

The War Against Nature

Interview with the Psychologist Dr. Wilfried Nelles

Interview by Michael Hoppe

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M. Hoppe: Dear Dr. Nelles, we have already had the pleasure of publishing two of your articles. I would like to introduce the first question using your own words, taken from your article *The Artificial Human*:

"Is there a logic behind all the illogical aspects of the coronavirus crisis — a truth hidden within all the lies? It seems as though many things are converging on a common point, a wound or mindset shared by all, which automatically triggers this synchronized global reflex. (—) It is about human nature, or the natural human being, about its killing and its replacement by an artificial human being. Nature is the real enemy."

Those are harsh words, hence the question: How did it come to this, that humanity is essentially abolishing itself?

Dr. Wilfried Nelles: Because we have abolished God. By "God" I do not mean the old man with a long beard who awaits us on Judgment Day and judges us, nor any kind of figure who once set the wheel of life in motion and occasionally turns it — or doesn't. Those are old stories we can forget. With the killing of God, as Nietzsche called it, we have simultaneously banished spirit or the spiritual from the world and from our lives. If one follows science, as is repeatedly and vehemently demanded, there is only matter. The spiritual — something without form — cannot be seen by science; it has no method for this. So, in our scientific culture, it is declared non-existent. There is nothing above us anymore, nothing from which we could derive meaning. As Nietzsche said, there is no longer any above or below; we wander through endless space. We exist for 80 years, and that's it. The end! So what is the point of it all? Humans have always sought meaning. Without meaning, we may vegetate, but we cannot live as human beings. And that is what most people do — strange as it may sound — that is our modern "culture": vegetating on an ever-higher level. "Always cheerful and merry until your ass is in the coffin," as Udo Lindenberg once rhymed in a moment of clarity. By denying the spiritual, we deny ourselves, because we *are* spirit. That is precisely what incarnation means: spirit has become flesh. Now we are nothing but flesh — or at least, that is what science tells us. The cult of the flesh — higher, better, faster — is the unrecognized religion of modernity, the perverse result of the Enlightenment (Aufklärung). This is most clearly expressed in the idea that we really ought not to die. Today, death is seen as a defeat, a failure. What is not seen is that a life without spirit is already dead. If we eliminate death — and this is the immanent goal of science and the explicit goal of transhumanists — we also destroy life. Because only what is alive can die. Life and death are one; one cannot exist without the other.

M. Hoppe: The war against nature has an age-old tradition, symbolically inaugurated with the biblical words "Subdue the earth." Since then, not only has nature been fought, but also the natural peoples who live upon Mother Earth. How do you explain humanity's alienation from nature — after all, human beings are themselves part of nature?

Dr. Wilfried Nelles: We are part of nature and at the same time we are not. There is something that separates us from nature — our consciousness. The human being is the only living creature that is aware of itself, of its own existence. That knows it was born, that it lives, that it will die. An animal lives completely without alternatives and without self-awareness in and with its nature — it is nothing but nature. The moment the pre-human animal became aware that they exist, they became humans and fell out of nature. This is the story of Adam and Eve and their expulsion from paradise. With the bite into the apple of knowledge, paradise was over. God did not even need to punish them — here the Bible goes too far. The knowledge of oneself is the spiritual separation from nature. "And they knew that they were naked." Animals do not know that; therefore they do not wear clothes. They also do not know that they are killing when they kill — it is simply their nature. In humans, alongside — and I emphasize *alongside* — nature came culture: myth, religion, philosophy, science, art, morality, and much more. Animals have no morality or values. We seem to need these precisely because we have spiritually fallen out of nature. Physically we are entirely nature; spiritually we stand outside it. We are confronted with ourselves. No animal judges itself; we do so almost automatically. Pure awareness, as taught for example in Buddhism — the simple witnessing of what we are and what we do without judging or intervening — is something we can hardly endure. Buddhists practice it all their lives and almost never achieve it. Still, they gain a certain equanimity, a serenity we in the West hardly know. Christianity has tried to resolve this tension by claiming that nature must be dominated. The spiritual and the natural are seen here as enemies. This applies to both our inner nature, such as our instincts, and the outer nature. This concerns all of us — not only those who still consider themselves Christians. All of us, the entire Christian–Western culture, are Christians in this sense, even atheists, and especially transhumanists. We have abolished God outwardly, but internalized his message. We no longer believe in God — we *live* him, as his command to subdue the earth has become our innermost drive. It is completely paradoxical: We have banished God and with him everything spiritual from the world, yet we are inwardly compelled to complete his work — the creation and domination of nature. My son Malte, who recently wrote a book about this — which I find truly magnificent — sees in this the neurosis of modern human beings and our entire civilization. The book is titled „Gottes Umzug ins Ich. Eine Tiefenpsychologie des modernen Menschen“ (God's Move into the I: A Depth Psychology of Modern Humanity). This creates enormous tension. We are in a constant state of alarm, we must constantly fight, constantly watch out, control ourselves and everything around us, we can never really lean back, because as soon as we stop paying attention, nature comes and reclaims its rights. This will only end when we have abolished it — and with it ourselves as human beings. Or — and this would be the alternative, which I call arriving in adulthood — when we recognize that even as spiritual beings we are still and always will be nature, and when we can say yes to this naturalness — and that also means: to our mortality! — fully and even joyfully. This, by the way, is our whole and only freedom: in saying yes to what we are, and not in some kind of liberation. Liberation from our nature, both outer and inner, can only end in death.

M. Hoppe: *We are now living in the age of transhumanism. Completely unnatural pseudo-philosophies such as gender ideology (including gendered language), artificial genders, diversity, early childhood sexual (re-)education, etc. are preached with an almost religious zeal. Erich Fromm wrote the book *And You Shall Be as Gods*. But on closer inspection, modern humans act more like Goethe's *Homunculus* or the *Sorcerer's Apprentice*, tinkering aimlessly and haphazardly with the world, rather than like a far-sighted, transcendent *Homo Deus*. How do you perceive this schizophrenic behavior?*

Dr. Wilfried Nelles: Transhumanism is the logical final step toward total control of life, the step from the natural human to the artificial human. This becomes clear as soon as you translate the word into German: it means "beyond the human" or "going beyond humanity/the human." As a side note: Luther translated the Bible so that everyone could read and understand it themselves, so they would no longer have to rely on what the experts (the priests) said about it. Today, we are going in the opposite direction: everywhere we are bombarded with Latin, Greek, or — in computer language — English technical terms that nobody really understands. And this is by intention: we are not supposed to understand what is really happening. Maybe those who use this language also don't really understand what they are talking about.

Transhumanism aims at the re-creation of the human being; the new human is its product. In other words: we are creating ourselves. That would make us godlike, our own god and at the same time our own product. But humans can only create artificial things, and everything artificial is dead. Therefore, this new human will be a dead thing.

Now here comes something very important: this is not only, as you rightly said, *preached* with religious fervor, but it *is* our shared religion. Our *common* religion! Today, almost everyone believes in so-called "self-determination" or "autonomy" — it is the Holy Grail of modernity. It is supposed to fill the vacuum left by the death of God. The realization that we do not determine life, but that life determines us, would be the end of modernity — and the completion of the Enlightenment.

M. Hoppe: Many philosophers would certainly see this differently. For them, the Enlightenment represents the exit from immaturity and the entry into a self-determined life ...

Dr. Wilfried Nelles: The Enlightenment is only the beginning of a long path from childhood (= immaturity) to adulthood (= self-reliance). Also into a mature spirituality that consists in standing by your own truth, without knowing whether it is *the* truth. Self-reliance is something completely different from "self-determination": it means taking care of and standing up for yourself.

"Self-determination" is the demand and program of youth; it is the rejection of external determination — personally, by one's parents; historically, by the nobility, clergy, etc. This is a necessary step, but only a transitional one. You only truly arrive at yourself when you fully stand by yourself. A clear sign of this is that the struggle (against aging, against the parents, against the past) is over. Those who have truly arrived at themselves no longer fight others. Fighting only makes us similar to that or those we are fighting against.

Freedom is something different from liberation. In the struggle for freedom, in liberation from xyz, I remain inwardly a child — and always unfree. Right now, we are stuck in puberty; you can see this in our governments, but also in the waves of outrage that sweep through the media and the internet.

One more thing about the God-man: no one wanted this, no one chose it. Just like no one chose the killing of God or the transformation of science into a new religion. These are all processes that happen completely independently of our will. Newton and many others wanted to use natural science to underline God's greatness — they would never have believed that they would become the gravediggers of Christianity. I also do not attribute evil intentions to Bill Gates, as many do. Perhaps he is greedy, but who isn't? But he is certainly deeply devoted to technology. In the end, he is just driven by forces, too.

M. Hoppe: When the "Green Party" first appeared on the political stage a few decades ago, it felt like a kind of social quantum leap. Finally, someone was standing up for nature. In the meantime, the "Greens" seem to have become nature's greatest enemies. They demand the abolition of natural medicine and homeopathy, a professional ban on alternative practitioners, and are destroying large forest areas to install completely inefficient wind turbines that also disrupt the local climate. Instead of solving the controversial CO² issue, for example by growing industrial hemp on a large scale — a few square kilometers of hemp would suffice to bring Germany's CO² balance to zero — they are promoting man-made technology costing billions, designed to suck CO² out of the atmosphere. How do you perceive this nature-averse green politics?

Dr. Wilfried Nelles: "Once upon a time" — that is how all fairy tales begin, including the fairy tale of a party that does everything differently from the establishment and cares about nature. Around 1980 I attended several meetings in Bonn where the founding of the Green Party was being discussed, and I often voted for them later. But then the wicked witch came and cast her spell on everyone. Who the wicked witch was and is? I don't know, but her lure is certainly power, money, prestige ("I am important"). The U-turns the Greens have taken on the topics of Corona and war and weapons are simply unbelievable.

But if I look deeper, I see something entirely different: the Greens — aside from a very few at the very beginning — have never actually been ecological. They have no idea what ecology really means. Biographically, they are all city people who have never held a spade in their hands. Annalena Baerbock is in this sense the perfect embodiment of the Greens, an artificial doll styled by professionals. Not a hair is out of place, every "weed" is covered up. No one among the Greens knows what nature is. For them, nature is a kind of dollhouse. Behind this stands the childish idea of a perfect, ideal world according to their notions — a kind of Garden of Eden where lion and antelope politely say "good night" to each other, and if the lion doesn't, he must — now I am at the "evil," politically at Putin or the "right-wingers" — be exterminated.

In this sense, even their sudden war enthusiasm is nothing new. Because in their view, life must conform to our ideas. The good must win, the evil must be destroyed. Applied to nature: there must no longer be any poisonous snakes or mosquitoes, no more viruses and bacteria — at least none that hurt us — the good must prevail. Naturally, there must also be no more heat or cold waves, no

droughts or storms, no thunderstorms or floods. This is green ideology, their worldview. It is the image of nature — and also of humanity — held by children, enforced with the arrogance and radicalism of adolescents. In the Greens, you can see most clearly where our culture stands mentally: in puberty.

You mentioned homeopathy. It is a spiritual doctrine, medicine as a spiritual science, based on the idea that human beings are spiritual-emotional beings and not merely made of matter. And it is humble in the sense that it sees illness and death as part of life and does not wage war against them. It is scientific in the sense that Hahnemann built his entire teaching on experiments. Of course, there are mistakes in it, but that is the case with every science.

Personally, I also find that most homeopaths are too dogmatic, but that is another issue. The central point is this: it works — or, if you prefer, is *intended* to work — on the body via the spiritual level. But this spiritual level is completely denied by science. The standard argument against homeopathy is: “There is nothing in it anymore.” That’s true — materially, there is nothing left in a highly potentized homeopathic remedy. At the same time, this is self-revealing: it shows that people now believe only in matter, in physical things.

M. Hoppe: *It is often claimed that our society is becoming increasingly infantilized. Natural rituals that would allow people to truly mature and become adults are missing. On television, so-called “celebrities” demean themselves in often dim-witted and tasteless trash formats. In politics as well, we witness utterly childish behavior on a daily basis — for example, when highly paid parliamentarians demonstratively type on their phones simply to avoid listening to the opposition. So it is hardly surprising that a children’s book author is now Minister of Economic Affairs and — while completely ignoring reality — wants to serve us all some self-written “fairy tales.” What has to happen for our society to grow up and, as a result, act with maturity and composure again?*

Dr. Wilfried Nelles: Everything has to collapse. That’s bitter, but I see no other way to end the madness. First, people elect these politicians themselves and, during the Corona crisis, called for even more restrictions on freedom — and now for even more weapons for the poor devils in Ukraine. One side is no better than the other. Second, you cannot argue against an ideology. Ideology is the refusal to see reality, to take it in, and to follow it. Ideologies can only collapse under their own internal contradictions. Until that happens, millions will die. National Socialism and Communism were not defeated — they failed on their own and broke apart from within.

And from Feminism there is a direct path to gender madness — and that means the destruction of woman. This is currently, as far as I can see, tearing the feminist scene apart, but apparently it is still not enough to make people see that the fight against the masculine also entails the destruction of the feminine. One is the complementary side of the other. There can only be both — or nothing at all. In this sense, the term “transsexuality” is fitting: the natural sexes are dissolved. What remains are sexless artificial beings.

When I look at children today, who are almost encouraged to question their natural sex and — supposedly — to decide for themselves whether they are male or female, it hurts deeply. They are

the victims of our delusion of feasibility and self-determination. Even during Corona, children were sacrificed; what is happening now will be far worse.

M. Hoppe: *This brings me to your book “Men, Women, and Love”, which has just been published in a newly revised edition. What is this book about — and how can we breathe new life into the supposedly “outdated model” of the man-woman relationship?*

Dr. Wilfried Nelles: By men daring to be men, and women finally discovering the feminine within themselves and having the courage to live it. The fight against each other weakens both; everyone should focus on themselves. The often-demanded — if not outright — feminization or even eradication of men and the masculine (keyword: “toxic masculinity”) also destroys the feminine, as I said before.

So far, women’s emancipation has largely consisted of trying to imitate men. They do everything like men and play by men’s rules, even in sports — and then demand equal pay, even though the women’s national soccer team would lose badly against any decent male youth team. And the media push this narrative as well. A Messi or Ronaldo would still run circles around the women’s team at age 60.

In the book, I try to explore what masculinity and femininity mean — not as role models, not as “you must be this or that,” but from their inner essence. I derive this from a phenomenological view of the male and female body, especially the sexual organs and the sexual act. My aim is to show how a woman can find her way to her femininity — and thus to her inner essence as a woman — and how a man can find his way to his masculinity.

All my psychological work is ultimately about saying yes to oneself. But this is something entirely different from the idea one has about oneself — that idea is always borrowed. In a woman, no matter how she may feel in her body, the feminine is always expressed and wants to be seen and lived — and in a man, the masculine.

The second main theme of the book is love: the question of what love actually is, what it means for our lives, for each individual as well as for a mentally stable society, and how it can be lived within a couple relationship. And since it can hardly be avoided anymore, I also discuss the gender issue extensively at the beginning.

Finally, three sentences that stand at the beginning of the book and which I consider to be irrefutable truths:

Without men, there are no women. Without women, there are no men. Without the union of man and woman, there are no human beings.

M. Hoppe: Dear Dr. Nelles, thank you very much for this profound and enlightening conversation and for your very natural perspective.

Wilfried Nelles, born in 1948, is a psychologist as well as a political and social scientist, and the founder of a new psychological paradigm that he calls Phenomenological Psychology. He has published 16 books, which have so far been translated into ten languages. Wilfried Nelles practices and teaches in many countries across Europe and East Asia. Together with his son **Malte Nelles**, he directs the Nelles Institute for Phenomenological Psychology and Life Integration in Nettersheim, Eifel. In his new book *In the Name of Progress – Modern Consciousness and the War Against Nature*, he sheds light on the unnatural behavior of the self-proclaimed “Homo Deus.”