

# Spirit or not spirit?

Past the actual goal of humanistic ideals, the spiritual development of man and the further path of society.



from theism to dataism

!!! Original in German - translated from deepl.com - unaudited !!!

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Durach, 29. September 2020

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for the human being



transition to the relevant state of the One, the reasonable, moral and progress oriented unity, which the individual understands as a contribution to this unity only from the principles of this unity.

The eternal critics, doomed to certain demise, of the factually unambiguous approach to research, which allows independent thinking only as a reinforcement of its own structures and otherwise tries to prevent it by all means of euthanasia, anaesthetics, comfort and rebuke, are not serious people, they are already outdated. They are no longer relevant in their humanity. It is the covidiot, conspiracy theorists, swear-takers, esoterics, Putin-understanders, new rights and other totalitarian auxiliary constructs, which very effectively prevent any discourse already in its emergence. The quick pigeonhole thinking, which is decidedly against the totalitarian and the unenlightened, makes central use of the simplifying, almost under-complex means of suppression, defamation and discrimination to present one's own totalitarian views as the only relevant unit.

The "Dictatorship of the Enlightenment" by Theodor Wiesengrund Adorno, in which only so much Enlightenment is good, how many possibilities of manipulation it contains, the Instrumental Reason by Max Horkheimer or the functional rationality by Max Weber, all these thoughts in relation to the alleged clarity and unambiguity of science and the political, economic and social opinion and action associated with it, are acquiring a shattering global social reality in our time, almost 70 years after the beginning of the critical examination of society. The Inquisition and the dogmatics of the 13th century, which today makes use of the more humane appearing means of systematic mockery and slander, has been reborn in a completely non-religious sense. 800 years later, mankind is no longer faced with the omnipotence and sole ambiguity of God, but with the omnipotence and sole ambiguity of channelled nature (science). Of course, it has nothing to do with natural science per se, which appears much more modestly and does not dress itself in facts, but with its increasing medial and political dogmatism. The dogmatic faith, the means of combating dissent and the abuse of moral postulates arrived in modernity in a new, but all the more effective dress!

But what happened to the people? How could they wake up again in the principles of the Middle Ages or still sleep in them? Where do they really aspire to? What's wrong with the progress they are praising?

To look at this we go to the historical flowering of dogmatism, which degenerated into dogmatism, to the already decadent early to late medieval theism, which was no longer based on an experience of spiritual reality, if one wants to suspect and explore it, but on the mere dogmas of the ruling church. The formative social form of theism was theocracy. All matters of social life were thus determined and directed by the religious dogmas interpreted by the church. The Aristotelian view of God as an immovable mover was consolidated in the system of the church as an immovable mover of religious, social, economic and political fates. Ecclesiastical

interpretation of moral and intellectual ideas stood above all. The advocacy of other views meant certain death.

The ideas of education were still clearly influenced by the old Judeo-Christian term *musar*, which means moral discipline. The already long known Greek translation of the term in *paideia*, suggested a free self-development, but this idea was not yet taken up by medieval society. Man was rather pushed by discipline to become a pure image of God, an *imago dei*.

## Humanism and Naturecracy

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The subsequent period of the emerging Enlightenment in the 15th and 16th centuries brought the Reformation in the church sphere and the first wave of humanism in the social sphere. Man slowly moved into the centre of social consideration. This process was brought to a relatively full development with the second wave of humanism in the 18th century. Now man was declared to be a motionless mover, an end in itself. The rule of dogmas broke out into a quest for knowledge. The church came to terms with this to some extent, because it was precisely within the walls of the monastery church that the initial urge for independent thinking, scholasticism, developed, which was then advanced in their spirit by humanists and representatives of early modern scientific research. The emerging empirical knowledge of mankind got a breakthrough above all through Francis Bacon, which was carried out in the social-pedagogical field, in the sense of a vivid and systematic education with the help of schools and books, by Johann Amos Comenius. The time of materialistic ideology dawned, in which man, through a certain humanocracy as a form of society, wanted to become the ruler of his surroundings and himself. The spiritual world, the spirit of man as such, which was the real centre of humanism and the entire Enlightenment, since it was its root and its condition *par excellence*, lost more and more of its importance and was shaken off by an increasingly emerging biologism, chemism and other materialistic ideologies.

This led to a naturalisation rather than a humanisation of man and his culture. An objective immovable material nature was opposed to a mentally quite weak human being. Now he wanted to analyse it, sort it, use it for his own purposes and develop it further. The still existing soft or loud voices that spoke of spiritual reality no longer had the hearing of the masses. One could say that by the 20th century humanism had already mutated into a hedonism that merely strives for progress towards a better, more pleasant material life. The Viennese Circle of the 1930s/40s forced philosophy into logical empiricism and robbed it of the very essence of the fluid active mind. Psychology developed into an empirical science as early as the 19th century, with the predominance of sensory and neurophysiology. Darwin's comparative behavioural research opened the way for an animal psychology, which then concretised the psyche into the walls of behaviourism and contributed to currently very widespread behaviour therapy. Man was understood as a mere animal. The spiritual was increasingly driven out as a concrete idea outside as well as inside man and at the same time chained to purposeful progress. The questions about the meaning of spiritual development and about the spirit and the spiritual itself became superfluous in materialistic dogmas and ideologies. People suffocated their own spiritual development in its humanistic germ! That which is now called

humanism is consecrated only to hedonism. The uniqueness, comfort and enjoyment of the material became a lack of alternatives. The aspired humanocracy became an acrary of nature, the domination by material nature. The humanism that shone with great power became a naturalism.

Anyone who now thinks of the absolute mastery of nature by man and his technology overlooks the fact that progress only applies to nature and its associated technology. Since the expulsion of the psyche and the spirit from society and its social structures, human progress has come to a standstill, if not already to an increasing abortion. The existence of religion, talking about the soul and the spirit today are merely empty shells of long-forgotten realities. A consistent and alert materialist would have to discard all the talk of it and be absorbed only in chemistry and the satisfaction of libidinal emotions. But we have not yet arrived at the present.

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## Technicism and technocracy

Strange as it may sound, our present is taking on a decisively formative direction in the Californian Esalen Institute of the 1960s. The emergence of the Institute for the Universal Promotion of Human Education and Development is rooted in spiritually imbued ideas and radical criticism of modern society. The background of some of its contributors was the teachings and theories of Georgi Gurdjieff and Abraham Maslow on how to develop personal potential beyond one's own limits. Above all, the Human Potential Movement, which followed on from the already de-spiritualised humanistic psychology and prepared the ground for the Hippie and New Age movements, formed the basis for concrete ideas on human development. The diffuse ideas and experiences of spiritual realities led to an urge for self-realisation, self-development and self-overcoming.

The de-spiritualised soil of the 19th century, with its strong unreflected materialistic ideology, worked here very subtly through very intellectual, spiritual endeavours and transformed them into consistent materialistic and anti-humanistic forms. The difficulties of genuine spiritual, and therefore also genuine humanistic development were no match for the strongly developed material and spiritual comfort. It is on this ground that the idea of a chemical support for spiritual development, supposedly because it was not achieved through one's own activity, was born. Names like Claudio Naranjo, Timothy Leary, Stanislav Grof and the construct of Transpersonal Psychology promote the use of drugs in the sense of stimulating development. From transpersonal experiences and the urge to overcome one's own limits, the transhumanism coined in the 80s at the University of California gradually develops. Instead of taking up the human spirit, which is already barely relevant, and seeking to overcome borders, materialistic ideology, in its attempts to integrate spirituality, ends up consistently growing out of the human. However, because spiritual reality was left quite unused and the concept of nature was the only reality, this outgrowth meant at the same time the active process of abolishing the human being.

The chemical support, which in the meantime had given birth to a massive pharmaceutical industry, was increasingly supplemented by mechanical, technical sup-

port. The human being tries to consequently push forward the idea of mindless self-development and self-overcoming by supplementing his body with chemistry and technology, in which he actually cannot exist as a human being in the future. But by not understanding the human being at all, he absurdly imagines his existence in a trans- and even posthuman way. The technical-chemical development praised in our time elevates the materialistic ideology to the ideology of technicism, with the associated form of government of technocracy. The theistic imago dei develops into an imago homo, a chemical-technical image of man, which will continue to live without man, because it cannot possess the central factor of humanity, the spirit. An ideology of materialism cannot have a spirit and must get rid of it, since it is not a part of these beliefs. Thus dogmatic theism is reflected in the equally dogmatic technicism of our time. The humanism in between failed in its task to lead people to their spiritual development, to their spiritual roots. The homo deus was taken from humanism in a completely dehumanised way while people were sleeping! The present (ant)homo deus of a Yuval Noah Harari dresses himself in an agenda without any alternative, although the view of this illusion is quite open and thus the alternative, a serious spiritual insight and corresponding spiritual development, is possible.

However, the events of the last centuries clearly show that the difficulty of understanding what is human and what is spirit is growing exponentially. Quite soon, we will completely abort the real concepts of the human and the spiritual.

## The hidden side of technocracy

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But let us return once again to the understanding of technocracy, which quite subtly permeates our modern life, because the obvious of technocracy is not the decisive factor. Plato already had an idea of technocracy as the rule of experts. The experts should be philosophers in his sense. Philosophy in the true sense, as the love of wisdom, is a mental activity. The spirit of man therefore plays a decisive role here. The modern idea of technocracy, however, reduces expert knowledge to a scientific-technical orientation imbued with materialistic ideology. Through this one-sided conviction and the additional omnipresent economic dominance of our unculture, driven by egoism, the idea of the rule of the spiritually imbued experts turns into the rule of the machines serving the elite egoisms. But this world view is wrongly reduced to the technical-machine. There is much more hidden in it than a progress-oriented scientific urge. Mankind sleeps into this development and dreams of endless optimisation of its own existence. Behind all this naïve optimism, however, there is a very specific dogmatic modern technocratic view of man, which can be characterised as follows, without claiming to be complete.

### Dogmas of materialistic technocracy:

1. the human being is subject to a determinism of perception and is only guided by different perceptions from outside
2. There is therefore nothing inside the human being.
3. Mental and spiritual activity is only a chemical process.
4. the human being does not possess a soul and spirit per se,
5. therefore the human being does not have a real ego
6. and is to be understood only as an algorithm in a biomass.

7. since under these circumstances no free will exists,
8. man must be governed and managed like cattle.
9. the only relevant thing is the satisfaction of feelings in the creation of a feeling as pleasant as possible.
10. the resulting goals are total eradication of suffering, total health, total security and total satisfaction.
11. Attention is to be paid to the protection of animals and nature, since man and the spiritual world belonging to him does not exist.
12. religion is merely looking up to the higher ruling power.

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## Transhumanism, machinocracy and dataism

Surprisingly, this view of the world and humanity is not entirely without religion. The alienation of religion without the inclusion of an inner-spiritual dimension and the materialistic idyll lead to a mere turn towards the materially higher. In this sense, the subtle technocratic propagandist Yuval Noah Harari describes a materialistic religion, which is very aptly called dataism. The spiritually circumcised and degenerate man looks up with great awe to that which, with the help of unimaginable accumulations of data and their unimaginably rapid analysis, grows far beyond him. This outgrowth overcomes man in a transhumanistic sense and increasingly establishes a machinocracy as a form of government that transcends the world and which will have an absolute determining influence through all social areas of intellectual, economic and legal life. At these gates of the future, we are very close!

If one considers the way of thinking of Bill Gates, who is currently acting as a concerned philanthropist, completely independent of his entanglements in the network of the pharmaceutical industry and other interests, this consideration will reveal very consistent and logical conclusions. Bill Gates sees the absolutely only way to save people from viruses as being a genetically manipulated injection, a kind of advanced vaccination. If one becomes aware of its technological role, this thought is close to what has been known for a relatively long time in the information technology field of computers. It is the way in which one produces updates and patches by improving the source code of a program. The programming errors discovered over time, which are misused by computer viruses and trojans, are corrected by a corresponding patch. This means that the malicious software no longer has any access. However, this process never comes to an end, as the misuse oriented troubleshooting in complex systems consisting of many individual programs never stops. This battle between programmers and hackers, even if these terms do not apply, is therefore a never-ending process that is an indispensable part of software development. If you put Bill Gates' health concept, at least with regard to dealing with viruses, in this context, it gets the consistency and consequence mentioned before. The DNA of humans can thus be regarded as faulty source code, which can be improved with special genetically manipulating injections in the sense of such an ideology. This injection is then nothing more than a patch for a certain programming gap. So there is nothing fundamentally wrong with Bill Gates' way of thinking, this way of thinking is quite correct within a technocratic ideology. So, if you want to see and define man in the sense of technocracy, then you will very

logically come to these and other solutions. The question is, does one want to make decisions and rule the world according to this ideology? If that is what people want, then this path in the sense of freedom will develop accordingly.

## Education for dehumanisation

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But it is not only the view on health that reveals the technocratic ideology it contains. The field of education of children and adults alike is also interspersed with corresponding methods and ways of thinking. A traffic light system or stamp lists with smileys to indicate behaviour or mood, a digital speed-measuring board with a corresponding smiley, graphic space allocation on the floor, a social credit system and other behavioural methods show a very pronounced mechanical and visual-symbolic self-image of how education and upbringing should function. This methodology is not far from the way an artificial intelligence unit is trained. It has nothing to do with the educational understanding of upbringing and education. It does not find an interruption of the stimulus-response pattern, but quite the opposite, a promotion and connection to this pattern. So this dressage is downright anti-pedagogical! Impressive in this respect are also the films which are shown to children and adults in the trend of the time. Almost the entire repertoire of children's series and animated films is interspersed with superheroes of all kinds. The disdain for the human being, without materialistic-magical and technical powers, cannot be overlooked. The education of the whole of Japan even has a more intensive forerunner here and already more or less includes the idea of the good and strong robot friend in the cradle. Of course, one can only see a harmless childlike urge for heroes in it. But all these heroes usually have serious psychological disorders and are pervaded by a transhumanistic ideology without alternative. Almost without exception, the question of the future of schools and society is described with an outstanding technical development. Statements made by primary school pupils about the future of school paint a rather monotonous picture: the teachers are robots, pupils "form" themselves with VR glasses, the classroom walls are technical, there are runways and floating vehicles everywhere. The exciting technical euphoria cannot be ignored. The teachers often take a similar view, which of course also inspires the children. But where is there still room for people and their education?

## Posthumanism as hidden development

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It is not primarily a question of a threat from a virus. It is not about geopolitical wars and opposing political world powers. It is not about nature, however much we know how to pollute and torture it. Behind all these current and on the surface burning issues is very cleverly hidden a centuries long development, a progress which does not intend to promote man in his humanity, but only to use it as the basis of his own birth process and then spit it out completely from this development. As powerful as the rather mindless human being may feel temporarily with the technical-human symbiosis, this power will only be available to him as long as he accompanies the birth process. When the so-called technological singularity arrives, in which man-made artificial intelligence completely overtakes human in-

telligence and becomes automated, man will gradually disappear from the earth. What will then remain on earth in symbiosis with this technology will be nothing more than a dead shell of the human being, a completely de-spiritualised homunculus at the service of a new evolution, in the era of post-humanism. The new creation, novus genesis of this terrible evolution will proceed without humanity. A form of government will no longer exist, since governing requires judging and directing. There will be nothing left to judge and direct. It will be an automatic process, taking place through a barely conceivable intelligence of purpose. The way there will be accompanied by an increasingly modern, humane appearing inquisition of the only correct, reasonable and moral view, supported by a science that has degenerated into a propagandistic sling of facts. And the question is not: do we want to go there? We have already opened the gates to that future!

What remains for people in this gloomy prospect for their own development and the development of the social?

### Paths in the middle of doom

The lost legacy of humanism, the spirit of man and the spiritual world that belongs to it, must be grasped in concrete thoughts, actions and common confrontations for those who recognise in it something worth striving for and humane! But "to be seized" means a real seizing. Nothing is further from the mind than a diffuse, bottomless fantasy of some kind of complacent spiritual world. The concrete of this spiritual world can only prevail over the diffuse, unbelieving or believing diffusion when man experiences the spiritual in himself and knows how to advance it through constant practice. Only the awareness of the human ability to think, in the awakening of the power of form and concentration behind it, can make the spiritual within oneself an experience! Hardly anything else seems to be as shockingly decisive as this unnoticed loss of the spiritual. Any striving for a better world and for a better way of dealing with each other tips completely out of the naturalness of the world view into completely anti-human contexts, if not the basic problem, the almost completely lost spirit, is not at least perceived as a problem and solution at the same time.

However, the loss of the concrete psychological, emotional dimension, within which the forces of thinking, feeling and wanting become entirely a real qualitative experience for the human being, must also rise into the social and individual consciousness, if further dehumanisation is to be prevented. A humane, human development needs the corresponding spiritual ground, which does not experience itself in a chemical-electrical way, in addition to the reflexive-forming spiritual.

Due to the unstoppable split between the views of people, which must be given simply because of the development towards the freedom of each individual, there is a burning need to learn to let all these views and opinions stand side by side. The warmest possible affection between people must not be based solely on love of the same view if it is not to lead to social warfare. This affection must be based much more on the common humanity, which, due to different life circumstances, refers

superficially to even the most contradictory opinions. A mutual affection should be developed beyond these opinions!

The longing for real, direct communication, which is not simulated in the digital domain or filled up with entertainment industry, should be revived from person to person, from organisation to organisation. This should initiate a new culture of conversation! This is intended to initiate a new culture of discussion, which is not characterised by a call to distance oneself from these or those thoughts in order to shape a direction of thought dictated from outside, but rather wants to promote common knowledge precisely through interest in people and their views!

In spirit lies hidden  
what was the future of man.  
May man,  
striving for the future,  
with his whole soul  
rise up to the world of the spirit.  
May the loving spirits  
be gracious to man.

