

The COVID Mirroring Study of 2020: A Retrospective

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ABSTRACT

The COVID Mirror Study of 2020: A Retrospective is a Real-Time retrospective that evaluates the stimulus of a “death threat” targeted upon global consciousness. The stimuli source, an invisible “virus”, as might suggest a non-existent simulated reality, cannot be reconciled with actual physical deaths and scientifically identified causative viral proteins. It holds, the retrospective, is unable to identify any means of valid mathematical metrics as might determine actual virus impact upon psychologic dimensions of cognitive function. By extension, taking into consideration reported data of physical deaths, due to the fact that most documented deaths were multifactorial, there is an inability to provide any correlate that links the death threat of a “virus” to either actual deaths or “psychologic death”. Real and imagined memories, without meaning or purpose, are then the only direct consequence to a single variable, “virus” alone.

Keywords: COVID 19; Psychological study; Mirroring; Virus

INTRODUCTION

The last 18 months have heralded the grandest global psychologic study ever created. For those who embrace Jungian cultural consciousness, as may result existent to a transcendent cosmic consciousness, this investigation has never been more precedent. The common denominator for the metric of this study is “virus”. The new order of a numerator metric calculation is the sum of each and every individual alive on this earth, each exponentially increased by pi, where pi is the numeric representation of an infinite amount of cosmic data available. The outcome of this equation, an infinite amount of data held by a finite population, DIVIDED by “virus”, yields an infinitely complex and incalculable outcome. In other words, the original design COVID study of 2020 is without meaning or purpose.

The Retrospective

In short assessment, the best that can be said, is that the psychological metrics of evaluated individuals were measured in terms of an undefinable fear. This “fear” is the conscious awareness of mortality to which every individual is presented; the stimulus of impending doom being filtered by individual perceptions of self-preservation. The ego-self acknowledgement of vulnerability, for all to see, is accomplished on a global scale [1,2].

With a universal study group identified an initial breakout occurred

into two subgroups; one which embraces the reality of a Holy God and the other which embraces the reality of “follow the science”. The stimuli presented to these two groups was ubiquitous. The stimulus of doom delivered was nearly identical at any time for an individual to process, presented 24/7 by global stimuli providers (media). Information, largely audio, also became available visually, as body bags are shown with tabulation tables of daily death counts. Amazingly, in the retrospective, the initial data presented arrived in the form of two questions; Is this “virus” real? and Where did this virus come from? The stimuli presented by media rapidly devolved into speculation; from animal to human transmission (environmental) vs. laboratory derived vs. laboratory accidental vs. laboratory altered virus to human vs. laboratory altered virus intentional release. Regardless of the various possibilities, it did not matter -the principal psychological stimuli delivered was that of a “death threat”. The next 18 months were then a stage, Shakespearean, in which each person was given an opportunity to play their part. Each individual's behavior in physical reality mirroring others in relation to the consciousness of the cosmos. With an enthusiastic eagerness all test subjects simultaneously participated in a “blinded study”; the subgroups identified as one accepting a Holy God, and the other believers in “science”. Participants in large part also self-selected to the two additional groups by their politics, red or blue. With awe, in years to come, historians will reflect on the design of this pandemic study in terms of did it really exist? With a fear of death the principal psychological stimuli,

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accomplished by the invocation of an unseen “unreal” angel of death, “virus”, the true extent of real death may never be known. Most documented physical deaths were multifactorial with a viral cause given as the primary. Flawed data collection doomed any valid study results from the start. To the extent that the study design was flawed, this also results from the red and blue lenses adapted for vision. The effect of the initial stimuli created perceptions which ranged from a flu outbreak no different from any other to that of a killer disease capable of causing population collapse. Interestingly, the media distribution of stimuli became variable, all consequent to the vocalizations that red and blue subjects spoke into reality; they both engaged the stimuli providers that set the experimental conditions with expressions of unhappiness and concerns in relation to stimuli delivery. In this manner a manifestation of Hegel's dialectic played out on a daily basis [3]. The choices of stimuli delivery decision makers, as to the intensity of stimuli given, would determine the psychological impacts. The pattern which followed in reaction by subjects is best characterized as “to panic”, or “not to panic”. Those “red” were seen to express an optimistic view with faith in association with hope which would overcome panic. Those with a blue, in general pessimistic outlooks, driven by “science” (power), seemed to express the preference of an adrenaline rush or drama. Day by day this duality created thesis-antithesis choices, made behind closed doors by red and blue “team” managers, as would be presented at podiums to be consumed by media stimuli managers; the thesis-antithesis construct was then concurrent with stimuli delivery in an active 24/7 broadcast of mirrored cultural consciousness.

In this petri dish of viral infestation “colonies” were seen to form and grow. The virus of death took on a life of its own. From an initial respiratory illness in a faraway land, it became a clear and present danger throughout every community around the globe. The Hegelian dialectic became the auger for “viral” spread. The nutrient matrix of the media, largely BLUE, readily facilitated growth. The implementation of travel restrictions, at first not thought necessary, were soon imposed upon the whole.

Travel restrictions, initially derided, became demanded. Routine healthcare precautions of “distancing” and incessant hand washing were insisted upon. Medical professionals working with masks became an idealized model of behavior. The unscientific science of masks was then insisted upon for everyone. With little physical protection given by hiding one's face, virtue-signaling became an antidote to vanquish the fear of death. The use of masks became necessary to prevent panic attacks; individual calm seemed mastered by those who wore a mask as compared to those who did not wear a mask. Cultural ego-self became transfigured by the use of masks as the face coverings became evidence of one's love for others [4]. The absence of a mask became understood to reflect a mind occupied by hate. The Hegelian dialectic, alive, even took on personhood, the manifestation of an oppressor and an oppressed. The identity of personhood appeared geographically as definable to belief. Blue regions arose in which “more” was not enough—there could never be an adequate number of masks, ventilators, hospital beds, and hospital ships. Those knowing themselves as red could seemingly do with less. The consequences of insanity had arrived. Delusional in psychiatric terms the manifestation of unbounded fear prevailed; all households became group therapy centers with board games, Twitter, and Netflix recreational time.

Still the storm hit. The rain came and lightning struck. Death arrived to those who used umbrellas and to those without umbrellas. It became evident that the contagion did not respect those with masks, those without masks, those at home, those who went out, those who worked, or those who did not work. The contagion, “alive”, overwhelmed the minds of men in keeping with thousands of years of human experience—a contagion will do what a contagion does. Media, while responsible for the delivery of a death threat, also became the source of communicable solutions. To defeat fear the “Passover” to a “new normal” life was offered. Salvation was promised if only using a mask; it became necessary to accomplish the conversion of those red to blue, using the laws of men, by means of the power of elected representation as would fuel the dialectic.

Media then introduced a “second wave” of stimuli as if to ensure that the certainty of uncertainty arrived. The second dose of Media-driven terror, as communicated by media, could only be offset by an elected “unity”. The dialectic outcome was steered to impose one outcome on the whole, that those identified as zombies were already “dead”. Here and now the rhythm and beat of the music continues. There is the promise that fear might be replaced by love, although this was seemingly communicated as an intentionally disingenuous false stimulus [5,6]. Unity failed. To this day the dialectic continues; the fear of death tests those who desire life with church vs. life without church. There is no outcome which can be identified as acceptable to anyone. Psychological variables of common sense and free spirit have been removed from consideration. In this present moment of now, the day of nirvana will never be allowed to arrive. Stimuli and choices will invariably continue as may include a life outside with masks, a life inside with masks, freedom with blue skies, unventilated home confinement, chirping birds, cable channel noise, flowers in bloom, wilting house plants, the fragrance of spring, or the smell of Clorox [7,8].

Regardless, it is demonstrably evident that there are an infinite number of variables which make up the stimuli presented to each individual. It has been shown that media is not boundless and limitless. The Hegelian choices and outcomes provided by media invariably move in a direction to nowhere, an end point without meaning or purpose. Jungian cultural consciousness fails to provide any direction [9].

CONCLUSION

On the positive side, it is upon the acceptance of the metaphysical, knowable to each individual, God as creator, when Hegelian and Jungian constructs dissolve. Ultimately, the “science” of social psychology cannot withstand the individuality of human spirit or the inspirations of a boundless and limitless love which arrives to each person in physical reality from outside the human heart and mind. It is doubtful that a validly true study of global consciousness can ever occur. The complexity of variables will render all such studies, as identified in this retrospective, without meaning or purpose; the “invisible hand” of God, identified by Adam Smith, will always prevail.

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