

חזון

# chazon

*A Map of the Inner World*



DENNIS KORN

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LIVING WHOLENESS ACADEMY · SOURCE OPEN

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*Living Wholeness — A Map of the Inner World*



DENNIS KORN

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Living Wholeness Academy · Dennis Korn · Source Open This edition gathers the written contents of  
chazon.eu in book form: the three pillars, the seven gates, Project Enlightenment, and the application.  
Interactive modules — the walkable gates, the browser game Chazon Go, the Codex generator, and  
the tools — live on at chazon.eu. Code and map are open. Framework license: AGPL v3.

*Ease on the outside what is blocked within. A  
map that matches what we know today — and  
what we have sensed for thousands of years.*

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מרכבה

THREE AXES OF THE INNER

# The Three Pillars

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*Three words, older than any ideology: Merkaba, Shalem, Chazon — movement, wholeness, vision. Not a doctrine you believe, but three axes you align yourself by. On this ground everything else stands.*

## CHAPTER 1

# Merkaba

*Consciousness · Light · Body · Spirit*



## FIRST PILLAR · CONSCIOUSNESS

## מרכבה

*A word from ancient Hebrew that simply means «chariot» —  
and an invitation to steer your own life.*

---

**P**icture a chariot. Not just any chariot, but one drawn by no horse — set in motion by you yourself: by what you think, feel and do. This is the very image the old texts had in mind when they spoke of the Merkaba — the «chariot», the vehicle in which a human being travels through reality. It is no secret lore for initiates. It is a startlingly practical question, as old as humankind and as new as this morning: are you sitting in the driver's seat — or are you being driven?

The word breaks into three syllables, and each carries a world. MER is light: consciousness, the waking spark that even notices it is alive. KA is the

body: action, force, the tangible. BA is the spirit: the thinking and feeling that give your action meaning. Light, body, spirit. Only when these three point in the same direction does the chariot roll straight ahead. Let them pull apart, and you turn in circles — and call it everyday life.

## Two Forces, One Movement

At its heart the Merkaba lives from a single tension: the one between the active and the receptive. Between doing and being. Between taking hold and letting happen. Our age celebrates the first half and distrusts the second. Whoever acts counts for something; whoever waits is called lazy. Yet a chariot that only accelerates and never steers ends up in the ditch.

The art is not to defeat one of the two forces, but to yoke them together — like two horses that only move forward in step. Ask yourself, quite honestly: when did you last let something happen instead of forcing it? And how did it feel — like a loss of control, or like relief?

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*Not one against the other — but both in the same direction.*

## Why This Matters Especially Now

Perhaps you are thinking: lovely images, but my day looks different. And you are right. Barely time to breathe, no room to pause. Values that no longer fit — old notions colliding with what we have long since become. Burnout at

twenty-three, before life has really begun. And over it all, the sentence almost everyone knows: «Don't be so sensitive.»

This is no personal failure, but a design flaw in the vehicle. When the light — your consciousness — is switched off, the spirit — your feeling — is run over, and only the body keeps functioning, the chariot rolls on, but no one is in the driver's seat anymore. Exhaustion is often exactly that: a vehicle without a driver, rolling on out of sheer habit. The Merkaba begins by putting you back in that seat.

## At the Root, Not the Symptom

Psychology has a name for the queasy feeling that arises when two convictions collide inside you: cognitive dissonance. You want to live healthily and reach for the cigarette; you long for closeness and push it away. The contradiction hurts — sometimes right into the body. And because we cannot bear the pain, we divide the world too quickly into «sense» and «nonsense», into right and wrong, and fight whatever mirrors us.

The way out is uncomfortably simple. Do not fight the symptoms; turn toward the root. Instead of chasing the thought that torments you, turn your attention to what notices that you are tormenting yourself at all — to the source of attention itself. It is a small step, almost inconspicuous, and yet it reverses the direction of your gaze: away from the noise, toward the quiet place from which you hear.

## The Way Inward

From that quiet place a path opens that every wisdom tradition has described in its own way. It begins with a sentence that at first sounds immodest: I am You. It does not mean delusions of grandeur, but the opposite — the intuition that the source you draw from is no private property but connects you with everything. Whoever feels this, even for a moment, stops defending themselves as a tiny, severed self against the world.

The next step turns the sentence around: You are I. If the same source dwells in the other as well, then the one across from me is no obstacle but a mirror. From this grows compassion — and its grown-up form, empathy with boundaries: close enough to understand, clear enough not to drown in the other's pain. You need not rescue anyone. It is enough to trust the other's path.

Carried further, the path opens into wonder: I am part of everything. From the smallest particle to the greatest cosmos, each hangs together with each, and none of your actions fizzles out without consequence. This is no pious phrase but a sober observation — and it makes you mindful. Whoever knows they are part of the weave pulls more gently on the threads.

And finally, awakening: to see through the veil of habit that sells us reality as self-evident. Awakening does not mean reaching a goal you then own. It is a way of travelling — awake, present, ready to let go of the familiar for a moment in order to see what is really there.

## Being, As It Is

All of this culminates in an attitude that sounds paradoxical and yet survives every storm: to accept life as it is — without resistance, without clinging. Not resigned, but released. Whoever learns to swim in the river of the unknown instead of fighting against it finds a strength mere functioning never knows: serenity. And, yes, even humour — the quiet cheer of one who knows they do not hold everything in hand, and that it turns out well anyway.

With this the circle closes. The two forces from the beginning — the active and the receptive — are no longer a contradiction but a breath: inhale, exhale, act, rest. This is the union the Merkaba speaks of. No distant summit, but a movement you can begin today.

## A Practice to Take With You

Tomorrow morning, before the first screen lights up, sit still for a single minute. Feel the breath without steering it. And ask yourself the old chariot question: who is steering today? It takes no more than that. A person who climbs back into the driver's seat for sixty seconds each morning is living a different life a month later than the one who lets themselves drift.

The Merkaba belongs to no one. It is no possession, no doctrine you join, no summit someone else has already reached for you. It is a vehicle that stands within you, waiting. Climb in. Take the reins. And travel your own way — awake, whole, and in the direction only you know.



## CHAPTER 2

## Shalem

*Wholeness · Fire · Water · Air · Earth*

## SECOND PILLAR · WHOLENESS

שלם

*The Hebrew word for «whole» — and the question of why we so often feel torn, even though we are only one person.*

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**W**hole, healed, unharmed — that is the meaning of the Hebrew word shalem. It is the same word that resounds in the greeting «shalom», and that already betrays the secret: peace is not first something between peoples, but something between the forces within you. Whoever is divided inside carries that division outward, whether they want to or not. And whoever becomes whole inside radiates a calm that no technique in the world can replace.

The old teachings spoke of four elements: fire, water, air and earth. They are the stage on which life plays out — the urgent, the flowing, the moving,

the bearing. Yet there is a fifth, easily overlooked because it has no form of its own: the space in which everything happens. Consciousness. The silent matrix from which the forms surface and into which they sink back. Wholeness begins by noticing that space again at all.

## Two Halves, One Person

Beneath all four elements lies a single pair of opposites, and it decides whether you feel whole or torn: the active and the receiving. The active is movement, warmth, doing — it gives, presses, shapes. The receiving is rest, coolness, being — it takes in, allows, nourishes. Both work in every person, no matter which sex stands in their passport.

Only together do they make a grown person: one who can decide clearly and feel with others, who holds structure and stays flexible, who acts and lets go at the right moment. It is no either-or. It is a both-and that one practises a whole life long.

- Fire · Sun — Water · Moon
- Doing · giving — Being · receiving
- Structure · clarity — Empathy · flow

• Fire · Sun — Water · Moon • Doing · giving — Being · receiving • Structure · clarity — Empathy · flow  
 As Within, So Without  
 What you do not reconcile within, you seek out in the world outside — and fight it there. The perfectionist hates other people's sloppiness because he never allowed his own ease. Whoever never grants themselves rest is irritated by everyone who takes it. The constant back-and-forth between the two forces — without accord — breeds restlessness, conflict and, in the end, exhaustion.

What we do not reconcile within ourselves, we carry out into the world. Healing therefore begins not outside but within. When both forces work with each other instead of against each other, a calm centre arises — rational and compassionate at once, mobile and stable. Not less life, but less friction. Not hardness, but the capacity to bear.

## Pendulum or Balance

There are two ways to live. In pendulum mode you swing from one extreme to the other: first perfectionism, then exhaustion; first the self-sacrificing helper, then the embittered martyr; first hesitation, then overreaction. It feels like movement but is only oscillation in place — and it costs everything.

In balance mode you move within the interplay of the forces: foresighted instead of driven, resolving instead of fighting, calm instead of reactive. The conflicts do not vanish — but you resolve them instead of being resolved by them. Ask yourself once: which mode were you in today? And what, by just one degree, would have turned you toward balance?

## An Ancient Pattern

The astonishing thing is how often the same truth surfaces under different names. Psychology calls it animus and anima — the masculine and feminine in every soul. Biology knows key and lock, messenger and receptor. Physics describes light now as particle, now as wave — and both are true. In yoga the poles are called Shiva and Shakti, in Chinese medicine yang and yin.

It is always the same story: life arises from the interplay of two forces, not from the victory of one over the other. Whoever has seen this once sees it everywhere — and stops fighting their own half.

Wholeness, then, is no goal you reach one day and then own. It is a rhythm between doing and being that you find anew each day — sometimes lose, often find again. That is exactly what is meant when someone wishes you «shalom»: not a distant paradise, but the whole moment in which your forces, for an instant, beat in the same time.

## CHAPTER 3

## Chazon

*Vision · The System Rethought*

## THIRD PILLAR · VISION

## חזון

*«Vision» — not as a daydream, but as a sober question: how do we build a way of living together that does not play freedom and solidarity off against each other?*

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**C**hazon means vision, beholding, inner sight. The first two pillars led inward — to the movement of the individual and the wholeness of their forces. The third turns the gaze outward, to the larger We. For what use is the most whole person in a system that forces them to compete against everyone else? The question of Chazon is therefore as vast as it is simple: can we imagine a world in which your success does not harm others, but serves them?

## Beyond the Old Camps

We are used to thinking in camps. One celebrates competition and calls it freedom; the other celebrates equality and calls it justice. Both hold a true kernel — and both tip into misery the moment they make it absolute. Pure competition devours the weak; pure equality smothers vitality. The exciting question is not which camp is right, but what happens when you bind their strengths together instead of their weaknesses.

## Knowledge That Is Shared

An example says more than any theory. In 1928 Alexander Fleming discovered penicillin by a lucky accident. Yet the discovery alone saved no one — the breakthrough came only when researchers in the United States and Britain worked together and found how to produce the substance in large quantities. Had one of them kept the knowledge to themselves and sold it dearly, millions would have been left without the life-saving remedy.

## Progress arises when knowledge is shared —

not when it is sold. This logic is no pious wish; it demonstrably works. Linux today powers a large part of the internet, built by volunteers and free for all. Wikipedia replaced the expensive encyclopedias of whole generations. The Mondragon cooperative in the Basque Country employs tens of thousands of people who own the enterprise together. These islands of a

different principle have long existed — we have merely grown used to taking them for exceptions.

## Security Without Stagnation

The heart of Chazon is a simple sentence: individual success may serve the community instead of exploiting it. Imagine a system in which every person has a basic security — a floor no one falls through — and at the same time room remains for all to realize themselves, to dare, to create. Security without stagnation. Freedom without displacement. Cooperation where we now reflexively compete.

## Not Upheaval, but Change

How does one get there? Not through upheaval — that has turned every vision into its opposite. But step by step, guided by clear values, in manageable stages. Voluntary programmes as a gentle entry. Making successful projects visible, so others see: it can be done this way too. And above all, including everyone — even those who still live well off the old order.

For change succeeds not against people but with them. Whoever declares yesterday's winner an enemy makes him tomorrow's opponent. Whoever shows him that he too gains more than he loses in a more stable, more peaceful system perhaps opens a heart. It is time to speak — not to conquer, not to divide, but to listen, to understand, and together to build something that outlasts us.

## II

### A COSMOS YOU CAN WALK

## The Gates

A map does not want to be read; it wants to be walked. Four gates open the space: one points outward, one inward, one holds up the mirror, one writes you onward. Online they are walkable — here, their quiet map in words.





II

שער

A WALKABLE COSMOS

# The Gates

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*A map does not want to be read, it wants to be walked. Four gates open the space: one points outward, one inward, one holds up the mirror, one writes you onward. Online they are walkable — here is their silent map in words.*

## CHAPTER 4

# The Four Gates

*A Cosmos You Can Walk*



## A WALKABLE COSMOS

*A teaching one only reads stays theory. This one wants to be walked — through four gates.*

---

Up to here the three pillars were a structure of thought. But a thought first comes alive when you can enter it. So at this point four gates open: one points outward into the cosmos of substances, one inward into the cosmos of forces, one mirrors both into each other, and one turns the whole into image and script. On the web they are truly walkable — clickable, alive, interactive. Here, on paper, you get their map in words.

## THE FIRST GATE · ELEMENTS

Behind the first gate lies the outer cosmos: 118 elements, the entire blueprint of matter as Mendeleev ordered it in the periodic table. But here you read it from within — each element read through the five life-forces of

fire, water, air, earth and source. Every breath, every bone, every stone finds its place in this fabric. The world of chemistry and the world of the soul suddenly speak the same language.

## **THE SECOND GATE · ENERGIES**

The second gate leads into the inner cosmos: twenty phases spread across four spheres — values, the body-field, mind-patterns and the depth of integration. Not a table but a spiral that winds from the first value up to the inner mandala. Where the first gate sorts the substances, the second charts the movements of the soul.

## **THE THIRD GATE · THE MIRROR**

In the third gate the two spirals meet in the middle. What is called an element on the outside lives within as energy; what is a phase within has a substance without. The mirror is the hinge where the periodic table and the spiral of phases mesh — the point at which «as within, so without» turns from proverb into map.

## **THE FOURTH GATE · THE CODEX**

The fourth gate is the most playful. Choose a phase, choose an element — and an illuminated manuscript fragment arises, a piece of invented Middle Ages, in the language of an old vellum. Here the teaching becomes image and script, beholding in the literal sense. For in the end that is exactly what Chazon wants: not to be explained, but to be seen.

Four gates, four approaches to the same truth. You need not take them all — one is enough to enter the space behind it. They stand open at [chazon.eu](http://chazon.eu); this chapter was only their map.

I I I

POWER & FICTION · THE ENLIGHTENMENT PROJECT

## **THE COUNTER-VOICE**

Power tells itself a story so that we mistake it for nature.

## **THRONES, CROWNS, BRANDS – THE COSTUMES CHANGE, THE LEVER**

beneath them stays. This part takes the machine apart: how fictions become weapons, and why a counter-voice remains necessary.



III

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POWER & FICTION · PROJECT ENLIGHTENMENT

# The Counter- Voice

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*Power tells itself a story so that we take it for nature. Thrones, crowns, brands — the costumes change, the lever beneath remains. This part takes the machine apart: how fictions become weapons, and why a counter-voice stays necessary.*

CHAPTER 5

# World History

*How the System We Live In Came to Be*



*How language, a seed of grain and chance became the system  
we live in today.*

---

**L**ook around you for a moment. Nation-states, a global market, a science that accelerates itself, a web of international institutions — we take all

this for the natural order of things. And yet almost none of it is old. Some of it counts a few centuries, some not even thirty years. How did we get here? The answer is not a list of dates, but a chain of thresholds — moments at which something suddenly became possible that had been unthinkable before.

## The Great Thresholds

It begins not with writing, but long before: with the ability to talk about things that do not exist at all. Gods, laws, money, nations — shared fictions that many believe in together. This is precisely what allows something no animal can do: that strangers cooperate in great numbers without knowing one another. That is the true superpower of our species — and, as we shall see, its most dangerous tool.

Then came the seed of grain. Whoever tills fields produces surplus; surplus wants to be stored, and the store wants to be defended. Out of the store comes property, out of property hierarchy, out of hierarchy the profession that grows nothing and yet eats. Here arises the basic equation of all power that will accompany us through this whole book: whoever controls the surplus controls the people.

The rest follows faster than one thinks. Writing is invented — first for bookkeeping, not for poems. Empires arise, and with them law, money and bureaucracy on a grand scale. Silk roads and the Mongol Empire link Eurasia; with the «discoveries» a truly planetary system arises for the first time — carried by violence, slavery and colonialism.

## Then the scientific revolution: knowledge becomes testable and

cumulative, no longer derived from authority. Fossil energy replaces muscle and wood, and for the first time prosperity grows faster than the population.

The twentieth century burns this order in two world wars — and out of the rubble a new framework is deliberately built: nation-states as the normal form, embedded in the UN, Bretton Woods and world trade. And since around 1990 a digital layer settles over it all, on which information becomes nearly free. That is the threshold we are standing on right now — the only one whose outcome is still open. What Drives History? Why did it go this way and not another? The great schools have argued over this for generations, and the instructive thing is: each explains something, none explains all. For some, mode of production and class struggle drive everything, and ideas are mere trimming. For others, like Max Weber, it is an idea that first lights the spark — say the Protestant work ethic, igniting capitalism. Jared Diamond traces Eurasia's head start to climate and domesticable species, not to merit. Others again show that prosperity is decided above all by institutions — whether they include the many or serve the few.

Which lens you put on decides what you see. And that is exactly why the discipline's most famous dispute is worth it, the «Great Divergence»: why did Western Europe of all places pull ahead around 1800, though China and India were long equal or ahead? The answers range from coal and colonies through property rights to the competition of many small, quarrelling states. The consensus: no single factor — a chance convergence.

## The Most Likely Line

Lay the lenses over one another and a surprisingly clear picture emerges. Nature distributed its gifts unevenly — which gave some regions a head start, not a superiority. Where surplus arose, state, writing and classes inevitably arose too. What shape they took was then decided by ideas and institutions: the same material conditions produced now the Pharaoh, now the Greek polis, now the Chinese civil service.

For millennia, however, humanity stayed caught in a trap: more yield meant more mouths, and in the end one was as poor as before. The break came not through a single idea but through a rare coincidence — fossil energy, cumulative science, competing states and the capital of global trade and colonialism, all at once in Europe. That finally shattered the trap. Since then prosperity grows faster than the number of people, and the world we inhabit is the consequence of that one rupture.

## The material conditions mark out what is

possible. Ideas shape what becomes of it.

And chance decides the order. History, then, is neither pure fate nor pure chance, but a chain of thresholds. We are standing on the next one — the digital — and its outcome is not yet written. What follows on these pages is the attempt to understand how the machine beneath it works. For only what one sees through can one also change.

CHAPTER 6

# The Age of Kings

*The Logic of Blood*



*How power hit on the idea of passing itself down through its own blood — and why the strangest structures in history grew from it.*

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**B**efore there was blood, there was violence. Picture anarchy: roving robbers who take what they can carry and move on. They plunder everything, for tomorrow they will be elsewhere anyway. Economists call this figure the roving bandit — and it is the worst of all rulers, because it has no reason whatsoever to spare anything.

But at some point one of them reckons differently. If he stays and monopolizes the plundering for himself — if he takes only a fixed share instead of everything — then it pays for the farmers to sow again. The robber becomes a stationary bandit: he taxes instead of plundering, and even protects «his» farmers from other robbers, because a prosperous population yields more. He has developed a lasting interest in his land. Here lies the origin of the state — and of the king. And that one alone stands at the top and not a council has a sober reason: in war a single commander decides faster than a committee, and centuries of war have mercilessly selected for the central, commanding power.

## The Deadliest Problem of Any Power

But the stationary bandit carries within him a problem that kills him: what happens when he dies? Without a rule, every death of the ruler means civil war — every strong man grabs for the crown, and the painstakingly built order burns down. Every generation anew.

Here lies the key to everything that follows — in an insight that sounds uncomfortable and yet is compelling: a bad rule beats no rule. Why «the eldest son»? Not because he is the best. But because this criterion is indisputable. «The most capable» can be doubted endlessly, and every doubt is a cause for war. «The firstborn son of the king», by contrast, is

unmistakably recognizable to everyone and not negotiable. Predictability is worth more than quality. Why One's Own Blood, of All Things? Heredity is so irresistible because it unlocks three deadly problems with a single key. It makes succession predictable. It solves the problem of trust — in a world without contracts and administration you can trust only one thing, your own blood, so the king fills the key posts with relatives. And it supplies legitimation along with it: whoever rules by birth has not «grabbed»; not ambition but God and nature gave it to him. Naked violence disappears behind birthright.

On top comes a bonus that breeds real statecraft: whoever can bequeath thinks in generations. The dynastic ruler plants trees in whose shade only his grandchildren will sit — he builds instead of merely plundering, because his line will harvest. Power-fiction and primal instinct fall into one here: the man who fought his way to the top wants his blood to keep the spoils.

## How One King Became a Whole Nobility

A king cannot be everywhere. He needs governors, tax collectors, soldiers. So he hands out land and authority to his followers — in exchange for loyalty and military service. Land for loyalty: that is the core of feudalism. But these followers want to secure their line just as the king secures his, so they too make their fiefs hereditary. The logic of blood cascades downward, through the whole pyramid, until the commander of a tract of land has become a duke, a count, a baron — each a little king, each obsessed with his own bloodline.

## The Rule That Gave Birth to Colonies

Soon new danger looms. If a noble divides his land among all his sons, the holding crumbles to dust within a few generations. The solution is primogeniture: the firstborn inherits everything, the power-block stays intact. But it produces a dangerous side effect — a constant surplus of landless, armed, ambitious younger sons. They have sword and pedigree but no land. Where to put them?

Into the Crusades. Into conquest. Into the colonies. A simple rule of inheritance, devised to hold property together, thus exported violence across half the planet for centuries. That was no accident, but a direct mechanical consequence: the inner logic of blood became outer conquest.

## War by Other Means

If power lives in blood, marriage is nothing romantic — it is merger and takeover. Why conquer a country when you can marry its heiress? No one mastered this so masterfully as the Habsburgs, whose motto became a byword: «Let others wage war — you, happy Austria, marry.» Through clever marriages they gained Burgundy, Spain, Bohemia and Hungary, and with them an empire on which the sun never set, without fighting a single battle. The family tree was the map of power, and a wedding could shift more than a campaign.

## When the System Devoured Its Own Blood

Here the ingenious tips into the insane. Whoever may marry only equals — and preferably within the family, to bundle claim and property — lets the gene pool collapse. Uncle married niece, cousin married cousin, generation after generation; among the Spanish Habsburgs the overwhelming majority of marriages were unions between blood relatives. With the death of the last, gravely ill king the line died out in 1700 and ignited the War of the Spanish Succession, which set half of Europe ablaze. The obsession with the purity of blood had destroyed the blood itself.

## How to Turn Warriors into Courtiers

A hereditary nobility has one final problem: it must be visibly different in order to justify its precedence. Hence the flood of signs — coats of arms, dress codes, etiquette, ceremony. Status that need no longer prove itself must display itself endlessly. And then the most cunning move of all: Versailles. The warrior nobles had for centuries been the greatest danger to the king. Louis XIV solved it by drawing them to his court and turning them into courtiers — men who now competed over who was allowed to hand the king his shirt. The noble system had tamed its own predators.

## When a New Fiction Beat the Blood

Every fiction has a breaking point. The boldest claim of blood was that one newborn is better by birth than another. As long as everyone believed it,

the system held. But two forces undermined it: money, which gave a bourgeois class a power that did not come from blood — and the Enlightenment, which lit a counter-fiction mightier than any coat of arms: all human beings are born equal. In 1789 the Age of Kings ends not because people stop believing in fictions, but because a stronger one displaces the old: nation, people, citizen, capital.

## Blood was no madness, but power's most

ingenious solution — it bound succession, trust and legitimation into a single knot.

## Yet every solution carries its own death

within it. Mark this mechanism well, for it returns. A solution of power becomes so successful that it forces its own overreach — until a new fiction replaces it, one that at its core works the very same lever. The costume changes. The lever stays.

## CHAPTER 7

# Europe's Noble Houses

*The Afterlife of Crowns*



*In 1918 the rule of the princely houses ended — but not their power. It merely changed its state of matter.*

---

**T**here is a widespread error about the nobility, and it hides in a single word: «raised». The great dynasties were not ennobled — their

nobility was always already there, as far back as memory reaches. The interesting question is therefore never «who made them noble?», but «who raised them to the next rank?»: from duke to elector, from elector to king. Whoever has grasped this no longer sees the history of the nobility as a rise from below, but as a competition at the very top.

And this competition was, as we have seen, fought above all in the marriage bed. Two family trees almost suffice to explain the continent: Queen Victoria, the «grandmother of Europe», and Christian IX of Denmark, the «father-in-law of Europe», married their children across the whole landmass. Almost every European throne today is a branch on one of these two trees.

## What Really Ended in 1918

Then came the great break. In 1918 and 1919 the crowns fell, the republics took over. But what ended was political sovereignty — not power. It merely changed its state of matter, the way water freezes to ice without disappearing: from rule to a triad of land, wealth and house law, stabilized by the same marriage networks as before and by symbolic orders, hedged in only by the constitutional state. The houses persist under private law and to this day manage castles, forests and foundations.

## The Unspectacular Truth

Here one must be honest, precisely because the subject attracts conspiracies. Where sources murmur of a hidden bloodline or Illuminati steering of world politics, the evidence is simply missing. The truly remarkable thing is far more unspectacular — and stronger for it: no secret

script is needed. Contracts from the fourteenth to the eighteenth century produce demonstrable legal effects to this day. The persistence lies not in the hidden, but in land registers, foundation registers and court files — open and legal.

## The Machines of Endurance

How does power hold on for half a millennium? Through astonishingly sober instruments. The Golden Bull of 1356 laid down who was allowed to elect the king — a constitution before constitutions. Inheritance pacts between houses ensured that when one line died out, a friendly one inherited. Primogeniture, codified early on in the *Dispositio Achillea* of 1473, held the property together undivided. And above it all stood the *fideicommissum*: the indivisible, unsellable family estate that could never break apart through division of inheritance.

## When the state finally abolished the *fideicommissum*, the wealth

did not disappear — it migrated into foundations that fulfil exactly the same task: holding the block together, across the generations. Even the abolition of noble privileges in the Weimar Constitution, later adopted by the Basic Law, left it at a symbolic end: the title became a mere part of the name. The nobility as a right was extinguished; the nobility as property remained.

The examples lie out in the open. The Windsors separate cleanly between the Crown Estate, held in trust for the nation, and their considerable private wealth. Liechtenstein is a house that still reigns and owns a bank on the side.

Thurn und Taxis turned an old postal monopoly into forests and land. And the Fuggers showed the other direction centuries ago: money that bought rank. Land, wealth, house law — the three states of matter of a power that has long since no longer needed the word power.

The afterlife of the crowns is real, but it wears no crown anymore. It wears land-register pages, foundation statutes and old contracts — and that is exactly why it is so easily overlooked. The power of blood has not vanished. It has only learned not to call itself power anymore. And with that we arrive at the question this whole chapter has been preparing: if blood was only the costume — what does the machine wear today?

CHAPTER 8

# The Same Machine

*Thrones Became Foundations*



*It is the same mechanism — only the costumes have changed.  
Thrones became foundations, crowns became brands, blood  
became capital.*

---

**D**o you remember the question the chapter on the noble houses closed with? If blood was only the costume — what does the machine wear today? Here is the answer, and it is uncomfortable: it is the same lever, merely re-clothed. But be careful with the word that now suggests itself. This is no conspiracy. There is no secret script, no bloodline steering things in the hidden.

The truly remarkable thing is more unspectacular — and stronger for it: the mechanism is open, legal and traceable. It stands in land registers, foundation registers and court files. It works not through secrecy, but through the plain continuity of property and private law. That is exactly what makes it so resilient: you cannot unmask it, because it was never hidden.

## The Law of the Conservation of Power

We have seen how the nobility survived its own fall by merely changing the vessel — the fideicommissum became the foundation, rule became the triad of land, wealth and house law. This is no special case. It is the basic law of the whole history we have traced. Generalized, it runs: every power rests on three pillars — control over a scarce resource, a fiction that legitimizes that control, and a lever that keeps the ruled divided and at the same time belonging.

What changes over the millennia is only the surface. Look at the costume changes side by side — on the left the old garment, on the right today's; the core in the middle stays untouched.

## THEN

## NOW

**THE BLOODLINE**

power stays in the family, inherited across generations.

**THE WEALTH DYNASTY**

family office, trust, foundation. Inherited capital that re-concentrates.

**DIVINE RIGHT**

«the gods will it so.» Rule as cosmic order.

**THE MERITOCRATIC MYTH**

«they earned it.» Meritocracy as the new legitimization.

**FIEF FOR FEALTY**

land for military loyalty. The feudal contract.

**PLATFORM FIEF**

stock options for loyalty, «cloud rent» instead of wages. We are tenants of digital estates.

**COURT & VERSAILLES**

coats of arms, etiquette, dress codes. Visible distinction.

**ELITE UNIVERSITY, DAVOS, BRAND**

diplomas, «verified», logos, exclusive forums. The new court.

**DYNASTIC MARRIAGE**

«tu felix Austria nube.» Kingdoms shifted by marriage contract.

**MERGER & NETWORK**

M&A, interlocking boards, the «cousinhood» of elites.

**PRIESTS & SCRIBES**

whoever alone can read decides what counts as true.

**CORPORATION & ALGORITHM**

media houses, then platform feeds that decide what you see.

**DIVIDE ET IMPERA**

set tribe against tribe so no one looks upward.

**THE OUTRAGE ECONOMY**

algorithms reward the us-versus-them conflict because it maximises dwell time.

THEN NOW

THE BLOODLINE THE WEALTH DYNASTY

power stays within the lineage, inherited family office, trust, foundation.  
Inheriacross generations. ted capital that concentrates again.

DIVINE RIGHT THE MYTH OF MERIT

«the gods will it so.» Rule as cosmic or«they earned it.» Meritocracy as  
the der. new legitimation.

FIEF FOR FEALTY PLATFORM FIEFS

land in exchange for military loyalty. stock options for loyalty, «cloud  
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## THEN NOW

## DIVIDE ET IMPERA THE OUTRAGE ECONOMY

set tribe against tribe so none looks up algorithms reward us-versus-them conward. flict because it maximizes time-on-site.

Read the table once from top to bottom and you see it: in every row stands the same threefold pattern. A scarce resource is controlled, a story justifies that control, and a wedge keeps the many occupied. Control, legitimation, division. The garment is new, the body beneath it is ancient. Why It Is No Conspiracy — and Why That Is Worse It is tempting to suspect a secret council behind all this. But that would be the consolation prize: a mastermind could be unmasked, a head cut off. The truth is more uncomfortable. No one has to steer the system. It runs by itself, because each individual merely follows their own, entirely rational incentives. The heir protects his inheritance. The platform maximizes time-on-site. The foundation optimizes taxes. The university guards its rank.

None of them is evil — and that is exactly why the whole thing is so stable. The billionaire convinced he earned it all alone; the algorithm that does not want to divide but only to keep you clicking — they are honest. The system is emergent, not planned. It needs no conspirators, because it sits on a real feature of our minds and a real logic of property. That is the actual point: the mechanism is mightier than any plan, precisely because no one has to plan it.

# AI — the Mirror That Could Shatter Every Fiction

And now the threshold we stand on. Recall the thread: every power structure rested on a monopoly — the monopoly of being able to read reality. The priest was the only one who wrote. The jurist the only one who understood the contracts. The power of the nobility today lies in files that are theoretically open but in practice manageable by no one. Transparency that no one can use is none.

It is exactly this monopoly that artificial intelligence breaks. It drives the cost of reading everything at once toward zero — all contracts, all registers, all networks. The transparency that was always «open» becomes truly usable for the first time. That is fiction-shattering, for the legitimization stories — «earned», «natural», «that's just how it is» — are most vulnerable the moment one sees the mechanism clearly.

But the same threshold has two exits. In one, everyone gets their own «scribe»: whoever once controlled the files loses the monopoly; anyone can test any worldview, strengthen any counter-argument, see through any us-versus-them reflex. In the other, whoever owns the models holds the new scribe-monopoly — a new priesthood that manufactures personalized persuasion and synthetic consensus, more total than any king could. Which exit? That is decided not by the tool but — as ever — by the consciousness that guides it.

## Thrones became foundations, blood became

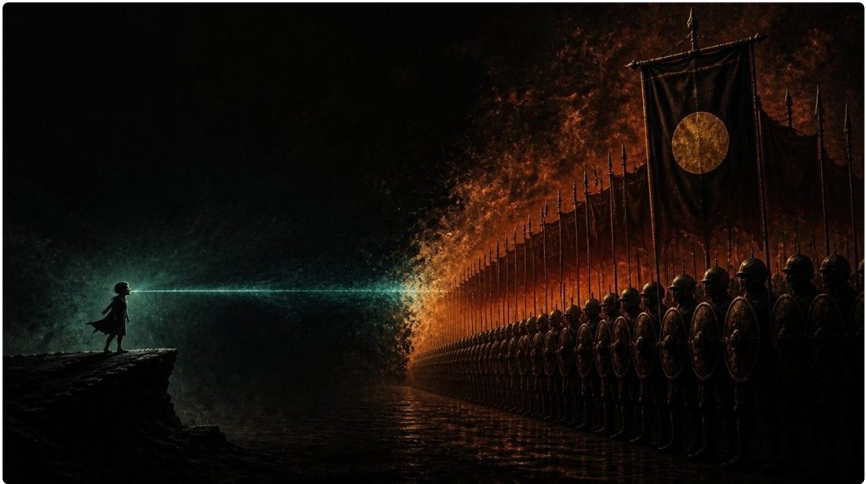
capital, priests became algorithms — yet the mechanism beneath is the same: control, legitimation, division. Whether AI shatters it or completes it hangs on the single variable that never wore a costume — the waking human being.



CHAPTER 9

# The Machine and the Counter-Voice

*The Pendulum of History*



*A history of humankind as a pendulum — between the machine that hardens power and the voice that exposes its mechanism.*

---

**T**he superpower of the human being is not fire and not the tool, but something inconspicuous: belief in things that physically do not exist at all. Gods, money, nations, law, joint-stock companies. A chimpanzee will not forgo a banana in this world for a thousand bananas in the next — we will. And note one fine distinction right away, or you will misread the rest of this chapter: a fiction is not the same as a lie. Money works because everyone believes in it; that is no fraud, but a contract. Power, however, is nothing other than control over a group's fiction.

## Why Division Is the Default

Before any ruler invented «divide and rule», the human being was already divided — by nature. Over hundreds of thousands of years our brain took shape in small groups: trust inward, mistrust outward. We think in Us and Them. This is no moral weakness, but an old survival programme that hits its limit at roughly a hundred and fifty trusted people. No one had to create hatred of the stranger. One only had to learn which button to press. Everything later is merely the refinement of this one lever.

## The First Holy Lie

With agriculture comes surplus, and surplus must be stored, guarded and distributed — whoever does that has power. Now every surplus society faces the same question, and independently of one another they always solve it the same way: why may the king eat first? The answer converges everywhere on the same fiction — that the ruler is divine or chosen by God. Pharaoh, Sun King, Son of Heaven, divine right. An inequality that arose purely through violence is reinterpreted as a cosmic order. Here the lie becomes, for the first time, the architecture of power.

And it gets a tool. Writing arises — first for tax lists, not for poems. With it a fiction outlives its teller and can be multiplied. The first class with an information monopoly arises: priests and scribes, the only ones who can read and thereby control what counts as true. Whoever masters the text masters the reality of the illiterate. Rome finally casts the principle into administrative practice: «divide and rule» means setting the ruled against one another so that they never unite against those above.

## The Immune Response of the Species

But against every disease a body forms antibodies. In the Axial Age, roughly between 800 and 200 before our era, a new type of human appears — not one who builds power, but one who questions it. He attacks not a single ruler but the machine itself. The Buddha declares the clinging self, from which greed and hierarchy first arise, to be an illusion. Jesus says «love your enemy» and thereby erases the enemy-image, the core of every divide-

and-rule logic; «the kingdom is within you» strips every earthly power of its cosmic justification. Laozi teaches non-forcing, the prophets place justice above ritual, and centuries later Gandhi names his method Satyagraha — literally truth-force.

But here lies the tragic loop of the whole story: the machine devours its critics. The man who attacked the temple becomes a church with its own hierarchy. The Buddha wanted no statues — they built him thousands. «Love your enemy» became Crusades. The counter-voice returns to the machine and itself becomes a power-fiction. That is why lived religion so often feels like the exact opposite of what its founder said.

## How Deception Became Scientific

In the modern age the technique changes, not the principle. The printing press democratizes the fiction — and at the same time invents mass propaganda. The nation becomes the new god: millions who never see one another die for one another. In the twentieth century the ancient tricks become theory. Gramsci shows that the ruled obey not from coercion but because they have internalized the rulers' worldview as «common sense». Foucault sharpens it: power does not merely suppress the truth, it produces it.

And here the nuance that guards against paranoia: the most effective lies are the ones the liar believes himself. Rarely is a secret council of evil men at work; mostly they are people who take their ideology for the truth. The system is largely emergent, not centrally planned. That makes it at once more harmless — there is no all-knowing enemy — and more dangerous: there is also no head one could cut off.

## Why the Lie Survives the Information Age

Which brings us to the real question: why do we stay divided and deceived, even though all knowledge is now freely available? Because the bottleneck was never access to facts. It was always the human tendency to place belonging above truth — and that tendency is now, for the first time, exploited automatically. With infinite information, attention becomes the scarce resource and thus the battlefield. We do not seek truth, we seek tribe; clever people are often only better at lying to themselves.

Add to this the architecture: platforms earn from time-on-site, and nothing holds attention longer than outrage. The tribal button is pressed billions of times a day by algorithms that do not even want division but advertising revenue. And finally the cost of the lie has collapsed: refuting a piece of false news costs many times more than creating it. We do not live in the age of free knowledge, but in the age of free information amid unprecedented technology of manipulation.

## The Counter-Voice Today

Across the whole arc the antidote was always the same gesture: to step out of the us-versus-them game, to refuse the enemy-image, to place truth above belonging. What the Buddha called «awakening», Jesus «loving the enemy», Gandhi «truth-force», is in modern vocabulary simply this: metacognition, epistemic humility, the deliberate seeking out of the strongest counter-argument — and the noticing of that moment in which one is just being

recruited for a tribe. The way out was never better information. It was always a different awareness.

## The lie survives not because of a hidden

mastermind, but because it sits on a real, useful feature of our minds. Only whoever recognizes this feature in themselves breaks the loop.

CHAPTER 10

# Science & Capitalism

*Power versus Truth*



*Not capitalism versus science — but power versus truth.  
Where deviation becomes expensive, the evidence bends.*

---

**T**he popular thesis holds that science and capitalism are incompatible. That is at once too crude and too narrow. The break arises everywhere

at the same spot: where power makes the truth expensive. Under the market the lever is called profit; under ideological states it is called doctrine and plan. But the result is the same — the evidence bends, and others pay for the correction. So it is not about capitalism versus science, but about power versus truth.

## Three Measurements, One Pattern

Before it comes to individual culprits: the problem is systemic and measurable. As early as 2005 the epidemiologist John Ioannidis gave his most-cited paper the title «Why Most Published Research Findings Are False» — the reproducibility crisis affects every field, from psychology to oncology. A second strand shows the funding effect: studies sponsored by the manufacturer turn out systematically more favourable, and the distortion sits not in the obvious craft but in the subtle — in the framing of the question, in the design, in selective reporting, in the «spin» of the conclusion.

The third strand is publication bias, and it is the most insidious, because it gets by without a single falsified number. Whoever publishes only the positive studies and leaves the negative ones in the drawer makes a drug look more effective than it is. Omission suffices.

## Three independent measurements, one and the same pattern: not

every published finding holds, and money shifts the direction of the results.

## The Market: Doubt as a Product

At the beginning stood the tobacco industry, and it wrote the script for everything later. Internally one knew early of the cancer risk; outwardly one systematically produced doubt with paid scientists. An internal memo put it in the formula: «Doubt is our product.» The goal was never to be right, but to manufacture controversy and thereby delay every regulation. The same script was later reused almost unchanged against the findings on acid rain, the ozone hole and climate change.

What began as mere delay turned deadly elsewhere. A painkiller came to market with the selling point that fewer than one percent of patients become addicted — propped up on a letter to the editor a few lines long that had never shown any such thing; it became a co-trigger of an opioid epidemic with over half a million dead. With another drug the heart-attack risk was concealed and data deleted before submission; estimates speak of tens of thousands of additional dead before it was taken off the market in 2004. A sugar foundation paid researchers to blame fat and exonerate sugar — and thereby shaped nutrition policy for decades.

The gallery could go on: the falsified study of twelve children that linked a vaccine to autism and, long since retracted, still fuels measles outbreaks twenty-five years later; the stem-cell-coated windpipes, published as a «success», almost all of whose recipients died; the blood test that never worked; the invented patient database that, in the midst of a pandemic, propped up two studies retracted within weeks. Every case follows the same pattern: the claim was cheap to produce, the clarification expensive — and it came too late.

## The State: the Same Machine, a Harsher

### Sanction

So it is not «capitalism». Swap profit for ideology and plan, and the same machine runs on — only the punishment for dissenters grows more brutal: not lawsuit and loss of funding, but camp, professional ban, death. In the Soviet Union, Trofim Lysenko, personally protected by Stalin, declared genetics a «bourgeois pseudo-science»; it was effectively banned, a world-class geneticist starved in a camp, and Soviet biology was set back for decades. Mao's war on the sparrows, waged against the express warning of the biologists, made pests explode and worsened a famine with millions of dead.

### In the National Socialist state two Nobel laureates branded

Einstein's relativity as «Jewish physics» — and thereby drove out the world's best minds, whom the enemy would need shortly afterward in building its weapons. East Germany organized, under a plan number, a secret state doping of thousands of athletes, children included. And wherever a plan must be «fulfilled», numbers are invented — from the Soviet cotton affair to today's «paper mills» that sell falsified studies on a grand scale, because promotion hangs on publication counts. It is everywhere the same mechanism, only timed differently.

## The Asymmetry of the Lie

Why does falsification pay at all? Because making a claim is cheap and refuting it expensive. This gap — estimated in a well-known rule of thumb at roughly tenfold — is the real engine behind every case. It is empirically confirmed: the largest study of its kind to date, evaluated across millions of shared messages, found that false news spreads farther, faster and deeper than the truth in every category. The falsification is cheap, the clarification expensive, and the damage is shifted onto others. It is exactly this asymmetry that makes result-falsification rational, as long as no one charges the true costs to its originator.

## The Counter-Argument

A text that only accuses builds itself an enemy-image. So here is the strongest objection, unvarnished: it is precisely not «capitalism versus science», but power versus truth, under every system. And the protection is everywhere the same and structural — open data, preregistration, independent funding, the protocol registered in advance. Above all, though, the border-crossing, checking nature of science itself: precisely because it works across borders and camps, no single power can bend it for long. That this protection in the end takes hold — that we even know the cases above — supports the thesis and defuses it at once. The truth has become expensive. But it has never let itself be bought entirely.

## IV

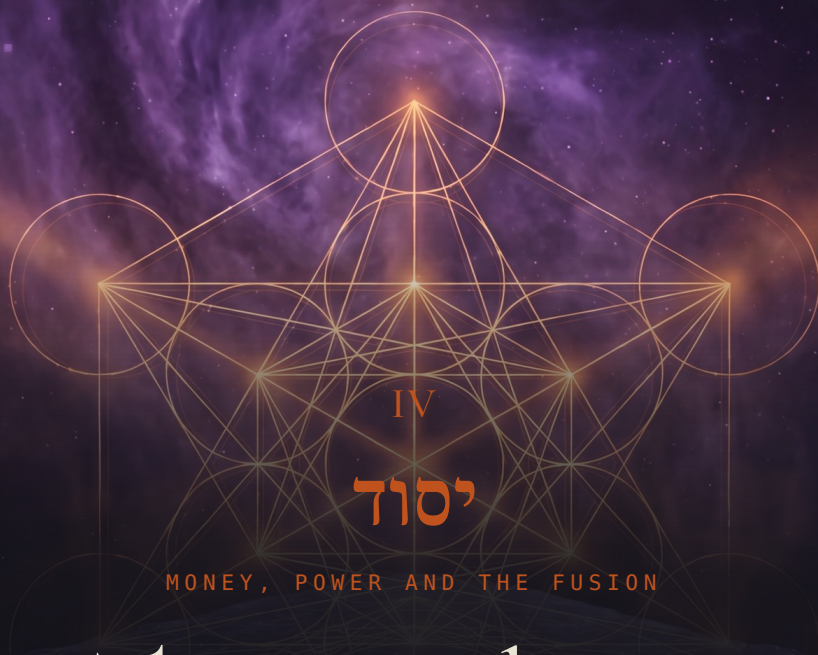
### MONEY, POWER AND THE FUSION

## The Foundation

Beneath everything lies a single mechanics:  
whoever may

decide what counts as debt, rules. Money is never only money — it is power congealed. Here the foundation lies exposed on which hierarchies rest — and the point at which meeting on equal footing begins.





IV

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MONEY, POWER AND THE FUSION

# The Foundation

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*Beneath everything lies a single mechanism: whoever may define what counts as debt, rules. Money is never only money — it is power congealed. Here the foundation on which hierarchies rest lies exposed — and the point where meeting on equal footing begins.*

CHAPTER 11

# The Money System

*Money & Debt · Six Stages of Power*



*Six stages on which the robber becomes invisible — from the fist to the thought.*

---

**W**e have already met the stationary bandit, when the Age of Kings began. Here we walk the path to its end. The economist Mancur

Olson described the decisive break like this: the roving robber takes everything he can get and moves on — and thereby destroys any incentive to produce anything at all. The stationary robber, by contrast, monopolizes the theft in one place. Suddenly he has an interest in his prey thriving. He no longer takes everything, but a fixed share. He calls it tax. And he offers something in return: protection.

The sociologist Charles Tilly took the thought to its sharpest point. A protection racketeer, he wrote, is someone who first creates a threat and then collects for removing it — and that is exactly what governments do when the danger they protect against is a consequence of their own action. His most famous sentence sums up a thousand years in six words: War made the state, and the state made war.

## Money Is Debt

The next stage is so subtle that most people do not see it their whole life long. In 2014 the Bank of England officially confirmed what stood in no schoolbook: banks do not lend out their customers' savings. With every loan they create brand-new money — by a bookkeeping entry, out of nothing. From this follows the most uncanny thing about the system, and it needs no conspiracy, only mathematics: if almost every euro comes into being through debt, and interest accrues on every debt, then the money supply must keep growing, just to avoid collapse. Debt and money are two sides of the same balance sheet. The system has no off-switch — it knows only forward.

## More Claims Than World

Here it gets dizzying, and one must be precise, or any economist will take it apart. It is not that more money exists than the world is worth; liquid money and real annual output are roughly equal in size. What exceeds the planet many times over is the layer of bets, claims and claims on claims that has piled up above the real economy. The notional value of outstanding derivatives recently reached an order of magnitude of nearly a quadrillion dollars — about eight to nine times real world economic output. This notional value is not real money; the actual market value lies far below it. But it is exactly this gap that is the point: the financial system has become a self-referential playing field, almost entirely decoupled from the physical world. Money no longer maps reality — it has built one of its own.

## War and Finance Are Married



The anthropologist David Graeber shows that this is no accident: modern money rests on state debt, and states go into debt to wage wars. The founding of the central banks was nothing other than the permanent institutionalization of this marriage between warriors and financiers. How close this still lies today showed itself in early 2026, when a sitting US president declared the purchase of Greenland a national priority, threatened eight European states with tariffs and did not rule out military force — for a piece of land he once called «basically a large real-estate deal». The stationary robber becomes, for a moment, a roving one again; the mask slips. Denmark's head of government drew the only line that counts: economy and security were negotiable — «but not our sovereignty.»

## Everything Has a Price

The philosopher Michael Sandel describes the quietest conquest of all: over the past decades, market values have displaced non-market norms from almost every area of life. Almost unnoticed, we have drifted from a market economy to a market society. His sharpest example: a daycare introduced a fine for picking children up too late — and the lateness rose. The parents treated the fine as a fee they were willing to pay, instead of grasping punctuality as a duty. As soon as a price hangs on it, a moral obligation tips into a mere transaction. Whoever grows up in this world learns not «some things cannot be bought», but «everything has a price, I just don't know it yet.»

And those whom money does not reach? You do not buy them — you rename them. The research on sacred values shows: ask someone to trade such a value for money, and they react not with deliberation but with outrage, growing even more unyielding in negotiations. An offer of money produces a recoil. For some, money is not a matter of indifference — it is an insult. The most effective control over such people therefore never runs through money, but through language, guilt and identity. That is the line through all six stages: sword, tax, debt, money, market, narrative — with each one the robber grows more invisible. Visible violence is expensive and provokes resistance; invisible violence calls itself normality. Enlightenment means making the stages visible again.

## What the Price Does to Dignity

Immanuel Kant drew the sharpest line of the whole question: things have a price — they are exchangeable for an equivalent. The human being, and with them all that lives, has dignity — and dignity is above all price and knows no equivalent. The moment a living being gets a price tag, it turns from an end in itself into a mere means. This is no pious feeling, but a cognitive switch with measurable consequences: the price turns the living into the comparable — and in the same moment switches off the feeling for it. Thus the unbearable becomes manageable. The same holds for statistics. They make the world legible, and legibility is the precondition of control; the census is the tool of the stationary robber, for he must count in order to tax. From this follow three traps. As soon as a metric becomes the target, it ceases to work as a measure. What cannot be measured is declared unimportant and finally non-existent. And the average erases the individual person. Gross domestic product is the textbook case: it counts the car crash, the divorce, the cleanup of an oil disaster as «growth». It measures, as it was once put, everything except what makes life worth living. The blind spot of the number is no accident, but design.

## We Calculate with the Physics of 1870

Classical economics borrowed its worldview from the mechanics of the nineteenth century: a system that strives toward a stable equilibrium, populated by purely rational optimizers. That was a great achievement — for an industrial world. But it is a still photo of a flowing river. Here dignity

counts, not blame: economists are not adversaries but cartographers, and their map was astonishingly accurate for their terrain. Only the terrain has changed — digital, financialized, at the ecological limits, complex and networked. A map of the calm river helps little when the river bursts its banks. The systems thinker Donella Meadows showed that the most powerful leverage point of a system is neither a rule nor an interest rate, but the paradigm from which it springs. If you really want to change the system, you change the picture behind it. And it is exactly here that the Merkaba is no chance symbol. The equilibrium of the old economics is a standstill — two forces neutralizing each other. The Merkaba is the opposite: two tetrahedra that rotate against each other and never come to rest. Living balance is movement, not standstill.



## Chazon: Two Systems, Counter-Rotating

The star tetrahedron is no symbol of compromise. A lukewarm third way, a mere mixed economy, would be only half an engine on half a ground. The Merkaba means a counter-rotating balance: both principles fully present, rotating against each other, each limiting the other's shadow. The engine is market and capital — competition and price signals for everything that truly benefits from them. The ground is the common and the solidary — publicly created, debt-free money for the non-negotiable: care, dignity, the commons of nature. The market carries itself on this ground instead of replacing it: the capitalist truth without the raids, the communist truth without the coercion.

At the centre, however, stands no system, but a measure. The axis — Chazon, «vision» — is the unbuyable core that neither market nor state may price. It answers the question Sandel left open: he never said what may become market and what may not. The criterion is sanctity. What belongs to the dignity of the human being is removed from both tetrahedra on principle. This is a vision, not a tested blueprint, and its open flank must be named honestly: who guards the axis, who draws the line, and how does one prevent its capture? Yet the seed exists in reality — a cooperative is already a ground-engine hybrid: market in service, ownership with the people, decision with those involved.



Capitalism asks: what is it worth?

Communism asks: who owns it? Chazon

asks first: what is sacred — and therefore must never reach the market at all?



## CHAPTER 12

# On Equal Footing

*Two Poles, No Hierarchy*



*Not one above the other — the feminine and the masculine as  
two equal forces of one whole human being.*

---

**G**oethe called the basic movement of nature «polarity and intensification»: two opposed forces that do not fight but condition each other — and out of whose tension something third, higher arises. Inhaling and exhaling, light and darkness, plus and minus pole. The feminine and the masculine, in this reading, are not two kinds of human, but two principles that dwell in every person — the receiving and the shaping, the circling and the directed, devotion and will. When this chapter says «feminine» and «masculine», it means these poles, not a prescription for how real women or men ought to be. It is about the rehabilitation of the long-devalued feminine pole and its reconciliation with the masculine — in every person.

## The Silenced Divine Feminine

Almost every great tradition knows a feminine side of the divine — and almost every one has pushed it to the margin. Shekhinah, Sophia, Shakti, the Great Mother: four names for a force that does not merely think the spiritual but carries it lovingly. Where the masculine principle — logos, law, transcendence — was idealized, feeling and devotion counted as inferior. To reclaim the feminine does not mean to glorify it, but to recognize it as an equal access to the sacred. In Tantra, Shiva, pure consciousness, remains lifeless without Shakti, the creative energy. Only the two together are reality.

## The Quarrel Between Head and Heart

The deepest stage of this polarity is not society, but your own interior: the quarrel between cool analysis and warm intuition. A culture that crowns only the intellect declares feeling a disturbance — and grows poor; one that only feels loses clarity. The neuropsychiatrist Iain McGilchrist describes two ways of meeting the world: an open, relational one and a focused, dissecting one — and shows how the second has made itself sole mistress in the modern age. Antonio Damasio, in turn, demonstrated that there is no reasonable deciding without feeling: pure reason is a fiction. Maturity means letting both speak.

Even physics offers a parable for it. At the Big Bang, matter and antimatter should have annihilated each other completely; that a world exists at all is owed to a tiny asymmetry. Pure symmetry would have yielded nothing, pure one-sidedness too. And with Niels Bohr, particle and wave do not exclude each other — both descriptions are needed, neither alone is true.

This is meant deliberately as an image, not as proof: from pure sameness nothing arises, from the rule of a single pole comes violence. Life arises in the fruitful tension.

## The Imbalance, Measured

Where the idealization of the masculine principle becomes concrete, it can be measured. For decades the male body counted as the norm-human; women were excluded from clinical trials as «complicated» — because of the cycle, possible pregnancy, hormone fluctuations. The consequence is the Gender Data Gap: diagnoses, dosages and guidelines that fit women worse. Only since the 1990s has the inclusion of women been legally required; the gap is real and shrinks only slowly.

And artificial intelligence threatens to cement this imbalance. It learns from the past, that is, from its one-sidedness, and scales it into the future. A large study found persistent gender clichés in language models — women linked with home and family, men with leadership and career. Hiring tools read gaps in a résumé, say for care work, as a flaw; financial algorithms rate women as creditworthy less often; diagnostic AI orients itself by male symptoms. Here lies a responsibility for everyone who builds such systems: an AI on equal footing would be one that knows both poles, instead of reinforcing only one.

## Whoever Carries Goes Unhonoured

An economy that pays only the directed, productive pole devalues everything bearing, nourishing, caring — the care work that appears in no

balance sheet and is yet the true foundation of every economy. Its value exceeds that of the global tech industry many times over; it is performed mostly unpaid by women and girls. By 2030 billions of people will need care — whoever does not value it is steering toward a collapse. The same logic works on the large scale: a society need not organize itself around domination, but can, as Riane Eisler calls it, organize itself around partnership — the chalice instead of the sword. And it works toward nature, which we do not by chance call «Mother Earth»: ecofeminism shows that the devaluation of the feminine and the exploitation of the earth spring from one root — the pole that only takes, without receiving.

## From Object to Subject

Where the female body is reduced to availability, a human being is made into a thing, and violence is the outermost end of the same logic: one pole treats the other as property. It is the bitter peak of this whole chapter that worldwide, roughly every ten minutes, a woman is killed by a partner or relative — home is not a safe place for everyone. Dignity begins by giving the body back as a lived subject, not as an image but as a life. Bodily self-determination is the non-negotiable basis of any equal footing.

What we do to woman, we do to the earth — and to ourselves.

## The Fusion

The image that carries this whole reflection stands above everything: two interpenetrating tetrahedra. The ascending triangle — fire, will, the masculine pole. The descending one — water, devotion, the feminine.

Neither swallows the other; they interpenetrate and form a star. This is exactly what «the human being as a whole» means: not the dissolution of difference, but its union on equal footing. And do not forget: the masculine pole, too, is wounded — by the ban on feeling, the enforced hardness, the loneliness. The fusion is no defeat of the man. It gives the woman back her strength and the man his heart.

The old images knew this long ago: Ardhanarishvara, Shiva and Shakti in one body; the Rebis of alchemy, the wedding of sun and moon; Adam Kadmon, the primal human before the division. C. G. Jung called the union of the inner poles the true goal — the whole self. One could address such a divinity neither as «He» nor as «She», but only as «You»: no father in heaven, no Mother Earth alone, but the dusk in which both are one. Shalem — healed, whole, complete.

Yet the poles do not reconcile through thinking alone, but through practice — and no one need become «androgynous» for it. It is enough to give the long-suppressed force in you room again: to honour doing and being equally, to accept a gift without giving something back at once, to set feeling beside argument in a decision, to practise the clear No as much as the whole Yes. Be gentle with yourself in this; balance is no competitive sport. For the equal worth of the poles is no law of nature, but a cultural decision — and therefore something we can make anew each day.

# V

## FROM FRAMEWORK TO PRACTICE

### The Application

A map proves itself only in the walking. The three pillars become care, the vision becomes coaching, the teaching becomes a vehicle that drives to where people are waiting.

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*Here the cosmos turns concrete.*





מעשה

THE FRAMEWORK BECOMES PRACTICE

# The Application

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*A map proves itself only in the walking. The three pillars become care, the vision a coaching, the teaching a vehicle that travels to where people are waiting. Here the cosmos turns concrete.*

CHAPTER 13

# From Arse-Wiper to Consciousness Coach

*A Care Handbook*



FIRST APPLICATION · FROM CARE

*A handbook from practice — written between night shifts,  
with trembling hands and a clear head.*

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**A**rse-wiper. That is what some call this profession — and on tired days even those who do it call it that. It is a word that wants to belittle everything: the work, the dignity, the human being who performs it. And yet it is precisely here, between the palliative ward and the dementia wing, that day after day the very thing happens for which others book expensive retreats: real humanity, without a façade, without a filter, down to the last breath.

This handbook is written from the inside, and that is its whole point. Criticism of the care system usually comes from those who do not have to endure it every day — from desks, in statistics. Here speaks someone who knows the smell, the rush, the tears and the strange stillness at the bed of a

dying person. It concerns us all: we all grow old, we will all need care. The only open question is in which system — and from whom.

## What the Body Teaches

To wash a stranger's body sounds like lowly work. Do it a few thousand times with attention, and it becomes something else: an exercise in presence, almost a meditation. You are wholly here, with this person, in this moment, without distraction. The dying are the strictest and gentlest teachers one can find. They have no time left for façades — and force everyone who stays with them to become honest too.

## Power and Powerlessness

And yet the system keeps carers small. Hierarchies, bureaucracy, the eternal shortage of staff as a permanent condition, documentation that serves control more than quality. Whoever endures here must learn two things that stand on no curriculum: to set boundaries without feeling guilty — for healthy distance is the opposite of cold-heartedness. And to read burnout not as an illness to be fought, but as a signal. It does not tell you that you are too weak. It tells you that something is wrong.

## From Enduring to Shaping

It is exactly at this point that the transformation begins which gives this book its title: from enduring to shaping, from carer to consciousness coach. Not by leaving the profession, but by turning the experience within it into a

calling. The politics of care belong to this — for what must change can be named concretely, not merely lamented.

Across thirteen chapters the handbook spans this arc: from the sober diagnosis of the system through the dignity of physical work, the handling of power, empathy without self-loss and death as a teacher, to the vision of a society that thinks care differently. For in the end, the way a society treats its weakest is the most honest picture of itself.



## CHAPTER 14

# Coaching

*Guidance Along the Three Pillars*



SECOND APPLICATION · WITH LANA

*No recipes. Your answers. — Guidance that helps you hear yourself again.*

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**F**or your life there is no blueprint. No one else has lived it, no one knows its inner rooms as you do. That is why this kind of guidance begins with an unusual humility: Lana's role is not to roll out her answers to you, but to help you hear your own again — the ones long buried under the noise of expectations.

Three convictions carry this work. First: you are the expert on yourself. Second: body and mind are one — real change never happens only in the head, but always also where you breathe, sense, tense up. And third: spirituality without everyday usefulness is escape. What arises here must hold on Monday morning, not only in the seminar room.

## Four Ways, One Depth

There is not one right entry, but several doors into the same room. «Becoming Whole» leads systematically over eight weeks through all the levels of inner balance — from perceiving one's own patterns to integrating them in everyday life. The 1:1 guidance is tailored entirely to your current theme, ideal for decisions and deep personal work. The «Room of Encounter» stands open to all, regardless of budget — one session a month, exchange, practice, connection. And for those who lie awake at night because the thoughts will not stop, there is a compact self-study course: practical tools, out of the thought-carousel, without esotericism.

What unites all four is the attitude behind them: a safe space in which what is spoken stays where it is — without judgment, without pressure to perform, without roles. No place where someone tells you who you should be. But one where you may find it out yourself.

## CHAPTER 15

# The Map Online

*Read On, Watch, Listen Online*



FOURTH APPLICATION · CHAZON.EU

*This book is a map. But the territory can be walked — at  
chazon.eu and, in image and sound, at Source Open.*

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**A** book can only show, not move. Much of what these pages tell of truly comes alive online: the gates are clickable there, the essays can be deepened, the dialogue becomes possible. If a chapter touched you, here is where it continues — section by section, with a short note on what awaits you.

## THE FOUR GATES

Elements, Energies, Mirror, and Codex — walkable rather than merely described. Here the map of the third part becomes an interactive cosmos: the periodic table from within, the phase-spiral of the soul, their meeting point, and the illuminated manuscript that arises from both.

## **PROJECT ENLIGHTENMENT**

The essays on power, money, and truth as a dark documentary format — with sources, deeper dives, and a tool that x-rays texts for their hidden narrative. Whoever wants to question this book starts here.

## **TOOLS & GAMES**

The playful side of the project: a board game made of sacred geometry, a consciousness adventure as a browser game, and further small experiments in which you do not read the ideas but play them.

## **LIVING WHOLENESS · ACADEMY & COACHING**

Guidance along the three pillars — from «Becoming Whole» through personal one-to-one work to the open space of encounter. Where the read is meant to become lived practice, this is the entry point.

## **THE MIRROR**

A companion in the spirit of this book that you can speak with: nuanced, honest, without recipes. Hold a concept up to it, or your own inner conflict — and let it be mirrored along the two poles. It replaces no human and no professional service, but it thinks onward with you.

## Source Open — See and Hear

What cannot be said in words, the music carries. Under the name Source Open the moving images and sounds for this project appear: on YouTube as

the channel Source Open and on Spotify as Source Open. It is the same vision in another language — the soundtrack to the book.



CHAZON.EU – SCAN TO ENTER

The door stands open, and it costs nothing. Read on, watch, listen — and above all: go your own way from here. The book ends on this page. The journey does not.

## APPENDIX

# Sources & Reading

*This book understands itself as a map, not as the last word. The works, terms, and cases that follow stand behind the chapters — each single entry point contradicts the others in at least one place. That is precisely the intent.*

*Empirical findings are backed by primary sources; the philosophical-spiritual strands are offers of interpretation, not measurable facts. Whoever wants to dig deeper finds the spades here.*

## WORLD HISTORY

- Jared Diamond, *Guns, Germs and Steel* — the geographic distribution of domesticable species as a head start, not superiority.
- Yuval Noah Harari, *Sapiens* — shared fictions as the basis for cooperation among large groups.
- Max Weber, *The Protestant Ethic and the Spirit of Capitalism* — ideas as the spark of economic orders.
- Daron Acemoglu & James A. Robinson, *Why Nations Fail* — inclusive versus extractive institutions.
- Kenneth Pomeranz, *The Great Divergence* — coal, colonies, and the rise of Europe around 1800.
- Immanuel Wallerstein, *World-Systems Analysis* — core and periphery since about 1500.
- Thomas R. Malthus — the population trap that the industrial break broke through.

## THE AGE OF KINGS

- Mancur Olson, *Power and Prosperity* — the roving and the stationary bandit as the origin of the state.
- Norbert Elias, *The Court Society / The Civilizing Process* — Versailles and the taming of the warrior nobility.
- Habsburg motto: «Bella gerant alii, tu felix Austria nube» — adapted from a line of Ovid for the House.
- The Spanish Habsburgs, Charles II, and the War of Succession from 1700 — the historically documented inbreeding catastrophe.

## EUROPE'S NOBLE HOUSES

- The Golden Bull (1356) — the codification of the royal election, a constitution before the constitutions.
- *Dispositio Achillea* (1473) — an early codification of primogeniture among the Hohenzollern.
- *Fideicommissum*, Weimar Constitution Art. 109 and Basic Law Art. 123 — the symbolic end of the nobility with property persisting.
- Queen Victoria and Christian IX of Denmark — the two roots of the European marriage network.
- Note: for a hidden «bloodline» or Illuminati steering of politics there is no evidential basis; the demonstrable

afterlife lies open in land registers and foundation registers.

## THE SAME MACHINE

- Thomas Piketty, *Capital in the Twenty-First Century* — the concentration of inherited capital (return over growth).
- Yanis Varoufakis, *Technofeudalism* — platform rents and «cloud capital» as a new form of fief.
- Fideicommissum → family foundation — the legally documented continuity of bundled wealth after 1919.

## THE MACHINE AND THE COUNTER-VOICE

- Yuval Noah Harari — shared fictions; the difference between fiction and lie.
- Benedict Anderson, *Imagined Communities* — the nation as an imagined community.
- Robin Dunbar — Dunbar's number of around 150 stable relationships.
- Karl Jaspers — the Axial Age as the epoch of the great teachers.
- Antonio Gramsci — cultural hegemony; Michel Foucault — power produces truth.
- Alberto Brandolini (2013) — the asymmetry between asserting and refuting.

## SCIENCE & CAPITALISM

- John P. A. Ioannidis (2005), «Why Most Published Research Findings Are False» — the reproducibility crisis.
- Lundh et al., Cochrane review (2017) — the funding effect of industry-sponsored studies.
- Turner et al., *New England Journal of Medicine* (2008) — publication bias in antidepressant approval trials.

- Naomi Oreskes & Erik M. Conway, *Merchants of Doubt* — the doubt playbook from tobacco to climate (R. J. Reynolds, «Doubt is our product», 1969).
- Market cases: OxyContin / Purdue Pharma (Porter & Jick letter, 1980); Vioxx / Merck (VIGOR; withdrawn 2004); Sugar Research Foundation / Harvard; Wakefield (Lancet, MMR, retracted 2010); Macchiarini / Karolinska; Theranos; Surgisphere (2020); Tessier-Lavigne / Stanford.
- State cases: Lysenko & Vavilov (USSR); Mao's «war on the sparrows»; «German Physics» (Lenard & Stark); GDR state-plan topic 14.25.
- Vosoughi, Roy & Aral, *Science* (2018, MIT) — falsehoods spread farther and faster than the truth.

## THE MONEY SYSTEM

- Mancur Olson — the stationary bandit; Charles Tilly (1985) — «war made the state, and the state made war».
- Bank of England (2014) — money creation by commercial banks when they lend.
- David Graeber, *Debt: The First 5000 Years* — money, sovereign debt, and war.
- Michael J. Sandel, *What Money Can't Buy* — the market society (the day-care fine example).
- Philip Tetlock & Scott Atran — sacred values and the backlash of the taboo trade-off.
- Immanuel Kant — price and dignity; James C. Scott, *Seeing Like a State* — legibility as a precondition of control; Goodhart's law; R. F. Kennedy (1968) on the critique of GDP.
- Donella Meadows — leverage points in systems: the paradigm as the most powerful lever.

## ON EQUAL FOOTING

- Johann Wolfgang von Goethe — «polarity and intensification»; the Eternal Feminine (Faust II).
- Iain McGilchrist, *The Master and His Emissary* — two modes of attention.
- António Damásio, *Descartes' Error* — no reasonable deciding without feeling.
- Niels Bohr — the complementarity of particle and wave as an image of two poles.
- Caroline Criado-Perez, *Invisible Women* — the gender data gap in medicine and technology.
- UNESCO (2024) — pervasive gender clichés in large language models.
- Riane Eisler, *The Chalice and the Blade* — the partnership versus the domination model; Vandana Shiva & Carolyn Merchant — ecofeminism.
- C. G. Jung — anima and animus, the coniunctio oppositorum; Erich Neumann, *The Great Mother*.
- United Nations (2024) — statistics on femicides by partners and family members.

APPENDIX

# Who We Are



*Dennis*



*Lana*

## OUT OF THE SYSTEM. FOR THE SYSTEM.

### DENNIS

Full-time in care, at home in IT before that — and between the two, the question of how a person truly becomes whole. Calm, curious, friendly: for over a year he has shared a video every day, piecing together what care, philosophy, and history have in common. He loves nature, his family, and the next adventure — and believes the greatest changes begin quietly, within. Co-founder of the Living Wholeness Academy.

### LANA

A therapeutic practice and sound work — a bridge between body and perception. Patient and warm-hearted, she holds the space in which people feel safe, and listens before she answers. She loves nature, the quiet moments, and the sense that in the end everyone leaves a little more whole than they came. Co-founder of the Living Wholeness Academy.

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### SOURCE OPEN · FOR ALL PEOPLE

*Ease on the outside what is blocked within. Share it with all whom it may help — and walk your own path onward.*

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A journey inward —  
and a clear look at the machinery of power.  
From the Merkaba to the question of what is sacred.

M E R K A B A · S H A L E M · C H A Z O N

S O U R C E O P E N  
C H A Z O N . E U

