

# Escaping the matrix of annihilation

We are experiencing a planetary crisis of unimaginable proportion. The so-called “corona pandemic” is but a part of this larger crisis, which has to be called a fundamental crisis of our being-in-the-world. It has to be called such because we are on the verge of destroying virtually everything belonging to our human essence on this planet, destroying it physically, mentally as well as spiritually. In this respect, humanity as a whole is on trial. And its chances do not look too good, to put it mildly.

What is becoming so excruciatingly clear in the current corona crisis has a long prehistory. And in order to understand what is happening today, it is necessary to understand what the enterprise of abstract natural science beginning in the late 16th century has to do with it and what distinguishes this enterprise in its core from other systems of thought. Something few people consider. First of all, abstract science eliminates life in its very research premises by devaluing experiential living qualities as “only subjective”. This elimination and existential devaluation of experiential qualities in favor of reducing scientific interest to the quantifiable aspects of natural phenomena can be studied paradigmatically in the person of Galileo Galilei. Therefore eminent technology historian Lewis Mumford rightly speaks of the “crime of Galileo” in his seminal work “The Myth of the Machine” (1967). I, too, have pointed out the inherent “subject-blindness” of the prevailing natural sciences for decades. (Even quantum theory does not reintroduce the living subject, although all-too-often the opposite is being claimed, as if quantum theory were a true alternative to mechanistic thinking. When in fact it is its continuation and as far as mathematization is concerned even its pinnacle. Not a blade of grass can be explained by quantum theory).

What counts as a scientific object for abstract science (and is to be treated in a mathematical-analytical way) is just this: a mere thing with no internal dimension and therefore no consciousness. The thought of an “inside” to these “natural things” as having an independent ontological reality and exerting influence on the phenomenal world is a disturbing factor that cannot be integrated into the cold grid of the scientific mind, insofar as it is ruled by the dogma of a pure “outside” (which is mostly the case). Only when nature is imagined as a more or less dead outside world, can it be almost arbitrarily quantified or mathematicized, dissected and abstractly reassembled. This cannot be done with living beings. As Mephistopheles says in the student scene in Johann Wolfgang von Goethe’s *Faust I*: “To know and note the living, you’ll find it/ Best to first dispense with the spirit:/ Then with the pieces in your hand,/ Ah! You’ve only lost the spiritual bond.”

This “spiritual bond” is understood only as a mental construct without inherent dignity. This is the brutal Procrustean bed that abstract science imposes on the totality of living nature, without which the technological frenzy holding this planet in its grip and the advent of mega-technology would not be possible. Eliminating life in the very foundations of scientific thought must lead to its eventual bulldozing by technology, which has brought us to the brink of collective self-destruction. I call this phenomenon the “Mega-Technological Pharaoh”, before which the majority are prostrating. This giant shimmering idol is whipping earth’s inhabitants mercilessly ahead, and the majority of them serve him with fervor. There seems to be no need to exert overt compulsion at all; most do their

daily prostrations voluntarily. They have learned to love their idol, they worship it and pay homage to it, and whoever speaks ill of him is quickly punished and branded as an enemy of progress or science.

It is becoming increasingly clear where the journey is headed. Keyword: "Great Reset". More on this later. At the same time most of earth's inhabitants have probably made themselves comfortable in a more or less dead, monstrous universe, which they consider to be real, although it grins at them antagonistically and does not seem to care about their weal and woe (a model universe, by the way, that I believe to have demonstrated comprehensively to be largely hypothetical, even fictitious in nature). Thus mankind has become a stranger on this earth, a cosmic outcast, a "cosmic idiot" to borrow a phrase from Peter Sloterdijk. By no means a flattering label. Sloterdijk is referring to the irreversible basic condition of modern man as a being who is cosmically lost. Like many intellectuals who are almost universally believers in science, Sloterdijk, too, considers a living cosmos integrally including man and endowing him with dignity to be an obsolete idea or pure fantasy.

In my book "Was die Erde will" ("What the Earth Wants") of 1998 I spoke of a great experiment, referring to mankind, aimed at answering the following question: "How many psychopaths does it take to ruin a planet like the Earth?" This question is more pertinent today, during the corona crisis, than ever before.

Many will certainly consider this an exaggeration, dismissing the entire issue, believing (one could also say: deluding themselves into thinking) the brilliant intelligence of the scientific, technological, digital and political elites will somehow fix it for everyone. After all, they have always succeeded in averting total catastrophe up until now. So why not again?

The current corona crisis was a kind of crash course on humanity for me, on how it has developed in the majority, and also on this revered endeavor called science, primarily abstract science to be exact, which is what all science strives to model itself after. This crisis as an integral part of the larger world crisis we are currently living through (as indicated above), I continuously find to be a pressing philosophical challenge. That events could have unfolded on such a massive scale and, yet, in many ways so clumsily and unconsciously, has puzzled me. In cold, glaring light the whole insanity taking place on this tormented planet is becoming obvious, even though it actually could not have been easily overlooked before. It was and is my impression that we are witnessing a type of simplification of the anti-life processes taking place around us. The ugly grimace of this grand technological idol, the Mega-Technological Pharaoh, is becoming shockingly visible despite all utopian promises of salvation employed to conceal the whole thing. Take the pamphlets on the Fourth Industrial Revolution and the Great Reset by Klaus Schwab for example (the latter co-authored by Thierry Malleret who has probably written the main part or at least set the basic tone). The ideal of man presented here seems to be the cyborg-idiot, devoid of dignity and essential freedom, somehow enjoying to have machine components being built into his body because they connect him to the super-intelligence of the technological homo deus, the god-like superhuman, who will somehow guide us into a supernatural paradise of our own making. "If no god wants to be on earth,/ we are gods ourselves." (22nd song of "Winterreise" by Wilhelm Müller and Franz Schubert).

I would like to weave in a thought that some may reject: This technological frenzy is being driven by the physical servants of the Mega-Technological Pharaoh, meaning by the so-called elites who

believe themselves to be intelligent and who are being admired by countless people. They decide on the marching order in close cooperation with powerful players in politics, business and finance. Together these players represent a tremendous globally active power factor that is very hard to topple, leaving most people to feel powerless and helpless in the face of it. This is why the majority of the ruled in varying degrees decide to weasel themselves out of their responsibility for what is happening, thinking: Why should we be responsible for anything? We are basically just following orders, we are but small players in the game. It is not that simple however, in my view: There are not just a few very powerful perpetrators (i.e. "bad guys") on the one side and legions of innocent victims on the other, who "can't help it". The same holds true for the ecological crisis. The "99%" happen to be actors and players as well and as such burdened with individual responsibility, which is inherent in the *condition humaine*. They, i.e. the many, cannot be completely exculpated.

Nevertheless, nevertheless: Even though the "powers that be" do not carry sole responsibility, they do carry the majority share, since it is them who comprehensively steer and manipulate "the masses" whom they exploit and mistreat depending on the situation. The greater the power, the greater the responsibility, the greater the likelihood (I allow myself to imagine) of being put on trial by a "world tribunal" some day in the course of global upheaval. The corona regimes all over the world are guilty and remain guilty. Like all other brutal and cruel regimes including outright fascism, which these days tends to come along as eco-fascism or techno-fascism.

Here I would like to point out that prevailing cosmology ultimately makes us believe in a kind of criminal universe, within which earthly fascism seems somehow provincial in comparison to the star-eating super monsters that are the so-called black holes. Black holes are taken seriously as real scientific objects, although the element of projection in this concept is so palpable it can almost be grasped with hands. Some years ago, a photo of such a black hole was presented to an astonished world audience with thundering applause. It was quickly unmasked by some (albeit very few) critical physicists, among them Alexander Unzicker, as a grotesque fake, basically a mere computer construct. That this catastrophe-laden universe has been thought into being by a fundamentally sick mind, I have argued in detail in my cosmology book "Räume, Dimensionen, Weltmodelle. Impulse für eine andere Naturwissenschaft" ("Space, Dimensions, World Models. Impulses for an Different Science of Nature"). Should the universal spirit have created such a world, he cannot be intelligent. Rather I would think of a malicious Demiurgos, as the old Gnostics imagined him.

By the way, these scientists and self-proclaimed cosmologists (who should rather be called "chaotologists") can in their own way indeed be called descendents of these ancient Gnostics. The "theory of everything"-delusion, which inspires many abstract minds, is to be understood primarily as neo-Gnostic. Dissolving or evaporating the "really existing world" into a mental abstraction, a framework of formulas, tantamounts to the simultaneous annihilation of all living connections. The implicit flipside of this "theory of everything"-ideal is world annihilation, as I demonstrated many years ago. This is black alchemy of the worst kind. Another idol, which so many admire or adore. Such is also the idolatry transhumanism is indulging in, which is increasingly gaining power and influence. Strangely enough they hardly ever take note of the precursors (and companions) of their delusions, i.e. abstract natural science since Galileo.

Fundamentally this global crisis (including the corona pandemic) has to be called a crisis of consciousness or, as I occasionally say, a psycho-cosmological crisis. The ruling cluster of consciousness on this planet is that of intellectual culture. Hardly anyone can escape this juggernaut, especially since it is universally celebrated and being made offerings to. The first of these sacrificial offerings is our vital dignity, and for me this always means cosmic-spiritual dignity. This dignity we place at the feet of the Mega-Technological *Imperator mundi*. He accepts it with pleasure. Why? Because he needs this living substance. When deprived of it, all that remains is a dead and disconnected technosphere, whose eventual downfall into the Orkus of nothingness and total annihilation of life on earth cannot even be stopped by upgrading it to a type of theosphere. (The parasite needs the living host.) If the technological man and practicing idolater ruins his human, spiritual-cosmic substance (which is inherent even in him as a potential), he will destroy himself. And he knows or at least suspects it. The "steel skeleton" of global intellectual culture is dead and remains dead. Without constantly siphoning off and exploiting that which constitutes man in his actual dignity, homo technicus is finished. He dies of thirst in his abstract desert, because he has dried up all living sources. And he will probably only realize this when it is too late. Technological imperialism refutes itself in its final triumph or when it imagines to have triumphed. It implodes into its own nothingness... And it is clear that it would (like Hitler) draw as many people as possible with it into its downfall. (I am deliberately using the subjunctive here.)

I say it again, because it is obviously ignored by most (have I become a "preacher in the desert"?): Prevailing abstract science, on which the entire system of our technological being-in-the-world is based, is ultimately oriented towards a world devoid of human beings, a dead world, a world without life and consciousness. However a world without an "inside", thus without feeling, with only the "outside" considered binding reality and inhabited in majority by people who have forgotten or betrayed their true inner being in the spiritual-cosmic sense, is not only absurd and inhuman, but demonic. Whereby this demonic quality must be continuously concealed, even denied, because otherwise the acceptance of the masses will no longer be given. Without continuously invoking salvation, even redemption through technological world domination, the Great Reset could not take effect. A Great Reset that is essentially a kind of anti-life redemption coming across as world salvation and world health. Corona insanity demonstrates this in an almost woodcut-like manner. Most Corona regimes make use of these world salvation fantasies in their public messaging. These fantasies have a religious touch throughout, if they have not become a religion in and of themselves and a dogmatic and totalitarian one at this.

To be clear, when I speak of a demonic quality, I do not by any means only mean this in an intellectual-metaphorical sense. There is actual evil, however we want to frame it. Nevertheless discussions about the "ontology of evil" are futile to a large extent in that they end up in well-known ideological arguments that lead nowhere...

What is science anyway? This question is not easy or quick to answer. (If you ask scientists, you will learn little of substance; the majority of them are blind to the fundamentals and premises of their own profession). In any case, "science" contains the latin word for "knowledge". What is considered or passed off as knowledge in science is often only a somewhat plausible and consistent assertion about a phenomenon. Yet, few things are really self-evident and thus constitute a "fact" as per the general conception of a fact, i.e. something that cannot be doubted rationally-empirically. The truth

of the matter is not written in illuminated letters above the phenomenon that is to be interpreted or explained. Historically this rational-empirical focus is anchored in Ancient Greek intellectual culture that first took shape roughly 2500 years ago. It still determines what can (and may) claim validity as science to this very day. Initially and for a long period of time the word "science" exclusively referred to science of nature, which in turn had developed from philosophy of nature before it began its triumphal conquest of the globe, abandoning the realm of philosophy altogether and with it epistemology and any deeper thinking. These are well known facts (or at least they could be).

What is less known is that science or what is considered as such, has never been detached from an overarching worldview, which encompasses and substantiates its fundamental assumptions and premises, without which science would be a bottomless endeavor. These premises are rarely mentioned directly and often enough overlooked, but they are of essential importance. Instead of "worldview" one can also say "idea of the world". This idea does not have to be expressed explicitly, but it does exist and it ultimately determines what counts as reality. Scientific controversies often arise from a different understanding of what is considered to be real. Take the famous controversy between Albert Einstein and the quantum theorist Niels Bohr as a paradigmatic example.

"Reality" is a difficult concept, often narrowed down to the pure factuality of things or causal relations. Yet, all statements about reality that exceed immediate sensory evidence involve hypotheses which, upon closer examination, often turn out to be (partially useful) fictions. Thereby particular importance is placed on precision and the predictive power conveyed by the mathematical description of a phenomenon. Physicists pride themselves on this. I remember a long conversation with Werner Heisenberg about fundamental questions of physics and the field theory of Helmut Krause in the summer of 1974, where I asked him to state in one sentence what he wanted to achieve as a physicist and scientist. His answer was: "I want to understand nature, understand it so precisely that predictions become possible." That is exceedingly clear. Understanding is being linked to (accurate) predictions. But is that a sufficient criterion for the reality or even truth of scientific understanding? That depends on the fundamental premises that guide scientific discovery.

He who departs from different basic assumptions and therefore a different idea of the world than the prevailing intellectual culture (which I do), will interpret the same natural phenomena differently to what is accepted and respected within the conventional framework. Predictions will still be made to a certain degree, but they will be of a different kind and embedded in a different way than in abstract science and not be immediately convertible into technology.

People tend to consider anything to be true or, more humbly, correct, that leads to something "tangible" in the technological sense. They think: "My computer works. Therefore the physical principles according to which it was built must be true and can be considered perfectly proven." In short: What works is true.

But is it? Not quite. First of all, what works is indeed correct in a technical sense (be it a vacuum cleaner or a smartphone), however technical functioning often obfuscates something else that is missing in the picture, but actually constitutes the true ontological and cosmic-natural basis for this functioning. One example: What is it that transports electromagnetic waves through space? Prevailing physics has no convincing answer to this question. Ether theory however, which famously

moved and disturbed, even tortured physicists in the 19th century (one simply could not fathom a medium both tremendously dense and at the same time unimaginably subtle), offered a more meaningful approach to this question than the meaningless concept of the so-called “quantum vacuum”, which has no real explanatory value. (I have spoken in detail to these questions in my book on cosmology.)

Modern science is inconceivable without its technological counterpart. Most of today's astrophysical, cosmological, or microbiological research would collapse immediately if the big plug were pulled, if it were disconnected from the abstract computer images and measuring instruments it requires to be what it is. In this respect, science is an integral part of technocratic governance in close connection with the centers of power and money. Genuine thinking plays a negligibly small role in it. Philosophy is regarded as a more or less beautiful intellectual glass bead game, which is permitted to continue, provided, of course, that it does not make any overarching claims or even claims that question and challenge science in a deeper sense. Such challenges will be denied and even indignantly rejected by the majority of the scientific community. Fundamentally interesting cardinal questions of natural philosophy thus fall by the wayside: What is light? What is gravity? Is it infinitely fast or does it have a measurable speed? Why does it penetrate everything? What holds the earth in space? Is space simply a dead extension or a living pulsating something, to which the old term "world soul" would be applicable (what I assume)? Etc.

Now, how about this up and coming technocratic dictatorship as an aspect of the world crisis we are facing that is increasingly taking our breath away and driving the more sensitive natures among us into madness? Does philosophy have anything substantial to say here? I would answer in the affirmative but would base that on an idea of philosophy that is hardly commonplace today. The prevailing intellectual culture of the Mega-Technological Pharaoh decrees: When science is doing research, philosophy has to be silent. Why? Because: What would the philosopher have to say anyway – at least as long as he is not himself a master of mathematics, the abstract sorcerer's apprentice? The high priests of abstraction prefer not to be disturbed in their work. They neither want to nor are they able to ask the relevant fundamental questions, to note that again. That is why their world view is so dull, so monotonous and monochrome; that is why it is more like a nightmare, a delusion, a gigantic phantasmagoria.

This type of thinking could be left to its own devices if it did not interfere and overreach so deeply into our core substance as living conscious selves, ruining us and destroying our soul, stifling our creative imagination. Also: what destroys the soul at the same time destroys living nature that is carrying us. The mega-technological destruction campaign we are experiencing begins with a mental annihilation-frenzy, an ideological movement within an increasingly dead and disconnected thinking. But the manifest devastation follows closely on the heels of the ideological one. Hiroshima is inconceivable without anti-life physics. When Otto Hahn heard of the first nuclear bomb being dropped on Hiroshima on a radio broadcast on August 6, 1945, at Farmhall in England where he was interned with Heisenberg (who doubted it was a real nuclear bomb), von Laue, C.F. von Weizsäcker, and others, he is reported to have said, “I have nothing to do with that.” Everyone knew however that inside he was deeply troubled and suicidal out of guilt. They were worried for his life.

Otto Hahn had once expressed to Weizsäcker that he would kill himself if a nuclear bomb arose from his discoveries ("in the hands of Hitler" he specified, as Weizsäcker reported in an interview to "DER SPIEGEL" in 1967). Now it was not Hitler, but the Americans. Nevertheless it almost destroyed him. – These aspects of the scientific process have to be factored in, even though the physicists skillfully shifted the blame onto the politicians in later years and presented themselves as "pure researchers". Robert Oppenheimer was the most honest among them (at least for a short moment), when he expressed the famous phrase "We have done the devil's work!" after the first nuclear explosion in the desert of Nevada on July 16, 1945.

Technology (from what degree on?) has always had an element of power to it with tyrannical features, presenting itself and behaving as if there was no alternative. This element does not even stop before humanity's core substance. This core substance is to be rewired, "improved" and "upgraded" to a level considered higher. Man is to become a cyborg, a ghost in the machine, a robot without independent selfhood or mind. An externally regulated hybrid being, as the Great Resetters envisage, full of technological implants that have become part of his body and that he cannot get rid of, singing the satanic song: "You are protected, you are well, you have everything you need. Trust us. You do not have to torture yourself with questions and deep thinking that is leading nowhere. We build back better for your benefit, your joy, for global peace..."

Man is to become a technological puppet. What use is there for freedom, for self-determination that used to burden man for such a long time? He is to be reengineered in such a way as to make him easily controllable by the overlords (and ladies) in the digital corporations and the cathedrals of abstract power that have removed themselves so far from life that they are in the process of destroying it in its entirety both spiritually and physically (the last bit still takes time, but be patient). This is pure nihilism, "will to nothingness", as Nietzsche calls it. This whole thing reminds me of the title of the last book by ecologist Herbert Gruhl from 1992: "Ascent to Nothingness".

Initially, the matadors of abstract world domination focus on unbridled transnational power and the subjugation of mankind. In order to enjoy this obscene overabundance of power, not everything may be destroyed (to state that again). Some nature should and will be preserved. Sometime later however, sooner perhaps than we think, the mind will mutate into a chip, into AI and from there on go further and further into reengineering and colonizing the cosmic environment. This is what quantum physicist Frank Tipler described in his monstrous 1994 book "Physics of Immortality". Technological salvation promising technological immortality. (The book became a mega-bestseller for months! The New Age crowd was ecstatic...) In this demented construct, the imperfect biological man will mutate into a perfect, indestructible simulation of himself (and will not even notice the difference). Blessed by his insanity he will become an eternal ghost. Religious delusion in the garb of abstract science.

The matrix of creation is to be "repurposed" into a technological matrix of our own design. Goethe succinctly depicted this pattern of madness in his cheerful poem "The Sorcerer's Apprentice," which is eerily apropos to current events. All of these sorcerer's apprentices will fail when "sacred nature" (Hölderlin) awakens to herself, when the wheat is separated from the chaff and the demons are banished to where they are striving, which is from whence they came. This poetic, but not only

poetic, reverie I allow myself to enjoy from time to time, since it always reinvigorates my spirit in this deluge of madness that rages on this planet and does not seem to give way...

This leads us to the question of hope and perspective. Without a sense of perspective we remain blocked and powerless, but where should we go look for it, where could we find it? What trail is worth following? As far as the eye can see, no trace of hope in sight. Perception is dominated by what resembles the Wasteland in the tale of the Grail. But there is a way. Of this I am convinced. I do not believe in the destruction of the earth. The power of creation will win. And yes, I hear all of the well-known objections ringing in my ears: "But Mr. Kirchoff, what is this supposed to mean? You do not seriously believe that, do you? How fatally reminiscent of Martin Heidegger's famous statement in his 1966 DER SPIEGEL interview: "Only a God can save us". Is this what you mean? Is this not wishful thinking at its worst, a sort of esoteric phantasmagoria?" Etc.

We don't get anywhere with Heidegger, although his proposition, taken by itself, need not be wrong. It all depends on what is meant by "a god" (why not also "a goddess"?). It cannot be about anything religious, as it is commonly understood. Well, but what else is it then? I will try to at least indicate where I see an impulse for rescue. And in order to do that, I have to go back a little. But first a few encouraging lines from Goethe: "To defy all powers/ To maintain oneself;/ Never to bend/ To show oneself strong./ Summon the arms of the gods." Instead of "a god" it is now "the arms of the gods". Are these higher beings in their capacity as guardians and keepers of the earth? Yes, there definitely is an aspect of that but I would like for this question to remain pending (like Goethe did himself).

What does rescue mean? Rescue from what and rescue for what purpose? (The same questions apply to freedom as well) Rescue has to do with self-preservation. This concerns both the individual and naturally the planet feeding and supporting him. A planet that is by no means an oasis of life in a cosmic desert but itself embedded in an all-living universe or perhaps more modestly put: in the pervasive currents and surrounding vibrations of our cosmic environment or "neighborhood". "Space equals world-soul", the philosopher and cosmologist Helmut Friedrich Krause (1904 to 1973) stipulates. This I find convincing. Space as pure "outside space" is a fiction. It does not exist, cannot exist at all. This can be deduced, purely phenomenologically, from the direct experience of our own embodiment. We neither live nor breathe in the abstract function of space ("Ortsraum", Hermann Schmitz) mathematics and physics describe, but in an all-living medium filled with consciousness, which completely eludes the scientific grid. By the way, the riddle of space has never been solved scientifically or intellectually; it remains a great mystery. No physicist or mathematician really knows what space is, just like he does not know what light is, what gravity is, what consciousness is, what celestial bodies are and what life is and how it came to be etc.

Only from the perspective of living cosmology can there be a serious approach to the question of whether there can be anything like rescue and healing despite all the evidence of mercilessly advancing destruction. The earth is a living organism, so are other celestial bodies. Stars are not to be considered "super hot air balloons" and thermonuclear hellscapes falling around one another in the icy night of eternal meaninglessness (this being the prevailing notion in astrophysics and astronomy). This is not accurate, in my view. (And in this I am building and expanding on the thoughts of Helmut Krause). What appears to us as the phenomenon of cosmic light is the result of complex interactions

between the radial energy fields of the various celestial bodies surrounding us and above all the sun, which is no hellscape either but a living sphere like all other suns.

The idea of a billowing gaseous body of immense heat, as it is hypothesized (based on certain premises and assumptions), is a monstrosity of physics that could never function and appear as a clearly defined sphere. Yet, what we do observe underneath the corona is a circular disk with recognizable outline, likely indicating a solid surface structure underneath a gaseous layer. Astrophysical claims about solar physics and the physics of cosmic light are fictions that have grown out of mathematical operations and extrapolations rooted in the physics of the earth's surface as we know it. I call this "methodological geocentrism", in short: "The earth's surface represents everything". Such a surface-bound paradigm does not naturally include radial energy fields in and around entire celestial bodies interacting in universal space. On the contrary, the mathematics suggested by surface physics could only be treated as evidence in the absence of these radial fields. (I have written about this in detail in my book "Space, Dimensions, World Models").

The living earth ("Gaia") as part of a living galaxy filled with consciousness (housing innumerable living and inhabited celestial bodies) like any other living organism will do everything to preserve herself employing her own organic and psycho-spiritual immune response to ward off threatening destructive energies. People who become aware of their innermost nature as cosmic-spiritual beings assist her in this. (This I would like to posit as a thesis with no further explanation as a type of thought meditation. "Thoughts are effective forces in the universe," Novalis says.). There is obviously such a thing as a spiritual war in the cosmos raging between creative and antagonistic destructive and regressive forces. Many ancient myths as well as neo-myths (in books and movies) speak of it. Philosophers like Heraklit, Giordano Bruno, Jakob Böhme, Schelling, Nietzsche, Helmut Krause and myself speak of it, each in their own way. We are involved in spiritual warfare, whether we want to or not. And this wrestling of the spirit is particularly dire and difficult for the creative forces on planet earth. The demonic forces have gained a threatening amount of ground and are defending their strongholds with all the finesse and brutality at their disposal. Up until now, the forces of creation have not succeeded in checkmating them, in rendering them harmless. But they will succeed. They will succeed if it is possible in principle. What is possible, will happen. That is my assumption. And for sure a certain "kairos" for this success is required, a certain higher constellation being in place, which cannot be known in advance. This kairos and this spiritual war are no mere figments of imagination, dear readers. Many of you suspect this anyway, if my perception does not deceive me.

Transition and end-time scenarios abound in popular culture. The movie "The Matrix", especially the first installment, hints at a future potential, however this will present itself in reality. Ultimately, all of this is about waking up to reality. This awakening is difficult, very difficult. But it alleviates the world crisis. Everyone - at some point - must pick a side and show their true colors. This is why I would say:

Get out of the matrix of annihilation and wake up! Go from "cosmic idiot" to "cosmic anthropos"! Perhaps it is appropriate to speak of a metaphysical revolution. This revolution involves innumerable individual decisions and practical steps on the part of the creative forces. Everything will depend on who we really are "when push comes to shove". And by that I do not mean at the implied kairos sometime in the near or distant future, but here and now. Now is the time that matters. The servants of the Mega-Technological Pharaoh are not tired, but full of frightening vivacity. But we should not

overestimate our opponent, nor underestimate him either. The idols have already "cracked", their servants are lashing out because they sense this a threat. In this respect, this present period is a particularly dangerous one, but precisely because of this there is cause for hope.

The great philosopher Giordano Bruno titled one of his writings (from 1584) with a poignant, combative formula, which betrays a programmatic impetus: "Lo spaccio della bestia trionfante", "The Expulsion of the Triumphant Beast". This is what it should and will be about now and in the future...

Jochen Kirchhoff, September 2021

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