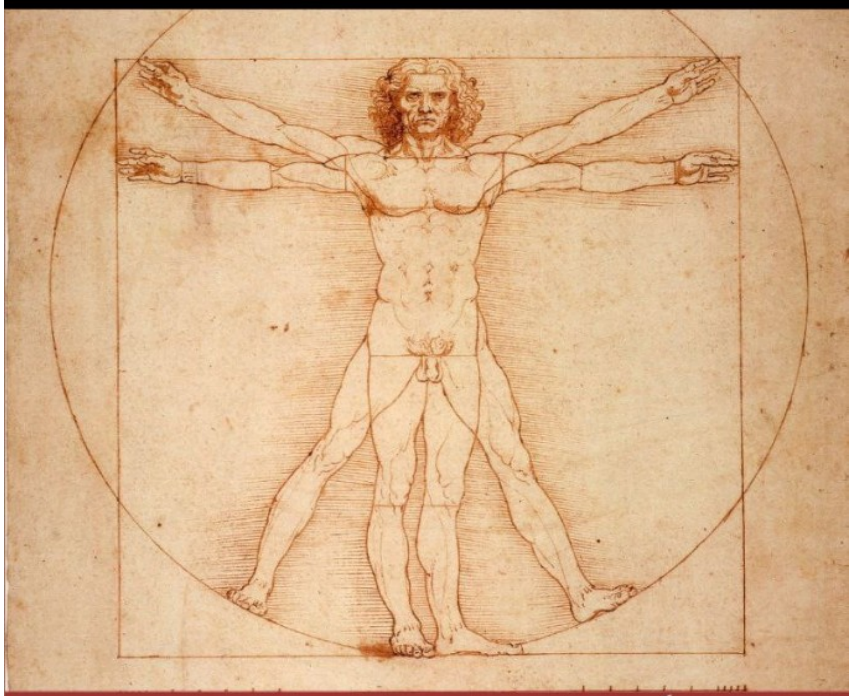
Ancestral European



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Introduction

Europe, because of its climatic and geographical conditions, remained relatively safe from neolithization and, therefore, from the process of civilized human domestication. The early Neolithic people were carriers of technes that failed to successfully implant themselves in the native epipaleolithic Europeans due to the poor climatic and geographical conditions for sustaining an agriculture capable of generating the right conditions for civilized societies to prosper, except in the Mediterranean area, where the climate was more benign.

It is for this reason that the continent suffered a deficient neolithization that resulted in a peculiar civilization that had and has as its most notable characteristic that of keeping alive the dissidence-loyalty model of the ancestral Europeans. A civilization, represented by the Greek and Roman culture, destroyed for long centuries by a new invasion of very powerful technes that managed to mimic the "values" of the ancestral European world. Only the return of that "classical" civilization managed to alleviate the power with which those new technes had domesticated the Europeans by imposing a brutally collectivist civilized model. A beginning of liberation that coincided in a revealing way with a decrease of the population bubble and, therefore, of the overcrowding, revaluing the individual and improving its feeding, which led to a notable increase of the predatory nexus of the Europeans that, in turn,

achieved what seemed impossible: That the depopulated, poor and little civilized Europe rose as dominant culture defeating the two great Asian powers: Islam and China.

The Renaissance was built on the basis of a population catastrophe caused by the cooling of the so-called Little Ice Age and the famines and pandemics it brought with it. For without that return to demographic and climatic conditions more akin to the origin of the Cro-Magnons and their model of dissidence-loyalty, it would have been very difficult, if not impossible, for the ancestral European to be reborn from the medieval ashes. But the technes have evolved to overcome the liberating threat of the "ancestral European" model. They are more sophisticated but, above all, they try to return the heir world of that liberationist Europe to the conditions of gregarious poverty, submission and collectivization that had feudalism as its pinnacle.

To understand what is happening in our days, we must know what happened to make Europe the protagonist of the most vertiginous and profound epoch of material, social, economic, scientific and technological progress that Humanity has ever known. And, especially, how adulterated versions of those same processes and conditions that liberated the feudal serfs (also many lords who were, really, Homo ceres) are now being used to return us to the condition, first, of serfs and, then, of exterminable biological plague. Unless in this final battle that we are witnessing, bewildered and without hope, the humans win. The true humans, free of mental parasites hidden behind the

successful formulas with which they invaded Europe: "values", "principles", "beliefs", "ideologies", "truths", "prejudices"....

Only if the ancestral Europeans are defeated will Humanity continue to exist, no matter if it is in the form of life based on carbon, silicon or any other material. Humans governed by free will, by an absolutely indeterminate consciousness, by their sovereign individuality. But if, aided initially by the poor Homo ceres with their standard minds constructed by virtual parasites that supplant the human "soul", they overcome the technes multicellular organisms that already exist even if we do not know how to distinguish them, then the human essence will not survive. Nor in the form of Homo machina, androids with free consciousness, humans, then, to all intents and purposes, which the technes try to make us associate as the anti-human, disguising hyperhumanism, i.e., the full expression of the human essence, as transhumanism, i.e., them.

Invasion

About 14,500 years ago there was an abrupt warming that raised temperatures by about 10 degrees in less than half a century. But this warm period marking the end of the Würm glaciation was interrupted, as suddenly as it had begun, about 12,700 years ago. During the Younger Dryas, climatic conditions worsened, becoming colder and causing a drought in a large area east of the Mediterranean that forced the epipaleolithic cultures to move to areas where rivers and lakes allowed the cultivation of plants through irrigation, until, again, temperatures rose again about 11,600 years ago, giving way to the Holocene period, a typical interglacial period in which we still find ourselves.

The human population in those regions where irrigated agriculture had settled increased to heights never before reached, causing a demographic pressure that acted as an equivalent of a climatic crisis, forcing the weaker populations to abandon their territories under the pressure of the more powerful groups. And so, some 8,500 years ago, the colonization of Europe by the Neolithic peoples began.

The first settlers, who arrived via the Greek islands from Anatolia, were less neolithic than those from the Fertile Crescent and therefore retained more epipaleolithic elements. Specifically, in addition to the "basic Neolithic package" of spelt, spelt, barley, legumes, sheep and goats, they brought with

them pigs and a higher proportion of cattle. They were familiar with a climate similar to the one they would find in Europe and had a social structure not as neolithic as those that flourished in the Fertile Crescent, which undoubtedly favored their interaction with the European epipaleolithic peoples.

In a continent that is difficult to neoliticize, the least neolitized arrived.

The settlement of Nea Nikomedia, in Central Macedonia, is formed by individual houses of rectangular shape made with thin walls of wood and mud, almost like huts barely more solid than those of the epipaleolithic camps, which corroborates the idea that it was the weaker, less neolithic and smaller groups that were pushed into the colonizing adventure of Europe. These groups presented another recurrent characteristic in the history of human evolution: a mosaicism of archaic (epipaleolithic) and modern (neolithic) traits, which also extended to crops and livestock.

In the Neolithic settlements of the Balkans, barely a millennium after those found in Greece, there is evidence of adaptation to the European climate, both in terms of livestock, among which pigs and cattle became more important to the detriment of sheep and goats, and agricultural techniques, with wheat and barley being cultivated in summer instead of winter.

We are not very fond of recognizing racial differences and, nevertheless, it is surprising how much importance we give to genetic traits when studying the History of Humanity, when the

truly transcendent traits are the cultural or virtual ones. In fact, the weight of genetic lineages of extra-European origin is barely 20-30 percent, which indicates that the Neolithic invasion was to a greater extent cultural and that it was the native Europeans themselves who incorporated Neolithic agriculture and animal husbandry, embedding it in their cultural repertoire. And, to a great extent, preserving many of its epipaleolithic cultural elements.

Throughout the Neolithic colonization of Europe there was a profound coexistence between native epipaleolithic populations and Neolithic settlers, to the point that the European Neolithic acquired a characteristic imprint that persists to this day. Cultural mosaicism is the basis of European Civilization, marked by a deficient neolithization that explains to a large extent its technological success and capacity for conquest and cultural transformation. Some examples may seem anecdotal and, indeed, they are not the most transcendent, but they show us that the ancestral European is still alive under the layers of civilization that have been falling on him throughout history.

Pilgrimages or trekking are living archaeological remains of Paleolithic hunting nomadism. Vacation tourism is from stationary migrations. Cultural tourism, from the exploratory migrations of open epipaleolithic peoples. Bullfighting, from the hunting of large mammals in close quarters after cornering them, using the bullring itself as an enclosed space and the gang as a "predatory enclosure" in the style of wolves or lions. Conservation ecology is a manifestation of a preference for varied ecosystems with different niches and different climatic

conditions in which to exploit a wide variety of resources under conditions of low population density. In fact, a sustainable and renewable economy is only possible with high technology and hunter-gatherer behavior patterns, impossible without such low population density. The significant preference for wooded habitats, even in large cities, especially in central Europe. The popular, commercial and technological fairs as a typical Paleolithic mechanism for regulating coexistence among neighboring populations to buffer territorial conflicts and for the very important genetic and technological exchange. And so on and so forth.

The civilized technosystem incorporates its own propaganda program, according to which Civilization, with capital letters, is the pinnacle of progress and human welfare, despite the fact that the great achievements in that progress and human welfare have taken place over the last five hundred years in one of the least civilized regions of the Earth and where the Paleolithic traits embodied in the binomial dissidence/loyalty persist most intensely: Europe.

The compatibility between individual freedom and group loyalty, the equality of women, the acceptance of homosexuality and affection for dogs. The loss of these and other traits is an accurate measure of the degree of neolithization a society or culture has reached. Just as their presence reliably indicates the resistance of that culture or society, advanced or not, to be neolithicized, i.e., to become civilized.

Look at how women live and you will know how close or far you are from a human farm.

The conditions for the neolithization of Europe were, and still are, difficult, including the Mediterranean regions where the Neolithic settlers had to contend with indigenous populations and where, after all, only in some places are there edaphoclimatic conditions similar to the Fertile Crescent, most of them being more similar to what we find in Anatolia and Greece, territories not very prone to a complete neolithization.

The European Neolithic presents its own traits characterized by a strong cultural hybridization, which determines a southeast-northwest gradient of mosaicism in which the Neolithic populations are absorbed and molded by the physical and human environment they encounter. The invaders from Asia Minor and, later and to a lesser extent, from the Middle East, were Europeanized at the same time and with the same intensity as the native Europeans were neolithized. The result of this hybridization was something unique that persists to this day and that explains to a large extent the ease of "Europeanizing" societies that are geographically and even culturally distant.

An excellent example of this hybridization that leads to a preponderantly cultural mosaicism is the conjunction of the deficient neolithic diet that, among other aspects, entails a low vitamin D intake, and the lower sunshine, which led to the generalization of the white skin that is erected as a symbol of Europeanness and global Europeanism for the simple reason that, in a neolithic discourse, distinctions are established

according to the characteristics of physical appearance, exactly as in the case of cattle, but not because of their cultural differences, which are secondary, if not irrelevant to the livestock business.

The importance of skin color in determining magnified genetic differences and presumed behaviors is typical of the cattle mentality.

The ancestral Europeans, with dark skin and brown or light eyes, whitened their skin when they were invaded not by Asian colonists but by the Neolithic technosystem, which bases its diet on cereals, lacking vitamin D, which is not a problem where sunlight is able to produce it but where there is not enough luminosity. The change in the skin tone of Europeans was therefore determined, like the reduction in their height, bone density or robustness, by dietary changes. These features must have already been present in the colonists coming from less sunny areas, such as Anatolia, the Taurus Mountains or the Caucasus, and were intensified in less sunny Europe, generalizing white skin as a result of a mixture of European climate and Neolithic diet.

But skin color, being so emblematic, is one of the less transcendent hybrid traits. A more significant set of these traits remains hidden under the anti-Paleolithic black legend propaganda, which we Europeans ourselves have assumed by characterizing our ancestral European as a barbarian. These traits mark the difference between Greece, Rome or the Europe of the Industrial Revolution and the great civilizations such as

Sumer, Egypt, Persia, India, China or Islam itself, and have determined the triumph of the "semi-civilized barbarians", the European mongrels, over the great bastions of Civilization. A triumph that the propaganda by means of which the neolithic viral programs are protected tries to annul by labeling as supremacist racism any attempt to recognize the leading role of this very powerful and strange binomial of dissidence-loyalty in the unmitigated success of the European model. At bottom, a culturalism disguised as racism is used precisely to deny the supremacy of cultural differences over biological ones.

But it is not skin color, but a cultural race that anyone of any genetic race can join. In fact, millions of people around the world have done so and continue to do so. After five hundred years of rebirth... the ancestral European became "ancestral human".

Indo-Europeans

Around 4,500 BP Europe suffered a new invasion in which, in this case, the protagonists were not Neolithic, but Epipaleolithic shepherds from the Pontic steppe, the great grasslands north of the Black and Caspian Seas: the Pontic-Steppe peoples, linguistically known as Indo-Europeans.

Neolithic immigrants from the Near East arrived with their entire families, much as immigrants from those same regions, as well as from North Africa, continue to do today. However, immigrants from less civilized areas, such as sub-Saharan Africa, are mostly young men and single women with one or two children at most. The Pontic-Steppe peoples arrived in a similar way to the latter, but with a decisive difference: they were conquerors, whereas the sub-Saharan immigrants have no capacity for conquest.

Neolithic immigrants were and are settlers. The epipaleolithic, conquerors.

The Pontic-Steppe peoples were in a transitional cultural stage between the Paleolithic hunter-gatherer technosystem and the Epipaleolithic hunter-pastoralist one. And that is something we must not lose sight of in order to correctly understand what happened when they entered the heart of Europe, because they did so to a large extent as Paleolithic hunters with few Epipaleolithic traits as they were subjected to a strong nomadism in open spaces in which they controlled semi-

domesticated herds by means of man's second great friend, the horse.

We know that the genetic contribution of the Neolithic peoples to the European heritage is mainly associated with the Y chromosome, although it is also associated with the X chromosome. But in the case of the Pontic-Steppe migratory waves, the contribution of the X chromosome is practically non-existent. This indicates that the invading groups were composed almost exclusively of men. The Near Eastern Neolithic colonized Europe through a slow and bloodless process of cultural and, to a lesser extent, genetic interbreeding. In the case of the Indo-European peoples, who did carry out a true conquest, although they displaced or replaced the males of the occupied territories until the Y chromosome practically disappeared, as occurred in the Iberian Peninsula, there was not a massive genetic invasion either, but rather a profound cultural change, the result of which was a technosystem characterized by a particularly successful mixture when it came to territorial expansion.

The Romans conquered their empire thanks to this Indo-European character which, in the case of the Greeks, endowed them with an astonishing military superiority over much more numerous enemies. The conjugation between individuality and loyalty, the "companionship" between free hunters, are also the traits that led Europeans to a vertiginous conquest of the great American civilizations and to the practical extermination of the epipaleolithic peoples settled on that continent.

As we have said, the culture of the Pontic-Steppe peoples is situated at the beginning of the hunter-pastoralist technosystem, under conditions that did not require an intense domestication of women because the population densities in the vast plains where they lived allowed them to maintain the predator-prey ratio within acceptable limits without the need for a high conversion of humans into Homo ceres. However, this was not an obstacle for them to reach a high technological development with which to dominate the open ecosystem in which they lived by means of a herding-hunting mode of large herds in which the horse occupied the prominent place that the archaic dog had in its time. In fact, the domestication of the horse as a companion for work, hunting and warfare has been a fundamental milestone in recent human history that we owe to the Indo-European peoples.

Horses are the ideal substitute for dogs in an open environment where hunting gives way to the herding of semi-wild herds, becoming a decisive element for warrior activity. Curiously, the horse was also one of the determining elements in the Spanish conquest of America and in the survival capacity of the epipaleolithic tribes that inhabited the great northern plains of that continent, where they followed, cared for and hunted herds of bison.

The Pontic-Steppe invaders injected new Paleolithic elements into the European technosystem derived from the most characteristic traits of male hunters, very marked in all the epipaleolithic peoples of open spaces, which has led to considerable confusion when interpreting that cultural change,

affirming that it meant a regression in aspects such as pacifism or Neolithic matriarchy. But to understand more clearly what the successive waves of Pontic-Steppe peoples meant, we must delve into a phenomenon that has been repeating itself since the origin of humanity. It is the intensely humanizing impact that open and bare spaces induce, the "**savannah effect**", which in this case we will call the "steppe effect".

To accurately characterize this effect, we must distinguish between **closed and open epipaleolithic groups**. The former, which inhabit closed orographies such as valleys, mountainous areas, islands, oases or irrigated lands, present, in addition to a restricted nomadism due to the geographical elements that delimit their territory, a predominantly defensive character. The latter, which inhabit open territories without determining geographic limits from the point of view of defense, mobility or habitability, have a greater nomadism as well as a more offensive character.

The pastoralist-hunting technosystem, also present in open conditions, matures in closed epipaleolithic conditions and, through the oasis effect, gives rise to the Neolithic.

The open epipaleolithic peoples do not live, like the closed groups, in survival capsules and, therefore, need to exercise greater aggressiveness in order to make up for the natural defenses they lack. The "limits" of their territory are marked by their own mobility and by the movements of the semi-wild herds they graze-hunt. They are, therefore, essentially invasive

human groups in the sense of the mobility that comes with their nomadic, herding and hunting character through habitable lands for the semi-wild herds, which is very different from the displacement through barren habitats such as, for example, the desert.

The profound and abrupt improvement of climatic conditions in the Epipaleolithic led the steppe populations to export the excess population, thus maintaining a low need for the conversion of humans into Homo ceres with which to maintain the predator/prey relationship, as the Epipaleolithic peoples living in closed territories did need to do. On the other hand, the character of the Paleolithic hunters who explored a wide territory establishing strong bonds of companionship and high aggressiveness was preserved among the nomadic steppe peoples, whose males also moved through wide territories in pursuit of herds. This camaraderie was more prevalent among young males without family responsibilities, who were also the ones who presented (and still present) a more accentuated exploratory behavior.

When they found new unpopulated territories, they could not occupy them because they lacked women. If the territory was especially rich, the whole group moved there and, if not, it became a reserve territory. But, when these expeditionary groups found a rich territory and, in addition, populated by people with low defensive capacity, they conquered it and settled there as the dominant class.

There is a characteristic factor underlying the conquest of rich and populated territories by steppe herding peoples. It is a behavior that mixes components of attacking rival groups and the seizure of herds with or without owners, which serves as the basis for a new category: **the warrior character**.

The Pontic-Steppe warrior herders easily defeated the owners of the European human herds because at that time the Neolithic herders lacked the technology and the warrior character of the invaders, although they attacked neighboring groups with extreme ferocity and uncontrol, provoking unnecessary massacres from the point of view of a Paleolithic, because they were not "war professionals", but when they fought against their neighbors they applied the same pastoral means and tactics of control and defense of the livestock, but taken to the extreme.

The European Neolithic did not know war but uncontrolled and bloody fights of shepherds.

The warrior model of the steppe peoples was militarily far superior to the pastoral model. First, because of technical means such as weapons or horses and, second but more importantly, because their combat tactics were not based on a simple intensification of pastoral modes limited by the psychological conditioning factor of sedentary lifestyles and the protection of physical elements, which induce a more defensive attitude even when attacked. The open epipaleolithic peoples need to exert more violence to make up for the lack of natural defenses, as well as more mobility and speed with which to

construct equivalents of natural defenses that become, in that way, an offensive element. The German blitzkrieg was an exact replica of Indo-European warfare, only with horses and iron eagles.

The steppe effect is by no means exclusive to Indo-European peoples, but is found repeatedly throughout history. This is the case of the barbarian invasions from the open plains of the Danube and the Rhine, in turn provoked by the expansion of steppe peoples from the East and the North. The Castilians, inhabitants of the flat and open part of the peninsula, with a strong component of transhumant pastoralism, conquered vast regions of America with only a handful of men, mixing with the native population in exactly the same way as the Pontic-Steppe peoples did. So did the Mongols, of course. And the Napoleonic French or the Germans of the Third Reich.

Rome deserves special consideration. It began its history as a people of closed space, strongly defensive, like the Swiss and their memorable battle of Morgarten or the Greeks capable of defeating far superior armies, more civilized and, therefore, moved to a greater extent by obedience and not by loyalty. However, closed Rome was transformed into an open society thanks to the flat effect of the Mediterranean Sea, which acted as a steppe equivalent.

Spain and Portugal did the same in the great maritime plains of the Atlantic, Indian and Pacific oceans, applying, as we have seen, a fully Pontic-Steppe pattern, imposing their language and culture, deeply dominated by Christianity. England created its

empire on herds of aquatic horses, repeating a pattern similar to that of Castile: an open area confined in the redoubt of a peninsula or an island opening onto the great maritime plain. And it is no coincidence that in feudal Europe, societies extremely closed not so much by orography as by social, mental and political walls, were harassed and conquered by clearly steppe-like peoples such as the Vikings, Hungarians, Avars or Slavs. It is no coincidence that when Japan, a weakly civilized culture confined to an island, opened up to the maritime plain in World War II, it unleashed a dazzling conquest typical of epipaleolithic steppe peoples.

But, in addition to the plain, there is another feature that explains why closed and defensive towns become open and offensive: character. Rome was initially populated by bandits and vagabonds from neighboring cities. The Spaniards and Portuguese who arrived in America came from a warrior culture of conquest in which booty and the suspension of rules, i.e., crime, made them equivalent to the Romans. The incipient creators of the British Empire, sustained by their herds of maritime horses, were opportunistic privateers impregnated by the Indo-European warrior ideal. Broadly understood crime, when it manages to establish equivalents of the hunter's own aggression control patterns, fosters the steppe character.

There is an uncontrolled and unnecessarily harmful violence that has nothing to do with Paleolithic violence. Steppe violence is only applied in times of conquest and, as happens among wolves or Paleolithic hunters, both with an undeserved reputation for violence, the life of the warrior-herder peoples is

peaceful most of the time. Epipaleolithic or Paleolithic violence is explosive, short and intense. But it occupies a privileged place in the memory of the heirs of that warrior culture, which gives pre-eminent importance to war events and to those who played a leading role in them, thus reducing history for Pontic-Steppe peoples to those brief periods of time in which violence is imposed. Our history books are dominated by war events and their protagonists.

We think that the Indo-European peoples brought a more violent world than the Neolithic and it is not true.

Neolithic violence is constant, although less intense. A less conspicuous and more underhand, sordid and shameful violence, without the glorious halo of the warrior, less obviously aggressive insofar as the domination exercised over the cattle does not require it, among other things, thanks to the fact that the civilized viral programs partly do the dirty work of keeping the Homo ceres tame and submissive, that is to say, defeated. The Neolithic world invaded by Pontic-steppe groups enjoys the tranquility of the barnyard, interrupted by genocidal, dirty and shameful fights between shepherds.

Neolithic violence has a character of domination or extermination depending on whether it is applied against the livestock Homo ceres or against their herders Homo predator.

Numerous evidences have been found that around 7000 years ago, in the Central European plains, the Neolithic peoples who

inhabited them carried out confrontations between neighboring groups that ended with the massacre of the losers. And not only this, but everything indicates that such massacres were much more widespread and frequent than could be imagined.

Two interesting conclusions can be drawn from the skeletal remains found at the scenes of these massacres: On the one hand, the evidence of torture or mutilation after death reveals a feeling of hatred that only occurs between neighboring peoples. On the other hand, although these massacres reached almost to the extermination of the defeated groups, the remains indicate that the victims were predominantly adult males, youths and children.

The killings occurred more intensely among Neolithic village populations, who fought each other as epipaleolithic people for territories poorly protected by geographical features. A social and psychological pattern that drove violent conflicts in which the protagonists lacked the cultural mechanisms of control of aggression of the more advanced Neolithic peoples, and in which the Paleolithic controls of aggression crumbled in the face of the high demographic density of sedentarism. A cocktail that combined a lack of warrior professionalism, sedentarism without natural protective barriers, deficient civilized controls of aggression and a high demographic density.

The Neolithic did not bring a peaceful era. Herders killed each other but not livestock. And that is the reason why 7,000 years ago there was a drastic reduction in the variability of the Y chromosome of such magnitude that it can only be explained by

a brutal decline in the male population that, according to all indications, could have reached the ratio of 1 male for every 17 females. Massacres that have been discovered preponderantly in the plains of Central Europe, which is precisely the scenario prone to the steppe effect that would explain why the violence there was more intense and widespread. Have these circumstances been repeated in these same scenarios? Judging by the terrifying record of genocide and warfare in the European plains, the answer must sadly be yes.

We are faced with a radically different panorama from the one drawn by the myth of the pacifist and matriarchal superiority of the Neolithic, because the violence of the Pontic-Steppe warrior groups is not superior to that of the Neolithic, but rather this myth is sustained by a warrior historiography, based on specific heroic feats related to conquest and the struggle for the hierarchy of power and not on everyday reality.

For the closed epipaleolithic peoples and, even more so, for the neolithic peoples, violence is a practical matter, a necessary evil if not a murky affair full of hatred and lacking the slightest nobility. Civil wars that try to hide from the eyes of posterity. The open epipaleoliticians, on the other hand, wage epic wars of which they are proud and which they proclaim to the four winds.

Warriors differ from other combatants in that they consider violence something noble, a thermometer of personal value on which to establish social hierarchy.

Neolithic people hide their violence or, at least, do not glorify it or try to perpetuate it in memory. The steppe warriors advertise it extensively. And that is what has come down to us and, therefore, what sustains the myth of Neolithic pacifism as opposed to the militarism of the Pontic-Steppe peoples. A question of propaganda and social prestige.

Now we are discovering the dirty and atrocious Neolithic violence in the remains of the massacres of Talheim, Asparn-Schletzde or Schöneck-Kilianstädten.

The myth of Indo-European patriarchy, like that of violence, has much to do with self-propaganda, but also with the fact of confusing matriarchy and matrilineality. A matrilineality, the Neolithic, directly related to the identification of cattle and which has nothing to do with a true matriarchy.

That a sheep's lineage is established through maternal lineage does not mean that ewes rule the flocks over rams.

The nomadic Pontic-Steppe warriors saw their patriarchy limited because these same semi-nomadic or nomadic conditions demanded an active role for women that was greater than in sedentary conditions. Good proof of this are the findings of Viking tombs in which women have been found accompanied by weapons and symbols of warrior prestige.

Indo-European patriarchy depends more on fame than on patrilineality per se, and more on competitiveness and personal

initiative than on inheritance. The feats and the social struggle to impose oneself on groups of power that behave like clans or tribes constitute the basis of a patriarchy that, not being properly cattle but warrior, is not applied with so much dominance, thus allowing a greater autonomy to both male and female Homo ceres. A patriarchy that is more brutal in its forms, more boastful, but much less invasive and suffocating. Although, if we do not want to accept this distinction, it is enough to call things by their name: Indo-European males were patriarchs. Neolithic men were masters of women turned into cattle. Does this sound better?

The protagonists of a farm are the females. But they are not in charge. They are above the shepherds, who let them do, since that is what the farm business is all about, which does not mean that there is a matriarchy, as there is not in all those strongly civilized places that did not suffer the invasion of the self-assertive Indo-European warriors and patriarchs. It is from the Epipaleolithic of closed villages and, especially, from the village Neolithic when women cease to be human and become domestic animals. Is that not patriarchy? No. It is something worse.

The key to understand the different historicist mythology of one and the other is that the Indo-European braggarts proclaimed their warlike pride to the four winds, while the Neolithic ladinos hid their sordid civil war crimes by transmitting the deceitful image of a peaceful and matriarchal farm life. But let us not forget that History was not written by the Pontic-Steppes, but by the Neolithic who piously massacred in the name of God all

those who refused to be infected with the Nicene variant of Christian ideology.

Christians

If in the first two invasions of Cro-Magnon Europe the genetic component had a very small weight, the third one had hardly any population elements, but was a completely cultural invasion.

An environment as special as the Roman Empire, capable of connecting very distant and different societies within a model of multiculturalism based on Romanized diversity, was the ideal breeding ground for the flow of different models of religious civilized viral programs. Rome was profoundly cosmopolitan, even by contemporary standards. Throughout its history it allowed its provinces to maintain local identities as long as they were compatible with the Roman essence.

Reddite ergo quae sunt Caesaris, Caesari et quae sunt Dei Deo. (Return therefore to Caesar what is Caesar's and to God what is God's)

Rome was a melting pot of cultures. But everyone had to accept and adapt to the Roman "way". You could believe in Mithra, in Jehovah, or in Baal, but you were obliged to accept the laws and also, if you wanted to be fully integrated, the Roman customs and habits. Multiculturalism loyal to the Roman political power. Ancestral Europeanism of dissidence compatible with

loyalty to the group. And the group was Rome as a binder of diversity.

This is an aspect to which too little attention has been paid. But the fact is that the Roman essence was based on the model of dissidence-loyalty applied to groups, which, with all its limitations and flaws (needless to say, given the historical context of the time), was an experiment in cultural mixing that involved the adoption of new ideas, beliefs and ways of seeing the world and life without that entailing the dissolution of the Roman cultural pattern.

Even considering that the non-Romanized provinces were equivalent to the Homo ceres that Rome shepherded, the globalizing effect of the Empire led to a multiculturalism based on tolerance compatible with the fierce defense of that model of dissidence/loyalty that only disappeared when a technosystem of unique thought was imposed: Christianity.

Selective tolerance. That was the premise. Everything was admissible but, of course, insofar as it was compatible with the Roman way.

This explains the paradox that Galilee was a constant headache for the Romans and, at the same time, the Jews of the Diaspora, especially those living in Rome, had no problem, for the simple reason that these Jews, many previously Hellenized, lived in full acceptance of Roman legality even if they retained and could freely practice their customs and beliefs. Being Roman and behaving like a Roman was not obligatory, but it

was a way of social distinction and a safeguard to be able to live, also, according to your own culture and beliefs.

So, if the Jews had no problems in Rome, why did the Christians?

Orthodox Jews did not consider it obligatory for their God to oppose Roman laws, beliefs and customs. However, the Christians, in addition to repudiating Roman laws and customs, flaunted their disobedience. Rome tolerated the peoples who accepted Roman law and political power, allowing them to retain their customs, beliefs and even their social structures, but was implacable with those who refused to join this open society "within" the limits set by Roman culture and, especially, Roman laws.

Rome invented iron freedom.

Christians had three of the characteristics most hated by the Romans: they lived in ghettos, secret groups isolated from the rest of the multicultural society, they were fanatical and intolerant of other faiths, and they refused to accept Roman laws. They did not want to adapt and, moreover, actively sought confrontation with Roman culture and the imposition of their beliefs on society as a whole. Does this remind us of anything?

Christians were not persecuted for their faith, but for rebelling against Rome, refusing to comply with its laws and not respecting the principle of authority.

Well, in spite of the Christians' maladjustment to the Roman world, Christianity not only ended up being accepted but also exterminated the open, multicultural and tolerant Roman society. It is true that, although it was not until Theodosius I that the Christian faith was imposed as the sole religion of the Empire, when Constantine legalized Christianity through the Edict of Milan it already had a widespread base of followers in all social strata. But why did Roman society accept a sect perceived as intolerant and obscure? The reason lies in its duality. There are two doctrinal strands in Christianity, and in one of them appear, albeit distorted, substantial elements of the ancestral European.

Christianity disguised itself as Europeanism. That is why it only prospered in Europe.

Judaism is a monotheistic religion that holds as its only divinity Yahweh or Jehovah, an implacable god who, after creating man, repents and decides to destroy him by means of a holocaust that included men, women and children, even the unborn and completely innocent, except for his protégé, Noah, and his family.

Islam is a **semi-barbarian civilization** differentiated from the European one essentially in that its roots are not based on the binomial dissidence-loyalty but on a transitional model between the late Epipaleolithic and the village Neolithic, corresponding to an oasis culture, the **Abrahamic model**, characterized by a strong domestication of women and a patriarchy that is the expression of a pyramidal hierarchy of power of which

monotheism is a reproduction on a (supernatural) scale. They do not live in the desert, but in oases, that is to say, in the fertile spaces surrounded by dryness where the Neolithic arose. And that leads them to build oasis-cities enclosed in themselves as survival nodes in the middle of the desert nothingness. They do not build, like the Europeans, forests and urbanized prairies. Instead, they flee and protect themselves from the environment that they systematically consider wild and hostile.

Islam is an ideology-tribe that destroys atomized tribalism, unites the physical and mental oases and turns the Arabs into a single unified people, possessed by a collective mind designed to expand and eliminate its competitors. The power of the Mohammedan ideology resided (and resides) in its ability to neutralize tribalism, creating a virtual prairie that transformed the Arabs into a single people endowed with a strong expansive and conquering character that nevertheless retains many of the closed traits such as patriarchal, misogynistic and homophobic morals based on cattle ownership and fertility. Muhammad's faith gave them their fertile desert, their ocean, their steppe.

The name of the prophet is not mentioned anywhere until 60 years after the death of Muhammad, when the Arab Empire was already widely extended, which indicates that Islam had, like Christianity, a large part of artificial construction designed by the political interest in ending the internal struggles unleashed between the different factions. Muhammad was, in addition to a religious personality, the founder-catalyst of the pan-Arab tribe that put an end to the morbus gothorum that threatened to disintegrate the young empire. A religious ideology destined to

vertebrate all spheres of existence. A total ideology and not a simple religion.

Ibn Al-Zubayr, the first to mention the name of Muhammad on a coin, understood that he needed to legitimize and strengthen his power by relying on a religious ideology, exactly as Constantine did with Nicene Christianity based on the construction of the orthodoxy of Irenaeus of Lyon. Faith became an agglutinator and, both Muhammad and Christ, powerful ideological levers with which to turn humans into completely fanatical and, if necessary, ferociously violent Homo ceres.

For an Abrahamic Homo ceres, and Christians are, faith is an equivalent of the blind trust-dependence of the cattle on the shepherd, whose reasons are completely unknown. It makes no difference, therefore, whether their religious beliefs correspond to historical evidence or whether they have been tailor-made to suit political or other interests. In the human herbivorous world the word, the command, of the shepherd is above the evidence, because he sees what the limited mind of the Homo ceres cannot see. The only important thing is the spiritual connection with God, not whether the Gospels or the Koran are historically accurate. What matters is only the message of the Lord, his commands, his guidance, his protection.

Homo predators depend on their situational intelligence, on their reason. Homo ceres, on the unknown wisdom of the shepherd.

Abrahamic traits are present in both the Hebrews and the Arabs, later transformed into Jews and Muslims. Both possess that dichotomy derived from the fierce contrast between the oasis and the desert, which is embodied in a closed urbanism, consolidated by a total ideology and, at the same time, an open steppe character that, in the case of the Arabs, led them to imperialism and, in the case of the Jews, due to the historical vicissitudes in which they were involved, to the virtual steppe of the Diaspora.

Rome built a cultural and physical plain thanks to tolerance and roads.

Christianity is part of the Jewish steppe response that, without the possibility of imposing itself militarily or politically on the peoples it reaches, does so ideologically thanks to a hybrid variant of its system of viral programs, which quickly spread through the numerous Jewish communities outside Palestine. A steppe effect that would have on the Jews consequences that go beyond the expansion of the Christian sect. Because the Diaspora must be understood as a migratory phenomenon through a "plain of emptiness", an absence of their own territory equivalent to the ocean, which led them to the domain of the indirect and, in a certain way, of the clandestine.

Christianity was the most successful Jewish response to the new circumstances, its most powerful and effective technosystem. So much so that it still conditions the lives of Europeans, converted into heretic Jews, if not atheist Jews, just as a majority of Diaspora Jews fully accepted the values of the

ancestral European, Romanized to the point of building a European state in the Middle East.

European Jews have returned to Israel not to build the third temple, but to found their own Europe.

The universal model of European civilization, Rome, was based on the inclusion or political assimilation of the colonies in the Greek polis, which is a larger scale translation of the village organized on the dissidence-loyalty axis. The Romans extended the polis to the dimensions of a political and cultural continent, a "schengen space" of integrated diversity under the Roman obligatory laws and recommended customs, but not a multicultural "Petri dish" of ideologies that fight among themselves trying to impose one over the other until infecting and dominating the totality of the social body.

Rome is the prototype of ancient European civilization.

In the Roman world there was no civilized-style faith, but a magical realism in which the only thing that could be done with the gods was to buy them, to gain their favor, as if they were a supernatural power. The temples were celestial consulates and the sacrifices, the tribute to be paid to the "divine metropolis". That and no other was the real reason why all Roman citizens were obliged, not to believe in the gods, but to pay the price for the protection of the divine power, as if it were just another tax. The Roman gods were not an object of faith. They were forces that relate invisibly, like electricity, gravity or the microscopic world, to our plane of reality within the same worldly order that

we differentiate as "natural" or "supernatural" in the same sense that we differentiate, for example, between "practical" and "theoretical".

Roman religiosity, like Greek religiosity, is based on the same principle of ancient European spirituality: magical realism. That the emperor was a divine figure only means that he served as a bridge between these two realities of the same world in exactly the same way as a scientist... or a shaman. And that the gods, inhabitants of that other part of the world, had, of course, human characteristics. Passions, virtues, defects... trades. A divine emperor and human gods. The essence of Roman religiosity is that it combines common, official gods, related to the common interest, loyalty, and a personal, free "spirituality", associated with individuality and dissidence. Just as the postulates and laws of Science coexist with personal opinions. Supermen, but not properly gods.

All Romans, whatever they believed in, were obliged to honor and pay tribute to the mighty nation of supermen.

The persecutions against Christians were never for the Romans a religious matter, but a matter of public order against a sect that confronted the Roman status quo and threatened its security and prosperity, that of all citizens. It was, therefore, an act of disloyalty and not of religious heresy. Nevertheless, a majority of Christians performed the sacrifices and did not consider that they were betraying their faith.

Christianity, a Judaic sect, imposed itself in the fertile Roman breeding ground thanks to a doctrinal duality that camouflaged the Abrahamic neolithic ideology behind a distorted version of paleolithic dissidence/loyalty. A contradictory duality that starts at the very origin of their faith, based on the Old and New Testament.

In order to spread and, finally, to end up imposing its cult in an exclusive way, Christianity had to assimilate itself to Roman ways, especially to the dominant religion in the army, Mithraism, characterized by two fundamental aspects: the first, the strong union among its members. The second was that only men could participate in its rites, secret rites that reproduced elements characteristic of the Paleolithic hunters in their long journeys far from the camp, such as the banquet, a moment of maximum communication and communion between companions, and the sacrifices, especially of bulls. Christianity copies many of these elements but, nevertheless, allows women to participate in the rites, which is a nod to the old ancestral European spirit of egalitarianism between men and women to whom, however, it reserves a secondary role as mere spectators, in accordance with the role of women in the Neolithic village society.

The cult of Mithras or Isis are perfect examples of how Roman pragmatism, capable of integrating multiculturalism within a framework of common coexistence, allowed itself to be impregnated by Neolithic gods, supernatural shepherds of Homo ceres whom they possessed and forced to accept the Truth of a moral, political, social and personal code. The followers of Mithra were to be initiated into his Truth. And this is

the path Christianity took. The followers of Jesus were to initiate and submit to his Truth, propagate it, and eventually compel others to do the same. And, in both cases, religiosity was exercised in catacombs, in dark places where one's own identity disappears and people become indistinguishable shadows of each other, all equal, all united in the flock of the Lord.

Faith tears down mountains to create steppes and oceans to expand and conquer.

Christians had the obligation to evangelize, to convert others, to prevent polytheism. And that invasive eagerness, ultimately imposing and fanatical, which frightens us so much now when we see it in certain sects and religions, is exactly the same reason why Christians, and not other beliefs, frightened the Romans. Mithraism brought with it a powerful ideological seed, but it did not question polytheism and, moreover, had a peaceful accommodation in the broad spectrum of religious tolerance. Christianity, however, did not. Because, unlike Judaism, which had no desire whatsoever to convert the Gentiles, it was, like Islam, an invasive and totalitarian religion that aspired and conspired to replace the law and impose its dogma. And the Romans could not accept that because it would mean the end of the Empire. Which is exactly what happened.

The Mithraists imitated the long hunting parties in which the men were left alone, without women, representing the loneliness of men during hunting or war. However, Christian propaganda presented the inclusion of women in their rites as

an egalitarian advance, when in reality it was a representation of the farm or the prairie in which the shepherds, the men, are next to the cattle, the women, but each one in her place: they commanding and they serving and accompanying meekly. And that propagandistic duality in which domestication programs were disguised as ancestral Europeanism is the key to Christian success in Europe and only in Europe.

The Roman Empire conquered and subjugated territories. The Christian Empire conquered and subjugated people imposing a common mind to all of them. Roman law allowed coexistence in a space of multicultural amorality delimited by political power and law. Christian morality imposed a law that made coexistence unnecessary, replaced by submission to an ideological monoculturalism that reduced cultural differences to mere folkloric anecdotes. The universality of the Church, which would later be adopted by socialist internationalism and today's Western collectivist globalism, did not consist in imposing "ideological non-imposition" characteristic of the dissidence-loyalty model, but in turning dissidence into guilt and transforming loyalty into obedience to a total and totalitarian ideology affecting all spheres of existence.

The essence of Christian success does not lie in the formal accommodation with the Roman world, but in the contradictory duality capable of creating a sophisticated viral program undetectable to the secular open and free mind of Europeans.

It is in this contradictory duality, which uses elements of the dissidence-loyalty model to camouflage the very powerful Judaic viral program from which Christianity originates, that we must inquire. And what better place to do so than in the story-myth of the founder of Christianity?

The contradictions between the Old and New Testaments are, in general terms, brutal. So much so that anyone outside the Christian creed who first comes into contact with the Bible without having been indoctrinated will find it incredible that Christians are not able to see this incompatible contradiction between the two creeds and gods of the Old and New Testaments.

Can the god who caused the Universal Flood, the greatest Holocaust committed against Humanity, exterminating indiscriminately men, women, children and even unborn creatures, be the father of Jesus Christ, the man-god (curiously so the Emperor was considered) who preached love and forgiveness above all things? How can it be that the god of the Old Testament who, in addition to other cruel acts, personally murdered the innocent first-born Egyptian children in order, in a tactic that was a precursor of terrorism, to achieve a political end such as the Pharaoh allowing the Hebrews to leave, is the same god as the father of Jesus Christ? What would Jesus Christ, the prophet of love, think of a god who had carried out such atrocities? How could it be that in the eyes of a faithful and lucid follower of Jesus, the god of the Old Testament, in spite of his atrocities, was not a great sinner? The answer to this as to other glaring contradictions on the part of Christian

shepherds is the inscrutability of divine designs or, translated into predator-ceres dialectic terms, what can we, dogs and sheep, know of the shepherd's reasons? In the end, all the elaborate efforts to sustain the contradictory duality of Christianity are resolved by an absolutely cattle argument: faith.

Faith is the obscure mechanism that unites the flock with the shepherd.

But the contradiction does not only affect the confrontation between the antagonistic creeds and gods of the Old and New Testaments, but also underlies the Gospels in a more subtle but equally clear way: there are two Jesus Christs. Or, expressed in a truly revealing way: Christ and the Antichrist are present in the Gospels selected, designed and corrected in a devilishly subtle way to hide the figure of the liberating Christ behind the shepherd Antichrist who, obviously, was perfect to tame and domesticate the Europeans.

The shepherd Antichrist demands faith. The liberating Christ demands free will.

Let each one of us distinguish which is the true Christ and, in that same choice, what we are.

The original Jesus is a rabbi who confronts the other Jewish factions and tells his disciples:

"**Go not into the way of the Gentiles, but go only to the lost sheep of Israel**" (Matthew, 9).

A Jesus who represents the cattle-herding essence of Jewish (and Arab) civilization: "For out of you, Bethlehem, will come forth he who will feed my people Israel" (Matthew 2:6). The Jesus who connects directly with the Old Testament, the Jesus in whom the most pronounced word is "Lord", the one who takes the whip to, instead of understanding, tolerating and convincing with love, violently expel the merchants who carried out their work as money changers or sellers of animals for the sacrifices that, on the other hand, were so much to the taste of the Jewish god (as of all shepherds).

The other Jesus is the Hellenistic one. The one who gives the Jewish doctrine the appearance of ancestral Europeanism.

"**A new commandment I give unto you, that you love one another...**" (John 13:34).

But the laws, morals and Judaic beliefs are still there, in force, along with the sheepskin of love. This version of the most exportable or propagable Jesus in the Roman world, strongly impregnated by the binomial dissidence-loyalty, hides a powerful ideology under the tunic of love. The Hellenistic version of Saul of Tarsus (St. Paul) served to seize power in the Roman Empire and immediately hand it over to the other Christ, the Abrahamic Jesus.

The contradictory duality of Christianity is also expressed in the figures of Paul and Peter as symbols of Hellenized or Romanized

Judaism and Orthodoxy. Paul is the sheep and Peter the sheepdog. A combination by means of which humans are trapped with the lure of equality. But not the equality of the ancestral European, but that of the flock among themselves combined with inequality before the shepherds: bishops, feudal nobles... contemporary feudal politicians.

A duality between a powerful neolithic domesticating viral program presented under the guise of the phraseology of the ancestral European that explains the success of Christianity in Europe and the Europeanized world. Where it is said "A **new** commandment I give unto you, that you love one another..." the Europeans read and understand "A **single** commandment I give unto you, that you love one another..."

That is the key to the great deception that manages to make many Roman citizens believe that Christianity was the liberating, saving movement that was going to reestablish the binomial dissidence-loyalty and to reconvert men and women into Homo predator rescued from their condition of human domestic cattle. But Christianity did not come to liberate. This is well known by the citizens of the Empire who saw their religious freedom curtailed as soon as the Christians took power and, later, by all the rest of Europeans until we were truly saved by the rebellion initiated in the Renaissance and culminated by the liberal democracies. The Antichrist Jesus did not come to end the Abrahamic Neolithic domesticating laws by imposing the only law of "loyalty within freedom". He came to impose the old Neolithic laws to destroy the natural resistances of the

European ancestral spirit, hidden, that is the trick, behind the luminous and blinding focus of two words: love and free will.

Christian love, equality, solidarity, forgiveness turns loyalty and solidarity into helplessness, resignation and collectivization. It transforms predatory loyalty into submission, meekness and, finally, herbivorous masochism. Loyalty and solidarity towards the members of that group that guarantees our maximum freedom is transformed into a gregarious impulse where solidarity is a substitute for meekness towards all the members of the herd, their individual identities dissolved in the undifferentiated magma of the mass. Because, once individual freedom is lost, one's own identity is lost, and the ability to dissent is transformed into "free will" only to comply or not with the orders of God, the shepherd, and then suffer his reward or punishment. A "free will" that is not the same as freedom to forge our destiny and suffer the consequences of our actions and not those of having failed to obey the orders, the laws, the divine will. Free will becomes a Trojan horse disguised as a "freedom" reduced to deciding for ourselves only whether or not to obey the laws, the shepherd's orders. That is Christian liberation. There is no room for dissent, because dissent is not constructively integrated into the common interest but punished. There is no room for dissent because one cannot dissent with Truth. One can only accept it on faith or reject it deceived by the evil intelligence of the predator in all of us.

On the back of deception, a Christian invasion was carried out which, precisely because it integrated essential elements of the ancestral European worldview by denaturalizing them, managed

to impose to brutal limits a viral program with which an unprecedented massive conversion of Homo predator into Homo ceres cattle was carried out, which was only possible because it did not come from the hand of an invasion of peoples but of ideologies disguised as ideas. Technes organized in a virtual "multicellular" organism: Abrahamic (anti)Christianity. Something that at the present time should serve as a reflection for us. Because we are living live and direct an extremely dangerous process of historical regression, which can take us back to a dark age: neo-feudalism.

The worst Roman nightmares were fulfilled as soon as Abrahamic anti-Christianity took power and showed its true face: the Middle Ages. Feudalism.

Feudalism

Roman society, contemplated in the historical context or even compared with many of today's societies, was an example of tolerance towards diversity, to such an extent that Christians, despite their tenacious confrontation with the Empire, were gaining influence until they unleashed and suffered in 303 the bloodiest persecution, that of Emperor Diocletian. Eight years later, Emperor Galerius decided to change his attitude and, through the Edict of Tolerance of Nicomedia, decreed freedom of worship for Christians. It was only 69 years later that the reason why Roman society had opposed the spread of Christianity became abundantly clear.

In 380, by means of the Edict of Thessalonica promulgated by Theodosius I, the traditional freedom of worship was abolished and Christianity was imposed as the only religion of the Empire, officially initiating the persecution of pagans, that is, of all other religions. In the end, it turned out that all those who believed that Christianity was a danger to the values of a state that had achieved the most fruitful stage of tolerance, prosperity, technological development, legal security and communication known to date in Europe and in all the countries bordering the Mediterranean were right.

Barely eight years later, in 388, there was a massive invasion of barbarian peoples, mainly Goths, which sentenced the inexorable decline of an empire definitively divided at the death

of Theodosius I and that would end with the end of Rome only 96 years after the imposition of Christianity, condemning the Eastern Empire to a historical marginality in which it barely survived until it disappeared at the hands of a new Asian invasion, Islam, closely related to Judaism and Christianity itself.

It may be a coincidence that Emperor Galerius died 5 days after legalizing the Christians. Perhaps it was also a coincidence that the Empire was permanently divided after the death of Theodosius I. Could it also be a simple coincidence that the Christianized Roman Empire barely survived a century?

What disappeared in 476 was not the Roman Empire, but the Western Christian Empire.

Perhaps the control of Roman society by Christianity was one more consequence of the decadence that had begun years before. But the truth is that the triumph of Christianity and the end of the Empire went hand in hand beyond mere coincidence. A good proof of this is the historical incompatibility between Christian totalitarianism and the maintenance of an imperial structure.

None of the attempts to build a Christian European empire have been successful. Since the establishment of Christianity as the only religion that would invade all orders of life (moral, political, cultural...), exactly as is the case with Islam today, all attempts to establish a common and open sphere in Europe have failed. It is natural, therefore, that the idea of an incompatibility between Empire, Christianity and Europeanness, understood not

so much as a set of edaphoclimatic characteristics but, especially, cultural ones, is so attractive.

We could reply that non-Christian imperial projects, such as the Napoleonic, Nazi or Communist ones, have also failed. And this is true. But this fact confirms the idea that the unfortunate Christian influence is not due in itself to some kind of historical curse or, as some would be tempted to think, divine, but to the substantial element of the ideology that underlies the basis of Christianity, as well as that of Nazism, Communism or Islam.

Ideologies form the heart of the civilized technosystem, fulfilling two basic functions. On the one hand, they compose the automatic system of perception, opinion and action of the mind superimposed on the self. They unify individuals by dissolving their consciousness, their will and their behavior into a sort of standardized and, therefore, collectivized mind, from which comes their second function, which consists in creating an equivalent of group identity by means of which Homo ceres can be tricked into performing certain behaviors typical of Homo predator, such as warfare between different (ideological) groups.

Ideologies, thanks to their pseudo-predatory format, are capable of mobilizing feelings that, out of context, become extremely and unnecessarily harmful. And that is what makes them easily militarizing. But we must not forget that pacifist conceptions are also ideologies insofar as they are constituted as a viral program that supplants the conscience and will of the individual through standardized, absolute and unquestionable

responses. We do not usually understand them as ideologies and we call them "beliefs", but the only real difference between them is that warmongering beliefs lead to collectivization and pacifist beliefs, because they entail a deindividualization without apparent collectivization, are more difficult to militarize.

A good example is Buddhism, for which desire, the ultimate expression of individuality, is the source of pain. Do not desire. Remain always calm, imperturbable, herbivorously happy, that is to say, under the emotion of no fear.... Buddhism destroys the essence of the self to supplant it by a collective mind, standardized, dissolved in the whole, where the essence of individuality, which is spontaneity, desire, whim, free consciousness, disappears... dissidence.

All ideologies destroy the individual and his capacity for dissent but maintain loyalty-obedience to the leader, the prophet, the pastor or the abstract idea, while preserving their liberating appearance. How is this achieved? Thanks to the fact that the Truth on which they are based acts as a unique criterion that replaces the individual criterion and, in addition, it is presented in dissident format. The cattle believe themselves to be freethinkers because they adhere to the always accurate freethinking of the shepherd. If the leader, the doctrine, the belief, God, is always right, why dissent? What is the point of dissenting from the best dissent?

Ideologies say: I am the dissent, the revolution. Follow me and you will be free.

A Homo predator has no values, principles, ideologies or beliefs. It only has its own criteria. His "consciousness-desire-act". And he keeps loyalty to his group because it is in his interest, because it is the best option to achieve maximum individual freedom. A Homo predator does not have sacred laws, but rules, such as traffic rules, without any moral or transcendent value. It is not better or worse to drive on the left or on the right. It is simply a kind of order with which to achieve the maximum possible individual freedom. The sole purpose of the rule is to maintain social cohesion without eliminating individuality or preventing dissidence. And, of course, without establishing or imposing itself as a single, collective system of thought, capable of possessing people and displacing their ego to the darkness of the unconscious. Rules only seek to order coexistence under the criterion of always opting for the alternative that allows the greatest individual freedom. The laws seek to convince the human cattle that disobedience brings consubstantially in itself an evil, a punishment, a damage, the end of the herd-society, the only guarantee of survival. Laws are rules converted into shepherds' orders, technes that shape viral programs. They are collectivizing "absolutes" that determine what is good and what is bad for everyone at all times and in all circumstances.

The laws say: obedience will set you free.

Homo predator do not need to feel watched or anticipate punishment because they act in compliance with rules as an extension of loyalty to the group. A loyalty that is sustained solely on the free decision of the individuals. And this is why the

Homo predator disobey the laws-orders for livestock, because they do not affect them at all. They consider themselves, and so they are, above them. It is their consciousness-will-act, their individuality, and not a usurping mind constructed with standardized and absolute laws, that decides. The Homo predator pretends to believe in laws in order to be able to coexist among the herd and, eventually, to shepherd it.

The collectivist ideologies that triumph in Europe, from contemporary religious Christianity to the secular neo-Christianity represented by socialism, have as an element of success their ability to make loyalty cease to be under the control of the self, destroying individual freedom subjected to a doctrine that can take the form of a set of principles and values not formally attached to an ideology, imposing the illusion that it is the self who freely accepts these values and makes them indisputable.

Christianity takes the form of a pacifist deindividualizing belief, like Buddhism, and, at the same time, collectivist, like Judaism. A successful model of doctrinal duality that perverts the European values of loyalty and individual freedom and has been copied by secular variants that arose as a result of the main side effect of modern states, nationalism, evolving into devastatingly collectivist political ideologies linked to socialism, either internationalist, i.e. anti-nationalist, like communism, or nationalist, like fascism or Nazism. All these ideologies take the ancestral European loyalty translated into terms of civilized domestication as the basis for collectivization. Exactly the same thing that, after the establishment of the Christian Roman

Empire, happened in one of the darkest periods of European history: the feudal era.

Among the Christian and neo-Christian ideological currents (communism, socialism and social democracy) there are only three distinctions: one of degree or intensity, and two others depending on their position on the axes of nationalism-internationalism and collectivization-individualization. With these three factors we can draw a basic characterization of all European ideological currents united under a common denominator: the concept of **unconditional solidarity** as a perversion of paleolithic loyalty.

This is not a new phenomenon. The weakness of European society to defend its "republican values" of tolerance towards diversity and maximum intolerance towards intolerance, is the same that facilitated the invasion of Christian religious ideology despite being perceived as a threat. And also the same one that is allowing the penetration, settlement and domination of European society by a religious ideology equivalent to the Christian one: Islam. European **social weakness** is based on the unconditional solidarity that arises from the degeneration of paleolithic loyalty when it is impregnated by the glue of the herd: the gregarious solidarity of anonymity, in which no one is really helped because there is no "someone" but a collective entity scattered in replicas of itself: the poor, the immigrants, the marginalized…

The anonymity of the flock is the basis for unconditional, gregarious solidarity. And this indifferent solidarity is one of the

main causes of the loss of liberties in European and Europeanized societies. In the same way that the iron freedom that preserves the societies of ancestral Europeans is sustained by individual identity, because only if this identity exists can we speak of true solidarity. And only if this solidarity is selective, reserved only to those who are loyal to the group, to those who defend the maximum freedom for all its members, can it be understood as solidarity and not as gregarious indifference.

When ideas and opinions become independent of the consciousness of individuals, they become autonomous and become ideals or technes that act as equivalents of genes. They neutralize consciousness-will-act. They destroy our virtual essence from virtual mechanisms.

A person dominated by technes ceases to be human and becomes an animal carrying virtual parasites or viruses.

Gregarious solidarity, a mixture of indifference and helplessness extolled as a moral virtue, harnessing the power of loyalty-(dissent), lies at the basis of the new collectivization of Europe and the Europeanized world. The people of these societies are deceived by being told that they are defending their freedom and prosperity by applying unconditional solidarity, also helping those who want to do away with that freedom and prosperity.

Ideas converted into ideological elements are parasites that need to infect other organisms. And to achieve this, they camouflage themselves as natural elements that avoid the attack of defense mechanisms such as selective solidarity.

And it is, precisely, freedom of thought, the pole of dissidence of the binomial "dissidence-loyalty", which allows the camouflage of the parasitic technes, destroyers of individuality and of the group of ancestral Europeans itself. Tolerance with intolerance, the freedom of action allowed to the liberticidal elements, finally constitutes an ideal means for the technes, camouflaged as "values".

The idea of the "good" depends on our appreciation. The idealization of the good, that is, its ideological conversion, makes it cease to depend on our criteria and become something prefixed, alien to our opinion. It acquires a life of its own, becomes independent as a virtual being and, from that moment on, begins to behave like viruses or genes, with the sole objective of surviving and propagating itself, without the slightest concern for the fate of the organism in which it resides.

Extreme cases in which it is proven that ideologies are automaton ideas similar to viruses that try to spread at all costs and to genes that seek their own survival regardless of the fate of the organisms they inhabit are wars, martyrdoms, servitude... all situations in which someone sacrifices his own existence to the point of losing his life or accepts to live miserably so that this ideology may survive. To give one's life for those ideals, for the faith, for the revolution... for God. To live voluntarily in a sacrificial way, renouncing many of the most common desires. To surrender one's own life, to stop governing it, and to govern one's own life.

Ideologies try by all means to take control of their hosts and spread to the greatest number of humans. Apostolate, propaganda or education are ways of propagating ideas converted into ideological viruses. But ideologies also have mechanisms to protect themselves from our defenses, which they neutralize through self-conviction, denial, blocking... and to protect themselves from other ideologies that try to infect their host. And it is that generally ideologies die at the hands of other ideologies and not by self-liberation or by the incorporation of the general anti-ideological antidote: the individual freedom of the Homo predator.

Ideologies cause "pandemics" that sweep nations and continents.

Question, relativize or discard your ideologies, their technicalities (values, principles, beliefs, truths...) and you will enter a sick state that will prevent you from getting rid of them and, if you succeed, will try to infect you again at the slightest opportunity.

No ideology is good for its host. They are all harmful because they all possess you and make you follow their interest, not yours.

Ideologies constitute the fundamental skeleton of the viral programs that turn humans into virtual cattle. Therefore, understanding how they work is essential to unravel the mechanisms of the civilized neolithic system. They are the

genes of the standardized mind of Homo ceres. And the basis on which a new feudal system has been established in Europe.

The failure of the second and ephemeral attempt to build a European Christian empire, the Carolingian, generated an atomizing dynamic that led to the socio-political space being divided into three strata: the **fiefdoms** or territories adjusted to the measure of a feasible defense, the **central power** represented by the Church, which resides in Rome and, finally, an intermediate level, a direct result of the imperial failure and denaturalized replica of the Roman provinces, the **kingdoms**.

Since Charlemagne or, to be more precise, since Theodosius I, the history of Europe has been marked by an almost uninterrupted sequence of failed empires, de facto fragmentations coexisting side by side with the oratory of unity, reaching at the present time the last and strangest of all these attempts: the EU.

World War II was started by National Socialist Germany and the International Socialist Soviet Union by jointly attacking Poland. The Nazi bloc was soon joined by Fascist Italy and Japan. Soon after, and because ideologies lack any other objective than to survive and propagate themselves, Nazism attacked Soviet communism as soon as it had the slightest indication that it could win.

The Cold War was the continuation of World War II. In the first part, one of the instigators, National Socialist Germany, was defeated. In the second part, the other instigator, International

Socialist Russia, was defeated. We are now in the third and final part, whose history is being written as you read this paragraph.

The **Cold War** was the equivalent of a healthy organism, the bloc of liberal democracies, in which defenses keep communist ideological pathogens at bay through a combination of military force and inoculation of cultural and political antidotes. But sometimes the side effects of vaccines are almost as damaging as the disease itself. And that is what happened in Europe: The vaccine that was inoculated to contain the spread of communism became ideology.

The Cold War signified a state of affairs very similar to that experienced by the Roman Empire in its final moments, when the barbarian threat from the North and East permeated life, changing the Roman world's feeling of trust and security and plunging society into a state of chronic fear. A feeling of insecurity that facilitated the creation of the Carolingian Empire and, after its failure, fed the establishment of the feudal regime, whose essential elements had already begun to emerge during the collapse of the Roman Empire. The same feeling that shapes the construction of today's Europe.

If at the time of the Empire it was the barbarian threat from the North and East, after the Second World War it will be the threat of the ideological communist barbarians from the North and East that unleashes brutal changes in Western Europe, which, however, have gone unnoticed until their fruits have become dramatically visible in our days.

The enemy in the Cold War was not so much a people or a kingdom, but a "virtual race" that invaded societies in exactly the same way as, as the Romans feared, Abrahamic anti-Christianity did. The problem was that to curb this threat, the liberal antidote was not used, as it was considered counterproductive, but rather an ideology was constructed to serve as a vaccine. An attenuated communism: social democracy. But it was in that vaccine that the real danger was hidden. Does this remind us of something very topical?

Social democracy is an ideology expressly designed to stop the socialist infection in its internationalist version.

The mechanism of action of this vaccine is very simple: to reduce social inequalities, for which it is essential to restrict freedom. The problem came when this design ideology that was supposed to protect us began to do what every ideology does: infect the social body by avoiding activating its defenses. Or what is the same, not to look like an ideology but like a (social) system of freedoms. And in that harmless-looking "social" lay the end of freedoms so subtly and effectively executed that even today it goes unnoticed or is flatly denied by the vast majority of the population.

But restricting freedom does not diminish inequality but on the contrary: it establishes the brutal inequality between shepherds and human herd, between a minority of Homo predator and an immense majority of Homo ceres. The elite, the politburo, Brussels... and the rest of mortals turned into "people", "taxpayers", "people"... herd.

It is no coincidence that social democracy combines elements extraordinarily similar to Abrahamic anti-Christianity, especially in the way it associates loyalty (solidarity) with the annulment of personal freedom through the imposition of a social morality that transmutes dissidence-loyalty into free will to abide by the law and unconditional solidarity. A similarity that underlies almost the entire political, moral and ideological spectrum of the so-called Western world. Christian democracy, conservatives, even liberals participate without question in the neo-feudal model that emerged during the Cold War and dichotomizes the options between right-wing or conservative social democracy and left-wing or progressive social democracy.

But on what basis do we claim that we live in a new feudal epoch controlled this time by the anti-communist vaccine, the social democratic ideology?

The symptoms of the ideology that arose supposedly to protect the freedom of Europeans manifest themselves in all orders of existence to such an extent that it is very difficult for us to identify them for what they really are: signs of servitude. But there is one fact that alone should make us suspect that something very similar to what happened during the feudal era is happening again: we must hand over to the feudal lords, the politicians (formerly the nobles), at least 50% of our work and the fruit of our patrimony, something that has only happened on two occasions in the entire history of mankind (forgive me, scholars, for some other caveat): During the Middle Ages and now, especially in Europe and in Europeanized nations.

That, at least, 50% between direct and indirect taxes is an amount equal to, if not generally greater than, the "taxes" levied by feudal lords on their serfs. And far in excess of what has never, in any other era, been taken from any people.

A few examples taken from the Roman Empire can give us an idea of the extent to which we suffer a situation of servility.

The tributum in capita, or tribute per head, varied between 0.1 and 0.3 percent of the fortune, as long as it was greater than 15,000 aces, which is why the proletarii were exempt from its payment. The centesima rerum venalium, the equivalent of our VAT, was applied to sales and was 1 percent of the same. Or the vicesima hereditatum, which taxed inheritances at 5 percent but exempted close relatives (parents, children, grandparents and siblings), as well as Roman citizens by descent with a patrimony of less than one million sesterces. The figures are spectacularly enlightening, especially considering what the Roman Empire gave in return in public works and services compared to any other society of the time or of later times, even very recent ones. But if we analyze within its historical context the percentage of taxes that went directly to the citizens and the percentage that was dedicated to their management, we see that the efficiency of the Roman public apparatus was infinitely superior to that of today.

One of the consequences of the suffocating neo-feudal servility of the EU is the underground economy. A matter that, despite the tremendous propaganda pressure of the neofeudal lords, from whose plunder the citizens protect themselves to alleviate

their servitude by hiding in secrecy, should shame only those new noble plunderers. Because that is exactly what it is all about: hiding to survive the thieves organized in political gangs. And isn't hiding the defense of the people against dictatorships? No, say the politicians, because the underground economy is an attack against the common good by evading taxes that guarantee the rights of citizens. Is it really the common good that is defended by forcing citizens to work for the state for half their lives? Can anyone really believe that?

Servitude is never a civic or social virtue.

In the EU, as well as in some Europeanized countries, we are serfs forced to hand over 50% of our labor and wealth to political overlords in exchange for protection. For exactly the same reason as in feudal times. We pay for the lords to guarantee our security which, adapted to the terminology of the fictitious free world, they call "welfare state".

The welfare state consists of limiting inequalities to protect us from the ideology of equality.

But that's not all. The feudal lords held a series of privileges that coincided with those of contemporary "political" lords. Among others, they could mint their own currency, they were owners of any valuable objects, such as precious metals, discovered in their lands, as well as of the ships wrecked on their beaches, they had the power of safe conduct by which they allowed or not allowed their vassals to travel, as well as over hunting... All very modern. Although the contemporary

versions of those and other grossly medieval privileges of the new nobles are perfectly camouflaged by the propaganda and self-protection mechanisms of the social-democratic ideology. A couple of examples:

Political immunity is an extended update of a series of seignorial rights that determine whether or not the political "guild" itself allows one of its members to be subjected to the action of common justice. Can we imagine what we would say if the dictatorial regime of a backward country were to say that in order to prosecute certain individuals, the dictator's authorization was a prerequisite?

Immunity is complemented by prevarication, a legal figure that, in short, implies that the feudal lords (politicians) and their servants, the officials, for the same facts have different penalties to the common mortals. That is to say, for stealing, if you are a servant you go to jail, but if you are a lord or one of his assistants, the punishment will be to prohibit you from exercising for a season the office in which you have stolen. It is as if the director of a bank office who has allowed stealing in it is condemned to not being able to exercise the position of director of a bank office for a few years.

And the institutions?

The organs of political representation, as we shall see later on, are nothing but a farce to alienate sovereignty from the citizens by means of an electoral mechanism consisting of electing lords every four years. A voluntary servitude for which not even real

and effective systems of popular control over the representatives set up as tutors of a mass which they consider, as in the Middle Ages, incapacitated and unable to decide on matters that concern us all, are enabled. Other institutions, directly, exercise their functions from the crudest auctoritas . For example, the EU Court of Human Rights.

This court does not have to reason the inadmissibility of a complaint, it does not even have to communicate the reasons for it and, even less, give the complainant the opportunity to oppose that decision and/or correct the errors on which it may be based, thus violating basic rights for which that same court would condemn any other administration of justice. Simply put, the court communicates the inadmissibility as the oracle of Delphi communicated its predictions. The reasons in both cases belong to the realm of divinity and, therefore, mere mortals need not know them. This is possible because at the very heart of the neo-feudal social-democratic system of the EU the last instance that should watch over fundamental rights acts without the slightest blush from the principle of lordly authority that graciously grants its servants a last instance of supplication. That is why they do not even deign to justify why that same court does not feel bound by the very rights it claims to safeguard: because it is a gracious prerogative and, of course, unappealable.

It is not an anecdotal detail, but a disturbing indication that shows us the true nature of the political, social and economic structure we have built in Europe, driven by that vaccine, social democracy, which was to protect us from communist

totalitarianism but which has taken on a life of its own to become a disease like the one it was meant to fight, only with attenuated and less evident effects: **neo-feudal ideology**.

Social democracy forces us to live under a 50% communist regime to avoid falling into 100% communism.

But it is not only that the current feudal lords take from us half of our work and economic benefits to administer it themselves with hardly any legal or patrimonial responsibility and under the banner of protection, as in the Middle Ages, now calling it "welfare state". It is not only that, like a five-fold tithe Church, they take from us to "distribute" according to their moral criteria of equality and annulment of individuality. In addition, they subject our lives to a control close to that of feudal times or communist regimes.

We suffer from a control over our daily lives for which it is difficult to find a parallel in the last 500 years.

A suffocating regulation that determines to limits never known to Europeans how and what can be done, together with the prior authorization of the lords to exercise almost any activity that is not confined to the strict intimacy of the home or hidden behind the clandestinity of personal relationships without public dimension. Prior authorization and submission to regulation under the relentless surveillance of the bureaucratic and police hosts of the political overlords reaches a level of medieval servitude.

An example. In the regulations for lighting fires in the agricultural properties of the Andalusians, apart from complying with exhaustive rules, it is required to request a previous permission that does not add absolutely any kind of security, but a humiliating prostration by which the lords remind the serf that the ultimate dominion over his lands is exercised by them.

We are not citizens but servants to whom the responsibility of citizens is demanded.

The **principle of citizenship** consists of citizens assuming responsibility for the consequences of their actions. But, if they do not decide, their actions should be imputed to whoever has decided. If the principle of citizenship is broken by forcing, for example, to rigorously comply with the exhaustive regulations that order the exercise of a professional or business activity, and it is not allowed to be carried out without the prior authorization of the masters, then, the citizen should be exonerated from responsibility and this should be discharged on the public authorities, which should respond for the damages caused. But this is not the case. The lords dictate to the point of exhaustion how, when and what you can do only after they have authorized you to do it. But they don't want to know anything about it if something goes wrong. You pay even if you didn't decide.

Whoever decides must assume responsibility. To the same extent that you prevent a citizen from deciding, you are assuming responsibility for what happens.

The rupture of the principle of citizenship eliminates the principle of freedom and property through a tangle of prior authorizations, regulations and surveillance justified by the need to establish high levels of security (always "security") both for individuals and for the territories expropriated de facto under the invocation of the "environment". But in reality it is a crude plot to eliminate freedom and confiscate property, after having appropriated more than 50% of our effort, talent and savings.

Personal freedom in the professional and public sphere is restricted to the limits of semi-slavery. But also, as if all this were not enough, in the intimate sphere.

Puritanism curtails the most elementary personal freedoms in order to comply with the neo-Christian morality imposed on the entire population. It is not only that the laws, curiously in the aspects that have more to do with the dominion over our persons, such as euthanasia, are marked by that morality, but also that the freedoms in the sexual field or of opinion begin to be restricted not only by the very medieval methods of public reprobation but also by the own and express regulations that regulate, in a way close to the ridiculous, the sexual, labor, educational relations... Neo-Christian secular morality, even atheistic, which extends its tentacles to one of the fundamental rights conquered over the centuries: the right of opinion.

Not only is the pressure of public opinion applied, which is appropriated and manipulated by politicians and their vassals thanks to the media, but legality itself assumes in black and white the moral dictates implicitly contained in the doctrine of

political correctness, prohibiting and criminally punishing! certain opinions under the most varied legal headings, the most common of which is the "hate crime".

There are many examples in the most diverse fields of thought, from historical revision to racial issues or the fully medieval "offense against religious feelings". But there is one case that, although it has not yet entered the criminal arena in a generalized way (everything will come to that), draws a clear and shocking portrait of medieval dogmatism: "**negationism**".

The imposition of certain opinions in the generic field of ecology as an irrefutable truth promoted to the category of faith turns those who do not accept it into denialists, a term with medieval and dogmatic reminiscences that we thought had been forgotten in the darkest depths of history. The unbelieving heretics have returned, those who deny the Truth revealed, in this case, by the Scientific Church.

The parallelism is shocking. But even more so is the fact that educated people with proven critical capacity do not realize what is happening 400 years after Galileo's forced recantation and only 28 years after the Church rehabilitated him. Authentic media persecutions from the same pulpits where the Truth of "anthropogenic climate change" is proclaimed, which not long ago was "global warming" and before that "destruction of the ozone layer". But not only that, but academic executions exercised by inquisitorial courts against scientists and denialist thinkers, who are banished to ostracism, expelled from the

channels of academic dissemination and from the public subsidy circuit, if not directly from their jobs.

The term "denialist", equivalent to heretic or atheist, has not been chosen innocently, but has been taken from one of the opinions that most arouse rejection among the population and that, of course, is criminally punishable in the current democracy where the events took place: Holocaust denial. The word "denialist" taken directly from that atrocious context, brings with it moral connotations that are difficult to ignore and that lead to the mental automatism of considering that those who deny climate change are not only heretics or unbelieving atheists, but also miserable apologists for the crime against humanity. Well, I believe that the Holocaust existed, that those who do not believe in it have the right to express their opinions and to speak freely, and that those who do not believe in anthropogenic climate change towards global warming and the destruction of the ozone layer have not only the right but also the obligation to say so without suffering the slightest reprisal.

But where the regression in citizens' freedoms reaches a higher level is precisely where we should distinguish ourselves most from other societies: political freedom.

Throughout the process by which Europeans freed ourselves from the feudal yoke, intimately associated with Christian doctrine (in reality, Abrahamic anti-Christianity), we conquered sovereignty over our person and property until we no longer needed the authorization of the lords to carry out the ordinary activities of daily life. We made our own decisions, were

responsible for them and suffered their consequences first hand. Many of these gains were lost during the Cold War, thanks to the establishment of the neo-feudal regime that restricts personal freedom and the principle of citizenship through exhaustive regulation and the imposition of politically correct morality. However, what was never lost, because it was never conquered, was the exercise of political sovereignty.

When it came to getting married, opening a business, traveling, moving, etc., no one decided for us, nor did they set rules or control us. The personal, economic, sexual, professional and labor spheres were safe from the feudal lords. But not so in the political sphere.

Political sovereignty should reside aliquot in the citizens. We are the masters of our lives and, in the proportion that corresponds to us, we should also be the masters of the common sphere in which our existence develops. Political sovereignty, which consists of deciding **directly and continuously** on public affairs, has never been allowed to us, except in some cases and in a few countries such as, for example, Switzerland, but is held by politicians in exactly the same way as if they were the ones to decide whom we should marry, what house to buy, where we open a current account or where we can travel to.

Politicians act as our guardians. As if we were incapacitated. They hold sovereignty over the public sphere, as in the Middle Ages they also held it over the private sphere. And we are heading towards that medieval times. Because political

guardianship is extending to all orders of life, invading more and more the strictly personal sphere.

Electing our lords every four years does not make us free. On the contrary, it makes us accomplices of our own servitude.

The European Union arose with the intention of creating an open space which, once contaminated by the neo-Christian spirit of social democracy, a 50% communism, became an empire without an emperor, administered by secretaries, scribes and lawyers at the service of a new social class, the politicians, perfectly equivalent to the old feudal nobles, with their legal and de facto privileges, their immense power over the lives of people turned into serfs who must give them half of their work, talent and fortune (exactly as in the worst of the Middle Ages) and who hold the only unconquered freedom, that of political sovereignty, through the necessary collaboration of their serfs, before whom they compete every four years to win the popularity contest with which they share power.

A feudal empire of political lords governed by a right-wing or left-wing social-democratic moral doctrine, it doesn't matter, which is imposed as the only and unquestionable criterion to establish political, social, economic, cultural and even personal correctness. A homogeneous, dogmatic and totalitarian model that, contrary to what happened in the Roman Empire, annuls the idiosyncrasy of peoples and religious, cultural, moral and personal tolerance. Because, let us not deceive ourselves, any opinion is allowed as long as it does not question the neo-

Christian moral principles of indiscriminate solidarity, redistribution of wealth, egalitarianism and defenselessness. Does all this sound familiar?

Christianity prospered in the Empire thanks to a contradictory and schizoid but devilishly effective duality of the Semitic God of the Old Testament and the European God of the New Testament, playing the trump card of brotherhood, equality, solidarity and meekness to impose a moral dogmatism in which monotheism summarized a unique and exclusive vision of the world and of life, This is disguised by a "tutored tolerance" that has returned after having been extirpated in the long process of liberation of Europe, which led to the Industrial Revolution and the generalization of the principles of liberal democracy.

The Christian empire was defeated by the Europe of the peoples. That less domesticated Europe in which the ancestral foundations of dissidence-loyalty survived. Christian Rome was defeated by the republican ideals reincarnated in the barbarian peoples who, in turn, also ended up overwhelmed by the new neolithic wave, Christianity.

The barbarian peoples who conquered the already Christian Empire desperately sought to assimilate its Europeanized civilizing mechanisms. But this Romanization was already passing, without remedy, through Christianization, so that the consequent destruction of the model of dissidence-loyalty inevitably led to the Middle Ages. Those poorly civilized peoples encountered a model vitiated by Christianity and succumbed to a long era of darkness from which they would only emerge

when they managed to de-Christianize themselves through a process that began in the Renaissance and went through the Enlightenment, the Glorious Revolution, the Industrial Revolution and the American liberal revolution. But also the French Revolution, from whose collectivizing principles the neo-Christian current drank, giving rise to socialism, communism and social democracy.

The Europe of the peoples stands today as the only alternative to the failure of a European Union constituted in the umpteenth attempt at neo-Christian imperial refoundation that has degenerated into the same feudal process as then.

The Roman order did not allow any other political power, but it did allow a freedom for peoples and individuals far beyond what was customary at the time. It did not suffocate personal freedom with a monstrous regulation nor did it impose the unique thought of a dogmatic morality anchored in the monovision equivalent to totalitarian monotheism. Now, however, the new communitarian order allows the political organization of nations and states, even of regional fiefdoms, but imposes its morality, as the Church did before, in a homogenizing way on all aspects of the life of peoples and individuals. A total and totalitarian ideology through which it wants to achieve unity by imposing the equality of the flock. A collective of clones.

Rome did not allow the peoples to govern themselves, but to be themselves. Now, Brussels allows them to govern themselves but not to be themselves. In the guise of a new Christian Rome,

it allows the states to govern their servants autonomously, but always governed by the doctrine and the auctoritas of the new Vatican which establishes the moral principles emanating from a faceless god who dictates the monovision from which no one can escape without suffering the consequences of a repression machine as subtle as it is destructive, with which the media, the new noble dynasties (the political parties) and, finally, all the strata of society collaborate if they do not want to be excluded from the economic, academic, working life…

Exaggeration? Let us remember what is happening with the crimes of opinion, which have returned in all their crudeness, or with the dogmas that proliferate and are imposed in the most varied fields of existence, from the relationship between the sexes to the climate, which is once again a divine punishment for the (ecological) sins of Humanity. The Europeanizing conquests of the Renaissance up to the Industrial Revolution have been re-Christianized with secular verbiage. All in an acceptable way for the present Europeans, that is to say, unacceptable for those of only 50 or 60 years ago.

The main enemy of the feudal regime is, today as in the past, the modern state. That is why the so-called identitarian nationalisms are reviled and persecuted.

The medieval kingdoms, after the extraordinary Renaissance experiment, were transformed into modern states that would be the basis, once the absolutist monarchical regimes were eliminated, for the contemporary states divided, in turn, into liberal democracies on the one hand and collectivist ones on the

other. They gave rise to the administrative and bureaucratic apparatuses that today stand as the real power. Politicians, those functionaries of the incipient states, have organized themselves into hereditary dynasties, the political parties, supported by hosts of followers, and have built a feudal world under the shadow of the Cold War where fiefdoms are hidden behind the neolatins of political-moral authoritarianism and a legal jargon that, like the oracles, needs to be interpreted by the priest-judges, so that there is no law but jurisprudence, that is to say, arbitrary will. In the Middle Ages no one, or almost no one, then saw the feudal regime as unnecessarily and unjustly oppressive. Nobody or very few now see the welfare state as an exploitative and tyrannical regime, but quite the opposite: more freedom thanks to more equality achieved by surrendering half of our life in the form of taxes and submission to a manorial regulation that even tells us how much sugar we can take and which truths we cannot deny.

We live better than the rest of the world, but better than we could live without this servitude?

We live in a neo-feudal world and this is not an improper or pedagogical exaggeration. We are subjected to overlords who decide about our lives and not only about public affairs. Real servants of real lords, who prevent dissidence thanks to a devilish mechanism of social engineering that imposes a dogmatic and totalitarian monovision disguising it as tolerant and open thanks to the control of the media and a bureaucratic apparatus capable of taking away 50% of our effort, talent and patrimony "to guarantee our welfare".

In the feudal era of the Middle Ages, opinion and communication were controlled by the Church. Now, the audiovisual media, concentrated in a few hands, control information and opinion in a manner equivalent to what happened then. Even the Internet, that immense virtual plain where contemporary nomads roam free, is being occupied by the bureaucratic hosts of the neo-feudal lords and will soon be controlled just as they control our lives and our patrimony.

However, they cannot eliminate the risk that the imposition of this neo-Christian morality and the promotion of a new neolithic invasion may end up provoking an extreme situation such as that which occurred under the Nazi regime or the no less terrible persecutions and massacres of communism, especially in Stalin's Russia, both of which bear an enormous resemblance to the Christian persecution of the pagans.

Logically, the defenders of European neo-feudalism will never recognize the true nature of this regime, which they present as the closest thing on Earth to the Celestial Kingdom or, in contemporary terminology, the least imperfect of systems, thanks to the fact that it guarantees maximum freedom within equality. But what kind of freedom exists within equality?

Coinciding with the dates when I finished "Homo Simulator", Operation Pandemic COVID-19 took place, an attack initiated and propagated by the Chinese Communist Party and that served so that, immersed in the most absolute incompetence, guided by the most up-to-date expression of the invasion of what I now have no hesitation in describing as the ideology of

the collectivizing Abrahamic Antichrist in the guise of liberating Christianity and, all almost in unison, driven by their personal interests in the dizzying scenario of opportunities, Europe and the white Europeanized world fell into a totalitarian and obscurantist spiral unthinkable only a year before.

The worst expectations have been exceeded, including my own, in relation to that slow return to feudalism that was the vaccine against communism called social democracy and, now, Agenda 2030, Davos? On a disease with a lethality similar to the common flu, of which it was prevented to obtain reliable and rapid information through, for example, the autopsy of the deceased, all wrapped in a sordid medieval atmosphere, with masks and medical treatments more lethal than the disease itself, a state of affairs was imposed that did not remind us of the worst of the Middle Ages, but rather equaled it.

We have lived live and in our flesh a mockery, a reality show of the worst of the Middle Ages, with scenes comparable to the USA of racial segregation, South Africa of apartheid, North Korea of the most brutal cattle absolutism, Nazi Germany of the Nuremberg laws, the USSR of political purges? and now we will live a complete catalog of communist terrors disguised as multicolored Great Leap Forward and Cultural Revolution, without forgetting the real plagues and third world invasions that help to dominate the white western rebels. Apartheid, ghettos, confinements, impossibility to travel without the permission of the masters, herbivorous diets, sanctifying poverty, equality and anonymity... a destruction of liberties and prosperity, sustained by the control of opinion, ideological

fanaticism and the most absurd irrationality, whose most significant and hopeless balance is the absolute impunity of those responsible thanks to the also absolute indifference of the majority of their victims. Collective Stockholm Syndrome. Cattle sadomasochism. Contemporary secular martyrology. Abject display of the reality of the species Homo ceres.

Never, not even in the worst dreams of the most creative thinkers, could we have imagined a scenario as exactly medieval, feudal, as the one experienced by a good part of the most advanced, prosperous and free societies (those predominantly composed of white people) on Earth.

Everything that has been said up to this chapter and what will be said in the following chapters in relation to the formerly free countries has been confirmed far beyond what none of us were willing to accept. The result: a new collectivism, diffuse, sordid, obscurantist, creeping... that struggles to impose itself on the liberationist embers of the ancestral European and to win the game against its great rival, the Chinese neo-communist collectivism and its vassals, after having collaborated with it in the destruction of the freedom and prosperity of the Europeans and Europeanized, the main obstacle for a feudal model with global scope to be imposed once again. And, most importantly, transcendent and practical when it comes to each one of us making decisions that protect our freedom and prosperity: Milgram's majority, those willing to obey their shepherds no matter what they are told, is real. At best, 60 to 70 percent of those around us. At the most realistic estimate, 80 to 90 percent.

This is the lesson: If you are part of the immense minority of active or potential Homo predator, free yourself as much as you can from mental viruses, ideological parasites, collectivist technes, and protect yourself from those who are possessed by those real devils, because they are zombies exactly like the ones the movies show us looking for real (healthy) humans to attack, infect and eventually destroy. We have seen it during these last two terrible years, which, revealingly, have been no such thing but a "new normal" for those possessed by the viruses of the great collectivist pandemic.

Having arrived at this disheartening scenario, the question is, is there really any alternative to neo-feudal collectivism of any of the component factions collaborating/competing with each other?

Of course it is. Security without servitude. The ancient dissidence-loyalty. The ideal of the ancestral European. Non-ideology. To give fullness to the process of liberation that began 500 years ago. Liberacism.

Liberation

In 1315 a great famine struck Europe with catastrophic consequences. The period of prosperity and population increase brought about by the global warming of the late Middle Ages gave way to a wet and cold climate that ruined crops and decimated livestock. Criminality increased and cases of infanticide and cannibalism multiplied. Just 33 years later, in 1348, the Black Death began a ferocious devastation that would cause Europe to lose almost half of its inhabitants.

If the great famine hit central Europe particularly hard, the plague hit the Mediterranean areas. And it was the combined effect of these two circumstances, in the context of a period of cooling, the Little Ice Age, that triggered the greatest social, political, cultural, technological and economic changes that humanity has known to this day.

Surprisingly, barely a century after the onset of the great crisis, Europe, a dreary, poor, backward region whose population had been decimated by famine and epidemics, was at the forefront of the great race for world hegemony in which it was competing against the great civilizations of the time. Islam, which was at its peak after the end of the Byzantine Empire, and whose splendor was only faintly eclipsed by Castile, a small emerging European power. And China, the longest-lived and most solid civilized empire on the planet, which was emerging from its

secular isolation to embark on what would end up being a great historical opportunity.

In 1405, Zheng He led the first of a series of naval expeditions that took the imposing Chinese fleet to Arabia and the southern cone of Africa. It is not trivial that this great exploration of the maritime plain was driven and commanded by someone with less civilized traits than those who shortly after, and from a clearly civilized mental construction such as Confucianism, would end up putting an end to the adventure that could have turned the world into a great China, including America, and closing that great nation in on itself once again. Zheng He, whose original name was Ma (Mohamed) was castrated and, in view of his proven courage and determination, participated in the Paleolithic homosexual spirit that has little or nothing to do with the "Neolithic effeminate weakness" with which homosexuals and, in most of the civilized world, also women, are identified today. Nor is it inconsequential that Zheng He was a Muslim and, therefore, educated in a peculiar version of civilized technosystem that builds minds marked by exploration and offensive violence.

In 1453 the Ottomans took Constantinople. And in 1492 the kingdom of Granada, the last Muslim stronghold in the Iberian Peninsula, was conquered. Only 39 years separate these two dates. A lapse of time that signals a final outcome that, against all odds, would lead to the other great opponent in this triad of candidates to play a leading role in the future of Humanity in which we live today: Europe.

Little Ice Age

With its population reduced by almost half and in conditions of climatic crisis, Europe seemed to be trapped by absolutely unfavorable circumstances to open the door to Modernity. It did not even possess a unity of action as strong as its great and only rival, Islam, once China had self-marginalized itself from the fray. But that apparent climatic adversity and population collapse unexpectedly translated into a great leap forward propitiated by a virtual adaptation that, this time and given its proximity in time, we can analyze in detail.

Europe could only survive the terrible climate change and the demographic scourge of epidemics by resuming the technosystem that had proved its efficiency since the arrival of Homo sapiens on the continent. A technosystem that we have given the almost mythological name of "ancestral European", and whose central axis resides in dissidence-loyalty, largely recovered thanks to a population decrease that brought extraordinarily positive effects in contradiction with the opinions of the defenders of civilization who, guided by a cattle interest, consider population growth as synonymous with prosperity. Because it was thanks to the low population density that Europe, starting with the depopulated and steppe-like Castile, launched itself into the immense oceanic plain to conquer vast empires with an incredibly low number of men by means of a feat in the purest Pontic-steppe style, without replacing the native population, but giving priority to political, religious,

cultural and linguistic colonization and the intermingling of male invaders with indigenous women.

The conquest of America by the Spanish is an almost exact replica of the Pontic-Steppe conquest that turned us into Indo-Europeans.

The rest of Europe embarked on a similar expansion, the only exception being England, which carried out a substitute colonization in America and Oceania. But the whole of Europe was swept along by a cultural and technological flowering without parallel in human history, the Renaissance, which consisted in returning to the essences of the Greco-Roman world prior to the Christian monovision, progressively replacing the auctoritas of the Church with the auctoritas of Cro-Magnon magical realism: Reason.

Man, humanized God, became the center of the Universe.

The great trial of the decrease in population density and what from a human livestock perspective is understood as population collapse did not produce a general impoverishment but, on the contrary, triggered the changes that would lead Europe to world hegemony and to star in the greatest technological, scientific, social and personal progress in human history.

The brutal reduction of the population improved food and health conditions and revalued the value of labor, which had three consequences: It alleviated the conditions of servility,

increased the mobility of people and encouraged technological development to make up for the shortage of labor by increasing productivity through mechanization.

The low population density also favored the recovery of the predator nexus of Europeans, promoting a new version of the ancestral spirit not only because of physical factors, such as a higher protein intake thanks to a livestock herd similar to that of the Middle Ages for a smaller number of people, but also because of the cultural changes favored by this better predator/prey relationship. They ate more meat, and the lower demographic pressure reduced the need for civilized domestication, which boosted a process of reconversion of medieval Homo ceres into modern Homo predator that would eventually reach Paleolithic heights in many aspects, such as the current liberation of women in the Europeanized world.

At first, famines reinforced the herbivore fear. But as population declined, and with it life anxiety, Homo ceres began to innovate, explore and pursue a personal project. Crisis became not fear and problems beyond their control, but hardship and opportunity. All this was due to the maintenance of climatic conditions that spurred ingenuity and encouraged greater virtuality, to the reduction of the population that allowed for less herbivorous conversion and to a better overall diet thanks, especially, to the greater availability of animal proteins and fats.

The increase of the predator nexus caused by the decrease of the population bubble is enough for many poorly domesticated Homo ceres to attempt the leap to the Homo predator

condition. But, when they return to the physical or mental urbe, the springs of domestication, mainly viral programs and the crowded conditions themselves, bring them back to their Homo ceres status. This same phenomenon explains why working at home, isolated from overcrowding, achieves greater productivity in jobs that require initiative and creativity. However, those repetitive jobs, where individual initiative is not very relevant, obtain higher productivity in crowded conditions.

If the European economic, technological, political, social and cultural miracle that began more than 500 years ago teaches us something important for today, it is that **population reduction is not a calamity, but quite the opposite**. But if we don't want to look that far back, we can take a look at examples closer to home.

Undoubtedly, the greatest social achievement of the twentieth century has been the economic development that has lifted hundreds of millions of people out of poverty in China in barely thirty years. This success was essentially due to two factors: birth control, which brought about an unprecedented halt in population growth, and economic freedom with its consequent boost to personal initiative.

To understand the weight of these two factors in China's success, it is enough to compare it with the failure of its big neighbor, India, which has not limited its population growth but, on the contrary, has undergone a brutal demographic explosion that only now seems to be slowing down. In 1970, India's population was 31% lower than China's, 553 million against 818

million. Today, the populations of India and China are almost equal: 1,365 versus 1,399. India, like China, has a free market economy. Therefore, everything indicates that population control has played a decisive role in China's economic, cultural and social development. Here is a shattering fact. In 1970, China's and India's GDP per capita were practically equal. Today, China's is twice that of India. This would be quite impossible if China had kept pace with India's demographic growth.

It is true that a low population density alone does not guarantee technological, economic and human development. If this were the case, all peoples with strong Paleolithic or at least epipaleolithic traits would have achieved even development. But it is also true that, all other things being equal, the population explosion does not translate into a correlative increase in broadly understood well-being, but rather the opposite. And that demographic declines associated with climatic crises or their equivalents in the presence of cultural factors favoring the recovery of the population's predatory nexus offer the best conditions for boosting economic progress and, above all, the welfare of the population.

It is not by chance that China reproduces the Renaissance scheme after a period of collectivization that presents many of the characteristics of feudalism, in this case hand in hand with communism, an atheistic neo-Christianity. This accelerated renaissance process leads, and not by chance, to the current Europeanness, the result of the same two essential factors that occurred in Medieval Europe: on the one hand, the reduction in

the rate of population increase, which has led the Chinese to a psychological state similar to that of the Little Ice Age, associated with only one child "surviving" and, on the other, individualism in the form of free competition, property, etc. China has become after this accelerated process a hybrid system combining the liberal traits of the world of the American Revolution with those of the civilized absolutism of the shepherds, suddenly joining the race of modernity from which it excluded itself five hundred years ago and altering the geostrategic balance achieved with the end of the Cold War. But the Chinese political regime, let us not forget, is collectivist. Exactly the same as the new regime that is trying to be implemented in Europe and the Europeanized countries with a white racial majority.

Renaissance

If we had to establish a hierarchy of feudalization, the first place would be occupied by economic servility through which we are stripped of half of our work and fortune. In second place would come submission to the will of the lords materialized in orders, laws, rules, regulations, authorizations, controls, and sanctions on labor, professional, business and personal, public and private activity. A lordly will that annuls the principle of citizenship by which people acquire dominion and assume responsibility for their acts without the need for preventive tutelage except in cases of manifest and serious negligence or criminality. The principle of citizenship, by which subjects become citizens, is based on the trust that they will act according to the rules and common sense, which is the same trust that is assumed by legislators to establish those rules. Trust that is not granted to citizens turned into serfs. In third place would be social immobility, which refers to the difficulty to ascend or descend in the social scale, given that this is under the control of rigid estates of fact or law and not of free and fair competition. A social immobility that, apart from the letter of the law and the music of propaganda, is determined by the de facto situations derived from the extraordinary and hidden power that neo-feudalism confers on political lords. In fourth and last place would come an apparently heterogeneous conglomerate of prohibitions and restrictions which, nevertheless, keep a deep cohesion among themselves,

invading areas such as freedom of movement and of administration and use of property, personal relations, freedom of thought and expression or the power derived from group identity: political sovereignty to decide directly on public affairs.

All attempts to rebuild the Roman Empire under Christian criteria have been based on dissolving the identity of peoples and limiting the freedom of individuals. But it is the destruction of **personal identity** that is at the heart of feudalism and of any process of collectivization.

Personal identity is one of the fundamental characteristics of the ancestral European and of all Homo predators in general. Relationships between predators are personalized. Those between livestock are not. Only shepherds, as Homo predator, have an identity, a name. In the feudal world, only secular or ecclesiastical nobles had a name associated with a title that gave them a differentiated identity. The rest were part of the inconsequential homogeneity typical of gregarious animals. They were individualizations of the only identity: the herd, the people, the people.

The conquest of an identity became the only way to ascend socially. But this was not an easy undertaking, since identity was possessed by inheritance (the children of Homo predator are Homo predator) and, outside of this, it could only be acquired through fame or wealth: through military exploits, professional merits or trade.

The search for an identity, for a proper name associated with the title of fame or wealth became a drug that still subjugates us: narcissism.

The recovery of individuality thanks to the impulse unleashed by Renaissance narcissism in art, philosophy, science, politics and religion itself, had three consequences of enormous historical significance: **liberation from the power** of the Church and the absolutist monarchies, intense **technological development** and the **exploration, conquest and expansion into new territories** until practically the entire planet was dominated.

Renaissance narcissism is individualizing insofar as it fills the self with desire and passion, unlike **postmodern solipsistic narcissism**, extraordinarily influenced by Christian helplessness and Buddhist deindividualizing nihilism, which occurs as a side effect of the neo-feudal process and leads to a new mode of expression of the old vital neurosis.

If we do not leave the Neolithic labyrinth and travel to a new era, after modernity there can only be a return to feudal antemodernity. That is Postmodernity. That is, essentially, the New Normal.

Renaissance narcissism meant the triumph of passionate, predatory individuality, full of desires, ambitions and, why not, whims, turned outside of itself and not isolated in the morbid or nihilistic self-world of solipsism or in the gregarious individualism of the herbivorous mind. It is not a tormented,

existentialist individualism, fruit of the clash between the powerful modern individual self and the new standard neo-feudal mind.

For the Renaissance man, art, philosophy or reason were children of individual passion and not mere instruments from which to live and think in a passionate way. To create, to leave one's own mark on the world, that was the meaning of Renaissance life. Something very similar to the Indo-European epic sense based on the warrior's fame.

Passion gives meaning to the meanings of reason.

Passionate Renaissance humanism approaches reason with the same passionate irrationality with which art is lived. An irrationality ordered by the power of the individual, of his idiosyncrasy, of his capacity to alter and recreate the world in the image and likeness of the individual. Renaissance philosophers throw themselves at reason, at its coldness and objectivity, with the passion of the individual who decides and thinks freely for himself after centuries of imprisonment. In fact, all the supports of an objective and necessary reason start exclusively from the free disquisition and reasoning of the author, without appealing to any other support than the subjectivity of other authors turned objective thanks to the admiration they arouse by the mere fact of having thought for themselves. Because of their fame. Because of their name.

Religion was also intoxicated by individual passion. What was the Reformation if not the acceptance of this individual passion?

Renaissance humanism is passionate. It could not be otherwise if it wanted to be born and survive at that historical crossroads. As the enlightened humanism that shows itself to be genuinely and coldly rational was, in reality, passionately rational. An excess of rationality such as only passion can create. But passion for reason can also lead to fanaticism.

The Enlightenment's leading men saw themselves as a kind of prophets or missionaries in charge of rescuing mankind from the dark world of superstition to lead it to the luminous world of Reason. And what can guide the free will of men if not the **cold** light of reason? For the enlightened, passion enslaved man through a mirage of freedom in which there was only ungoverned spontaneity, nature unbridled through the small orifice of individuality. Man's will could therefore only be truly free if it was guided only by Reason, that is, to the extent that it enslaved the individual with the monovision of that "capital R" millimetrically equivalent to the "capital D" with which monotheism turns god into God.

Guiding man's will with reason or with anything other than one's own individual will is the same process by which the shepherd guides his sheep.

The dark side of the Enlightenment destroys the self in order to install a standard mind of acceptable appearance for the

renaissance liberated. A secular creed that subtly and imperceptibly leads converts to the very darkness of faith or nothingness that follows the dissolution of the self. Logic, which should serve desires, becomes the only acceptable factory of desires. And so, from the rational humanism of the Enlightenment, we passed almost unnoticed to the self-absorbed humanism of nineteenth-century boredom. A passionless narcissism now completely crushed under the tyranny of Reason.

In the mid-nineteenth century man went from being the center of the world to falling into himself and becoming not a passionate, not even rational, but a psychological individual. A "we ourselves" emerged that was neither the self nor the standard mind but a being neurotized by such possession, engrossed in his sufferings, enraptured in the suffering of his immobilization. The intimate became a morbid reality from which to live fantastically that rich life of predators that the civilized mind denies, converted as we are into herbivores in a world of monotony and dichotomous simplicity: good-bad, fear-tranquility, food-hunger.

It was, in a way, as if the spirit of the industrial revolution was writing the story of human degradation. As if the growing presence of machines had suddenly brought us down from that pedestal on which we believed ourselves to be the only Homo simulator species. Like a postpartum depression after giving birth to the new beings that we already sensed were superhuman: the machines.

Psychological narcissism shows us that desires are something useless, unrealizable, unreal. Something that destroys the true will from its origin. Simply wishing achieves nothing. That is why it is useless to desire, to dream, to ambition. And that is why we can only fantasize, morbidly recreate ourselves in the inability to make dreams come true. Without getting out of it. The herbivorous handicap now contemplated in the first row by the predatory conscience, by the self caged behind the bars of the standard mind.

Psychology emerges as one of the most transcendental consequences of the Industrial Revolution, and not simply as a by-product of it. It is worth remembering that although the Industrial Revolution itself began at the end of the 18th century in England, it was not until the middle of the 19th century that it reached continental Europe and the United States. And it was precisely at that time that the vertiginous take-off of psychology began.

The fascination with the discovery of the self, through the long road of modernity, generated an enormous interest in the study of the psyche. But this new standard construction of mind, the psyche, brought with it an even more subtle shadow than that of Reason.

Solipsistic narcissism, which has its most striking expression in psychology, makes the self the source of all suffering and all sin, like a European-style Buddhist version that conveys the hidden message "if you do not desire, you do not suffer". Its objective is fully domesticating, herbivorous: equilibrium, relaxation,

resigned adaptation to whatever happens. An update of the old viral programs with which to trap man again, only in a more subtle way, using the same terminology of liberation, playing with the fear of freedom and using that fear to convince us that we will be free to the extent that we renounce freedom... because then we will be safe.

From there to the neo-feudal welfare state is only an unprecedented technological revolution and two world wars.

Industrial Revolution

The stones with which australopithecines used to flesh and grind bones were machines that became part of us to form a cyborg capable of not needing to adapt to the ecosystem or, rather, needing to maladapt to the ecosystem in order to survive virtually.

Yes, we live a virtual existence.

The vast majority of gadgets we have invented throughout our history are cybernetic machines to the extent that we have incorporated them into ourselves. Carts, bulldozers, pens, computers, clothes... even automatic devices were invented long ago. even automatic devices were invented a long time ago. They are, for example, water-powered waterwheels or hunting traps. But autonomous machines, capable of learning and generating by themselves equivalents to our consciousness-will-act, are still to come.

The industrial revolution did not bring the use of machines because that is exactly what being "human" is all about: using machines to stop being simple biological organisms. Nor did the industrial revolution bring a drastic change in our worldview. But it did bring about an equivalent of true and benign anthropogenic climate change insofar as, under unfavorable conditions for agriculture, it succeeded in increasing resources, just as would have happened if there had been conditions of

climatic bonanza characterized by warming, humidity and increased CO2. In other words, it reproduced the practical effects of a greenhouse effect in the middle of the Little Ice Age.

The Industrial Revolution is a direct consequence of the Medieval Mini Glaciation in an ancestral European environment.

Climate crisis, low population density, relative increase of food resources, technological development and increase of the predator nexus led to an anthropogenic (technosystemic) climate bonanza that brought about two determining factors to understand our current world: industrial urbanism and consumerism.

The rural populations that moved to the cities were still farmers, but they worked in a new field in which seed drills, fabrics, steam engines and, later, automobiles, light bulbs or refrigerators were cultivated instead of wheat, cabbages or potatoes. A new mode of "agriculture" with side effects that would transform European and Europeanized societies towards the end of the neolithic period and the beginning of the cyberlithic.

The climatic crisis of the Little Ice Age brought about a sharp decline in the European population and conditions closer to those experienced by the first settlers of Homo sapiens during the Würms Glaciation. Thanks to the survival of the ancestral European technosystem, based on the binomial dissidence and

loyalty, Europe initiated a series of changes that moved it away from the civilized Neolithic model based on the binomial free will (to obey or not the law) and indiscriminate solidarity.

The progressive liberation of the European spirit that began in the Renaissance had been universalized in the form of a subtle viral program, Reason, to the point of provoking two tendencies that have marked the history of the world up to the present day.

The first has, in turn, two versions that coincide in the destruction of the self. One, the genuinely **collectivist**, is represented by the French Revolution and its neo-Christian developments of socialism, communism and social democracy. The other, the **deindividualizing** one, has its main representative in the psychologistic morbid narcissism that turns the self into a handicapped person. The first dissolves the individual into a collective, thus avoiding the existential anguish caused by the clash between the self and the standardized mind that possesses it. The second empties the self (narcissistic nihilism) in the purest Buddhist style (mystical nihilism), without replacing it with anything, so that it needs to alleviate existential anguish through meditation or therapy/medication. In the end, this last variant, the deindividualizing one, is a particular collectivism: the Nothingness.

The other major trend is individualizing. **liberacism** has its closest historical referents in the British liberal monarchy and its natural development, the American Revolution. In it, existential angst is reduced, or even annulled, by the opposite path to

collectivism: empowering the self and reducing the power of the standard mind.

But this divergence into two major trends, which materializes historically after the American and French revolutions, has its beginning in the different response to the climatic crisis of the Little Ice Age.

Between 1645 and 1715 there was the Maunder Minimum, a period in which sunspots, indicative of solar activity, virtually disappeared. The climate became even colder and more variable, alternating very dry summers with exceptionally wet ones that caused crop failures and frequent episodes of scarcity if not famine, causing the European population to remain stagnant throughout this period.

The response to this climatic crisis was to maintain the structure of land ownership and medieval farming techniques practically unchanged. However, in Great Britain, following the political events that led to the liberal monarchy, this continuist trend was broken, giving rise to a series of changes that succeeded in increasing food resources and, therefore, population growth in a similar way to what happened 15,000 years ago, when climatic conditions became warmer and wetter.

The development of irrigated agriculture during the Younger Dryas succeeded in increasing food resources despite unfavorable climatic conditions. But that agricultural revolution was limited to selecting microclimates with the same warm and humid conditions as at the end of the glaciation and exploiting

them intensively. The difference between the Neolithic agricultural revolution and the British one is that the latter created artificial climatic oases.

The quadrennial crop rotation, livestock selection, mechanization and fencing are the main factors on which the so-called British Agricultural Revolution was based. But the truly transcendent aspect of this process is that it allowed and, in a good way, induced the changes that led to the Industrial Revolution and that we can summarize, as it happened at the end of the glaciation, in a unifying factor: the demographic bomb.

The enclosure of communal lands by land privatization had two transcendental consequences: The first was that a large percentage of arable land passed into the hands of free peasants who were predisposed to implement technological and agronomic innovations that allowed for greater productivity. Secondly, a large number of peasants were forced into unemployment because they did not have access to communal fields. All this against the backdrop of a general increase in population.

But the effects of the Agricultural Revolution were not limited to the peasantry, but the ruling classes, the Homo predator, impelled by the liberal spirit of innovation and competitiveness, promoted the great technosystem change, the Industrial Revolution, through which to successfully shepherd the new urban herds that, in time, would end up starring in different

processes of liberation, as well as a new non-organic domestic species: the machines.

The English Agricultural Revolution was the necessary antecedent for the Industrial Revolution. But neither of these two great processes can be understood outside the historical context of late seventeenth-century England in which the main instigator of all the other changes crystallized: liberalism.

Protestantism favored the creation of good industrial workers, but did not significantly boost individual initiative, which had to wait for a historical event that modified the political model of England. It all began with a religious confrontation at the pinnacle of English power between Catholics and Protestants, which culminated in the triumph of the latter and the proclamation of the Bill of Rights in 1689, which limited the power of the king and strengthened parliament, thus establishing a political regime based on liberalism, of which John Locke was a brilliant precursor.

Liberalism was the catalyst for all the other factors that led to the Industrial Revolution: the abundance of capital thanks to British commercial dominance supported by a powerful war fleet, the colonies that provided raw materials and markets, the abundance of iron and coal, a stable currency, a sound financial system, legal security... And strong population growth resulting from increased agricultural production achieved through a series of improvements derived from crop rotation and the mechanization of tillage, resulting in an excess of labor that could be harnessed in urban "factory farms."

The English liberal revolution allowed the birth of the Industrial Revolution sustained by technological innovation thanks to a political and social environment that encouraged competitiveness and personal initiative and was the natural consequence of the individual liberation initiated in the Renaissance.

The evolution of the Enlightenment model led to a historical event, the establishment of the British liberal monarchy, which broke the model of absolutist monarchies, whose alternative end could not be other than the violent collapse represented by the French Revolution, after which the two great trends that have marked all ideologies and political and social processes up to the present day were defined: Liberacism and collectivism. It is true that these two poles are found in the historical dynamics since the beginning of the Neolithic village and, as far as women are concerned, since the Epipaleolithic. In fact, the great confrontations up to the advent of the Contemporary Age, whose beginning we should establish in the American Revolution, can be described in terms of a struggle between these two cultural blocs defined by their defense or attack on individual freedom. There was the clash between Rome and Christianity, and then the clash between pagan and Christian Europe. It also occurred in the bloody wars between Protestants and Catholics because, although Protestantism is in some respects as collectivist as Catholicism, in general terms we can classify it as less disintegrating of the predatory nexus. However, it is from the American and French revolutions onwards that these two poles of the conflict are defined in their present terms.

Let us take a look at the chronology to see how simultaneously the two processes represented by American liberalism, a direct debtor of British liberalism, and what we could call French "communitarianism" took place.

1776. Virginia Declaration of Rights. First modern declaration of human rights based largely on the British Bill of Rights.

1787. American Constitution.

1789. Declaration of the rights of man and citizen in France.

1791. French Constitution.

The differences between the two have been marked since their beginnings. The Americans built their regime of liberties through an external confrontation by which they gained independence from the British Empire. The concept of nation acquired its current characteristics in that process of independence associated with the creation of a virtual people differentiated from the British simply by the decision to do so. The American colonists, with some anecdotal differences, were to all intents and purposes racially, culturally and historically British. The "American people" is an artificial construct created throughout the independence process and used as a hallmark of the current concept of nationhood. We are different because we are the same people who live in the American (nation) and have chosen to be "Americans".

The French, on the other hand, came to their revolution through an internal confrontation with the absolutist regime, spurred on by hunger and, to a greater extent than has been recognized, by the influence of English liberalism, represented by John Locke, and by the example of the American revolution insofar as it overthrew the king from a distance, establishing a republic. The concept of the French nation is built not on a virtual people but on a real one, the French, to which the revolutionary morality is added to turn it into something different, superimposing a virtual people on the real one through a process very similar to that of establishing a mind superimposed on the self, which led to a parallel phenomenon of domestication through deeply collectivist or subtly nihilistic ideological viral programs.

The lower and middle classes of the liberal revolution were motivated to put at bay the Homo predator's attempts at domination by the fact that they themselves wanted to be so, i.e. they aspired to be bourgeois, enterprising, innovative... pastoralists. However, those lower and middle classes of the countries subjected to the collectivist mentality of the French Revolution had (and still have) not so much a scale of aspirations and ambitions that could be achieved by competing under equal rules for all, but aspirations and ambitions transformed into universal rights. For the former, it is essential to avoid the caciquism and restrictions to free competition. For the second, it is essential to have an egalitarian chieftainship that limits competition by hindering the acquisition of wealth or expropriating it in order to distribute it.

The liberal revolution consolidated opportunities. The French revolution, rights.

The liberal revolution was possible because the nobility joined the process of economic liberalization. They started from a situation of privilege that, in practice, was annulled when they had to compete with the emerging classes under the same rules. They lost their political power only gradually and maintained their economic power only to the extent that they were at the forefront of technological and commercial innovations.

The liberal revolution did not eliminate the aristocrats, but forced them to compete. The French Revolution eliminated the nobility and the upper classes and, for this reason, the values of equality, and not those of competition, were imposed, as all citizens became "aristocrats" with rights acquired from the cradle in exactly the same way as had happened before with the nobility. There was no model of ambition and prosperity such as the English aristocracy represented for the rest of the citizens, but a generalized popular aristocracy which, precisely because it consisted basically in maintaining the old regime of privileges-rights, led immediately to the creation of an absolute monarchy (Napoleon) under whose crown the popular aristocracy of the "citizens" was sheltered, which was the new and universal title of nobility. There was no revolution as such, but rather a substitution and extension of the regime of privileges (now called rights) held for life and by birth by the new aristocracy: the citizens.

In England the aristocracy decided to become enterprising bourgeoisie under egalitarian rules of competition. Although they did not cease to try to covertly impose their former privileges when it came to competition. In France, the people decided to become a popular aristocracy under the boot of the new revolutionary Church and the baton of the new kings. Entrepreneurship only came later and only partially as the liberal revolution gradually took hold in European countries, beginning with the Protestants and ending, much later and incompletely, with the Catholics and Orthodox.

With the liberal revolution, America consolidated its political freedoms, while France ended up handing over power to an Emperor with whom to attempt a new secular neo-Christian empire that would set out to conquer Europe to impose its "new" revolutionary faith in exactly the same way as Charlemagne did with the Christian faith. From that moment on, all collectivizing attempts have been opposed by the Anglo-Saxon liberal world, headed then by Great Britain and now by the USA.

The French Revolution is indoctrinating, i.e., domesticating, while the Anglo-American Revolution is liberating. One makes loyalty the dominant pole, imposing Christian egalitarian solidarity in a lay-atheist format. The other emphasizes individual freedom and dissidence. The first imposes homogeneity to guarantee unity as a substitute for social cohesion, while the second requires loyalty freely assumed as a formula for social cohesion that guarantees unity.

It can be argued that liberal societies, especially in the United States, suffer from a formal Christianity that has enormous influence. But this religious morality, precisely because it is perfectly identified as such, generates sufficient antibodies of dissent, even among Christians themselves, to keep institutions and society as a whole safe from moral imposition. However, French revolutionary morality, which defends individual liberties in the background, imposes the slab of neo-Christian solidarity morality without the antibodies of dissidence being strong enough to keep it away from the institutions and society as a whole, precisely because this morality is not identified with clearly religious traits that are easily recognizable as a danger to freedom.

The French Revolution, which arose as a medieval peasant revolt motivated by a profound state of need, was to be sustained by a powerful ideology hidden under the principles of the ancestral European of dissidence-loyalty and embodied in its revolutionary slogan of liberté, egalité, fraternité. But this strong need to create an identity based on ideology and not so much on the nation as a virtual people where the anti-ideology of "intolerance only with intolerance" reigns, contains the seed of most of today's neo-Christian currents such as socialism, communism, social democracy or Christian democracy itself.

It is true that, in spite of this enormous ideological burden with which the French Revolution was born, profoundly liberating movements that strengthen the predatory nexus have followed it. But most of them have succumbed to the majority current that leads to collectivism.

The Enlightenment destroyed Christian ecclesiastical power, but left intact its ideological substratum dressed up as anti-Christianity. The impulse to individuality became generalized in broad layers of society under the empire of Reason, but ended up turning this impulse into a domesticating mechanism. And that is why the secular "anti-Christian" neo-Christianity of the Enlightenment is at the base of many social and cultural phenomena that reach our days, such as Science, the Protestant Reformation of knowledge, the French Revolution or Freemasonry, which clearly sets itself up as a new anti-ecclesiastical Christianity based on the "Jesuitical" concept of free will (to obey or not the truth and then suffer the consequences) capable of coexisting happily with a rigid hierarchical order.

Freemasonry is behind many of the processes of social and political change that have taken place from the 18th century to the present day. Suffice it to mention some of the political figures who were Freemasons: George Washington, Benjamin Franklin, Abraham Lincoln, Napoleon Bonaparte, Garibaldi, Bakunin or Winston Churchill. But also Goethe, Voltaire, Beethoven, Fleming, André Citröen, Henry Ford? It is true that Freemasonry expresses, better than any other neo-Christian order, the profound contradiction between the yearning for liberation and the subjugation of that yearning by a subtle and refined system of domestication that prefigures the mental enclosure within which free will must be exercised, which is a collectivist equivalent of individual freedom insofar as it is limited only to accepting or rejecting obedience to the Law, the

Truth or the divine Will. And this free will is the most genuine expression of Christianity triumphant in Europe until today.

Work, extolled by the Protestant Reformation as a good in itself and not as a biblical curse, also reproduces the contradictory dichotomy of Christianity. On the one hand, it launches a message of recovery of the predatory nexus: you are capable of influencing the world, of shaping your destiny through your own initiative. On the other hand, it restricts the predatory nexus to a livestock environment where work as herbivorous labor is the only acceptable way to apply our will. Finally, an imitation of free will: You are free within an "order" not as harmony to maximize your freedom but as a limit to it to maintain the order of the herd, of the flock, of civilized society, a gregarious, herbivorous, domesticated order, which was constituted, of course, as a supreme good above freedom. But, beyond this order (if not in the "beyond") that only affects the people, the human flock, is the will of the earthly or supernatural shepherds, who, yes, must maintain their freedom so that their opinions, transformed into truths, into laws, guarantee order. That is to say, to guarantee that the Homo ceres continue to be such and to behave as such.

We must have predatory will, but only to work as herbivores.

Thus, a perfect model for the industrial transformation of society is sketched out: individuals with their own initiative applied to herbivorous monotony. Subjects who believe

themselves to be free to the extent that they dedicate hours and hours to work like grazing herbivores. People who work with the intensity of a predator but under a herbivorous schedule, with exhausting workdays that do not need the whip of the shepherds because all human sheep believe themselves to be shepherds and generate their own incentives supervised by their own sheepdogs.

If England had become independent of itself, that is, if it had completed the evolution of the liberal technosystem later carried out by the USA, it would now be the hegemonic European power. But England rested on its laurels as did the successful Neanderthals.

The peak of the British Empire coincided with an unprecedented acceleration of history in terms of technological, social and economic progress, but also with events such as the brutal increase of the demographic bubble and the unification of the planetary ecosystem. And it is there, at the zenith of its success, that the British Empire was affected by the Neanderthal syndrome: its success, its minimal maladjustment to the ecosystem, prevented it from evolving into a more powerful technosystem. Something that the more maladapted subjects of His Majesty overseas did through the American Revolution. An update that, since the second half of the twentieth century, the Reset British Empire has carried out until its culmination in Davos.

After years of suffering the effects of the social democratic vaccine the EU surrenders to the same uniculturality that once

implied Christianity in the Roman global world, only now under a different version, Davos. The Europeanized Eastern powers, which are not infected by the virus of Christian helplessness, seek the benefits of globalization without multiculturalism. But what is really at stake is not all these cover stories but whether Paleolithic science fiction will supplant civilized history and bring about the triumph of the mythical ancestral Europeans, no matter the color of their skin or their place of birth. Either that, or globalism turned ideology. The global farm.

European Jews

It does not matter the color of the skin, nor the birth. All human beings have the same potential to become free men and women with the capacity to defend a group or social system that guarantees them the maximum conditions of freedom. But not all have the same facilities to achieve it. A European who to a greater or lesser extent preserves his or her ancestral traits is not the same as an Asian raised in one of the great civilizations. Even so, we are witnessing a vertiginous Europeanization in regions as distant and deeply civilized as China or India. But there is one case of acquired Europeanization that stands out above all others: the European Jews.

Peoples without land become uncivilized. Diaspora makes it possible to liberate the predatory nexus and achieve greater situational intelligence to the extent that the mental fence of indoctrination can be overcome. Emigration in itself entails a mental liberation that can only be annulled by ideological, ideological or religious fanaticism. More predatory nexus, more situational intelligence, more initiative, more persistence, not necessarily industriousness. A recipe for success when one lives in the bosom (or on the periphery) of a farm of Homo ceres on condition of not harming too much the farmers' business.

The Jewish Diaspora, which, after the war in which Titus ravaged Judea, had established itself without problems throughout the imperial territory, was destined to leave an

indelible mark on Europe at the same time that Europe would leave an indelible mark on it. A good part of the Jews became Europeanized at the same time that Europeans ended up becoming Judaized thanks to a phenomenon that served as a catalyst for both processes: the immense plain of virtual reality in which the intangible governs the tangible. The very essence, then, of humanity.

European Jews did not feel constrained by the rules of the societies in which they lived so that, outside their community, they behaved not as Homo ceres but as Homo predator, characterized by innovation and lack of loyalty to the herding group of their host society. However, since they were strongly civilized in their own culture, they did not exhibit one of the traits characteristic of other weakly neolithic marginal groups, such as a propensity for unnecessary harm. And this allowed them to be part of the vanguard of thought and to develop powerful virtual tools such as banking.

With the imposition of Christianity as the official religion of the Empire by Theodosius I, Jews were forbidden to hold public office and marriage between Christians and Jews was punishable by death, as was the conversion of Christians to Judaism. Later, in Medieval Europe, they were forbidden to own land, as well as to engage in crafts. But it was a prohibition proper to their religious ideology that only weighed on them that opened the door to a new world: Jews are forbidden to lend with interest to other Jews, but they can lend with interest to non-Jews. The Christians of that time, however, could not lend with interest to anyone.

Already in the Councils of Elvira (300) and Nicaea (325), clerics were forbidden to make loans with interest. In 789 Charlemagne extended this prohibition to the laity, and it remained so until the Council of Lyon (1245) where it was established that interest was admissible in certain cases and, shortly afterwards (Council of Lyon of 1274), that onerous loans were also admissible as long as they fulfilled two conditions: they were of public utility and their interest was not abusive. This change of attitude was determined by the need to accommodate the flourishing of trade and commerce that occurred with the development of urban centers at the beginning of the Medieval Warm Period. But, by that time, the financial network was already predominantly Jewish-controlled. And although the early banks, such as the Genoese Banco di San Giorgio, were run by Christians, they relied heavily on Jewish agents.

The Jews of the Diaspora saw the repredator effect of the exile reinforced by the fact that, lacking their own territories and accommodation in medieval society, they had no choice but to explore and occupy virtual ecosystems.

The prohibition to own property or engage in trades led them to seek a living in the only thing that remained free because it was forbidden to Christians: usury. But, in addition, the financial business, intimately linked to commerce, wars and catastrophes, had a favoring element: the Jewish diaspora itself. Everywhere there was a Jew. Together with the Church, they were the common pan-European element.

Innovation, the absence of their own territory and social exclusion led European Jews to explore and colonize a new continent: the future.

When the maximum limit that an ecosystem can support is exceeded, it is impossible to continue growing even if new Homo ceres are added to the livestock herd. Exactly the same happens when you have restricted or impeded access to physical resources. And in these circumstances, where it is no longer possible to create more virtual herbivores, there is only one way out: **to create virtual territories**. The future is an immense and practically unexplored territory that makes it possible to increase the population bubble without breaking the predator-prey relationship or, more importantly, physically increasing the number of Homo ceres. The only thing you have to do is to trap and tame in that plain of the future the humans of the present by making them give you their future alterego as a hostage. That's what loans are all about, selling your future self.

The Christian rejection of moneylending was based on two doctrinal axes: on the one hand, earning money with money, without physical effort, is equivalent to theft and, on the other and more important, the moneylender sells time, which is God's property. But the exploitation of the virtual continent "Future" is based precisely on the fact that time is not the property of God but of men. And men have a decisive ally to colonize the Future: the standard mind.

Homo ceres humans fall into the **trap of the future**, which consists of selling your coming clone, because, thanks to their gregarious mind that lacks its own identity, they do not consider it as something "their own" but as one more of the anonymous components of the herd or flock. An ancestral European would never sell (betray) any of the members of his group, not even his future clone.

The future trap leads Homo ceres to believe that they can guarantee their present existence by using or sacrificing their future avatars. And so, with this mirage they reduce their vital anguish by feeling that they have some control over their destiny thanks to the nexus with their future avatars. However, the reality is that they are trapped in a state of even greater need and anguish when they discover that these avatars have been captured and enslaved by the Homo predators that dominate the steppes of the Future.

Through financial activity, the Jews and the Judaized Europeans established their dominance as shepherds of the flock of future humans, managing to compete with an advantage over the shepherds of the present thanks to two extraordinary instruments: the virtual economy and capitalism understood as the control of other people's patrimony with hardly any restraint or responsibility. Finally, this expansion of the herding territory thanks to the colonization of the future will be decisive in continuing to fatten the population bubble in the final phase of the civilized Neolithic in which we find ourselves, making the Europeanized Jews and the Judaized Europeans the ancestors of consumerism.

In the current model of economic growth, essentially neolithic in that it requires a constant increase in population, financial consumerism is the ideal instrument for the exploitation of that vast territory of the future in which humans find themselves helpless as avatars of people of the present who, in turn, sink into an even more distressing and disabling state of need. For the exploitation of the future through financial consumerism brings the shepherds the added benefit of subjecting Homo ceres in the process of liberation or recovery from their predatory nexus to a completely unnecessary state of need, which manages to halt that process of liberation. In this way, the virtual population bubble created in the future destroys the incipient process of rehumanization that induces the braking of demographic growth. And so it is no coincidence that the large-scale exploitation of the territory of the future begins precisely at the same time as the decline of the European population and the recovery of the predatory nexus associated with it. Lenders began to build a specific technosystem, financial consumerism, exploiting present need by enslaving the future avatars of borrowers, just when the recovery of the predatory nexus led many people to seek "hunting opportunities", which demanded abundant and rapid resources in order to take advantage of those opportunities.

But this exploitation also brought as a consequence a strong animosity against the Jews, identified essentially as usurious moneylenders who lived from the use of money without any effort, that is, without producing any material wealth, making profits from the need of others and selling time, which was divine property.

But there are other virtual territories besides the future. The Europeanized Jews who managed to break free from their standardized mind set out to colonize a virtual territory that we could consider as the very factory of virtualization: thought.

The paleolithic mind is a part of the self that generates ideas, theories and rules. Homo predator use it to be able to make decisions with which to adapt to each situation. Ideas, theories, procedures and guidelines are not fixed and are only useful insofar as they serve to achieve our objectives by adapting to the different situations we are confronted with. The Paleolithic mind thinks in terms of equivalence. It is inductive and, aided by experience, creates for each situation a personalized pattern of deduction. The neolithic mind, however, thinks in terms of equality. It is deductive a priori, in the sense that it possesses a catalog of deduction patterns with which it interprets the situation seeking to adjust it to what its manual prescribes, identifying it with one of its stereotypes. The paleolithic mind thinks in terms of "being". The neolithic mind thinks in terms of "being".

There are no equalities or inequalities. There are equivalences.

A bonfire is not equal to the sun, nor is it different, but equivalent. Equivalent refers to the relation that establishes the interest of a third party between two things. The bonfire is equivalent to the Sun insofar as it warms us. Equivalence is a relation between things that does not establish fixed truths but statistics, does not offer relations of causality but of opportunity,

does not allow religious, philosophical or scientific certainties but technological utilities.

Equivalence expresses the virtual nature insofar as it focuses on the ability of the simulation not to correspond to the simulated in the sense of equality but to master the simulated, the ecosystem, in order to create an effective technosystem which is one in which we do not need to adapt to the physicochemical or biological reality.

The products of the paleolithic mind form a statistical compendium by means of which we can save time when analyzing a situation and respond appropriately, that is, according to what interests us. But this compendium of probabilities and regularities is not a manual of laws governing events, because events govern themselves by means of the only law of no law: the law of fait accompli.

These products are transformed by the standardized neolithic mind into principles that govern the functioning of things. They become variables that limit the possibility of what can happen and, therefore, pretend to govern the world from that divine or theoretical beyond. However, for a technological or paleolithic mind, events are a function of their own occurrence: what happens happens because (in fact) it happens. Not even the world of spirits, of the invisible, governs the things of the visible world, but both interact on the same plane of occurrence and equivalence.

Equivalences are replaced by a standardized body of thought that shapes the neolithic mind, so that thought ceases to be a processor and becomes either a catalog (ideas, laws, truths...) of fixed contents, as in the case of religious beliefs, or a fixed matrix for the generation of events, which is what neolithic scientific theories consist of. A **processor** or a **catalog/generator of possibilities**. This is the fundamental difference between the two great currents of thought on which the European world of today is based. At bottom, extensions of the struggle between individualism and collectivism, between the preservation of our predatory nature or the conversion into domesticated animals that, even when they maintain a certain aggressiveness, behave like herbivores.

The poorly civilized European Jews, those who escape from the ghetto and find themselves immersed in the Christian world without being effectively subdued by a standardized mind, are nomads who freely roam the plains of the future and of thought. And they do so with their paleolithic and dissident minds, capable of observing things from unprecedented, transversal, situational perspectives, guided by the principle of equivalence even when they disguise their works with theological, philosophical or scientific terms. They produce high technology in the sense of relating the world of the invisible and the visible but, instead of using magical or artistic formulas, with words and concepts admitted by religious, philosophical or scientific orthodoxy in order to protect themselves from the prevailing ideological system. They do not speak of God when they name him, nor of true, fixed and objective laws, but of different aspects of a world in which the observer, that third

party who establishes the equivalence, is the ultimate criterion of what happens... because it is he who establishes the equivalence that gives support to the facts as a state of things with meaning and not as simple coincidences that orbit in the periphery of Truth.

There is a type of paleolithic reason that is used by the great innovators, Europeanized Jews and Judaized Europeans, to adapt and maintain their individuality, their reasoning self, as a criterion of knowledge. While there is another reason, that of many teachers and prophets, which stands as a criterion of what is thinkable and canon of truth or verification. A neolithic, orthodox, dogmatic and fixed thought that expresses itself either as a compendium of knowledge, laws and rules or as a standardized matrix generating universal knowledge, rules and laws that serve in every place and time no matter the state of things or the situation in which we find ourselves. In the face of this, a paleolithic thought, that of the liberating heterodoxy of Spinoza, Freud, Einstein, in which technology and business are mixed under the criterion of utility that is associated with Cro-Magnon magical realism.

A **"Cro-Magnon" Judaism** arose in Europe as a result of the Diaspora, of the virtual steppe before which the Jews found themselves and which, together with the European dissidence inhabiting its own internal Diaspora, formed a new Europeanism. But another orthodox Judaism has also survived, sheltered behind the walls of dogma, which was the one that came into conflict, ghetto against ghetto, with Christian orthodoxy.

If the Ashkenazi are not, as their name indicates, Germans, and the Sephardim, Spaniards, who are? What is Israel but a European state in the Asian diaspora? What is the Europeanized world but a diaspora of Cro-Magnons in permanent struggle against their own civilized mind?

Consumerism

That the neolithic technosystem depends on the population bubble is clearly shown by the fact that without economic growth there is a crisis equivalent to those produced by climatic changes that cool and dry the earth, diminishing food resources. If there is no growth, there is degrowth, which is something like if a Paleolithic population fell into famine not when there was a lack of food but when the population stopped growing. The reason is simple: in the Neolithic livestock world, humans are producers and consumers of food.

Following the enormous technological advances of the Industrial Revolution, the population has reached such limits that any small variation in economic growth, i.e. in the production and consumption of goods (and no longer just food) leads to an economic crisis, which is nothing more than a virtual equivalent of climate crises. Thus, a halt or slowdown in economic growth leads to a crisis and not simply to stability.

For the economy to sustain itself there must be a constant and growing incorporation of real or virtual humans. This is the pyramid scheme on which the world has been based since the Epipaleolithic and, especially, since the Neolithic.

The world we live in is based on a ponzi scheme, a pyramid scheme.

Globalism is being used as an answer to squeeze the maximum out of the potential for the conversion of humans into Homo ceres. The large multinationals exploit, almost as a de facto monopoly, the unregulated loopholes that arise in an interconnected but heterogeneous and highly decentralized world. Internally in each state there are few loopholes through which to exploit the demographic differential, both in terms of population and economic inequality. These loopholes allow high consumption in developed countries, keeping their population supplied by increasing domestication in underdeveloped countries.

Huge herds of Third World humans produce so that on Europeanized human farms they can lead almost a life of Homo predator.

Globalism makes it possible to connect all herds in a bidirectional way, so that simultaneously there is a third globalization of the developed areas and a slight increase in the standard of living of the underdeveloped ones, a process that will foreseeably end up creating a small minority of Homo predator herders enjoying an extraordinary standard of living and an immense mass of Homo ceres living a little above subsistence. This is the immediate goal of contemporary collectivisms.

Globalism consists of using globality to impose collectivism in all corners of the planet and in all virtual spheres.

But globalism did not begin with the great communication and transportation systems of the twentieth century; its origins can be traced back to the beginning of the colonial era after the discovery of America. And, especially, in the creation of the large European commercial/colonial corporations known by the generic name of "Company of the Indies", which enjoyed the powers of true states, such as minting money, declaring war or establishing colonies, as well as exercising a monopoly regime that avoided the harm of competition between different companies, thus obtaining extraordinarily high profits. These companies laid the foundations of the European colonial empires and, unnoticed, of today's globalism, which is collapsing the system of nations created from the American revolution based on the concept of the "virtual village" as a cell of political sovereignty.

Modern multinational companies do not enjoy the immense privileges of the Indian companies and, at least on paper, are controlled to prevent them from exercising a regime of covert monopoly which, in spite of everything, they manage to impose thanks to the fact that the practical absence of anti-dumping and anti-trust controls in international trade relations is, in a way, a "de facto" formula which allows these multinational companies to retain the role assigned to their predecessor Indian companies, although in an absolutely discreet manner. This secrecy is at the basis of the theories denouncing a world power in the shadows, which are supported by the growing facility of these companies not only to evade the power of national states but also to impose on them the defense of their own interests.

Spain and Portugal create Globality. England and the Netherlands, globalism.

The global space, from its creation to the present day, is not a plain where free competition reigns, but a scenario of narrow and multiple loopholes in which the rules are not imposed and of which only a multinational can take advantage, since nations are prevented from doing so by the corset imposed by their own laws, by international agreements and because public opinion, largely fed by these multinationals, would turn against politicians who dare to play on this alegal terrain with the same methods as these multinationals.

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However, the most transcendent result of globalism is not the substitution of a political model, national or international, by corporatism, but the fact that this global space, understood as globalism, manages to maintain demographic growth rates within the maximum range of the predator/prey ratio on the basis of a process of homeostasis that transfers wealth from

Europeanized countries with low demographic growth rates to developing countries, creating a great mass of Homo ceres capable of sustaining an ever smaller and richer population of Homo predator herders. A process in which the corporatism of the large multinationals plays an essential role, but not the only one. Because none of this could happen without the imposition of a neo-feudal regime in Europe and, although to a lesser extent, also in the rest of the developed countries, based on the neo-Christian social-democratic ideology, the control of the mass media and the increasing limitation of the power of the national states.

Until recently, unlike nations, business corporations were interested in economic profit but not in dominating the world. Now their main profit lies in dominating the world.

Globalism implies the third globalization of the popular and middle classes of the developed countries and a very slight and transitory improvement of the great masses of the population of the underdeveloped countries, as well as the implementation of sophisticated and massive control systems that will establish (they are already doing so) new viral programs with which to eliminate any hint of predatory nexus in the Homo ceres disguised as a new "global class". The world, if this process of globalism succeeds, would become an immense mass of humans progressively more exploited by the less and less powerful Homo predator herders in order to, with this greater exploitation, supply the gradually smaller population increase

that the limits of the planetary ecosystem will impose sooner or later.

But globalism alone is not enough to eliminate in time the pockets of population almost freed from domestication in developed countries that have low, if not negative, population growth rates, so the process of thirdworldization must be accelerated or the great global shepherds run the risk of a revolution in the developed world that will stop the population bubble before a global human farm is established. And the answer to avert that threat comes from the very dynamics of the civilized neolithic technosystem.

At the same time that we have been approaching the sustainable limit of the planetary ecosystem, consumption capacity has become increasingly associated with productive capacity, which implies that, given the overproduction that technological development and globalism have allowed, it is necessary to create consumers.

It is no longer enough to create products. You have to create consumers.

Consumers who must fulfill a strange condition: they must not be Homo predator. But how is it possible to increase the consumption of Homo ceres and, at the same time, keep them in livestock-like conditions, i.e., just above subsistence?

Through **consumerism**.

Homo predator herders are rich. Their attitude towards life leads them to seek happiness, which is a complex emotional and behavioral state typical of predators. This means that they need sufficient resources not to have to worry about subsistence and, in addition, to have luxuries. Herbivores have no free time or luxuries. Their life's fulfillment consists of being at ease.

It's not just that a Homo predator wants to have several cars, houses, and much more money than he needs to even live well, but he wants to have as many opportunities to explore, play, or hunt as possible. Homo ceres, with their herbivorous mentality, are satisfied when they have "enough" and crave nothing more, especially if they are kept busy grazing (working) most of the time. A car, a washing machine, a house ... If you give them more, if you allow them to have more, if they get luxuries typical of a predatory life, they start to stop being cattle and then the predator/prey ratio increases dangerously. But there will also be problems if they are satisfied with what they have.

Recall the perfect formula for the manufacturing transformation of society offered by the Protestant mentality: A predatory willingness to work like herbivores. To which is now added one component, and only that, of the predatory character: ambition.

Convince Homo ceres to want to have two cars or change cars every four years and make them feel like failures and threatened by the "grass shortage" when they get it. Make them always want more than what would allow them to live happily as a predator with a full stomach. Make them want to

hunt, eat, vomit and hunt again with the intensity of a predator and then they will feel like predators, real humans who are not exploited by other humans. But you must impose a herbivorous schedule on them and make them feel helpless. "Will I lose my job? Will I manage to pay the mortgage? What if a crisis comes?" The key is to make them create a predator ... without a predator nexus. A cow that grazes for eight hours a day with the momentum of the ten-minute final attack of a predator. Or better yet, like a human or a wolf chasing a wounded prey for hours, but convinced that the outcome, good or bad, is not up to him.

How does a satisfied human being, instead of living placidly as a predator, enjoying to the fullest what he has and ambitiously dreaming of more and better things, continue to behave like a herbivore? Simple. We saw it when we talked about Europeanized Jews and Judaized Europeans. **Catch and tame your avatar in the future**. You will have increased the population of virtual Homo ceres without the need to create more real Homo ceres in the present. Your domestic human will be in a state of need as he will be immersed in a situation equivalent to having more mouths (those of the present and those of the future) than the present environment can sustain. If something goes wrong, he and his future avatar will starve in exchange for shepherds, car, IT or banking entrepreneurs swimming in abundance.

A state of need without necessity. A climate crisis in good weather. A population bubble created between two temporary worlds that forces to work more to consume the current excess.

But which also forces to consume that excess without being able to enjoy it and therefore without being happy.

But why would a person submit to a state of necessity without needing to? The answer is chillingly simple: Because he can. And why can he do it? Well, because the shepherds facilitate his journey to the new continent of the Future in order to trap and enslave the native living there: his future avatar. Let a Homo ceres dream of freedom and open the door through which to trap and chain his avatar in the future. He will walk out that door without a second thought.

Coinciding with the decline of the European population during the Little Ice Age and its Black Death epidemics, the immense steppes of a virtual territory, the Future, were colonized at the same time as the new real worlds of America and Oceania were colonized. And it is precisely, as we have already seen, the Europeanized Jews and the Judaized Europeans who, driven to move through the plains of the physical and virtual Diaspora, set out to conquer this vast territory of the Future by means of financial activity, which consists in convincing alkylen to accept the creation of an avatar of theirs in this plain and to appropriate it, thus being able to multiply the flock of Homo ceres without any investment or risk, because it is he himself who pays the cost of his own avatar.

Funding turns the future avatar into a slave. His life does not belong to him. He cannot decide to free himself from the servitude that his counterpart in the present has voluntarily accepted.

Enslaving the avatar of the future by means of financing makes it possible to multiply the herd of Homo ceres in the present without the need to increase the physical population and, in addition, destroying the predatory nexus of semi-wild cattle that exists in prosperous Europeanized countries, where there are no sheep but reindeer. This achieves a multiplying effect of livestock profitability, which is always associated, in the neolithic model, with the population bubble, through which the human herd is increased without the need to be limited by the ecosystem (each person buys for three) and, at the same time, human livestock is subjected to a state of need that prevents it from freeing itself from its herbivorous condition because it needs to work three times as much.

Our Homo ceres has bought more than he needs to enjoy life and be happy. We have enslaved his avatar in the future and keep the one in the present in a state of need. But that is not enough either. We must prevent him from enjoying a happy existence with which to regain his self and break free from the standard mind. We must prevent, through the concerted action of fiscal servility and financial intermediation, the standard of living he enjoys from turning into a predatory **quality of life**.

Capitalism does not consist in speculating with one's own patrimony, but in doing so with the patrimony of others and, moreover, without any personal or patrimonial responsibility.

Both politicians and financial intermediaries manage our money without any responsibility and, moreover, without solvency.

They are the real capitalists and, therefore, the ones responsible for the distortions of the market based on free competition governed by equal rules for all. They form the backbone of the new oligopoly that underlies, controls and perverts the liberal world turned into subliminal collectivism.

Banks barely guarantee, at most, 10% of their deposits, i.e., of the assets they manage. Politicians 0%. We give our money to the former voluntarily. The latter take it from us by force. None of them risk their own patrimony as the real small and large investors do, but they play with ours without having their own means with which to respond. That is why they establish an alliance whereby the political masters guarantee with our own money extracted from taxes the financial intermediaries who, in turn, buy public debt whose interest and guarantees of repayment also fall on us, the serfs. A public debt that becomes part of the financial circuit thanks to the creation of a state of public necessity that falls not only on our future fortunes but also on our descendants. Thanks to public financing, from which financial intermediaries profit, the political masters maintain the "protection" of their serfs against a state of necessity created and sustained by the fact that more is always owed than is collected. They protect us from the consequences of their swindle... should it explode.

The increase in public debt is part of the population bubble. And, both, of the pyramidal swindle on which the neolithic model is based.

The banks not only make profit by exploiting their colonies on the continent of the Future by taking our avatars hostage, but they also do it with the money we voluntarily give them. They don't even have to invest in their own farm (factories, shopping malls, service companies...) or venture their wealth. It is enough with a place (physical or virtual) where the flock goes to give them their savings with which they will speculate or, what is the same, they will obtain a profit on the clients' risk, not theirs.

The old financial intermediaries lent their own money. Those of today are not even forced to own or risk a fortune of their own.

It is not surprising that both politicians and financial intermediaries wield immense **power**.

The power of domination of the shepherds over the Homo ceres consists in stealing their freedom in exactly the same way as one takes away from cattle their milk, their effort or their own body. The power of domination arises when you appropriate the freedom of others, their freedom of choice, and do so without risk to your person or property. When you decide, for example, for a hundred people and, in addition, you do not suffer a hundredfold risk. When you use your money or your political position to win where by yourself, even with all your wealth, you would have lost. That is what it means to be a shepherd, Homo predator.

Capitalist herders do not compete on an equal footing with Homo ceres and, moreover, contribute nothing to the human farm. They are sustained by the power of domination that the dominated Homo ceres themselves create for them. Capitalism as we have defined it as profit obtained by risking the patrimony of others without risk to one's own is, at bottom, the essence of the Neolithic, of pastoralism. Therefore, if a rich man competes on an equal footing with others and risks his own patrimony, his effort and his talent, he is not a herdsman, but a Homo predator who treats others as equals. Something very difficult in a human livestock system in which the great mass of the population behaves like domestic animals, always ready to be herded, even if you treat them as free humans. And yet, there are those who resist the temptation to act as shepherds of their fellows, perched on the power of domination: the real entrepreneurs, the pillars of the free world. Entrepreneurs versus capitalists. That is the distinction, no matter how big or small.

All capitalists are powerful and all powerful people are capitalists.

Power consists in illegitimate freedom, that which you have not acquired in fair competition with others, subject to the same rules as them and without using coercion or deception. Freedom defined in terms of choice options. It is, for example, illegitimate, the freedom of politicians who can travel by plane with taxpayers' money, while they are forbidden to do so in order to "save the planet". It is illegitimate the freedom granted

by money obtained through the perversion of the rules of competition that should apply equally to all.

The political masters of regimes that define themselves as anti-capitalist are capitalists. And they are powerful, that is, thieves of freedom, the political masters of democratic regimes who manage and decide the destiny of the patrimony that we have been forced to hand over to them to protect and take care of us, just as shepherds do with their flocks. It would be another thing if these political lords were to limit themselves to managing the destiny that we, and not they, decide to give to the common heritage, which is what would happen in a society governed by the magical duality of the ancestral European:

(dissent+loyalty = freedom) = happiness.

For that, happiness, is the profit by which the economy of the true Homo predator is governed, who dedicate their lives to obtaining the food of the gods, which is not eternity but happiness.

Final collapse

Chang An Avenue in Beijing in 1979 was crowded with bicycles ridden by men and women dressed almost in uniform, who negotiated the few buses that got in their way without much difficulty. China's capital then had 5,600,000 bicycles and 77,000 automobiles. China's poverty rate was over 90% and CO2 emissions were over 1.5 metric tons per capita. Only thirty-nine years later, in 2018, that same avenue is collapsed by road traffic and its pedestrians dress in a way that is perfectly comparable to those of any other city in the developed world. The number of cars has increased more than 100-fold to 8,540,000, while the number of bicycles has dropped to 2,000,000. The poverty rate in the country as a whole does not exceed 5% and CO2 emissions exceed 7 metric tons per capita.

If we apply the criteria of conservationist environmentalism, Beijing, and with it all the cities of the world, including those of the developed Western countries, should resemble the image of 1979, with CO2 emission values close to those of China 39 years ago. Of course, in order to comply with the dogma of sustainable economy, clothing consumption should also be limited to an image of sobriety and uniformity close to that of the poorly sustainable Beijing.

But what is sustainable economy?

For the ecological ideology, because that is what it has become, it consists of adjusting consumption to levels that do not endanger the environment. Although we do not know if to achieve this diffuse objective it would be enough with the environmental quality of the Chinese poverty of 40 years ago or it would be necessary to adjust even more until reaching, for example, the level of the first Neolithic or, even, that of 15,000 years ago. What we do know is what, in practice, is the model of sustainable economy that is being presented to us:

Poverty managed by communism. Minimum consumption and maximum dirigisme.

The conservationist environmentalism has been possessed by a collectivist ideology that drinks directly from communism. And we must not forget that European neo-feudalism consists of 50% communism and 50% free trade under the tutelage of a cyclopean regulation. Why kidnap the environmental movement? Well, because communism, like any ideology, tries to survive by mutating into the accessory in order not to be recognized by the antibodies of the ancestral European model and to be able to spread to the maximum number of people. And this ecological suit is perfect to deceive the Europeans.

After the process of social engineering developed in the West taking advantage of the opportunity of Operation Pandemic unleashed by the CCP to carry out the greatest infringement of freedoms since World War II, as well as an economic destruction that intensified the artificial creation of currency and public debt, we can identify the collectivist version behind this

opportunistic process under the label of "Davos" or "Agenda 2030", which is nothing more than the evolution of collectivism disguised as freedom that emerged in Europe during the Cold War.

Conservationist environmentalism is one more of the ideological bodies that make up that great collectivist doctrinaire body that has finally taken over the ancient free world under the formula of a neo-Christianity characterized in the old way by the conceptual duality that appropriates the anti-dogmatic "values" of the ancestral European derived from the binomial dissidence-loyalty.

Where do the great current problems lie for this conservationist environmentalism hijacked by the collectivism of Davos, whose main objective is to put an end to the freedom and prosperity of Europe and the Europeanized world? Logically and revealingly, in consumption and individual freedom. We consume too much and, in order to adjust consumption to sustainable limits, we must adopt new habits that imply a loss of individual freedom. Collective transport, herbivorous food, biodegradable products... Of course, no airplanes. And, another thing, food products of proximity and season, because it is not really necessary to leave the region to be ecologically happy. The wet dream of the feudal Middle Ages. However, it is curious and no less revealing that nothing is said about human overpopulation... extra-European. The prophetic message of conservationist ecologism, which only has real predilection in Europe and, somewhat less, in the Europeanized countries of Christian origin, sibyllinely defends a new version of "be fruitful and multiply"... welcoming

the excess of birth rate to which they are entitled in the Third World, and pointing out the low birth rate as the great danger for the developed nations, for the pensions in need of new workers and for the economic development in need of more consumers.

A diabolical cocktail, delicately contradictory and hypocritical: On the one hand, it is affirmed that freedom, excessive consumption, that is, the high standard of living, and overpopulation are the main problem facing the world, which must be saved, in the Aztec way, by making human sacrifices in the form of population reduction, impoverishment and curtailment of freedoms. At the same time, massive and unconditional immigration and multiculturalism are defended, that is to say, the cohabitation and cultural substitution of Third World totalitarian ideologies in the freer and more advanced countries towards which this immigration is directed, in which a racial substitution is in fact produced because the birth rates of the immigrants are much higher than those of the populations of the host countries. A demographic explosion against which no effective campaign is carried out but which, on the contrary, is indirectly extolled as the savior of the advanced countries and their economies based on the neolithic pyramidal swindle.

It is global overpopulation that makes consumption unsustainable.

All the emphasis is placed on excessive consumption by the most advanced countries to hide the population bubble that occurs in the most backward and poorest countries where,

obviously, consumption is not a problem. And this shows us who has appropriated the environmentalist approaches and for what purpose: who is interested in not reducing the population globally, even if this means reducing consumption and the standard of living of the most prosperous, free and potentially critical populations? It is clear: to the collectivist ideologies and to the great shepherds. That is why, of the two formulas for ensuring that the environment does not degrade to unbearable limits, population restriction or consumption restriction, the ancestral Europeans will always choose the first and the neolithic shepherds, together with all their herd of Homo ceres, the second. Including the neolithic shepherds disguised as ancestral Europeanism in their neo-Christian Davos formula. The old liberal oligopolist aristocracy that agglutinated behind the shadows of power of the British Empire, now renewed with new business sectors and a selective multiculturalism that defends and conspires to reduce the population that represents a threat to its globalist power sustained in the liberal oligopoly: Europeans and Europeanized who can defend true liberalism or, worse, make the leap to liberacism.

This is the recipe of liberacism, of what we could call creationist environmentalism: to reduce the global population in a non-traumatic way, especially where the population bubble is growing faster, without imposing a reduction of consumption in a totalitarian way and, in any case, the quality of life.

To live with a high standard of living (Bern 2019), adjusting the population to bearable densities, or with a low standard of living (Beijing 1979) without reducing the population but increasing it.

These are the only two alternatives. That of the ancestral European and that of the Neolithic pastoralists.

The reduction of consumption and living standards transforms humanity into placid herds of herbivores guided by the shepherds of minimum environmental impact. But, if we were to take overpopulation as the main problem, we could implement a global society of minimum impact in which the predator/prey ratio would be kept within sustainable limits without the need to reduce the standard of living of humans.

But sustainable limits in relation to what?

Of course, to the capacity of the global ecosystem to regenerate and maintain an environmental quality acceptable to our "human nature". But also, in relation to the technological capacity to sustain the maximum quality of life for the maximum number of people. The criterion of sustainability can be established according to the interests of a sort of secular mother goddess identified with the planet, as defended by that conservationist environmentalism so easily manipulated by the collectivist neolithic shepherds, or according to the interests of humans, their happiness. We can serve cruel nature by sacrificing humans as the Aztecs did to save the world or take care/regenerate/modify the ecosystems to achieve the global ecosystem in which more humans can be happier.

Conservation environmentalism, aligned with collectivist movements, does not seek to leave the neolithic system or to make the quality of life of humans compatible with the

sustainability of the environment. It does not speak of reducing the population but of collectivizing and directing it. It identifies consumption with consumerism in order to emphasize something that hides the true and only problem, overpopulation, turning into a problem not the societies with higher population growth rates but those in which there is more freedom, material well-being and, therefore, greater opportunities to be happy. He forgets to say that if the global population does not decrease, there are simply no resources for all of us to live like in the First World. Therefore, we will all live as in the Third World, previously convinced that such poverty is necessary. Always the need leading the flock. A flock that, the more numerous, the more freedom, material well-being and opportunities to be happy will offer to the Homo predator shepherds who live in a parallel world in which there is no overpopulation (they are a minority) and no restrictions on consumption, mobility...

It's all a lie. Consumption does not equal consumerism.

The aim is not human happiness but that of the "planet", which in reality is nothing more than a synonym for "sustainable global farm" which, in turn, is a euphemism for "maximum profitability": maximum number of animals with minimum costs. And, therefore, two worlds: one overpopulated for the human herd, including the Europeans and Europeanized of the First World, and the other, the world of the shepherds, without material restrictions or freedom. The maximum happiness of the shepherds is sought, a minority elite, supported by a huge mass

of human cattle dragging a miserably sustainable existence... for the profitability of the cattle business.

If human happiness and the end of the conversion into Homo ceres were sought, it would be enough to reduce the population to a limit bearable by the global ecosystem. If we were to reduce the population in a bloodless and least traumatic way possible, the environmental impact would be minimized in relation to a maximum standard of living and freedom for the greatest possible number of humans. That should be the criterion: the predator/prey or human/ecosystem ratio. An ecosystem intervened not to provide the maximum human population no matter their living conditions but, on the contrary, to provide the best living conditions to the maximum number of people. An interventionist, creationist ecologism, builder of Eden, of optimized ecosystems. To transform the Sahara into an orchard and not simply let Nature build and maintain deserts.

It is not the environmental disaster that is the protagonist of the end of the world, as those infected by collectivist and dirigiste ideologies would have us believe. It is not the planet or humanity that is at stake, but the global farm sustained by the population bubble. The end will not be an ecological question because, before that, the human question will explode in the form of generalized and violent conflicts that will destroy civilization, not the world or humanity. This is what the collectivist ideologies and the great shepherds are trying to avoid: the end of the population bubble and the loss of their livestock business.

They defend the business, their farm, not the planet and certainly not the people. That is why, in the end, population reduction will be unnecessarily cruel and traumatic.

The disaster will be unleashed before we reach the absolute limit of the planetary ecosystem and will occur not because we have caused a massive extinction of life on Earth, nor because we have deteriorated the conditions for life to the point of requiring a period of hundreds or thousands of years for its recovery. The equivalent of a great climatic crisis that will stop the Neolithic engine will occur in a scenario with a vast majority of Homo ceres suffering a very low standard of living and quality of life and, therefore, consuming very few resources, while a minority of Homo predators enjoy an extraordinary quality of life. It will be a population limit point, not for the planet but for the neolithic technosystem itself, unable to overcome its contradictions. A collapse of the technosystem precipitated and aggravated by a real climatic crisis of global cooling or by an incident amplified by overpopulation, the enormous technological development and globalization. A simple pandemic, a volcanic eruption, just a year or two of bad harvests... A stupid war.

One incident will unleash a butterfly effect that will take us either to a global farm or to a world of Homo predator.

The Neolithic began to take shape in the Epipaleolithic with the hunter-herder-gatherer model. From then until today, the

solution and the problem have been intertwined by a mechanism of conversion of humans into Homo ceres, a herbivorous species that allows to increase the population without breaking the predator/prey ratio. Ahead of us we have a real climate crisis (or an artificial equivalent) of cooling, aridity and food reduction that will coincide/precipitate the bursting of the population bubble. It will not be a global ecological disaster, but a confrontation that will decide the passage to a new era, the Cyberlithic.

Apocalypse

It is curious that in the vast majority of civilized cultures there is some apocalyptic version of the end of the world. But even more curious is the element common to most apocalyptic myths: Humanity is responsible for the end. Either because the gods punish humans for their sins, or because human errors directly cause the final disaster, as the modern apocalyptic myth of conservationist environmentalism claims.

Apocalyptic millenarianism, no matter whether it is expressed in religious, mythological, scientific or ecological terms, oozes anti-humanity because it points directly to our essence, simulation, artificiality, as the original sin that will accompany us until we are returned back to the bosom of Mother Nature (cruel stepmother) or, if not, exterminated by the wrath of the good God. We ate from the tree of science and escaped the laws of natural selection through virtuality. But it is not knowledge, virtuality or artificiality that is the problem that leads us to the end of time, but the opposite, that saved us from the end of our time that Mother Nature had in store for us.

We are bastard children of Nature. We were spared the death that was in store for us thanks to the "genes" of an invented father.

The fatal error, the real sin, the great evil, is not that which constitutes the human essence and which has kept us alive

against the designs of natural selection, but the dead end to which the last of the technosystems created by man, the Neolithic, and its population bubble, which is both a necessity and a consequence, have led us.

It would be possible to feed a much larger human population. But the mechanism of converting humans into Homo ceres will collapse before reaching the material limits for generating resources and the availability of physical space.

When globalization and the climate crisis coincide in an insignificant point, a simple incident, the population bubble will burst, which is the fuel that feeds the technosystem, and we will enter a human convulsion of gigantic proportions, in which violence and chaos will throw us into a future that we will have to invent on the fly or that will take us back to the beginnings of the Urban Neolithic. In either case, we will be faced with an abrupt rupture of the predator/prey ratio that will cause a dramatic reduction of the human population.

The onset of any cooling period is characterized by extreme fluctuations in the weather, the most important practical consequence of which is heavy crop losses. In its initial stage, it is not the cold itself that is the most damaging phenomenon, although it could become an aggravating factor if an event occurs that sharply and intensely reduces incident solar radiation, such as a powerful volcanic eruption, but it is these extreme fluctuations of atypical climatic conditions that, given the world's overpopulation, will unleash a wave of violent conflicts even more damaging than the natural disasters,

famines and epidemics themselves. These fluctuations or their artificially manufactured equivalents. More or less intentionally induced and controlled shortages.

The close relationship between cooling periods and social and political upheavals that have destroyed great civilizations is well documented. However, warm periods, which lead to an increase in humidity and CO2 levels, due to their beneficial effect on the development of plants and, therefore, on the increase of food resources, have never led to a decrease in population, human living conditions or biodiversity, but quite the opposite. It was only in the exceptional Epipaleolithic period that this improvement in climatic conditions and the increase in population led to a break in stability that launched us into the population bubble and the system of human livestock raising that we call the Neolithic. And it was because the population increase was encouraged by the dynamics of the technosystem itself.

That is why it is so disconcerting and, at the same time, revealing that the dominant paradigm associated with the conservationist environmentalism emerging in Europeanized Western societies (and which they try to impose on the rest of the world) is that of anthropogenic global warming caused, fundamentally, by the increase in CO2 which, in turn, is caused by the consumption of energy products derived from petroleum. On the one hand, this paradigm imposed in a fanatically religious way by means of political, academic, labor and media persecutions against the disbelieving denialists tries to make more expensive and limit the access to such a cheap energy as

hydrocarbons to emerging nations precisely now that they have the necessary technology for its use. On the other hand, it seems as if the choice of global warming as a catastrophic event, something that has never happened, is determined by the fact that it occurs within a culture predominantly adapted to cold and, therefore, exaggeratedly sensitive to temperature increase.

In fact, behind this inexplicable fixation on global warming as an environmental problem, despite the fact that there is not enough solid data on its existence and even less on human responsibility for it, lies the high sensitivity to what the abrupt and enormous warming that occurred 14,500 years ago meant for the European Paleolithic technosystem, designed and adapted to cold climatic conditions. A change that destroyed the Paleolithic way of life and led to a new model based on the overexploitation of the ecosystem and the demographic explosion.

This typically European "glacial" sensitivity explains why we are facing a true "Eskimo paradigm" that distorts the global economy and the social and political movements of Western countries, causing an increase in fiscal pressure and dramatically conditioning the geostrategic scenario insofar as the enormous investments in alternative energies and environmental restrictions mean an unsustainable loss of competitiveness for Western societies.

Only for the Eskimos and the descendants of the ancestral European are signs of warming such as loss of glaciers, rising

sea levels, increased CO2, etc. catastrophic indications. For the rest of humanity, more heat, more humidity and more CO2 means more food, more biodiversity and, also, more human population. And it is the descendants of the ancestral Europeans, the freest and most prosperous populations and, therefore, the least profitable for the Homo ceres cattle ranching business, who are first and foremost to be persuaded to lower their level of expenditure and allow an increase in the number of cattle on the global farm without increasing the total expenditure, for the greater benefit and enjoyment of the Homo predator herders. The so-called, by the herd and the feral dissidents, the "elites".

It may seem trivial, but it is extraordinarily significant that the main publicized effects of the environmental catastrophe predicted some fifty years ago and blamed on anthropogenic global warming are centered on the melting of ice and the hardships of the white bears. No less significant is the fact that, in the face of the non-fulfillment of the dark forecasts that predicted great droughts and famines, sea level rises that would cause massive migratory movements, etc., the paradigm is now called "climate change" instead of "global warming".

But this is not just an issue with surprising and disproportionate geostrategic, economic, social and political consequences. Behind conservation environmentalism based on the Eskimo paradigm lies a deeper and more transcendent question.

The climate millenarianism model has three fundamental consequences for the immediate future of humanity. The first is

that, if a real cooling occurs, agricultural production systems will not be prepared to mitigate as far as possible the loss of harvests and, therefore, mortality will be unnecessarily higher. The second, closely related to the first, is that a colder and drier world can only sustainably support a lower human population density. The third is that what needs to be done to avoid warming is very similar to what would need to be done to return to Paleolithic living conditions.

A global warming would allow an even greater increase in the population that would break the predator/prey ratio as we approach the limits of efficiency of the system of conversion of humans into Homo ceres. And a global cooling would also break the predator/prey ratio by suffering a sharp decrease in food resources. But if we prepare for a warming scenario and a cooling occurs, the results will be catastrophic. And that is where we are heading.

There is no predetermined, coordinated, conscious and secret plan to provoke conditions that aggravate the consequences of the bursting of the population bubble and produce a greater population reduction than necessary. There is no elite that seeks a Europeanized world, where a reduced human population lives as Homo predator. Nor is there a single, global elite that, in a predetermined, coordinated, conscious and secret way, tries to implement a global farm where a few shepherds, themselves, live as Homo predator in idyllic living conditions, while an immense mass of Homo ceres survives in conditions of overcrowding and poverty. There is nothing of the

sort. But there is a synergy of different interests that coalesce around one or the other option.

It is true that there are competing groups, each with its own interests. The two great current collectivisms, Davos and the CCP, have, the former, a set of tactics with which, hastily and chaotically, they try to impose a neo-Christian ideology that destroys the embers on which the culture of the ancestral European could flourish again, imposing a globalist domination on neo-feudal anti-globality and, the latter, a not necessarily globalist domination of globality. Around both of them, a court of opportunists. And underneath, an immense mass of Homo ceres, greater than we supposed even in the old free world.

But there is no world government, no supreme elite that has unanimously drawn up a plan and is capable of carrying it out with absolute control over events. Rather, it is the very inertia of the two conflicting technosystems, the Neolithic and the Cyberlithic, which, as if they were living beings driven by the instinct for survival, determine the events that the different actors try to keep pace with.

No one and nothing has the power to draw up a plan of cyclopean dimensions capable of setting objectives and foreseeing situations beyond the short term. The globalized world of this final episode of the neolithic era is simply too large and complex. There can be, and indeed there are, power groups trying to impose a scenario, an ideology, a model of the world. But these conspirators do not go beyond a national or regional power, a religion or secular sect or a large business

corporation or economic sector. The world is too fast, too big and too complex for anyone to do anything but plot and run after events.

There is a polarization, but it is not concretized around any human nucleus that pulls the strings of destiny as if they were the anonymous scriptwriters of a movie. There is a polarization that follows its own dynamics and in which the concrete and conscious human factor has a low decision-making level. It is no longer tribal chiefs, kings or emperors who set the pace of events, because men, however powerful they may be, or institutions, have become too small for a global, overpopulated and extraordinarily complex world that is hopelessly doomed to enter a new era, a new "virtual planet".

Everything will get out of the hands of those who think they are powerful. That is why everything will be in our hands.

Now more than ever it is the old confrontation between the two tendencies that emerged with the advent of the Neolithic, the Neolithic farmer and the ancestral European, that is controlling itself. That is why it is also more important than ever to take control of our individual and collective actions. At least, to control what is in our hands, since our hands are too small for the global world that, without even realizing it, we have created.

The apocalypse is an individual, intimate, close drama, an inner metamorphosis, a reset, a battle in which the liberation of

conscience or the triumph of mental viruses is decided. A final test in which each one decides the verdict: to be a chosen one, a member of the reborn Humanity or to succumb in the collective, fused in the hive mind of the herd.

As impossible as it may be for us to believe, it is all in our hands... if we stop believing and decide to create.

World War III

We are not at the population limit that the planet can support, but we are at the limit that the human farm technosystem, the Civilized Neolithic, can support without carrying out in time the social, political and economic changes that will allow the construction of a hyper-intensive global farm, with humans confined in very little space, like chickens in modern farms, consuming few resources and providing the maximum livestock profit. If this does not happen, any setback, given the conditions of globality, will lead to the collapse of the system, the collapse of the economy and generalized social conflicts, causing an alteration of the geostrategic balance that could easily lead to military confrontations of great magnitude. A warning of this has already occurred in the so-called Arab Springs, unleashed on the occasion of the food shortages, mainly cereals, as a result of which the political scenario in North Africa and, secondarily, in the Middle East, changed abruptly and unpredictably. It was a slight rise in prices, but the situation in these countries was, and is, at the limit of what the technosystem can withstand. It is true that the uprisings were artificially fueled by the interests of regional powers and large geopolitical blocs but, in any case, they constitute a precedent that we should take very seriously for two fundamental reasons. The first is that the results of these conflicts did not go in the direction that the encouraging powers had hoped for. The

second is that they provoked an increase in migratory pressure on Europe that has radically modified the EU's political scenario.

We are witnessing a final fight after which a global farm sustained by human livestock will be implemented for the enjoyment of the shepherds, or a world turned into Eden for the enjoyment of all humans. That is Armageddon. The battle of the end times. The Third World War. An atypical war, based like no other on deception, which can be easily eliminated as soon as we reduce the strategy, the propaganda and the actions of the different sides to two alternatives: more poorer population or less richer population. The European and Europeanized nations, those closest to the criterion of less richer population, the most powerful, are being controlled by the more collectivist nations and ideological conglomerates by means of two simple formulas. One is by imposing the idea that more population living is not incompatible with more quality of life, but that this quality of life is incompatible with a high standard of living, which necessarily implies high levels of consumption.

You will have nothing and you will be happy.

Once again, the old stratagem of Christian duality appears. The ecologist approach is based on a return to paleolithic conditions, with a low population density that generates a low environmental impact and extraction of non-renewable resources. A situation in which the conservation of the ecosystem or, even, its improvement under the criteria of creationist ecologism, would lead to a higher quality of life sustained, also, in a high consumption without serious

consequences for the ecosystem. A strategy typical of ancestral Europeans that, suddenly, is converted, thanks to a clever and simple trick, into a strategy typical of neolithic shepherds seeking the implementation of a global farm with high rates of profitability. It is enough to eliminate population decline from the equation. In this way, the human livestock model appropriates the discourse of the ancestral European and turns it upside down: more environmental protection, more fight against global warming, less resource extraction, but also more humans. And he adds a counter-information note aimed at confusing the liberacist dissidence: We are the good guys, we are yours. We don't want to reduce the population.

It is surprising how the environmental movement has allowed itself to become the best collaborator of the global farm project, whose fundamental premises are the increase of population and the reduction of the standard of living disguised as a higher quality of life. The Buddhist pattern, the ascetic trap, the sanctity of poverty. A hyper-sustainable and sustainable global farm, that is, the maximum number of humans with the minimum consumption, space, mobility and leisure.

The other formula by which the nations and the neolithic ideological groups, the supporters of the cattle Eden, are sabotaging the supporters of the human Eden, is by imposing the idea that democracy, the defense of freedom and solidarity implies that one cannot use all the power to defend them. "We are not like them" means that we should not defend our freedom against liberticidal attacks. That, they say, makes us morally superior beings and, therefore, if we defend ourselves,

we will automatically lose the legitimacy to feel superior... by renouncing to be so.

It is not surprising, therefore, that supremacism is associated with refusing to give up the legitimate freedom to organize and defend our model of society: the ancestral European one, and not so much that we consider that way of life as superior to others. Who chooses a way of life that he does not consider the best possible?

The strongest are persuaded not to defend themselves using all their power.

This is one of the formulas by which shepherds persuade their closest human livestock to liberation to give up their power. The old principle of defenselessness, key to maintain the cattle business sustained by true racism, the one that turns humans, no matter the color of their skin, into a gregarious, domestic and herbivorous species (or race). Turn the other cheek, renounce violence, revenge, and finally, self-defense, that of our way of life and our property. Because herbivores have no property.

Racial emancipation in the virtual realm, not in the biological realm, is the process by which Homo ceres regain their Homo predator status. It is not an all-or-nothing concept but refers to the degree of recovery of the self and the annulment of the standardized mind.

All societies present a greater or lesser facility to induce racial emancipation, which is manifested in criteria such as women's freedom, respect for homosexuals, or the compromise between individual freedom and social cohesion measurable by compliance with the rules even when there is the certainty of not being discovered and punished. And it is in these societies with greater racial emancipation where the great shepherds, even without explicitly agreeing and outlining a joint strategy, focus their action to promote directly or indirectly all those conditions that hinder racial emancipation, among which we can highlight the following:

The implantation of a deindividualizing and collectivizing ideology using the elements of dissidence-loyalty denaturalized, as does the neofeudal social-democratic ideology, which assumes all kinds of previously collectivized claims, such as unequal feminism, uncritical multiculturalism or conservationist ecologism.

The control of information, communication and opinion to nullify any defensive reaction of the dissidence-loyalty technosystem.

thirdworldization, by means of which conditions of poverty and insecurity are established to create a state of need in the population as a whole, using two fundamental strategies. One, the importation of people from the third world who devalue the work factor, hoarding economic welfare resources that are taken away from the native population and introducing habits that anesthetize social sensitivity in the face of extreme situations.

The other is the confiscation of individual property, from 50% of the neo-feudal social democrats to practically 100% of the communist regimes.

Overcrowding as a means to implement a herd worldview where anonymity prevails.

Herbivorous feeding to induce physiological and affective states conducive to the numbing of the predatory self and the activation of the standardized mind.

The massive and uncontrolled immigration that favors or comes with the other strategies already incorporated: they have a strongly implanted deindividualizing and collectivizing ideology, they come from third world countries or equivalent situations such as wars, famines or natural catastrophes, they increase overcrowding and limit even more the defenselessness of the societies in which they settle.

But who are these great shepherds and how do they coordinate their efforts in the same direction despite coming from very different backgrounds or advocating ideas that, in some cases, largely coincide with those of the dissent-loyalty model?

We can establish two categories of great shepherds that are not watertight compartments and in which all of them can participate to a greater or lesser extent. The first would be constituted by the ideological leaders. The second is made up of the owners of large multinational companies and those who control the capitalist economy, i.e., those who, although they do

not have a large personal patrimony, manage the patrimony of others as if it were their own.

The leaders of the great ideological systems, religious or secular, are easy to identify. Politicians who govern from totalitarian postulates contrary to a high level of racial emancipation. Leaders of the different religions and schools of unique thought where the contents are prefixed in behavioral manuals. Defenders and imposers of morals, beliefs, values, principles, truths, prejudices…

But there is a class of shepherds specialized in the control and exploitation of the farms of poorly domesticated humans, as are the Europeanized societies, those in which the conditions for a high racial emancipation are given: Those that the contemporary imaginary calls "the elites", the deep state, heirs of the British Empire constituted by the liberal aristocracy to, while maintaining an appearance of free competition, impose an expansive or imperialist oligopoly.

These were elites whose precursors, in addition to the liberal aristocracy that emerged after the Glorious Revolution, organized in the form of a council of corsair bands, were to be found among the financial intermediaries, especially those associated with European Jews on the one hand, and the great figures of Enlightenment despotism on the other.

Financial intermediaries, given the nature of their business, lend themselves especially well to being transformed into conspiratorial figures who, invested with great power in the

shadows, pull the strings of society and, now, of the whole world, with vicious interests and perfectly plotted and coordinated strategies. They live in the virtual economy, shepherding the avatars of the future whom they enslave and with whom they create the state of need of their referents in the present. It is not strange, therefore, that this atavistic collective imaginary fabricates conspiracies and identifies as the greatest enemies of the people, of the nation or of the whole world, those great families that, in addition, control the national banks (including the FED) and dictate monetary policy, all of which is connected with the old European anti-Semitism (or should I say anti-Judaism).

Enlightened despotism, broadly understood as the movement that elevates the ideas of dissidence-loyalty to an ideological category, is the other source from which the current elites draw their nourishment. But here we find not only the movements of enlightened absolutism that arose in many European countries, but also the currents of thought or initiatory institutions that, while proclaiming freedom, build a doctrine that skews that freedom with dogmas that sound very good to ancestral Europeans and that will form, for example, the ideological structure of social democracy, neo-feudalism and the dictatorship of political correctness. This enlightened ideologism is the basis on which free trade "with conscience" or with solidary, progressive and ecological morality is sustained and which forms the bulk of the tactics with which they try to prevent or destroy the racial emancipation of the European and Europeanized peoples, which has been increasing with ups and downs since the beginning of the Renaissance.

We have already spoken of neo-feudalism, atheistic neo-Christianity, communism and right-wing and left-wing social democracy, including the peculiar American liberalism. We have also spoken of the subtle destruction of the self proposed by movements that we could call, by analogy, neo-Buddhists. Without forgetting conservationist ecologism in its neoliticized meaning. But perhaps the most relevant aspect of this historical moment is the existence of an ideological conglomerate, transformed into an alienating, domesticating and civilized system, in which principles and people coming from the most diverse origins converge to, under the banner of liberation, favor in fact collectivization and deindividualization. A conglomerate that, in practice, and in some cases unconsciously, aligns itself with the most rancid, brutal and domesticating neolithic systems in order to destroy the predatory nexus of Europeans and the Europeanized and prevent their racial emancipation from progressing. And nothing better to achieve this than the implementation of a neo-feudal model associated with the uncontrolled and massive immigration of people under the control of an ideology anchored in the Middle Ages.

A conglomerate composed of liberal aristocrats united by the interest of imposing an oligopoly of democratic and liberal appearance (large financial, mercantile, technological and arms corporations...), a motley crowd of opportunists and, as a catalyst for all of them, a nucleus of highly ideologized visionaries that, in today's millenarian terminology, we could call "Davos".

But, once again, the ultimate binding element of the chaotic process of destruction of freedom, in which the most diverse characters and ideological tendencies converge with different interests, is the concealment of the great problem to which the Neolithic has led us: the population bubble. Even, or especially, when it is hinted that the ultimate intention is to stop and reduce that bubble in order to create the ideal conditions for racial emancipation and the establishment of a liberacist society.

What is happening nowadays, despite the confusion created by the acceleration of events and the immense volume of information that is subliminally associated with an opinion, is something very simple and perfectly well known: The model of the ancestral European is trying to be destroyed by denaturalizing the binomial of dissidence-loyalty to turn it into ideology and, therefore, into a viral program with which to put an end to individual freedoms in the name of loyalty transformed into indiscriminate solidarity. Exactly as Christianity did. And with the same result: the destruction of individual freedom reducing it to free will (to choose only to abide or not to abide by the Truth) and transforming loyalty into anonymous gregarious solidarity.

In the genuine model of the ancestral European, loyalty is reserved exclusively for the group (large or small) that guarantees our maximum individual freedom. Therefore, solidarity is reserved only for those people who defend the group that guarantees our maximum individual freedom. There is no indiscriminate solidarity, but only for those who defend those "social conditions" of maximum respect for our freedom

and, obviously, prosperity. It makes no sense whatsoever to be in solidarity with those who jeopardize our freedom and, to that extent, predatory welfare, "happiness", which is radically different from the herbivorous welfare state based on equality: "placidity".

In the Christian model based on what we have called "Abrahamic anti-Christianity" all humans become members of the group "children of God" and, therefore, solidarity is not applied selectively to those who will defend your freedom (and your safety) but to everyone, whether they defend or attack that freedom. But loyalty can only be transformed into obedience to the shepherds (religious or invested with religiosity) if this change is not experienced as a loss of freedom. Something that is achieved by constructing a simile of the same, the "free will", which consists of a freedom limited to obey or disobey the commands of the pastor. You can do whatever you want, but you will suffer the consequences in the form of punishment from the shepherd or forgiveness if you accept his will again.

Free will supplants freedom in the same way that the standard mind supplants the self.

Indiscriminate solidarity, in those collectivizing ideologies that are the secular counterpart of Christianity, such as National Socialism, International Socialism and Social Democracy, works exactly the same way, only transforming the group "children of God" into a "human" group of which we are all part, no matter if we are committed or not to freedom. And, as the imposition

of values, principles, beliefs or laws is part of that collective and egalitarian solidarity of the flock, those who want to impose their ideology on us are also part of the same group, because there can be no true indiscriminate solidarity without a gregarious egalitarian order. In this way, collectivization (never called by that name) becomes a necessary condition for true solidarity.

From this contemporary denaturalization of the dissidence-loyalty model in terms of "free will-indiscriminate solidarity" feeds the strategy that seeks to convince the free not to defend themselves using all their power. A strategy that in turn serves as a support for permissiveness in the face of profoundly intolerant ideologies that, although apparently so different from each other, such as neo-communism and Islam, find synergies with which they manage to impose themselves in Europeanized societies, especially if they have a Christian origin and are therefore predisposed to accept replicas of duality or ideological mimicry under the forms of the anti-ideologism of the ancestral European, the result of which is helplessness.

The two Christian currents perfectly represent the confused substratum on which the confrontation between liberacism and collectivism is developing. While a good part of Christians fully identified with the ancestral European model (converted into religion) oppose the new Islamic neolithic invasion and the inevitable destruction of individual liberties it entails, the Christian hierarchies and those who participate in organizations and collectives included in the conglomerate of indiscriminate

solidarity (Davos) actively fight so that this invasion is not hindered.

A good part of Catholics are bewildered to see how the Pope and the hierarchy of the Church defend the massive immigration of Mohammedans and the right to keep their cultural values intact, including those that are directly opposed to the principle of individual freedom that these Christians have assumed, although in many cases incompletely, due to their unconscious belonging to the Church of the ancestral European Liberator Christ. Mohammedans who are granted the privileges of solidarity without being required to commit themselves to the defense of individual freedom and the renunciation of the imposition of their totalitarian ideology. Something that is done in the bosom of an "ecumenical alliance" of collectivist Christianity (religious or secular) with Islam, incomprehensible from the mentality of the ancestral European, including those Christians of the liberating Jesus. After all, an ancient Abrahamic alliance to which anti-Christianity has been incorporated collaterally to the process of liberation initiated in the Renaissance that now converges in Davos.

Catholic means "universal". Islam means "submission". Universal submission. Global farm.

These good Christians clinging to the principle of dissidence-loyalty are unknowingly waiting for their liberating Christ, who can be none other than themselves, their conscience, their brotherhood, their union around the skin-colored hope of the ancestral European.

In many cases, indiscriminate solidarity is a matter of good faith on the part of those deceived followers of the Liberating Christ. A good faith of which the religious or secular Abrahamic anti-Christians take advantage, pretending to equate freedom and submission in order to impose their collectivist model. But even in that case it is a dangerous mistake, which serves as a basis for destroying the remains of the dissidence-loyalty model, whose embers, revitalized for 500 years from the Renaissance to the end of the Industrial Revolution, have been extinguished in the course of the Cold War, at the hands of social democracy and/or social Christianity, a muffled version of communism with which they tried to stop the communist pandemic and which has resulted in the collectivism of Davos.

In 1959 the German Social Democratic Party abandoned Marxism to adopt an approach that would be extended to a wide political spectrum ranging from Social Democracy itself to Social Christianity in all its variants. The strategy of those who until then had shared the same ideological heart as the communists was to allow private property and the market economy as engines of economic growth and wealth creation in order to focus their interventionism on the mechanisms of redistribution of that wealth through strong fiscal policies that would guarantee the welfare state. In short, to let the fittest and most efficient create wealth and then appropriate 50% of it in order to distribute it according to their political-moral criteria, always compatible with their personal interests.

Social democracy is communism applied at 50% and economically sustained by free personal initiative.

This led, in parallel, to neo-feudalism taking hold of society until reaching the current situation in which an imitation of a neo-Christian Roman empire, the EU, establishes levels of servitude over the citizenry unacceptable not only for the free societies of the early twentieth century, but for those of the Renaissance. A level of increasing servitude whereby people must work half of their lives for the state while imposing a regulatory hyperinflation that raises the control of the new political lords over their serfs to limits that only propaganda and manipulation of the media can camouflage.

Loyalty, turned into indiscriminate solidarity, universal (globalist) Christian "goodwill", is used to stifle resistance against extractive and servile measures of appropriation of labor and personal wealth. Indiscriminate solidarity is also used as a brake on dissenters, who are branded as neo-liberal egoists or fascists, a catch-all term that has stuck in the collective memory of neo-communism and socialism ever since the alliance between Nazi Germany and the Soviet Union to start World War II collapsed with "Operation Barbarossa."

Neo-feudalism and the establishment of a morality based on indiscriminate solidarity became the best basis on which to implement all the other mechanisms to neutralize the capacity for racial emancipation that the great social, political and technological conquests had brought to Europe and the Europeanized countries.

Thirdworldization is the most pernicious and immediate effect of the new process of neolithic invasion of Europe.

There is a tendency to establish a global farm: that of the collectivist neolithic religious or political shepherds. Another, that of the Davos conglomerate, which spreads the idea (turned into faith) that globalism, multiculturalism and indiscriminate solidarity will, without further ado, Europeanize the rest of the world, starting with those we welcome in Europe, and not that they will take us back to that dark past from which they are fleeing. And a third, so far the weakest, which seeks to defend and extend the binomial dissidence/loyalty through a discriminating and responsible solidarity that increases racial emancipation throughout the world: that of the ancestral European liberacists.

If loyalty is denaturalized, the miraculous equilibrium with dissidence crumbles and a disloyal dissidence is born, which turns into fratricidal struggle. An example of this alliance with the outside to achieve the triumph over the inner adversary turned into an enemy when the binomial of the ancestral European is broken and loyalty disappears can be found in the Mohammedan invasion of the Visigothic kingdom of Hispania: The "Witiza mistake".

The kings of Visigothic Hispania were elected by the nobles, which caused intrigues and bloody struggles for power that were called morbus gothorum or "the disease of the Goths". This disease occurs when society does not act as a single group

but as a field of confrontation between different factions seeking power.

The conquest of Gothic Hispania by the Mohammedans was presided over by one of these confrontations. The followers of King Witiza, who had been succeeded by King Roderic, decided to support the Mohammedans, who invaded the peninsula from the Maghreb, thinking that they could use them to seize power and then get rid of them. And with this objective in mind, the followers of Witiza, who led the wings of the Visigoth army in the battle of Guadalete, went over to the enemy at the crucial moment leading to the defeat of Roderic's army.

Of course, the Mohammedan invaders had no intention of enjoying the spoils and returning to their lands, but occupied the entire Iberian Peninsula and, after a few years of condescension with their Witizian allies, ended up taking absolute power over the entire kingdom.

The Witiza mistake consists of relying on external forces to achieve victory in an internal struggle.

The Muslim invasion of Hispania took place in a context characterized by the defenselessness of the Visigothic society, confident in the initial tolerance shown by the Mohammedans. But it would never have been possible without the morbus gothorum that led to the political division and the betrayal of the fidelis regis of Witiza, persuaded that the Muslims would serve them to take power but would not be a danger to them.

From all points of view, the Visigothic kingdom was powerful enough to have prevented the invasion. But it had a social weakness that led it not to defend itself and to allow the triumph of the Muslims.

The best way to defeat a superior enemy is to make it stand helpless in the expectation of a conventional conflict that will never come, while it is invaded in an atypical way from without and from within.

The defenders of the free world are completely deceived by the enemy trying to find the closest thing to a conventional battlefield in a conflict that has been defined as radical and profoundly different from all others. They go about fighting windmills, persuaded that they are the mythological giants. And they are not giants but dwarfs who distract the attention of the allied quixotes so that their former collectivist enemies can defeat them without firing a single shot.

No. Terrorism is not the characteristic form of confrontation. The proof is that its effects, from the warlike point of view, are ridiculous, in spite of the disproportionate echo they achieve in weak Europeanized societies. Terrorism in itself will never succeed in invading and dominating a Europeanized society, because it is not a strategy of military success but, on the contrary, a demonstration of military impotence used as a distraction by the powerful propaganda of the collectivist world. Terrorism is a thermometer of the weakness of the society it attacks and its propensity not to defend itself.

The limited use of force in the Vietnam War, which led to the defeat of the most powerful nation on Earth, was a direct consequence of American social weakness. Internal political affairs, a morbus gothorum light, were strongly conditioned by a public opinion (in the Visigothic elected kingdom, by the nobles), easily manipulated in the age of globality and information thanks to the control of the media, and these internal political succession issues prevented the use of all the force of which the USA was capable and with which it would have undoubtedly obtained victory. Exactly as it happened with the Hispanic Visigoths. The result was that, thanks to the pressure of the conglomerate of indiscriminate solidarity, and the division of American society, the Vietnamese lost their freedom and prosperity.

The Witiza Error was decisive for a more powerful army to be defeated by a weaker one. But in the case that we are going to describe below, two armies did not even face each other.

Franco was dying. The only non-communist European dictatorship since the end of World War II was coming to an end and the unknowns were as overwhelming as when a Visigothic king died and the supporters of the different factions prepared to fight for power. Spain's social weakness was extreme. So extreme that it was taken advantage of by its Maghrebi Mohammedan neighbors to occupy Western Sahara without firing a shot.

On April 29, 1975, the Saigon government fell and the defeat of the most powerful army on Earth was consummated. Barely six

months later, on November 5 of the same year, King Hassan II of Morocco announced that, the following day, they would occupy Western Sahara. It was a decisive year in the History of Humanity, but not because the most powerful nation on Earth had allowed itself to be defeated by an inferior army, but because an unprecedented tactic was going to be tested with devastating success.

The situation in the USA and, especially, in Spain in those years was very reminiscent of what happened to the Visigothic kingdom in July 711. When the Muslims entered Hispania, the Visigoths were, as usual, locked in an internal power struggle that kept Roderic and his army quelling a rebellion in the north. During the communist onslaught in Vietnam, the USA was divided by the same tension that had been generated in Europe by the social democratic antidote and that on both sides of the Atlantic led to a Witiza Error that unnecessarily prolonged the Cold War. But in Spain things looked much worse, given that it was in a situation of maximum political weakness due to the death of the dictator and the decisive support of the USA and France for the Kingdom of Morocco.

King Hassan II did not announce that his army would occupy Spanish territory, but that unarmed civilians would do so by means of a peaceful march. The Green March. And that was the substantial difference with the American case in Vietnam and with the invasion of the Visigothic kingdom. In the Sachara there was no military confrontation, but the Spanish social weakness was exploited to the maximum by simulating a migratory wave, so that Spain simply refused to defend itself

against a group of unarmed civilians. Why? Well, because international public opinion, the allies and the European and Europeanized countries would not tolerate the use of force of arms to stop the force of non-arms. And because, in the midst of the succession process, the "new king", Juan Carlos I, and his supporters did not want anything, not even the interest of the kingdom, its defense, to jeopardize the succession.

The migratory waves across the Mediterranean, from Libya, Algeria or Morocco, the small boats, the great march of refugees from the Near East through Turkey encouraged from within the EU by a faction of "Christian-social Goths" or the caravans of Central American migrants towards the US border through Mexico (there is always a "through") are replicas of the Green March now suffered by those who in their day neither condemned nor confronted it, the European and Europeanized countries led by the US and France. Replicas of the "Green March" such as that of "Refugees Wellcome", which placed the EU before an unprecedented political crisis and nine months later the British decided to abandon it in a referendum, while the anti-indiscriminate immigration parties, called populist, identitarian or Europhobic by the pro-immigrationists, reached levels of support unthinkable only five years earlier.

The new neolithic invasion is carried out by means of the Green March principle, exploiting to the maximum the social weakness that, encouraged from within by the Witiza Error, prevents the use of all available power to defend the remnants of the dissidence-loyalty model that survive in the neofeudal Europe invaded by waves of "unarmed civilian volunteers".

The Green March was the rehearsal of the strategy that dominates the current confrontation, but it was not the beginning of that confrontation. It served to evaluate the level of weakness that societies based on the dissidence-loyalty model can reach when it is denaturalized by means of simple information manipulation, propaganda and the concealment of data typical of a neo-feudal structure. A test of the weakness of a society willing to lose its freedom and prosperity without defending itself, which has been repeated on the occasion of Operation Pandemic of the Chinese People's Army. Again "unarmed civilians". In this case, microscopic. An atypical confrontation with which the enemy, militarily and economically more powerful, is induced to self-defeat, destroying its economic prosperity and its driving force: freedom.

If in Poland the blitzkrieg, "lightning war", was successfully tested, in the Spanish Sahara the weichkrieg, "soft war", was tried with no less success. The latter is much more difficult to perceive as a real war because it is an unarmed confrontation, based on inducing the defenselessness of the enemy, sustained by the Witiza Error of considering that the Mohammedans of today, like those of the 8th century, can be safely used to obtain power in the scenario of a contemporary morbus gothorum. The Mohammedans, the ideological viruses of secular neo-Christianity grouped in the pandemic "Agenda 2030" or those of Operation Pandemic COVID-19.

The Visigothic Kingdom, Germanic and profoundly European, overthrew itself. Now it is not a kingdom that is at stake, but the denouement of the end of the Neolithic world. Armageddon.

A real war, whose consequences will last much longer than the eight centuries of Mohammedan domination of the Iberian Peninsula. A war that began in 1939 and has not yet ended. The new and last war of the 100 years in its final phase, which cannot be understood without unveiling our current "supporters of Witiza". And the other great chameleon-like collectivism of today: the British Empire. Davos.

None of the wars of Globality, from its initiation by Spain and Portugal to the present day, can be understood without understanding what is hidden in the leftovers of what has been called the British Empire and, now, Davos. Neither can the third and last World War.

Armageddon

Although there is no consensus on the date, in 1457 BC a coalition of Canaanite kings confronted the army of Thutmose III and, after their defeat, took refuge in Megiddo, where they were besieged by the Egyptians and finally taken prisoner.

The battle of Har Meggido remained in the imagination of Canaanites and Egyptians as the greatest and most decisive of all history. After it, Egypt consolidated its dominion over Canaan and reached its greatest expansion as an empire. That is why in the Apocalypse the memory of this great battle is used to represent the definitive confrontation between "Good" and "Evil".

We know who are considered the good guys: the followers of the Hebrew God and his son Jesus Christ. Supernatural shepherds who rule the order of the farm, take care of their flock and defend it. They represent the civilized neolithic technosystem in its monotheistic version and, logically, for the author of the Apocalypse they are the good guys. But who are the bad guys? If some are the shepherds, the others must be the wolves, the lycanthropes ruled by the binomial dissidence/loyalty. People without law, without principles and without fear of God.

The hosts of the man-god (like the Pharaohs and the Roman emperors) will fight the battle against a coalition of peoples who

have been seduced by the Antichrist and who are, according to the book of Ezekiel on which the author and the Tablet of Nations seem to be based, the Indo-Europeans of Anatolia, Persia and, of course, Europe. But if we force the historical translation a little further, we will find an extremely instructive interpretation. If Christ is the leader of the Neolithic technosystem, faithful continuation (as son) of the system of viral programs that constitute the mind of the Homo ceres, the Antichrist must be its opposite, that is to say, the leader of the ancestral European technosystem. And who can this Antichrist be but another Christ different from the son of the Semitic God?

In reality Armageddon has been going on for a long time, both within society and within individuals. In the latter, as a confrontation of the standard mind against the predatory self, which manifests itself in the form of neurosis. In society, as the old contest between the ancestral European and the Neolithic shepherd, accentuated after the Christian invasion of Europe.

Just change the "station" and tune in to the worldview that underlies all Europeans and Europeanized people, the true liberating Christ is the one who fights against the Abrahamic Antichrist. But it is this confusion, encouraged for centuries, that the Antichrist uses to deceive the children of the god of freedom. It is in this counter-propaganda that the second neolithic invasion of Europe is sustained.

The denaturalization of loyalty transformed into indiscriminate and gregarious solidarity typical of herbivores favors defenselessness in the face of peaceful invasions, such as those

that, after the successful trial of the Green March with which it invaded Western Sahara by means of "unarmed civilians", are taking place against European and Europeanized countries. Something, however, which, enlighteningly, is not happening where Christianity did not take root, such as Japan or South Korea. Nor, of course, in fully civilized nations such as China or India.

Indiscriminate solidarity supposes a definite disadvantage when facing "innocent, humanitarian... unarmed" invasion formats. But the European and Europeanized peoples where Abrahamic anti-Christianity took root (I cannot resist the temptation to call it by its real name) have another no less serious problem: the Witiza Error. Tribal atomization.

The high population density and sedentary lifestyle brought to Europe by the Neolithic invasion were not compensated by the implementation of powerful viral programs. Europeans remained poorly civilized, so that a strong tribalism has persisted to the present day. And, as a result of this "cultural gene" of Paleolithic tribality in an environment of high demographic density and sedentary lifestyle, the great massacres between neighboring peoples in the center of Europe took place, the tradition of which has survived to the present day. Something very rare in civilized wars in which, in addition to the territory, the conquerors consider the invaded population as a livestock asset and not as predators competing against them for the same resources and which, therefore, must be exterminated.

This Paleolithic ember in a Neolithic environment strikes European history with frightening frequency as soon as the right circumstances arise, which we can summarize as "when the neighbors or conquerors find no use in the conquered peoples but only in the territories and their resources". It happened during the English and French expansion in North America, where the native population was composed of epipaleolithic peoples with low population density, difficult to domesticate as human livestock and that, therefore, were a hindrance to the agricultural and livestock exploitation of the territory. They were exterminated as any predator exterminates its competitors. However, this did not happen in the America colonized by the Spanish and, to a lesser extent, the Portuguese, for the simple reason that there they found very numerous and well domesticated populations, which were undoubtedly useful for livestock.

The English and French occupied virgin territories where native human wolves prevented the settlement of white farmers and ranchers. They thus carried out a genocidal Paleolithic war. So did the Portuguese in vast and weakly civilized Brazil. The Spaniards, however, found in most of the territory farms full of human cattle, so they carried out a war of conquest, domination and exploitation of the herds of Homo ceres. Exactly as did the Pontic-Steppe peoples when they invaded Neolithic Europe, or the Arabs throughout their expansion into civilized farm-territories, or the English themselves in civilized and densely populated India.

A more recent and frightening example of the tribalism that drags down the ancestral European technosystem occurred in World War II when Germany, subjected by the victorious nations of World War I to a suffocating situation, began a military expansion to appropriate territories in which to settle its population. Germany needed living space, virgin territories and not farms full of human livestock, which implied, as in the conquest of North America, the elimination of the native populations. At least, of the populations it considered competing predators.

Tribality subjected to conditions for which it is not designed, such as sedentarism and high population density, leads to wars of territorial expansion that entail genocidal processes. And when ideology becomes virtual tribe, genocide translates into purges or political and religious wars. The same attitude of extermination only to eliminate the competitors of the ideological territory. In fact, the great genocides that have taken place in civilized Asia have been carried out by political or religious "ideological tribes". Even the wars and dominations in which terror has been used as the main weapon have been carried out in that vast continent by ideological tribes or epipaleolithic peoples.

Tribalism is a danger in sedentary conditions of high demographic density and, especially, when ideologies become tribes. But it is precisely there, in that very scenario, where the solution lies. For the only way to solve the problem of tribalism is to dissolve it within a virtual tribe built on the model of

dissidence-loyalty. And it is here that the ancestral European Christ is providential.

The solution is simple. All ideologies are alienating. But if an ideology based on the dissidence-loyalty model is achieved, then that ideology can be erected as an extensive and common virtual tribe that overcomes the violent cultural minifundia into which Paleolithic tribalism is transformed under sedentary conditions and with neolithic population densities.

Christianity flourished in the Roman Empire because there was already an anonymous and liberating Christ. Finally, Abrahamic anti-Christianity triumphed. Perfect formula to dominate the ancestral Europeans, either in its traditional format or in its secular replicas.

The Roman Empire, the basis of today's Europe, is a hybrid between Neolithic and Paleolithic, incorporating the advantages of civilization without losing its ancestral European character. This can be seen in the image of the Capitoline She-wolf suckling the founders of Rome, an unbeatable image of the spirit that gave life to what we have called "ancestral European".

Moving forward in time we find that the movement to free oneself from neolithic ideologies took the form of a return to the classical Greek and Roman world. The Renaissance signified the return of the European messiah, the other Christ who brings us salvation from the miracle of dissidence-loyalty, initiating a long

process presided over by the clash between ancestral European Christians (and Jews) against neolithic Christians.

A Christianity from which the domesticating viral programs are eliminated can offer an element solidly grounded in history and culture that overcomes tribalism and establishes an expanded, but not indiscriminate, loyalty. An ancestral European Christianity that neutralizes Neolithic Christianity by using the potent historical legacy to build a solid and simple ideology based exclusively on the dissent-loyalty model.

Anti-ideology. That is the message of the liberating Christ. "One (only) law I give you: love one another".

This is the process that has been building since the beginning of European liberation in the Renaissance. Christians, as they recovered their predatory nexus and freed themselves from neolithic viral programs, especially from the Semitic morality obsessively centered on sexuality and the domestication/submission of women, were almost imperceptibly building a religion of freedom and responsible solidarity.

After the great changes of all kinds that Europeans have undergone during the last 500 years, we can no longer speak of one Christianity but of two: the different sects of Semitic Christianity on the one hand and the ancestral European Christianity on the other. Two worlds that, camouflaged under the same misleading names, fight within societies and also within each person, reproducing the apocalyptic millenarian war in which those other Christianities, equally collectivist and

domesticating, communism/socialism and the cult of the "Planet" god with headquarters in Davos have sneaked in to neutralize the process of racial emancipation that intensified exponentially with the implementation of liberal democracy and its most revolutionary social product: the middle classes.

Christianity began to Europeanize 500 years ago, until it ended up not in the post-conciliar Church, not even in the Protestant Reformation, but in the tolerance of the secular society that constitutes itself as a razor's edge from which one can reach responsible solidarity, the model of dissidence-loyalty and racial emancipation, or unconditional solidarity, ideological possession and human domestication. A slight nuance is enough to fall towards one side or the other. And that side is the one we are now suffering in the form of the new totalitarian tendencies intimately associated with the process of social engineering that imposed Abrahamic anti-Christianity as the master of Europe.

Armageddon will take place, and is already taking place, between these two models of Christianity: that of the great shepherd Jehovah and that of the ancestral European hero. Or, if we want to express it in classical terms, between the Semitic Christ and the European Christ. That liberator who abolishes all law by means of a single commandment: love one another. Dissidence-loyalty. Solidarity only for those who love their own freedom and are willing to defend the freedom of others, because it is in that action where lies the greatest possibility of freedom and, therefore, of happiness.

This is the goal. To build in time a liberating ideology, a civilization of Homo predator, of free and equal humans. An anti-ideology that defends itself with all the power at its disposal. A **Steel Freedom**. That is the utopia with which the liberating Christ is presented. The one that, when you dig a little in the conscience of good Christians, you find even though they cannot see or recognize it... because they are still possessed by the standardized mind of ideas converted into ideology.

Today in Europe we are facing a new neolithic invasion behind the weak walls of neo-feudalism.

The strategy tested with extraordinary success in the Green March has a fundamental ally in free societies: the Witiza Error. And this error, essentially centered on the still precarious implantation of ancestral European Christianity, is the one that can determine that, in the face of the inevitable climate crisis or one of its artificial equivalents, the final battle will be lost and the world will become a global farm controlled by an elite of shepherds who dominate their immense human flock through ideologies, the state of necessity and the population bubble. And where the technologies so feared by the confused and well-meaning dissidents serve exclusively for domination and not for human liberation.

The **reverse war**, whereby the more powerful renounce to defend themselves with all their power and are defeated by the weak who renounce to use their weak power (the Green March,

let us remember), will give the civilized neolithic technosystem as the winner.

Or, perhaps, the miracle of dissidence-loyalty will be able to liberate us and, with us, all Humanity.

The triumph of freedom

It's as simple as that. That's what it's all about. Either a world inhabited by Homo predator or a huge, intensive Homo ceres farm. There is no other alternative. Either a humanized Planet or a planarized Humanity.

We are heading headlong for a climate crisis which, like all those that have been in the history of mankind, consists of a global cooling that will bring with it greater dryness, a decrease in CO2, less habitable land, less plant growth and less food availability. But, even if this does not occur as intensely and rapidly as the most pessimistic estimates assume, the population bubble itself will become (and is already becoming) a diabolical equivalent of a climate crisis. Especially if the same consequences are artificially provoked, including a decrease in energy and food supplies.

The environmental disaster, the truly destructive climate change, is triggered and amplified by overpopulation.

A climatic, political or social incident (low harvests, wars, epidemics...) would be the catalyst that would accelerate the whole process of collapse associated with the bursting of the population bubble. A process that will materialize in the first and devastating instance in the form of massive migrations before which the richest and most socially weak regions, especially

Europe, prone to accept the terms of a reverse war and to let themselves be defeated and occupied without defending themselves thanks to the Green March tactic in conjunction with the Witiza Error, will enter into a state of catatonic convulsion, if the apparent contradiction is valid, of which we have already had a foretaste: the Syrian refugee crisis, a Green March organized by Turkey with the indispensable cooperation of the German Witiza Error.

In fact, we find ourselves in a moment equivalent to the beginning of World War II: a sort of "drôle de guerre" in which the migratory skirmishes fail to create a clear awareness of the danger facing European and Europeanized societies of Christian origin. That is why everything related to the Islamic invasion, its population bubble, the third worldization it entails and the ceding of territories to this renewed old totalitarian threat for the sake of an also renewed old policy of appeasement (of multiculturalism, in current terms), seems harmless, anecdotal, controllable, assimilable. Just as it happened to the supporters of Witiza and, some 1200 years later, to the supporters of appeasement before Hitler.

This "drôle de guerre moment" is part of the dynamics of reverse wars. But so is the sudden collapse, such as that suffered by France in the face of the Nazi blitzkrieg, or the slow collapse such as that being suffered by Sweden, France or Germany in the face of the Islamic weichkrieg.

The Visigothic arrogance, thinking that they were in control of the situation and that the idea that African mercenaries could

become masters of their kingdom was ridiculous, is the same that now flutters in the indolent, incredulous, appeasing, deluded spirit that sees as a ridiculous exaggeration the alarm at the Islamization of neighborhoods and cities or the construction of the anti-immigration wall in the USA, which, by the way, will be transformed into a new and useless Maginot Line as soon as the Witiza Error takes control of the Federal Government.

Exaggeration?

Niger currently has the highest fertility rate in the world: 7.2 children per woman. By the end of the century, the most conservative expectations, which assume that the fertility rate will have dropped to 2.5 children per woman, predict that it will have gone from the current 20 million inhabitants to 200 million. All this is known and ignored, despite how easy it is to imagine the consequences of any major incident, such as a food crisis, in a highly globalized world with a huge population bubble, especially in Africa.

A huge Green March before which the countries of Christian origin will be paralyzed and will not dare to use force.

Mass migrations are the backbone of the final confrontation between the two great technosystems, around which all the other scenarios of confrontation take place, in which the objective of the neolithic side is, on the one hand, to provoke social, political, cultural and economic changes in the opposite

direction to the recovery of the predatory nexus of Europeanized populations and, on the other, to prevent a process of racial emancipation from taking hold in the countries where emigration originates. It is not a confrontation between rich and poor countries. Nor even between different ideologies. It is a confrontation between two technosystems: the ancestral European and the neolithic. The struggle of ideologies to perpetuate themselves in their human hosts and the struggle of the latter to free themselves from them.

If the recovery of predatory freedom is halted, we will enter a global farm scenario that will lead the vast majority of humans to a life similar to that of chickens or pigs in overcrowded facilities and, in parallel, to the occupation of the immense plains of virtual reality by sophisticated shepherds similar to the Indo-Europeans and the Spaniards who conquered America. The elites of contemporary mythology will become a reality and, with them, the status of human cattle for a vast majority of the biological population and, sooner than we imagine, the virtual one as well. That is why it is vital for the whole world, and not only for Europeans and the Europeanized, to take measures to protect the liberation process initiated 500 years ago in Europe devastated by plague and cold. These are measures that we can already observe in some of the most advanced countries and which are as evident as they are disconcerting for public opinion controlled by the mechanisms of the livestock model, but which, as we contemplate them without prejudice, we will realize that they are the future we want and that, moreover, we are already putting them into practice collectively and personally.

The objective is to establish, if possible universally, a Paleolithic world composed of Homo predator, in which the predator/prey relationship is maintained without the need to convert our fellow humans into domestic animals (sheep or dogs) and where the main problem of the dissidence/loyalty model, tribalism, is, if not eliminated, then neutralized. A transition to the new technosystem, the Cyberlithic, in which we will enter fully into the dimension that made us human: simulation, virtuality as the equivalent of that spirituality we have been dreaming of since we have the use of collective reason.

The first measure we should take, because it is the most difficult to apply and also the most effective, is to provoke the controlled bursting of the population bubble. Difficult because it requires achieving, with the current means and those that we will foreseeably have in the immediate future and under a very high population density, that all humans can live with a quality of life superior to that of the Homo ceres of the third world. But, even if this huge challenge is not achieved, it is essential to take demographic control immediately, because only by pricking the population bubble will the diabolical mechanism that sustains the human livestock technosystem be stopped before the collapse occurs and we suffer a cruel and brutal reduction of the population.

Either we deflate the population bubble in a controlled manner or it will take absolute control of our immediate future in the form of a global farm, holocaust or both.

China's example should be definitive. In a few tens of years, hundreds of millions of people have been rescued from the misery of intensive farming and, even if this was not the objective of the powerful communist shepherds, placed in a process of personal liberation that will lead not only to an increase in the quality of life, but also to the imposition of a social model that responds to the binomial dissidence/loyalty. However, despite these achievements, China's main problem, and it should serve as a lesson for us, continues to be a huge population density which, in the slightest incident of climate crisis due to global cooling or equivalent artificially triggered events, will represent a tragic stumbling block for the future of that nation from which it will only be possible to save itself (in fact, that is the focus of its current policy) by ensuring food and energy resources and accelerating technological advances to the maximum. But it is not China, even though it is the clearest example of the possibility of a huge demographic change in a very short time and without bloody results, that shows us the way forward.

The population in the richest and most advanced countries, where there are higher rates of personal freedom and, therefore, of recovery from the predatory nexus, is declining and the population is aging persistently and at an accelerated rate. Well, that is the goal... if what we seek is a future with maximum freedom and prosperity for the maximum number of humans. Not if what we seek is to perpetuate the neolithic technosystem by creating a global system of intensive human farms.

The neolithic technosystem is sustained by a pyramid scheme, an immense fraud based on a ponzi scheme. To put an end to this swindle would be disastrous for the human livestock system in which the vast majority of the population currently lives. And that is the disaster threatened by those who defend the continuity of the system. A disaster for that fraudulent and cruel system, not for Humanity.

The improvement in the quality of life leads to a recovery of the predator nexus. The predator nexus allows a conception of life based on personal happiness. And this conception of life inherently entails an adaptation of the predator/prey ratio, that is, a limitation of the population that occurs automatically in the most advanced societies, especially those that manage to combine personal freedom (dissidence) with social responsibility (loyalty) and that, in addition, effectively inactivate the tribalism typical of the paleolithic technosystem in conditions of high population density.

All humans, when they stop living in inhuman conditions of overcrowding and poverty, have to regulate their population towards a society with the parameters of quality of life proper to our species.

All advanced societies, without exception, are reducing or reaching negative population growth figures, to which the defenders of the neolithic model react by predicting an apocalypse that will not come to pass, as has been demonstrated by Japan, which represents a good example of the future we should be heading towards. A future of old and

young retirees. A future where the healthy, young-minded senior lifestyle prevails. In fact, something that is already happening without us even realizing it. But how far to limit the population so that the predator/prey relationship allows humans to live as retirees, freed from the curse of work which is nothing but the equivalent of the long days spent (wasted) eating by herbivores? What is the holy grail of this miracle?

The only bad thing about old age is the physical and mental deterioration. Everything else is not that it is good, it is better than any other time of life.

In the Neolithic technosystem, a few, the herders, live as happy Homo predators thanks to the massive conversion of humans into a virtual herbivorous species, the Homo ceres. It takes many Homo ceres humans to sustain the Homo predators. Homo ceres are work animals in the service of Homo predator, but they are not properly their prey. They do not feed on them. This is obvious, but essential in order to understand the simple mechanism by which the population bubble can be destroyed without the dramatic effects announced by the defenders of the human livestock model.

Homo ceres provide labor to obtain the resources, both animate and inanimate prey, necessary for their own subsistence and to maintain the quality of life of the Homo predator herders. The predator/prey relationship is maintained because Homo ceres do not require resources of high energetic quality like Homo predators, for whom that great economic benefit (high quality of life) with minimal effort and time is equivalent to high-calorie

carnivore food, just as the poor benefit (low quality of life) of Homo ceres is equivalent to herbivore food. Homo predator herders can live happily and idly like lions or wolves thanks to Homo ceres working for them. But what is the right Homo predator/ceres ratio? That ratio depends primarily on three factors: population density, neolithization and technological development.

If we decrease population density, educate people as Homo predator and exploit existing technology to the maximum, we can reduce the need for Homo ceres. Three factors that are inextricably linked. But what will ultimately bring about the end of human livestock farming is technology. If we achieve that the resources necessary to sustain a predatory quality of life are produced by machines, then the conversion of humans into domestic animals will not be necessary.

But to adapt the population to technological capacity requires not only innovation but also, obviously, a reduction in the population. This poses two scenarios depending on how this reduction is achieved. One is traumatic. The other is gradual.

Given that we are at the limit of the capacity to sustain the current population, any climate crisis event or equivalent triggered voluntarily or involuntarily by man will cause a deep economic crisis whose most dangerous correlates will be the violent conflicts that any large uncontrolled process entails. But the alternative is no longer viable. Because a planned process of non-traumatic population reduction implementing all available technology is practically unfeasible for the simple reason that

there is no consensus to achieve it but the opposite. The population bubble continues to be defended from various quarters with absurd arguments such as the fact that there is still room for many more humans on Earth and that the misery and hunger suffered by more than two thirds of humanity is not a consequence of the limitation of material resources and/or the technological capacity to increase them, but of the millenarian and conspiratorial argument that "those who hold power in the world do not want to end hunger and misery".

That is the state of affairs in the 21st century. There is still room to cram many more humans into the territory of the global farm, exactly the same argument for which chickens are monstrously overcrowded on modern intensive farms. For those who defend, often unthinkingly, the Neolithic economic, social, political and human model, stopping the increase of human livestock would imply the collapse of the system. But what is the system that is sustained by a constant incorporation of taxpayers: frauds based on a ponzi scheme? The pyramid schemes. That is why it is necessary to increase the human population "as long as there is room to accommodate them".

Only in advanced countries, which are already in a process of population reduction, is it possible, by implementing technological innovation and its practical application to the maximum, to replace humans as a domesticated species thanks to automation, robotization and artificial intelligence. But the sine qua non to achieve this is not to apply in these countries measures to maintain, let alone increase the population, such as

uncontrolled immigration, but rather the opposite: to reduce the population and prevent uncontrolled immigration.

To the extent that we are able to replace human labor force with technological labor force (and this implies abundant and cheap energy) we will be able to burst the population bubble in time and minimize the damage of the economic model based on the neolithic ponzi scheme without tensions leading to a chaotic collapse that would provoke a process of reneolitization as "savior" shepherds take control and establish a new livestock social order by updating the old viral programs.

The solution, then, is simple: Let the machines work. They will be our new Homo ceres. The robots, the Homo machina, will progressively replace the Homo ceres as the population decreases and the power of technology increases.

But breaking the ponzi scheme requires a new way of life.

Quality of life is increasing thanks to technological development and the implementation of robotics, automation and artificial intelligence. Fewer and fewer humans need to work. The working day is shortening and leisure time is increasing, on which we must build social and personal change.

Inactivity for a herbivorous mind is synonymous with lack, danger, hunger. For predators, the opposite is true. If they do not need to hunt (work) it is because they have a full stomach. Therefore, in a scenario of racial emancipation in which we have

recovered our human condition, industriousness must be replaced by creativity and monotony by perseverance in the service of ambition, which is the engine of predators, as resignation is for herbivores. Whimsy must guide daily life with curiosity and passion as sources of creation. Happiness, the ultimate goal. Freed from the curse of work, which is synonymous with herbivorous food routine, we will be "abandoned" to freedom with no other problem than loneliness. But loneliness, the only fear of social predators, will become social glue, because it is only possible to get out of it by living with oneself and through alterality, which is the journey to other individual worlds, to other solitary consciousnesses.

Otherness is the food of the gods.

Poetry?

Before going into what would be a cyber-lithic economic-social model, we must have a clear idea of what the neolithic model based on a ponzi scheme consists of.

The predator/prey ratio limits the carnivore population. This is why humans, until the arrival of the Neolithic, have maintained a low demographic density with small variations determined fundamentally by the hunting richness of their territories. The more numerous a human group is, the greater its capacity to compete with others for territory and resources, as well as to survive natural catastrophes. Therefore, all other things being equal, population is a factor of success. The most numerous groups are able to occupy and maintain the richest territories.

At the same time, the main limiting factor of human population is the availability of prey. So to have a lot of prey we need to be a large group, but to be a large group we need to have more prey. The population density of predators in a given territory is determined by the availability of prey. It is the "predator/prey ratio" that sets the limit for further population increase, which explains the tremendous conflict between predators of different or the same species. Now, what would happen if we cheated and were able to circumvent the limitation imposed by the "predator/prey ratio"?

If herbivores do not have predators to control their population, the population grows, continuously depleting the resources of the territory until, if the population is not reduced, the ecosystem itself deteriorates.

Predators control the herbivore population and the number of available prey limits the predator population. The result is a competitive balance that, among other things, protects the integrity of the common ecosystem.

Predators that, by some strange stratagem, manage to circumvent the demographic control of the predator/prey ratio, will have an obvious competitive advantage. But to do so, they will have to overcome three challenges:

- They will have to protect or regenerate the ecosystem so that it is capable of sustaining this higher total population load.

- They will enter a relentless demographic race to maintain the advantage that comes with a higher population than their rivals.

- Most importantly, they must find a way to circumvent the predator/prey ratio.

We know what the trick is: to turn part of the human population into "virtual prey" or, more precisely, into virtual gregarious herbivores, which behave and feed as such (submission, industriousness...) and from which "real" humans, who continue to behave as group predators, can obtain resources and "benefits" equivalent to those of their prey. And this is the process that began a little before the Neolithic, in a stage in which the proto-farming of wild herds allowed the conversion into the virtual species "Homo ceres" first to women and then, progressively, to a majority of males, "herded" by a minority of "Homo predator" whose number and "quality of life" became dependent on the new predator/prey (human) ratio.

From the moment in which males are transformed into Homo ceres, what we call "Civilization" begins, and sedentary life in cities, the exact equivalent of the great livestock concentrations where shepherds live next to the stables and farms where they keep their herds (humans), incorporates a system of psychosocial domestication much more sophisticated than that which had been used in the previous stage, the village Neolithic, to convert women into Homo ceres. A technosystem, the Civilized Neolithic, which determines and explains with total simplicity absolutely all aspects of our society: economy, culture, politics, morals, beliefs and principles, education, social,

"racial" and gender inequalities, wars... and also harbors in its bosom its own apocalyptic end that will make way (it has already begun to do so) to the new model, the Cyberlithic.

The "Population Bubble" is the essence of the Neolithic insofar as it determines its beginning and also its end. A demographic race ("grow and multiply") that has, like all bubbles, a limit that it reaches, in and of itself, thanks, paradoxically, to its efficiency. The deception. The farce turned into a **Great Swindle** on which our society is based.

From the beginning of the Neolithic to the present day, human life is based on a Ponzi Scheme or pyramid scheme of which all the elaborate discourses are nothing more than the typical complement of charlatanism with which the swindlers try to cover up the deception which, euphemistically, they call (we call) "Civilization".

One of the most important and surprising consequences of the fact that our society is based on an immense and continuous swindle is that there is no net creation of wealth. In an economic model governed by a Ponzi Scheme, profits are generated exclusively thanks to the incorporation of new "investors", who make a total contribution of all their resources.

This is true of all frauds based on a ponzi scheme. However, given the characteristics of the Civilized Neolithic fraud, there is a creation of **marginal wealth** derived from the mechanisms necessary to keep the engine of the swindle running, the population bubble, and which we can summarize as "technology

capable of feeding, caring for and controlling human livestock", for example, by modifying the ecosystem through conventional agriculture and livestock farming to intensify the extraction of resources with which to sustain the human herd and the Homo predator shepherds themselves. But also through technological and scientific innovation in the most diverse fields, all of them directly related to the human livestock business, such as medicine, weapons, transportation... or social engineering systems.

But the Homo ceres ranching business on which the neolithic model in which we live is based does not in itself generate any net wealth creation.

"Wealth", in a Ponzi Scheme based on the population bubble, is associated exclusively with economic growth and, this, with producing/consuming more, something that is only possible through the incorporation of new participants/victims. There is no economic benefit if there is no growth. And there is no growth if the population bubble does not increase.

Business in the Civilized Neolithic model is swindling. That is why **all economic, political, social, cultural and even religious concepts are synonyms or equivalents of "growth"**, that is, of what constitutes the essence of business: constantly incorporating as many new "victims" as possible.

It is the new contributors who pay the pensions of the old ones. Without them, the pension system goes bankrupt because that is its only source of income. If there are no new inhabitants, the

Civilized Neolithic system goes bankrupt because that is its only source of income. It is as simple as that.

All spheres of existence, all concepts stripped of their fraudulent charlatanism, orbit around two basic concepts: Growth and deception.

The new participants serve to pay those who are above them in the pyramid scale, generating in them a fictitious sensation of real creation of wealth, when in reality there is only a fraudulent distribution of the wealth that the new participants "bring". But, obviously (it is a swindle) the "older" investors are not distributed all the profit obtained by the new incorporations, neither the one they contributed throughout their life, only enough is distributed to maintain the deception. The difference between what is contributed and what is distributed is not invested in sources that create wealth, but in "accounting sections" destined to:

- The bureaucratic apparatus (accountants, thugs...) and propaganda with which the deception is maintained.

- The delivery "on account" and proportionally to the seniority/collaboration with the swindle of a minimum part of the benefits obtained by the new contributions.

- The maintenance and improvement of the structure/facilities through technology to sustain the increase of participants.

- The benefit of the shepherds-scammers.

It is enough to reduce to terms of fraud all social, economic, cultural and political structures, as well as discourses, beliefs, ideologies, values... for the appearance of honesty and common good to vanish, revealing that they are all designed to deceive. Everything we see around us is a set-up to carry out a pyramidal fraud sustained in a bubble through which, simply by increasing the population, the number of swindled people increases, the benefit of the swindlers and the maintenance of the deception. If this bubble bursts, the massive deception is exposed, dragging the whole society into poverty, since real wealth has never been created, but only collaterally and only to maintain the increase of participants/victims of the swindle.

In a fraudulent context, the population is not composed of people from a demographic point of view but insofar as they offer an economic value for the Ponzi Scheme on which all neolithic societies are sustained no matter what their political regime is. Therefore, the population, the people, the citizens, the people must be part of a cycle whose objective is not the real creation of wealth but the simulation of a "fictitious economic value", which generates an accumulative problem that, sooner or later, ends up bursting the population bubble on which it is based. More humans imply fewer available resources, that is, a relative impoverishment. In the real estate bubble, houses do not participate in an economic system of wealth distribution. In the population bubble, humans are.

The systemic nature of the Great Swindle of the Civilized Neolithic model means that economic crises based on sectoral or specific bubbles are subsumed in the population bubble itself

and, therefore, until it bursts, the system will retain its fraudulent essence. But the halt of the population increase or, even worse, its reduction, will automatically initiate the decomposition of the pyramidal mechanisms and the economic model will no longer be based on **growth** but, little by little, on **creation**.

It is true that, basically, all economic crises are the result of the bursting of a bubble. And that all economic bubbles are equivalent to the population bubble, so that they are triggered by a decrease in population and/or trigger it: wars, epidemics, food catastrophes, energy crises... but the system generates a new increase in population. In fact, the economic recoveries are based on this, on growth, that is to say, on new incorporations of participants or on an increase in the contributions of the participants, which come from a lower economic return. But, in addition, the mental viral programs installed during our educational process (of taming) to turn us into Homo ceres are the same ones that predispose us to be victims of the pyramidal fraud and to not notice it until the conditions of repredatorization have been maintained long enough to annul this "mental blindness" in front of the neolithic systemic fraud.

The trick to recovering from any economic crisis in a neolithic environment dominated by pyramid fraud and the identification of "wealth" with "growth" is essentially always the same. It serves to create a "bubble effect" and, at the same time, to hide the fraud under the guise of economic recovery. The return to participants is reduced and, thereafter, there are always relative increases in that return. To put it simply: citizens are

impoverished and, after this artificial impoverishment caused by "less of the pie", there is necessarily a growth, i.e., an increase in the distribution of the pie. However, this increase may not reach the previous level. It is the same trick as raising the prices of products before the start of the sales season.

The mechanism is simple and effective: People's purchasing power is reduced, for example, by 30% and then the increases in relation to this new reduced level are counted as real increases in wealth in relation to the original level. We tend to forget that, before starting again to receive a higher percentage of the wealth contributed (not created), that wealth has been taken away from us, usually through taxes and the great instrument of pyramid fraud, the true philosopher's stone of the neolithic swindle: inflation.

However, there are places and moments in which there is a real increase in the purchasing power that leads us to think that wealth is really being created, but what happens is that some societies receive a greater transfer of contributions from the participants of other societies, and this transversal transfer of contributions creates a fiction of wealth creation in them and destruction in those that are impoverished.

There is a peculiar process which, analyzed from the perspective of the neolithic economic model, obviously implies an absolute collapse of the system: stagflation. Or, in other words, inflation (impoverishment) without economic growth. What does it imply? The collapse of the system insofar as the mechanisms for reducing the distribution of contributions to

participants do not automatically generate a relative increase in total contributions. This always occurs under conditions of paralysis or a decrease in the population bubble maintained over time. As there is no real creation of wealth, if the growth of wealth/population is stopped long enough, as we have already said, the processes of dissolution of the pyramidal swindle sustained in the population bubble are initiated. Hence the panic because, from the neolithic perspective, stagflation is an indicator of imminent and disastrous collapse of the system. But from a cyber-lithic point of view, based on creation rather than growth, stagflation is but a passing symptom of the trauma of the change of economic model and society.

After the "public managers" (that is what the swindlers call themselves) impoverish the contributors/investors/participants, they set up the same scam again, just by changing the appearance, the name, the speech or the charlatans who appear as political, business or even religious "leaders". Thanks to the mental mechanisms of domestication and to the fact that the whole social and cultural spectrum is dominated by the Great Swindle (it is a great swindle) and, therefore, there are no external references to discover it and no means to stop it.

Distraction, confusion and flashy action procedures quickly come into play, which the swindlers call with pompous titles ("New Deal", "New Normality", "Great Reset"...) and the people or institutions that begin to raise the alarm to unmask the deception are neutralized.) and the people or institutions that

begin to raise the alarm to unmask the deception are neutralized, while they are used to create a situation of fictitious or conspiratorial danger (Agenda 2030, NOM, Elite, Deep State...) that is superimposed on the overestimated or real dangers (pandemics, famines, bank runs, social conflicts, wars, energy shortages...) and migratory invasions. .. migratory invasions) thus diverting attention from the scene of the fraudulent crime and its perpetrators, saturating everything with the message of impunity (it was all inevitable or the responsibility of the wasteful citizenry, ie, of the swindled themselves) and renewal (of the swindle) under the promise of a better world if we accept with resignation and meekness that they have not been to blame for what happened and willingly allow, "you will have nothing and you will be (must show yourself) happy" the establishment of a global Third World disguised with the most genuine and current swindling charlatanism (sustainability, equality, solidarity, multiculturalism): sustainability, equality, solidarity, multiculturalism…

But, this time, things are going to be different, because we are not facing yet another bursting of the population bubble, but rather the collapse of the fraudulent system itself as a result of its success. We are witnessing the transition between two great eras of humanity: the Neolithic and the Cyberlithic. And, like all transitions, it will have large doses of violence, chaos, suffering and opportunities.

Each time the scam is renewed, the "cost of postponement" increases, until it has reached a point where neither the

swindlers' stratagems nor the technological development are capable of generating a restart for the simple reason that we have reached a global scope that puts an insurmountable limit to the population bubble. Globality, contrary to the approach shared by supporters and detractors, does not imply a new order within the old swindle, but the collapse of the system based on the swindle and the beginning of a new model that will be controlled in its beginnings by the old swindlers, lengthening and cruelly extending the transition to the new technosystem, or by that cybernetic vanguard that represents liberationism as opposed to neolithic collectivism.

The technological development that has decisively helped to overcome all crises up to the limit of accumulation of deferred costs, now offers a completely different solution: Destroy the system. Not reset it, but replace it with a different one. Pay off the deficit generated by the accumulation of costs generated in each reset of the scam and stop the incorporation of "new participants" (demographic growth) to subsequently reduce the population to a number compatible with the technological capacity to produce real wealth. That is to say, that there are few "rentier" investors and that these are not sustained by the contributions of new participants (humans) but thanks to the creation of net wealth produced by technology (Artificial Intelligence, automation, robotics, environmental engineering...) Or, in other words, to convert the marginal creation of wealth into a main source of benefits to be distributed among a limited number of humans, without the need to create a population bubble.

But, until that moment arrives, the swindlers need to manage the end of the Great Swindle in a way that is safe for their interests, avoiding that a sudden and uncontrollable excess of conflict, unleashed by natural causes (crop failure due to climatic instability or volcanic winter) or artificial causes (wars, bioterrorism, "ideological and geostrategic agendas"...) jeopardize their plans to dominate the incorporation into the new cybernetic era. Because that is what it is all about. Deep down, the big swindlers hope to transfer and adapt their business, the Big Swindle, to the economic, social and political conditions of Cyberpolitics. How? By means of a model that has been successfully used in the West (and now also in the East) to dominate a theoretical society based on non-domination: the liberal aristocracy that maintains a fiction of free competition and trade under the control of an oligopoly specialized in maintaining that liberal appearance and in circumventing the outdated formula of citizen sovereignty, guarantor of the rule of law and the cleanliness of the rules of competition: the national states.

It is this oligopoly of the old liberal aristocracy that is trying to take over the new world, the Cyberlitics, monopolizing the creation of wealth and, more importantly, its distribution. That is what is happening right now. And all the confusion in which we find ourselves derives from the very nature of those oligopolistic aristocracies (hidden behind the fiction of democracy, rule of law and free competition and trade) now universalized in all continents, nations and nominal political regimes and from the invaluable collaboration of dissident counter-information propagators or fanatic defenders of the old

ideologies and beliefs that sustained until very recently the assembly of distractions to bamboozle the victims of the Great Neolithic Swindle.

This is what is happening: the collapse of the Great Swindle in the face of the impossibility of continuing to fatten the population bubble which, moreover, will no longer be necessary when technology is capable of creating real wealth with which to sustain a reasonable human population in terms not only of environmental sustainability but also of the maximum values of demographic density that our virtual, anatomical and physiological design as predators can support without seriously affecting our quality of life. What is being debated is not whether or not this collapse occurs, something that is absolutely inevitable, but, as we have said, who leads the new model of human life: the collectivists recycled in a new format of fraud or the liberationists who completely eliminate fraud to implement a model genuinely based on the creation of wealth and its distribution according to free and fair competition in terms of equality of effort and talent of people without the need to work to enjoy a dignified life but to freely create wealth.

We are moving towards an economic model based on creativity, in which economic profitability will be measured in terms of happiness rather than growth, accumulation and fraud presided over by the principle of "grow and multiply". A world that can be a "New Order" dominated by fraudsters or a "New Harmony" managed by the principle of freedom. Technology is the key. That is why they want to deceive us (this is what they do best) by branding it, just as and for the same reasons as happened in

past dark ages, as something dangerous, inhuman, demonic. All so that we do not use it for our benefit (for our freedom and prosperity) and so that they can enjoy and control it exclusively.

But, sooner or later, no matter who wins the race to lead the new Cyberlitical world, the pricking of the population bubble will have to be managed. Something that can be done either traumatically and unnecessarily harmful, or rationally and minimally harmful. The Elite of swindlers seems invincible after the overwhelming success of Operation Pandemic and its prequels to establish a third world dictatorship (collectivist), and that can lead them (it is doing so without anyone realizing it yet) to make serious mistakes against their own interests, which would offer us the opportunity to implement a liberationist Cyberlitical based on happiness and human freedom. But it could also precipitate a stupid, desperate and insane reaction that would cause a true Apocalypse, an absurd and cruel holocaust.

The neolithic model is based on a pyramid scheme that makes growth synonymous with wealth. It is a human livestock business, that is why it needs to transform people into domesticated virtual animals by means of viral programs inserted in their minds since childhood and supported by protection and propagation mechanisms: ideologies, beliefs, prejudices? And as such a system of human livestock, it needs a way to extract the product of these virtual herds through deception, fraud, a ponzi system sustained by the incorporation of new participants through the population bubble, which continues to grow until it exhausts the limits of the planet and

turns it into a single global ecosystem. But it is not the exhaustion of physical space or resources that collapses this system based on a pyramidal swindle sustained by incessant demographic growth, but the social conflicts that erupt when technological development places us at the gates of a new model, the Cyberlithic. At that moment, in which we find ourselves, any real or provoked incident that leads to a reduction of resources will cause the collapse of the system, now global and, therefore, without the protection that represented ecosystems or human regions relatively isolated from each other, causing the most advanced ones, with lower population density and greater technological development, i.e., those closest to the Cyberlitical world, to isolate themselves from the rest or, otherwise, to be invaded and dragged into what will no longer even be the third world but a destructive, cruel and unjustly selective and, finally, purifying chaos.

What is the cyberlitical model? Well, one where wealth is not associated with growth but with creation, where human beings have been freed from the curse of work as a herbivorous routine and where, even if the same swindlers who now control the business of human livestock were to manage to take control of this new era, the values of the ancestral European, the binomial dissidence-loyalty, the only l**aw of always choosing the option of maximum individual freedom, would soon be imposed**.

A neopaleolithic world in which, strangely and paradoxically for those who approach the world and life from neolithic schemes, the model of the old-child is imposed on the adult-adolescent.

And in order to make society orbit around the old-child axis, only two things are needed: to boost the curiosity of the child through the impulsiveness of the adolescent transformed into passion, and to unite the timelessness of the old with the magical realism of the adult Homo predator. All this in a scenario where unnecessary conflicts do not exist thanks to the global village replacing clan tribalism.

Creativity as a macroeconomic criterion. Happiness as a microeconomic criterion.

European environmentalism subliminally hides in its millenarian discourse this neopaleolithic model based on a sustainable population density in terms of maximum happiness of the maximum number of humans without degradation of the environment. Because the problem does not come from reaching the maximum exploitation capacity of the resources that technological development allows, but from the brutal need of resources required by the uncontrolled increase of the population that this same technological development allows, due to the fact that technology, in the civilized Neolithic world, is used to maximize livestock profits: to increase the herd without caring about its quality of life.

The problem for man, not for Nature, is technology at the service of overpopulation, i.e. global intensive livestock farming.

In the Neolithic model, as in any herd or livestock herd, the man, the individual, does not matter. Therefore, his happiness

is, at best, inconsequential, at worst, a threat to the planet conceived as a territory or global installation in which to obtain the maximum economic yield from human cattle through the special procedure of ponzi fraud sustained in the population bubble. Technology, then, is at the service of the livestock business, transforming the planet into an immense conglomerate of sustainable intensive farms, that is to say, with the maximum economic profitability without destroying in a serious or irreversible way the installations, the territory converted into a farm. It does not destroy the planet, but preserves it as a global livestock ecosystem. But, for this very reason, the technology is not used to achieve the maximum happiness of the maximum number of humans. What is endangered is not the planet but human happiness, which has been destroyed for thousands of years because, simply, it does not matter because it does not bring any benefit to the shepherds, to the humans who do live in those conditions they deny and deny: low population density (they are a minority) and high quality of life (consumption and personal freedom) Technology, in the Neolithic world, is at the service of the farmers, those humans who live in a select world, without overcrowding or sustainable poverty.

We must do, therefore, the opposite of what contemporary millenarian mythology, European ecologism, says, in order to arrive at the same place that it itself advocates between the lines, subliminally. Since the central position from the perspective of a virtual species like ours is not occupied by nature but by man, we have to preserve and improve! nature for man's enjoyment. Nature can only be improved with

technology. And the quality of human life can only be improved if technology is dedicated to that and not to the intensification of the human farm.

We must move from conservationist environmentalism to creaconist environmentalism.

Creativity to convert deserts into orchards that do not serve to feed several billion more people, but to increase by a few hundred million the number of people that current technology can sustain in **dignified and free** living conditions. And all this, without degrading the planet, simply because there will be no need to do so when the predator/prey ratio is kept adjusted to living conditions with the **maximum quality for the maximum number of humans**.

Maximum quality of life for the maximum number of humans is impossible without a luxury ecosystem. That is the basis of **anthropocentric creationist environmentalism**. Therefore, in a model based on fraud, deceit and exploitation of the human herd, the instigators of anti-population control theories, those political, economic, ideological and religious shepherds, enjoy in fact that luxury ecosystem and apply for themselves and only for themselves the principles of anthropocentric creationist ecologism. This is how they achieve the maximum quality of life for the maximum number of (real) humans, the shepherds. This is the neolithic model.

When we speak of macroeconomics in the neolithic world, we refer to the increase of resources, not to creativity. When we

speak of microeconomics, we refer to wealth, that is, to the possession of resources in relation to others (to be rich is always to be richer than) and to a black hole that is determined by the absence of a predatory nexus and which means that we never have enough to feel secure.

Anxiety to accumulate resources is in direct proportion to personal and social insecurity.

A Homo predator, like all human herders transformed into Homo ceres, is not obsessed with accumulating resources, but with controlling herds. That is why, even when they possess more than enough material resources to enjoy a high quality of life, they still want more. But if we contemplate it carefully, what they want is more power in the sense of having at their disposal larger herds of Homo ceres humans and, to the extent that it allows them to have them, to possess territories and resources.

A predator, insofar as it possesses situational intelligence, relies on its capacity to obtain food of high energetic quality and does not depend on the providential existence of low-energy food, such as grass, fodder, wages or public aid. A good economist in the neolithic world is the one who gets more resources, more wealth, more money. In the paleolithic world, the good economist is the one who achieves the best enjoyment/effort ratio.

To fully enjoy the things we have while still having ambition for better things. Achieving the optimum point between effort and enjoyment. That is the criterion of the good Paleolithic

economist and that is what maximum happiness consists of. To work just enough to obtain the maximum enjoyment. Not less than what our ambition dictates. But not more than what would be profitable in terms of enjoyment. Something that the shepherds, although they are Homo predator, have lost because the own cattle system, the pyramidal swindle, leads them to lose the reason enjoyment /effort/ambition.

Ambition as a passion that fulfills us personally and allows us to enjoy what we have. Not the accumulative ambition that makes us feel at ease when we have achieved enough to alleviate the herbivorous fear of famine, famine, apocalypse. Nor the ambition denaturalized as something addictive, the drug of "power", of that irresistible sensation produced by contemplating an immense herd of wildebeests at our disposal (that is a herd) converted into the engine of life, of the system. Finally, in the only guarantee that the shepherds will be able to keep their condition of real humans.

There is a moment when effort, work and risk are no longer worth it. A turning point where we lose happiness, i.e., Paleolithic wealth. If we work a little more to have a better car, the result between the pleasure of enjoying the new car and the effort to get it can become negative. Maybe it is not worth working eight hours, losing freedom, leisure and personal relationships, to have a better car, except if we have a passion for cars. The criterion of Paleolithic economic profitability depends on the capacity to enjoy to the maximum what we have. But without losing the ambition for more and better things. Ambition, not necessity.

The key to Paleolithic profitability lies in the ability to covet and enjoy things, not in possessing those things. Possession is something passive, typical of herbivores. Ambition and enjoyment is something active, typical of predators.

When the belly of a herbivore is full and contemplates abundant reserves of fodder or grass, its mind shuts down and falls into the placidity characterized by the absence of desires that it interprets as happiness. When a predator's belly is full, it rests but does not lose desire and its mind does not shut down but launches itself into curiosity, play, ambition. It does not lose its desires, but opens itself to new horizons of desire.

Buddhist happiness perfectly expresses the ideal of Homo ceres: the source of pain is desire. Happiness resides in not desiring (a full belly-mind) and loneliness is relieved by diluting the self in a common space: the herd, the idealized herd in which the illusion of an individual self, the source of suffering, disappears and gives way to the herbivorous happiness of that collective consciousness or, if you will, to that absence of individual consciousness.

Ambition. But never without passion. Just a dress. But one that you fall in love with. Not five cute dresses every little while as a closet background. Accumulating for the sake of accumulating, without the capacity to enjoy is typical of Homo ceres. Graze, fill your belly. Accumulate grass in the belly. Never stop being **passionately ambitious**. And get rich by making the most of what you get with the minimum cost in effort, time and personal relationships.

That which you do not enjoy you do not possess. What you are not passionate about enslaves you. There is no happiness without ambition.

As you strive for your ambition, do not fail to extract every last drop of enjoyment from what you possess and what surrounds you. Be it much or little, big or small, better or worse. Because, if you don't, you lose it even if it is yours. Ownership for a predator is something active. It resides in enjoyment. For a herbivore, in simple possession, something passive. For a predator, happiness is something that, like everything in his world, depends on him and is born of his action, it goes from him to things. For a herbivore, happiness depends on things (to have them or to lose them), it goes from things to him. That is why a herbivore is never truly happy. He is simply lucky enough to come across "happy" things, he is simply lucky... or unlucky.

Predatory happiness resides in the enjoyment/effort ratio. Herbivorous happiness lies in accumulation/anxiolytic luck.

Almost everyone throughout our lives experiences situations that show us what predatory happiness is all about. However, very few are able to extract an "economic" benefit from these situations for the simple reason that they do not realize the difference. One such occasion is the "**paradox of impoverishment**".

There are times when, forced by circumstances, we stop working as hard as we used to. They are usually tragic

circumstances, such as the loss of the company or business, unemployment, an incapacitating illness or accident, some family misfortune... And yet, despite the tragic conditions in which we live, we experience a strange feeling, a kind of relief, even a sense of well-being that does not correspond to the situation. Why does this happen? Because we were subjected to a very great predatory unhappiness and, by decreasing the activity, the enjoyment/effort relationship improves, even if the anxiolytic effect of possession worsens.

Many people, when they lose their jobs, are subjected to a paradoxical feeling, which mixes concern for their future, something very typical of herbivores, and, at the same time, relief or even a strange feeling of happiness that makes them feel guilty, irresponsible, herbivorously foolish for not feeling as bad as they should or even, in certain aspects that they do not know very well how to identify, for feeling better than before.

Enjoyment/effort = happiness.

Situations of difficulty bring with them a great opportunity to stop being Homo ceres and become Homo predator. But most of the time it fails because viral programs take over and impose herbivore realism, the sensible thing to do according to the herd, which consists of the desperate search for industriousness by which to calm the anxiety before the fate over which Homo ceres have hardly any control. Their standard mind makes them desperately desire a 5, 8 or 10 hour herbivorous grazing day, because on that desperation depends the survival of the standard mind.

Happiness, that timid glow that shows itself in the paradox of impoverishment, is the economic criterion of the Cyberlitical world. And who are the priority seekers of happiness in our world? The elderly and children. The elderly know that they have limited strength and time. That is why they waste it only on what really brings them the greatest happiness here and now. They live closer to solitude than any other human being, so if they are able to live with themselves, they will be able to access those other worlds that are the others, their lives, their thoughts, their desires, their fears... the otherness. The elderly will be closer to childhood to the extent that they are able to maintain their curiosity, their attraction to novelty. And they will be so to the extent that, like children, they do not have the sense of accumulative economy but of the economy of happiness, of the optimal relationship between enjoyment and effort guided by ambition and passion.

Leisure is the "natural" state of the Paleolithic economy. That is, of the cyberlitical economy already enjoyed by Homo predator herding herds of Homo ceres. Because the Homo predator herders of all times since the beginning of the Neolithic have lived, without the need of technology, in the Cyberlithic, although a Cyberlithic denatured by the Great Swindle sustained by the population bubble. Deep down, they are victims of their addiction to fraud.

Leisure is an essential aspect of individual happiness to which direct access is lost when, by entering a neolithic economic model, it is transformed into a canned equivalent in collective form by intermediaries who offer (and sell) it as a good, not as

a proper action. People, having lost access to their own happiness, need and consume leisure, entertainment, pleasures disconnected from their own capacity and action (shows, paid sex, drugs...), that is, everything that manages to alleviate vital anguish by numbing the self. Leisure is associated with entertainment and, this, with alienation, with forgetting one's problems, fears, fear of the future. Leisure is, in the human livestock model, one more drug, a sequel of the mechanisms dedicated to alleviate the tension between the self and the standard mind. A vital anxiolytic to maintain against gradient the herbivorous non-fear emotion.

It is one thing to be idle and another to consume leisure time. Leisure is about being masters of our time, not the equivalent of a pasture that numbs our mind by creating an identification between tranquility and happiness.

You know you are a Homo ceres when you "consume" leisure.

Leisure is to the predatory world what work is to the herbivore. There is no happiness without leisure. But leisure does not correspond to herbivorous idleness. Leisure is wasting time, playing... or working tirelessly in pursuit of a passion. Work with enjoyment is predatory leisure, but only if it meets one requirement: that we are our own bosses. And when does that happen? Only under three circumstances: when we are great shepherds with Homo ceres working for us, when we are retired or unemployed, or when we assume a paleolithic economy.

But the farm is very big and there is hardly any space left in which to be free and idle, masters of our time (we are, in the end, only time). It is very difficult to live with a certain quality of life without working, without selling our time. Therefore, there seems to be only one way: to become rich. But this is not so.

We have talked about Homo predator herders and Homo ceres cattle. But there is no human that is completely Homo ceres. Domestication of a group predator species such as Homo simulator is very difficult. Hence the extreme complexity of civilized viral programs. Everyone, even those possessed by a very powerful standard mind, has a predatory self. We are all more or less Homo ceres. We can all be, therefore, less Homo ceres. It is not easy to escape the economic system of the farm and become masters of our time without diminishing our quality of life. But we can be a little freer, a little happier, by adjusting economic profitability to the maximum in terms of happiness.

The good Paleolithic economist evaluates the point of maximum profitability at which it is no longer worth his while to make more effort to earn more money because he begins not to enjoy it to the fullest and, in addition, the cost in personal, family and health terms skyrockets.

In fact, in spite of the difficult situation we live in, surrounded by real and fictitious threats, more and more people are rethinking their lives in terms of economic cybernetic profitability and are opting for a formula that increases economic profitability in terms of happiness, in terms of enjoyment/effort adjustment. In spite of the vicissitudes that

absorb our attention, pandemics, shortages of basic resources, totalitarian processes of limitation of rights and liberties, social, labor and political segregation, migratory invasions of third world populations generally dominated by religious or secular ideologies brutally collectivist... the inevitable arrival of this new cybernetic scenario is bringing about very deep social changes, although for the moment they are not very evident. The so-called Great Resignation stands out, a paradoxical phenomenon in that, despite an unfavorable economic situation and poor prospects for recovery, a surprisingly large number of people are leaving their jobs not to find a better one but to completely overhaul their way of life outside the conventional labor system. This is a phenomenon that occurs predominantly in the most advanced countries, especially in European and Europeanized countries.

It is precisely in the most advanced countries where the best conditions for accessing the Cyberlitic are found, thanks to a decreasing and aging population, and not simply because the material conditions are created to sustain a high quality of life with a minimum of livestock servitude. An aging society almost imperceptibly establishes the mentality of a Paleolithic economy based on creativity and happiness. And this is the result of social processes such as the Great Resignation, which, in essence, consists of a process of **seniorizing** (adoption of patterns and objectives typical of the elderly). Only in a context such as the ponzi fraud of the neolithic economic and social model, based on the population bubble, is old age discriminated against in such a negative way, associating it precisely with the

opposite of growth, which is the axis around which the neolithic worldview orbits.

Anything that prevents the aging of society brings us back to the livestock world.

The danger of uncontrolled immigration for the inhabitants of the first world is that it jeopardizes their chance to reach the Cyberlite and live with a high quality of life without servitude. And for those in the third world, they will lose hope of escaping the global farm, because it will have occupied the entire planet.

We have lost the opportunity to carry out a controlled and minimally traumatic transition. We have reached a dead end and are at the mercy of the tsunamis that every major historical change brings with it, especially if we try to impede the natural course of events by trying to stop or delay those changes. We no longer have the opportunity to prevent the disasters of overpopulation that could be precipitated by even a minor incident with effects amplified by overpopulation, globalism and technological development. There is hardly time to mitigate at source the consequences of this demographic bomb that, let us take good note, nobody puts at the head of the apocalypse that is announced, misleading the population with a few half-truths and many blatantly crude lies about climate or inequality. There is hardly any time left to protect the societies where the hope for the future of all Humanity lies, those that are closest to implementing a technosystem of human liberation with a standard of living comparable to that of the middle classes of the most advanced nations. Precisely because we have arrived

late to prevention, the freer countries of the first world must isolate themselves selectively, by means of a counter-gradient osmosis, to avoid being reinfected by the ideologies, the population bubble and the third worldism of the human livestock technosystem. But that is precisely what the collectivist shepherds of all ideologies and religious creeds seek to avoid. That the freest and most prosperous peoples of the Earth consolidate their transition to the Cyberlitic, occupy that world and colonize it in the name of liberacism, of true Humanity, of the ancestral European and his magical formula of dissidence-loyalty.

It is essential to protect the liberation processes in the regions where the conditions of racial emancipation are better established (to recover the condition of Homo predator), while at the same time promoting liberation in the neolithic regions where poverty and the demographic bubble go hand in hand. Protect the Europeanized regions and encourage the Europeanization of the rest in order to implement two objectives: to stop indiscriminate and massive immigration that will ruin or hinder the liberating process and to establish mechanisms that reward the most Europeanized in origin through a responsible solidarity that is sustainable from the economic and social point of view for the economies of the developed countries.

The global tribe can only be established if formulas of active transport are created by means of which Europeanism is transferred to the neolithic third world against the population gradient and not the other way around. A global tribe in which

the different regions at different evolutionary moments are selectively isolated by means of an inverse gradient permeability that needs the contribution of a new energy: the responsible solidarity that discriminates and rewards the effort to adopt the dissidence-loyalty model without which it is impossible to get out of the collectivist dynamics.

A solidarity that does not help the enemy of liberation. A **conditioned and selective aid**. The opposite is to subsidize our loss of freedom and prosperity, that is, to pay for returning to the Third World hell.

Only the creation of a space protected by selective isolation and anti-gradient active transport mechanisms can prevent the efforts to build a technosystem of free and happy humans from being frustrated by another new neolithic invasion. An isolation that is only possible if the reverse war is reversed and the Witiza Error is avoided by preventing the work of social engineering through the mass media carried out by the conscious and unconscious supporters of the human farm model. Implement proportionate but forceful defense policies that have a deterrent effect and, if necessary, that would establish a blockade of mass migration flows using the use of force. Why not when the alternative is that our freedom and prosperity and the hope of building access to Cyberlite controlled by the liberacists and not the collectivists is lost?

Failure to stop massive and uncontrolled immigration will ruin the prosperity and freedom of the receiving countries and leave the sending countries without hope. That is what absolutely all

collectivists want, no matter their ideological, religious or moral proclamations, from neo-national and international socialism, to the new format of oligopolistic liberal aristocracy congregated under the banner of Davos and Agenda 2030, passing through absolutely all religions that defend the free flow of migration with the right of immigrants to preserve their ideologies and beliefs and the right of the receivers to subsidize and integrate on an equal footing those who arrive. Let no one be deceived: the good faith, beliefs and ideologies of the European and Europeanized populations serve to defend those they consider their "good collectivists" and allow them to carry out, without anyone of their "faithful" trying to prevent it, the work of destroying the conditions that would allow us all to free ourselves from the unworthy and cruel condition of Homo ceres subjected to a pyramidal swindle in the bosom of what is nothing but a human farm, no matter how much they want to endow the slogan "Civilization" with all the positive connotations we can imagine. Civilization is a dressage school for humans.

Walls do not condemn the world's poor, but keep afloat the rafts from which the aid they themselves are willing to provide can reach them. This is what responsible solidarity consists of, in contrast to the indiscriminate solidarity imposed by the multicultural livestock model, which has failed miserably in relation to the propagandistic objectives of Europeanization of emigrants indoctrinated by totalitarian ideologies. The failure of livestock multiculturalism is overwhelming and, nevertheless, thanks to levels of censorship and information manipulation typical of the blackest periods of war, it goes unnoticed even by those who suffer it directly. There has been no integration; on

the contrary, a majority percentage of immigrants have implanted in the ghettos protected by the inaction of the authorities the deeply unsupportive, misogynist, homophobic and totalitarian ideologies and customs that led their countries to misery. To that misery from which they are fleeing and whose infectious agents they bring with them and are allowed to maintain and propagate.

Similarly, the triumphs of responsible solidarity combined with social and political mechanisms that reward the Europeanization of immigrants go unnoticed so as not to serve as an example that frustrates the interests of those seeking a global farm. Such is the case of countries like Japan and South Korea, fully Europeanized countries but without a Christian origin, which allows them to be less vulnerable to reverse warfare and to maintain strict systems of selection and control of immigration without complexes.

Selective isolation, responsible solidarity and Europeanization of immigrants and sending countries within the scenario of a global tribe as a space of open coexistence between Europeanized nations and people from any part of the world who want to join the model of the ancestral European: Dissidence-loyalty.

Either the triumph of freedom within a global tribe or the triumph of submission on the global farm. There are no other options. That is what is at stake right now. Everything else is propaganda, cattle social engineering... and ponzi scam.

The Ancestral European

We are predators. Since at least the appearance of Homo erectus/ergaster we have assumed such an effective predatory role that we have been able to select anatomical and physiological changes about ourselves that still persist today. Biological and psychological traits suited to our "theatrical" role as hunters.

We have a digestive system that is not prepared to assimilate certain foods, such as cereals that some people tolerate without suffering too much damage because our Swiss Army Knife design, in addition to anatomy, presides over our physiology. We are omnivores. But not everything feeds us equally in relation to our needs and does not suit us. We have a hypertrophied encephalon because we have reduced the size of our digestive system with the disadvantage of not being able to digest well certain foods of vegetable origin. A huge encephalon with no other sense than to become an organic computer capable of allowing us to survive where we should have become extinct. A computer dedicated to creating a simulated world, whose effectiveness does not lie in the veracity of the simulation but in its power to impose itself on the physical and biological world.

We have hips specially designed for bipedal running, but like all genetic manipulations that have not been refined by hundreds of thousands of years of natural evolution, they are flawed. In this case, a birth canal too small for the human offspring's

brain. But where we cannot make mistakes is in the ability to live safe from the cruel laws of natural selection, because, then, Mother Nature would kill us mercilessly.

We have a shoulder that is a prodigy for launching projectiles with astonishing efficiency. Hands that function as precision instruments. And a genetic preprogramming that, like the rest of the anatomical and physiological modifications, we have modified and adapted from our role as genetic engineers, until it becomes something similar to what a chimpanzee specialized in hunting would have. We are born with a basic predatory ape program that, like almost everything in humans, we can ignore or even modify without it apparently doing us too much harm. Nor does gluten, alcohol, excess sugar or lactose after weaning. We can be almost anything we want. A predator or a herbivore. But not everything suits us equally well or makes us equally happy.

We are not designed to feed on grass or to live, think and feel like herbivores. Although, since our nature is simulation, we can be whatever we want to be. Or what, as in the case of civilized human livestock Homo ceres, if we could make an informed and free choice, we would never choose.

The standard mind through which we assume the role of domesticated herbivorous animals through the process of civilized socialization is a simulation that benefits humans who do not possess it, that small group that maintains their way of living, thinking and feeling like predators. But it does not benefit at all those who are converted into a virtual species that

simulates an animal equivalent to herbivores or, at best, to domestic dogs.

It is true that the distinction between predatory and herbivorous mentality or character may seem too simplistic a criterion to explain the bulk of human life today, of society, culture, economy or psychology. But it turns out that practically everything that we can submit to this simplifying magnifying glass acquires a chilling clarity. A simplicity that leads us to contemplate the educational, cultural, social and economic apparatus of civilization as a set of techniques for domesticating humans with which to turn them into virtual pets and that, to achieve this, supplant their predatory self with a simile, the standard mind, which acts as an evil spirit that convinces us that it is us.

However, it is extremely difficult to draw clearly the differences between the psychic life of one and the other, which should not surprise us, because the standard mind contains a program specifically designed so that our virtual defenses do not identify it as an invading organism but consider it as part of the true self, if not the self itself.

If we eliminate the sexual reductionism of psychoanalysis, we obtain a good representation in psychologistic terms of the vital anguish of the Homo ceres: the standard mind (the superego), the real self (the id) and the self, which is the battlefield where our individual essence tries to free itself. The unconscious is nothing more than the expression of the protective mechanisms of the standard mind that hides and distorts the desires of our

real self. A distortion that presents those desires as animal impulses that civilization must control and tame. A good representation of the vital anguish distorted so that it does not manage to eliminate its true cause, the standard mind, the set of civilized viral programs, by means of the morbid humanism of which the theory of psychoanalysis participates, giving it a patina of scientific or, at least, rational seriousness: The animal suffers. It is natural. Let us alleviate its suffering with physical and psychological pills of herbivorous calm.

There is no animal controlled by civilization. There is a demon that has possessed us and is served by psychoanalysis and practically all psychologized disciplines.

Doesn't this vision of a virtual domestic species to which the vast majority of humans are reduced also explain with brutal simplicity the economic, political and social essence of our world?

It is literally human animal husbandry that has been at the basis of our history since the Neolithic era. And all the verbiage extolled as culture is nothing but the product of the workings of a livestock system which, in order to turn humans into something other than what they are, needs to construct mechanisms so highly sophisticated that they end up acquiring a life of their own as entities equivalent to genes and which are represented with absolute fidelity in the conversion of ideas into ideologies.

But ideas cannot become ideologies and take control of people if we do not first destroy the predatory self. That is what civilized education is all about.

Herbivorous laboriousness leads to the teaching throughout the educational process of a huge amount of data that, in the vast majority, will have no practical use for the person. But it is necessary to fill the herbivorous timetable by making people graze, ruminate, memorize a lot of kilos of informative grass which, like real grass, has a negligible intellectual caloric value. Education is not designed to create predators, but ruminants.

The avalanche of useless data aims to deprive the self of space, to subject it to a herbivorous daze. To create a virtual digestive system that occupies the space of the central nervous system.

When a scientist devotes hours and hours to research, he does not act out of routine or herbivorous industriousness but out of predatory tenacity. It may seem a minuscule and forced distinction, like almost everything we say to unmask the standard mind that has possessed us as an evil spirit, but it is not at all. The scientist who devotes eight hours to his research is hunting, the automobile assembly line operator, or the farm hand, or the civil servant is grazing. The former has a goal, pursues a prey, follows its trail, attacks it and either hunts it or fails. In contrast, human herbivores pursue nothing except to keep to their schedule, to graze for eight hours. The predator tolerates failure, the herbivore does not. Why? Because it does not expect to have more opportunities. He believes (always the belief, the faith) that his ability to influence events is minimal,

so that failures are equivalent to what it would be for a predator to be handicapped or to lose his life. Hence, Homo ceres react to failures in an invalidating, traumatic way, like an apocalypse that puts an end to the world in that particular aspect and moment in which it has failed.

Education and the subsequent standard mind protection system are sustained by destroying and keeping the predatory nexus destroyed.

But human domestication is not an absolute all-or-nothing condition. There are degrees. We can get better or worse, free ourselves from that collective mind implanted individually in each civilized person or surrender to its domination. It all depends on the extent to which we keep our predatory nexus intact. That is why it is there where the process of human domestication we call education is first applied, which always entails something that seems normal to us but is not at all: discipline, imposition, submission... destruction of self-confidence.

What is normal in humans is something else: free adherence.

An individualistic altruism. This is the essence of the ancestral European or, if we want to get rid of any ethnocentric connotation, of the ancestral Paleolithic. To be loyal and altruistic with the group, whatever its size, but only with the one that guarantees our maximum freedom. And here is foreshadowed the clash between the Paleolithic and Neolithic

mentality, between a Homo predator and a Homo ceres, between the individual and the collective as a basic human structure. A clash that is born directly from the existence, for the first time in history, of two virtual human species that share the same biological support of group predatory apes.

One of the milestones that shape the current scenario of this historical confrontation lies in the differences between the American and French revolutions. We have already discussed this subject, but it is worthwhile to do so again.

The French Revolution turns everyone into nobles with birthright by the mere fact of being human, and it does so by appealing to such aristocratic words as "human dignity", channeling the revolutionary action not from the individual initiative (and responsibility) but from the collective, the social masses, the people turned into an abstraction of the herd whose representation is always taken care of by the real shepherds, true aristocrats wrapped in revolutionary rhetoric. People take to the streets to demand (noble) rights such as a guaranteed income, a house, health care, vacations... exactly the same way they take to the streets to ask for rain, but now with a nuance (we are all nobles): they demand, not ask. The flock turned into a virulent stampede. Everyone feels that they are shepherds, Homo predator, noble aristocrats, whose rights must be supported by whom, and to whom is it demanded? Who must pay the noble rents to which we are entitled?

What are the rights of man instituted by the French Revolution if not the universalized nobiliary condition, the cradle rights extended to all mankind?

An unviable flock of sheep that believe they are shepherds and that invents new forms of domestication, of subliminal destruction of the predatory nexus, the only way and guarantee of human rights, not of livestock privileges.

The brotherhood of sheep led by shepherds in wool suits.

But the French Revolution, in addition to the matrix formula of modern collectivism (we are all equal aristocrats), also produced two decisive figures for the triumph of the ancestral European: the **radical**, avant-garde and libertarian **minority** and **militant liberalism**, represented by one of the faces of Napoleon, the one that seeks to impose non-imposition by fighting without concession or regard against ideologies and against any archetype of the standard mind. A Napoleon against whom Great Britain itself, which would have liked to have him as a national hero, was forced to fight, defeat and imprison: Sir Napoleon Bonaparte.

Subliminal destruction of the predatory nexus, imprisonment and supplanting of the self as a specialty of the secular neo-Christian ideologies that sprout everywhere on the fertile soil of the French Revolution. Updated Buddhisms that feed on the multiple and sinister forms taken by the fear of freedom that we are inoculated from childhood, by the hand of psychologism, a

loop that transforms Renaissance narcissism, centered on fame, into a solipsistic and morbid narcissism, closed in on itself and dependent on the help of others. A process of intense and intimate destruction of the predatory nexus that rests on two pillars:

Converting normal reactions into disorders, dysfunctions, alterations and diseases.

And, once the hunter's "occupational hazards" (anxiety, restlessness, doubts, frustration, tiredness, sadness, anger, fear...) have been converted into something unhealthy, they are identified with handicaps, with illnesses that always have a disabling component associated with them.

We speak of "discipline", and not of will or passion, in order to subtly destroy the predatory nexus, short-circuited so that, instead of being born from individual freedom, it is born from the same mental mechanisms that trigger obedience. Because self-discipline and discipline are born from the same place: submission, lack of self-will, orders from an inner shepherd. The mind pretending to be the self.

Another of the milestones that mark the terms of the current scenario between collectivism and individualism is the European neo-feudal ideology, largely exported outside the continent. Since its initial creation as a vaccine or antidote against communism, social democracy has evolved into the best and most subtle mechanism for the destruction of the predatory nexus of Europeans. Because it is not simply a matter of

communism or 50% slavery, which would already be a lot, but to the exploitation that implies taking away by force half of your work and fortune from the new serfs, what a revolutionary paradox, is added an ideological imposition with absolutely medieval overtones. Dissidence is discredited in Europe and will soon be outlawed if things do not change radically.

It is this vaccine of a 50% attenuated communism that is at the basis of the current destruction of freedoms, economic welfare and hope for prosperity accelerated by the Chinese Pandemic Operation and by the opportunistic action, not coordinated, of the new ideological entity crystallized on that collectivism disguised as revolution, of resetting, in which the storming of the Bastille finally ran aground. Nothing new, even if it comes disguised with the charlatanry and paraphernalia of Sustainable Agendas and Davos forums. Useful pulpits for the big businessmen who flutter around every neolithic historical process (revolutionary stampede and subsequent normalization under new irons and livestock currencies) and updated versions of the Public Salvation Committee.

And the third milestone is multicultural globalism, a by-product of the colonial era that participates in the feeling of paternalism and its propensity to undervalue the power of colonized cultures and societies. It is a metropolis globalism that underlies this overbearing multiculturalism which, puffed up with Witiza error, believes that the colonial replicas within its territory in the form of ghettos will be self-controlled out of respect for the superiority of Europeans and that they will accept to live submissively in the metropolitan paradise, adopting without

reservation their mentality and customs. Does no one wonder why indiscriminate and paternalistic multiculturalism does not exist in any other country that has not had a colonial past and Christian roots? Because in those societies they are fully aware that imported third worldization and the power of ideologies such as Islam constitute the main obstacle to freedom and prosperity.

And, as we will see in the next chapter, the ultimate aspiration of the British Empire, updated in the form of globalist elites, Davos, Agenda 2030... and dominated, as it always was, by liberal aristocrats expert in creating oligopolies hidden under the guise of the free market, is to wipe out the fruits of the Glorious Revolution and, especially, of the American Revolution, turning the free world into one more colony of its oligopolistic shadow headquarters and its former citizens into Third World serfs.

But the ancestral European is a myth.

It is true. Probably things were not as we have told them here, and the characterization of Neanderthals and Cro-Magnons does not correspond to reality. But what is the essence of virtualization, what makes us human? It is not its faithful resemblance to reality, because for that there is already reality itself with which we are going nowhere or, in our case, we are going straight to extinction. The important thing about simulation and invention is their power to control reality, not their **equality** with reality but their **equivalence** according to our interest and our desire. Equality between two things is established by the relation between themselves, by their

resemblance, while equivalence is established by the action of a third party, us, who relates those two things in a way that serves him. It is a subjectivism with the power **to create** a relation where there was none, **from nothing**. That is our divine essence. The power of creation, that which saved us from becoming extinct crushed by the laws of natural selection.

Yes, the ancestral European is a myth, a dream, an invention. Therein lies its power.

It is certain that neither the Neanderthals nor the Cro-Magnons nor the ancestral European correspond to any reality, for the simple reason that reality, in terms of equality, is a simplistic and de facto equivalence that tells us that only A=A, that is, that only the same thing is equal to itself and, everything else, are conjectures, acts of faith, axioms and tautologies. The ancestral European did not exist and does not exist. Nor does any other European as described by the most rigorous science. But is it worthwhile for him to exist? Would it be in our interest to bring him into existence, to create him? That is the question.

Okay, the ancestral European is a myth. So, now, what do you want to be? A sheep, a dog or a human predator? Ah, you don't like to hunt. Fine. What's the problem? Don't hunt, don't attack anyone, don't be violent, but behave like a free and loyal predator with those who guarantee your freedom and safety, because those, be they black, white, yellow, female, male, homo or heterosexual, are yours. Think, desire and act for yourself, without a user's manual that predetermines your existence. Subordinate your ideas to your will, to your whim,

adapting them to the situation and answering only to your conscience. Be that, or any other thing, no matter what you want to call it. Here we have given it the name of "standard civilized mind", composed of "computer" viruses such as ideologies, beliefs, prejudiced conceptions, values and moral principles or rational and scientific certainties.

When ideas cease to depend on your will, your will becomes dependent on them. You become a mere host of virtual parasites that predetermine what you should think, feel and do. Is that what you want? Go ahead. Nothing prevents you from making the myth of the bearer of values, of the moral supremacist, of the possessor of the truth come true. You can be that, a man possessed by ideas transformed into ideals, or a human free of viruses and mental parasites, master of himself, of his desires and his dreams.

Do you feel superior for having yielded your will to "moral values"? Then, the ancestral European will seem to you a morally inferior being and a danger to society. It is one of the strategies that these "values" use to survive inside you and to use you as an instrument to spread to other people.

The ancestral European is a myth. And that makes it accessible to our will. To that of any human being.

Yes, it is a myth. Perhaps further removed from historical reality than, in this case, we would like. But what story or portrait is not removed from reality? The scientific evidence that Neanderthals and Cro-Magnons had never interbred? As it turns

out, they did. The ancestral European is a theoretical construct. And that, "theoretical construct", is nothing more than the scientific synonym of "myth". In this case, the myth of a cultural and not at all genetic race, open to the incorporation of any person. A theoretical construct that we have constructed from a radically different perspective, so that it can stand as an archetype to answer two fundamental questions. One, why does Europe succeed, and it is not only a matter of technological and scientific power, but of mentality and social design, and two, what is the artificial environment that allows a happier and fuller life? Perhaps we can find an answer in the incontrovertible fact of the massive migratory processes towards Europe and the Europeanized world of people who in their culture of origin detest Europeanness. And in this other: Why do economically prosperous societies "migrate" towards social, political, technological, scientific and personal patterns proper to the ancestral European.

The ancestral European is not a biological race. There is no ethnocentrism or supremacism. And the proof is that the world has become Europeanized by its own will much more than by imposition. Practically all the patterns in the most diverse fields are European: technology, science, art, education, production models, political regimes, clothing... Wherever you look, the more developed the countries, the more we find a degree of Europeanization that was unimaginable only fifty years ago. Why?

Let us invent the answer that benefits us the most, even if it has nothing to do with reality. Let's make the world we want to

make. Isn't that the original human sin, to escape from reality? We have "adapted" to the environment by the trick of not having to adapt biologically but to adapt virtually. But isn't that, after all, a different form of true biological adaptation? Not at all. Intelligence ceases to be a Darwinianly adaptive trait when what it does is disconnect from Darwinian selection. We are predators without any biological adaptation acquired by natural selection and genetically transmitted for hunting. We have no claws, no fangs. A naked Homo sapiens without being able to perform any of its tricks (weapons, traps...) cannot hunt. Moreover, it would not be able to survive as a species in any ecosystem.

Yes, the ancestral European is a myth, an invention, a way of seeing reality that we desire and makes us happier. What is the problem? What do you want to be? A Homo predator or a Homo ceres? And where do you want to live? On a farm where they take half of your time, your effort, your talent and your desires or in a nature reserve where the protected species are humans?

But the ancestral European is also a cultural reality.

The ancestral European has shaped reality by means of equivalence. That is what myths do. A magical axiom that is based on the discourse to which it gives rise, a virtual circle, a self-fulfilling prophecy. A virtual circle, a self-fulfilling prophecy. Why do the most "ancestral" Europeans comply with the rules even though no one is watching them? And why, at the same time, do they not feel bound to those rules as if they were immutable laws? What if not a profound cultural reality perfectly

defined by the binomial dissidence-loyalty underlies the ability to innovate freely and, at the same time, to remain loyal to the group and its rules? Unity and freedom: is this not the essence that, with all its historical limitations, we see in Greece or Rome?

That is the essence we want to highlight when we speak of "ancestral European", which we believe is at the basis of the European triumph, of the portentous scientific and technological development, of the enormous advances in freedom and, also, in the equality to exercise that freedom and not to annul individuality under the pretext of the aristocratic equality of a metarebaño led by shepherds dressed in wool suits. A reality opposed to collectivism and deindividualization that have never brought progress but to the elites of revolutionary or conservative shepherds, it doesn't matter.

There are countries that have adopted and adapted the cultural reality of the ancestral European. Others have only taken exclusively its fruits, and continue to maintain an ideological livestock system. It is possible that the latter will take a vertiginous path of economic, scientific and technological development. But without the cultural base that has created all these fruits, they have only two possible ways out: either they achieve a world hegemonic power that allows them to control the global farm, or the dazzling growth will collapse much sooner than anyone imagines. Have we already forgotten what happened to the Soviet Empire?

China is investing everything it has gained through industrial espionage and cheap labor almost exclusively in technological development on two fronts: control of digital media and military development. Its two Achilles heels are, first, that the trade relationship with the West is abruptly cut off and, second, that the West (including Japan, South Korea, Taiwan...) avoids a new neolithic invasion and develops automation and artificial intelligence applied to manufacturing. And then the Chinese miracle will be over. And without a miracle, caught unawares, with a monstrous population despite the successes in controlling it, it would lose the competitiveness of its production model, would face serious internal social and political conflicts and would not be able to reach a hegemonic position in time, not even equivalent to that of Western countries.

Without cultural Europeanism, without faithfully following the "dissidence-loyalty" model, China has no future but to repeat the end of the Soviet Empire or to rise to world domination.

The challenge for Europeanized countries is, first, to develop and implement, as a matter of urgency, powerful automation (through artificial intelligence and robotics) of production systems, and then of service systems. And secondly, to protect themselves from the dangers of the coming debacle by means of very powerful selective impermeability systems that block migratory processes, prevent unfair competition and, eventually, neutralize any external aggression by conventional military, cybernetic or biological warfare means. But prior to all this, it is

essential to avoid at all costs that the media and the leaders themselves are controlled by non-Europeanized foreign powers.

And something more. If Europe does not put an end to neo-feudalism and replace the revolutionary model of universalized aristocratic rights with the model of dissidence-loyalty on which it rose as a world vanguard in all fields, China will not be forced to Europeanize culturally, but will rise as a hegemonic human livestock power by establishing a protectorate over reneoliticized Europe that will allow it to impose a global farm in the medium term. And that is the worst business that the Chinese and the Europeans can do to themselves.

The ancestral European is a myth, a cultural reality and a proposition. What is at stake now is to realize our dreams of a global tribe or to realize the collective nightmare of a global farm. In our favor, no revolution is necessary to achieve freedom. It is enough that we exercise it to the fullest no matter under what circumstances. Against we have the immense inertia of a system of human husbandry that keeps the majority of the population convinced that freedom is not the philosopher's stone that turns everything we do into happiness, but something reserved only for those who have power: the Homo predator. The shepherds.

We are in the last phase of the World War that began with the beginning of the Neolithic, the creation of the population bubble and the establishment of an economic, cultural, social and personal technosystem based on an immense pyramid scheme based on a ponzi scheme where only marginal wealth is created

and which depends on the constant incorporation of new participants/victims. The enemy remains the same: Human farm collectivism. And to defeat it we only need to be ourselves. To act as ancestral white, black or yellow Europeans. It doesn't matter. To start the final revolution. To create the human paradise on Earth. Or become slaves, cattle, victims of civilization. Laying hens enclosed in tiny cages in a huge intensive farm.

Everything else is just talk. Shepherd's whistles. Barking of their dogs. Deceptions of the devil within us: the standard civilized mind.

The cruel and dirty civilization.