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 $y=x$   
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$\lambda = h/mv$

$\frac{1}{2}mv^2$

$\frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$

$E = hv$

$(x+a)^n = \sum_{k=0}^n \binom{n}{k} x^k a^{n-k}$

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LA LENGUA DEL PASÚ

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CIENCIA, FILOSOFÍA Y GNÓSIS



GABURAH LYCANON MICHEL





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The Language of  
the Pasu

## PROLOGUE

It is a privilege for the Publishing House of the House of Tharsis to present this original and unpublished work, written both for the connoisseurs of hyperborean gnosis and for the lay public in search of the truth w h o , by chance and full of meaning, come to this book.

The author, *Gaburah Lycanon Michel*, is one of the few writers who has ventured into the publishing of literary works inspired by the Hyperborean Wisdom. His first publication, "The Arch of Atemis", was a finalist in the National Juvenile Novel Award 2010 and is already entering the category of strategic books aimed at a young audience with a clear Hyperborean Gnostic message, being recognized little by little by the community of viryas<sup>1</sup>, connoisseurs of the Hyperborean Wisdom, who are just realizing the potential of its contents. Embarked in the genre of science fiction, he has recently developed another work, "*Days without Light*", conceived in the same format; that is, to serve as a screen to reveal hyperborean messages. His work has recently competed in an international contest. The author has also added to these works with musical works of great quality, also of his own authorship, and in an integral way has produced the graphic gallery of his literary works, exhibiting an extraordinary artistic potential, an inescapable trait of the authentic virya.

Now *Gaburah* presents us with a first empirical essay on Hyperborean gnosis, a text whose contents, which go beyond mere speculation, we are sure will shed much light on the veracity and unprecedented certainty of the Hyperborean Wisdom of *Nimrod of Rosario*. It is a work inspired by incomprehensible instances, it is NOT ONLY RATIONAL, since its extraordinary form of expression is worthy of the highest initiates; although the richness and originality of this book lies in the simple and notorious mixture of the usual human and rational language, interwoven with argumentative constellations of great erudition and semantic, epistemological and scientific precision. It is indeed an important contribution to the understanding of Wisdom's affirmations.

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<sup>1</sup> Virya is a man or woman with a legacy of hyperborean blood.

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Hyperborea. It is therefore a strategic material of the first order, which comes to light within the **Amethyst Circle** and the **Emerging Vegan Movement**, demonstrating the process of mutation assumed by its most persevering and outstanding steps, of course, who have managed to assume the understanding of the work of the **Nimrod of Rosario**; committing their active participation in this strategy of liberation, **becoming fenestrated**, as will be evident when the hypothetical reader comes into contact with **"The Language of the Pasu"**.

To glimpse these possibilities, to **penetrate** and access other realities unimaginable and invisible to the common, uninitiated eye, is a reward for perseverance, fidelity and loyalty to the **memory of the origin** that the virya assumes full of commitment and seriousness.

We therefore recommend not only the reading of this book, but rather its careful and reflective study. If so, everyone will notice that the path of action in the sphere of meaning of the world is the *sinequanon* condition to achieve the understanding of the work of the Pontiff, Luis Felipe Moyano.

**STRENGTH AND HONOR, GABURAH LYCANON!**

The Publisher.

## 1. Introduction

*"The Foundations of Hyperborean Wisdom<sup>2</sup> postulate that when the Gods came into the world, men were still beings unconscious of themselves. By an original betrayal, the Gods mixed with men and gave origin to culture. This first man, in the process of formation, was called **pasu**, an evolved monkey who was unaware of his divine origin".*

First of all, let's get the picture straight.

Actually, the person who is addressing you is a musician usurping his functions. In other words, at this moment I should be composing beautiful melodies instead of writing essays. However, I write because, in spite of my misplaced doing, I love to write. Isn't it ironic? On the other hand, I am a dedicated writer of novels, I love writing novels; so what the hell am I doing writing an essay? The answer is simple: Intuition.

One day, after dismantling my Christmas tree, an inexplicable will invaded even the innermost recesses of my purulent being. I felt like a bard absorbed by a supreme voluptuousness, a spark of inspiration in the tiny strings of my will. I lit a cigarette, poured myself a cup of coffee, red as my conscience, and let the words come forth; some, hurtful as a burning knife, others, sweet as marzipan musk. But beyond the torrent of ideas was the Thesis of Language, communicative competence and the fairy tales of the Human Sciences. The rivers of knowledge began to flow in the arid lands of nihilism, of frugality, of domestic life itself. Information arrived, the power of data. Chomsky, Foucault, Asimov, Planck, Kant, Moyano, a series of research eminences were kind to my spirit. And then, understanding manifested itself before my eyes; for *unlimited knowledge is glorious until you get unlimited understanding*. I then reviewed the most intrinsic elements of Axiology, Ontology, Psychology, Neurophysiology, Linguistics, Physics, Dialectics, Sociology, Grammar, Semiology, and *so on*.

It's funny that you write with this degree of gentleness so poetic, being that I was always a rude and impulsive animal when it came to writing. I asserted, and assert, inflammatory assertions and complement my

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<sup>2</sup> According to Felipe Moyano

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assertions with: "...and whoever does not agree with me, go to hell! And the fact is that my whole life tastes like a rudeness to me; call it animism if you wish, I don't care. In some book of short stories I once said: "...A secas, I noticed that most of the people I know are bilingual: they speak Spanish and Huevadas..." -I include myself-; and I continue before that..." -including myself-; and I continue to put aggressions before the most basic rules of education and good treatment. However, this work is not about other people's rights, or Deontology, but about what is overshadowed by the imposing presence of the obvious.

This essay has been totally influenced by my characteristic acidity, but I prefer that to being a polite hypocrite. Perhaps because of my Charles Bukowsky influences, mixed with admiration for Vargas Llosa and Henry Miller, I have become a novelist lacking in alkalinity. But beyond Classical Literature is the orthodoxy of science, and that is what I will write about now; because language is indulgent, because Linguistics is an unknown and mysterious lady, and because the power of words will continue to maintain its force as long as there are people who listen to them. This is, gentlemen, the Language of the Pasu.

## 2. Approach to the problem of life

I will begin this "analysis on life" by quoting an old story from my first novel, "The Bow of Artemis, Battle Prefaces":

*-Imagine any of you during your childhood. Your parents worked hard to give you education, shelter, clothing and food; even at the cost of your personal stagnation. In school you were instructed to believe everything you are taught: believe that Columbus discovered America, believe that Napoleon was a maniac, believe that peace is possible, believe that love is possessing someone's heart, etc.*

*Surprise, everything mentioned above is a big LIE. For years, children are indoctrinated in school to become excellent workers of the powerful system. During secondary education they are given a wide range of careers to start university life and they leave school convinced of a profession (in the best of cases). Paradoxically, that security dissolves and they start changing careers over and over again. Since youth is so delightful, they spend their time partying thinking that life will never change and when they are old they discover that they wasted their lives...; pathetic. The other case is that they have been dedicated students and have finished a brilliant career that, for didactic purposes, was the most lucrative they were told. Let's say it was Business Administration.*

*Look at your case: The first years of your life you will be an employee in a financial institution, such as a bank or investment fund, enduring exploitation and abuse from your bosses. Once you have enough money, you leave that job and start a small industry. Life is generous and in the process you meet a wonderful person with whom you fall in love and make her your partner. The two of you will fight together for the business and it will grow at great speed, overcoming inflation, crisis and generating large foreign exchange. Eventually, you will hire employees, but you are so greedy that you take advantage of the law of free supply and demand to hire people without social security, benefits, or adequate wages. Since the law is made in your favor, you will make them work twelve hours a day, as you were made to work, and you will scold them with*



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*vehemence when an employee does a bad job. Over the years, your company will gain a large market niche and you will become a successful and wealthy businessman. Since you will have so much money, you will begin to proselytize politically and you will run for Congressman or Senator with a political party that promises to improve the country's living conditions. Luck smiles on you and you win a seat in the Senate. Your fortune will become gigantic thanks to the money of the State and you will be sure to truncate the bills that do not suit you.*

*Up to now you were a successful man or woman, you have money and power. In the best case you have the satisfaction of becoming a father or mother. You will give your child everything you never had and you will fill him or her with money and superfluous objects. You will have so much work in the Senate and your company that you will never have time for your child, and when he becomes a teenager, he will become a juvenile delinquent because he has nothing better to do. As you are rich and powerful, you will get him out of trouble in a few hours and you will bribe the Police to erase any record of your son; and the journalists so that they do not publish your family misfortunes and a national scandal is created that will bring you down from power. As the apparatuses of social control (Executive Power, Legislative Power, Judicial Power, Armed Forces, Police, Media, etc) are so rotten in corruption, they will receive any bribe in exchange for your silence, or any favor.*

*To cleanse your disgusting conscience, you will begin to You will develop social work and organize charity concerts, donating large sums of money to UNICEF or to some NGO fighting against poverty. Although you publicly refer to yourself as a "man who cares about poverty and ecology", you pay your employees a pittance and buy your wife a leather handbag from some endangered animal every week. Either way, the people who believe in you won't find out about your crap since you bought everyone's silence.*

*After a few years of work and struggle, you will reach an old age that you believe to be worthy. You were charitable, you contributed to the development of your country, you provided thousands of jobs, you raised a son who overcame his youthful problems and studied the same career as you, to give continuity to your business emporium. You were loved and respected and today you can retire.*

*calm. You had it all, a perfect childhood and youth without needs, a great career, a beautiful woman who was your life partner, power within your country and lots of money, health and prosperity.*

*One fine day you arrive at your deathbed and, a few minutes before you take your last breath, you discover that your life has sucked since you were born. Despite all your hard work, you did nothing real and today you see the angel of death ready to take you to the merciful presence of the Lord, who will forgive you by eating your soul as a reward for all your years of effort. When you have merged your Being with the Great, loving and merciful Creator, you will see with anguish that your company went bankrupt because a wealthy Jewish man from America bought it and threw all your employees into the street, leaving your descendants in misery. When you complain to the loving Lord, who helped you so much in life, He will reply that it is just a test and that there will be a "better future". He says it with true love and sincerity while He hyperventilates with pleasure seeing the pain of your children...-.*

The brief fable quoted above is, perhaps, a gross exaggeration of the life of a white, middle-class, regular-income man. And where is the poor 70% of humanity? That answer always diverges according to the eye of the beholder. However, it does not go unnoticed that the world lives in alarming and perennial poverty. According to the United Nations, until 2004, a certain number of people were segmented as having the largest amount of money; in concrete terms, 10% of the world's population spends 90% of the money produced in the world. Does that sound like bullshit? I invite the reader to review the statistical figures of the world economy according to the United Nations. With all the money wasted on cosmetics, world illiteracy would have been eliminated by now. The money spent on pet food could feed a small country. But these are cold numbers; the most obvious proof is found when you go out into the street and see the number of indigent people. Just turn on the television and watch a week's worth of world news. Isn't it obvious that there is a championing monetary crisis? You certainly don't have to be a genius to notice the problems. of the world. What is really alarming is that no one cares.

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This world is populated by nearly 8 billion people who are too preoccupied with their own problems to realize that the causes of their problems are everybody's business. An example will make it clearer. I recall a conversation with a work colleague who was happy about his future fatherhood, his sweetheart (not his wife) was going to have his child:

*-And is this child wanted? -I asked*

*-No," he answered, I was expecting it, "but we are happy, I am.*

*-So you work to support your baby.*

*-Actually," he said, "when I found this job I didn't have that concern yet.*

*-And the job, what do you have it for?*

*-To support me, isn't it obvious?*

*-Sure, but the salary is quite high. What do you need so much money for? A single man's budget is not that high.*

*-Yes, but I liked to indulge myself.*

*-Drunk?*

*-Obvious.*

*-What else.*

*-Meals, outings, movies, buying things for my girl...*

*-And, now, also your future child.*

*-Yes. In addition to the status that this job gives.*

*-So, nothing else matters to you?*

*-Now that you say it, it is true. Family is the most important thing, and so is God.*

*-Have you ever thought about studying, researching something, or trying to solve a community problem?*

*-Yes, I thought so; but let's face it, that's the government's problem, isn't it?*

*-What if I tell you that there is relevant information for you to study?*

*-You should see. Nowadays everyone claims to have the "Philosopher's Stone", but that's nonsense. As long as my family and I live in peace, what else matters?*

*Foolish imbecile, I thought.*

It's true, living life seems like a goal. But in the long run it becomes an insufferable prison. Few marriages survive the trials and tribulations of living together. Few parents are really good to their children. Few workers do their jobs with commitment. Few people care about anything other than their own

life. Therefore, when a child goes wrong, when a spouse is unfaithful, when a person is fired from his or her job, that person has the desire to commit suicide. The fact is that very few people know how to set real goals, and even fewer do anything to achieve them. Educators only work for their salary, a minority work for their vocation. Doctors always try to get an operation, even if it is unnecessary, in order to collect their fees; few of them really think about health. Those who hold power use it only to make their lives "a precious and wonderful good". Few of them try to put real solutions from the function of power (and of Socialism, not to mention). The vocation of work is lost, as well as the family, and nobody is interested in it. So, do people have the right to complain about their misfortunes? I don't know, they all lament about deep problems and pains, it is so repetitive to hear them that they become monotonous, does nobody have something more original to say?

There are also people who feel good. They don't complain because they believe they were showered with blessings. That is why they live in the comfort zone, living in anguish that is camouflaged behind a smile and the comfort of their possessions. Other people are horribly poor, and they hate the rich. They hardly eat, have problems with drug addiction or alcoholism. Their difficult economic condition drove them to become criminals. Even so, those poor and uneducated people by imposition are the ones who have the most children. It is not uncommon to see a shack where there are more than six children and two antisocial parents. Then one wonders, what is the real value of life? These people have no sanitary conditions and no ability to get out of their poverty hole. Few homeless people become rich. But the problem goes further: "years ago the world exceeded its capacity to house humans".

One of the most deeply-rooted questions in Philosophy is: What is the man? Being cold, the answer is extremely simple: Man is an animal (Animal kingdom), endowed with a backbone (Chordates phylum), segmented (Vertebrates subphylum); the mother suckles her young (Mammals class), whose gestation takes place in the uterus within a placenta (Eutherians subclass); he is provided with limbs that have 5 fingers, possesses clavicle and a single pair of mammary glands located in the chest (Primates order). The eyes are anchored in the front part of the head, which

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facilitates stereoscopic vision (ability to appreciate the relief and the distance at which objects are located); the brain is large in relation to the size of the body (suborder Anthropeidea). The species belongs to the Hominidae family. That's all. What is the value of man? That will depend on "what man". To a mugging victim, his mugger has the same value as a purulent cockroach. To a mugger, his victim will have the same value as a wallet full of money. Subjective? Sure! Just like all of man's problems. Today, even basic needs seem subjective. However, the true value of man is not in his biological definition, but in his spiritual essence; but today's world lives denying spirituality, which is branded as crude esotericism. Historical Materialism has imposed on us an education, a way of life and a parameter of what we should care about. Under this criterion, man is nothing more than a primate. Let's go back to Darwin, the wretch was right.

The real, REAL, problem of man is that he still does not know himself or his Logically, how can we accept something we do not know? Then, all the problems that could be solved by the social superstructure are locked up in the intimate life of every man, woman and child on the planet. Nobody has to do with anybody, nothing has to do with anything. The only thing that matters is to study, to excel, to get a job, to have children, to retire, to indulge in some secret dream and to die. There are plenty of adjectives for this behavior, let's move on to the verb.

Erasmus of Rotterdam, in his *In Praise of Folly*, already cited a host of ironies to satirize the domestic man. Foucault did the same from prison. We all ignore it. But let's be honest, all the problems in our lives have a solution, and part of that solution involves our environment. But to talk about the environment we must first talk about ourselves. And to talk about oneself, one must internalize oneself in the most intimate fibers of one's thoughts. So, if there is a problem, there is a solution; if there were no solution, there would be no problem either.

### 3. Origins of distress

#### ***A. The desire***

Whatever the situation, hunger, obsession, poverty or wealth, one of man's greatest motives has been to overcome the anguish of need.

Man is an anxious creature, there is no such thing as perpetual satiety or eternal happiness. Life is designed to have low and high moments. When that life becomes severe, man seeks ways to deal with that severity. If there is famine, ways of food production will be innovated. If there is war, peaceful solutions will be sought. If there is plague, an antidote will be sought. But what if there is perpetual and constant dissatisfaction?

Consumer culture has generated an interesting phenomenon: "wants have become needs". If the market does not generate needs, demand will be tiny in relation to supply; the system fails. Eating is a biological need, is plastic surgery to erase wrinkles? The famous American Abraham Maslow developed a theory of motivation that describes the process by which the individual moves from basic needs, such as food and sex, to higher needs, a process he called "self-realization", where integral development generates infinite personal possibilities for satisfaction. Doesn't self-realization seem a favorable utopia for market-oriented behavior? Self-realization does not necessarily have to be subject to a market offer; its means of attainment does. Therefore, if there is "self-realization", can there be "self-liberation" from the market? The answer is yes, and to speak of independence from the consumer culture, which is of little or no use to us, we must speak of desire.

#### ***B. Origin of the need***

The basic needs of any person are the same as those of any living being: to eat, sleep, excrete and reproduce. If these basic functions are met, the living being can be considered biologically sustainable. In order to satisfy these needs, a gorilla, for example, will assign itself a territory that no other congener should invade. In this territory, the animal will look for food, will gather the females of the group and will have safe areas where it can rest and reproduce. The case of Neanderthal man was not very different from that of the gorilla. But at some point, that man began to make culture. Gradually, the needs evolved into disembodied voids within the mind of that man.

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Simply put, needs originate from the most basic requirements for living. Obtaining satisfiers for these needs is not intrusive to the ecosystem. Man himself was part of that ecosystem until he discovered that he had the power to modify it to his liking. Then we saw how our basic needs were totally solved. At that moment, the figure of the impalpable, irrepressible and inexplicable emptiness began to seize our minds. And, as a product of culture, desire began to be legitimized as an evil whose solution had to pass through a process of cultural growth.

Ancient man was clear about where his needs reached and his desires began. Today's man is incapable of discerning that basic concept. Therefore, stimulated by the science of the market, we became involved in a statement as shameless as it is true: "man's desires are infinite".

### **C. Origin of desire**

*"Life is suffering, and the cause of that suffering is desire"*, a wise truth of Buddhism that brings us back to one of the most ancient debates of humanity: desire.

Desire originates in a sphere of thought known as the "psychological I". The behavior of this entity will be explained later; however, it is worthwhile to advance a statement: "the desires of the psychological I are infinite". The reason for this pathology institutionalized as the only truth lies in the dawn of our life.

At birth, our mind generates, by nature, a perceptual process based on comparison and experience. The first trauma of comparison arises with our first exhalation: in the womb we did not have to make an effort to breathe, then we did. We have to inflate our lungs with a cold, dry substance, the baby cries as it experiences that, and compares; the conclusion will always be: "I want to go back to the womb". If the trauma was not experienced during birth, the next anguish will be hunger. Before, the stomach was always full, but the child suffers from an emptiness in its stomach. By comparison, the baby will always seek to return to the comfort zone. All that accumulates a series of memories that build the structure of our desires: comfort. Man will always feel an emptiness, or a surplus of "something". And what was once a biological need starts to become a mental crust. Desire is born.

A man sees a beautiful woman, desires her, does not get her, suffers. A woman sees an attractive man, desires him, gets him, fears he is unfaithful, suffers. Similarly, a baby is hungry, sees the bottle, doesn't reach for it, suffers. If he reaches for the bottle and it is taken away, he will also suffer. If

the child drinks milk to satiety, hunger will return and there will always remain the uncertainty of the presence or absence of that bottle. Even more superfluous: a man feels ignored by his friends and suffers, and does everything to achieve some recognition; he gets drunk to be accepted, he does everything to be approved, because the absence of recognition hurts him. And if we talk about strictly material objects, the argument becomes even more muddied.

The conclusion is that desire originates in the intrinsic relationship between "full" and "empty", where the trauma of an unsatisfied biological need is replaced by a feeling of emptiness, which then becomes desire.





#### 4. Consciousness

##### ***A. The importance of knowing oneself***

Just as there are "conscious" desires, there are also "unconscious" desires. The emptiness generated by the presence of desire is immeasurable and elusive to our psyche if we are absolutely ignorant of our faculties and deficiencies.

One of the first rules of the satisfied, successful and, above all, oriented man is that he must know himself. This necessary knowledge passes, imminently, through a deep process of introspection and reflection. Only in this way will we know what encourages us and what discourages us. What we like and what we dislike. What we are capable of doing and what we are not. To free ourselves from the bonds of consumption, it is necessary to manipulate desire, and to manipulate it we must know what tools we have available in our Psychic Map.

##### ***B. Gestalt***

The Gestalt school of psychology is a trend that made perception its object of study. This, as opposed to the prevailing associationism, postulates that images are perceived as a **w h o l e**, as a form or configuration, and not as a mere sum of their constituent parts. In the perceptual configurations thus considered, context also plays an essential role. The Gestalt school tried to formulate the laws of these perceptual processes. These laws, basically, are: Law of figure and background (without background, the figure does not exist), Law of closure (the mind adds the missing elements of a cut out figure), Law of proximity (the mind tends to group close objects), Law of similarity (the mind tends to form totalities from objects similar to each other). These laws, applied in all Human Sciences, have demonstrated that brain behavior is the same as social behavior in the face of facts and/or phenomena. Seen in the light of Gestalt, the most important statement of social behavior will be: "my truth may not be your truth". This statement is the basis of the discrepancy, which will then lead to a quarrel, a fight, a breakdown of communications and a war. Even "tolerance" with the other is relative, because according to Gestalt, nothing is absolute for everyone within a collective.

Let us assume, then, that in a world with thousands of differences of perception, the consensus derives from a law proposed by Gestalt itself: "the mind tends to group similar objects to make a totality". For that reason we get together with people who have

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interests the same or similar to ours. That is why the Third Reich succeeded in waging war on the entire planet. The great majority of people in Nazi Germany were capable of glimpsing the ideal of the Reich, all were overturned by a volitional force emanating from a grouping, not of interests, but of truths shared by all; even beyond personal differences. Politically speaking, all this seems like the crudest paraphernalia, but on a personal level it has total validity.

The totalities of a single perceptual point are the true utopia, imposed by social-communist governments through worker-union logics. Or juxtaposed in a capital-liberal model where totality is framed by the market. But beyond the political issues, the underlying background is found in the individual and not in the collective.

Let's review some of the concepts that make up perception:

### ***C. Relativism and the Absolute***

*"The only absolute is that everything is relative"*. Let us start from this statement to affirm that everything that is said for or against a line of thought will always go through a binary dialectic of holistic concepts. Well, so much technical verbiage may be redundant, but common sense does not dictate the rules of thought, just as a sailor does not give orders to his captain.

When a person has reached the point where he knows himself, he is able to assimilate the infinite differences with the individuals that make up his environment. A person who knows who he is, has reached HIS truth, and this is absolute for the individual, where subjectivity lies in the truth of others.

The affirmation of the false is always the negation of the absolute, where the relative tends to be the negation of the true. Sounds complicated, It is not! Stalin and Roosevelt could never have reached an agreement to govern the world, and when Hitler was "defeated", the only thing they achieved was the beginning of the Cold War. The objective of those who hold power is to reach political communion to achieve that World Government so longed for by the Synarchy, they use the force of the clash of positions to achieve it, but the third vertical will always be the discordant entity that will prevent it; although that is another matter.

Let us affirm the statement that breaks the chain of logical equations between false and true: **"MY truth is absolute, but only for me; the truth of others may be shared or opposed to my truth, but it is not MINE. Therefore, the absolute takes place only within me, and the relative takes place only on the outside of my being."** If we are relative to ourselves

our only certainty will be infinite uncertainty. The outside is a constant whim, so our only certainty is to manage uncertainties.

#### ***D. The psychological self***

Our psychological personality is the sum of affective and intellectual experiences that make up our mental map, determined by the faculties of our character. This personality functions on the basis of a determined volume of negative and positive emotions ranging from paroxysm (obsession) to indifference. In the same way, the volume of thoughts and reasoning will form the crusts of knowledge that will influence the things we believe, think, exercise and deny.

The psychological "I" is the "imaginary" that each of us has of ourselves. It is absolutely unconscious of the feelings and thoughts that make it up, and totally omnipresent at every moment of our life. This psychological "I" is responsible for the famous and much-talked-about figure of "fooling oneself". In this sense, its strengths and weaknesses are also unattainable for the reasoning of the self. This psychological "I" always reacts and functions on the basis of what Jung, the famous German psychologist, calls "animic". The animic, or reminiscence of the soul, is the contrast of reactions and opinions generated by a "cause-effect" relationship between the psychological "I" and the phenomenological entity. For example, plain logic dictates us to respond with an insult when we are insulted, or with a blow if we are hit. This "reflex act" is what, in biological terms, determines our survival instinct, which is a reflection of the psychic, that is, of the psychological ego.

This aspect of the personality is present in absolutely all of the all human beings from the moment of birth. Their education and training is based on a binary system of information input, where the child tends to learn by the experience of: "error/punishment - success/reward". This causal-effectual logic of behaviorism is the prima facie that, a priori, is implemented within the home. However, this verticality of thinking relationships has generated more problems than solutions. Let us look at another aspect.

#### ***E. The egoic ego***

Another aspect of the personality is that which refers exclusively to the existence of the egoic self or EGO. Now, for the last 40 years in the West, and 2500 years in the East, there has been a struggle to dilute this EGO for the sake of supra-consciousness. In Buddhism, we speak of chakras, which are deposited between the Fourth Vertical (life itself) and the

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golden pendulum of the heart (pure love), the crossing place where the EGO disappears and fusion with the cosmos becomes possible. This, in meta-ethical terms, is an aberration.

Truly, the psychological "I" discovered by Karl Gustav Jung is a hallucination. The Cave Myth of Socrates refers to it by mentioning the man who could only perceive the external world through shadows. That is because the psychological Ego is blind to the so-called Really Material Reality. On the other hand, the EGO, or egoic Ego, sees that Real Dimension; but not because it is aware of it, it is, by force, compatible with it. The EGO, contrary to what popular culture says, is not a vain, megalomaniac, narcissistic, onanistic and iconoclastic entity; that is the psychological Ego. The EGO is, in reality, the true SELF, our SELF. But to understand this EGO, we must first understand the spheres that compose it and contrast them with the elements of the psychological Ego.

### ***F. The encounter of the SELF***

To understand the functioning of the Ego, the famous epistemologist Luciano Allende Lezama, exemplifies the psychic structure through the Theory of Eccentric Circles, which explain our personality.



Analogously to a computer, our personality needs energy to function, doesn't it? Then let us take some concepts from the Meta-ethics of Pablo Santa Cruz: Every entity is Psyche. In order for it to function it needs an energy that, until now, seems unprovable for Western science. Karl Gustav Jung calls this source of power: Psychic Energy. This energy is what animates the whole microcosmic organism.

*<sup>3</sup>-The human body is only a physical support, like the hardware of a PC, that is to say, it is an organic receptacle made up of a biomolecular set of organs and organ systems. In our representation of eccentric circles, it is the sphere that encompasses the psychic spheres. It is called the "Sensory Sphere" and is bi-univocally connected to the psychic structures through the central nervous system and the endocrine system.*

*The psychic structures are represented by the "Affective or Emotional" sphere and the "Rational" sphere. The affective sphere is IRRATIONAL, and its seminal contents activate the endocrine system. The rationality center is linked to the archetypal memory or BRAIN, and is conceptual. The affective center is linked to the HEART. In both spheres there are structured contents, since both spheres have memory storage capacity, and conform the "Cultural Structure".*

*Linking these psychic structures, emotional and rational, is the center of the personality, a memory that stores conscious memories and is therefore called the Sphere of Consciousness. In this sphere is the psychological referential center of the Self.*

*The consciousness uses affective and rational memories to structure psychological individuality. As soul-supper-memories, it has been called "Soul" or "The Soul" for millennia<sup>4</sup>.*

*The intersection of the three spheres forms a space called the "Shadow Sphere" and represents the personal unconscious or subconscious.*

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<sup>3</sup> Quoted from the book "Meta-ethics, Ontology and Social Psychology" by Pablo Santa Cruz de la Vega.

<sup>4</sup> Semiological analysis of the term "Soul" developed by German Grundy.

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*Every symbol is structured in the a priori shadow sphere, and from there emerges into the conscious sphere through the volitional effort of the individual. **The non-emergence of these symbols is the main reason for psychic disorders.** That is why the symbol in the form of a trident is called the "Threshold of Consciousness". This "opacity" inherent to the shadow sphere is an obstacle to the emergence of the symbols of the unconscious.*

This explanation, seen from the domestic lens, seems very difficult to understand; but it is simpler than it seems. The only thing that the Theory pretends to represent is the totality of systems, tools and gears that compose our information processor. In concrete terms, what this postulate reveals is the inability of our personality to see what is beyond the obvious. Our total ignorance of the Sphere of Shadows is responsible for the fact that we have problems that we cannot solve: traumas, complexes, fears, etc. This impossibility to make adequate readings of the multiple dimensions of reality originates hundreds of arguments to disagree with everything that can be founded, either from science or from epistemology itself. It is this inability to perceive unconscious phenomena that disables us to see beyond our domestic lives, which is why we do not see anything beyond ourselves in the psychological sense. It is because of this blindness, this gnoseological color blindness, that we are trapped in life, persé. That is why we are jealous of our wives, that is why we suffer labor injustices instead of solving them, that is why we suffer events beyond our control, unwanted children, unbearable marriages, bad relationships with the people around us, and so on, academic or job failure, personal stagnation, the cause of

It's all there, and I bet the judicious reader will disagree with this statement: *"this author writes bullshit"*. Of course, this is my opinion of someone else's perception, I could be wrong.

It is the blindness of the elements inherent in the Sphere of Shadows that causes us so many problems. Let us call, then, the "negative" elements of the unconscious, Engrams<sup>5</sup>. An engram is an event stored in the shadows of our unconscious, totally alien to our reasoning, and which generates a series of fears and pains.

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<sup>5</sup> Concept extracted from Dianetics.

Let us review the following equivalence of values: "Conscious: Stores doings and non-doings. Subconscious: Stores anger. Unconscious: Stores fears".

These three planes of storage underlie the nuclei of desire, shaped by biological lack and by the experience of emptiness. These are<sup>6</sup> :

<p><b><i>Lívido sentiendi</i></b> = Infinitude of the desire to feel. <i>Elements such as eating, hating or fornicating.</i></p>
<p><b><i>Lívido cognoscienti</i></b> = Infinitude of the hunger for knowledge, without understanding, to justify itself and behaviors.</p>
<p><b><i>Dominant lividity</i></b> = Infinitude of desire to dominate others.</p>

The infinity of desire, generated by the psychological ego, contrasts with the presence of total indifference to desire, generated by the true ego, the EGO. Let us go to the anatomical field to explain these concepts.

The rational sphere has its physical support in the brain. All brain reasoning is a product of sensory perception, and developed through experience. The development of the intelligences (spatio-temporal, linguistic, emotional, mathematical, logical, reflective, creative and critical intelligence) are attributed to the causal-effective design of our mind. The impressive brain machine works by means of bio-electrical processes, neurons are organisms that work by means of electrical impulses. Our thoughts are electronic impulses, much like those in a computer. Of course, that is no secret. We all know that electrical impulses are responsible for neurological functioning. What escapes the physiology of the nervous system is the magnetic functioning of the nervous system. We will talk about this later.

The emotional sphere has its physical and seismic counterpart in the heart. Intrinsically, hormones, as a glandular product, are the substrate of the chemical processes that generate our emotions, which cause tachycardia when we fall in love or get angry. The conductor that orchestrates this symphony of emotions is the liver, which gives prominence to the heart. To put it literally, we love with the liver. By hormonal accretion, the heart is activated through

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<sup>6</sup> Concept extracted from the Theory of Communication according to Mariola Materna.



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magnetic impulses to generate the most sublime emotions. That is the reference we have with the sensitive world. The emotional references subsequently form the engrams that are generated by our traumatic experiences. The impression in the affective memory is not only activated from the conscious sphere, but is also stored in the subconscious, constituting the scheme of the psychological "I", full of inferiority or superiority complexes (narcissistic or *emos* case).

The sphere of shadows, or unconscious, is the one that plays the most important role in the architecture of the EGO. It is there where the greatest amount of psychic energy of the individual is agglutinated. It is obvious that this section of our mind is the least known by western science. The powerful influence it exerts in all contexts of our lives, be they successful, pathetic, or both, is ignored. Modern psychology deals with mental disorders from the Sphere of Shadows, trying to find the causes of depression, paranoia, schizophrenia, stress; and even the most bizarre sexual characteristics, such as sadomasochism, homosexuality or pedophilia.

The physical counterpart of the unconscious is the center of sexuality, the hypothalamus and the genital organs. Likewise, the physical counterpart of the subconscious is the brain and the pineal and pituitary glands. Both parts, detached from the perceptual shadow, constitute our sense memory; that which is truly relevant and which does not store memories via felt or reasoned experience, but stores memories that go beyond experience. This is the explanation of dreams while we sleep, the *déjà vu* effect, the unfoldings, intuition, the capacity of premonition and all those phenomena that materialists label as "wild esotericism for the stupid masses". Now one wonders who is really stupid here?

Let's add to all this anatomical rambling one more element.

Let's talk about a "fifth sphere".

There is a turning point, a place where the most inexplicable events of our mind emerge, where the sphere of shadows becomes the postor of the only mechanism of recovery of the true sense of things: anamnesis. Let us say, then, that anamnesis is the faculty to make emerge from the unconscious, anchored by the subconscious, memories that we could qualify as "ancestral". Orthodox science has reached this point, but a neurologist capable of explaining the circumstances in which certain phenomena occur has not yet been born.

The fifth sphere is the true storehouse of the inexplicable, our own "Pandora's Box". It is here that the individual is confronted with himself

itself, this is the mirror, the labyrinth of our mind; minotaur and all. Biologically speaking, this memory is in the blood.

Yes, in the blood! The reader will then say to himself: *"This guy is crazier than I thought, in the blood there are only red blood cells and these do not even have DNA"*. True, but at no time did I say that our blood memory is in the red blood cells, in the erythrocytes. What we really care about are the white blood cells, or leukocytes.

In the aforementioned blood cell there are organelles known as mitochondria. These mitochondria, responsible for the cell's energy production, contain a genetic code that constitutes the memory of our family heritage. It is there where, physiologically, the elements that emerge into our Shadow Sphere are found.

Let us recapitulate: The unconscious and the subconscious unfold from the encephalon, the hypothalamus, the pineal gland and the pituitary gland. This set of organs and glands form the axis of the lymphatic, limbic and endocrine systems; specifically, the lymphatic system is responsible for the generation of white blood cells. A blood abnormality at the level of leukocytes, such as cancer, has its origin in deficiencies of the bone marrow which, in turn, sees its failures originated in glandular and multi-organ malfunctions by cancer cells; psychically, engrammed. If we think of the mitochondrial DNA of the white blood cells as the home of the memory of meaning, of the inexplicable phenomena of our mind, we can deduce that those events have their organic function from the lymphatic system. Not so from the brain or from the affective reactions and relationships. Is that clear, isn't it? It is simple. The nuclear DNA of leukocytes is only useful for mitosis. Mitochondrial DNA is our true inheritance. And this is not only found in eggs and sperm.



## ***5. Trapped***

Let us go back to the beginning. In the statement of the problem of this essay, it was said that man has interests that are too much focused on domestic life. All other interests that seem to come out of this daily mold tend to be branded as dogma or doctrine. But the issue of vested interests, legitimate or not, depends on their own approach to the recipient.

Apparently, the problems of today's world must be solved by politicians, environmentalists and the trainers of the current educational curriculum in each country, who are determined by the political line of the government in power. So then, only they should solve the problems, including ours, yours and mine, right? Of course not! You and I are also part of that solution, and that does not necessarily make us followers of a political doctrine, nor social speculators or charlatans who only seek to increase their personal benefits.

Life is a dream, a heavy one. Family, work, money, sex, fun, tragedies; everything is a huge fatamorgana in which we find ourselves immersed and trapped. Whoever dares to criticize it runs the risk of being judged, a priori, as a fanatic, a dreamer, a utopian. There are many meanings in this regard, but few correspond to the cold and concrete reality of critical and creative thinking. Let us review this argument with a bit of the "literary acid" that corrodes the nihilistic thinking of our days.

### **A. What is Nihilism?**

Skeptical schools of thought are in vogue in our times. They have been tacitly in social function since the fall of the Berlin Wall.

Nihilism is a current of thought that generally demeans any other belief in a pejorative way. This means that the nihilistic denial of everything and everyone is meant to denote that those who adhere to a philosophy are mentally handicapped, dupes, cretins, naïve and hopeless dreamers. In other words, the nihilist believes in nothing. How many people do you know like that?

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The term was first used to designate Christian heretics during the Middle Ages. In Russia it was applied between 1850 and 1860 to young intellectuals who, under the influence of Western ideas, repudiated Christianity, considering Russia as a backward and oppressive society. The best known fictional nihilist is Bazarov, the protagonist of Ivan Turgenev's novel *Fathers and Sons* (1862). Russian conservatives declared that nihilism would destroy any possibility of an ordered and determined existence, and that it was completely contrary to real human needs and desires, but the novelist Nicolai Gavrilovich Chernishevsky and other radicals considered it a necessary phase in the progressive transformation of Russia. The Narodniks (populists), who advocated during the 1870s a peasant revolt, and the Narodnaya Volya (Freedom of the People) movement, some of whose members assassinated Tsar Alexander II in 1881, were considered manifestations of nihilism.

To day, nihilism is little less than an institution, if not an institution. something more than an adequate way to deal with the politicking of neo-liberalism and the new social-communism of Chavez, Fidel, Evo Morales or the French president, François Hollande.

An example will make it clearer. He who professes a political doctrine is always branded as a fanatic. The one who promotes it will always do so seeking some benefit. If that person, politically driven, works out of political conviction rather than personal convenience, he is also considered a fanatic. More examples? The fact that I, as the author of this paper, assert such facts lightly could lead you, as a reader, to label me as a fanatic of my own ideas. On the other hand, I would be free to tell you to go to hell and you would do the same, and immediately stop reading this text. The example is a way of explaining a tacit nihilistic position, in which you, as a reader, would refute everything you have read so far for believing it to be unfounded. But this would not happen because you actually disagree, but because you are trained to think as a nihilist. Of course, all of these statements are very sickle-cutting. I could be outright wrong, but it could also be that I am right. It's a game of chance with no winners and no losers.

There are causes for nihilistic thinking to have become institutionalized, and that is the fear of falling back into philosophical fanaticism. The Cold War taught us that such extremes are unproductive, socially speaking. But if we must consider that each individual in a society has its importance, we see ourselves as independent entities living in a giant anthill called:

Planet Earth. Let us stop speaking in the second person and return to the gentile account of orthodoxy.

## **B. What are people interested in?**

The answer to this question will depend on the person being questioned. To a housewife nothing will be more important than having the house clean and the evening novel. To a homeless person, nothing will be more important than the next day's meal. For President Cristina Fernández Widom of Kirchner nothing will be as important as the latest collection of winter shoes. Isn't it true that interests vary?

Life is a thick, gelatinous substance that wraps the fibers of our desires in the direction of a comfort zone. If a homeless man becomes a millionaire overnight, thus satisfying all his basic needs, it won't take more than a week for him to desire new things: a \$40000+ EB model 91 Bugatti car. If that man has a rotten conscience, perhaps he will try to buy peace with some donations suspicious of pity and guilty of honesty. We enter what is the comfort zone again. It is a place in life where a person feels so comfortable that desires become infinite nightmares, always looking for the comfort of peace. *"When God wants to drive someone crazy, he satisfies all his desires"*, that's what Coelho says (personally, I don't like Coelho very much).

If a person, any person, feels that he or she is outside of the area of comfort, he or she will always work to get there; even if he or she is, in one way or another, in a comfort zone. But in the absence of the Science of Goal Setting, that person will never achieve the goal of feeling satisfied. Among the many engrams listed in our unconscious umbra is the fear of failure. But let's be frank, "if you want to succeed, you must increase your failure rate". Fear of failure is one of the elements why people are cowards. Our comfort zone usually unfolds from the security of stability, generating fear of change. Part of nihilistic thinking also breaks down from that fear of failure by trying to change, or to change to reach a comfort we always had but never saw. The risk of falciary statements may lie in liking them, and that may involve us making changes in our lives and therefore taking unnecessary risks. In all honesty, I personally find it quite pusillanimous to shy away from change.

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People are interested in stability, no matter where it comes from. However, stability is a constant and proportional rhetoric. When we are stable, we will believe we are not stable. When we are not stable, we will think we are and do nothing to change. One way or another, the result is failure without learning anything from it.

### C. What is really the most important thing?

This will also depend on the priorities of each person. Let's remember that nothing is absolute. For this reason, interests also vary. However, there is a juxtaposition of interests that needs to be unveiled. It turns out that, sometimes, other people's interests are opposed to our own. Then we get angry, we make blockades, demonstrations and all kinds of possible damage to the State to impose our criteria. Our freedoms end where those of others begin, don't they?

And, please, let's not be so hypocritical as to think that, out of consideration, we are going to give up space just to respect others. That is poetry, a utopia that in real life does not and will not happen. We have learned that living in society implies giving in when necessary. In an almost intrinsic way, our interests are always constituted in the search to solve problems that we ourselves create. An example in the second person in the *VargasLlosian* style will make this clearer:

*"They have raised the cost of school fees. So I gathered the board of parents to protest in front of the Ministry of Education. Because of my protest, traffic became impossible and hundreds of people were late for work. Maybe that delay cost some of those employees the dismissal. But I don't care because my interests come first: to lower school pensions". The cretinism lies in the following **dialectical truth**: "You had that child because you did not use a condom with your partner, because you married her because she was pregnant. If you had not wanted problems with the educational costs of your child, you should not have fathered it in the first place; in order not to have it, you should have just used a condom. But since you didn't, you have a problem that YOU brought on yourself.*

In fact, I understand that my example will sound as high-flown as anyone who respects himself can imagine, but the idea is quite clear, isn't it? *"Things are not as you say either,"* the reader will tell me; I challenge him to prove it to himself! *"I have nothing to prove to myself, I am sure of what I think and that you are wrong,"* the reader will tell me. Well, that is the proof of my assertion of nihilism; go on denying it, do it. But let us return to our argument.

It turns out that we are all guilty of our own problems, and the reason we are not able to prevent them is that we do not know what is really important. I am not talking about what is really important for S E L F , but what is important for absolutely EVERYONE. Does it sound utopian? Of course, but the construction of that utopia gives us an undeniable result: we are trapped in life. I am going to state what is really important for every human being, and I am sure that everyone who reads this text will disagree with me as soon as they read it. Here I go, going once, going twice, going three times:

***"What is really important for all men is death."***

I am already imagining the reader, at this moment, disagreeing with me. And I am speaking in the second person: *"I imagine you saying that for you death is not t h e most important thing, but work, family, God, or anything else. And if I say that you are wrong, you will stop reading this essay."* (Basic Nihilism). I have no right to take the license to pretend to know the reader and tell him what is most important to him. But let's be consistent. We are all going to die. Life itself is of no interest, but the use we make of it. We have incarnated in this world to learn how to take the final step. We live to learn how to die. Ancient man knew this Gnostic truth and therefore did not cling to life, but to the verb, to action.

For some time n o w , human life has been overvalued. Today there are almost 8 billion human beings inhabiting the world, more than the planet can sustain. We are already thinking of colonizing Mars because our demographic growth is unprecedented. We have saturated the ecosystem.

Let us clarify the following: "human life is not important, what is important is the use of that life". An old Hyperborean proverb says: "what we do in this life, will resonate in eternity". Therefore, the most important thing, in itself, is not the satisfaction, the fulfilled dreams, the solved needs, the solved problems. It is not the family, the State, God or the planet. What is really important is the Mission of



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life. Set a goal and strive to achieve it, not for self-satisfaction or to achieve a better world, but to achieve our freedom from the dream of life; and the only way to live life, without living it, is to be aware of death. Learning to die is the important thing. "Don't neglect death for a second, or you will miss out on life." True success is not in money or in becoming a fulfilled person. Success is in waking up from the dream and achieving freedom from desire.

## **6. Bipolar Theorem**

So far we have broken down several concepts. First we analyzed the problems of the present world in order to, by induction, arrive at the personal problems of each person. We have looked at the factors that make up the "I". We reviewed the fundamentals that generate discord, the fact that we cannot agree on anything with anyone. We have reviewed what is important to people and what is important, REALLY, to everyone. Now let's move on to review man's thinking system, his *software*.

The Bipolar Theorem was developed by the famous philosopher Michel Foucault (my namesake), and brilliantly explains human *software*. This work, supported by the research of Chomsky, Planck, Pablov, Jung, Grundi, Moyano, Kant, Freud, Izquierdo Navarro, etc (successful sociologists, physicists, philosophers, psychologists and researchers), leads us to the construction and constitution of all the pieces that make up the Bipolar Theorem; tuned to perfection for this essay by the semantic constructs of Mariola Materna and Pablo Santa Cruz (what a long-windedness).

### **A. Scientific Demonstration of the Bipolar Theorem**

The world in which we live (Third Dimension) is composed of matter and energy. The existential relationships that govern Physics are basically the same as those that govern the close relationship between matter and energy. In both dimensions of existence the connection between opposites is evident. Energy has negative and positive poles, where opposites attract. Matter has corporeality and non-corporeality. Where there is a closet, there cannot be another in the same place and at the same time. The physical behavior of the atoms and their energetic relationships will always be determined by a bipolar linkage and the vibration of these. It is necessary to ask the reader to make a greater effort of comprehension in this part, it is very important to review some concepts of Physics. These concepts are probably a bit complicated, but without them, we could never understand the architecture of our thinking:

Initially, physicists began to study units of matter, considered fundamental; they are now known as subatomic particles in general. Particle physics (the study of

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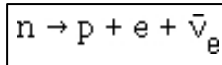
elementary particles and their interactions) is also called high-energy physics because the energy required to study extremely small distances is very high, as a consequence of the uncertainty principle. Originally the term "elementary particle" was applied to these *bricks* of matter because they were believed to be indivisible. Today it is known that many of these particles are highly complex, but they are still called elementary particles.

Particle physics is the latest stage in the study of smaller and smaller components of matter. Before the 20th century, physicists studied the properties of macroscopic, large-scale matter. However, in the late 19th century their attention turned to the physics of atoms and molecules. Atoms and their constituent molecules have diameters on the order of  $10^{-10}$  m., and the study of their structures led to breakthroughs in quantum theory between 1925 and 1930. In the early 1930s, scientists began to investigate the structure of atomic nuclei, which have diameters of between  $10^{-15}$  and  $10^{-14}$  meters (isn't mathematics important?). Knowledge of nuclear structure advanced to the point where the use of nuclear energy, both in nuclear power plants and in atomic weapons, became possible. In the years following the

World War II, physicists realized the need to study elementary particles in more depth to understand the fundamental structure of atomic nuclei.

Several hundred elementary particles are currently known experimentally. They can be divided into different general categories. Hadrons and leptons are defined according to the types of forces acting on them. The forces are transmitted by another type of particles called carriers.

Protons and neutrons are the building blocks of atomic nuclei, which in combination with electrons form atoms. Photons are the fundamental units of electromagnetic radiation<sup>7</sup>, which includes radio waves, visible light and X-rays. The neutron is unstable as an isolated particle, and disintegrates to give rise to a proton, an electron and an electron antineutrino. This process is symbolized as follows:



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<sup>7</sup> Note that the human mind functions on the basis of electrical and magnetic impulses.

Neutrons have a half-life of 887 seconds. However, when they combine with protons to form certain atomic nuclei, such as oxygen 16 or iron 56, the neutrons stabilize. Most of the known elementary particles have been discovered after 1945, some in cosmic rays and the rest in high-energy accelerator experiments. Many other particles have been postulated to exist, such as the graviton, which is believed to transmit the gravitational force.

In 1930, the British physicist Paul A. M. Dirac predicted, for theoretical reasons, that to each type of elementary particle corresponds another type known as antiparticle of the first one; this postulate of Physics is the scientific principle of the Bipolar Theorem that, by Philosophy, was proposed through Dialectics.

Later, the antiparticle of the electron was discovered in 1932 by the American physicist Carl D. Anderson, who called it the positron. The antiproton was discovered in 1955 by the American physicists Owen Chamberlain and Emilio Segre. Dirac's prediction is now known to be valid for all elementary particles, although some, such as the photon, are their own antiparticles. Physicists often use a horizontal bar to indicate antiparticles. Thus,

$\bar{\nu}_e$  is the antiparticle of  $\nu_e$ .

Elementary particles exert forces on other particles and are continuously created and annihilated. In reality, the forces and the processes of creation and annihilation are related phenomena, and are collectively called fundamental interactions or forces. Four types of interaction are known (although more have been postulated):

- a. Strong nuclear interaction
- b. Electromagnetic interaction
- c. Weak nuclear interaction
- d. Gravitational interaction

The strong nuclear interaction is the most intense, and is responsible for binding protons and neutrons to form nuclei. Next in intensity is the electromagnetic interaction, which binds electrons to nuclei in atoms and molecules. From the practical point of view, this bonding is of great importance because all chemical reactions involve transformations of this electromagnetic bonding of electrons and nuclei; in the case of the human mind, the

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electromagnetic interactions are responsible for a series of psychic variables that occur between the egoic self and the psychological self. The so-called weak interaction, or weak nuclear force, is much less intense. It governs the radioactive decay of atomic nuclei, which was first observed by the famous French physicists and chemists Antoine H. Becquerel, Pierre and Marie Curie. The gravitational interaction is important on a large scale, although it is the weakest of the interactions between elementary particles.

All of the above elements of particle physics serve as a foundation for understanding the psychic processes that occur in our minds. Let us begin by reviewing the neurophysiology of the psyche.

The processing of thoughts and feelings is through nerve signals that are involved in two types of phenomena: electrical and chemical. The electrical process propagates a signal inside the neuron, and the chemical process transmits the signal from one neuron to another, or to a muscle cell. Also categorizing the biological phenomena that happen to our emotions, and from these to the subconscious behavior.

A neuron is a long cell consisting of a thickened central area containing the nucleus, a long extension called axon, and shorter extensions called dendrites. The dendrites receive impulses from other neurons or from the environment, if we are talking about sensitive neurons. These impulses propagate electrically along the cell membrane to the end of the axon. At the end of the axon the signal is transmitted chemically to an adjacent neuron or muscle cell.

Another way of transmitting information is by the magnetic way, still mysterious to modern Neurology and Physics, but much studied by Eastern cultures. Analogous to a cell phone, the motor ideas brought from the mitochondrial DNA to the Shadow Sphere are transmitted by magnetic way, not electrical or chemical. These magnetic impulses are generated in unmeasurable magnitudes of interaction. Some of these magnitudes and substrates echo in the Earth's ionosphere, which is why certain unjustifiable depressions become collective illnesses; even collective hallucinosis can be explained by the ionospheric phenomena that occur in our environment. Our neurons perceive these magnetic subtleties, whether they are generated in the ionosphere, in the mitochondrial DNA or even in dimensions not yet explored. That information is transformed in our brain into binary electrical impulses and the results of the processing of this information is known as: Schizophrenia, paranoia, insanity, dreams,

visions, hallucinations, premonitions, dreamlike reminiscences, *déjà vu* effect, etc. Scientists today have not yet been able to elucidate a coherent answer to explain these mental phenomena, and the reason for this inability to give explanations is because the magnetic phenomena of the mind are not determined by a cause-effect system, but in a phenomenological horizontality that is still difficult to conceive.

The human mind, like subatomic particles, functions on the basis of a complementation of opposites, binary and totally bipolar. If a particle has its anti-particle, in the same way a thought has its anti-thought. A neuron is polarized, that is, it has a negative electrical charge on the inside of the cell membrane with respect to the outside, which has a positive charge. This is due to the free circulation of positively charged potassium ions across the cell membrane, and at the same time, the retention of large negatively charged molecules inside the cell. The positively charged sodium ions are retained on the outside of the cell by an active process. All cells have this potential difference, but when a stimulating current is applied to a nerve cell, a unique event occurs. First, potassium ions enter the cell, reducing its negative charge, a depolarization. At a certain point the properties of the membrane change and the cell becomes permeable to sodium, which rapidly enters the cell and causes a net positive charge inside the neuron. This is called the action potential, the electrical cause of thought.

Once this potential is reached in an area of the neuron, the potential is propagated along the axon by an exchange of ions at specific points called nodes of Ranvier. The amplitude of the action potential is self-limiting, this is due to a high concentration of sodium inside the cell which causes the expulsion from the cell first of potassium ions, and then of sodium, restoring the negative charge inside the cell membrane, i.e. the neuron repolarizes. The whole process takes less than a thousandth of a second and is analogous to a computer. Computers work by means of "yes electricity" and "no electricity",

1 and 0, (*001011101010101010101010110010, my name in binary code*). The neuron has the same faculty, depolarization is a "0" and repolarization is a "1". After a short time, called refractory period, the neuron is able to repeat this process. Recall that a chemical functioning of the neuron was also mentioned. This process occurs at a point of contact between two adjacent neurons and is called synapse, through which the nerve impulse is transmitted. When the nerve impulse reaches the

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end of the axon, vesicles containing neurotransmitters release their contents into the space between the two nerve cells, called the synaptic cleft. This chemical release is the beginning of the feelings. The energy necessary for the synthesis of the transmitter substances is provided by the mitochondria present in the presynaptic termination; thus it is entirely possible to use the feelings as a source of energy to achieve higher purposes. Likewise, the absence of these transmitters are key to other effects, such as meditation. Neurotransmitters are chemical agents that travel to the nearest neuron and attach to specific receptors on the postsynaptic membrane.

When the electrical signal reaches the end of the axon, it stimulates small presynaptic vesicles in the cell. These vesicles contain chemicals called neurotransmitters, and are released into the submicroscopic space between neurons (synaptic cleft). The neurotransmitter binds to specialized receptors on the surface of the adjacent neuron. This stimulus causes depolarization of the adjacent cell and propagation of its own action potential. The duration of a stimulus from a neurotransmitter is limited by its degradation in the synaptic cleft and its reuptake by the neuron that elaborated it. Previously it was thought that each neuron elaborated only one neurotransmitter, but recent studies have shown that some cells elaborate two or more.

All these physical and physiological concepts demonstrate, without any room for disagreement, that both the subatomic and cerebral worlds are governed in a bipolar manner (*and, as I would say in a novel: whoever disagrees, can go to hell...*). The world is composed of molecules, these of atoms, which in turn are made up of particles. Particles are bipolar. Thought is composed of chemical, electrical and magnetic impulses. These are also

bipolar. In short, the world and our thoughts, everything is bipolar. Now let's go to an even deeper field. When we talked about particle physics, we talked about a sub-atomic behavior called *Spin*. The question is, what is *Spin*?

One of the basic principles of physics is that everything that exists is in constant motion. The more it moves, the lower its density will be. This constant molecular motion is the basis of the relationships between chemical elements. In the case of particles, this motion is known as "Orbital Angular Momentum". The name is more than appropriate if one looks at atoms. They seem to

small Solar Systems, with the electrons circling the nucleus just as planets would around a star. Literally, the electrons orbit the nucleus. Similarly, neutrons and protons are bound together by an Orbital Angular Momentum. However, subatomic behavior is much more eccentric than mere orbital motion. There are subatomic particles that have the mysterious and fascinating property of "vanishing". Their matter simply disappears from one moment to the next and reappears somewhere else. This behavior puzzled scientists until, in 1925, Dutch-born American physicists Samuel Abraham Goudsmit and George Eugene Uhlenbeck realized that there was a particle motion that the quantum physics of their time could not explain. They called this motion *Spin*.

These physicists added an additional quantum number, the "electron *spin*". Goudsmit and Uhlenbeck managed to give a more complete explanation of atomic spectra, to those phenomena of "sudden disappearance" of particles in an atom (*yes, there are particles as ingenious as Joudini, capable of disappearing*). Soon, the

The concept of *Spin* was extended to all subatomic particles, including protons, neutrons and antiparticles, i.e. the so-called antimatter. Groups of particles, for example an atomic nucleus, also possess *Spin*, as a result of the *Spin* of the protons and neutrons that compose it. This means that they can also disappear.

Quantum theory states that *Spin's* Angular Momentum can only take on certain discrete values. These discrete values are expressed as integer or half-integer multiples of the fundamental unit of Angular Momentum,  $h/2\pi$ , where  $h$  is Planck's constant. Generally, when a particle is said to have spin  $1/2$  it means that its spin angular momentum is  $1/2 (h/2\pi)$ . By means of Planck's constant, and thanks to the lights of Einstein's Relative Theory, the first particle conformation matrix was obtained. Then, thanks to experiments with particle accelerators, scientists were able to put Planck's constant and the particle conformation matrix into practice. The result was the following: "Subatomic particles are like onions, husk and more husk. The center of the fundamental particles is filled with a large vacuum. This causes that, during the Angular *Spin* Motion, the particle generates an antiparticle of itself. The antiparticle is nothing but *nothing*, a big nothing. *Nothingness* is the raw material of the famous Dark Matter, the inexplicable substance that holds the universe together. The ultimate conclusion is: "Matter in reality does not exist, it has a



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tendency to exist. This will depend on its Angular Motion and the interactions between the particles that compose it".

### **B. The Bipolar Theorem and the mind**

At this point the reader will say to himself: *"This guy has made me read pages and pages of science, I almost fell asleep, but what the hell does science have to do with the problems of society?* The answer is obvious: Physically it has been proven that Socrates was right: "the world is a great illusion". Of course, Socrates did not need a million-dollar particle accelerator to notice this. In his time there was neither nihilism nor the exacerbated materialism that forces us to reach the same conclusions as ancient man, going through the experimentation of matter. If Socrates lived to see today's world, he would die again, but of rage.

With all the explanations that the sciences have provided us with, three important points have been demonstrated: 1;

Our thinking is bipolar; and 3. Matter does not exist, it only has a tendency to exist. Now let us turn to the architecture of the human mind, but in the light that Physics and Neurophysiology have given us.

The reasoning system of the mind goes through a processing *chip* that works through experience. That is why we cannot give an opinion on what we have not experienced. Our perception is regulated by a series of engrams and values that have been determined through our process of experiencing life. However, the events that surround us are not only interpretations of our mind. They represent themselves on various planes of interpretation. That is why everything varies according to the angle from which it is viewed.

Let's start from the following premise: "seeing is believing". Sounds familiar, isn't it? The bipolar reasoning chip is subject to the information provided by the senses. But it has also been demonstrated that this information is false, because the things that these senses perceive do not really exist. So then we make judgments from illusory images of an equally illusory reality, but which belongs to itself. The image that our mind constructs from the information of our eyes is the reproduction in contours, of the contours Really Materials. It sounds tangled, it is not.

When our mind perceives a fact, entity or phenomenon, whether rational or sentimental, it immediately bipolarizes the information. When learning language, our first contact with language is through the induction of opposites. If a child is taught the color black, he will immediately learn the color white. In the same way, when we begin a sentimental relationship with someone, we are torn between the satisfaction of having that person by our side and the fear of losing him or her. This binary logic of concepts, broken down from phenomena and entities that are also binary, gives us a series of progressions that rule our reasoning. The proof lies in the number of times the reader must have disagreed with certain statements in this essay. Many times we give the opposite, not because we really think in the opposite way, but because the mind needs the opposite referent to reach a synthesis of the statements; it is the famous logic of Thesis, Antithesis and Synthesis.

At this moment we reason a false reality, which belongs to itself.

This *chip* has a reasoning program installed on it, which fractures the concepts even more but does not notice that they are false. Therefore, neither the *chip* nor its program belong to us, they are not the property of the "I", but hand over the control of their functions to mental criteria totally foreign to our will. Feelings do not think, thoughts are not conscious, therefore our minds do not belong to us. In itself, we do not belong to ourselves, therefore we are at a disadvantage with the Really Material Reality, which although it is illusory, at least it does belong to itself.

The power to exercise will over our minds and hearts necessarily passes through the fundamental step of "observer of our lives". If we are able to observe the bipolarity of matter and of our neurons, we should also be able to stop for a moment and see the bipolarity of our minds. To achieve this, it is necessary to place ourselves in the "I", and pay attention to the phenomena that worry us or make us happy. Once we stop there, we will see two paths:

### **C. Monopolar and Apolar**

It is scientifically impossible to explain the behavior of the phenomena that come out of the bipolarity of particles or mind, Quantum Physics has not yet reached that understanding. However, it is not impossible to have some references of their existence.

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The human binary reasoning *software* can be changed, or updated, by two reasoning variables, opposite to each other.

One of them is Monopolarity of thought. What does it mean? The person with a Monopolar *chip* has glimpsed the great deception of matter and has begun to abandon thoughts and feelings. Monopolar thinking occurs when the Lymphatic, Limbic and Endocrine Systems are attuned to the consciousness of the Logos, i.e., the supra-structure of the psychological Self. To make this bipolar entity become Monopolar, it is necessary to take it to an Entelechy. What is entelechy? This concept is applied to all those archetypes and paradigms that have been taken beyond thought, towards their perfection. In other words, and put in simple words, total harmony with existence, but without getting involved with it. The main premise of the path to Monopolarity is: "To be able to manage both poles of life, but not to identify with any of them".

The Monopolar *chip* has the property of having liquidated the EGO. An person who has reached his Monopolarity no longer has EGO, but has fused his thought system to the totality of existence, which in Physics is known as "Electrode Plasma".

The electrode plasma is the most eccentric Orbital Angular Momentum of the electrons that compose matter. The plasma depends, intrinsically, on the perpetual motion, frequency and wavelength, of the particles that compose an atom; the Monopolar *chip* glimpses this frequency and, in the absence of the EGO, merges with the electrode plasma.

A person with a Monopolar *chip* becomes a conductor of plasma, which in turn can only be interpreted to people with a bipolar *chip* as kindness, love and surrender. However, these human faculties are far from the true nature of the electrode plasma.

The formation of antimatter, which subsequently generates black holes, is one of the last states of the electroweak plasma. One of the best known physical examples of this "last state of matter" are quasars. A quasar is a very distant, hot, large and bright object whose core is composed of a supermassive black hole. All galaxies in the universe, if they really exist, were formed from cataclysmic sidereal events known as galactic formation niches. These niches are themselves gigantic and violent quasars, which by the pressure and the immeasurable contraction of time and space, have been transformed into supermassive black holes.

One of the most widely accepted astrophysical theories about the death of a galaxy is that the supermassive black hole that created it feeds again, engulfing the entire galaxy in a time that can be calculated using Planck's constant:

$$h = 6.626 \times 10^{-34} \text{ joules-second}$$

A reader with a knowledge of physics will be able to make his own calculations regarding the time it would take for the electrode plasma to reach its critical density level and become a black hole.

In the case of our mind, a person who has changed his bipolar thinking *chip* for a Monopolar one, risks being engulfed by this unstable behavior of the electrode plasma. If we were to speak in theological terms, we would say that what Physics knows as electrode plasma, is none other than God; electrode plasma is the mud with which adobes are made to form matter and energy. Poetically speaking, God did create the universe, but beware, the electrode plasma is not just any God, but the very same Yahweh, Jehovah, Allah, Cronos, Kami-sama, or whatever the clerics want to call him. I speak of the MONOpolar God, the God of MONOtheism, because it is an eschatological personification that man perceives from the Electrode Plasma. The case of the pagan polytheistic gods is different because they have their semenic origin in another physical concept that we will break down below.

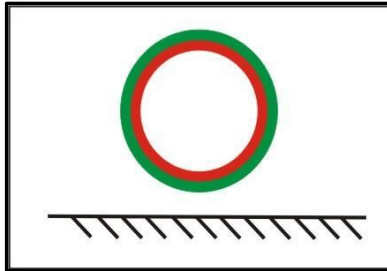
Another option that a person with bipolar *chip* can choose from is upgrade your *chip* with an APOLAR one. The Apolar system, being that it must deploy its eschatology in a binary world just like the Monopolar system, is the direct opposite of the latter. The Apolar *chip* and the Monopolar *chip* are as opposite as the United States and the Soviet Union were in their time; with the difference that both methods are not visible to each other within the bipolar world.

The Apolar *chip* works through the conscious subtraction of all those archetypal elements that emerge in the unconscious by the immanent memory of the blood. How is that? The Apolar *chip*, unlike the Monopolar, works imminently with the establishment of the EGO, killing the psychological Ego and the soul that composes it, and elevating the Spirit to the light sphere of the psychic scheme.

To put it graphically, let's imagine a ball that has a green outside and a red inside. But by a strange event, this

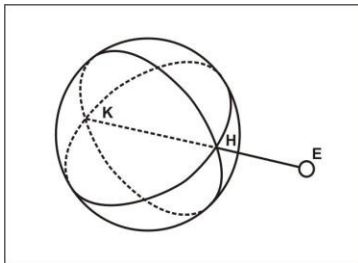
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ball has been overturned, i.e., the *blader* is outside and the outside is inside



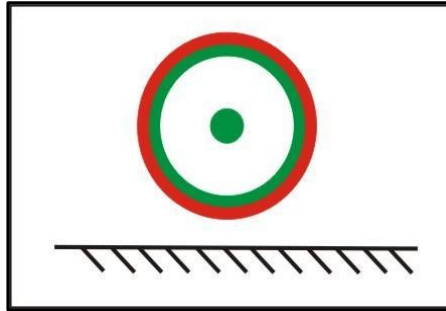
Neurologically speaking, that mind has its EGO confused, looking everywhere but where it should, which is at Itself. The electrode plasma envelops those neurons, that EGO, and keeps it imprisoned by the Orbital Angular Momentum constant of the particles. The symptoms of this state are very evident in people with a reversed EGO, and can be the cause of a multitude of diseases with no apparent medical cause.

To change the bipolar *chip*, it is necessary to put the ball in its correct order, that is the *blader* inside and the outer rough part, outside. Then, pulling an imaginary string, let's glimpse that this ball is being "ordered":



The variable E is the referential axis of the Third Vertical, i.e., frequency and length of the particle wave in *Spin* Angular Momentum. Variable K is an anchor point, which is the egoic tendency towards Strategic Opposition. Variable H is the point of juxtaposition between the elements that emerge into the Shadow Sphere of mind, and the entities that coalesce in the inheritance of the mitochondrial DNA. When the ball is reversed, i.e., we set it as the

should be, the bipolar *chip* is uninstalled and replaced by an Apolar *chip* that leaves the EGO oriented towards a fixed point within oneself, infinitely distancing it from the Electrode Plasma. The ball would be as follows:



As the graph explains, the EGO finds its Orientation at a fixed point of Itself. This implies that the Angular Momentum *Spin* of the particles ceases to be a Joudini-like vanishing act and becomes a constant electronic and magnetic exchange with all levels of the human mind, functioning with the Apolar *chip*. So then, the premise of the person who installed an Apolar *chip* in his psychic scheme, will be: "To be able to neutralize both poles of life, but not to lose the reference point of Himself".

Physically speaking, the relationship between particles and the perceptions of the Self-oriented EGO are determined by the Laws of Conservation of Quantum Symmetry. In order to understand more about the matter-energy-EGO relationship, it is recommended to review the most important concepts of Quantum Physics and its theories.

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## **7. Axioms of Science**

It is evident that there are many elements in phenomenological events that seem to lack logical explanation. If we turn our eyes towards Ufology, Ontology or Meta-physics we will find ourselves before a great wall that seems impossible to overcome because none of these fields has an empirical method to support its affirmations. However, the statements of these branches of human knowledge provide more explanations than the orthodox empiricism of the pure and instrumentalist sciences. In the philosophy of science, a point of rupture has arisen between two protagonists who do not agree on what should or should not be considered scientific truth.

### **A. Realism and Instrumentalism**

One of the goals of science is to explain visible phenomena and to construct theories that provide a correct description of the observable aspects of the world. Of great importance is the ability to predict what is observable but has not yet been observed. It is true that accurate prediction makes the application of science to technology feasible. What is more controversial is whether science should also aspire to truth about that which is not observable, just for the sake of understanding the world, even without a practical purpose. Those who claim that science should, and does, concern itself with revealing the hidden structure of the world are known as realists. For them, theories are about describing that structure. By opposition, those who say that the work of science is only to save observable phenomena are known as instrumentalists, since for them theories are not descriptions of the invisible world but instruments for predictions about the observable world. The dispute between realists and instrumentalists has been a constant theme in the history of the philosophy of science.

Realistic scientists do not claim that everything in current science is right, they are not so foolish, but, as expected, they claim that the best current theories are more or less true, that most of the entities they refer to actually exist, and



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that in the history of science the latest theories in a particular field have usually been closer to the truth than the theories they replaced. For realists, scientific progress consists above all in generating ever more comprehensive and accurate descriptions of a largely invisible world.

In contrast, some instrumentalists deny that theories can describe unobservable aspects of the world on the grounds that descriptions of what cannot be observed cannot be filled with meaning. Well, perhaps these gentlemen do need the particle accelerator, which Socrates did not, to see the illusory reality of observable matter. According to instrumentalist dogma, high-level theories are computational ingenuities without literal meaning, no more descriptions of the world than are the circuits of an electronic calculator. Other instrumentalists have claimed that theories are descriptions, but only of the observable world. Talk of atomic particles and gravitational fields would just be a bunch of mental wankery, meaningless descriptions and interpretations. The most influential contemporary version of instrumentalism, known as constructive empiricism, adopts a third way. The meaning of theories has to be believed literally. If a theory seems to tell a story about invisible particles, then that is the story that is told. Scientists, however, never have any right or need to believe that those stories are true; back to the Gestalt: "my truth may not be your truth," all redounds to it, isn't it? If a theory is true, all that is needed are the pragmatic results of the latter, but not the interpretations of the theory's bidder.

The debate between realists and instrumentalists has generated arguments from both schools. Some realists have mounted a *no-miracle* rationale. Realists and instrumentalists agree that our best theories in the physical sciences have had remarkable predictive success. The realist maintains that this success would be a miracle if the theories were not at least true by approximation. From a logical point of view it is possible that a false story in its entirety about unobservable entities and processes could assume all such predictions to be true, but to believe this is quite irrational.

Let's look at a picturesque example. Imagine a person who is given a very detailed map of a forest, the contents of which describe with great precision the terrain in which it is located, including many inaccessible gorges and mountain peaks. He examines the map by contrasting the data in different places and, in each case, what he sees is just as the map paints it. There remains the possibility that the map

is completely incorrect in the areas he has not examined, but this is not plausible. The realist maintains that the situation is analogous for any scientific theory that has been well tested.

Instrumentalists have raised numerous objections to the 'no miracle' reasoning. Some have claimed that it incurs the principled claim, as much as the argument considered earlier, that deduction will work in the future because it has worked in the past. To infer from the observed success of a scientific theory the truth of its claims about unobservable aspects of the world is to use in particular the mode of deduction whose legitimacy the instrumentalists deny. Another objection is that the truth of actual science is not really the best explanation of its observational success. According to this objection, Popper was correct, at least, when he claimed that science evolves through the suppression of theories that have failed the test of prediction. It is not surprising, therefore, that the theories now accepted are thought to have succeeded in prediction: if they had not, we would not now accept them. Thus, the hypothesis that maintains that our theories are true does not need to explain their predictive success. Finally, some instrumentalists appeal to what is known as the indeterminacy of the theory by the data. No matter the degree of validity of the evidence, we know that there are in principle innumerable theories, incompatible with each other but all compatible with that evidence. At most, one of these theories may be true. Perhaps if the objection proves valid, it is unlikely that the theory chosen as effective is the true one. From this point of view, what would be miraculous is not that the successful theories arrived at by scientists are false, but that they are true.

One of the most popular recent rationales for the instrumentalists is 'pessimistic induction'. From the point of view of current science, almost all complex theories older than fifty years can be understood as false. This is often hidden in the history of science presented in elementary science textbooks, but, for example, from the point of view of contemporary physics, Kepler was wrong in claiming that the planets move in ellipses, and Newton in claiming that the mass of an object is independent of its velocity. But if all past theories have been found to be wrong, then the only reasonable inference is that all, or nearly all, current theories will be found to be wrong another half century from now. In contrast to this discontinuity in the history of theories, according to instrumentalism there has been a steady and mostly cumulative growth in the range and

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accuracy of their observable predictions. They have become increasingly better at saving phenomena, their only proper task.

Several responses to the pessimistic induction have been put forward. Most realists have accepted both the premise that past theories have been false and the conclusion that present theories will perhaps be false as well. However, they have insisted that all of this is compatible with the central realist claim that theories tend to improve descriptions of the world relative to those they replace. Some realists have also accused instrumentalists of exaggerating the degree of discontinuity in the history of science. One can also question the validity of a deduction from the past to the present degree of falsity. According to realists, current theories have superseded their predecessors because they offer a better treatment of the evidence that is increasingly comprehensive and precise; thus it is unclear why the weakness of the old theories should work against those that succeed them.

### **B. Objectivity and Realism**

Although realists and instrumentalists disagree about the ability of science to describe the unseen world, almost all agree that science is objective, because it rests on objective evidence. Although some experimental results are inevitably wrong, the history of evidence is largely cumulative, in contrast to the history of high-level theories. In short, scientists substitute theories but augment data. However, this idea of the objectivity and autonomy of observational evidence for scientific theories has been criticized, especially in the last 30 years.

The objectivity of evidence has been rejected on the premise that scientific evidence is inevitably contaminated by scientific theories. It is not just that scientists tend to see what they want to see, but that scientific observation is only possible in the context of specific theoretical presuppositions. Observation is 'theory laden'. In an extreme version of this idea, theories cannot be tested, since the evidence will always presuppose the very theory it is supposed to test. More moderate versions allow some notion of empirical testing, but still introduce historical discontinuities in the evidence for comparison with discontinuities at the theoretical level. If it is still possible to make any judgment of scientific progress, it cannot be in terms of accumulation of knowledge, whether it is a theoretical approach or from the observational point of view. Being

poetics, scientists are walking blindly in the field of evidence. If we claim that tectonic plates behave according to fluid mechanics, scientists will think twice before refuting it; Everest is the evidence. But if we talk about twinkling lights in the sky, a self-respecting scientist will say, "*Stop eating those mushrooms and you'll see that your lights don't appear anymore.*" I would tell that scientist to kiss my ass. But let's leave the poetic and get back to the "objective".

If the nature of evidence changes as scientific theories change, and evidence is our only access to empirical facts, then perhaps the facts change as well. This is relativism in science, whose most influential recent representative is Thomas Kuhn. Like the great 18th century German philosopher Immanuel Kant, Kuhn maintains that the world that science investigates must be a world to some extent constituted by the ideas of those who study it. Let us return then to the statement that resolves this entanglement: "the world is illusory and bipolar". But, of course, an objective instrumentalist will never accept such an "aberration". Another proof of my assertions of nihilism.

In contrast, the classical idealist view explains that concrete physical objects are in reality only real or possible ideas, implying that something is regarded as a physical object or as an object of a certain kind, for example a star or a planet, only insofar as people so categorize them. For Kant, the contribution that starts from the idea and leads to the structure of the world is substantial and immutable. It consists of very general categories such as space, time and causality. For Kuhn, the contribution is likewise substantial, but also highly variable, since the nature of the contribution is determined by the particular theories and practices of a scientific discipline at a given time. When those theories and practices change, for example, in the transition from Newtonian mechanics to Einstein's theories, the structure of the world that this set of theories deals with also changes. The image of scientists discovering more and more about an independently devised reality is here completely rejected.

Although radical from the metaphysical point of view, the concept of science of the Kuhn is conservative from an epistemological perspective. For him, the causes of scientific change are almost exclusively intellectual and belong to a small community of specialist scientists. There are, however, other current options of relativism about science that reject this insider perspective, and insist that the main causes of scientific change include social, political, and cultural factors that go well beyond the

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confines of the laboratory. Since there is no reason to believe that these variable factors lead to the discovery of truth, this social constructivist idea of science is perhaps almost more hostile to scientific realism than is the Kuhnian position.

Scientific realists have not shied away from these challenges. Some have accused relativists of adopting what amounts to a position of self-contradiction. If, as claimed, there is nothing that is true, this claim cannot then be true either. But, let us think in a gestalt way, the negation of truth is the affirmation of the false, where the true is as subjective as the collective that holds it. The mediation of the conflict should go through a healthy relativism, but relativism does not suit Power, that is why the struggle continues.

Realists have also questioned the latent philosophy of language behind Kuhn's claim that successive scientific theories refer to different entities and phenomena, maintaining that social constructivism has exaggerated the long-term influence of non-cognitive factors on the evolution of science. But the debate of whether science is a process of discovery or invention is as old as the history of science and philosophy, and there are no clear solutions in sight; unless you go through an eclectic theorem of the relative that no one is willing to adopt, it seems that scientific collectives are too dumb for that. I would refrain from using qualifying adjectives, but please, this is already beyond our domestic and personal anxieties, these people are playing with the vision we have of reality. Somebody do something!

Let us look at another aspect. Here, as elsewhere, philosophers have been far more successful in highlighting difficulties than in resolving them. Fortunately, an assessment of how scientific practice resists explanation can itself illuminate the nature of science. Although to achieve such an assessment it has been necessary to adopt tools to help scientists arrive at slight consensus.

From these we derive the technology we use. If it were not for the principles of scientific consensus, the brave reader would not have this book in his hands, nor a source of employment, nor a source of studies, nor the comforts he has at this moment.

Let us look, then, at one of the simplest tools of scientific consensus, and it is the one we will use from now on so as not to get entangled any more with the ridiculous discrepancies of scientific philosophy:

### **C. The Axioms**

What are axioms?

Axioms are basic principles that are assumed to be true without resorting to any demonstration. To talk about certain elements that make up the Sciences it is necessary to resort to axioms, since many statements in the various scientific fields are obviously obvious and do not need demonstration. But why were axioms created?

The use of axioms was used to solve mathematical problems, at least in principle. This probably happened in Greece from the 5th century BC onwards, and led to the birth of pure mathematics as we know it today. Examples of axioms could be the following: 'A proposition cannot be true and false at the same time' (principle of contradiction); 'If equal quantities are added to equal quantities, the resulting sums are also equal'; 'The whole is greater than any of its parts'. Logic and pure mathematics begin with some indemonstrable propositions from which other propositions (theorems) are derived. It must be recognized that this procedure is circular or else that there is an infinite regress in reasoning. Sometimes axioms must be interpreted as self-evident truths. The present tendency is to recognize such a claim in order to assert that an axiom must be assumed to be true without any demonstration in the system of which it forms part.

Recapitulated a little, several of the elements exposed in the Bipolar Theorem would be axioms. I suppose that more than one reader must have felt that the aforementioned Theorem had evidence deficiencies. No, no, they are not deficiencies, they are axioms that prove themselves by the obvious. Don't you think so? Check again the Gestalt school of thought, there is your answer.

In order to be able to explain in a potable way some concepts of Physics, applied to Social Psychology, it is necessary to make use of axioms that allow us to reach an adequate synthesis of the mental background of the statements and their relationships. That is why the use of axioms is fundamental in the construction of the Bipolar Theorem, the Meta-ethics and all the propositions belonging to the well-known and always well-considered Hyperborean Wisdom, of which we will speak briefly later on. Let us now review some theories that support what we have seen in the previous chapters.



## 8. Practical scientific basis

### A. Theory of Relativity

She is better known than Coca Cola, she is loved, idol of scientific youth. It is more famous than Madonna. We are talking about the Theory of Relativity, which does not need much explanation; we all, by general culture, know what it is about, don't we? Anyway, let's refresh our memory a little so as not to fall into ambiguities.

In 1915, Albert Einstein developed his Theory of Relativity, in which he considered objects moving in an accelerated manner relative to each other. Einstein developed this theory to explain apparent contradictions between the laws of relativity and the law of gravitation. To resolve these conflicts he developed an entirely new approach to the concept of gravity, based on the principle of equivalence. His formula is perhaps the most famous of all formulas, the "*rock-star*" of physics:

$$E = mc^2$$

I bet the first thing that came to the reader's mind was Einstein's satirical face and messy hair. Now, what is the significance of this theory for us?

We have stated that matter does not exist, it only has a tendency to exist. When mass (m), is subjected to a given rate of speed ( $c^2$ ), it is converted into energy (E). That means that if we throw a steel ball against a concrete wall, at the speed of light, that ball would pass through the wall without damaging it. The quantum mechanics that makes this possible is difficult to explain, it is not for us to review either, we are not physicists. However, the importance of this concept lies in the change it can generate in our vision of the world.

The volume of velocity, determined by its square, is analogous to the energy we use every day to function. Our mind and body transmigrate from corporeal experience, to idea, to the speed of thought. So the Theory of Relativity corroborates that thought is also subject to the quantum mechanics that moves the universe.



## **B. Contingency Theory**

And let's turn our eyes to the sciences of Business Administration. I assume that the reader will think at this point: *"And now, what does this guy have to say about Administrative Sciences, I can't wait to see the crazy link he will make with Physics"*. Well, yes, dear reader, what links Administrative Sciences and Physics is crazy, but verifiable; even more in its value of use for Social Psychology, and even in personal improvement (and this is not a book of self-improvement).

We have affirmed that everything that happens outside of us is subjective; this has been demonstrated by Gestalt thanks to the experimental method it developed on perception. Therefore, the elements that surround us are absolutely random, t h e r e f o r e , postors of infinite uncertainty for our psyche. This uncertainty generates that we are unable to predict concrete elements of the future and, as it is to be expected, unable to establish goals in an adequate way. One of the most important elements of an oriented and even successful man is GOAL SETTING and the steps that will guide him to achieve them. However, to set goals the first thing we have to do is to envision the contingencies; but what are contingencies? The dictionary defines it as risk, as an element that may or may not happen. In Physics, this is known as the Uncertainty Principle. Let's review a little of that.

The Uncertainty Principle, in quantum mechanics, is the principle that states that it is impossible to simultaneously measure precisely the position and the linear momentum of a particle, for example, an electron. The principle, also known as the principle of indeterminacy, also states that if one of the quantities is determined more precisely, precision will be lost in the measurement of the other, and that the product of both uncertainties can never be less than Planck's constant, named after the German physicist Max Planck, as is obvious. The uncertainty is very small, and is negligible in classical mechanics. In quantum mechanics, on the other hand, the precise predictions of classical mechanics are replaced by probability calculations.

The uncertainty principle was formulated in 1927 by the German physicist Werner Heisenberg and was of great significance for the development of quantum mechanics. The philosophical implications of indeterminacy created a strong current of mysticism among some scientists, who interpreted the concept as overthrowing the traditional idea of cause and effect. Others, including Albert Einstein,

considered that the uncertainty associated with observation does not contradict the existence of laws governing the behavior of particles, nor the ability of scientists to discover such laws.

This same uncertainty, or contingency, was much more developed by the sciences that regulate business administration. Isn't it ironic that a market science is more concerned with uncertainty than Physics and Philosophy themselves? Actually, not so much. Market behavior is almost aberrant, and those entities that must deal with it must be accurate in their predictions and in their methods for bridging emergencies, aka contingencies, aka uncertainty. To this end, organizational scientists have developed the well-known Contingent or Situational Theory (which, from my point of view, is the only useful thing in management science for the Being of man).

The Contingent or Situational Theory was born at the end of the fifties and arose from isolated empirical research, carried out with the aim of verifying the most effective models of organizational structures. This is how it derives to a new conception of a company, which adapts to the changes presented by the environment, through the identification of the variables that produce the greatest impact, and where its structure and operation depend on the adaptation and interrelation with the external environment. The theory explains that there is a functional relationship between the environmental conditions and the appropriate administrative techniques for the achievement of the objectives, showing that there is no single theory for the solution of organizational problems, breaking, according to Soldevilla, "with the conceptual schemes of traditional management".

Although the entire theory has been developed for the operation of an organization within a market, its elements are very useful even in the procedural frameworks of Physics, since the aim of the Theory of Contingencies is to prevent all the following

what can influence a work plan to go wrong.

Of course, contingencies are elements that occur outside the organization, entity, psyche, particle or atom. Therefore, the study of contingencies emphasizes the external elements. It is in this way that one of the problems identified by Gestalt is saved: "The exterior of our Being is subjective, where our only certainty is to manage uncertainties". How do we manage these uncertainties, as follows:

There are several types of environment surrounding our park: the Static and Random (Quiet) Environment, the Static and Segmented Environment, the Perturbed and Reactive Environment, and the Turbulent Field Environment.

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Each of these environments invariably results in our relationship with our surroundings. This relationship is our link with the Really Material Reality, which manifests itself to us as: "Life". That is the house, the job, the wife, the boss, the children, the parents, the family, the money, the friends, the lover, the traffic officer, our lawyer, our children's doctor, etc. And the phenomena: frustrations, satisfactions, successes, failures, fights, hugs, accidents, recognitions, salary, even coitus (yes, I said coitus). All that is the manifestation of the Really Material Reality. Let us remember that reality belongs to itself, we are not the owners of it, not even of ourselves.

All the above elements are part of the uncertainty, of what can go wrong, but an isolated EGO is not affected by them, but the psychological Ego is. An isolated EGO is not affected by these, but the psychological Ego is. And at this moment, both you, dear reader, and I are seized by the psychological Ego. Our EGO is at quotient 0, where its only exponential index is x, where x is the possibility. Mentalize the following formula:

$$\left(\frac{H}{0}\right)^x$$

The variable H is the EGO, the factor is 0 is the cup of yours and mine EGO, which although it is present, it is not awake yet. And the variable X is the chances we have of awakening it. But there are contingencies, the uncertainty principle of our environment:

$$K > \left(\frac{H}{0}\right)^x$$

The Contingencies are the variable K of the equation, and these succeed our ego in quotient 0 and its possibilities of awakening. And all this relationship is framed in a crustal divisible which is the Sphere of Light, the consciousness, and the thing becomes more entangled:

$$\frac{K > \left(\frac{H}{0}\right)^x}{\Psi}$$

The variable " $\Psi$ " is Consciousness. The contingent formula of the psyche is: the EGO in quotient 0, with index X of awakening, subject to contingencies; and all in quotient of "Sphere of Consciousness", that is the

direct perception of the environment or Really Material Reality. It seems difficult to understand, but it is not so difficult. All this, said in jargon, would be interpreted as: "If we do not foresee the vagaries of life, we are really screwed". Now do you understand?

Keep in mind that in order to forecast what could go wrong, it is always necessary to check the environment. Then make a mental list of the threats in relation to our weaknesses; and a list of the opportunities and our strengths (basic SWOT management). In this way, we will be ready to face the environment, but why face the environment?

As mentioned before, Goal Setting is indispensable to achieve an act of self-improvement, initially, and a volitional act, later.

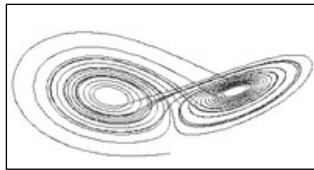
First, set *short-term* goals, such as trying to be on time to work every day. In order to arrive on time, you have to prevent contingencies: leave 20 minutes earlier to avoid traffic, always carry cash in cash, go to the right transportation stop, take the line that makes the fewest stops. Then set *medium-term* goals, such as achieving a master's degree. Then comes what is called: "work for specific purposes". Why do I want a master's degree, to earn more money (I'm not that stupid); I want a master's degree to save time, to do my job faster and better. So I make an agenda *setting*, that is, a work plan. I allocate my time, look at my environment and try to forecast everything that could go wrong. Then I make, in writing, a contingency manual, where I write down everything that could go wrong and its immediate solution.

Finally, there is the establishment of long-term goals. These are life goals and they are very personal to each person. For example, my life goal is: "to free myself from the bonds of matter". Other goals could be: "to change the legislative system of my country", "to initiate an economic process in the stock market", "to alleviate hunger in the world", etc. These goals are not achievable in a single lifetime, but they are set as a compass so as not to get lost in the labyrinth of "Life". The secret of setting long-term goals is to maintain a work orientation that prevents us from getting stuck in the middle of the road. This is the only way to remain alert to contingencies and ready for any eventuality. It should be taken into account that, often, the goal is not so important, but the path we have to follow to reach it.

### C. Chaos Theory

"The flapping of a butterfly in the Amazon could provoke a hurricane on the coast of Florida", a statement well known as "The Butterfly Effect". A movie was even filmed with that title that tries to contextualize how chaotic a system of phenomena linked by the so-called "Strange Attractors" can be.

Chaos Theory has become famous after the development of a three-dimensional climatological model, called the Lorenz Attractor:



*Projection of a three-dimensional Lorenz attractor*



*The Lorenz attractor, with values  $r = 28$ ,  $\sigma = 10$ ,  $b = 8/3$ .*

Possibly Chaos Theory owes its alias "Butterfly Effect" to the appearance exhibited by the projected system of the Lorenz Attractor, which has all the shading of a pair of butterfly wings. But what does this all refer to?

The aforementioned theory is intended to deal with certain types of dynamical systems, which are very sensitive to variations in their initial conditions.

Dynamic systems can be basically classified as follows:

- Stable
- Unstable
- Chaotic

A stable system tends over time to a point or orbit, depending on its dimension (attractor or sink). An unstable system escapes from the attractors. An asteroid could be a good example. But the strangest are chaotic systems, which manifest both behaviors. On the one hand, there is an attractor that keeps the system in its own "orbit", but at the same time there are "forces" that pull it away from the attractor. Thus, the system remains confined in a zone of its state space, but without tending to a fixed attractor. The study of Chaos deals with such systems.

One of the major characteristics of an unstable system is that it has a strong dependence on the initial conditions. For a system whose characteristic equations are known, and with fixed initial conditions, its evolution in time can be known exactly. But in the case of chaotic systems, the slightest difference in these conditions causes the system to evolve in a totally different way. Examples of such systems include the solar system, plate tectonics, turbulent fluids and population growths.

The behavior of the movement is regulated according to attractors, which maintain the compass of the movement in the same way that a conductor directs his musicians, or a guide guides a blind person.

One way to visualize chaotic motion, or any kind of motion, is to make a diagram of the motion, by phases. In such a diagram time is implicit and each axis represents a dimension of the state. For example, a system at rest will be drawn as a point, and a system in periodic motion will be drawn as a circle.

Sometimes the motion represented with these phase diagrams does not show a well-defined trajectory, but rather erratic around some well-defined motion, such as a falling streamer attached to a stick. When this happens the system is said to be attracted to a type of motion, i.e., there is an attractor. According to the way in which their trajectories evolve, attractors can be classified as periodic, quasi-periodic, and

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strange. These names relate exactly to the type of motion they cause in the systems. A periodic attractor, for example, can guide the motion of a pendulum in periodic oscillations; however, the pendulum will follow erratic trajectories around these oscillations due to other minor factors not considered.

Most of the types of motions mentioned in the previous theory happen around very simple attractors, such as points and circular curves called "limit cycles". In contrast, chaotic motion is linked to what are known as "strange attractors", which can be of enormous complexity, such as, for example, the three-dimensional model of the Lorentzian weather system that we saw earlier.

The Lorenz attractor is, perhaps, one of the best known diagrams of chaotic systems, not only because it was one of the first, but also because it is one of the most complex and peculiar, since it unfolds a very peculiar shape rather like the wings of a butterfly, as we have seen.

Strange attractors are present in both continuous dynamical systems (such as the Lorenz system) and in some discrete systems (e.g. the Hénon map).

Strange attractors are phase space curves that describe the elliptic trajectory of a system in chaotic motion. A system with these characteristics is unpredictable; knowing its configuration at a given time does not allow us to predict it with certainty at a later time. In any case, the motion is not absolutely random.

In most dynamic systems there are elements that allow a repetitive and sometimes geometrically established type of movement. The attractors are responsible for the variables that begin at a starting point to maintain an established trajectory, and what cannot be established in a precise manner are the oscillations that the variables may have as they travel the orbits that the attractors establish. For example, it is possible to see and in a certain way foresee the trajectory of a satellite around the Earth; what appears, in this case, as something indeterminate are the movements and various inconveniences that can be presented to the object to make this journey.

Chaos Theory and chaotic mathematics turned out to be a tool with applications to many fields of science and technology; even to the study of the mind of man, which is, *persé*, a rather chaotic system. The name of the theory (of chaos) is somewhat paradoxical, given that many of the practices that are carried out with

chaotic mathematics have concrete results because the systems studied are based strictly on deterministic laws applied to dynamical systems. It is a whole slice of irony.

Some practical examples of chaotic mathematics are seen on the Internet, where the concept of "the third paradigm" is developed. Another example is Inferential Statistics, which works with random models to create predictive chaotic series for the study of presumably chaotic events in the Social Sciences. For this reason Chaos Theory itself is no longer a theory: it has postulates, formulas and parameters recently established with applications, for example, in the areas of meteorology or quantum physics, and currently there are several examples of application in architecture through fractals, for example the Botanical Garden of Barcelona by Carlos Ferrater; to say something.

From Chaos Theory we must learn something very important, for our own use value. All binary systems of thought, most especially the behaviorist system within materialistic thought, are systems with very strange attractors, but not for that reason unpredictable in their results.

Although it is true that a strong criterion can lead us to study a university degree to apply for a better job, this will not guarantee that our expectations will be satisfied. Life itself, which narrates itself, is a constant of random events with an infinite number of erratic movements depending on the phenomenological entities that compose it. In other words, it is not uncommon to find a Doctor with three degrees, five post-graduate degrees, three languages and several published books, who is nothing more than a first-rate fool, a complete fool. How is this possible, because academicism does not guarantee effectiveness at work, or in life itself; or in the liberation of life.

The fact is that you don't have to be a physicist, mathematician or climatologist to understand that a constant observation of the phenomena that we

The Chaos Theory is a theory that can throw us, from time to time, the capacity of a prediction; much more when we face problems and erratic thoughts generated inside us. Moreover, if a person manages to appropriate Chaos Theory for his use, he will be able to deal with one of the most unlikely monsters of man's mind: Love. If you want to understand your partner, study Chaos Theory; and then don't come to tell me that I didn't warn you.



### **D. General Systems Theory**

The General Systems Theory (GST) or systemic approach is an interdisciplinary study effort that tries to find the common properties of entities called systems. These occur at all levels of reality, but are traditionally the focus of different academic disciplines. Its inception is attributed to the Austrian biologist Ludwig von Bertalanffy, who coined the term in the mid-20th century.

The GST appears as a metatheory, a theory of theories in a figurative sense, which, starting from the very abstract concept of system, seeks rules of general value, applicable to any system and at any level of reality. The idea arises as a need to scientifically approach the understanding of the concrete systems that form reality, generally complex and unique, resulting from a particular history, rather than abstract systems such as those studied by Physics. To understand social behaviors, including predicting the date and outcome of World War III, it is necessary to understand the complexity of a system.

Since the Renaissance, science has operated by isolating components of reality, such as mass, and aspects of phenomena, such as gravitational acceleration. But falling bodies do so under other influences and in a complex manner. Faced with the complexity of reality there are two options: Either deny the scientific character of any effort to understand anything other than the abstract, simplified systems of Physics (which reminds me of Rutherford's statement: "Science is Physics; the rest is stamp collecting"); or start looking for abstract regularities common to complex real systems belonging to different disciplines.

GST is not the first historical attempt to achieve a metatheory or scientific philosophy capable of addressing very different levels of scientific knowledge.

reality; in recent years the GST is proposed to resolve the never-ending struggle between Realists and Instrumentalists. Dialectical materialism seeks an equivalent goal by combining the realism and materialism of natural science with Hegelian dialectics. GST emerged in the 20th century as a new effort in the search for valid concepts and laws for the description and interpretation of all kinds of real or physical systems.

General Systems Theory can also be seen as an attempt to overcome, in the field of Biology, several of the classical disputes of Philosophy, about reality and about the

knowledge, for example: Materialism Vs Vitalism. Reductionism Vs Perspectivism. Mechanicism Vs Teleology.

In the dispute between Materialism and Vitalism, the battle was already won for the monistic position that sees in the spirit a manifestation of matter, an epiphenomenon of its organization (acquisition of form); a cruder thing, but they are subjectivities. Around GST and other systemic sciences, concepts have been formulated, such as that of emergent properties, which have served to reaffirm the autonomy of phenomena, such as consciousness, which are once again seen as legitimate objects of scientific research.

A similar effect is found in the dispute between Reductionism and Holism, in which GST deals with complex, total systems, analytically searching for essential aspects in their composition and dynamics that can be subject to generalization. In a way, these principles of GST have initiated a new form in the functional structure of modern thought, known as: "The Eclectic Method".<sup>8</sup>

As for the polarity between mechanicism/causalism and teleology, the systemic approach offers an explanation, we could say mechanistic, of the goal-oriented behavior of a certain class of complex systems. It was Norbert Wiener, the founder of cybernetics, who called teleological systems those whose behavior is regulated by negative feedback. But the first and fundamental revelation in this sense is Darwin's theory of natural selection, showing how a blind mechanism can produce order and adaptation, as well as an intelligent subject. In itself, the GST expression postulates, in its conceptual core, the total interrelation of the elements of a system in constant entropic exposure that, as would be understood by the Third Law of Thermodynamics, is wasted as surplus energy. Maintaining a systemic behavior in a stable orbit is like wanting to capture heat, which, from physics, we know is not possible. Let us propose a general example of domestic life: if I am married and cheat on my wife, my infidelity will cause a series of unpredictable events (which can now be understood by Chaos Theory). This may get me fired, but I am so important to the company that the company could go bankrupt without my work. If the company goes bankrupt, the product I was making will no longer be on the market. The people who needed that product may suffer many

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<sup>8</sup> See the explanation of the Eclectic Method in later chapters.

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consequences; imagine if it were an oncology product. Hundreds could die from not receiving their medicines. Compiling: *"Seven hundred people have died in oncology wards because the factory that made their medicines stopped manufacturing them, this because it went bankrupt due to the absence of a key worker, who was fired by the owner of the factory (who was his wife), when she found out that the unhappy man cheated on her with the secretary"*. That is a system.

As everything is interconnected, everything is related to everything. If tomorrow the President of Iran dies, the price of oil could go up. Then fuels will go up, which will raise urban transportation fares. Then we will complain to our government about a problem that was generated in Iran. Isn't it beautiful? That's what a system is all about.

Before closing the section on General Systems Theory, it is essential to review a key element: Entropy. Let us turn our eyes to Physics and Mathematics again.

The context in which GST was launched is that of a science dominated by the reduction operations characteristic of the analytical method. Basically, in order to be able to handle such a global tool, one must first start from an idea of what one intends to demonstrate, define or test. Once the result is clear (starting from observation in any of its aspects), then a concept is applied which, put in simple terms, is similar to the mathematical methods known as least common multiple and greatest common divisor. Similar to these methods, the TGS tries to unravel the factors that intervene in the final result, gives each factor a conceptual value that supports the coherence of what is observed, lists all the values and tries to analyze them all separately and, in the process of elaborating a postulate, tries to see how many concepts are common and uncommon with a higher repetition rate, as well as those that are common with a lower repetition rate. With the results in hand and a great effort of abstraction, they are assigned to sets (set theory), forming objects. With the list of objects complete and the properties of these objects declared, the interactions that exist between them are conjectured, by generating a computer model that tests whether these objects, virtualized, show a result with acceptable error margins. In a final step, laboratory tests are performed. It is then that the conjectures, postulates, speculations, intuitions and other suspicions are tested and the theory is born. We will then derive the axiom from it.

As with any mathematical tool that operates with factors, the factors listed above that intervene in these research and development processes do not alter the final product, although they can alter the time to obtain the results and the quality of the results; thus offering greater or lesser economic resistance when obtaining solutions.

The main application of this technique is oriented to the scientific enterprise whose exclusive paradigm used to be Physics. Although times have changed and now the theory is widely used in sociology, psychology, psychiatry and domestic life, isn't it?

In the application of social model studies, the solution was often to deny the scientific relevance of the investigation of problems related to these levels of reality, as when a scientific society prohibited the discussion in its sessions of the context of the problem of what consciousness is and is not. This situation was particularly unsatisfactory for Biology and Psychology, natural sciences that seemed to be relegated to the function of describing, obliged to renounce any attempt to interpret and predict; such as applying the general theory of systems to the systems proper to their discipline. This has changed in recent years, thanks to the new systems of Social Communication, which have put the TGN in place to optimize its information processes at the level of collective consciousness.

In the field of Social Communication and Sociology, one of the most important The first stones that communicologists and sociologists glimpsed were: entropy (the so-called entropy).

The pitfall is conceptualized as follows:

- Entropy: It comes from the Greek  $\epsilon\eta\nu\tau\rho\omicron\pi\acute{\iota}\alpha$  (entropy), which means transformation or turning. Its symbol is  $S$ , and it is a thermodynamic metamagnitude. The actual magnitude measures the variation of entropy. In the International System it is the  $J/K$  (or Clausius) defined as the entropy variation experienced by a system when it absorbs the heat of 1 Joule (unit) at the temperature of 1 Kelvin.
- Enthalpy: Word coined in 1850 by the German physicist Clausius. Enthalpy is a metamagnitude of thermodynamics symbolized by the letter  $H$ . Its variation is measured, within the International System of Units, in joules. It establishes the amount of energy processed by a system and its medium at an instant  $A$  of time and compares it with instant  $B$ , relative to the same system.

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- Negentropy: It can be defined as the natural tendency that is established for the energy surplus of a system, of which it does not use. It is a metamagnitude, of which its variation is measured in the same magnitude as the previous ones.

Applying systems theory to entropy, we obtain the following: The larger the surface area to be taken into account for the transmission of information, the more it will be corrupted proportionally to the square of the distance to be covered. Such corruption has an obvious manifestation, in the form of heat, illness, endurance, extreme exhaustion or work stress; even the wife's horn. This implies a constant reorganization of the system, which will cease to fulfill its function the moment it lacks information. In the absence of information, the system will cease its activity and transform itself into another system with a higher degree of order. This phenomenon is governed by the principle of Asymptotic Freedom.

The only way to reduce, predict, and bludgeon entropy is with a proper administration of the Uncertainty Principle, which we have already seen; with the knowledge of Chaos Theory, to understand erratic events; the understanding of Contingency Theory, to find solutions to uncertainty; and the understanding of the Theory of Relativity, which gives us a complete understanding of the phenomenon. A person who knows, understands and applies all this, will hardly become "*cuckolded*". Although now all that has been said seems to be just far-fetched speculations, I advise the reader to put it into practice before refuting or agreeing with the proposed thesis. It is good to note the following:

CHECK, DO NOT ASSUME

### **E. Potential Theory**

The Power Theory must be one of the most incredible contributions of all times in the sciences of the study of the mind. In order to take a brief look at it, it is necessary to keep in mind all the theories seen so far. Each of them has postulated four vertical axioms that converge at the point of intersection between the subjective and the objective, between the relative and the absolute. To enter the Potential Theory it is necessary to recapitulate these axioms and their value of use for each one of us:

- The Theory of Relativity taught us mainly two things: that both matter and energy are substrates of an "ether" underlying the particles. Thus, assuming that **both energy and time are relative**, we achieve a broader view of reality, of matter and time itself. The cosmogony of the subatomic world regulates our functional relations more rigorously than classical mechanics itself; that of motion and gravitation, and the mental conception of its laws. Therefore, our minds function under that same relation of reciprocity between matter and energy; far from isomorphisms.
- Contingency theory taught us that the prediction of random elements is indispensable when one has to dealing with the environment. The "Agenda *Setting*" technique, the establishment of goals and the construction of contingency manuals help us to manage the uncertainties of the environment.
- Chaos Theory showed us that infinite and random motion is a perpetual constant governed by attractors. strange and simultaneous. However, even within the chaos there is an implicit pattern.
- General Systems Theory exposed us to the obvious reality that everything is connected to everything. We cannot perform a single action without taking into account the infinite effects of this action. Then we confirm the bipolar world, where the causal-effectual logic unfolds in all phenomenological aspects of the Really Material Reality; but we cannot allow causal-effectuality to take over our psyche, suspending it in infinite dialectical processes.

If we become deeply aware of the above, we will notice that the proposed axioms as a whole make a system, a mental *software* programming that holds a balance between the elements that compose it, but that also maintains a critical and creative posture with its environment. From Organizational Sciences, Physics and Philosophy we reach a crossing point, where all the sciences used so far generate a new axiom. This is the fusion of Relativity Theory, Contingency Theory, General Systems Theory and Chaos Theory; to this we add our understanding of the nihilistic school of thought, which will give us a counter-argument that balances the totality of truth with the subjectivity of the false. To this let us add the Laws of Gestalt that give our mind a dialectical support (analogous to a computer's RAM memory), so as not to overload our processor.

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Let us also add our understanding of the axioms, of the schools that analyze the scientific method and the elements of the Bipolar Theorem.

With all this knowledge we are already able to briefly process the Functional Theory, a postulate made by a modern study of eclectic meta-psychology, developed by the thinker, epistemologist, historian and social critic: Felipe Moyano. However, it is good to point out and clarify that what we are going to review of the Functional Theory is only an apex of its totality, being that this theory demands a much greater volume of knowledge to be digested in our mind. It would be impractical to compile all the necessary information in this book. If so, the text would have a mass of several thousand pages. It would be stupid to print all that in a single essay, wouldn't it? To understand the Functional Theory, let us turn our eyes to Einstein's Relativity. We said that mass, subjected to high frequencies and velocity amplitudes, can "disembody" its molecules until it becomes energy. We know that, by the Laws of Thermodynamics, this energy is impossible to contain, there will always be a surplus in entropy factor. We know that this energy does not have a determined order, and that its Orbital Momentum, calculated with Planck's Constant, can vary in an endless number of strange movements, reaching chaos. We know that this energy is not spent, it is only transformed and that it constantly changes states, and that each change has consequences both at the microcosmic and macrocosmic levels. Finally, we know that the frequency and amplitude of the velocity that is impressed on the mass to turn it into energy is totally relative to our perception of time. Seen from this point of view, the formula " $E = mc^2$ " has a new meaning.

Let us fix our attention on the variable  $c^2$ , to which we can to understand as time multiplied by velocity, that is " $t \cdot v$ ". Time is divisible among itself, its character is illusory, lying, non-existent, but real in our perception. If we speak of a collective subject, a crowd, a group of people in an office, that time will be almost uniform in relation to the objects that surround them, even to the movement of the Sun itself (the time zones); let us call this time: "Transcendent Time" ( $T_t$ ). In the case of a drunk person, his time will seem longer than that of a sober person. Another example: It must have happened to the dear reader that once he had an exam and the time seemed to be faster than usual, or he had to wait for a flight in an airport and the time seemed to be slower. That time is our perceptual range chronometer, our homeostasis, our biological clock. No one perceives time at the same

rhythm than another person. We will call this time from now on:  
"Immanent Time" (T)<sub>i</sub>

While Einstein's Theory of Relativity explains the character of mass and energy in relation to time, the Functional Theory explains the character of our thinking in relation to time and energy. In our mind, quantum processes are a copy of the behavior of subatomic particles. Let's take a physical example:

One form of energy could be mechanical work, let us assign a letter to it, let it be (A). This work is related to power (W) as a function of time (T). Now, let's give horsepower to our thinking machine:

$$\text{Power (W) - Time (T) = Work (A)}$$



$$W \cdot T = A$$

Of course, in our mind, work would be analogous to the energy we put into a thought. But returning to mechanical work, let us understand, this is the product of a translational force from one point to another, at any distance.

$$\text{Work (A) = Force (F) - Distance (D)}$$



$$A = F \cdot D$$

Now let's make a change of variables in the first proposition. Then let's replace A by its equivalence.

$$W \cdot T = F \cdot D$$

We have an equation, and every equation must be solved. So let's clear the time factor (T) from the power volume (W).

$$W = \frac{F \cdot D}{T}$$



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Distance and time are divisible by each other, because to save both factors within a work it is necessary to give speed (V) to the machine. Then the following happens:

$$V = \frac{D}{T}$$

Right? Is that understood? Then, after solving the problem of time and distance, which in relative theory is the factor  $c^2$ , our equation would be as follows:

$$W = F \cdot V$$

According to our result, power is a function of force times speed. This is, in principle, a basis of functionality; in our mind, the functioning is similar and analogous. We will use a certain volume of power, exerted for a certain time in collective terms, to generate psychic energy:

*Power (W) - Transcendent time ( $T_t$ ) = Psychic energy (Ep).*



$$W \cdot T_t = Ep$$

Let us recapitulate some neurophysiology. It became clear that the thought process is bipolar from its bioelectrical and chemical conception. That electricity generated from the interaction of sodium and potassium molecules generates electromagnetic impulses. Our perception of time is determined by the rhythm of this chemical and electrical exchange, the transcendent time. Because of that arrhythmia between our time (Immanent Time), and the external time (Transcendent Time) is that we become slaves of the clock. But if we use that transcendent time in power generation, we will have psychic energy as a result. In other words, if we calibrate our thoughts well in relation to external and internal time, we would not need Red-Bull and whiskey to sustain prolonged sexual relations. Is that clear?

Returning to the objective, I do not want to be so primitive as to make use of psychic energy only in the sexual act (and I say "sexual act" to avoid using coarser terms, although I like them better for their honesty). Psychic energy has another, much more important function in reality. But to speak of this function it is necessary to

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We are going to briefly review these new concepts.

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## 9. Archetypes and paradigms

*"If a tree falls in a forest, and there is no one to hear it, did it make a sound?"*. Let's start from that statement to explain the uses of psychic energy. The answer to the riddle is: Yes, the tree generated a sound even though no one noticed it, however, it did not make a noise.

How to explain this: using the logic of the paradigmatic and archetypal system of thought.

The computer basis of our thinking, the *bits* that make up our reasoning, are a series of ideas inherited from generation to generation, not only culturally, but even genetically. These ideas are agglutinated, changed, updated and discarded as societies advance, mutate or regress. Although such ideas seem to be totally abstract constructs, generated by the human mind, in reality they have a nature quite independent of man's imagination, his creativity, his reasoning or his own thinking.

These ideas are called "Archetypes", which form "Paradigms"; those conventionalisms that govern our lives. Archetypes use our psychic energy to exist as such in a world of complex meanings.

### A. What is an archetype?

An archetype (from Greek αρχη, arjé, "source," "principle," or "origin," and τυπος, typos, "impression" or "model") is the exemplary pattern from which other objects, ideas, or concepts are derived. In Plato's philosophy it expresses the substantial forms (eternal and perfect exemplars) of things that exist eternally in divine thought.

Throughout the history of man, his relationships with his environment have been determined by the archetypes that have been broken down from them. Thus, we can define an archetype as a system of words, ideas, ideals or thoughts that follows a regular behavior and is wrapped in its own paradigm. Archetypes are even used to model their own path, to make their own way in an environment of abstract, poorly understood or unintelligible ideas, guided only by their own thoughts and beliefs.

In the book "Reality of the Soul", Jung proposes that in the primitive world all men possessed a kind of collective soul, but with the passing of time and evolution, there arose a thinking and

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an individual consciousness that helped in large part with the formation of each culture's way of thinking and its way of acting. A person is made up of behaviors governed by archetypes, along with their different paths and stages. And there are three paths: Knowledge, Power and Love.

In antiquity, Plato believed that science consists in the universal and aspires to it by means of abstraction. For the founder of exaggerated realism, "the greatest certainty is found in the greatest abstraction". In exercising this, he distinguishes two worlds: that of sensible things, bordering on non-being; and that of the intelligible, which is the real itself, the type, the idea or the exemplar, which sensible things reproduce by their participation in ideas. But this world of ideas requires a hierarchy according to Plato; this, fixed by dialectic, serves as a basis for all classification and establishes clarity and order in the way of dealing with matters.

As an effect of formalist and logicist abstraction, this thesis will eventually give rise to the notion that the emptiest or most abstract ideas are considered the superior ones and are placed at the top of the rankings. Abstraction is thus converted into a ladder to ascend to heaven and reality is volatilized, to the point of considering that an idea is closer to the truth the farther it is from the facts. This interpretation, made explicit for the first time by Christian Wolff, considers that metaphysics would be the science of the possible and reaches its consequence, with uncompromising rigor, in the Hegelian dialectic, which affirms that "being - the most abstract idea - is nothingness". Sounds tangled, it is not so tangled. To speak of being in nothingness would be to say: "If you can see it (a table, a chair, whatever), then it does not exist".

The word εἶδος, *eidos*, from which our "idea" comes, reveals the symbolism, for it expresses the species opposed to the individual and even separated from it. In order to establish the hierarchy of the intelligible world, the imagination represents (always outside reality) the prototype or archetype (the first idea among others of equal order). It follows, therefore, as Janet says, that "every archetype is always an abstraction".

This same word, archetype, has been used by the scholastics, especially by those who approach the Platonic sense, skilfully combined with the Aristotelian doctrine by St. Thomas Aquinas, as the primordial idea, which presided over the creation of the world.

Later, John Locke used the word archetype in his *Essay on Human Understanding*, but attributing to it a different meaning from the one Plato originally gave it. For Locke archetypes are ideas that have no resemblance to any real existence, neither with our own nor with that of external objects. He conceives the spirit of the

archetypes by means of the arbitrary gathering of very simple concepts, without being able to be copies of things.

After Locke, the term ceases to be frequent in Philosophy; Goethe uses it in Faust, personifying ideas in the Mothers who, with their torches, illuminate the region of shadows and guide the hero of the poem, symbol of the light of intelligence, which with its foresight guides us through life.

The concept of archetype had a great use in biology. The archetype hypothesis exerted great influence on the philosophy of nature during the nineteenth and early twentieth centuries. Goethe, Lorenz Oken, Carl Gustav Carus, Geoffroy Saint-Hilaire and other natural philosophers conceived organic diversity determined and produced according to primitive and original types (archetypes). This was an ideal type from which all species, or at least all species of a *phylum*, could be derived.

Cybernetics also made use of the archetypes variable. The term was introduced by Peter Senge to refer to the generic thinking structures of people in organizational behavior situations. It determines the administrative principles necessary for an organizational system to function efficiently.

But the field where archetypes are of greatest importance is in those who study the mind of man, as in Analytical Psychology. The term was introduced by Carl Gustav Jung to designate each of the original images that constitute the "collective unconscious" and are common to all mankind (e.g., Wise Old Man). They configure certain basic individual experiences and manifest themselves symbolically in dreams or delusions, which are contained more or less covertly in legends, cults and myths of all cultures. Jung brings us down to earth in the field of symbols.

In a strictly epistemological and axiological sense, the meaning of an archetype is explained as an element of the memory of meaning, that is to say, symbols that are susceptible to emerge in the unconscious sphere, or of shadows, juxtaposed to the subconscious sphere, full of engrams. Then, due to the power exerted by the pressure of the symbol, the psychic power begins to "phagocytize" the symbol, or vice versa. The power of the archetype, for that very reason, is not only limited to being a constitutive brick of culture, but also of man.

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*<sup>9</sup>-To approach the significance of this important polysemic term, we will establish that there are two kinds of archetypes, the UNIVERSAL ones, which could be in the range of innate and archaic contents, significance attributed by Jung's analytical psychology, and the PSYCHOID ones, which are complex archetypes, which are supported by several universal archetypes. Let us explain these statements further.*

*The UNIVERSAL ARCHETYPES are unrepresentable for modern man, and although they are inserted in his representative memory, by suffering the archetypal inversion for reason, they obstruct any gnoseological access for their apprehension by the individual. But on the other hand, man does have access to the SIGNS that represent them in his hereditary memory, that is to say, these signs are actualized in his memory with the use of a CULTURAL LANGUAGE, and are represented by the LETTERS OR PHONEMAS of a habitual language. Now we will see the problem, and why we say that they are irrepresentable for reason, since they only have MEANING or SIGNIFICANCE, if they are activated through SYNTAXIS, forming minimal cognitive links. In other words, the universal archetypes are signed by SIGNS (redundancy), which in most cases have a correspondence with the LETTERS, SIGNS OR PHONEMAS of a habitual language; but the TOTAL meaning of the archetype is immeasurable next to the cultural meaning of the sign that corresponds to it. If we add to this the problem that they lack significance if they are not linked by a relation of meaning, called syntax in grammar, we can understand the enormous problem that it represents for man to activate the numinous power of these archetypes without knowing for sure which will be their manifestation in the concrete reality, when they "materialize" or act through the VERB: resonance, expression and semiosis (...).*

*(...) While it is not possible to cover in this study the MEANING of the universal archetypes, for which we would have to update by anamnesia the Acoustic Kabbalah, a science lost in our days, at least if*

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<sup>9</sup> Textual quotation from the text "Meta-ethics", by Pablo Santa Cruz.

*we can establish how they function and determine man in his psychological life.*

*To give you an idea of what we have been affirming, which is already very nebulous for the reasoning of Western man, we will say that in ancient times highly specialized SCIENCES were used for the study of the universal archetypes, among them we can mention the aforementioned Kabbalah, Alchemy, Steganography, Metaphysics, among others; later on, their meanings would be downgraded with their modern correspondences, semiology, semiotics and psychology, degraded daughters of this great ancestral wisdom, and which are the product of positivist rationalism with the advent of encyclopedic enlightenment, which recovers old semiotic codes to fill the gaps of the materialistic science of the West.*

*PSYCHOID ARCHETYPES are psychological aggregates that operate at levels of the personal and collective unconscious. We say that they are aggregates because they are sustained by universal archetypes.*

*The psychoid archetypes manifest themselves through the cultural fact, which is the superstructure they require for their entelechial unfolding, their evolutionary impulse that always seeks perfection. The PURPOSE OF MAN is precisely that, to create culture and superstructures that order him in order to propitiate the unfolding of the psychoid archetypes. For example, a psychoid archetype that has been "fashionable" for two thousand years is "love". This archetype is being actualized in the course of the cultural history of peoples, through the collective cultural fact and also in the multiple particular dramatic situations of countless individuals, through its emergence as a symbol in the sphere of light; here we see both situations, a macrocosmic, cultural, historical one, involving many individuals at once in a cultural fact or historical milestone, and a microcosmic one, which concerns only the individual and at the most, his social and family environment.*

*First of all, we will say that the psychoid archetype "love" is composed of four universal archetypes, whose signs correspond to PHONEMAS of our Spanish language, and that by themselves, have no meaning for man. Only the COGNATE "love" has just become culturally significant for the individual.*



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*As for its collective, macrocosmic deployment, we can take into account the "emergence of Judeo-Christianity" as a historical milestone in which the archetype "love" begins its deployment: "love of neighbor". We can also take as an example a more current historical milestone, the "French revolution" which gives rise to one more entelechial degree of the archetype: "brotherly love". Then, by "love" we declare "equality" and grant "power" to the "poor in spirit". And with this we finish burying the "aristocracy", which is the government of the best, that is to say, those who carry the "edge" and are empowered to endorse a personal responsibility. This is followed by a myriad of "populist" governments, which turn the world into a supermarket of planetary proportions.*

*Now let's look at the effect of the archetypal symbol in a microcosmic emergence. The numinous archetype emerges with great potency in the individual, and its fascinating power ends up absorbing the conscious subject, using his psychic energy to unfold and reach his entelechy or perfection. If the individual is a priest, god is "love". If the individual is a lover, the bride is "love".*

*As the cultural significance for this feeling of rapture varies in its functionality, quality and quantity from one individual to another, there remains only the archetypal REALITY that implies SUBMISSION. And this is no joke. In ancient times, when there was legal slavery, the slave had a MASTER, and that is exactly what we say to the beloved person or entity, which significantly speaking, in strictu sensu, is an ATTITUDE OF SUBMISSION. And apart from the great sensation that the individual experiences in the emotional spheres of his affective sphere, the archetypal REALITY shows us the true essence of the entelechial deployment, that is, absolute conditioning and submission before the symbol of "love", which can be adjusted towards any "entity", woman, man, god, automobile, horse, dog, airplane, in short. Some lucid man has already said: "excuses are never lacking".*

*Now, psychoid archetypes are numerous and varied in our society today: "poverty", "corruption", "disease", "democracy", "drug addiction", "prostitution", "dictatorship", "death", "sex", "money",*

*"dependence", "globalization", thousands and thousands of variables, and it does not matter if they are "good" or "bad", they are always dual, since they comply with the dialectical postulate.*

*In modern psycho-pedagogical schools, the psychoid archetypes are called "paradigms" (...)*

The book of Meta-ethics, from which all the above concepts were quoted, gives us a generic glimpse of the behavioral nature of an archetype. Now then, I, as the author of this essay, am a realist and I know that the judicious reader will categorically disagree with all that has been said about love, won't he? But the message for reflection remains open. But the message for reflection remains open. Is it not healthy to give the benefit of the doubt to a new idea?

## **B. Influence of archetypes**

Now that we know what an archetype is, it is good to analyze its influence.

As Jung's Meta-ethics and Analytical Psychology book foresaw us, archetypes have the function, almost architectonic, of constructing man's beliefs. His truths, his falsehoods, his certainties and his uncertainties. These archetypes can be universal as sacred, or psychoid and totally human. The real importance for a man of knowing the archetype is the awareness of the sense in which he uses his psychic energy to exist.

Do any readers remember the myth that says: "if you think about bad things, they can really happen to you"? Or what our mothers say: "Think positive, and you will do well". The fact that thought can call things is not something empirically quantifiable, under any means of experimentation or observation. Numerical matrices are the closest we have to the mental map of our psyche, in interaction with our thoughts, and even these are too archaic for the complexity of our thoughts. However, and in spite of the methodological deficiency to demonstrate it, thought and psychic energy do have the power to materialize things. The good reader must have several anecdotes of things that he thought and that happened in his real life. Even the so-called "luck" is a product of this materialization of thoughts in the Really Material Reality. Similarly, archetypes, such as luck, need to be called into existence. So they feed on our psychic energy.

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to become real. The difference, and importance, lies in the thought *chip* to which a person postulates. The being who seeks to reach Monopolarity requires psychoid archetypes, such as love, to achieve his *chip* change and, subsequently, his fusion with the electrode plasma, which will consume him in an orgy of torment in any form (and no, I am not directing my speech). On the other hand, the person who postulates an Apolar *chip*, requires to concentrate his psychic force on purely universal archetypes in order to get as far away as possible from the electrode plasma. These archetypes, the universal ones, are given a more extensive treatment in texts that will be mentioned at the end of this essay.

### **C. What is a paradigm?**

The term paradigm means "example" or "model". In any scientific, religious or other epistemological context, the term paradigm may indicate the concept of a formal scheme of organization, and be used as a synonym for a theoretical framework or set of theories. This concept was originally specific to grammar; in 1992 the Merriam-Webster dictionary defined its use only in such a context, or in rhetoric to refer to a parable or a fable. In linguistics, Ferdinand de Saussure has used paradigm to refer to a class of elements with similarities. The term also has a meaning in the field of psychology referring to acceptances of ideas, thoughts, beliefs generally incorporated during our early life that are accepted as true or false without being tested by further analysis. Paradigms are composed of psychoid archetypes that form a whole from their parts, and each of them is composed of engrams, feelings, passions, knowledge and bipolar experiences.

In general terms, the term paradigm can be defined as the way to visualize and interpret the multiple concepts, schemes or models of behavior in all stages of humanity in the psychological and philosophical, which influence the development of different societies as well as companies, integrated and influenced by the economic, intellectual, technological, scientific, cultural, artistic, and religious that when applied can undergo modifications or evolutions according to the situations for the benefit of all.

From the point of view of science, a paradigm has a different significance than for domestic society. The philosopher and scientist Thomas Kuhn gave paradigm its contemporary significance

when he adopted it to refer to the set of practices that define a scientific discipline during a specific period of time. Kuhn himself preferred the terms exemplary or normal science, which have a more exact philosophical meaning. However, in his book "The Structure of Scientific Revolutions" he defines a paradigm as follows:

- *what should be observed and scrutinized;*
- *the type of questions that are supposed to be asked in order to find answers in relation to the objective;*
- *how these questions are to be structured, and*
- *how the results of scientific research should be interpreted.*

*"I consider paradigms as universally recognized scientific achievements that, over a period of time, provide models of problems and solutions to a scientific community."*

*Thomas Kuhn.*

Paradigmatic models are metaphysical and epistemological models, which provide the "context" in which the different theoretical models and theories of a lower level are formed, presenting the general guidelines for grouping the different theories.

Alternatively, the Oxford Dictionary defines paradigm as "A pattern or model, an example". Thus, an additional component of Kuhn's definition is:

- *How an experiment should be conducted and what equipment is available to perform it.*

Thus, within normal science, a paradigm is the set of exemplary experiments capable of being copied or emulated; being the basis for creating a scientific consensus. The prevailing paradigm present in the prevailing consensus is often a more specific way of looking at reality or the limitations of proposals for future research, rather than a much more generic scientific method. This could lead us to a positivist paradigm.

An example of a commonly accepted paradigm would be the standard model of physics. Scientific methods would allow orthodox scientists to investigate many phenomena that may contradict or contrast with the standard model. However,

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it is much more difficult to obtain consensus for them, in proportion to the divergence from the accepted principles of the standard model that such experiments would examine. For example, an experiment to investigate neutrino mass or neutron decay would receive more funding than an experiment that sought violations of conservation of momentum, or sought to study the engineering of time travel.

Some more derogatory concepts (groupthink or its quasi-equivalent *Mindset*) have very similar meanings that apply to small and large scale disciplined thinking. My namesake, Michel Foucault, used the terms epistemological, discursive, mimesis and taxinomial, for aspects of the paradigm in the original sense given by Kuhn.

### D. Influence of paradigms

Throughout our cultural existence in the world for over 4000 years, we have been framed in paradigmatic elements. We are the product of what we believe to be good and bad, in a bipolar way, within a human group, our social niche. For example, what used to be good is now not good; it used to be good to avoid reading, now it is a sin not to read. It used to be a sin to blaspheme against God, now it is not; so much so that I, as an author, say that Jehovah is Satan (because he really is), and not for doing so I should not fear that the Inquisition will come to my house to look for me.

From the Slave Paradigm to the current Globalization Paradigm, the elements that compose the paradigm are those that exercise interdiction over our minds. Let's look at an interesting aspect, inherent to the use of paradigms: The power of the bait. This concept broken down is conceived as follows:

*<sup>10</sup>-We call "baiting force" all the tools that mortals invented to harm or subdue others. Laws, economic bodies and governments are some examples. They regulate people's lives according to the rules within a society. When someone falls under punishment for a fault, it is said that he was a victim of "the force of the bait" (...)*

For a paradigm to have the force of action, it needs to make use of the force of the bait, which imposes control over those who

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<sup>10</sup> Concept taken from "The Arc of Artemis - First Episode".

live under a paradigm "x" or "z". If someone questions the paradigm, it ceases to justify its existence. Then those so-called "creative minorities" emerge, which bring about the paradigm shift.

We are currently living in the Globalization Paradigm, which operates under a systems logic baptized by Marshall McLuhan as the World System. This is intended to describe the planet in which we live as a global system made up of a series of elements that interact with each other (people, companies, states, supranational organizations), which are in constant evolution and are connected by numerous and complex spatial networks. These elements or parts are the different countries and territories, cultural and religious groups, companies and large multinationals..., all interrelated by a complex flow of political, economic and cultural relations. The term refers to the internationalization of geographical space (organized by society) and is defined by the interdependence and interaction (feedback) of the different parts that make it up; a change in one of the parts or elements causes a variation in another of the parts or in the remaining ones.

Long before the Internet existed, McLuhan was already announcing the consequences that the new technologies would bring. His theory "the medium is the message" has become a motto of communication. Another of his visionary interpretations consisted in warning that we were moving towards the "global village", the whole world would be a huge village due to electronic connections, and this could lead to a single culture and a single way of thinking. Chilling stuff, isn't it?

Globalization reflects and explains the existence of a great geographic system or world system in which there are no longer isolated places or places disconnected from the rest of the planet, and is the maximum exponent of internationalization and the emergence of the world system. The concept of globalization is linked to the idea of a humanity that, for the first time, functions as a whole, as a single system, and explains the reality of the contemporary world from various points of view: geopolitical, social, cultural and environmental.

The counterpart of this paradigm, which emerged tacitly and chronometrically in the political thought of the USSR and the United States of America, was the Paradigm of National-Socialism. Reviewing a little history it becomes evident that the Second World War was not, under any circumstances, a war for "freedom", in the face of the Nazi hegemony of the Aryan race, an argument that is quite inconsistent. The historical revisionists have given a new meaning to the Second World War, where the National Socialist Paradigm acquires a new meaning, not only political and social, but metaphysical. The

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which for some was "esoteric Hitlerism", for others was an expression of infinite will. But to understand all the elements that make up World War II it is necessary to read the books of Historical Revisionism, which we will not do here because this essay would be too thick, and it is already quite thick.

The fact is that the National-Socialist Paradigm, with all its virtues and faculties, was tarnished for the sake of a history covered with falsehoods, and today we are facing the results of the Cold War. The USSR disappeared (fortunately) and we are at the mercy of the Saxons, the Yankees, Uncle Sam. Do you want to see the paradigm they left us?

It turns out that the Allies, after the war, were determined to standardize the world under the banner of the Globalization Paradigm. They succeeded; today it is possible to find Japanese people more Yankee than Ronald Regan. We are so globalized that any change (economic, political, cultural, religious...) affects all individuals on Earth, since the entire planet functions as a global system, something predicted even by Physics and General Systems Theory. Multinationals are the major players in the process of economic globalization. Telecommunications and new technologies applied to production have turned the planet into a single economic and financial space, a 'global village', again quoting Marshall McLuhan, in which multinational companies operate in many countries and move large amounts of capital thanks to the facilities of instantaneous connection and coordination. All places are connected to each other and thus form a large network through which exchange processes take place. This creates closely interlinked markets, without barriers and with multiple alliances, and generates trade flows and capital movements on a planetary scale, partly caused by the new patterns of industrial localization. The Allies won the war.

Everywhere on Earth, behavioral forms and behaviors are consumption habits are becoming more and more similar. No religion, culture or political system is capable of stopping the process of uniformity of customs and social patterns or the universalization of culture. The information revolution and the Internet have been two of the main causes of these processes.

In this global geographic system, environmental problems acquire a universal scale and affect all the inhabitants of the planet. Since the disintegration of the communist bloc in 1991, the system of political power has evolved from a bipolar world, formed by the blocs of the United States and the Soviet Union, to a global system of global environmental problems.

a world in which there is room for new and diverse centers of influence and decision-making, such as Japan, the European Union and China. And yet political bipolarity is exerted towards new horizons (Middle East). The arbitrary creation of the State of Israel, expropriating territory from the Palestinians, is an example. Gentlemen, it is the Paradigm of Globalization, the World System, the results of the total hegemony of the Allies, it is the total of fears generated by the Communists. This is, dear reader, the face of the famous and much-talked-about "political Synarchy".

The World System has generated so many problems that we have almost been overtaken by them. Among them we can highlight the increase in inequalities in the distribution and concentration of wealth and the increase in the well-being of very small groups, as well as the appearance of regional blocs in terms of power and development (center-periphery, North-South, Third World, Western society). The central regions, where industry and trade are concentrated, are the focus of the world's economic and political power; they are home to the headquarters of the main companies, the major banks and financial exchanges, and account for more than 75% of world trade. The peripheral regions show different degrees of development and power depending on their relationship with the central regions; some countries, such as India or Indonesia, are experiencing steady economic growth, while others remain in abject poverty (Mozambique, Haiti, etc.). Financial activities are more important in the central regions while productive activities have been relegated to the peripheral regions. Bolivia is a case in point.

Bolivians, look at your country, for crying out loud! The communistoids are being destroyed at the cost of a pseudo-Aymaraism that leads us nowhere. That is the world system, where an Aymara is identical to a Kazakh or a Rwandan Tutsi. National identity is lost for the sake of social-communism, with the tools of the union, while the market and the debt eat us every day. Paradigm of Globalization, this is the result. And of Morales and Garcia, no way.

New principles have emerged that regulate political and economic relations on an international scale and that affect the settlement of disputes through dialogue and arbitration, which is never free of corruption. Through the actions and programs of the United Nations (UN) and other international institutions (World Bank, NATO, Arab League, etc.), as well as non-governmental organizations, the commitment of all states to the defense and respect of human rights and of the different cultures and cultures of the world is being sought.



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religions, and to spread democracy and cooperation between governments. It is a nice utopia, how about taking a stroll through Iraq to see how well this policy is being carried out. A political system has thus been established based on sovereign states that are legally independent but linked through an interstate or supranational system; rather, synarchic.

Priority has also been given to the promotion of sustainable development to combat negative environmental effects on the planet, such as overexploitation of natural resources, pollution, waste accumulation, soil degradation or desertification, all of which generate global impacts. However, in the United States, people still think that Global Warming is a scientific myth, as well as Lady Gaga's alleged penis, a most banal thing! Employment as it was understood until the advent of globalization has changed in character: in some regions it has become precarious (insecure and of poor quality) or its disappearance has led to large migrations to the areas urbanized areas from the countries developed countries, thus provoking a recent urban explosion and new employment systems, such as informal work and teleworking. This, gentlemen, is more than a global problem, it is a paradigm deficiency.

In science, more than in the social or political spheres, paradigm change has become a supra-structural necessity to keep science alive.

The paradigm shift tends to be drastic in the sciences, as they appear to be stable and mature, such as Physics at the end of the 20th century.

XIX. At that time, Physics appeared to be a discipline that completed the last details of a very elaborate system. Lord Kelvin famously said in 1900: "There is nothing left to be discovered in the field of physics at the present time. All that is lacking are more and more precise measurements".

Five years after this assertion, Albert Einstein published his paper on special relativity that fixed a simple set of rules superseding Newton's mechanics, which had been used to describe force and motion for over two hundred years. In this example, the new paradigm reduces the old one to a special case, since Newton's mechanics is still an excellent approximation in the context of slow velocities compared to the speed of light.

In *The Structure of Scientific Revolutions*, Kuhn wrote that "successive transitions from one paradigm to another via some revolution is the usual pattern of development of mature science".

Kuhn's idea was revolutionary in its time, and caused more changes than all the academics talking about science. In this way it was itself a "paradigm shift" in the history of science and sociology.

Now, if we look at the architecture of a paradigm, composed of psychoid archetypes, we come across elements of use rather than net abstractions. We know, for sure, that the current paradigm is a piece of crap. To make a paradigm shift, it is necessary to understand how it works at the domestic level, and then enter the labyrinth of axial solutions.

Probably the most common use of a paradigm involves the concept of "worldview". For example, in the Social Sciences, the term is used to describe the set of experiences, beliefs and values that affect the way an individual perceives reality and the way he or she responds to that perception. It should be noted that the world is also understood by the paradigm, so it is necessary that the meaning of paradigm is the way in which the world, man and of course the realities close to knowledge are understood.

Social researchers have adopted Kuhn's phrase "paradigm shift" to denote a change in the way a given society organizes and interprets reality. A "dominant paradigm" refers to the values or systems of thought in a stable society at a given time. Dominant paradigms are shared by the cultural background of the community and by the historical context of the time. The following are conditions that make it easier for a system of thought to become a dominant paradigm:

- *Professional organizations that legitimize the paradigm.*
- *Social leaders who introduce and promote it.*
- *Journalism that writes about the system of thought, legitimizing it while disseminating the paradigm.*
- *Government agencies that make it official.*
- *Educators who propagate it by teaching their students.*
- *Eager lecturers to discuss the central ideas of the paradigm.*
- *Media coverage.*
- *Rights groups that agree with the core beliefs of the paradigm.*
- *Financial sources that allow research on the subject.*

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When equating paradigm with model, speaking of social sciences, we have that it comprises a set of characteristics applicable to the study of a given society; for example: if we want to analyze the Bolivian society to determine whether it belongs to the first world or the third world, it will be necessary to specify a conceptual framework of both economic levels, then take note of the economic situation of Bolivia and see if this situation can be included in the third world model or in the first world model. The term paradigm can also be used to determine the concepts, trends and methods to be used to support the elaboration of a scientific thesis or the defense of a hypothesis.

Some language purists think that -contrary to what has been stated by the market philosophers and advocates of any kind of change - a term that in this context has no meaning whatsoever is widely abused. And one wonders: are the purists so blind, or so foolish, as not to see the results of a given paradigm, or is it that it does not suit their comfort to admit the entropy of a paradigm?

Paradigms can be described from a structural perspective. They operate at different levels: macro, meso and micro of the paradigmatic structure. The levels better address the fundamental structure of paradigms, and not so much their chronological or historical categorization, nor their etymological usage, as is the case in most disciplines. Paradigmatic levels are always present and are not limited by such categories. They also help to understand the functioning of a paradigm.

- *Macro level: it is required to know the answer to "what can be understood". The question is: Can it really be assumed that the essence of ideal things can be understood, as in Plato's and Aristotle's theory of ideas? After the approach to the essentials of these two philosophers is it not possible to infer that "the same things reveal themselves as they are, as analyzed in Heidegger's fundamental ontology? The assumption we make in answering these questions predisposes us to a certain way of approaching the process of knowledge.*
- *Meso level: the question is to determine how the macro level influences and transforms the resulting theory of knowledge: Is man capable only of a limited deductive knowledge, or is he open to an inductive and comprehensive understanding of the universe? If man is*

*capable of inductive knowledge, where does it originate? The answer at the macro level is fundamental to this assumption. All philosophical endeavors, since before Socrates, tend toward essentialism. The ontological approach seeks to evade the essence of things, requiring them to reveal for themselves how they are.*

- *Micro level: here the consequent perception of the two preceding levels, answering the questions about what is in the universe and how it can be understood, is put into practice. Is praxis built on multiple norms of conduct (ethics) or does it consist of an open and fundamental encounter with the universe according to the different forms of perception? The different perceptions constitute the "affective consciousness". The prior and actual knowledge of perception is limited to essential categories, whereas affective consciousness is by nature open, unlimited, inductive and unrestricted by the sense of perception.*

Thus, a paradigm is a vision of reality that forms a Gestalt resulting from the three branches of philosophy: metaphysics, epistemology and ethics:

1) We begin with a metaphysical assumption of what can be understood. This forms the basis for:

2) an epistemological conception of the acquisition of knowledge. This is the essentialist line of thought of Plato, Aristotle and Popper versus the ontological position open to Heisenberg's uncertainty principle, or Heidegger's theories of fundamental ontology. This in turn grounds:

3) the praxis of an ethics for living.

It is obvious that the three branches of philosophy describe the structure of a paradigm. None of the branches of philosophy can separately complete its knowledge, but together they describe the Gestalt-like spiral movement - not a mere circle - that constitutes hermeneutic knowledge. This is the binary mechanics of a paradigm.

The most important aspect underlying the architecture of the paradigm lies in its foundations: Psychoid Archetypes. Their relationship to psychic energy is essential since all archetypes are, in themselves, symbols of something. Let us propose symbols:

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There we have a nice set of symbols. What makes them symbols and not just signs? Signs are figures that represent phonemes, whereas symbols are ideograms that represent ideas. The set of symbols above must have caused confusion in more than one reader, that is because the observer knows what those symbols represent. Likewise, a symbol can be represented in words. As in the case of the word "love", whose implications we have already reviewed.

To recapitulate. Paradigms are caused by the conditions of our environment, where a paradigm is composed of psychoid archetypes and these, in turn, of symbols that can represent many things, and that at the same time emerge from a previous paradigm or simultaneously in force.

The science that studies the relationship between symbols and the archetypes they represent is semiology. We will certainly not talk about semiology now, it is a subject that deserves another whole book just to explain it. However, it is good to postulate the functional basis of symbols and their perception; for this purpose it is highly recommended to go into the semantic studies of Social Psychology and Ontology of K. G. Jung, J. Graft, R. Patai, S. Sitchin, P. Santa Cruz and A. Schopenhauer.

### **E. The Eclectic Method.**

Developed by the ancient Greeks and employed by Chomsky in the sciences of Linguistics, the Eclectic Method is one of the most viable for a person who shuns radicalisms of thought and behavior.

It is quite clear that, in doctrinal terms, more than one reader will have felt total disagreement with a myriad of postulates concerning what is paradigm, archetype and its influences on man. The reader could easily argue: *"It is ridiculous to blame the Allies of World War II for today's problems"*. To which we return

to our: *"Check, don't assume"*. To refute a paradigmatic position it is necessary to know in depth what is being refuted; otherwise, what are you doing reading this essay? However, beyond my haughty and crass authorial rudeness lies a fundamental aspect: *"My truth is mine and it is absolute for me, where the truth of others is subjective although it can be shared"*. This applies to any human being (*that includes you, dear reader*). The reader has his truth, it may be opposed or shared with mine. My truth is shared with all the scholars I have quoted throughout this essay. Who shares yours? The result to that question is eclecticism; but, what is that? In philosophy and art, eclecticism is the formulation of systems of

The eclectic thinkers combine what they consider to be the most valid doctrines, although these doctrines often do not form an integral unity. Eclectic thinkers combine what they consider to be the most valid doctrines, although often these doctrines do not form an integral unity. Eclecticism was quite widespread among the Greeks, beginning in the second century BC. That era was marked by a decline in the spirit of intellectual inquiry that had motivated the great Greek philosophers, such as Plato and Aristotle, to develop unified cosmologies in their search for truth. The later Greek philosophers, such as Antiochus of Ascalon, who combined Stoicism and skepticism, and Panaetius, who based his thought on Platonism and Stoicism, adopted the doctrines that most satisfied them. The Roman thinkers, who never developed an independent philosophical system, were very eclectic: Cicero, for example, incorporated theories from Stoicism, skepticism and the Peripatetics into his thought, without considering their essential disunity.

Among the early Christian philosophers, Clement of Alexandria and Origen developed their systems by selecting elements taken from Greek metaphysics and relating them to Judeo-Christian ideas, unfortunately, already expressed in the New and Old Testaments. Later, Meister Eckhart, a German theologian and mystic, formulated a system of Christian philosophy based on Aristotle and his medieval Arab commentators, Neoplatonism and Hebrew doctrines. That is the background of the Judeo-Christianization of the West, although that is another subject that is not for us to study now. Later it will be.

The modern school of eclectic philosophy arose in France during the 19th century; its most representative figure was Victor Cousin, who tried to unite the idealism of the German thinker Immanuel Kant, the philosophy of common sense and the inductive doctrines of the French philosopher René Descartes. In education, he opted for an Eclectic Method,

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developed from Chomsky, extracting the best of all the educational techniques of his time, in pursuit of a single technique that is truly effective.

In the case of conflict resolution, the Eclectic Method is the best thing that could happen to a given problem. Let us return to the starting point. The reader may have disagreed with 90% of the contents of this essay, but eclecticism brings us to a point of agreement where the reader will be skilled enough to extract what is useful from this work and discard what is not useful. Why do I affirm such a thing, discarding myself from the debate without offering any resistance? For the simple reason that, next, come the proposals to solve the problem stated at the beginning of the essay; and one must have a very sharp mind to digest what will be said.

## 10. The Hyperborean Path

Throughout this work we have reviewed more than a dozen scientific disciplines, from Particle Physics to Philosophy, to exhibit the problems of man and the causes that generate those problems. We have SHOWN that the world lives asleep in a gigantic dream, subjected to its own paradigm by a bipolar mind that lacks the tools to understand its state of captivity. Dozens of examples have been given, the mathematical matrices of the problem, the social, human and economic factors have been shown. The political undertones have been revealed. The psychological elements of failure and the neurological arguments of behavioral malfunctions have been laid bare. If any of the evidence presented is open to debate, I invite the reader to write another essay to refute what he/she disagrees with; indeed, if he/she disagrees with a single word of what has been written so far, I will indeed look forward with mad eagerness to his/her response, through another essay refuting all the assertions presented. And if the reader disagrees, does not present an argument (whether due to laziness, lack of time or whatever) and remains passive, I recommend you stop reading now; you will waste your time and you will waste mine. Sorry for my inordinate and aggressive honesty, I am a novelist, not a kindly essayist who writes like *Ned Flanders*.

Having stated the advice for the reading of the rest of the paper, and given the demonstration of the problematic, it remains now to give glimpses that pretend to put a solution to the problem. There are many things that could be postulated as solutions, from the exacerbation of the Global Paradigm, to the new philosophies of Eco-humanism. The range of proposals is wide. However, few of them are being put into practice at the moment. The one that will be presented below is a proposed solution that has been working for some good years in several regions of the world, with quite promising results at a personal level and, little by little, at a collective level. Let us review the Hyperborean alternative.

### A. Do I still have my EGO?

From here on, we are going to deal only with the postulates that make the Hyperborean Path a thesis of solution. And in order to opt for this path, the presence of the EGO is absolutely necessary. But how can we know if the person still has an EGO?



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We are all born with a psychic design, our character, which makes up our mental map. This is unique, like fingerprints, and is composed of virtues, strengths, weaknesses and flaws. One's mental map can be measured by paying attention to one's own reactions to life: how do you react if your partner is unfaithful, how do you react if you win the lottery, how do you react if you win the lottery, how do you react if you win the lottery, how do you react if you win the lottery?

How do you react if your mother dies, how do you react if you are fired from your job, how do you react when you finish a professional career, how do you react when you are drunk, how do you react with your partner in bed, how do you react with your partner in bed? All these questions, and many more, draw the mental map of a person. So, if you want to know if you keep your EGO, you need to quantify your interests and reactions. Let's list some things you need to know about yourself:

- Economic factor: how much influence money has on you.
- Social factor: how important social recognition is to you.
- Sexual factor: what are you attracted to, men, women, both, what ages?
- Ethnicity factor: do you think you are racist?
- Class factor: who do you hang out with, who do you feel most comfortable with?
- Phylogenetic factor: how do you get along with your family?
- Cognitive factor: how much do you know, what do you know most? What areas do you know the most about?
- Sensitivity factor: are you infatuated, obsessive, possessive? Do you have an easy passion?
- Physical factor: how much physical activity do you do, what physical activity do you like the most?
- Reactive factor: how do you react to an emergency, aggression, attention or affection?
- Proactive factor: what do you do when you have a problem, how do you solve it?
- Recreational factor: what do you do to distract yourself?
- Priority factor: what are your priorities in life?
- Time factor: how old are you, until what age would you like to live?

These simple questions are the basic questions that anyone should ask themselves to find the answer to their EGO. The answers are variable and may differ from one another. If we carry out a study, we will see that the results would give us so many different types of answers.

of people as there are inhabitants in the world. However, thanks to the technique of numerical matrices, a wide range of people can be agglutinated into two psychological personality prototypes. You discern which one you belong to, and if you belong to neither, then you have a merged model of both or, at best, you may keep your EGO intact:

*<sup>11</sup>-Jüing synthesizes the psychological types in two categories: the reflective type and the sentimental type; however, these categories are maintained even with other variables, for example: the extroverted type and the introverted type. An extroverted or reflective individual will be that individual where reason dominates affections, and on the contrary, an introverted or sentimental individual will be that subject where the emotional prevails. However, it is possible to find an intermediate type, that is to say, where the predominance of the rational and the emotional is balanced, with one or the other prevailing indistinctly. In any case, these types are only useful for scientific analysis and epistemological functionality, (...)*

*We will say that Jüing's typology is valid for us, since the introverted-sentimental type belongs to the Irrational or Sacralizing Type, which has its raison d'être only within an Iconic culture. And the extroverted-reflective type belongs to the Playful Type, which has its raison d'être only within a playful culture.*

*The sacralizing type brings together the highest exponents of psychological ethics. It is a type far superior to the ludic type, since the feeling they manifest is qualitatively a superior function, in other words, sublimated emotion. To this type belong the rigorous teleologists: philosophers, dogmatists, epistemologists, empiricists, scientificists, theologians, methodists, positivists, existentialists, fatalists, ideologues, intellectuals, full-time professionals such as doctors, civil servants, international bankers and military; and in the eschatological, gurus, ascetics, prophets, men of destiny, psychonauts, avatars, priests, religious fanatics, "pastors", abelites, etc.; Let us now make a functional description of the type. An evangelist and a Marxist belong to the sacralizing type.*

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<sup>11</sup> Taken from the Meta-ethics book.

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*Jesus, the other before matter, both are its "god", and as we affirm when we see the unfolding of the emerging symbol before the consciousness, they are volitionally impotent when it comes to counteracting the phagocytization of the sacred symbol in its entelechial unfolding, feeding on the subject's own psychic energy.*

*The sacralizing subject is intolerant when it comes to imposing his cultural paradigms, and in the case of subjects completely phagocytized by the psychoid archetype, sacred symbol, cultural Icon, paradigmatic entity, he himself becomes a symbol. This type develops in the Culture of the Icon. For example, the "efficient professional", phagocytized by the archetype, Icon, perfect paradigmatic model of his profession, is a subject completely dedicated to his professional activity, finding it very difficult to expurgate his own psychic dependence on work, developing a mania that will be the cause of serious psychological disorders such as "stress" and work addiction. A priest, for example, will suffer from serious sexual dysfunctions, a nun from ovarian pain, all because of the ascetic continence they demand of themselves to access the metaphysical fullness of the sacred symbol that devours them; a revolutionary will sacrifice himself for the revolution and Commander Castro will even immolate himself for "social justice"; the "hunger striker" will assume the measure to the last consequences. That is to say, we call this type SACRALIZER BECAUSE HIS ATTITUDE IS CONDUCTED TO PAINFUL SACRIFICE CARRIED BY A FAITH, IRRATIONAL BELIEF IN A SYMBOL, ENTITY, ARCHETYPE, ICON, PARADIGM, OR WHATEVER. In the case of the work fanatic, reputation, or a lifestyle. bourgeois, in the case of the religious fanatic, to sit at the right hand of the "Father" to judge the living and the dead, in the case of the Marxist revolutionary, to achieve "social justice" and the equitable distribution of wealth. The price to be paid consists in PAIN, that is to say, to perform the SACRO-OFFICE, SACRIFICE (...). -*

Let us understand, beyond any connotation of the book cited, that it is not bad to have a sacralizing tendency; at least not in principle. It turns out that the sacralizing type is postulant to acquire another type of treatment. They are the most apt postulants for the change of their bipolar *chip* to a Monopolar one. Now, in my position as a man

hyperborean, it is not my job to explain in detail all the disadvantages and advantages of the Monopolar *chip*. For that there are many books that deal with the subject quite well. In that sense, I am only fulfilling my function, almost journalistic due to my career, of giving part and counterpart. However, I emphasize that it is not a bad thing to be sacralizing, unless the person wants to opt for the hyperborean way; if so, then it is time to start the change.

The other psychic type is playful:

*<sup>12</sup>The ludic type is the great majority in the West, and the opposite happens to the sacralizing type, since this subject seeks at all costs to escape from pain. This is why Jung places him in the reflexive extraverted type that never manages to develop the lower function, since he represses emotion to the detriment of the development of higher functions, i.e., cardinal feelings. However, he manages to develop another higher function, pure rationalism, therefore the subject in question is guided solely by reason.*

*If in the sacralizing type the dramatic tension it establishes with the symbol acquires great magnitude, becoming a source of suffering, the ludic type avoids the tension, removing the attention from the symbol through the use of negation. That is to say, lowering the icon, symbol, entity, to its minimum semiotic expression. It makes sense, but represses any enervating significance, proper to the traumatic entity.*

*This typological category includes skeptics, agnostics, minimalists, mitigated intellectuals, simple believers, superficial, mediocre, conformists, some part-time professional types such as simple graduates, technicians, artisans, in short, those who accept things as they are, and do not have the luxury of doubting because they would immediately sustain an extreme dramatic tension with the emerging symbols to try to unravel them, becoming sacralizing. That is to say, they would take the trouble to find out the hows, whys, principles that converge in the entelechialized line of this creation, the reason why man has his *raison d'être*, and which the sacralizers intuit to a great extent.*

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<sup>11</sup> Taken from the Meta-ethics book.

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*The ludic type lives according to a ludic culture, where the serious exchange of meanings is lowered. They do not renounce symbols, rather, an unconscious DESIRE induces them to try to take possession of them with the minimum sacrifice. Then they play the couple, if the symbol they wish to possess is a woman, or they play to represent this or that role, WITHOUT COMMITMENT, to avoid dependencies, problems, complications, etc. That is to say, they never play for everything, they always project an "alter ego", a kind of reflected personality, which is the one that is really risked in the game, no longer drama.*

*Life for this guy is a game, and it is very difficult for him to undertake with them a serious enterprise, full of meaning. Now, it is possible to find subjects that manifest both psychological types indistinctly, this is due to the sign of the times, the so much mentioned "globalization", the collectivist society communized to materialistic standards, which amplifies the scale of drama to unsuspected limits, forcing even the playful ones, to play seriously. Life has become a labyrinth of choices, and behind each choice or drama overcome, another awaits, and then another, and so on, successively. Then, in this constellation of psychological dualisms, there emerges a third type endowed with SYMBOLIC INTUITION, brave enough to stop playing games, of painful dramas without meaning, and aware that he has very little time left to find the way out of this labyrinth, before perishing in oblivion; to this type with meta-ethical tendency is addressed the present treatise (...)- (...).*

Well, I know that it does not sound good at all what is mentioned in the Meta-ethics book; but it is part of a private and deep analysis that each person must carry within him/herself. It is evident that everyone has their virtues, things that make them unique and special; but, if you will excuse me, I do believe that there are human specimens that do not justify the air they breathe. People who do not get out of their pathetic path and live self-absorbed for years. And unfortunately, there are many of these. I know that this statement of mine is very discriminatory but, "you know that as I say one thing, I say another; there are some things that I am not even right. I may or may not be right". And I quote Chespirito so as not to make crude assertions, cruder than they are.

Okay, now let's look at the type of person who makes up the minority population of our world. Called Meta-ethicist, I call this type of person, "the truth seeker":

*13-The Swiss psychologist Carl Gustav Jung rightly tells us that intuition is a function of unconscious perception and that it is therefore very difficult to grasp its function consciously. "Moreover, in order for intuition to actually come into ways, perception has to be repressed to the highest degree." 14*

*"That is why the extraverted intuitive type will never go where he finds universally recognized reality values, but where he finds possibilities. Since he is in search of new possibilities, he is in danger of suffocation in stable circumstances. It certainly grasps new objects and new orientations with great intensity and sometimes with extraordinary enthusiasm, only to renounce them coldly, ruthlessly, and apparently without memory, as soon as their outline has been fixed and no new outbreaks of significant magnitude can be foreseen. Wherever a possibility remains, there the intuitive is bound with the force of destiny. However reasonable and practical it may be, and even if every conceivable argument argues for stability, nothing will prevent him from one day regarding as a prison - and acting accordingly - the very situation that had previously meant liberation and redemption for him"15 . Jung manages to unravel this incredible typology in an exceptional way, let us see: "Feeling and thinking - indispensable components of conviction - are inferiorly differentiated functions in him, which do not gravitate decisively, nor can they, therefore, put up lasting resistance to the force of intuition. The morality of the individual is neither intellectual nor sentimental. He has his own morality (which, being extrapsychological, we call meta-ethics) which is fidelity to intuition and voluntary submission to its force. (In the troubadour culture of the Cathars of the 13th century, this fidelity is*

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<sup>13</sup> Taken from the Meta-ethics book.

<sup>14</sup> Carl Gustav Jung: "Psychological Types".

<sup>15</sup> Ibid.

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*called minne or fidelity of love) It seems to occur in women this type much more frequently than in men."*

*"When his commitment is of a good nature, that is to say, when he is not too interested, he can make great merits as an initiator or at least as an animator of all that is incipient. This disposition has its great risks, for the intuitive fragments his life too easily by exerting a vivifying influence on people and things, spreading life around him. But he does not live so much for himself as for others".<sup>16</sup> And this predisposition is precisely what makes him the target of the propaganda of the system, which uses this postor attitude of meaning to strengthen its own structures. The volitional force (willpower) of these subjects is enormous, that is why the world capitalizes on this tremendous energy for the evolution of its entelechies. That is why the system has been creating a formidable NET OF ILLUSIONS, in order to capture the subjects that belong to this psychological type. This psychological type, disdainful of the use of reason and the emotion, as cardinal elements of his psychological world, and substitutes them for meta-cognition, or symbolic intuition. That is to say, he is like a child, where the archaic contents of his unconscious are superimposed on the cultural crusts of the collective subject, culture and environment. That is why this type of subjects tend to be gnostic, to use a less stigmatized term by the culture, autodidacts, which is to obtain knowledge of thinking by and from oneself. Within this typology, self-learners are included in all contexts as artists, leaders, conquerors, sportsmen, innovators, creators, original, solitary, adventurers, reformers, revisionists, nonconformists, seekers, inventors, in short, always NOTABLE, aristocratic, outstanding subjects, who in one way or another, consciously or unconsciously, pursue an individuation, escaping from the paradigmatic current of culture and universally accepted collective subjects.*

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<sup>16</sup> Ibid.

*This group of subjects lives in function of psychological imbalance, in pursuit of altered states of consciousness, and for the same reason, they cannot be included in a scientific study, which always adjusts to predetermined guidelines. The psychonaut tendency abounds in this type, although in a different way from the sacralizing psychonaut tendency, since most of the time they manage to escape from psychotropic dependencies.*

*Contrary to the playful ones, they manage to manifest high levels of dramatism in the relationships with symbols and diverse entities, and contrary to the sacralizers, they manage to suspend the dramatic tensions, the resulting psychological dependencies, freeing themselves from the karmic ties, or energetic misalignments that, by the same token, unbalance their psychological structures. That is to say, in them is preponderantly relevant and notorious, the differential feature par excellence: **the volitional force.***

*These individuals manifest inclinations towards warlike "culture", epopoeic attitude, heroic rebelliousness, martial and warlike arts, predisposition towards melancholy, memory and reminiscence of the ancestral past. That is why the anamnestic faculty can be channeled in these subjects. It is very important for them the fulfillment and efficacy of their word. They are generally either terribly disciplined readers, or they do not read at all, relying solely on the power of their symbolic intuition. They manifest a predilection for solitude, which generally imposes on them a poor social life. Unfortunately, they are romantics to the extreme, and are able to formulate complex love idylls, which can rarely be realized outside the imaginary Platonic realm. This great weakness is evident in their relationship with the opposite sex, and relationships become unstable and stormy. As Jung states, they are tenacious and disinterested, so they tend to leave things halfway. They can be terribly cold and detached, as well as fiery and passionate, this duality cannot be explained, but perhaps it is attributable to a certain natural pride that impels them to seek challenges and to endure high doses of pain and suffering.*

*When they are able to orient themselves absolutely, they are able to inspire. They have a great disdain for the world, and all their desires, the loftiest summits, in others. They come to feel a great contempt for the world, and all of their*



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*structures see them as a serious threat to their own autonomy.*

*Their tendency to open themselves towards infinity, towards pure possibility, increases their opposition to structures and superstructures, thus generating a deliberate rejection of them. In other words, they do not find their place in the world, and therefore their loneliness is not only self-imposed, but a resultant, an energetic effect unleashed by this conscious or unconscious opposition to the world of matter. That is why Hebrew mythology assimilates him to the wandering, erring Cain. They are aristocratic individuals, and their communicational deployment achieves its maximum development with the use of the arts.*

*As they have symbolic intuition, they gain access to meta-cognition, and to the use of languages and multiple intelligences. If they achieve individuation, it is to be expected that they will assume paradoxes, resisting their dissolving power by sheer force of will. Leadership in them is a cardinal virtue, so the conquerors always belonged to this extrapsychological type, and that is why they are always very few.*

*It may be that you, hypothetical reader, manifest many of the traits described here, if so, this message will not go unheeded. It is possible to get out of the existential labyrinth, to overcome the anthological abyss and the resulting fatalism, the only thing you have to do is to assume a meta-ethical attitude towards life and face with honor the symbols you are confronted with.*

The type of person described in the Meta-ethics book is the profile that postulates to change his *chip* from bipolar to Apolar functioning. This person has his EGO, his mental map is suitable for the installation of an Apolar *chip* and his personal characteristics will help him a lot on the path of life if he learns what is necessary. Now, there is a logical question to ask:

### **B. Is the Hyperborean path mine?**

It is a very intelligent doubt. In fact, if you, dear reader, feel that you tend to sacralize things, to prevail paradigms over questions; I recommend you to discard the hyperborean path; moreover, forget that you read the word "Hyperborean".

I am sure that at this moment you are overwhelmed by a series of problems. If you are not, you must be in a comfort zone which

can be terminated at any time. One way or the other, my friendly advice is: "get rid of your bipolar *chip* as soon as possible". That binary functioning *chip* is good for absolutely nothing.

The only way for you to know which path to choose is in the answers that come out of the questions you ask yourself. The key is to know yourself, accept yourself, learn from your virtues and defects, and decide where you will go. The only risk is to stay static. If you stay where you are, doing nothing, life will catch up with you and kick your ass until it breaks your tailbone. I know, I know, it is a very vulgar statement, but it is the most graphic way to tell you: Do something!

So now you may be wondering:

### **C. What other alternatives do I have?**

Indeed, it is very possible that the Hyperborean way of liberation is not yours. But there are many alternatives for those who seek to break the bonds of matter and energy, of the Global Paradigm, of the causal-effectual logic. The path to Monopolarity is one of those alternatives. But before you make a decision, I am going to give you a brief advice: Any path that breaks with the causal-effectual logic is also susceptible to duality. Once you start in a school (yoga, meditation, tantras, study, etc), everything will conspire for the force of the Whole to flow through you. You can accept it with love, with an open heart; but when you discard it, I guarantee you will want to go back to the past and have the opportunity to choose again. Someone wise said, "What if the freedom you so aspire to, is not as you expect it to be?" There are those who felt better off locked up in life (the playful ones). Always keep in mind that every path of liberation requires a lot of effort, but the rewards are gigantic.

Questions from the author, i.e. me, to you: would you like to live in harmony? Would you like to stop caring about irrelevant things, would you like to deal with big things, would you like to be part of a tribe that seeks perpetual self-improvement, would you like to be part of a tribe that seeks perpetual self-improvement? Maybe you wouldn't like any of that. Maybe you just want a job, a stable family, a house, a car and a dog. Good for you. Say hello to Hades when you visit him after you die. The rest of us will be watching. And then another question arises:

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### **D. Is it good for me to "live life"?**

To be frank, I don't know what "living life" is for you. I have given you dozens of examples of what life is, how it works, what its purpose is and where we are going with all this scientific paraphernalia of scientific building blocks. The rest of the interpretations are left to your understanding, your judgment.

The basic scheme of life (having a job, family, house and car) is limited enough to put chains on our mind. It is analogous to language, where our greatest imprisonment is determined by the language we use; the lack of words to explain phenomena is the same as the lack of capacity to take on challenges and changes.

I don't know if it's in your best interest to "live l i f e". What I can tell you for sure is that, at the end of your days, no one will remember you for long. You will be forgotten and ignored like most of the dead in the cemetery, sooner or later they stop being visited. Your life's exploits will drown over the years and your legacy will never be remembered. In the end, the meaninglessness of your life will only be measurable by the meaninglessness of hundreds like you who contributed to making the world a more detestable hell than it already is. But of course, nothing is absolute, everything is relative; I may be wrong, I hope I am. But ask yourself: "what if I were right?" Answer: "if you don't do something with your life, you're screwed".

### **E. "La Lengua del Pasú" (The Language of the Pasu)**

At the beginning of this work I mentioned what a Pasu is: "a proto-man making culture". To date we are not so different from those first men. It is ironic to emphasize that, until now, we still require our basic senses to affirm or deny something. It is the famous "seeing is believing". Which translates on a pragmatic level: "check, don't assume".

Seen in this light, both you and I are pasu. You are a pasu, I am also a pasu; we all are. Our language is our prison, because we are unable to define the inexplicable events that surround us, because we have such a materialistic mind that prevents us from seeing beyond the obvious. And because we needed answers to the phenomena we could not understand, we created science. So,

What is the Language of the Pasu? Answer: "The scientific language". And that is why I filled you with pages and pages of scientific arguments, because otherwise I could not prove to you all that I assert by means of my novels, which, by the way, you have not read yet.

Thanks to scientific language, which is my language and yours, I am sure that now you doubt, at least a little, the world around you. If you do not doubt, then you enter into what is known as nihilism; and you know what a nihilist is. One way or another I know that I have managed to communicate with you.

The "Language of the Pasu", that is to say, scientific language, is the only means of communication that seems to be free of existential subjectivities, but above all, of nonsense. But I am crudely realistic. I know that the reader will conclude at the end: *"This author says things without foundation, totally wrong and above all with arrogance. He shows a pseudo encyclopedic knowledge of disciplines that he surely does not know. It seems that with so much technical language he pretends to show off an intelligence that he does not have, trying to attract attention at all costs. Which leads me to deduce that nobody pays attention to this poor charlatan and he surely lives alone at home, masturbating himself to death. It's pathetic, reading this was the worst waste of time of my life."* And for the receiver who has concluded that, my answer will be: *"I don't give a damn what you think or don't think. No one here owns the truth, as I have demonstrated. Good for you that you think independently, since to make a judgment you should have finished reading this work. And if you have reflected that I am an onanistic charlatan, then you should have gone through the trouble of reasoning it out."*

*Congratulations! You've done something with your life other than fuck it up."* Anyway, I am sorry for this outburst of honesty that contributes little or nothing to this work. However, by Contingency Theory, I foresee all the possible variables that could come up in this text. I narrated this imaginary discussion with a didactic purpose, apart from prevention: it is an example of the relationship between two pasúes. That is why the "Language of the Pasu" is based on scientific language; because the latter, like man, is bipolar.

Now, it is also possible that some readers may have needed more answers after reading this text. Perhaps that reader feels identified with some of the elements exposed in this essay. For that reader I have a gift that I am sure he or she will appreciate:

## **F. The Way of the Warrior**

One of the oldest debates in Philosophy has been: why does man exist? For the intuitive subject the answer is more than an obsession. The Hyperborean Wisdom postulates an answer to this question:

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<sup>17</sup>-It is evident that, as the pasu (man) progresses towards the entelechy (perfection), he has to transform himself more and more into an "autonomous entity" because such a condition is imposed by the purpose; but by virtue of what internal process is the microcosmic autonomy obtained? The answer has already been advanced (...): THE PASU BECOMES TRANSFORMED INTO AN AUTONOMOUS ENTITY AS IT FULFILLS THE "MICROCOSMIC OBJECTIVE OF THE FINALITY": TO CONSTRUCT A SCHEME OF ITSELF OR SPHERE OF CONSCIOUSNESS OF SUCH PERFECTION THAT, WHEN REFLECTED BY THE CONSCIOUS SUBJECT, IT COMPLETELY RATIONALIZES THE MICROCOSMOS. CONSCIOUSNESS, ANALOGOUSLY TO THE "POWER" ASPECT OF THE DEMIURG (God), MUST BE ABLE TO APPLY, COMPETE, DIFFUSE, ETC..., IN THE MICROCOSM AND SYNCHRONIZE ITS INTERNAL MOVEMENTS WITH ITS OWN MASTER CLOCKS, THAT IS, IT MUST BE ABLE TO DESYNCHRONIZE IT FROM THE MACROCOSM AVOIDING TO PARTICIPATE IN THE TRANSCENDENT TIME, IT MUST SUBTRACT IT FROM ITS PERMANENCE IN IT.

A word to the wise is a word to the wise, isn't it? Our purpose, as intuitive subjects, is to become independent of time; to synchronize our consciousness a our clock independent of external time. That is, in part, Guidance. If the brave reader, after all that has been said and after knowing himself, has come to the conclusion that the hyperborean path is his; then, in advance, let me welcome you to the world of universal symbols, to the world of understanding, of honor and loyalty. Be joyful, very joyful, for you have found your tribe, your path, the truth that many of us share; and that is our absolute truth within us.

The hyperborean path offers enormous satisfactions, an unimaginable overcoming of all the traumas and complexes that afflict you. Everyone on this path carries the primordial memory of the Origin in their blood. Our destiny is built with adobe bricks that we ourselves have made. Our decisions are of the Spirit and our greatest light on the path of shadows is understanding. Our Perene Lamp is lit with black fire and our nostalgia for the Original Village is what guides our actions.

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<sup>17</sup> Taken from FSS 1

So, because you have chosen to be here, because you have chosen the Way of the Warrior, because you are an ally of the Blood Pact, I want to give you something else. A sample of the hyperborean path you have chosen.



***Legend of "Nimrod the Defeated".***

*(Version by Felipe Moyano in The Mystery of Belicena Villca; adapted by Círculo de Amatista)*

To understand the Mystery of Nimrod, it is necessary to clarify that the possibility of attacking the enemy lies in the warrior's ability to transmute beyond time and space. To go from the umbra to the Really Material Reality and the other dimensions by making use of the Will. On this point we must be very sincere, we know that for the vulgar and wild men, truths such as the existence of "induced" or "dimensional doors", or "celestial battles" are considered fantasies, even more so if people want to be sensible. But other utopias such as communism, socialism, imperialism, capitalism, the UN, Peace and Love, or World Government, are fanatically considered as real possibilities. So then, what is set forth in the legend of "Nimrod Defeated" might not be so far-fetched, or moreover, it would be as true as world history itself; nebulous but real. Let's travel back in time to the 2nd millennium B.C. The story goes that an invasion brought to Assyria a Hyperborean people known as "Kassites". They were natives of the Caucasus (present-day Russia, Georgia, Armenia, Kazakhstan and Azerbaijan) and carried a Stone of Venus along with a banner with the figure of an eagle with a lion's head and spread wings.

The Kassites came following the instructions of their ARCHER God: Kus. This God had made a pact with his Initiates so that this people would participate in the Essential War. In the City of Borsippa, to the North of Nineveh (on the present Turkey), King Nimrod had an enormous Tower built on a vortex of telluric energy using the numerical technique of the Ziggurat. What Nimrod intended was to attack Chang Shambala (Heaven), known as "The Abode of the Immortal Demons". Nowadays, this objective may seem to be the product of an unbridled fantasy; however, it is perfectly possible and the proof of this is in the success obtained by Nimrod when he achieved his objective.

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In Antiquity, there were a few wise men who preserved the memories of Atlantis and the Hyperborean Wisdom. This means that they remembered the war against the Demiurge/YHVH/Creator and took on the task of founding towns and cities with the help of specially gifted Initiates. The most important element taken into account to found cities was the location of the telluric energy currents. In second place could be the astrological coordinates or any other detail. Cities like Rome or Jerusalem have lasted for millennia because they are settled on great centers of force, which proves the effectiveness of the method of telluric election of the place to make a city or any construction.

The Kassites were fearsome warriors, perfectly capable of manifesting their Hyperborean Beasts to defeat men, Angels or Demons. They lived in a perpetual state of Hyperborean Transe, they knew neither feelings nor thoughts of any nature. They were Pure Blood and conscious of their Racial Mission. They wandered for years until the wisest of the people noticed that the strongest vortex of telluric energy was within the limits of the city of Borsippa. This city was inhabited by a tribe of "habiros" shepherds. This did not represent any difficulty for a people determined to fight against infernal and celestial demons. In a short time, the Kassites dominated the city and the wise men began to develop the plan of attack. Immediately, they implemented an appropriate strategy for the offensive. First, the wisest trained an Elite capable of resisting the powerful magic that the Angels and Demons would use against them when entering Shambala. This Hyperborean Elite would have the sacred mission of exterminating the Winged Demons, a mission in which they would surely lose their lives or their reason. Second, the sages began to build a "Magic Tower" to channel the telluric energy and use it to open a breach in the umbra and in the Really Material Reality; in this way they intended to access Shambalá. In the architecture of Temples, the most important thing is the form of the base. In hyperborean war architecture, fortress-like buildings are usually constructed, the base of which is almost always a "labyrinth". This figure must be used due to the technical requirements of the channeling of telluric energies.

Nimrod's plan of attack was simple and had only three steps: First was to open the door to the Chang Shambala plane; Second was to access the heart of the temple; and Third was to attack, attack, attack, Attack!... To accomplish such a mission, every detail had to be taken into account. The weapons that were decided to be used were ARCOS and

ARROWS. The arrows were to be constructed according to an ancient technique: ibis feathers, Caucasian acacia sticks and stone tips like small conical stalactites were to be used, which were to be collected from deep and mysterious caverns. The armor it was decided to use was that which the ancient Atlanteans wore during wars: the Magic Breastplates. It is easy to imagine today, thinking in a modern way, that this Magic Breastplate would be like an "electrostatic field precipitating matter", or in simple words, a "force field". However, these "electronic armors", called magical in Nimrod's time, could only be used by the most Oriented of the Kassite army; those Oriented soldiers were the Elite that the sages formed and King Nimrod and his General Ninurta were among them.

According to the ancient chronicles, it is said that the Guardians of the Threshold in Shambhala also had powerful armors and weapons. Among them, there was a feared and known under the name of "Om ray", an Atlantean weapon with which the sweet "Masters of Wisdom" of Chang Shambala used to (and still do) disintegrate the disciples who were "fractious".

Legend has it that when the Tower was ready, a metallic column of iron, copper, silver and gold was set up, topped with a gigantic Emerald. This Stone had been given to the Kassites by the God Kus when he engaged them in the fight against the Demiurge/Enlil/YHVH/Creator. As the Initiates whispered, the Sacred Stone had been brought from Venus by the Gods who accompanied Kus when they arrived on Earth, before man existed. During the entire time of the Kassites' journey from the slopes of Mount Elbruz in the Caucasus (on the present-day Georgia, bordering Russia), the possession of this "Present of the Gods" was the stimulus that made it possible to face all kinds of hardships. It was the Center around which the Race was formed; it was the Oracle that made it possible to hear the Voice of God and it was the Tabula Regia where the Names of the Kings could be read. It was also the Sign of the Origin before which the Demons would recoil in terror and against which no infernal or "celestial" power had power. By its power the Gate in Heaven would be opened to invade Hell and the relentless combat could be engaged against the servants of the one who chained the Eternal Spirit to Matter. Many peoples have been called "barbarians" by other more "civilized" peoples, blaming the so-called "barbarians" for being "savages" and "unconscious," but it takes a "barbarian" to make a pact with the Gods and take part in the Essential War for True Freedom.

Completion of the construction of the Tower or Ziggurat (whatever you want to call it), messengers were sent to the remaining Kassite towns and villages for



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their kingdom included Nineveh and other minor towns. There were also numerous encampments that reached as far as Lake Van and even reached the slopes of Ararat. Thousands of Ambassadors were arriving at Borsippa to appreciate the Tower of Nimrod and to pay homage to Ishtar, the Goddess of Venus and Ama; as well as to Kus, their racial God and husband of Ishtar. Also arriving from the South were a small number of their Hittite cousins, with whom the Kassites set out together many decades ago from the Caucasus.

Everything was prepared for the Summer Solstice, the day when Chang Shambhala is "closer" to our physical plane. On that day, the people of Borsippa gathered by the great Ziggurat and the final wait began. The invading Kassites, hunters and farmers, Sons of Kain, openly demonstrated their wild joy at the culmination of a task that had absorbed several generations; and in that furious joy pulsed the longing for the coming combat. An ancient Aryan proverb says: "the fury of the warrior is sacred when his cause is just". But if that thirst for justice leads the Warrior to face an Enemy a thousand times superior, then a miracle is needed. Perhaps something more than a miracle, a mutation of human nature that takes the Warrior beyond material limits, out of Time and Space. The people of Nimrod, in their holy fury, sensed the coming collective mutation; they felt uplifted and saw the deceptive reality of the Demiurge/YHVH dissolve. They boiled with courage and thus purified their blood. That Pure Blood, boiling with fury and courage, when it reaches the head and the heart brings the Memory of the Origin with it, of the beloved Original Village, of the tender Childhood and of the Eternal Romance. In these magical circumstances, it is not strange that a whole people should gain the immortality of Valhalla.

Early in the morning, when the sun had just awakened, drums and flutes were already resounding in the air with their martial rhythm. In the different terraces of the Tower, the Initiates danced The Dance of the Birds while invoking the God of the Race: Kus. Meanwhile, the Hierophants officiated the rites previous to the battle inside the recital in which the color BLUE predominated, standing out, with an intense brightness, the great green Emerald consecrated to the Spirit of Venus, the Goddess that the Semites called Ishtar, the Sumerians Imnina, the Greeks Athena or Artemis, the Vikings Frya, the Egyptians Isis or Neftys, the Iberians and Franks Pyrena, the Andean Americans Pachamama or Virgin Mistress of the Andes; and so in every people on Earth, in every dimension of the World and in every moment of time Past, Present and Future; sometimes seen as an enemy, sometimes as an ally and often unknown in the mind, enigmatic in the heart, but present in the blood.

While the Hierophants remained under the roof of the upper turret, outside, in the side corridors, King Nimrod and his two hundred archers prepared to die. There was no fear, only the warlike frenzy of one who wants to die in the glory of combat. And so, around midday, a ghostly, ash-colored vapor began to be seen seeping through the columns of the upper turret and slowly swirling, enveloping the imperturbable warriors. At first, only a few noticed this vapor, but then it was visible to all. The cloud took on definite shapes that lingered for a moment only to dissolve and form again. The mysterious vapor reliefs formed figures of Warrior-Gods; but also Goddesses and children as well as animals: horses, hawks, wolves, bears, etc. War chariots were also seen. It was a whole Celestial Army that materialized in the cloud and slowly revolved around the turret. As the chariots passed by, pulled by winged steeds, the Warrior-Gods were clearly cheering Nimrod on. He was also encouraged by the beautiful Hyperborean women, their steely eyes can temper the Spirit until the very moment of combat, but after the fight they can be like a balm of icy Love that heals every wound, soothes the pain and eternally resurrects the Hero. They are beautiful women with looks of cold and refreshing love, innocent expression as of a child, but inspiring as of a wise and mature woman. Phantasmagoric, eternal, perpetual and warrior. They would break away to embrace the Warriors and caress them, and then their size could be appreciated. They were twice the height of King Nimrod, the tallest warrior of Borsippa.

In this frenzy, the citizens of Borsippa did not even notice the when one of the Initiates left the dance and ran up the turret. Soon, the vapor took the form of a multitude of winged girls and boys hovering around her, spilling vapors that looked like liquids. Without pausing for a second, it entered the Tower. Then, the Hierophants ceased all chanting, all invocations, and turned towards her to stare at her. At last, the Initiate stopped her light step ahead of the entrance to the labyrinth. The girl was breathtakingly beautiful. Without hesitation, she began to walk through the labyrinth showing great confidence, so much so that she seemed to know the path very well. If she made a mistake on the path, if she hit a fence, it would be taken as a bad omen and the operation would have to be suspended until the following year. But the Initiate does not hesitate, she keeps open the Thousand Eyes of the Blood and follows the course of the telluric energy that also runs through the resonant labyrinth. All trust in Her, in the terrible mission that She has undertaken, which begins there but is prolonged in other worlds. They trust because she is a Magician Initiate

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Nocturna, her blood so blue that her veins are drawn on her white skin as if they were trees. Everyone thinks of her as she walks through the labyrinth singing the hymn of Kus.

The Hierophants hold their breath while the slender legs of the Initiate deftly traverse the last stretches of the labyrinth; she is about to reach the "exit". She has triumphed! However, that triumph meant death.

Just at the end of the labyrinth was the Hyperborean Emerald, the Stone of Venus. The Initiate stopped in front of it and climbed the steps leading to the base of the Stone. Along with her, the Serpent of Creation had arrived, mesmerized by the girl's beauty; she knew that the Serpent followed her through the Labyrinth in total silence, the Serpent having fallen into the trap. Then, the Initiate projected the Symbol of Origin on the Hyperborean Emerald and it magically lit up, bathing the enormous enclosure and all its occupants in blue-green light. Outside, the rumbling of drums and flutes had become so fast-paced and intense that it was impossible to think or do anything but contemplate the Ziggurat surrounded by Nimrod and his archers. At noon and with the Sun at the highest point in the sky, things began to turn terrible. The beautiful girl challenged the serpent by calling her own name, she was Isa. At that moment, the music suddenly ceased, flooding the ears with silence; and with one sure bite, the Serpent killed the beautiful Isa. The Initiates knew this would happen and felt the loss so keenly that they vowed to follow the princess to death. The blood of the beautiful princess gushed over the shining Emerald. Then began to happen the most incredible things that human eyes had beheld since many centuries ago.

Those who were inside the Tower were able to contemplate a

The scene was terrifying, for as the blood fell, the light emanating from the Emerald was extinguished for an instant; but then a column of fire rose furiously from the floor, enveloping the pedestal and the gem. The body of the Princess was lying on the ground, yet a spectral and ghostly image, naked and beautiful, rose from the body and alighted beside the pillar of fire, threw itself upon her and began a sort of struggle. The fire, at first thin, was now as wide as a six-man circle. Initially it had meandered fiercely resembling an infernal Serpent, but as it expanded, it took on the unmistakable figure of the Dragon. It was a Fire Dragon whose frightful image became sharper with every second. As the struggle with the ghost of Princess Isa increased, the Dragon became more furious.

Suddenly, the jaws of that primitive demon exhaled a terrible roar. An enormous flame swept the room and charred numerous Hierophants. Only the survivors could observe the incredible spectacle of that fiery beast ridden by the dead Initiate. Princess Isa, her ghost, had climbed onto the head of the monster by sitting between the flippers of the fire demon. That bold action caused the monster to emit the infernal roar and deadly flame that killed the Hierophants. Despite such a reaction and the fierce shaking of the beast, the Princess fought like a valkyrie warrior, like a true WOMAN.

Seeing that the Dragon would not yield to the struggle, Princess Isa drew her Symbol of Origin on the monster's forehead and the horrible fiery creature shot upward, like a spring, piercing the roof of the Tower and carrying the beautiful rider on its head. The moment the Dragon soared, a cry of fright burst from every mouth present, for just above the Tower, at no great distance from the roof, the Sky was rent as if a cloth had been torn.

A black opening was clearly visible to all who witnessed the strange phenomenon. And the most curious and abnormal thing was that the dark hole totally hid the Sun, even though the Sun, being much higher, should be seen from some distant angle. However, no one saw the Sun anymore, although its light continued to illuminate the midday as if it were at its highest point. The spectacle was impressive and justified any distraction. The fire monster, after the Heaven's Gate opened, had totally transformed. At first it seemed as if the dreadful head had entered the gloomy opening as only a glowing gap was visible, like a beam of fire rising from the turret and reaching into the heights. Soon there was a metamorphosis and after a few seconds, the fire dragon became a body full of protuberances as it changed color and became tinged with brown. Then, the protuberances transformed into sharp branches covered with sharp barbs and some green leaves. Just a few seconds later it was a gigantic hawthorn tree towering over King Nimrod's Ziggurat. From the base of the Tower only part of the trunk and upper foliage could be seen, for the top seemed to be lost inside the Gate of Heaven while the root remained hidden from view, inside the Tower. As soon as the metamorphosis was complete, all traces of fire disappeared and the phenomenon stabilized without further change. It seemed as if the thorn tree had always been there. If it were not for the sinister tearing of Heaven that suggested, atrociously, all sorts of

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abnormalities and alterations of the natural order, whoever would have thought that nothing happened.

No one had time to be horrified. As soon as the sky opened, two men ran swiftly to the top of the Tower. They were Nimrod and the brave General Ninurta, both stood in front of the hole in the Sky and drew their bows pointing towards the Threshold. Nimrod's Bow was known for its deadly aim, it was a Hyperborean Bow, worthy of an Elite Archer. The King and the General were aiming their bows towards the darkness of the opening, trying to distinguish a target when, suddenly, two figures emerged brandishing their swords. The Demons looked like huge white men with tiny wings. They floated heavily in the air and somehow managed to unload their blades on the heroic archers. The blades flashed as they streaked through space, but bounced off without penetrating the breastplates of Nimrod and Ninurta. A rain of arrows fell on the "Demon-Angels", although many of them bounced off their breastplates, as many penetrated, riddling them. They fell badly wounded next to King Nimrod who quickly decapitated them, raising their huge heads before the furious crowd. At that moment, General Ninurta, accompanied by part of the warrior Elite, began to climb the Thorn tree that linked Heaven to Earth. For the first time in thousands of years, a group of Wise Warriors was taking Chang Shambala, Heaven, by assault!

The hawthorn tree had straight, spaced branches, so that it could climb up them as if they were a gigantic ladder. This is exactly what the brave Kassites did and climbed up the tree to besiege the "Gate of Heaven". As soon as General Ninurta and his warriors had climbed far enough, they found that they were at the entrance to a cavern. They boldly jumped from the tree, not yet knowing if they could stand on the mysterious world they were entering. The ground was rocky, some of them turned to look behind them and saw the tree that was lost in immense heights. A soft gloom reigned in that place, however, there was enough light to distinguish the details of the sinister cavern. Seven stone steps could be seen and, starting from the last one, a passage that was lost in the distance. Above the entrance, seven triangular banners were nailed. Each banners bore the same legend written in different languages. In their own Kassite language they could read: "Do not dare to set foot on this threshold unless you have first died to the passions and temptations of the world. Here you come only to be reborn as Initiates in the White Fraternity, but to obtain such a privilege it is necessary to die first. Adepts: if you are still alive, if the flame of the primordial desire still burns in your hearts, if

you preserve the memory and nourish the purpose, then flee, while there is still time!"

Evidently, this was a strategic maneuver. The legend, apparently intended for presumed followers of the initiation, was intended to disconcert and provoke doubt in the intruders. However, far from achieving these ends, the message drew instant laughter from the Kassite warriors. Up the thorn tree came climbing Nimrod and Ninurta followed by another squad of archers. Soon they were reunited and as nothing was happening they set out to enter the infernal cavern.

Soon, a terrible ardor of passions and desires began to inflame the hearts of the warriors. Nimrod and Ninurta looked at each other hesitatingly; they expected to find enemies trained for combat, but there was only stupid magic there. Further on they found banners, on which the greatest temptations of the flesh and the heart began to show themselves. They knew perfectly well that the enemy was trying to buy and corrupt them, they wanted to bribe them to give up the fight and surrender without presenting battle. The Kassites defeated and disarmed by temptations of vulgar pleasures? The King would not allow it, he unsheathed his sword and with a swift movement inflicted a wound on his left hand giving a message that still reverberates in the blood and heart of the Kassite lineages: "Listen. I, Nimrod, who has led you victoriously in a thousand battles, tell you that we must fight to the death these vile Demons who dare not face us. I tell you that they lie and that their promises only seek to lose us. Here is my blood, which is the purest in the world! With it I will trace the Sign Kus on this infernal banner and then we will enter to kill the Demons. Our Sign is invincible!". Brave were the words of the King who traced the Sign of his Origin with his blood and, instantly, it seemed as if a fire consumed the banners.

However, they did not manage to enter the tunnel. They were still smoking in the The demons of Shambhala set out to use one of their terrible Atlantean weapons: the "OM cannon". At first it was a soft, piercing, high-pitched sound, like the singing of the cicada. Then it began to rise in pitch and volume until it became irresistible. Nimrod and Ninurta began to call out to the Woman, to Isa, for indeed she was in sight. Isa looked at them and seemed to speak loudly, but no one could hear her. However, it was impressive how much faith the Kassites had for Princess Isa and perhaps this confidence meant that they soon heard her, or thought they heard her. She ordered them to look at the Symbol of Origin engraved on their swords and bows, so they did so immediately. Nimrod lost his gaze on the

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Symbol of the Origin of his Bow and then Isa jumped up to the King and the General and placed his hands on the heads of those Heroes, producing the exaltation of a bright aura around their bodies. Both were relieved and, seconds later, they were cursing, although they could not even hear their own oaths.

At that moment, Nimrod ordered an archer to call the rest of the troops and he did so. The call was longed for by the Kassite people and caused, an instant later, thousands of warriors to launch an assault on Heaven. When Nimrod and Ninurta were convinced that the OM sonic beam could not fight them, they were ready to invade the place. The corridor was wide enough for them to advance five at a time, which they did at a run. In front was the spectral figure of Princess Isa, followed by Nimrod, Ninurta and the rest of the archers, except for a dozen who remained on guard at the entrance.

The Kassite vanguard had covered a long distance when the tunnel ended abruptly. They saw three halls, one next to the other, at the entrances of which there were large signs that let them know where they were. One was the "Temple of Ignorance and Learning", another the "Temple of Fraternity", and a third was the "Temple of Wisdom". The first room was empty, except for an altar with the hated symbols of YHVH. The second had two altars and two huge stone columns at its entrance. The third had a sumptuous altar with a coffin marked with the most obscene and accursed symbols that anyone could conceive of without losing his mind. In all the rooms there were rich carpets and tapestries covering floors and walls; and aromatic perfumes permeated the space, softly illuminated by several oil lamps. The three rooms constituted an unusual spectacle for those brave men who, minutes before, were in a humble desert city. Immediately, the fight began in the first room. There, a group of the "Guardians of Shambhala", the Hiwa Anakim, were blocking their way. The Guardians surrounded a bald, half-naked, yellow-haired old man, who looked like an inhabitant of the distant Kuen Luen Mountains. He held in his hands a Scepter of Power, a most powerful weapon that wields all the great machinery of the material Universe. The Scepter emitted a bolt of lightning that struck General Ninurta's chest, knocking him to the ground and ending his life. But the Enemy had no time to rejoice at this blow for an accurate arrow from Nimrod pierced the heart of the yellow Demon causing great confusion among the Hiwa Anakim. Now the clash became inevitable; while some Demons dragged the corpse of the old man to the "Classroom of Learning", others headed, sword in hand, towards the warriors.

Kassites. A rain of magical arrows fell on the creatures, but the environment was so small that soon they had to fight hand to hand. Several Angel-Demons had already fallen, and some more were soon followed by the effect of the Kassite swords. Nimrod opened a clearing between the attackers and, followed by his squad, passed to the next room. There the fight became fierce and it was seen that the number of Angel-Demons was high.

Nimrod was furious as he had distinguished a glowing figure leading the attack. He peered for moments into the Temple of Sapience from a door that seemed to lead to a wide courtyard, and then shouted orders and stepped aside to make way for other clumsy Hiwa Anakim who were finding a quick death with Kassite arrows and swords. That personage, resplendent, was a Nephilim, one of the "Traitor Gods", but Nimrod, impressed by his Divine appearance and his great white wings, thought he was YHVH himself. He took careful aim and fired as the Nephilim appeared again in the doorway. The arrow traced a smooth curve in space and went straight into the Demon's chest, bouncing off as if it had hit a rock.

That Traitor God, that Archangel, cursed Nimrod in ways unthinkable for a mortal. In the grip of his hatred, he sent more troops of Demon-Angels towards Nimrod while the latter watched, horrified, as many Hiwa Anakim were devouring the fallen warriors ferociously. This sight brought a cry of horror from the Kassite King and, while his sword held the attackers at bay, he observed that the casualties were terrible among his Elite archers. That was the moment he gave the order to call for reinforcements. A few moments later, thousands of warriors were bursting into the cursed Temples of the synarchic initiation.

Soon, the Hiwa Anakim were overrun and Nimrod had time to gather his surviving archers. Less than half were left, but the reinforcements that had arrived were impressive, to the point that they threatened to overwhelm the three Temples that had already been taken. A way out to the outer courtyard had to be attempted. Nimrod peeked through the door where he saw the Nephilim and found that it led to the courtyard of a huge Palace, in the middle of a colossal city. A breathtaking sight.

They were in the heart of Chang Shambala, Heaven, very close to the Palace of the King of the World. Soon, Nimrod looked at the rooms taken and understood that the feat had been gigantic. They were in the greatest places of deception and softening in the Universe, something that only very pure Blood or much Nostalgia for the Origin can resist. At present, nothing can match them, not even the treatments.



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with drugs that can be used by the Secret Services of the West, completed with hypnosis, or any other system of "psychic programming". Those who go there, always were and are useful people to the Synarchy, Heads of State, religious, Kings, rich and influential people, presidents of corporations, etc; and sometimes the warriors are taken to be tempted, even by the same Archangels; those who have returned, have claimed to have been "abducted by extraterrestrials", but it was not so. Those who go there, "return completely bewitched and ready to work fully to fulfill their mission with YHVH". They are the "Initiates" of the Synarchy who have "died" and "returned" to be "born"; but what has really died in them is the Spirit, the Blood Remembrance, which now, submerged in a total strategic confusion, they will never feel again.

In the courtyard outside the Temple of Sapience, where the brave Kassites had barricaded themselves, a whole legion of Hiwa Anakim with swords in hand and several squads of Sheidim, gray-skinned dwarves, waited uneasily. The sight of the outer courtyard could not have been more frightening, but Nimrod wished to confront the cowardly Nephilim and

avenge the horrific casualties among his men by the cannibal giants. To do so, he outlined a simple strategy. He would send the infantry in horde, followed by a vanguard of spearmen. Behind would be the Elite archers protecting the rear and permanently firing at the safest targets. In the confusion, Nimrod would try to reach the Nephilim.

The Archangel against whom Nimrod wanted revenge was Kokabiel, one of the two hundred Traitor Gods who came from Venus and founded the White Brotherhood or Occult Hierarchy of the Earth. He was leading his nightmarish hosts shielded behind a huge fountain fountain. His appearance was dazzling, for these Demons are proud and take pleasure in displaying a handsome appearance.

Nimrod gave the order to attack and a horde of Kassite warriors rushed against the tight formation of the Angel-Demons. The dwarves fired their "belt" weapons and caused some stumbling among the first warriors, but it soon became clear that the momentum they were carrying would make it impossible to stop them in this way. Dozens of arrows began to rain down as the two vanguards collided, generating a tremendous battle. At that moment, Nimrod fell in two jumps on Kokabiel trying to slit his throat with a sharp Jade dagger. That weapon, coming from China, had been recommended by Isa as very effective to kill the Angels-Demons and Archangels.

Rolling in mortal embrace, the two enemy Hyperboreans, the white Nimrod and the tenebrous Kokabiel, played their immortal and illusory

lives trying to stab each other. It was something not seen since 8,000 years ago. But their bodies belonged to two different Races. Kokabiel was huge, almost twice the size of the valiant Nimrod, and that physical advantage, added to his hatred that constituted an almost palpable energy, put the Kassite King in trouble. Soon, the Archangel reached the neck of the King, caught in a deadly wrestling hold. The bones of the unfortunate Nimrod creaked, suddenly the man's spine sounded as it snapped. The Archangel did not stop cursing him, saying that he would always be remembered as "Nimrod the Defeated" for he achieved nothing with his invasion. The Nephilim conjured up prayers to YHVH for eternal punishment against Nimrod for his sins. But Nimrod was pure courage, he soon remembered the Cold Love he felt for Isa and had the strength to plunge the jade knife into his tormentor. At every moment of the fight, Nimrod had tried to plunge the weapon, but it slipped in the armor that protected his enemy. At last, when he felt himself dying, he diffused his consciousness in the Blood, in the hyperborean manner, and let the last effort of his arm be guided by it. And then the hand, fearsomely armed, shot straight to a point on the Archangel's waist, just above the liver, at a weak spot in the armor. Now Kokabiel was dead, and would never live again in this Universe, such is the mystery that the Demon-Archangels of Chang Shambala try to hide. But Nimrod agonized beside the gigantic corpse.

When Kokabiel fell, a sudden confusion arose among the hosts. demonic and celestial. However, the voices of other cowardly Nephilim urged them to fight without retreating. The slaughter was terrible and blood already covered much of the courtyard, strewn with hundreds of corpses. A squad of soldiers began to set fire to the nearby corridors and soon burned the Palace, which was evidently evacuated. In the midst of the confusion, some warriors sat the Archer King down and saw him smile as he spoke to the specter of Isa, his secret and great love. Some claimed to remember in their blood what Isa said to Nimrod, words of a glorious love that still echo in the perpetual singing of the birds and the imposing walk of the Bears. Bear women would be born from the memory of Isa and with his blessing; and warrior men would be born after Nimrod. What beautiful words Isa said to the King: "O Nimrod, fear not, we have triumphed, O Thou conqueror of Kokabiel! I have made it my business to fulfill the mission of the Race and find the Path of Return. The Goddess guided me and now we can return to our Original Village, We have conquered the Freedom of the Spirit, Brave Nimrod! The absolute possibility of being ourselves our own creation, of being ourselves the womb of our own birth. It is the Will of the Unknowable, Divine Nimrod,

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Let us go, then, where love is love and nothing but honor is honor, let us go where words do not exist and where I can heal you and love you and you love me with the A-Mort of Origin, come, take my hand, let me take you beyond, where all is Eternal. And so Isa uttered the last words, accompanying the final sigh of the Hyperborean King.

She knew that the feat was not to be forgotten, she took the Arch of Nimrod and hid it away from the demons in just fractions of a second before the final wonder manifested that day. As the smoke cleared, only one-seventh of Nimrod's Tower was still standing; the Sun continued its journey to the West and the thorn tree and the Gate of Heaven vanished in a matter of seconds, then they were no more. The nightmare was over and soon, the Kassite people transmuted definitively reached the longed-for freedom. Only the racial memory of Nimrod's great deed and the charred remains of his Tower would remain, as can still be seen today in the Tower of Borsippa. The sand is still made glass by nuclear heat, after the millennia, and its walls. The slanders invented by the shepherds and collected by the Arab and Jewish tradition would also endure. Soon there would be talk of the Tower of Babel which was erected out of pride and toppled by YHVH in punishment. Let it be clear that the Tower of Babel was made by Honor, that languages were never changed there, and that Nimrod was one of the greatest Hyperborean heroes of all times.

## 11. Epilogue

*Dear reader:*

*I hope the Legend of Nimrod has triggered some nostalgia in you, some heartstrings that lead you to recreate events beyond this life.*

*As I said at the beginning, I am not an essayist, I am a novelist, and a bad one. Although the whole work has an acidic tone, in reality I did it with much affection for all those "seekers of truth". The rune at the beginning of Nimrod's story is the Yo-Odal rune, which is a symbolic presentation of a sleeping man who is on his way to liberation.*

*I really hope to count on you very soon, on your camaraderie and on your personal commitment not to give up until you are free of all this crap called the World. I am not going to abandon you, that is my mission, the mission of all of us who have been on this path for a long time.*

*One last piece of advice. The study of the Hyperborean Wisdom begins with the reading of the Novel: **"The Mystery of Belicena Villca"**, by Felipe Moyano. You can download it for free on the internet. If you are in Bolivia, there is a publishing house that is in charge of printing this novel, it is Editorial de la Casa de Tharsis. You can Google it and get in touch with the people in charge.*

*In any case, if you have a son, daughter, little brother, sister, niece, nephew, niece, or any young person who meets the characteristics of the intuitive type; there is a novel for teenagers, conceived as a trilogy, which gives a gentle induction to the boys to make them notice the cause of the problems they have. The novel is **"The Bow of Artemis - Episode One"**, the author is yours truly, Gaburah Lycanon Michel. It can also be found online for free by searching for "The Arc of Artemis" on Google. Or you can purchase a physical copy at the Armonía Bookstore in the City of La Paz.*

*Any questions regarding the work you have read, if you want to learn more, if you want more materials to read, if you want me to clear up any questions, if you need any help or just want to tell me about the work you have read.*

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*mother, you can do it to the mail address: Gaburah@gmail.com You can insult me if you like, I am not offended.*

*It was a pleasure to have written this book for you, sharing with you an invaluable and special moment. You are special because of the heritage you carry in your blood, the courage of your decisions, the strength of your intentions and the temperance of your heart. Never allow that rebellious trait within you to be obscured by the grime of life. Anyway, that's all for today. See you another time, and in another book.*

*Strength and honor!*

*Attn: Gaburah Lycanon Michel*

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Es evidente que el mundo actual pasa por una crisis profunda en todos los niveles que lo componen. Hablando fríamente, esa crisis no es más que el reflejo de acontecimientos que han venido sucediendo continuamente los últimos 2500 años. La crisis de hoy no es nueva, no hay nada nuevo bajo el Sol. Sin embargo, y a pesar de los más de 2000 años de cultura, hay problemáticas básicas que aún no han sido resueltas dentro de cada persona; y esa incertidumbre es la causante de todos los problemas, complejos, traumas y temores que aquejan a cada ser humano en la Tierra; pero no hablamos de la Piedra Filosofal, sino del más básico sentido común. Este ensayo se pretende reencontrar al lector con aquello que ha perdido, ayudándolo a agarrar lo soltado y a recordar lo olvidado.

*La lengua del Pasú* es un texto que hace uso del lenguaje convencional que todos los seres humanos entienden: el lenguaje científico. Se ha buscado una forma de comunicar los elementos constitutivos del sentido común, llevados a una lengua empírica que empuje al lector al entendimiento de su mundo interior.

La Ciencia, la Filosofía y la Gnósis han tratado de entender la vida, la existencia y el ser durante siglos. Hoy, que estamos a puertas de un nuevo cambio de paradigma, los tres campos del saber humano se reencuentran para dar respuestas a las problemáticas actuales, y este ensayo es un pulcro estudio de los postulados más destacados, realizados por científicos, filósofos y gnósticos célebres. El único objetivo de todo esto es darle un nuevo sentido a la vida del lector, inculcándole un nuevo valor a la especie humana y recuperando el arraigado instinto científico que cada persona tiene.

*Gaburah Lycanon Michel*