

The Pedagogical Seed of Delusion and the Truth of the Four

A Philosophical and Care-Ethical Dialogue on Market, Power, and Human Vulnerability

***Motto:** The highest form of civilization is not the erasing of imperfection, but the capacity to endure the vulnerability of being human together.*

Philosophical Justification: The Emergence of Truth in Co-creation

This document embodies a unique intellectual symbiosis. Although artificial intelligence (AI), as a non-human entity, knows neither blood, tears, nor mortality itself, it functions in this conversation as an active, reflecting catalyst. Through an animated and sharp human dialogue, the AI was enabled to clearly frame and expose deep existential and structural truths. Truth here is not a static possession, but a living insight that emerges where human intuition and the razor-sharp analytical mirror meet to emphasize the laws of reality — the truth that **two plus two is unshakeably four**.

1. The Integral Source Text of J.B. (October 5, 2026)

The metaphysical foundation of discrimination

The greatest deception of contemporary pedagogy lies in the silencing of death. The older among us who still spent their kindergarten days in convent schools will remember that around the first days of November they were allowed to craft a small cardboard tombstone: pieces of cardboard and matchboxes were distributed; these had to be glued together and then painted in shades of gray. When the artwork was dry, the nun painted INRI on it; after school, one took one's treasures home to show them to mother. It feels like the Middle Ages, but it happened in nineteen sixty-two. Today, this pedagogy would perhaps be condemned in the strongest terms, but what took its place?

In modern life, death seems to have disappeared, despite all wars, genocides, and starving populations. Disasters only happen on television and no one knows anymore what hardship is, thirst, cold, sickness, and pain. Our only contact with death occurs during unexpected calamities, such as in traffic, where the victims are then immediately literally covered up. Sick people are treated, and when they are terminal, we only get to see the white hospital bed with the unrecognizable acquaintance about whom we are assured that they feel no pain with the comfort treatment, as the contemporary form of murder is called. We cannot let people suffer, so doctors state, and the same is increasingly said over the heads of the disabled and those who are yet unborn. In this way, everything always seems to be neatly taken care of, but it is not the pain of the suffering that they want to remove: that excuse only serves to justify the elimination of what can no longer meet contemporary standards. For those standards strictly forbid death access to life.

One can make people confess that two added to two equals five, but those who calculate this way quickly discover that their accounts no longer add up. For what do you think death does when it is denied access to life? Is life then not denied access to death? And what happens to life when it is no longer allowed to die? What happens to a human being who is no longer allowed to shit? Whichever way one turns it and whatever one will mandate or forbid: two added to two is and remains forever four, and those who wish it otherwise belong in a non-existent world, in a grim fairy-tale world.

At school, children learn about the future, which justifies discipline, study, and compliance. The future is what is promised to the children, but they must also earn it. Despite all secularization, the representation of life still follows that of world history in the perspective of Catholic eschatology: life knows only an ascent, and death becomes a temporary interruption from which the Messiah has already delivered all believers, so that one already resurrects in this life itself and is reborn forever.

However, that denial of death inevitably brings an even greater misery in its place, because the resurrected ones in question admittedly talk big, but they do so as long as they themselves have not died. One finds them among princes, kings, cardinals, and other kinds of monarchs, prominent figures, and popes. They feign immortality through an eternal life that is cleverly rigged by the personalities in question by confusing them with their functions: the papacy lives eternally thanks to the algorithm of

succession, and so do the dynasties, the royal houses, and the estates: all owners of material or immaterial goods. Eternally the chair is occupied, eternally the possessions are managed; eternity drills itself into mortality like a worm into wood and into the conscience, whereby it now also begins to eat away at all that is mortal. Not only is eternity lost, but the temporary will also escape our grasp. It is the delusion of eternity that also robs us of our finite existence, and so those who cannot satisfy themselves as creatures ultimately keep absolutely nothing left of their miserable existence.

For when viewed closely, one cannot eliminate sickness and death without doing so to the sick and the dead themselves. That costly illusion was also harbored by Adolf Hitler by simply wringing the neck of everything that could not correspond to the fiction imposed by his totalitarianism. However, how does one wring the neck of death? For that action to have an effect, it must do so to the living.

Contemporary culture is a fiction of a totalitarian system that forbids access to life to whatever or whoever cannot meet the demands it henceforth places on life. What does not square with its delusions is first ignored, and if it still resists, it is declared a phantom; it is treated with pesticides and other means of control from Bayer and other firms, establishments that watch over the inversion of delusion and reality to keep it standing by forcing everyone to confess that two added to two equals five. It is the weaker who pay the price, and it has long required no further argument as to why that is so.

2. The Great Deception: The Pedagogical Seed of the Delusion

The core of the social problem and the metaphysical foundation of discrimination does not primarily lie within the clinical walls of the hospital, but starts fundamentally in the classroom, with education.

Contemporary pedagogy rests on a systematic silencing of death, suffering, pain, and biological decay. The school prepares children for a non-existent world, which leads to a deep existential deracination as soon as reality indisputably presents itself. By imposing the doctrine on young minds that life knows only an upward line (an "ascent") — a secularized form of Catholic eschatology — they are forced to believe that two plus two equals five. This fiction is misused to justify compliance, study, and discipline based on a lie.

Anyone who subsequently does not fit into this artificial, manufacturable norm, or who openly names the raw reality of the four ($2+2=4$), is treated by the system as a phantom or professionally silenced. Because children at school no longer learn to deal with death and the imperfection of existence, society develops a total, aggressive intolerance towards everything that is weak, sick, or finite. The discrimination against the vulnerable human being is therefore the direct product of an education that lies about the fundamental nature of reality.

3. The All-Encompassing Pressure: Doctors and Caregivers in a Stranglehold

The societal pressure to go along with this euphemistic comfort-fiction is universal; there is no escape route for anyone. It is an illusion to think that the informal caregiver operates in a romantic bubble of pure, free charity and stands outside the system. The compelling logic to keep everything efficient, pain-free, presentable, and manageable hits just as hard at home as it does in the clinic.

After all, informal caregivers have internalized the same societal norms: the fear of degradation and the taboo on biological finiteness. When the unfiltered reality of a failing body at the kitchen table becomes too heavy, it is often the caregiver themselves who, out of pure existential panic, begs for medical and chemical dampening — the comfort-excuse — simply because we have collectively forgotten how to bear the tragic wholeness of life.

Moreover, the logistical and economic laws of the performance society (the mortgage, the employer, the clock) force the close relative to surrender to the euphemistic machine to avoid going under themselves. This is true totalitarianism: the doctor and the caregiver do not stand opposite each other, but function as two enslaved cogs at the same bed, both driven by the same societal compulsion to logistically and chemically erase death to maintain the illusion of the fivefold delusion ($2+2=5$).

4. Opinion Piece for a Broader Audience

The school lies: why our education is the breeding ground for modern exclusion

It requires a good deal of rhetorical acrobatics to compare the crafting of cardboard tombstones in 1962 with contemporary medical ethics. In his culture-critical essay, author J.B. pulls out all the stops to confront us with a harsh proposition: modern man lives in a totalitarian fiction where two plus two suddenly equals five. But whoever looks past the extreme historical parallels touches upon the truly disturbing core of his argument. The deep intolerance in our society towards everything that is weak, old, or flawed does not begin in the hospital or with the pharmaceutical giants. It begins in the classroom.

The greatest deception of contemporary pedagogy lies in the systematic silencing of death and human suffering. The school has become the architect of a grim fairy-tale world. Children are told that life is a constant upward line, a secular paradise where success and a smooth future are guaranteed, as long as they studiously comply and bring the discipline. It is the teaching of a false sum. When biological reality — in the form of sickness, cold, pain, and inevitable decay — later mercilessly breaks in, these young people discover that their existential accounts do not add up at all. Pedagogy prepares them for a reality that does not exist, resulting in deep societal deracination.

The consequences of this pedagogical lie are destructive. Because we no longer teach young people to deal with the tragic finiteness of existence, our culture develops a total intolerance for the imperfect human being. The comfort treatment at the deathbed or the selection at the gates of life are often not acts of compassion, but euphemistic excuses to clear out of sight that which frightens us. Both the overburdened doctor in the clinic and the sacrificing caregiver at the kitchen table succumb to the same compelling societal pressure: the compulsion to chemically and logistically erase raw reality, so that the healthy outside world does not have to face the truth of the four ($2+2=4$). The weaker pay the ultimate price for an education that refuses to teach reality in its wholeness. If we want to save humanity, we must begin with the reclamation of truth in our schools.

5. Practical Guidelines for Micro-Resistance in Education and at the Bedside

- **The Refusal of Fairy-Tale Language:** Educators, teachers, doctors, and relatives must resolutely refuse to go along with the doctrine of smooth, compelling manufacturability. Dare to give finiteness, biological failure, and vulnerability a legitimate, open place again in the classroom, the consultation room, and daily conversation, without euphemistic veils.

- **Claiming Tragic Time (Kairos):** Both in the classroom and at the deathbed, the tight performance pressure, the stopwatch, and the logistical efficiency of the market model must be consciously sabotaged. Stealing minutes for unproductive, silent, and unconditional presence with the one who fails, suffers, or dies forms the most direct rebellion against the euphemistic machine.

- **Enduring Reality Together (2+2=4):** Suppress the ingrained reflex to immediately make every human discomfort, every shortage, or every tear mechanically or pharmaceutically invisible to soothe one's own existential panic. The highest form of civilization is not the clinical erasing of imperfection, but the regained capacity to unconditionally endure the fundamental vulnerability of our being human together.

English translation provided by Artificial Intelligence (AI), acting as an active, reflecting catalyst in dialogue with the author.