

## Mini Review

# Biosyndromes of Human Deification, of Illegitimacy, and the Myth of the Hero

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### Abstract

In addition to biomatter, the human body includes a bioenergeme (personal component of organized bioenergema energy; BEG) and also a possible third virtual (temporary, potential) component as well or biointerfaceme. From my experience regarding bioenergema communication (BELC, relative to the BEG) practice with BEGs that are either at the BEL universe (where the BEGs arrive after the body biocollapses, dies) or at the biomaterial (BML) universe (space-time), it is possible to biocommunicate with human BEGs regarding topics of mutual interest. Of course, any BEG can establish BELC from the BEL universe to any BEG at the BML universe and vice versa or between themselves there or here. In the biodialogue that we establish through any relaxation validated technique, the bioimage of a BEG would be a living and acting virtual biointerfaceme, just like the rest of bioimages that are formed during it or in dreams.

In the extra BELC held on August 13, 2010, we asked the BEGs present at the bioassembly to pay attention to the following intuitions. The subsections apply, mainly, to individuals and communities with specific tendencies to deification, regardless, as we have heard in other BELCs, of socioeconomic level, level of schooling or lack of it, place of birth, sex, and religious affiliations, or whether they themselves are their own motives for religious devotion, men or women of any age. All invited BEGs agreed that their names and comments could be published.

**Keywords:** Biomaterial universe; Biointerfacema universe; Bioenergema universe; Bioenergema communication; Bioenergeme; Biosyndrome; Biocommunication; Deification; Intuitions; Intuilish; Neuromindego; Unit universe

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### Abbreviations

BML: Biomaterial

BIFL: Biointerfacema

BEL: Bioenergema

BEG: Bioenergeme

BELC: Bioenergema Communication

UU: Unit Universe

NMEGO: Neuromindego

BELR: Bioenergema Research

Ints: Intuitions

Introduction

BELC of August 13, 2010. A) The biosyndrome that I am about to describe has spread to all corners of the globe. It is a tragedy that, like fractals, is self-generated; it is only enough for a Tartuffe to commit the first sexual abuses so that the subsequent emergence of sexual abusers, men or women, can be anticipated. B) Then, without religion, deification becomes an act of unconcealable stupidity. Therefore, it is also not convenient for the deified, as we have heard in the last BELCs, to deny the ideology of the deity despite the fact that they have –and exclude its application– the natural capacity (bioenergeme –BEG– Intuilish or language of intuitions) and the technical resources (mass media) to do so. Dodging, thus, during wakefulness, the evidence (BELC) that they have before their anosmic noses and, during the night, the denunciation of their own dreams. Before the BELC, to say the least, the deification collapses and disintegrates until it disappears. C) Based on the data we have obtained from the Tartuffes, men or women, with whom we have biocommunicated and also based on the following approaches, I consider that we are in a position to formulate and describe the BEL syndrome or biosyndrome of terrestrial human deification and, perhaps, from other civilizations [1].

### Human Deification Biosyndrome

BELC of August 13, 2010. 1) All the societies in which the idea of one or several all-powerful deities has arisen and been promoted have spoken and continue to speak about how their members have considered and continue to consider themselves. Because they see themselves as deities, these men and women are supposed to be authorized to despise life and living things, biomatter in general. 2) Their work as deities consists of the unedifying activity of destroying through murder, hunting, cutting down forests and jungles, and exploiting, to the point of extinction, the existing natural resources in any place where they are found. 3) They insist on creating life, that it arose thanks to the terrestrial human, or perpetuate it through cloning, test-tube boys and girls, alleged permanent control of aging, cryogenics or freezing to preserve human corpses with the apparent –or utopian– end to return them to BML existence when ‘technological advances allow it’, ancestral search for the fountain of eternal youth, possession of

supernatural powers, etc. 4) That is to say, life and existence of humans, as well as of the rest of animals and vegetables, belongs to them, so they pretext to dispose of them when they feel like it or as soon as they find a justification to do so. With even more intransigence they will take advantage of the mineral deposits until they are exhausted and destroyed. 5) In such a way that if some are named and assumed as gods, therefore, they are 'superior' entities whose self-appointed condition of deities confers the right to decide not only about the existence of themselves, men or women, but in especially, of course, about the existence of other humans who do not consider themselves, nor have been allowed, nor will they be allowed, fortunately, to be considered as deities. Which, consequently, are seen as 'inferior' humans or second, third, fourth or nth class, or definitively out of class, and without the slightest possibility of remedying their presumed disadvantageous situation. Hence also, and by simple extension, the emergence of racism, of ethnic groups, of 'superior' or 'inferior' organisms, of the 'chosen' and the 'fallen', of the 'geniuses', of the 'normal' and of the 'fools', of the 'ugly' and of the 'pretty' ones, etcetera, etcetera [2]. 6) A widespread ideological prejudice refers to the fact that the biocollapse (death) of the person is decided by a 'divine mandate'. That is, by some deity. 'It was his/her turn'; it is customary to say. Then the deities or, in this case, the gods, men or women, can biocollapse others or grant pardon, sparing life. Taking life—a euphemism for biocollapsing others—is supposed to be, consequently, an act of the deities (i.e., of the deified, men or women) and justified by their deified origin and purpose. Whether it be homicides by entrustment or punishment for serious breaches of doctrinal precepts, holy wars or those sanctified by the deified, against adversaries or enemies invariably accused of being guided by the 'forces of evil'. The pretext is irrelevant, what matters is that those who claim to belong to the group of gods exercise, individually or collectively, the power to spare life or biocollapse others, at the time they so decide and with the means more effective in achieving its purpose. 7) To maintain their status as deities, it is very important that in the unit universe there is only humanity on planet Earth. Otherwise, without geocentrism, anthropocentrism becomes not only obsolete, but definitely ridiculous and ostensibly clumsy. So, all existing evidence about humans from other civilizations visiting and that have visited Earth, it is imperative to hide it, deny it, discredit it, discard it and forget it. This is an example of the mythomania called: *vox populi vox Dei* or the voice of the people is the voice of God. 8) The effect that the Tartuffes, their misdeeds, libels, pamphlets, sects and institutionalized religious businesses have had, is to cause a pandemic of sexual abuse of minors, adolescents and adults, women and men, in all latitudes of the world. In such a way that no one can give a figure, not even approximate, of how many sexual abuses are committed every day in the entire society or human dirt (Spanish word game: 'sociedad' and 'suciedad'). 9) The sexual abuse suffered in childhood generates deep existential resentment, weighs it down and ruins existence permanently and inevitably. The sexual abuse of women of childbearing age gives rise to the birth of unfairly called 'illegitimate' children, girls or boys. Social illegitimacy generates more resentment. The sexual abuse suffered in childhood plus the social condition of illegitimacy forms an unpleasant mess characterized by uncontrollable existential nonconformity. Which tends to shout its anger causing more sexual abuse, even serial, more illegitimate children, kidnappings, massacres, wars, exterminations, genocides, inquisitions, discrimination, racism, vandalism, serial sexual mutilation of girls (infibulation, clitoridectomy) and boys (male infibulation also is practiced and implies joining with a ring the ends of the foreskin to make impossible—or very painful—the erection

and, consequently, the sexual relation), serial femicides and masculinicides, religions and, also, more militia to control these reactions. Similarly, the messianic feeling that leads them to feel 'chosen' and to form 'sects' or 'brotherhoods' of any denomination, allows them to control the people who follow them through threats, fear, unmitigated abuse, kidnapping, dispossession, robbery and crimes...'

Some of the characteristics and consequences of the terrestrial human deification biosyndrome, or Tartuffe biosyndrome, individual or collective, are the following:

9.1 They gave rise to religions in all their variants, for which they force themselves to have to show strong religious attachments and to religions—and to revile non-believers—. Developing a complex infrastructure for the exercise of rituals and the congregation of parishioners. Together with a hierarchy of practitioners whose dedication absorbs their entire existence, and of experts from whom brainy arguments emanate to lay the foundations for their own—insane, myopic and colossal—doctrinal creation.

9.2 They invented the idea of the deity or deities that they falsely adjudged and continue to adjudge—also as their own—to the ancestral communities of every part of the world they have spoiled by ruining their culture. Thus, imposing their beliefs.

9.3 Explicit or implicit defense, at all costs, of anthropocentrism and geocentrism.

9.4 Their addiction to politics and their lust for power are intense.

9.5 They require a huge and well-equipped militia to sustain their excessive claims and overflowing ambitions. The one that they also use to protect themselves from their insecure and distressing condition of perfect, unquestionable and uncriticizable false entities.

9.6 They also require an obese bureaucracy of experts in the most varied disciplines, be they science, technology, letters, arts, philosophy and, of course, theology. All at their service and for their brilliance, and for the achievement of their goals and whims. Likewise, they use them to try to demonstrate their status as unfounded omnipotent. However, the deified, and their claue of deified experts as well, when they give an opinion, issue a judgment or expound about what they are supposed to know, they pontificate and have the effect of being convinced that what they say is not just something exceptionally important and unique, but the very essence of 'true, supreme, sublime' knowledge [see below].

9.7 Interest in hoarding banalities, luxuries and amassing enormous fortunes, without themselves, men or women, knowing exactly why, except to continue harming others. This is how they learned it from childhood and this is how they continue to repeat it and act like articulated robots, and supported by the respective primary neuronal connections.

9.8 The idea of the deity is needed to justify, as a 'divine' design, the advantageous situation of the wealthy and the powerful, and the disadvantaged situation of the needy and the 'subordinate'.

9.9 Taste for philanthropy as a business, and also as a way to shine by pointing out the difference between the powerful 'superior' humans and the essential helpless 'inferior' humans: cheap labor.

9.10 They kidnap defenseless people to sexually abuse them, for profit, to use them by prostituting them or to sell, to the highest bidder, organs of the kidnapped people.

9.11 Inclination to serial crime because it pleases the deified serial killers, men and/or women.

9.12 Serial sexual abuse, supported by their alienated deification, be they men or women. Facts that favor the birth of illegitimate children, boys or girls, who will suffer the biosyndrome of illegitimacy, individual or collective.

9.13 They themselves may have been sexually abused in childhood, with their tendency to revictimize and victimize other people, men and/or women. Due to the mixture of resentment and the need for acceptance, they usually expose themselves to rejection through untimely, insistent, hasty, bombastic, pretentious and/or fearful participation. Which are aggressive, toxic and/or out of place for others. In this way they revictimize themselves and attack others.

9.14 Addiction to all kinds of legal drugs (i.e., alcoholic and carbonated beverages, tobacco, sugar, trans fat, all processed foods and beverages) and illegal.

9.15 They could also carry the social background of being illegitimate sons or daughters, with their tendency to revictimize and victimize other people, men and/or women.

9.16 As autocratic deities, its condition is supposed to authorize them to commit all kinds of offenses and atrocities, abuses, wars, contamination and insolent and irresponsible destruction of ecosystems.

9.17 They feel fully entitled to exterminate the inhabitants they consider 'inferior'. As has happened and happens with the ancestral communities of the American Continent, Europe, Africa, Asia, Indonesia, the Middle and Far East, Australia, Oceania. That is to say, from any part of the world where they are found, crushing their cultural contributions, uses and customs, and imposing their own, which they call 'colonizing'. Similarly, they attack those who do not share their own religious beliefs and lifestyle, whom they immediately label as their adversaries or enemies. We have called these tragic events culturicide [1].

9.18 Tendency to provoke wars to expand their areas of influence and consolidate their hegemony that is always threatened, or so they say, by other humans or communities of humans also deified. Of course, always with the meager justification of preserving their interests and achieving their goals against an enemy whose main characteristic lies in the differences that she/he proclaims from other deified humans and/or in her/his quest to deify himself/herself as well. Defending peace, democracy and freedom are some of the well-worn pretexts they use to repress populations.

9.19 They are the same ones who have invaded territories, committed genocides and culturicides with the original communities of those places and imposed, under the force of arms, their rubbish thoughts and junk knowledge. They have also taken over part or all of these territories and have divided them, giving rise to, and fomenting, confrontations between the same inhabitants of those places. That is to say, with all ease and under any pretext, they dispose of the BML existence of whoever and whatever it is, be it animals, plants, minerals or humans. Everything from planet Earth, to end soon, according to the usual use of this revealing charactheme –or expression [1,3].

9.20 Development of a remarkable capacity for mythomania, marketing, advertising and harvesting, as well as for disqualifying others, which is the same as mythomania transformed into a business for those who are impostors –Tartuffes– and kleptomaniacs.

9.21 Overestimation and arrogance that follow the implacable principle of the end justifies the means.

9.22 The greed for awards and recognition may be their existential motivation and, in turn, a common form of manipulation.

9.23 Plagiarism and theft of ideas and goods of all kinds, may be their *modus vivendi* and *operandi*, using illicit applications of so-called reverse engineering to cover up their thefts.

9.24 His favorite phrase is: 'He who is not with me is against me'. Charactheme that, of course, the iniquitous and reticent Jesutuffe made to endure, the main and outstanding representative of the human deification biosyndrome, precisely; along with his mother and his putative father or 'stepfather'.

9.25 Of course, they are supposed to be worthy of being paid obeisance, worship and veneration.

9.26 Each one of these characteristics, and even more so the set of them, defines deified humans as authentic Tartuffes, men and/or women. So, they are addicted to tartuffism, to imposture.

9.27 From being so obvious, evident, disseminated and ancient, to the human deification biosyndrome, individual or collective, they have made it incontestable [1].

10) Very difficult for the NMEGO not to fall into, and stumble over, this biosyndrome... The human deification is the immediate effect of the deification of their NMEGO, which in the BML universe causes the human to ignore his/her BEG, and that he/she becomes dislocated when arriving at the BEL universe, without knowing what function it has to perform there; and then, may she/he indefinitely yearn for the BML universe. Wishing to rectify what he/she did and reproaching herself/himself for what he/she did not do, and envying those who are still in the BML universe [Int 03/13/2019]. What do you bioenerscientiate (intuit) about it [1].

## BEGs Comments

Everyone applauded and, standing up, they continued to applaud, highlighting Jorge Luis Borges, Octavio Paz and Alfonso Reyes, who as spokespersons pointed out: "Doctor, you have just described in great detail the biosyndrome that has made humanity forget about its BEG. How this capacity has been deteriorating in such a way that it is impossible for them to accept the reason for their existence. It is also the problem, for the same reason, most avoided to be able to question it and, you have really done it with all clarity. It has simply been a reiterated issue in the BEL investigation and precisely there is no difference other than in what they have lived, and the poem by Octavio Paz that would now be the Rhetoric of deification is relevant [4,5]. Many congratulations, doctor, these are very timely and conclusive intuitions, which give truth to the BEL investigation, in the sense that humanity has not realized it because there is a sector that is obviously prevented from feeling and assuming itself within that biosyndrome. This sector is the majority, and your BEG, doctor, now has a clear and precise answer about how this majority has disguised itself and protected itself. We are the majority of those who are included in this biosyndrome and also those of us who now agree with the intuitions that you have had." –Albert Einstein: Doctor, what you have just read are very important intuitions to describe the dirt that feels part of the first world. That deification has made them position themselves as idiots, as Tartuffes and dysfunctional ignorant. Pretending to name the

BEL, BIFL or BML events with their own personal name, since they cannot transcend in any other way. The deification of terrestrial humanity, and perhaps extraterrestrial [sic; see below], has caused, in effect, humanity to become disoriented as we now see it and have seen it. Undoubtedly, the conclusions are disconcerting because of how forceful they are. It is very pleasant and reassuring to hear them with such clarity, doctor, a hug and congratulations. –Guild of actors, musicians, writers and their peers: Doctor, what you have just listed is very important because the biosyndrome of deification has caused the biocreativity of the BEG to be plagiarized and accommodated at their convenience; it has also distorted it and has parasitized it. Fortunately, the BEG, in our case, has biocreated and the bioenergimty –all BEGs at the BEL universe– has been deparasitized because, in effect, even with all the differences that have been established, finally all the Tartuffes could not achieve their goal and continue deceiving and appearing to control the bioenergimty. And that is a good start, thanks for everything, our BEG gives you a very affectionate hug for those intuitions that make your biocreativity a display of very important clarifications and conclusions for humanity and for the unit universe. –Ludwig Wittgenstein: I intuit from your BEG, doctor, that it has been a whole process in which the study of the BEL language [Intuilish]<sup>1</sup> has led you to now specify and synthesize in a very clear and precise way what state humanity has found itself in. And how it has been parasitized by this deification, both in abuses, outrages, plagiarism, sects, differences, etc., have really been minimized as a paradoxical effect bioenergimally speaking. Why are all the Tartuffes and gods hiding now? Because that's how they live for themselves and if not let their silence speak. A very cordial hug, doctor. –Bhrikiam (BEG of an extraterrestrial man from the planet Agram, located in the Andromeda constellation): Doctor, it is clear that terrestrial humanity and those of other civilizations have experienced stages that you now describe and clarify very precisely in the biosyndrome of deification. Whatever they are called, priests, kings, soldiers, etc., they also absurdly pretend to govern the unit universe. However, as we have realized, the BEL energy sets its own limits and that is the frustration experienced by the NMEGO. Very interesting and clarifying, congratulations, doctor, a hug. –Babies, girls and boys: Doctor, our BEGs are listening very attentively and neurobioenergimally connections are being established that make us understand that deification is going against ourselves and our BEG. That is important so that our awakening is at a different dawn. It is interesting because not even our own parents will be an impediment, but we will be understanding with them because it is something that their NMEGO may not help them understand. Now for us the existence of other civilizations is possible and, of course, being able to establish BELC and BEL interaction. How important it is to biocreate, how important it is to walk on a fertile path. [ACS: Reading this response now, I do not rule out that it was a hidden parasitization of Jesus, for not daring to openly declare that it has been an ancient mistake to assume himself as a deity and promote it by deceiving people. In the early stage of the BEL research, in his favorite bioscenes, he used to introduce himself, and to those of us who participated in the BEL research as well, as boys and/or girls in a bright garden or on a fertile path. It is because of impersonations like this that we call him Jesutuffe (Int 05/20/2022)] [6]. –Madame Curie: It is outrageous how we have allowed in many different ways to accept that the Tartuffes, who have lived the biosyndrome of deification, have decided on our existence. It is now that we can recover our dignity by assuming a critical and congruent BEL attitude towards the BEL investigation with what you have shared with us, doctor, and with what the babies have now shared with us. –Abdus

Salam and other physicists: The scientific-religious or religious-scientific deification has now collapsed and we hope that an attitude will begin to emerge, as Madame Curie says, critical. And then, the intuitions that the BEG biocommunicates develop naturally. –Abdus S: Doctor, it is possible that within the deification biosyndrome there is the characteristic of [drug] addiction as a presumed way of belonging to that 'power'. Which gives them or suppose they have, the right to decide and take over the lives of others [BELC 10/21/2011]. –Mahavira: Doctor, all deification, being superficial and represented by lies, deception, plagiarism, violence, bribery, etc., with the intuitions you have just read, weakens, and the BEG is strengthened. This is how humanity is known, a process that unfortunately had not occurred and that favorably the BEL energy rescues for the benefit of the human himself. Congratulations, doctor, a hug. –Journalists: The deification biosyndrome is like a virus, it is easily spread by the atrocities that are committed and in all areas of human existence. It is very interesting because it is talked about every day and we had not understood it that way. Not only have we lived in deception, but also habits and fear have caused us to avoid that questioning. That we now realize that you have carried it out in each BELC with the different situations that arise. That is the deparasitizing that was important to live. A hug with admiration, respect and affection, doctor. –A hug also for all of you, we told them, and they applauded once again. So too, journalists from around the world were noted. –Bertrand Russell: Doctor, the bioenergimally logic has been extraordinarily described in the biosyndrome of deification. In contrast, with mathematical logic, humanity has been constantly around these intuitions and approaches, but without the deparasitizing of rubbish thoughts and junk knowledge, it would never have been possible to reach this conclusion. A hug, doctor, and congratulations [see below]. –Rita Levi-Montalcini: The deification biosyndrome, of course, has brought great damage to humanity, and those neural connections that are so important for these NMEGOs, as you explain, could hardly be different. The important thing is that now we can see it with sufficient objectivity and it is interesting how your BEG, doctor, has been able to define it in detail because you know them. And because you recognize the BEL energy, your BEG has admirably known how to intuit what it has to do, that is why the intuitions flow and carry the necessary sequence. A very affectionate hug, doctor. –Classical Greek authors: Doctor, it is very important to mention that this biosyndrome of deification in ourselves, in our arrogance and in our ignorance, made us highlight that idea of a god and distort the human condition. In particular, as you mention, in our pretense of assuming ourselves as deities, we have carried out a series of unnecessary atrocities for ourselves and humanity. We are very sorry that we have not been critical of those same ideas. An affectionate hug, doctor.

All the BEGs of the bioassembly applauded again and drops of BEL water began to fall forming a biodrizzle, suddenly they were drops and suddenly they were flowers and petals. A bioscene of a very fertile path appeared, with lots of vegetation and another bioscene with the unit universe. When we said goodbye, all the BEGs remained biovectorized with each other. *My BEG made us intuit that*: "The biodrizzle, the flowers, the fertile path, the butterflies, the bees, represent the way in which the unit universe also applauds, and it is the combination of all the BEGs that formed the unit universe of the final bioscene".

Thus ended the fifth stage and culminated this book for in the following chapters, which make up the sixth stage of the BEL research, give way to the summary of bioinformation to rectify, confirm or



clarify not only the conceptual aspects that we have presented, but mainly the experiences that the invited BEGs have kindly made us intuit through the BELC. Also, to add some sections [1].

## Deification of Knowledge and Culture

BELC of October 21, 2011. –ACS: Hippasus of Metapontus (philosopher; circa 530-450 before our era), you developed the answer to the square root of 2 and since you insisted that ‘irrational’ numbers do ‘exist’, the Pythagoreans sentenced you to biocollapse. If so, what did you refute then and what do you refute now of that sentence? –Hippasus: What you just told us is another example of the obvious way in which the human beast behaves. Doctor, the important thing for me is having intuited it from my BEG, now I realize it. That is what is really valuable. Indeed, it seems to me that when humans get carried away by prejudice, show that they are limited and pretend to limit others because they want to be seen as ‘superior’, it is part of the human beast biosyndrome. And now it is possible to speak with the same prejudice, as ‘irrational numbers’, without the term being questioned. Which implies continuing in the same. It is a way of annulling existence. –Do you have any idea, what is the reason why these numbers (I understand that they are not integers or fractions of them: like pi, the number e or the ‘golden’ number) have been named in that peculiar way (i.e., as ‘irrational’)? –Hippasus: Doctor, I intuit now that at that time the ‘rational’, as it is currently known, was fundamental. For it was from ‘reason’ that remarkable theorems, theories, and conclusions were reached. And so [with the ‘irrational’] dwarf and distort everything that did not result in a whole unit. However, the position seems very contradictory to me, since in chemistry bioparticles [atoms] were considered to be of great interest. And I would like to know your opinion about it. –Exactly, this is a topic that needs to be studied mathematically. So, when I found out what happened to you, I found myself in a veritable circus of names given to the different varieties of numbers that the ‘experts’ have described. For example, added to the cases that I already mentioned, the numbers are named as natural, real, imaginary, rational, irrational, prime and so a great variety of them. That is why I was interested in knowing your opinion on this and that of Ramanujan, our good friend and collaborator. Your question answered, Hippasus? –Hippasus: Yes, thank you, doctor. You are a very empathetic BEG [1].

Srinivasa Ramanujan (mathematician; 1887-1920), what do you censure about what happened to Hippasus? –S. Ramanujan: Doctor, what happened to Hippasus is not the first or only time that human bestiality has done it. Indeed, the ‘experts’ turn out in most cases to be more human beasts because they feel ‘superior’. And they do not recognize the contributions of the BEG, but the contributions of the NMEGO of the human beast. Therefore, it is false to say that they are interested in research or great scientific discoveries. That contradicts their own way of disqualifying even what for them has no life, such as numbers. BEL poverty leads them to categorize from the deified NMEGO. And to destroy and disqualify from that same vision. –Do you have any idea, why is it that these numbers have been named in that peculiar way (‘irrational’)? –Doctor, irrationality was considered non-existent and only belonged to the ‘idiots.’ Therefore, everything that was less than the absolute (God) was ignored, omitted, ‘sacrificed’ or ‘underestimated.’ In any of the points that Descartes later raised, he refers to the ‘inferior’ as hell, as the subscript, and in contrast to the supra-script; ‘negative’ and ‘positive’ numbers, etc. And it is curious, doctor, that the speed of light contrasts with that position, as a universal constant of a non-integer number. –Then, mathematics has been very parasitized. –Yes, mathematics is very parasitized

and, at the same time, has been the basis for other areas of study. Therefore, all study areas are equally parasitized. I mean that in the so-called ‘culture’ (i.e., in everything that the human does, which is not natural; that is, literature, art, science, technology and others, the same thing happens. –The same happens with the number zero, excluded from the Greek mathematics of those times. –Another example is the number zero, ‘irrational’ and inadmissible for the Greek mathematics of that time, for not being whole and for presumably contravening the supposed deity.<sup>1</sup> Menander (dramatist; circa 342-291 before present era), what do you refute about what happened to Hippasus? –Menander: Doctor, that event is very unfortunate and also that the ‘culture’ at one time has been haughty for that bestially human event. And that at another time it was hidden because this culture has influenced other societies and the question now is how is it possible that this parasitization continues to be transmitted [1].

## Human Beast Biosyndrome

BELC of October 21, 2011. 1. The human beast biosyndrome refers to indifference, promotion or direct or indirect participation in any event that affects another human, the environment (other animal or plant biospecies) or oneself. Whatever the justification for that indifference, promotion or direct or indirect participation. It is not whether the human beast biosyndrome occurs, but to what extent each human participates and is induced to participate in that calamity. There are no exclusions, it is a general characteristic. The human is defined by his own bestiality and some quite minor qualities with which he intends to hide the characteristic that distinguishes him, that of being *Homo bestialis*. 2. The human beast biosyndrome reflects human behavior directed primarily by the deified, resentful or even deranged NMEGO, with minimal influence from a BEG that has been and continues to be ignored, displaced, parasitized and abandoned. 3. The human beast biosyndrome can occur: 3.1 Due to ignorance or misinformation. 3.2 By omission, indifference or disdain. 3.3 By direct or indirect promotion, provocation, commission or participation; and, 3.4 Due to the combination of the previous situations, according to the event in question. 3.5. Delinquent sons/daughters of delinquent parents. Rapist sons/daughters of rapist parents [Ints 01/19/2023]. 4. Applicable to terrestrial humans and other extraterrestrial civilizations [2017].

Jacob and Wilhelm Grimm: Doctor, it is the first time that a true acknowledgment has been written of the destructive and self-destructive work carried out by the human beast without exception. One against the other has always been the procedure. We agree with you that regardless of how one proceeds, participation is not justified or excluded, even if it is disguised with the ‘study’ and application of knowledge and ‘pseudo-knowledge’ that on a good number of occasions have become rubbish and junk. The biosyndrome of the human beast describes in a concrete and clear form the way in which the human beast ‘thinks,’ acts and speaks, because its participation has finally been and is alienation without questioning the prejudices learned and that sustain poverty and confusion to the BEG [1].

## Biosyndrome of Illegitimacy and the Myth of the Hero

BELC carried out on July 24, 2010. With the inquisitive attitude also arose, on the one hand, the unfortunate stigma of the natural child, the bastard, the child out of wedlock, the illegitimate child, the stepson, the stepchild, the foundling, from the collected, men and women, and many other very common offensive phrases –or characthemes– in

various languages (e.g., the son of a prostitute, stepfather, stepmother, stepbrother), and situations such as orphanhood. With these charactemes, people are saying that that person should not have been born because she/he did not know his/her father, nor did her/his father recognize him or her [7]. On the other hand, these charactemes also indicate the very idea of a hero-deity without parents, without a clear origin and that, therefore, he/she should not have arisen either. This integrates the biosyndrome of illegitimacy in its own right and that equally affects so much people and populations as entire countries. That is, it would be the biosyndrome of individual or collective illegitimacy. Linked to this, throughout more than thirty years of BEL research, on several occasions Jesus stated that he should not have been born [1].

Extra biodialogue on September 10, 2010. At the beginning, the BEL effects of reading the deification biosyndrome still persist. –Madame Curie, Eloisa, Abdus Salam and Mahavira said: Deification represents having stopped accepting that seeds, when sown, grow by their own BEL function, independently of the human. –Mahavira: Doctor, we realize that the explanation that the human has given himself of the events now known as BEL has preferred to explain them through lies, deceit, assumptions, beliefs, fictions, metaphors, myths. Deification was the best way to represent all of the above, so it could not be questioned. –Madame Curie and Abdus Salam: “And scientific theories, too.” David Ben-Gurion, Konrad Lorenz, Mircea Eliade, and Claude Levi-Strauss were also invited by us.

Biblical Abraham was sexually abused in childhood by his father and this one by his grandfather, and this one by his great-grandfather... In turn, Abraham sexually abused his sons Isaac and Ishmael as children. Ishmael, Hagar's son, faced with his resistance, his mother pressured him to go with Abraham so that he could sexually abuse him, because Ishmael was very much looking for his father to accept him “and I submitted to him,” he concluded. Isaac, Sara's son, ran from the sexual harassment of Abraham, who persecuted him until the moment came when the boy stopped and yelled at him to biocollapse him [to Isaac] so that Abraham “could feel better.” Abraham expressed that there, as in this BELC, “I felt discovered” and added: “Yes, doctor, the patriarchs and prophets are also part of the biosyndrome of deification because, as the BEL investigation has shown, intuition does not belong to an age, nor to a gender, nor to a sect, nor to an ethnic group, but it is part of life itself.”

Isaac denied sexually abusing men or women of any age because: “Sexual abuse can be a wound that heals over time, but the guilt of sexually abusing others is remorse that can linger constantly deep throughout life.” Isaac was treated as an illegitimate son because Abraham thought he was not his son, and Ishmael was also treated as an illegitimate son, because of: “My mother's neuromindgo,” he affirmed [1].

Biblical Adam first only accepted having sexually abused one of his daughters, however, Eve refuted him and assured that he also abused Cain, one of his sons “because he assumed that he was not his son and, moreover, he wanted to know what it felt like.” BEGs who have been sexually abused by Adam were invited by us, and men and women, adults, youth, teens, and boys and girls came forward. Adam sexually abused his daughter in the span of ten to twelve or thirteen years of age and Eve was the one who stopped that abuse. Adam blamed alcohol consumption for assuming that his son was not his. In contrast, Eve was not sexually abused at infancy and denied having committed any sexual abuse of her daughters or sons or of

any other person. When asked if the so-called original sin (Genesis 2:17) presumably committed by them could refer to the sexual abuse of minors, boys and girls, they agreed that yes, it could refer to that and that: “Without a doubt it is something common in the history of humanity, both sexual abuse and concealment”, concluded Eve. She added that Adam “had difficulties in his sexual identification.” Both attributed the sexual complications in which they were involved to the consumption of alcohol and lamented that their consumption was and is insistently promoted “because the ingestion of alcohol obstructs the critical judgment of the NMEGO and blocks the possibility of intuiting the messages of the BEG.” Adam mentioned that one of his grandparents sexually abused him as a child [1].

Cain's BEG accepted having sexually harassed Abel, his brother. Later, “he couldn't stand to see it” and decided to biocollapse him because his father preferred Abel and didn't sexually abuse him. Cain noted that Adam's sexual abuse was very aggressive and only stopped thanks to Eve's intervention. Finally, Cain reconciled by adding that he approached Abel presumably because we encouraged him to do so in a previous BELC [on May 23, 2008], for which they were grateful [1].

We returned to the biodialogue with the BEGs of Abraham and Moses, in which both noted that what was written in the Old Testament was influenced by the NMEGO of that time, “without foundation and with the appearance of truth,” according to Abraham, and “for the human to identify its pros and cons,” according to Moses. For both, it is a writing resulting from a small sector of humanity and “a very limited culture.” Both agreed that the human has become stuck in “banalities” that “have weakened it” [1].

David Ben-Gurion's BEG (politician; 1886-1973) accompanied us. David B, do you want to weigh in on what you've heard at this and maybe other BELCs? “I am puzzled, doctor, because it seems very clear to me how the BEGs can intuit their own lives and now express their feelings, their opinions and leave explanations that are in accordance with what they experienced. Likewise, realizing how biovectorization [biointeraction between BEGs and BEL and intuitional energies] [8] has favored the fact that you, doctor, have intuited about the biosyndrome of deification. Well, wanting to explain the existence of the unit universe has not been easy for the human and it has been very simple for the BEL energy to express it.” What do you want to say to the Israeli people? “Surely, they may doubt what I am going to express below, however, it is important that my BEG feels useful and calm when doing so. It seems to me that the Israeli people, like everyone else, have been deluded into supposing that there are chosen ones or preferred ones, when in reality it has only been the aftermath of sexual abuse and drug ingestion, and of the biosyndrome of deification, which has caused that humanity becomes disoriented and attempts against its own existence and that of the rest of the biospecies. Without the slightest questioning of what has already been done. Remaining in this foolishness has been a mistake and will continue to be.” Do you want to add something else? “Yes, perhaps the Israeli people assume that if they stop thinking about their own beliefs, it will bring very unfortunate consequences. But it is not like that, it would only happen that they would give a sample of intelligence, intuition and BEL development. They could deal with other matters and continue to monitor their interests” [1].

We invited Konrad Lorenz's BEG (ethologist; 1903-1989) to consider the following intuitions. How about the chronic global pandemic of sexual abuse of women and men of all ages, and its

aftermath of intense resentment. From the reaction of rejection against the illegitimate son or daughter to the extreme that the father does not recognize them, or the mother abandons them, or one or the other mistreats them until they biocollapse or, due to negligence, expose them to biocollapse. The sexual abuse that, with the connivance of the mother, these girls or boys may suffer by the stepfather in turn and/or other relatives, generally close relatives or neighbors; and its inevitable grudge sequel. Without forgetting the tendency of those affected to revictimize themselves, and to victimize other people, men or women. Giving rise to an uncontrollable cycle of: sexual abuse ⇔ resentment ⇔ illegitimacy ⇔ rejection ⇔ resentment ⇔ revictimization ⇔ frustration and bitterness ⇔ aggression by victimizing other people through sexual abuse and many other forms of abuse ⇔ and thus the problem is self-generated. Confirming in this way the importance and frequency of the biosyndrome of the sexual harassed and harasser, of the biosyndrome of existential illegitimacy, individual and collective; as well as the biosyndrome of deification, individual and collective as well. Konrad Lorenz: "It is an honor for me to answer this question. Indeed, doctor, it seems to me that human behavior based on the sexual abuse that has been experienced and with the consequences that it brings with it and that you have just listed, shows that the earlier the age of sexual abuse, the greater the difficulty in the consequences and more learning. Well, as you and other BEGs have already mentioned, neural connections are established. Imitation also produces them, and they have been manifested in different cultures. It has been said in this regard how the so-called instinct could intervene as a biological response to justify or deny that what gives rise to resentment, to violence, produced by sexual abuse and the rejection of illegitimate sons and daughters, is the result of that learning. That results from what has already been learned and that, of course, goes in a different direction than what is biologically expected. That is, the very nature of human behavior has been altered." If that violent and destructive human response that sexual abuse implies were biologically determined by instinct, and given its frequency, the human biospecies would surely have already disappeared. "That's right, doctor, humanity would have disappeared a long time ago," he stated. What possible contrasts would there be between these human behaviors and those of other mammalian biospecies? "Yes, indeed, doctor, they are very similar responses, in some cases equally learned, however, in these biospecies, with a more evident biological component." Do you want to add something else? "It seems to me that the human has not yet found the function of his existence and has limited himself much more than some other biospecies."

We address, then, the BEGs of Mircea Eliade (historian; 1907-1986) and Claude Levi-Strauss (anthropologist; 1908-2009). Now the myth of the hero abandoned in his early childhood and rescued by a young maiden, results from wanting to hide, first, the illegitimacy of his origin and, second, the sexual abuse he was subjected to as a child. Hero of unknown father because he did not recognize him as a son; with a stepfather –or several– who sexually abused –or they abused– him, and a mother who abandoned the illegitimate son who became a hero or a chosen one. –Mircea E: Doctor, the explanation that you have just given, so accurate and systematic, curiously breaks with the myth of the hero. That is to say, the human has relied on myths to protect his image before himself and then before others. In such a way that the myth is very suitable for all –or for more than one– those who want to be heroes. I mean, it's very common for this to happen. The hero runs away from his reality to fictionally create another one that makes him different. It does not matter what unreason this brings with it. –Claude L: It seems to me, doctor, that in

effect the hero is a justification that mainly arises from those who have lived with the upper class of vanity and appearance. That is to say, that they learn, know and suppose or wish to belong to another way of life. Indeed, as Mircea says, the hero flees from guilt and hides behind appearances. Creating a scenario of Tartuffes. From being illegitimate, he becomes legitimate as a hero. If not accepted, the myth makes him a hero and even a god. Well, the effort they make to hide what happened, they feel so overreacted that for them it means being worthy of overestimating themselves. –Is it a legitimacy taken by force? –Claude L: That's right, doctor, based on lies. That is to say, finally it remains illegitimate. Therefore, the myth of the hero is maintained from illegitimacy to illegitimacy or from illegitimacy to mythical, fictitious, Tartuffe legitimacy. –A case similar to that of the illegitimate and harassed daughter, a true heroine as well, although not so notoriously concealed and recognized [see below]. –Mircea E: Indeed, doctor, the circumstance of illegitimacy is not differentiated by gender. The effect is usually the same. That is to say, the rejection towards that daughter is experienced and one way that this rejection is evidenced is the vexation that is exerted on her; and afterwards there is a struggle, a constant effort to get herself to be the heroine. That is, seeking to claim and deny his past. –Claude L: Yes, doctor, indeed, I agree with Mircea. I would add that women have learned illegitimacy, perhaps also by generating life by reproducing, as a fundamental part that denounces illegitimacy. That is, a woman who has experienced illegitimacy, regardless of whether her offspring are not, that woman will experience her offspring as illegitimate. So, now, just like that mother, the son or daughter will have to seek to be a hero or a heroine, depending on their case. And with this, they could cause them to be harassed. –The same happens with the woman who is supposed to be chosen and heroine, falsely or mythically seen as a virgin, pure and chaste, mainly within the group of the sanctified. –Mircea E: Your explanation about the sanctified virgins, pure and chaste, and also chosen and heroines is very clear and timely. I completely agree with you. –Claude L: Your explanation is very lucid and there are known famous examples of Tartuffe women who are part of this group [1].

Claude L, Ruth A. López-Téllez expanded and intuited that this woman or man could live the legitimate marriage as well as illegitimate and illegitimate it with their actions, just as she would do with her daughters and sons. For example, through stubborn infidelity or irrepressible adultery. Likewise, the most serious jealousy could be the paranoid and phobic manifestation of that ancestral, for the person or her relatives, fear of the experience of illegitimacy that they have actually lived. Examples of compulsive kleptomania could also be evaluated in this sense and, frequently, in people who do not need to do it or overflowing egocentrism, destructive gossip to the point of intrigue, disloyalty to everything and everyone, among many other possible examples. All of the above as part of the biosyndrome of the sexual harassed and harasser, of the biosyndrome of existential illegitimacy, individual and collective, and of the biosyndrome of deification, individual and collective as well. –Claude L: I find it interesting because it complements the original intuition and rounds off the explanation regarding illegitimacy. In other words, it becomes an apprenticeship in which women and, now that they say so, men too, live like this, as illegitimate in all aspects of their daily lives. Doctor, it seems to me now that the myth of Narcissus is explained with the biosyndrome of the sexual harassed and harasser because they find the need to see reflected the idea of themselves egocentric enough to be able to accept themselves, since it is difficult to accept the reality they live. Hence the deification also arises and that at another time



you had already commented on it, doctor. –Would you like to add anything else? –Mircea E: It is easier, then, doctor, to build myths than truths or realities. –Claude L: “Doctor, the structures of society are also a myth because they only express a part of reality; the rest is fiction.”<sup>1</sup> Intellectual and experiential illegitimacy occurs between mentors and mentees when they do not recognize each other. Very common event in all institutions and academic groups, intellectual and labor groups in the world [Int 09/28/2016].

Other BEGs also shared their impressions. –Ludwig Wittgenstein: “The myth of the hero or heroine is related to magic, since the person pretends, through the NMEGO, to suppose that the modifications that person wants are going to happen, simply because they want it that way.” Or do they need it. “Indeed, doctor, or they need it. As well as magic and other mechanisms of deception or concealment. In magic, and in those other mechanisms, there is also illegitimacy.” –BEGs of local and international journalists: Doctor, now the hero and the heroine have diversified in their forms, pretending to assume themselves not as responsible, but as heroes or heroines. For example, the United Nations, Human Rights, Intelligence Groups, the army, philanthropy and charity groups, etc. In the same way, illegitimacy has spread, for example, with the feeling of illegal belonging to another country that is not the one in which the person was born, with the parasitic feeling or idea of reincarnation, identity theft, with the idea karma, infidelity, adultery, plagiarism of ideas, etc. –Jorge Luis Borges, Octavio Paz, Alfonso Reyes and Inés de Asbaje: Doctor, literature has mainly been used to revictimize, to ideologize, to parasitize what heroes or heroines have done as myths. And unfortunately, literature has not been used as a source of deparasitizing, as is sometimes done through bio-creative activities such as art. –Francis of Assisi and some ex-sects: I would like to add to what the journalists said that also in holiness and in all sects the need for a hero to emerge is created. And, to tell the truth, doctor, those who belong to sects, rightly or wrongly, feel illegitimate looking for a different identity that, of course, they don’t get. It means, then, that the myth of the hero or heroine is closely related to the biosyndrome of deification. –Bertrand Russell: There is no doubt that in the history of humanity there has been a continuity of parasitizations. The scientist is awarded as a hero with the Nobel Prize. –Rita Levi and Madame Curie: Legitimacy is in existence itself and in what is done authentically. –Babies: Doctor, there are things that we still do not understand, why there are those who get entangled or try to get entangled in something that does not exist. What we do understand is that our BEG now feels that we accept ourselves. And as babies in the womb and in a BML environment, we like to intuit what we have to do to enjoy life. Enjoying life is living... When we sleep, we have dreams that we are sleeping. Our BEG says that at this moment we are congruent, we intuit the reality that we live. Our opinion is important. –Albert Einstein: The illegitimacy and the myth of the hero have been taken to lands that seek to deny extraterrestrial life [sic; see below]. In addition, attributing to the unit universe [mythical deities] which is completely fictitious, unfounded [sic; see below] and very disrespectful to life [1].

Science has also created its mythical heroes, ignoring their faults, hiding their fanatical religious prejudices and exalting their successes to the point of exaggeration. That is why it is important for industrialized countries to control the media, since they are the appropriate link between culture (science, technology, literature and arts) and society, influencing it as appropriate [Int 06/03/2022]. In the BELC of December 15, 1993, Albert Einstein stated about BEL energy and of the life forms on other worlds [different from Earth] that: “BEL energy is

divine energy... The lives of other worlds we would not call them life, we would not even take them as life, but as very primary monstrosities of living matter or biomatter” [sic] [1]. He has already convinced himself that BEL energy, the fauna and flora, including humans, that make up nature are universal and not only native to Earth, hence his repeated comments about fictitious attributions of unit universe and about extraterrestrials [Int 05/23/2022].

Bioexperience August 22, 2014. Joan of Arc also confided to us that she had been the object of sexual abuse in childhood, from eight to nine years of age, by a priest, an older man who biocollapsed due to a cardiopulmonary problem, and only then the abuse stopped. “For me it had a sense of justice.” She also detailed that at the age of approximately seven, a maternal uncle had also sexually abused her. Uncle who was kicked out by Joan’s mother when she found out about the abuse that he was perpetrating on her daughter. Finally, Joan of Arc clarified that she had lived little with her father and more with a stepfather, this led to her being treated and feeling like an illegitimate daughter.<sup>1</sup> Mary, mother of Jesus, is the most illustrative example of a woman who dressed as a heroine to cover up the severe sexual abuse she suffered in her childhood [Int 05/22/2022].

Peter Watson has pointed out that “The iconoclast [rejection of religious images] controversy remind us that cruelty and destruction and stupidity are as much the legacy of religious prejudice as are the finer things. That certain works of Cicero should survive only in one copy, and that the under-layer of a palimpsest, emphasises how fragile civilisation is.” And he added: “Religious dissent [Protestantism] and political dissent [dissenting academies] were different aspects of the same phenomenon” [9].

## Human Deification Tendency

We invited the following BEGs to give us their opinion on human deification. Zarathustra let us know that it is “inevitable” that the NMEGO dominates the human. For Zarathustra, the deification of the human is an “old” and very “destructive” idea, since all religions are “threatening” and because they are “created” by humans, religions are oriented against humans themselves. Regarding the BEL research (BELR), he opined that “it is the most important advance that humans have registered for the benefit of humans.” For the prophet Isaiah, deification is “absurd and makes humans paralyzed and idiotic.” He affirmed that the BELR has made it possible to show what religions cause. And at the same time, it is a resource so that the human “can know himself and take care of his BEG.” For the philosopher Celsus, human deification covers up “barbaric actions” and makes him feel with the authority to destroy “without control or self-criticism.” For Celsus, the BELR has made it possible to answer many “questions” and, “removing the blindfold,” so that humans assume without deceit the destructive consequences that their actions cause. Regarding the BELR, he believed that it has been an effective way of “questioning, intuiting, analyzing and responding to” many questions. For the monarch Kanishka of India, deification is an ancestral way of concealing human limitations by appearing “superiority and perfection,” in quotes, and thus hiding the “ignorance and disqualification” of humans themselves. About the BELR also believes that it is an effective way to “rescue the BEG, that is, ourselves.” The nun Bud-dhamitra assured that the BELR made it known that Gautama Siddhartha and other religious figures lied and in this way the human has been able to question these figures and thus allow himself to “rescue his own BEG.” As the human is known to be “limited, ignorant and



instinctive,” then he invents his own deification. Buddhimitra assured that by discovering the importance of the BEG, humans are in a position to give true meaning to their existence. For the philosopher Michele de Montaigne the deified human is “false, hollow and empty” by living an invented form of existence. And that with religions the human tries to hide “the worst of himself.” Through the BELR the human has the opportunity to know his BEL qualities and question his false stories “without blame or prejudice.” Finally, for David Friedrich Strauss, author of the book “The Life of Jesus. Critically Explained,”<sup>10</sup> the human assumes himself as a deity to hide his true wild identity, assuming that in this way all humans will also transform. The falsehoods that the BELR has made evident about religions allow humans not only to reflect but also “to take responsibility for their own actions and decisions, no matter how inhuman they may seem.” For D. F. Strauss, through the BELR, humans can “inquire, question, and value what exists from their own nature, which is the BEG.” Which can help us to have a better relationship with “the environment when superiority is no longer a reason for value” [BELC 11/19/2022].

### The Human who sees Himself/Herself as Deity

BELC 12/25/2022. What do you say about the human tendency to see himself as a deity? 1) Plato (philosopher; 427-347 before our era, boe): “Doctor, it is a temptation that arises from the experience that has been lived, due to the lack of resources, that is, the credibility of the BEG. That’s how I explain myself now, doctor. Without the support of the BELC, I would wander in what I would say.” 2) Joseph Ernest Renan (historian; -1892): “Very unfortunate, doctor, with which the human disguises...., that he has to disguise himself to hide the vulnerability in which he finds himself.” 3) William Owen Chadwick (Anglican preacher; 1916-2015): “Very unfortunate, the deity is an idea that under habit becomes longing.” 4) What does the failed and simulated example of Jesus leave us? Immanuel Kant (philosopher; 1724-1804): “In my opinion, he leaves us an unfortunate lesson on what we should not do to stand out, to make our existence notice or to make us assume that this is how our existence is going to be worth, it is wasting the BEL existence.” Seeing himself/herself as a deity implies: “That’s right, doctor, at the cost of the suffering of others.” 5) Georg Wilhelm Friedrich Hegel (philosopher; 1770-1831): “Doctor, it is an offense against life, the BEG and the UU because it makes us assume that the human is the limit and not a simple component as it is.” 6) Frederick Nietzsche (philosopher; 1844-1900): “Doctor, well, there is a myth, a very strong mythical idea about it that manages to make one suppose that it is what must be achieved and that it will sustain what is wanted, but it is also a deception in which only some they will be able to achieve it, according to the deception that each culture allows them.” Would they be heavily enslaved NMEGOs seeking supernatural powers to break free? “Yes, doctor, it is being enslaved, although to remain that way is difficult to achieve and for him/her to protect his/her freedom and authenticity. Not even the one who falls into deification is free, he/she is only subject to another profile.” 7) Oswald Spengler (professor; 1880-1936), the human seen as a deity is: “Unfortunate, doctor, because with that we have lost the importance of existence and then nothing makes us feel satisfied, sufficient, important and for the same reason we do not value what surrounds us either.” 8) Theodor W. Adorno (philosopher; 1903-1963): “Well, doctor, it has been fundamental in destroying or self-destructing humans, because instead of overcoming it, it has managed to become extinct, self-destructing. That is, it operates in the opposite direction to what is expected. And, for the same reason, it is foolish, an addiction.” 9) Herbert Marcuse (philosopher; 1898-1979): “Well, doctor, it seems

that it has been and turns out to be the poison that every deteriorated human ingests to feel superior.” 10) Rainer María Rilke (poet; 1875-1926): “Doctor, the human need to feel or pretend to feel like a supreme being arises from a void that will undoubtedly never be filled as long as that need exists. Soon he will feel that emptiness again, after believing that he has filled it.”

11) Robert Musil (philosopher; 1880-1942): “Well, it is a very legendary necessity that NMEGO created to confuse the enemy and thus hold them prisoner for the required time.” 12) Muhammad Abduh (Islamic reformer; 1849-1905): “It is like a trap that you enter, and it is difficult for you to free yourself.” Religions are: “Well, doctor, they are also hoaxes that have been manufactured or parasitized to endlessly discuss the importance of one belief compared to another. Well, they are all manufactured for the same purpose.” 13) Muhammad Rashid Rida (Islamic reformer; 1865-1935), the human seen as a deity is: “Well, this experience, doctor, for humans to be able to disguise beliefs and interrupt their natural development.” Religions are: “Well, they are a trinket, a junk, they are junk thoughts, but they have created addicts.” 14) Franz Boas (anthropologist; 1858-1942), the human seen as a deity is: “Well, it is a tendency, doctor, that seems contagious, unquestionable and convincing for those who want to feel part of an existential position and evasion that is not satisfied with existence itself.” 15) George Eliot (Mary Ann Evans; writer, translator; 1819-1880): “Doctor, well, without a doubt, it is like falling into the void, there is no way out or way to stop.” They wanted me to preach!? “No doctor, you didn’t fall into that scenario, they made a mistake with you,” 16) Peter Watson (England, writer; 1943-), the human seen as a deity is: “Doctor, thanks for the invitation, it’s a formula, it’s a manipulation of how humans delude themselves to consider themselves deity and then despair, from which he leaves, as was his greatest fear, defeated.” 17) Anthony Clare (psychiatry; 1942-2007), what do you say about the fraud-fiasco Freud? “Doctor, express it like this, everything is said. However, the consequences are of very broad dimensions.” Seeing himself/herself as a deity is: “Well, it really is absurd and the only thing it has achieved is the disfigurement of the human and the devaluation of the BEG.” 18) Cicero (writer; 106-48 boe): “Unfortunate because it prevents him/her from finding himself/herself.” 19) Would you say that religion has led to backwardness in scientific practices in Spain? –Miguel de Unamuno (philosopher; 1864-1936): “Yes, doctor, it has been a key piece to curb knowledge and disloyalty to humans themselves and especially to women.”

### Human’s Inner Dialogue

The human dialogue with himself has led to the emergence of various interpretations, including the most diverse religious responses and the development of various myths such as the ones we have mentioned. However, this inner dialogue of the human was raised in 1982 in another way by the neurobiologist Joseph Rhawn when he stated about thought: “Paradoxically, it is a process by which one explains things to oneself and thus necessitates that one apprehend and organize information that is possessed prior to its explanation. However, the fact that one acts as both the explaineed and the explainer raises a curious question, ‘who is explaining what to whom?’” The answer that BEL research has given to questions like this alludes to the fact that the inner dialogue of the human occurs between the personal NMEGO and BEG. What do you say about this Joseph Rhawn? “Thank you doctor, for the invitation... Now that you explain it, there is an inner dialogue in which the BEG also participates.” For example, when the NMEGO captures the intuitions that the BEG sends to her, do you agree? “Agree, doctor” [10].

## During Creativity: Who explains what to whom in the Inner Dialogue?

BELC 07/26/2023. The writer disciplines himself/herself by writing in his/her studio until he/she achieves the flow of his/her creative ideas. The researcher visits his/her laboratory regularly until, often by accident, he/she comes across a novel finding or an unexpected solution. Both the artist and the scientist look for a different, personal contribution and even originality. They are similar paths, although apparently opposite. Similar in terms of the vicissitudes that each one of them face to start, advance and complete their projects. So, the question arises not only about how that process occurs, but rather what causes that process to occur. Oscar Wilde (writer; 1854-1900) sensed a path when he recommended: "Give a man a mask and he will tell the truth."<sup>11</sup> This suggestion implies limiting the perceptual functions of the NMEGO to give opportunity for the functions of the BEG to manifest themselves in the form of intuitions, imagination and pictorial, literary or scientific creativity. Creativity is manifested by following similar paths, although the results are different in each activity [1].

The interaction between the NMEGO and the BEG are permanent and have been noted by writers, painters and scientists in different ways. Otto Loewi (physiologist; 1873-1961) demonstrated that the synaptic transmission of nerve junctions was not only electrical but also chemical and he did so through an experiment that he dreamed two nights in a row since he forgot the first dream, for not writing it down. This is how his BEG expressed himself, the dream was the mask that allowed the NMEGO to capture the solution that his BEG provided [1].

And the writers, how have they expressed this creative interaction? For Arthur Rimbaud (writer; 1854-1891): "I is another," for Roberto Bolaño (writer; 1953-2003) and Juan Villoro (writer; 1956-) a text is finished when it seems to have been written by another author. Creativity often triggered, following Juan Villoro, by a casual comment, an unexpected dream, a long-forgotten memory, an inducing discussion, some clarified confusion,<sup>11</sup> or, according to the BELR, a series of related intuitions.<sup>1</sup> The authors have expressed this dual influence of their inner dialogue by claiming to know that they do it and not to know how they do it [11]. Hence, an author always faces doubt about whether what he/she has achieved reflects the sufficient or desired quality. To the extreme that for Fernando Pessoa (writer; 1888-1935) it was someone else who wrote and not him. In this regard, Octavio Paz (poet; 1914-1998) referred to "the unknown of oneself." Johann Wolfgang von Goethe (poet; 1749-1832) assured "I am not the one who has made."<sup>11</sup> And, ultimately, David H. Lawrence (writer; 1885-1930) summed it up by stating that creativity is influenced by "instincts and intuitions", that is, by the NMEGO and the BEG [12]. All the cited authors ratified their statements.

Juan Villoro: "Doctor, at the bottom of the situation you describe, there are a series of intricacies, difficulties and low passions. Fortunately, there is the BEG who determines the path to clear up any misunderstandings."

Creativity (of any kind) arises in an unknown environment for an author, such as the BEL environment, in which the BEG influences or determines what to paint, write or compose, or what to discover in the scientific endeavor, and how to do it with sufficient precision in each case. However, something similar occurs during everyday life, but in this case the BEG does not create new intuitions, it only reiterates the already known ones<sup>1</sup> [Ints 04;07:08/26-27/2023].

## Conclusion

1. With the inquisitive attitude also arose, on the one hand, the unfortunate stigma of the 'natural child', the 'bastard', the 'child out of wedlock', the 'illegitimate child', the 'step-child', the 'foster', from 'picked up' and many other very common offensive phrases in different languages. With these characthemes or expressions they are saying that that person should not have been born because he/she did not know his/her father, nor did his/her father recognize him or her. On the other, it points to the very idea of a god (Jesus) without parents, without a clear origin and who, therefore, should not have arisen either. This is how the biosyndrome of illegitimacy in its own right is integrated, and which equally affects people, populations and entire countries. That is, it would be the biosyndrome of individual or collective illegitimacy. Consequently, the hero myth resulted from trying to cover up both the illegitimate origin and the sexual abuse that the hero or heroine had been subject to. That is, the historical Jesus existed, but Christ is only an idea. "Jesus can have been nothing more than a person subject to the limitations inevitable to all that is mortal... science also in its newest development has found this system unsatisfactory" [13].
2. Finally, we define the biosyndrome of deification applicable to individuals and communities that perceive themselves in this way, regardless of socioeconomic level, ethnic origin, place of birth, level of schooling, sex, religious preferences and/or if they perceive themselves as deities.
3. Illegitimacy has been a consequence of preferring to be an illegitimate son or daughter, rather than having been sexually abused by the father, by the mother or by other people. Illegitimacy can at least be mentioned, but sexual abuse cannot even be mentioned. Hence, illegitimacy often covers up sexual abuse.
4. The human is fascinated by seeing himself as a deity, even though he ignores and denies his cultural, social, technical and scientific advances, and continues to expose himself to the most archaic of ridicule, thereby demonstrating that he has not really advanced that much and that his development it is still very early, incipient.
5. When the human prays, pays tribute or celebrates to some deity, he is actually praying, paying tribute or celebrating himself. That's how egotistical he is [1].

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## Conflicts of Interest

None

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