scientific inquiry exclude any slightest relevance of the Royal Society to the service of the glory of God.

In summary, the actual core of the **Royal Society of London for improving Natural Knowledge** is contradiction; for instance,

1/ the Royal Society was established as the system serving the interests of the state and abiding the laws of the state (e.g., by the will of its founder – the king, it was opened to a possibility of legal actions)

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in the same time, the actual source of inspiration/model of behavior accepted by the members of the Royal Society (corrupted personality, logic of insufficiency, and withstanding the domination of the authority which purposes it was expected to serve) and current rejection of responsibility for the actions of scientists do not sustain purposes and expectation of the system's founder

2/ the Royal Society was expected to glorify God, either to shape out a new philosophy or to perfect the old one, and to facilitate advantage of the human race

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in the same time, the progress of their philosophy was connected with studies of death, and the logic of ancient heathen – Aristotle – materialist and slave-owner who rejected the Absolute Good (therefore the very idea of God) as impracticable, was accepted as the foundation of the Society's scientific inquiries.

Such a system was precluded from creation of knowledge adequate to the actuality – contradiction and inconsistency incapacitated the system and made it incapable of sustaining progress of its supersystem-state/consumer of knowledge created by the members of the Royal Society:

a/ its core purpose is service to the king, therefore, servitude, and its symbol is hunting dogs, while expectations are freedom from the domination of authority

b/ its source of inspiration is corruption, while expectations are dignity and virtue

c/ its foundation is heathenism {and the heathenism includes such inventions as slavery as the universal order (Aristotle), mythical and symbolic reasoning resulting in misguided imagination (diviners), and equation of man with animals, because the main deity of adherents of the Orphism (Plato and his followers) is the ancient arch-serpent filled with forms of all living beings (Plato's forms/ideas), among which the humans are not the best and not the first, with the issuing custom of human sacrifices to the deified beasts}, while expectations include the service of the glory of God the Creator and advantages of the human race

d/ shaping philosophy and arts with actual experiments along with their "better success" in philosophical studies expected to be achieved through ample anatomizing cadavers of the executed criminals. Philosophy is love to wisdom; which kind of wisdom the mind could find in disintegrated flesh of a human being who died in agony, by forceful death inflicted by the tools of the executioner? In addition, the right to examine the cadavers already was granted to the professional associations, therefore, it should be a specific reason for such a grant (besides professional knowledge, which is sought by forensic experts, yet which was not a primary purpose of the Royal Fellows).

The initial core of contradiction explains the Royal Society's statement [w4] with unrealistic expectations concerning freedom from responsibility, therefore inability to comply with the laws of the state (the law institutes responsibility for the consequences of words and deeds) as well as with its own Chapter.

Such system has no potency to accomplish its purposes: any expectations of the abilities to trigger development/evolution of the empire/state should be unreasonable. So, did the Royal Society achieve the purposes of the king-founder?

Although the present is the fruit of collective efforts of generations of kings, their governments, their scientific advisors, and their subjects, and it would be unjust to ascribe the servants/scientists-advisors the actual power over the mind of their masters/kings-governments (therefore, full responsibility for king-government actions), the Royal Society definitely has made its contribution to the current state of the affairs. And the present is the complete failure to achieve the purposes for the sake of which the Royal Society has been created [w17, 18]:

1/ the English Empire is no more: England now is just one of many members of the European Union, which (in contradiction to the purposes and the nature of the European Union) strives to keep the remnants of sovereignty, and which in the near future might enter the stage of the ultimate disintegration (if independence of Ireland and Scotland is actualized); therefore, the actual history of the empire, for expansion of which the Society was established, is collapse and disintegration, not evolution-expansion-development

2/ service to the glory of God the Creator became impossible with acceptance of the heathenism – Aristotle's doctrine – as a method on inquiry and foundation of reasoning, Lord Beacon as the source of inspiration, and Darwinism as the outlook

3/ actual advantage of the human race that can be achieved by the UK government, to which the Royal Society serves, might be inferred if to consider the overall position of the UK government officials toward safety and health of the crown subjects: their actions in response to the news of the Fukushima Daiichi nuclear accident are quite revealing.

In particular, according to *Guardian's* publications [w20, 21] based on a/ leak of the emails sent by the government officials and b/ the British government public announcements, the government officials conspired with the nuclear companies to arrange a particular public relations strategy with the purpose to play down the Fukushima nuclear accident even before the extent of the radiation leak was known [w20 – *Revealed: British government's plan to play down Fukushima*; 21 – *Fukushima spin was Orwellian. Emails detailing how the UK government played down Fukushima show just how cosy it is with the nuclear industry*].

The *Guardian's* articles [w20, 21] suggest an inference that the referred UK government officials do not take into consideration safety of the UK subjects.

However, while the UK government plays down the nuclear catastrophe in Japan misleading its subjects concerning the probability of Fukushima's likeness on the British soil, the UK population might comfort itself with the belief that the UK possesses the highest "soft power" over the world [w23 – *Britain ousts the US as world's most influential nation: Country tops rankings for 'soft power'*], and completely disregard the disturbing news concerning technical problems with European nuclear reactors (total cost to fix about €25 billion), which leaked into the French and German media [w23, 24].

However, the Royal Society currently serves as an advisor to the European Commission and the UN (in the matters of science) [w22].

However, the Royal Society is just one of scientific establishments apparently aiming to facilitate progress of the human race.

The mentioned above nuclear catastrophe looming in Japan illustrates consequences of the shift of priorities, when the advantages of the human race are disregarded for the sake of national pride and expectations of profit.

Although Japanese scientists cannot predict the exact time and location of the future earthquakes (and triggered by them devastating tsunamis), they do know the places at which earthquakes and tsunamis frequently occurred in the past, and also know that, at some point of time, they inevitably strike again. Although some scientists and experts warned of the possibility of disaster [w27], the nuclear power plants have been strategically located at the places with high risk of major

earthquakes and some of them without reliable protection from tsunamis triggered by the earthquakes. The Report of the Independent Investigation Commission on the Fukushima Daiichi Nuclear Accident and the article written by Japanese authors refer to the “utter unpreparedness,” while the tsunami “could and should have been anticipated,” a “culture of overconfidence and arrogance among the national regulatory agencies and other relevant nuclear professionals,” “the culture of secrecy and technical loftiness within the Japanese nuclear community,” and “astonishing negligence of safety standards” along with “a public myth of “absolute safety” that nuclear power proponents had nurtured over decades” [w25, 26].

According to the report of The Independent Investigation Commission on the Fukushima Daiichi Nuclear Accident, TEPCO (owner of the Fukushima nuclear plant) falsified the safety records and was unwilling to cooperate with IAEA’s safety review programs [w25]; the overall unpreparedness was “aggravated by dysfunction within and between government agencies and TEPCO” [w26]. The nuclear energy plants are the creatures of the nuclear science – nuclear scientists and experts habitually participate in a choice of locations, design, and maintenance of all nuclear plants; therefore, the opinion of scientists–employees of TEPCO concerning safety of the nuclear plant was either disregarded or never voiced.

The overall conclusion of the experts is that the Fukushima catastrophe could have been prevented [w27, 28].

Then, do not the mentioned “cozy ties” between government and nuclear industry of Japan [w27] look similar to those in the UK mentioned by *Guardian* [w20, 21]?

Would actions of the governments of other countries be different of the actions of government of Japan, which violates the rights of its subjects to health and life and left affected by the nuclear disaster people without sufficient help and attention [w29, 30; see also postings at website [http:// enenews.com/ category/japan/ fukushima...\]](http://enenews.com/category/japan/fukushima...)?

So, what was the role of the official science in the Fukushima nuclear catastrophe, why it was unable to prevent the faulty design and placement of the nuclear reactors in the most dangerous places?

Could the utter disregard of public safety be the result of inhumanity inherited from the scientists and researchers or Unit Tōgō in Zhongma Fortress built by the Japanese Imperial Army near Harbin during the Second Sino–Japanese war, 1935–1945 [w31], and the Unit 731 in the Northeast China [w32], at which Japanese scientists, under leadership of the chief medical officer of the Japanese Imperial Army, conducted research into biological, epidemic–creating, and chemical warfare with lethal inhumane experiments on living human beings, (e.g., testing of grenades and other explosive devices and chemical weapon on people tied to stakes, vivisection without anesthesia, infection with lethal diseases), including infants, pregnant women, and the elderly [w31, 32]? After completion of the war, many of the Unit 731 researchers made “prominent careers in post–war politics, academia, business, and medicine” [w32].

Currently, the Japanese government intensifies investments and development of infrastructure and transportation systems in the Mekong Delta (“with India on the horizon and looming large”)[w33], which definitely, will be followed with expansion of Japanese possessions and consequent re–location of people and business from contaminated Japanese islands into the lands untouched by the Fukushima’s nuclear pollution yet. Among Japanese government’s promises and planned actions in the Mekong Region countries are such as “Pillar 3 Ensuring Human Security” through “disaster risk reduction” [w34] and “construction of a society that values human dignity” [w35]. The question: which kind of “human security,” “disaster risk reduction,” and “human dignity” the countries participating in Japanese Mekong project, would expect from the Japanese government

a/ whose “cozy ties” with domestic nuclear industry, “astonishing negligence of safety standards,” and “culture of overconfidence and arrogance among the national regulatory agencies and other relevant nuclear professionals” [w25, 26, 29, 30] made the Fukushima catastrophe the nightmarish reality of daily life of its citizens and threat for the entire planet

b/ whose scientists, politicians, and business executives are brought up in the society molded with participation of the Unit 731 researchers [w32]

c/ that seeks new inhabitant places leaving behind the incurable plague of Fukushima – “wide–spread contamination of the environment” and “infinite damage to the daily life of residents” [w36]?

Two tragedies – L’Aquila and Fukushima – although different by the scales of consequences, reveal the same pattern of arrogance, professional incompetence, and indifference to the public safety. This pattern describes

1/ government – as a failed system incapable to act adequately to its main purpose (safety of own subjects)

2/ science – as a failed system incapable of creation of knowledge, which empowers government to act for the sake of survival of its subjects.

In general, the problem that made possible both tragedies is much more complicated than arrogance and professional incompetence inseparable from disregard of the Absolute Good, issuing inhumanity of science, slavery of some “scientific minds,” and failure of some government officials to perform their main duties – to secure public safety. Both tragedies confirm the failure of two domineering systems – government and science – responsible for survival of the state subjects, and the consequences of this problem are grave for survival of entire mankind: the contemporary sciences simply and logically came to the ultimate end – the sciences of death, which was designed in the time of liberation of sciences from

a/ the categories of the absolute good (undertaken by Aristotle<sup>24</sup>)

b/ natural philosophy as love of wisdom (accomplished by Lord Francis Bacon<sup>22</sup>– the Royal Society’s inspiration)

c/ human values (completed with invention of ethics–free sciences fathered by Max Weber<sup>25</sup>).

Along with disregarding “the glory of God the Creator” and the Absolute Good, the sciences disregarded “the advantage of the human race”; they became the sciences of death, and their results are well known; for instance,

1/ nuclear bombs, biological and chemical weapon, and other kinds of WMD

2/ genetically modified food, commercialized medicine that poisons patients with unproved and dangerous remedies developed on the genetically modified rodents and chimeras, yet applied for humans

3/ non–proportional development of the power–hungry technologies without adequate development of the sources of power

4/ scientific inquires and research conducted with the logic of simplification and at the inadequate levels of complexity, which result in acceptance of faulty designs and disregard or inability to foresee the consequences (e.g., probabilities of the future catastrophes and failures).

Concerning the problems specific for the scientific establishments, it should be noticed that disregard of the Absolute Good and commercialization of sciences resulted in utter corruption (e.g., climate–gate, swine–flu–gate, immense influence of the drug companies on the medical practitioners). Those who deliver such “fruits of knowledge” do not hesitate to defraud their masters and consumers of figments of their imagination, as well as to steal finding of the others and to use the work of the others for own advantages.

If the human race is to survive, as the first general remedy, neither official statements of scientific establishments nor acceptance of opinions/points of view as truth should be allowed only because someone at the top of the establishment assumed the authority to define his/her opinions as knowledge and to decide how other members of the establishment must evaluate a particular event. Arrogance that covers ignorance and self–aggrandizement, elites, authorities, hierarchies, and privileges in science have no reason for existence: the mind of the researcher should be free, unbiased, unsullied, and focused on the good of a human being, firstly, on responsibility for the consequences of own words, concepts, theories, experiments, inferences – all that is seen as the sources of scientific knowledge, which, in theory, should be the knowledge of truth.

In fact, there is only one difference between freedom and slavery, therefore, between life and death of human reason: responsibility for own thoughts, words, and actions.

Otherwise,

a/ there are no means to comprehend the nature of things and to survive – there are sets of false assumptions and myths resulting in death and destruction

b/ there is no science – there is ignorance that pretends on the place of creator of knowledge promising to serve the human race, yet delivers figments of imagination leading to death and suffering of human beings

c/ there is no scientists – there is pack/flock/herd following the leaders, even if the leaders conduct vivisections on the living human beings [w31, 32] and lead into the pit of destruction [w3, 6, 20, 21, 25, 26, 27].

In conclusion, from my point of view, the accusations of the “cream” of the Italian science have as much rationale as accusations of the executioners who perform their duties in state prisons would have: both categories are the products of their systems, both follow the nature of their business, and both perform their services to their master – the state. Besides, the L’Aquila “experts”

1/ are deprived of a possibility to inflict more harm on the people: they lost the right to hold official positions, so, they will not again have the “immunity of diplomats and the infallibility of popes” [w1]

2/ will have their ultimate punishment, if someday their human conscience awakes and the memory of victims of L’Aquila becomes their permanent companion.

Therefore, the L’Aquila verdict should be overturned in regard to the persons who should be entrusted to their conscience. The science itself should be put on the trial, not those who have been molded by the system/state and diligently performed their service to the system/state.

Consequently, it should be logical

a/ to disregard the contemporary science based on fantasies of Aristotle the old heathen materialist slave–owner as the worthless and dangerous system

b/ to create a new science, which would be centered on studies of the normal human nature and would take the good of a human being as the first priority

c/ to re–define the purposes and to re–create the educational and research institutions; for instance,

**to accept the ethics and human dignity as the inseparable professional features**



**to abolish fixed hierarchical structures, permanent hierarchical positions, and honorary titles within all academic, research, and educational institutions**



**to liberate scientists and researchers of the dictate and tyranny of government officials.**

The L’Aquila verdict attracted my attention, because I would like to see it as an omen of the new era, when the responsibility for own thoughts and words and created knowledge will be the distinctive mark of the researchers, as it should be according to the nature of human intelligence/reason; otherwise, mankind would not survive as the human race...

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**Notes:**

Σ1 Concerning unpredictability of earthquakes: the current attempts to predict earthquakes are based on observation of the events and identification of their physical parameters, which an observer connects with a consequent earthquake. Irregular behavior of fishes and animals, sounds, lights, tremors, emissions of gases, increase in seismicity, and other “abnormalities” believed to be the precursors are recorded and studied with the purpose to identify patterns or models, which would allow prediction of time–space points of next earthquakes. As of today, all trends, patterns, and models are not successful: while they might help in identification of a possibility within the possible region (forecast) because of the history/occurrence of such events in the past, they do not give the exact time and location of earthquakes in the future.

Three events – history of unpredicted earthquakes, results of studies of precursors, and overall impasse of the science of prediction – lead to the conclusion that the search for decision is carried out in the wrong direction. Indeed, the studies are conducted at the level of observation of the physical parameters, the favorite method of Aristotelian science (experiment) is not feasible, and the Aristotelian logic of simplification (e.g., modeling) accepted as the main tool of knowledge creation is insufficient.

The decision should be sought at another level of complexity, at the levels that correspond to the laws, which define nature of the planet and manifestations of her life, such as earthquakes, volcanoes eruption, ocean currents, climate shifts, and the others.

For instance, structurization/arrangement/creation, evolvment, changes, and collapse/disintegration of all perceivable by senses material structures are the consequences of cycles of transformations of the unperceivable by senses energy within the system of the energy fields that accommodate creation, existence, and collapse/disintegration of the material structures that compose the planet Earth and her components – lands, bodies of water, atmosphere, plants, living beings. This system or firmament {στερεωμα – Genesis 1:1–10} – the structure that sustains life of the planet – manifests itself through magnetic and other energy fields that contain specific kinds of the energy, accommodate cycles of energy transformation, and trigger energy releases. The transformations and releases of the energy underlie the correlated intertwined natural events, which are life of the planet and which a human mind perceives as earthquakes, tornado, hurricanes, rain, floods, winds, changes of seasons, and so on.

If the cycles of transformation of energy and changes in the energy fields that sustain life of the planet can be measured, monitored, and evaluated (e.g., as a physician evaluates condition of health by measuring pulse, blood pressure, temperature of a human body), the problem of predictability of earthquakes, hurricanes’ paths, and their consequences would be no more. The practical beginning of such study could be identification and mapping of fluctuation of the magnetic, gravitation, and other energy fields and correlation of these fluctuations with changes in geo–physical parameters and other features of natural events (including earthquakes).

For, instance, initially, such studies might include finding explanation of migration of birds that fly to their destination (dwelling and nesting places during different seasons) by orientation on the magnetic fields, migration of fishes within oceans and seas, identification of differences among the ecosystems the unity of which composes the living wholeness – the earth – by identification of different parameters of the energy fields and their derivatives – the time–space–complexity points at which the ecosystems exists, evolve, and collapse.

The main obstacle for such studies is necessity to recognize that the planet was created and exists as living wholeness controlled by the universal law – the law of God the Creator. For the contemporary atheistic–materialistic Aristotelian (therefore heathen) science, to recognize existence of God the Creator means to commit suicide. Besides, the science, which had wasted centuries and vast resources studying decomposition/death in a search of cognition of creation/life, simplified modeling in a search of comprehension of complexity, and rodents and chimpanzees in a search of understanding the human nature, is sustained by the false assumptions; it has neither theological nor philosophical foundation adequate to the complexity of life, therefore it is not capable of creating knowledge adequate to the actuality – life.

**The following Notes 2, 4, and 5 contain excerpts from my book *The Invincible Empire* [Savitsky (2003)]:**

Σ2 Concerning Francis Bacon:

...The inheritance of the Inquisition includes not only the elaborated methods of surveillance, inquiry, and torture adopted by many governmental and oppressive structures. This institution had prepared ground and triggered off the most tragic event in the history of knowledge. In the seventeenth century, Francis Bacon [characterized by the founder of Marxism as a “father of modern science” [Marx, ref. in: Larraín 22; Toulmin VII]], comprehended the end of the Inquisition’s stagnation as the time to separate natural sciences from their basis – philosophy, and the philosophy itself from its basis – theology.

Even at the time of triumph of the Inquisition, there were the philosophers and scientists who felt constrained within the Aristotle’s inadequate logic of simplification and based upon it scholastic constructions. Besides, the ideals of Christian love officially recognized by the papal church of Rome were so convincingly disproved by the Inquisition’s crimes against humanity, that any revolt against any official papal doctrine was doomed to be successful irrespective of its essence and the foreseen consequences.

On such a prepared ground, Francis Bacon described the natural philosophy, founded upon the Plato and Aristotle’s concepts as corrupted “by logic” and “by mixing of it up with superstition and theology” [Bacon, Francis *Novum Organum* 327–328]. Aristotle was held responsible for corruption by logic, Pythagoras and Plato

were blamed for superstition. Since, the Western culture has been recognizing as a great virtue and power of human reason to apply only those methods of scientific inquiry, which

**exclude non-cognizable God from the created by Him Universe**  
[[very convenient for self-esteem: indeed, if it cannot be cognized and explained, it does not exist at all]]  
and  
**withdraw logic – as the science or reasoning and inference – from any application toward materialistic natural sciences.**

Since, the theory of knowledge has the choice – three ways for epistemology exist:

1/ to serve as the foundation, or as the “methodology” [Arbib and Hesse 1] cleared from any philosophical justification for new natural sciences, which are based only upon evidences provided by or cognized through sensory perception. After Francis Bacon, only the phenomena, events, dimensions, which can be discerned, measured, sensed, and evaluated by the organs of sense, reproduced or explained by experiments, might be accepted as scientific facts and the basis for the theories and concepts introduced by the natural sciences.

In fact, such a position materializes the old advice to disregard the Ideal Good in the process of investigation and to clarify the objects of intellect by the objects of senses [Aristotle *Magna Moralia* I.i.21–26]; so, it looks like Francis Bacon – recognized by the Marxists as the “father of modern science” – is a loyal apprentice of Aristotle and the Bacon’s apparent crusade against Aristotle is only the tactic maneuver in hidden war against the papacy

2/ to accept atheism as own basis and to explain existence the Universe without its Creator

3/ to continue development within the framework of theology and religious philosophy.

For instance, the basic axiom of the formal logic holds: only direct observation and inductive inference from it can produce knowledge [in: Harris 49], that is the same Aristotle–Francis Bacon’s notion, which formed the basis for materialistic natural sciences...

§3 See analysis of Aristotle’s doctrine in its influence on theology, philosophy and science in my book *The Invincible Empire* [Savitsky].

§4 According to Aristotle:

No one science should “predicate goodness of its end,” because a physician does not proclaim that health is the good thing, and the universal (Absolute) Good should not be a subject of single science. Social science, as any other single science, must not consider the Absolute Good; its subject is “the best that is the best for men” [Aristotle *Magna Moralia* I.i.14–23].

In traditional (pre–Socratic) Greek philosophy, the Absolute/Ideal Good is the cause of all things within the Universe, the main object of cognition, and the main standard–virtue, therefore, the essence of existence of men and the property of all creations of the Intelligence. Consequently, the sciences should study the particular measure of good dispensed by the Intelligence into specific things, relations, and properties within the material world, and provide recommendations how to employ this measured good for the good of men. Separation of the Absolute Good from the material things–creations of the Absolute Good, from the sciences as the means to create knowledge, and from the virtues as derivatives of the Absolute Good, completed the disconnection of the Aristotelian world from the Intelligence and Absolute Good. Later, the Aristotle’s assumption that no science should refer to the Absolute/Ideal Good became the Max Weber’s concept of ethical neutrality of sciences.

§5 Concerning Max Weber:

...Max Weber (the Nietzsche’s admirer) invented the value–neutral social sciences; Weber was named as the “scholarly sage,” in his time, and, in 1987, as the “foremost social theorist.” According to Professor John P. Diggins, Max Weber celebrated the beginning of World War I and had “periodic visitations of ‘demons,’ which kept his mind in “restless torment” [Max Weber ref. and qtd. in: Diggins 63, 265, 273, 277, 315].

Max Weber’s outlook was formed under the influence of Friedrich Nietzsche. For instance, such assertions as the good and the evil are “an old illusion” and all knowledge grows “beside the bad conscience” [Nietzsche (1924) LVI.7, 9] might be easily traced in the Weber’s concept of value–neutral social sciences and subsequent admission of the morally contaminated data as the basis for scientific concepts and recommendations.

In 1900s, Max Weber and other “left radicals” founded the German Sociological Society devoted to the advancement of sociological knowledge received by “purely scientific” methods with rejection “all concerns with practical (ethical, religious, political, esthetic, etc.) goals of any kind.”

Since, the Weber’s doctrine of a value free approach – “value–free scholarship” [Weber ref. and qtd. in: Dahrendorf 2, 3], or the ethics–free (or value–free) science, influences the majority of the contemporary sociological studies, and the overall activity of social sciences unfolds under the widely accepted Max Weber’s notion of value neutrality supplemented with the following assumptions:

- the social science is independent from the morality [Weber ref. in: Simon xv]
- the politics should be separated from the ethics similarly to the science, because “where values begin, science leaves off”
- statesmen cannot expect any good from philosophy, because philosophy is the search for the truth, and the politics is in an irreconcilable conflict with the ethics [Weber, ref. and qtd. in: Diggins 262, 264, 113].

Along with other factors, the Weber’s value–free sociology had prepared the ground for acceptance of the Nazi ideology with such “purely scientific” value–free consequences as the fields of Nazi Germany fertilized with human ashes produced by the concentration camps from the members of “inferior nations” and political dissidents. The value–neutral sciences began to operate with the “morally contaminated data,” which include results of experiments and observations received, for instance, by the researchers in the totalitarian states (e.g., Nazi Germany, Bolshevik Russia). These researchers conducted experiments on prisoners at concentration/death/labor camps, prison hospitals, and mental hospitals–prisons for the dissidents.

The idea of moral neutrality became the common possession of all kinds of scientific research; in particular, the questionable sources of data provide the foundation for “much of modern medicine” [Rescher 4].

The essence of the social knowledge made on demand of the controlling structures of societies and states illustrate the results of the materialistic sciences, which operate within the Aristotelian framework. Some researchers assert that

- the state, politics, and social knowledge are historically “intimately intertwined” [Rueschemeyer and Skocpol 310]
- the society itself becomes “indistinguishable” from the state and nation, and the science finds the roots in the political structures [Stehr 21, 257].”

However, for a human being, the knowledge without good and truth does not exist because without the knowledge of good, a human being is no more human and no more being, or, paraphrasing the Max Weber’s dictum (“where values begin, science leaves off”), where the good leaves off, death comes in.

The L’Aquila and Fukushima illustrate the consequences of ethics–free science “intimately intertwined” with politics.

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[[@ my Blog Cyber Defense and Systems Logic; currently, blog is closed]]

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