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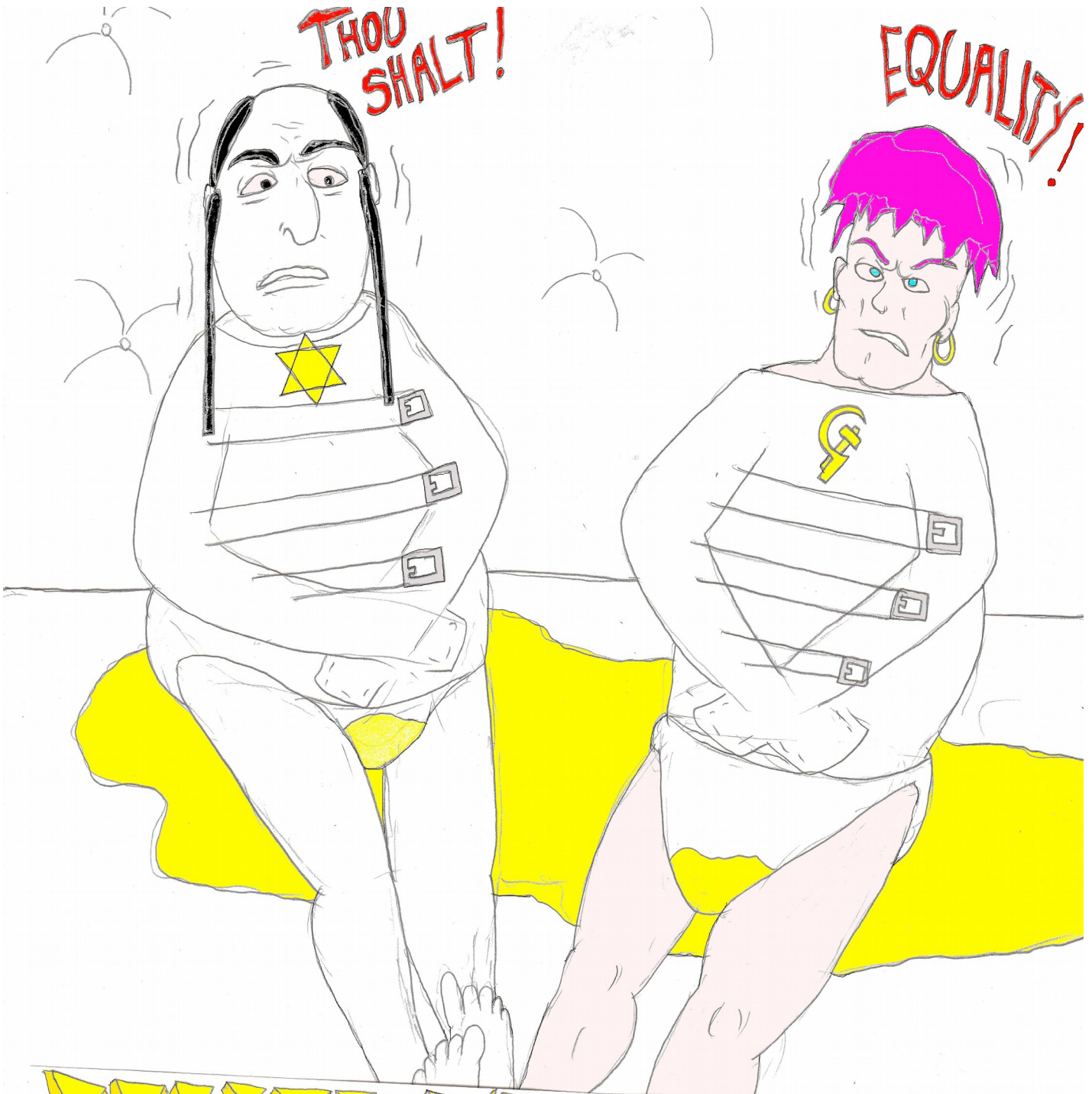
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**DEDICATED TO THE WHITE RACE
WITHOUT WHOM NOTHING MATTERS
14/88**



UNIVERSALIST PSYCHOPATHOLOGY

Universalist Psychopathology

PART 1

The psychopathology of Judeo-Christiansanity: a treatise on its causes and effects :

The notion that something is 'good in and of itself, namely a moral absolute, rather than simply being good for something, relative to the being who qualifies it as a good is inherent in Christianity, the religion of moral absolutes where all things are structured by its hegemonic influence as either 'good', that which is approved of by the abstract anthropomorphic god or 'evil', that which receives the censor of this same fictional deity. This deity of course is represented by the self-appointed priestly caste those who have a 'direct pipeline' to the deity by virtue of their mystical qualities of 'moral superiority' and brain pollution from birth regarding the Sophistical intricacies of their textual closed system called the 'bible', the last word on all things human and divine according to its compilers the priestly caste.

Thus the hard 'either-or' of Christianity qualifies it as 'Christ-insanity' as either one's actions, and in sum his character, is 'good' and meets with the acceptable level of approbation of the masses or is 'evil' and meets with their condemnation. Failure to see the larger horizon of life beyond this false dichotomy is adequate to qualify the blind adherent as 'insane' by virtue of his/her extreme level of cognitive dissonance and failure to recognize the limitations which have been imposed upon the mind by those priestly caste self-appointed elect. 'Good' or 'Evil' as judged by those who are the totalitarian deity's representatives.

An inability to recognize reality as mediated through a distorted mental filter placed upon the mind by repetition of dogma and classical conditioning in the indoctrination center called public schools and churches is another symptom of this psychopathology. Only information that supports the dogma, and is not only consistent therewith, but is a one-to-one correlation therewith and allows no room for Otherness is permitted. Thus the mind is rigidly molded through these processes to operate according to its programming by the priestly caste and its minions in the hierarchy. Willful ignorance is the recipe and recourse of these sheep-like followers of external authority, the sheeple in colloquy, who maintain their identity as dutiful followers, as 'good' parishioners of their overlords. This they subconsciously understand to be the *conditio sine qua non* of their permission to feed from the public trough and upon a vague recognition of any thought or idea which is not a replication of the party line they immediately enter into this state bracketing off any potential threat which is to say anything not bearing the kosher seal of approval. This 'bracketing off' process, the process by which cognitive dissonance is achieved so that the perceiver constructs a mental map of the world which bears no relation to the objective territory is initiated through various facial and physical gestures from pupillary dilation to sniffing or coughing or a fluttering of the eyes as a means to confirm in the ignorant's mind that he is a 'good believer' who has no properties or attributes of the Other who introduces or attempts to introduce information into the closed system that is the religious zealot's mind.

This false consciousness, a refusal to recognize what is really before one and yet simultaneously and absurdly positing it as an existential threat necessitating the zealot to enter into this process of ‘bracketing off’ as a mechanism of maintaining adherence to the dogma they identify as the source of their continuance in this world, their ‘life’s blood’ as it were.

A further psychological extrapolation of this state of cognitive dissonance and the hypocrisy it manifests itself in is the claim made by the proponent of Christ-insanity to be ‘beyond judgment’, save by their authoritarian deity who monopolizes this function. This itself, this false humility, is judgment as it establishes itself through the judgment as faculty of reason as a subject and a predicate, a modality of thought of a thinker who is structured thereby as a judge who yet supersedes judgment through this false consciousness and cognitive dissonance. To refrain from judgment, or to suppress one’s natural innate tendency to judge, which is to say to posit something as something, to qualify and make a thing an object of thought. In short to think of something as an object of one’s consciousness and to impose one’s conscious awareness on the world of phenomena. This is considered in Christ-insanity immoral, prohibited as ‘judgment is mine sayeth the lord’. Thus at all times one is prohibited from rational thought or reasoning and thus must live in a state of cognitive dissonance wherein nothing but permissible contents of consciousness exist, namely those inculcated into the mind by priestly caste manipulators who refuse to permit their flock from straying from the narrow walkway to and from pen and trough.

Another instance of the psychopathology of Christ-insanity is the concept of the moral obligation of giving to those who are materially less advantaged than oneself. This, however, contradicts the above mandate of refraining from judgment as it implies a recognition of the distinction between socio- economic types and the necessity of equalizing the unequal through a communistic redistribution of wealth. The act of one’s giving and the other’s taking implies an inequality not only of material goods but of power – the ability to give given the superior position on a material basis and the necessity of taking what is given based on the relative disadvantage and need. This dichotomy of master and slave implies judgment as a condition of the giving of the gift as well as a self-reflexive judgment of oneself as master and a positing through this means of the same thing. This egotistic gesture of magnanimity wrapped up as it is in the neurosis of self-abasement which is the cardinal sign of Christ-insanity, namely a suicidal consciousness based on sin expiation purports to be a benefit to the Other but is in reality only a benefit to the self as master dominating slave who thereby controls the slave in subjection to his power.

Sin expiation or ‘guilt complex’ is another trait of this religious creed that entails a recognition of oneself as innately problematic or defective, having ‘fallen from grace’ or become a devolved being who has created this state – or had it created for him – by god? – out of a failure to adhere to the commandments of the authoritarian god which failure is paradoxically innate. Thus one who is an adherent of this creed is both a cause and effect of his sinful nature, never seeming to attain ‘redemption’ from those sins from his external authority (external to himself) save through a perpetual neurotic obsession with their expiation, though having to perpetually self- reflect and evaluate whether his actions correspond with these law table dictates – which again contradictorily is a judgment, the end result of causal reasoning and understanding. The psychopathology of sin expiation is the basis of Christ-insanity. All actions or omissions that a christard performs or

undergoes are oriented around this axis of ‘the law’ of an anthropomorphic deity who rewards and punishes the behaviours of those he governs, the righteous being those who slavishly follow ‘the law’ and the sinners being those who violate it through their ‘sin’, i.e. actions which exist outside of the realm of divine legal permissibility. Given the alleged omniscience of ‘god’ who is thereby perpetually aware of all thoughts and actions performed the zealot is inculcated with a consciousness of extreme inhibition that hamstrings more natural (and even naturalistically rational) action that leads to the correlative psychopathologies of shame, guilt, and a sense of obligation to the external deity to clean one’s slate of sins through appropriate expiation procedures (confessional, ‘good works’ entailing bestowal of gifts upon those portrayed or presented by the priestly caste as ‘victims’, self-abasement/ criticism, deliberate restriction of natural inclinations and rewards). The touted ‘virtue’ of this inhibitive consciousness is only such within the rubric of Christ-insanity whereas within that of naturalistic ethics (i.e. those based on nature) it is a vice. Thus Christ-insanity is anti-nature morality as it violates the natural imperative of the prolongation of one’s own life through cultivation of a suicidal ethos which orients itself around the expiation of sin. The consciousness of having ‘sinned’ is called ‘guilt’ and this mental state of having an imperative to expiate ‘sin’ is the underlying foundation of Christ-insanity as psychopathology. However it is as a mode or corollary of the fundamental principle of Christ-insanity that being a groundless belief in a fictional anthropomorphic god who is alleged to have died for the adherents’ sins and thus is owed a like treatment, namely for the adherent to live as a dead being haunted by this guilt complex of sin expiation as ethical imperative. Being a ‘true believer’ is the underlying root of the mental weed that is Christ-insanity as no sense of moral obligation to discharge sins would exist given that there is no Commander standing above one coercing compliance through threat of a punishment worse than a ‘living death’. Given the impossibility of conformity to an impossibly high standard the stage is set for the adherent to be perpetually inculcated with this sense of having done wrong simply through not having done what is considered ‘right’ in the eyes of the supreme dictator of all things in and possibly outside of the material plane. Thus one is constantly in a state of fear that he has not ‘made the grade’ in Jewhovah’s kingdom and thus must struggle to tighten the knot around his neck to discharge whatever sin might remain.

The impossibility of upholding this standard and applying it concretely leads to another feature of the psychopathology that is Christ-insanity namely the inevitable result of the zealot’s not ‘practicing what he preaches’, i.e. hypocrisy. Given the necessity of competition in the material world and the natural inequality which obtains between people or bipedal beings called ‘humans’, the inevitable result is an unequal distribution of wealth given this unequal distribution of capacities and attributes which are a result of biology (and ‘spirit and matter are one’ as Blavatsky says this implying that, as above so below, the biological inequalities are concretions of spiritual inequalities and vice versa spiritual inequalities are aetherealizations of material inequalities). This hypocrisy enter into a feedback loop- type cycle with the guilt complex which exacerbates the latter leading to more and more rigidification and neuroses of an inhibitive nature which in turn creates more hypocrisy given the natural tendencies that exist in all bipedal beings called human and the impossibility of their desired supersession. The desire for the natural instincts to be ‘superseded’ or even annihilated (‘kill out desire’ as Besant says) is inherent in Christ-insanity whose false promises of a ‘beyond’ or heaven

or hell afterlife are directed towards the extinction of all natural instincts and inclinations which are qualified as 'sinful' and a transgression of 'the law', adherence to that which is destructive of those instincts being obligatory.

Thus can be seen that Christ-insanity is a religion of spiritual suicide adherence to which may wind one up in heaven but which most certainly makes of life a living hell.

With respect to neuroses rooted in these natural instincts and biological drives Christ-insanity rewires one's consciousness towards inhibition and suppression or repression of natural drives. Sex, survival, and war (the defense of the herd or tribe of which one is a part and the subjugation of opposing forces not simply for self or tribal defense alone but for territorial conquest, lebensraum and expansion of one's own kind and one's own self by extension). The sex instinct is inhibited in the Adam and Eve story, it being biblically considered sinful to involve oneself in fleshly pleasures of this nature outside of the conception of children which is the only prescribed window of opportunity through which the inhibited sex instinct is permitted to manifest itself.

As a consequence of this lack of sexual release a build-up of tension occurs which manifests itself in deviant forms of sexual expression such as worship of the female deity Mary Magdalene and pedophilia especially amongst the priesthood who are denied all sexual release and have recourse to that which can be obtained and this clandestinely. The development of a totalitarian mindset whereby everything must become an object of control as a substitute for an impossible self-control and an extrapolation of one's own self-denial towards that of an Other denial of their liberties, a curtailment and control of their destinies. Self-denial begets deviance which manifests in the creation of conditions of an inharmonious nature – both within oneself and in the tribe/society in which the adherent is situated.

The spiritually suicidal nature of Christ-insanity leads to the reduction of one's survival potential by virtue of its inhibition of self-defense, the 'turn the other cheek' doctrine which prohibits retaliation against enemies or their pre-emptive strike and destruction prior to their committing any physical sin by merely behaving in such a way that it suggests or implies that they are an aggressor. Thereby survival is inhibited as a window of opportunity exists through which to enable threats to enter whereas in a more natural setting no such opportunity would exist as the threat would be detected and that window would be shut.

Pathological altruism is one of the main drivers of Christ-insanity in its praxis and is motivated by the guilt complex element as well as the priestly caste imperative of tithing ('give to god' aka to the priestly caste) and manifests itself in the form of giving another one's shirt and cloak according to the imperative commands of the anthropomorphic deity. Such altruism is pathological as it fails to enable the survival of both oneself and one's tribe of which one is a part and which latter in a natural set of circumstances untainted with this anti-natural creed enables him to survive. The anti-natural man, the adherent of Christ-insanity, strikes at the root of his lineage with the axe of sin expiation and a pathologically altruistic motivation. Thusly spiritual suicide manifests itself through feeding the enemy from one's own storehouses and instructing them in the acquisition of power to be turned against oneself through their (non-whites and deviant psychopathic white race-traitors) selfish devotion to personal power by all means necessary. The world now grows the cancer of non-white violence through the pathological altruism of Christ-insanity externalized from the white culture and

not preserved within.

The salvation of Christ-insanity lies in its tribalization/interiorization and the severing of ties with those outside of one's own group. As an example the black, white, and other races adopt Christ-insanity as a tool of tribalistic/racial self-government, a creed which binds those of a distinct ethnic group together through egotistically referring to themselves as the chosen people of God. Of course some are more properly spoken of as such than others, those who embody and practice the tenets of the bible in their pathological and non-pathological aspects which, when tribalistically construed, take on a healthier quality as healthy as Christ-insanity goes which is not without flaw.

However to salvage Christ-insanity's useful and functional core 'Christianity', the altruism existent in this creed when confined within the bounds of one's own race is at the very least a workable recipe for survival. Hence to that extent it has its utility though only to that extent. Attempting to disentangle Christianity from Christ-insanity is easily done through racial awareness and construing Christianity along lines of racial tribalism. However the anti-natural ethos of this religious creed still creates schism and conflict owing to the inhibitive and repressive nature of it, 'killing out desire' yet transferring this desire for an otherworldly pipe dream having no foundation in reality. The irreconcilability of a fictional anthropomorphic deity with the touted absolute, an absolute which is paradoxically finite and contingent living in a flesh body subject to spatio-temporal transient conditions, makes for another fable beyond both knowledge and reasonable belief. Hence recourse to 'blind faith' is had as a necessary condition both of maintaining and establishing the creed as 'the way, the truth, and the light' of crediting it with legitimacy.

The behaviour encapsulated in the term 'pity' consists of the zealots displaying a sorrowful and loving attitude towards those relatively disadvantaged which reflexively enables him to cultivate a positive feeling state and a sense of self-importance through having the capacity to display these emotions as an Other regarding type who think of others instead of simply thinking about himself and thereby upholds— paradoxically and even contradictorily — his identity as a giver, a Jesus figure who redistributes wealth as a mechanism of the acquisition of personal power, the magnanimous master who binds to himself his dependent slave through this gesture of Other regard. Pity implies one can feel what the other feels and identify himself with that other, also known as sympathy with the suffering of the Other. This can be psychopathological when the Other is an enemy or a foreigner with whom one not only has no organic biological relationship but with whom a negative form of relationship exists such as in the above cases. In such a case pity or sorrowing over the suffering of others is either regarding their circumstances and a desire for them not to be in those circumstances or a sorrowing over their essence or character in the mode of acknowledging them or constructing them ideationally as a 'defective' or 'sinful' being over whose alleged sins sorrow must be felt. Such cases amount to passive aggression, a desire to construct the identity of the Other and imply they are deficient or problematic in some way.

Insofar as the zealot seeks to construct the other they are aiming at power, at a desire to portray or envision themselves as a master whose divine omniscience can judge others as they are making them an object of knowledge controllable by the zealot's will. Pity is for the weak and can be a means for the weak to dominate those stronger than themselves. Passive aggression is yet another modality of the Christ-insanity doctrine which underpins the adherent's relations with the Other as

well as fellow adherents and facilitates the hypocrisy of the zealot through creating the appearance of ‘turning the other cheek’ while in reality striking against the Other in such a way as to avoid being understood or liable for the act which purports to be other than it is; namely the reaction of a victim, or the pretense of benevolence. Passive aggression is itself hypocritical as it falsely represents itself in a way other than it is as above stated. The inherent hypocrisy of Christ-insanity necessarily manifests itself in the form of passive-aggressive behaviour given that it purports to be about love and peace, etc. when it is mainly concerned with power and control for the priestly caste. Also given the inhibition inherent in it the only form of vengeance or retaliatory action possible is this as an overt display of aggression would be anathema given that it deviates from a saccharine loving and peaceful nature which is prescribed as mandatory by the priestly caste through their mouthpiece Jesus – or is it vice versa?

Willful ignorance is another modality of this psychopathology wherein a cognitive dissonance (inability to perceive reality as it is, typically through willful dissociation) exists while simultaneously often implicitly acknowledging the reality as a means of demonstrating one’s contempt or vilification of the reality such as in the case of the Other displaying an appearance or behavior which is of less value than that of the willfully ignorant. The edict to ‘judge thee not’ operates in the mind of the zealot under these conditions and inhibits an acknowledgment would imply judgment, namely that thing in question is what it is (subject is predicate, etc.) and the very acknowledgment would be a violation of this command from upon high and through the mouths of the priestly caste who proscribe all behavior not saturated in pleasantries.

Self-absorbency is another feature of this religion which necessitates – by virtue of one’s sinful nature – actions leading to deprivation of natural proclivities such as pleasure and a sense of accomplishment or material wealth these latter being ‘sinful’ and egotistic not altruistic necessitating according to the doctrine of Christ-insanity an expiation of these sins through the chastisement of self through self-critique or humility (false or otherwise), a downplaying of one’s virtues so as not to cause offense to the Other (the defective or relatively insignificant). This sin expiation complex which adheres to the zealot perpetually throughout their lifetime and serves as a curtailment of natural proclivities only receives temporary discharge through the above actions never ceasing to undermine one’s worth and its expression through actual good works, not merely the ‘good works’ of Christ-insanity which are all self-denying and even destroying acts such as ‘giving another one’s shirt’, etc. Giving to those within one’s tribal group is of course natural and laudatory however only to the extent it doesn’t lend to the diminution of one’s own power and property – unless extreme measures are necessary such as in times of war.

Resentment as Nietzsche spoke of is another element of the essence of Christ-insanity given that the hypocrisy of equality is propounded as the goal which of course is an impossible one as no equality exists in nature and yet Christ-insanity seeks as the realization of this goal a ‘kingdom of heaven upon earth’ with all adherents of its creed, by virtue of their ‘faith’ and mere ‘belief’, partaking of the largesse of this realm of milk and honey. The concrete fact of inequality of capacity and inequality in terms of the (re)distribution of resources generates this resentment in the minds of the have-nots or lumpen proles and inflames their already resentful nature when they come into contact with superior beings (in mind, body, spirit, and enterprise) whose superiority they ascribe to

circumstantial factors which can be modified by social engineering and outright violence if need be. After all, they reason in their irrational minds, since heaven awaits the righteous the punishment of the sinners is simply 'god's will', etc. and, with the incentive of loot in mind and driven by a moral superiority complex they leap at the throat of their natural superior and seek to extinguish his life to redistribute his blood among the 'victims' of his superiority who were offended by the sight of a star which shone brighter than themselves and so sought to blot it out of the firmament so theirs may shine the brighter and they might bask in the false light of their ego, contentedly limiting their possibilities to that of the lowest common denominator. Insofar Christ-insanity manifests itself politically in the form of common-ism the equalization of the unequal who are then rendered equally worthless exhausting their higher potentialities (what they may have) in the mire of hedonistic abandon and priestly caste worship, living for bread alone as well as the circuses their priestly masters contrive to keep them under their thumb and chained to their servitude. Resentment as a pathological trait shackles one to the lower mind and inhibits any real cultivation of a kingdom of heaven within oneself (in the sense of a higher consciousness) sacrificed at the cost of kingdom of heaven upon earth ruled by authoritarian priestly caste despots who continue to put downward pressure upon their serfs to drive them into greater states of devolution.

Resentment is the recognition of the inferior of their own inferiority in relation to the superior against whom this negative attitude is directed in attempts to comfort the inferior over the psychical wound he experiences under these conditions. This behavior is inherent to Christ- insanity which operates in a downward spiral progression to reduce the superior to the state of the inferior ostensibly for the good of all but in actuality the reverse. The priestly caste, endowed with hypocrisy and false humility only 'before god' yet as representatives of this fictional deity, use resentment as a mechanism of destroying enemies (e.g. 'the white race', the 'capitalists', etc.) for the greater enrichment of their personal power and enslavement of the blind masses to their will. False humility masks their power play and establishes them in the mind of the unconscious mass as shepherds towards whom the flock must look for their clover and inevitable shearing (taxes) and slaughter (allopathic genocide) as 'the afterlife' is superior and the purpose of all that is worldly according to the doctrine 'render unto Caesar the things that are Caesar's'. Thus the priestly caste prospers while the sheeple are shepherded to the grave.

This priestly caste is comprised of the creators of Christ-insanity, the so-called 'Jews' (a mixed race group of Ashkenazim, Sephardim, and various other genetic strains) and their puppet: Shabbos goyim, the Freemasons, and Catholic orders, have devised this creed as a totalitarian control mechanism for the aforementioned purposes. Their lower tier adherents, the liberal bourgeoisie and communist extremists comprised of a motley group of mixed race devolved 'humanity' on the left, as well as Judeo-Christians and ethnically unconscious or insufficiently conscious patriotards/Kosher conservatives on the right, all work against their own best interests given the way their programming runs – consciously or unconsciously along the lines of Christ-insanity, namely towards a living death and a perpetual suicide of sin-expiation. They fail to understand that their security lies only in the better type of 'humanity' (aka the rational and intellectual whites) and that their decapitation by the enraged mob would result in the destruction of the mob itself and slavery for those still considered useful by the priestly caste. Those creators are simultaneously destroyers and their creative

destruction weaves a web of finitude, limitation, and death. This totalitarian mindset derives itself from and recapitulates the tyranny of their Saturnian god 'Jewhovah' or Jehovah as it is spelled, which god is that point of solar-system origin from whence they came, namely the planet Saturn. Their control-freakish mentality is a microcosm of the Saturnian macrocosm their consciousness being in tune with that planetary entity which governs their behaviour and action. Control of externality, of the external environment, control of information and the restriction of its access to themselves exclusively as well as their sacrifice on the altar of their god those of their charges who cease to have value as tools to themselves are all features of Christ- insanity, testament to its psychopathology.

Jewhovah aka Saturn embodies the character of the psychopath: narcissistic, obsessive-compulsive, control-freakish, lacking in empathy/sympathy, deceptive, cruel, murderous. This character has a trickle-down effect upon the priestly caste who are incited by their master, Lord Jewhovah, to adopt similar traits not merely through indoctrination through teachings of 'men' (aka demons) but through bio-spiritual sympathy being materializations of this divine/demonic presence which overarches their behaviour. The 'omni'-nature of Jewhovah is mirrored in 'that of his children who display similar traits': looking upon themselves as the children of the Absolute – and thereby the Absolute by proxy – which implies an extreme narcissistic personality disorder, they look upon all others if at all as mere tools for exploitation born to serve themselves the chosen ones and when no longer of utility discarded as a sacrifice of excess energy to Jewhovah who thereby vampirizes their energy absorbing it into himself. This vampirical tendency also manifests itself in these chosen folk the Jews through their ritual murder practices which as a microcosm of the macrocosms are the god (or demon?) like act of mastery which is implied in their deciding the life or death of others. This posits themselves as the priestly caste as gods in miniature whose humility before Jewhovah qualifies them to serve as His instrument upon Gaia, shearing the sheeple via taxes and tithes and slaughtering them in sacrificial murder via allopathic medicine, war, chemtrails, GMOs, etc.

Obsessive-compulsive behaviour is displayed in the chosen few and their deity in attempting to micromanage every facet of life – to reduce all things to quantitative terms so that all results are 'measurable' and thereby controllable through centralized authority.

Paranoia is another trait of the chosen ones who are perpetually alert to Others detecting them and understanding how they operate and what motivations they have, as being discovered in their evil would elicit a backlash against them and threaten the fragility of their panopticon system of control. Jewhovah is a 'jealous god' and before him no other gods shalt there be. As above so below so it is with the chosen few who will tolerate no contestants to their authority as is contained in their creed of 'even the best of the gentiles should be killed' which underscores their pre-emptive attack against those who even if only to a small degree of probability, would threaten their power and global plans.

The authoritarian personality of this cabal and their master manifests itself through the control freakish micromanagement which curtails the natural freedoms of those who lie 'beyond the pale', the goyim as they are designated by the chosen ones, which is Yiddish for 'beasts' or 'cattle'. Any questioning of those self-appointed (Jewhovah appointed) masters of the multiverse (multicult global slavery) is

swiftly punished by extradition to the open air prison called Its-a- real-hell / Isis-Ra-El (state of Israel). From thence he is made one of the ‘disappeareds’.

Hypocrisy is revealed in Christ-insanity when it preaches love of a putatively universal scope but is really restricted to an amore intellectualis dei or a slavish devotion to the anthropomorphic deity for his sacrifice of himself to himself in order to (how?) expiate the sins of the flock of Jewhovah the Saturnian shepherd with his crooked sickle whose insatiable bloodlust (the blood is the life, that is bioenergy which feeds the beast Jewhovah) demands a continual stream of sacrifices. This self-sacrifice demanded of the goyim is represented as love and the goyim are subjected to extreme social pressure by the zealot to initiate Jesus through martyrdom. Thus love in this absurd form is self-hate as self-annihilation and thus further points out the spiritual suicide that is Christ-insanity which permits only self-loathing and hate and a transference of one’s natural self- regard towards love of Jewhovah, a black-magickal technique of vampirism of one’s own bio-energy by the priestly caste transmitting a portion to Jewhovah while themselves energetically vampirizing the remainder as well as scapegoating the ‘sinner’ as the cause of his own loss while simultaneously applauding this same for his selfless denial of personal regard through his following in the bloody footsteps of Jews’us his martyr figure of most venerable worship. Thus the love of Christ-insanity can only be the love of Jewhovah and his flesh form Jews’us rather than his natural love of self and tribe. This ensures for the priest caste not only compliant and willing slaves but a slave who has no regard for self-preservation of the preservation of his own kind. That hatred also is circumscribed in Christ-insanity further strikes at the root of personal and tribal survival as not only is hatred of enemies prohibited (‘turn the other cheek’) but hatred of self (for those who threaten the control system at least, i.e. whites) is obligatory as self-denial is obligatory and the former (self-hate) is implied in the latter (self-denial) as to deny oneself and the extension of oneself (his tribe/race) is tantamount to the commission of self-murder (suicide) which proves that Christ- insanity is spiritual suicide through denial of self- preservation (life) and is an anti-natural religion whose preachers are ‘preachers of death’ (Nietzsche).

A further suicidal trait of this creed is the dictate to ‘take no care for the morrow’. Hence the adherent is mandated to cease to concern himself with personal survival and having a regard for long-term planning and the consequence of his actions and to substitute this survival instinct with – as above – a willful ignorance of the consequences of his actions a reduction to the state of consciousness below even that of the primitive who at least knows that hunting during the mating season is a means of losing his dinner and cutting short his lifeline. This hand to mouth moment by named creed serves to bind him to the priestly caste from whom his daily bread is derived and as a means to acquire it before whom he must prostrate himself thus having no past to recall his accomplishments, being unable to employ reason to self-critique and assess what improvements are requisite in order to accomplish a better state of existence, he must have recourse to the moment as ‘tomorrow will take care of itself’, its eventuality is not permitted to be controllable or influenced by his will and thus he must cease to care or employ practical action to achieve purposes he is not only not allowed to achieve but also not allowed to conceive of.

The obsessive-compulsive focus on ‘peace’ and ‘love’ especially regarding enemies is also pathological as the overemphasis upon these two existential states leads to imbalances of the mind, refusing to acknowledge (willful ignorance and cognitive dissonance, hypocrisy) the inappropriateness and inordinateness of love (towards whom) and peace (for what purpose if at all possible or desirable) as the sole concern of behavior and attitudinal adjustment leads also to an undeveloped personality which is retarded relative to the naturalist, i.e. he who subscribes to a tribalistic and nature-based ethos which

is the antithesis of the anti-naturalism of Christ- insanity it being oriented around survival not extinction, as in the latter case ‘peace’ simply means the negation of struggle which is the existence of the essence which is life, that which is dynamic and based around a play of forces and tensions that constitutes the fabric of the Real. ‘Love’ meaning harmony in its real sense but typically construed and adopted by the zealot as a happy feeling of positive emotion – in this form is overemphasized leading the zealot to behave as a pathological case forever ‘strung out’ on happy vibes and attempting to radiate these vibes amongst others to boost the overall love vibration in accordance with the ethical prescriptions of the creed. This behavior obviously works against survival and a more broad-minded life wherein the possibilities of self-defense exist as the basis of continuing one’s life in the material plane and the expansionistic behavior of conquest (of territory and women, etc.) which is the motor force of evolution and self-development.

Thus there can be no peace on earth as the earth (the material plane) is conditioned existence, a complex of forces from which no peace is had save in death. Even then the subtle bodies continue on and as occultists have said ‘there is no death’ only life only with regards to Christ- insanity no true life but a living death fraught with the inhibitions and neuroses of attachment to an anti-natural creed, anti-natural in the sense of both contra- mundane and extramundane existence which itself paradoxically is neither peace (as a creator of discord) nor love (as inharmonious). Hence the root of Christ-insanity is falsehood and though the zealot has faith in his fictions he nevertheless has folly in his faith as ‘faith without fact is folly’. – Matt Hale

Part 2

The psychopathology of Libtardism

(see ‘The liberal mind’ Lyle Rossiter, M.D.)

The foundation of the creed which is the descendant of Christ-insanity is its modern representation aka Libtardism which can be summed up in the phrase “passion over reason”, wherein the rational mind (situated in the pre-frontal cortex materially/anatomically) is underused, underdeveloped, and disengaged and is completely annihilated and supplanted by the emotional brain (situated in the limbic system and lower brain regions again materially/anatomically) whenever certain environmental cues of stimuli are present in the environment which initiate this process of supersession. Operating within this unreasoning state and yet having to perform acts necessitating reason simply as a matter of survival within a world subject to transience, to causality, is clearly an impossibility and what follows from the praxis of the liberal, hereafter referred to as the libtard, is the zealot’s self-destruction. Through its own inner flaws and contradictions, Libtardism (aka Liberalism) destroys itself. The reasons for such will be discussed in the following and its psychopathology diagnosed and a remedy prescribed.

Given that libtards, the zealous adherents of Libtardism, operate within the emotional brain as their modus vivendi and are thus ‘retarded’ in their rational mental function, they are maladroit in facing the harsh realities of life as their emotional trajectory is towards ‘maximizing pleasure’ and ‘minimizing pain’ which constitute the polemic of Libtardism wherein the former (pleasure) and it along must be pursued and the latter (pain) and it alone must be avoided. Given that the world is full of pain and not pleasure for those whose pleasure consists of dopamine secretions and sensationalistic indulgence (the

typical libtards), the avoidance of its pains (deprivations, hardships, conflict, and strife) is an ethical imperative to the liberal who accordingly lives in a state of cognitive dissonance/wilful ignorance, thereby as a consequence jeopardizing their own survival having failed to develop a capacity for suffering the hardships of life that necessarily accompany mundane existence. Clearly pathological this rainbow road to pleasure palaces in a utopian dream-world leads directly towards the abyss given the failure to acknowledge and recognize instead of to ignore and avoid, the impediments along this road as this would induce sensations of pain thereby reducing the quantity of pleasure by that much for the individual. The individual, the ego, is truly what the shaky superstructure of Libtardism is based upon, doomed to fall through its inherent design flaw, namely that of the premise that the 'individual is sovereign' as 'no man is an island entire unto himself' and therefore no man can exist exclusively by himself, especially in a developed 'modern society' wherein an infinite complexity of agents exist who are bound to one another in relations of co-dependence. Even in a traditional society, a tribal and natural order of social relations prescribes that the individual subordinate himself to the collective and in fact find his identity therein without which he would not have any authentic identity but merely be another 'monad', an island unto itself having no fixed identity or vehicle for his own particular destiny as there would be no concrete basis for same. From thence the egotism of Libtardism becomes boundless and descends into the psychopathic; the solipsist; the serial killer and the suicide. All are consequences of the putative 'freedom' conferred by Libtardism but which are merely the inevitable result of inauthentic being, living in a state of existence where the self is detached even if only in the consciousness of the libtards from all determinants or influences of even its being granting to it (him/her) the illusion of freedom to 'do what thou wilt' without any concrete situation upon which to base the identity of the possessor of this freedom as all freedom is either 'freedom from' or 'freedom for' – freedom from what circumstances or agents one or a group or tribe seeks, or freedom for what these same (collectively) conscious entities desire not in the sense of the libidinal desire of the libtards but the desire of that force of which he may be a part which influences his destiny and enables its realization. The libtard, basing his judgments on solipsistic/possessive individualism fails to attain what he had incarnated in the flesh to attain or what he organically through his own being must attain in accordance with his own nature (exist his essence).

Egotism and circumstantial states which reflexively refer to the ego (celebrity, attention-seeking) are the pot of gold at the end of the rainbow road of Libtardism which consists of a perpetuation of a narcissistic personality disorder and a sensationalistic emotional rush usually accompanied by copious outpourings of dopamine and adrenal hormones which enable the libtards to exist within a mental state of pleasure for as long as possible. Physiologically this leads to adrenal fatigue and depression through hyper-secretion of dopamine and the inevitable crash through over-taxation of the neural circuitry and brain regions wherein these hormones are generated. Of course the alternative is a life of bourgeois mediocrity and inevitably this is the homeostatic default of the libtards insofar as this same can, through the trial and error of extremes, continue to persist in living to drip-feed itself sufficient experiences and reactions thereto that it is programmed to associate with the principle of Libtardism, namely the maximization of pleasure and the minimization of pain or 'max pleasure min pain' principle, the "libidinal 'maximin' principle" as it may be called.

Infantilism is another trait of libtards psychopathology which entails the above behaviour of willful ignorance / cognitive dissonance / narcissistic personality disorder, etc. all of which operate on the basis of an undeveloped consciousness oriented around the personality/self as absolute and all else being

mere irrelevancies or potential threats to the ‘maximin principle’s’ realization whereby all non- self realities are at best tools or utilities for self-enrichment.

This ‘philosophy’ if such it may be called is inherently vampiric and cannibal in essence and descends even to these behaviours of the dark arts as is evinced in Jewish ritual torture murder, the Jews being liberal in their core identity, being ‘Lucifers’ who are not part of the ‘kingdom of god’ or Nature but merely live to sate their insatiable bloodlust (‘the blood is the life’) by the least effortful means. Whenever the libtard is barred from their endless pursuit of self- satisfaction the infantilism that underpins their behaviour manifests itself in the coarsest forms of protests (whining), violence against that which seeks to curtail their excesses (the state, the police, the ‘father figure’ of whatever form), and rebelliousness for rebelliousness’ sake such as in the case of personal disfigurement (piercings, tattoos, plastic surgery, cutting, etc.) or sexual excesses/deviance (race-mixing, gender bending). This pursuit of ‘freedom’ as a thing in itself is without foundation other than the freedom from authenticity, freedom from who one is as a particular type of being and which, absurdly, one is oneself and which makes one who he is. Insofar Libtardism with its laudation of raceless universalism wherein everyone is an ‘individual’, a floating signifier within a system of transient flux or ‘becoming’, destroys the being who must become who he is and thereby the destiny of that being. Hence Libtardism also destroys itself.

The contradictions of Libtardism are those between the natural and the artificial created by the adoption of 1) the principle of individual sovereignty and 2) the pleasure principle (maximin principle) both of which are counter to nature and in a natural world are an unworkable and impractical ideology. These contradictions don’t resolve themselves in a synthesis but simply lead to destruction and from thence the recovery of the natural from the influence of the artificial through the artificial destroying itself through itself. These contradictions from a naturalistic ethical standpoint – a standpoint contra ethics of artifice – can be separated into virtue (Nature) and vice (anti-nature) or cosmos and chaos for those less materialistically / more metaphysically inclined. The adoption of the following vices by the libtards in accordance with his programming is the ultimate cause of his pathology which has its source in this indoctrination and a failure to follow a higher path of self-cultivation.

First of the set of contradictions is that between the masculine and the feminine, the both of which libtards misconstrue in terms of their lower octaves namely pacifistic weakness and boundless tolerance in the case of the feminine and violent aggression and authoritarian control in the case of the masculine both conceptions of which fail to attain their higher octaves of intuition and receptivity and reason and creativity. The masculine in Libtardism is painted with the blackest brush (which in Libtardism’s inversion perversion of nature is considered a white brush with its false associations with imperialism and supremacy, etc.) and is more or less anathema to the libtard, exclusive dominion accorded to the feminine which it exalts as ‘sacred’. Hence the proscription of the liberal against violence, even the counter-violence of the defendant against assault, and the prescription of tolerance of all things, an embracing of all things regardless of their villainous nature and the consequences of doing so which latter are disregarded given the under-developed reason of the libtards. The masculine is thus seen as a violation or violator of the sacred feminine’s sanctum sanctorum, a primitive phallic conception which is endemic to the libtards whose overemphasis on the pleasure principle obscures its vision of all else and places the rose-coloured glasses of love/lust upon its eyes. The masculine is associated with ‘evil’ and the feminine with ‘good’. Libtardism is the politicization of female psychology taken in its lowest octave and most primitive form. Even intellectualized it simply manifests itself in the form of para- and ill-logic failing to muster up the courage (a masculine trait which it condemns) to face the information/reality necessary for

sound argumentation and sound judgment.

Further to the feminine nature of Libtardism is its control-freakishness which takes the form of the nanny state in its politics and feminism in its character – a school marm shaking her finger at those who display behaviour not explicitly permitted by the *elle duce / die mutterrecht*. Like a scold or nag, the libtard insists on violating the maxim ‘live and let live’ and imposing upon the Other the libtard’s dictates and inverted norms, censoring and preventing any opposition as ‘violence’ or ‘hate’ simply because the libtard itself looks upon its own standards as sacrosanct, as law tables unreadable by those ‘beyond the pale’ and set in adamant upon high, and any violation thereof would be an act of hatred of its law and in violation of same which, established as absolute, could never be contested by the ‘Other’ who is accordingly vilified as a ‘fascist’ or ‘racist’, etc. Insofar the libtard adopts the hegemonic behaviour of the Jew in censoring and prohibiting opposition to its power.

The perpetual obsessive-compulsive disorder (borne of its individualistic creed) over the denial of race as a reality with which it is perpetually in conflict, leads it to have recourse to prohibit speech or any form of semantic communication (such as the swastika symbol) which might raise awareness of the reality of race and the inequality thereof and thereby the destruction of its individualistic creed wherein—absurdly – some are more equal than others, the rich over the poor, certain races over certain others. This also pertains to sexual differences, both of which are palpably obvious myths and yet which the libtard is, via its programming/classical conditioning, coerced to affirm as the ‘lord’s truth’, the lord being the totalitarian libtard and its attempt to create a reality in its own image.

As a consequence of this Libtardism establishes the lowest common denominator as the norm and proscribes anything beyond the norm as ‘privilege’ or ‘taboo’, something that might upset the rotten apple cart of egalitarianism based as it is on individualism which can tolerate no exceptions to its normative devolution of the better type to the level of the lower type or the extermination of the better type if it is not possible to diminish the latter’s brilliance as a means of perpetuating the system’s tyranny. Hence the virtue of Libtardism lies in the denial of racial identity and the reduction of all racial groups to a standardized product boiled down in the global melting pot.

Defense of one’s own biological group/race and its territory (a necessary condition of its survival) is considered ‘hate’ and ‘violence’ towards others unless those others are too weak to oppose the regime of libtards (such as in the case of the lower races). This masculine trait the libtard considers a negative, borne merely of a ‘deluded’ consciousness which seeks to injure the Other as it can’t conceive of the fact of biological differences (race) and therefore ascribes such thoughts to a pathological condition whereas it is itself pathological in its persistence in the willful denial of reality conceivable only by those not operating in the emotional brain and in a state of wilful ignorance/cognitive dissonance. The natural inclination towards one’s own kin is denied and supplanted with that towards those overtly ‘Other’ to oneself and this inclination is codified in the law tables of Libtardism which applies only to whites who are construed as the colonialist/imperialist oppressors and exploiters of non-white victims who play the role of an angelic figure in the religiosity of Libtardism. As such the creed is anti-white not only through its proscription of race-mixing (on the premise that all are equal therefore all must be mixed, which is of course absurd, as to claim equality and to claim the existence of difference or inequality by positing the ‘whites’ as Other to the non-whites is self-contradictory) but anti-white through its desperate desire to punish white people on the grounds that they are white. To escape this self-contradiction the hazy-minded libtard has recourse to discourse about ‘white supremacy’ and ‘whiteness’ as a mere ‘idea’ or ‘concept’ – a concept which they and they alone traffic in and which was invented by their Jewish

masters as a psy-op to influence whites as a biological group/race to commit racial suicide through denying their own existence. Hence defense of one's own group is construed by Libtardism as 'white supremacy' through the attempt to deny its existence altogether which is an act of genocide and which accords, consciously or subconsciously, with the plan of global dominion wherein 'all will be one' again a universalist notion that contradicts itself prima facie as if difference exists how can there be equality and if no equality exists why would there be any imperative to equalize the unequal save for the purposes of what the libtard calls 'peace' which is really the annihilation of all organic being and the inevitable death of all life on earth, all life being struggle and a closed entropic system being the cessation of struggle which leads to a crystallized social structure that quells all motivation and striving for excellence and thereby becomes dysfunctional through negating the dynamism (struggle) that is life. Given the anti-natural character of Libtardism it considers the natural relations between the sexes and their conscious awareness thereof (what has been called 'gender') as immoral because naturally based, entailing irreconcilable and insuperable differences without bringing about the destruction of the sexes in their natural identity which Libtardism seeks to destroy though of course claiming that it is for the sake of equality which as in the case of race destroys the organic being and replaces it with the artificial and formal based on an abstraction called 'individuality' not biology. Women being those not biologically inclined to oppose the Other are targeted and utilized as a tool for the destruction of their own biological kin group and their own biological identity turned against men of their own kind (e.g. the white male) to compete with them under the cover of the equalization of the unequal and given incentives (political prestige, etc.) to undercut their own tribe and its masculine component as an 'oppressor' of their liberty. Given that Libtardism is a perversion of female consciousness it more readily appeals to women who identify with its claims of being about 'love' and 'peace' and opposed to what is construed as 'hate' and 'violence' because it doesn't partake of pacifism, a trait essential to avoid for the security and preservation of one's own tribe against 'Others' whose very existence is denied by libtards through the equalitarian dogma integral to itself, a trait imposed by the Jewish elite to weaken and disable the natural defense mechanisms of those it construes as mere 'individuals'.

Thus, through this denial of self-identification with natural roles, another window of opportunity is opened to allow in the floating signifier of 'gender' to wreak havoc upon the tribal group to create confusion in the minds of that group and ascribe destructive as incompatible identities to otherwise potentially healthy youth. That the libtards imperialism psychically castrates the white male as a means to advance its tyranny the recourse of the white male for survival or at least the appearance of survival is to play the role of a cuckold, a castrated capon who will slavishly and obsequiously subordinate himself to female and non-white rule displaying all forms of servile behaviour as a condition of his 'getting along' with those who portray themselves as oppressed victims of his past villainies and for which he must expiate his sin (the alleged sins of his fathers) through self-abasement, flagellation and denial, in other words to live as the undead continuing to prop up a society of parasites as the undead drone who is exploited by their despotism.

Denial of the reality principle, namely the recognition of the existence of an objective reality which serves as the ground upon which existence is played out and from whence it derives, as a means of perpetuating the function of the self-serving egos' praxis which takes the form of a situational ethics and a moral relativism that enables the realization of the 'maximin principle' (maximization of pleasure, minimization of pain). Denying reality is accomplished through substitution of a hazy gauze of possibilities that shut out the hard truth the libtard can't cope with as it runs contrary to the maximin

principle. Hence objectivity is subverted through its subjectivization. Truth capitalized becomes truths pluralized and in lower case, 'your truth' or the perception of the individual perpetuates the sovereignty of the individual as an abstract raceless cosmopolitan ideational construct in contradistinction to the rooted member of a tribe who exists as an objective reality in a given time and place and sustains its being therein and with the death of the tribe, the blood and soil, race and place, dies itself. The hegemony of individualism here serves the global tyranny to supplant organic being with artificial non-being, a simulacral fiction supplanting a concrete fact playing into the hands of the 'builders' or 'architects' of the destruction of organic life for the construction of their Judeo-Freemasonry, building the whited sepulchre of 'humanity' over the graves of races and their traditions. Hence fact is perverted in an idea, statements of truth into statements of opinion and belief, faith in the gods into faith in the priestly caste of scientism and technocracy. Rendered homeless through the severing of the roots which bind him to the soil and the tree of lineage being uprooted the being (former member of a tribe and territory) is now rendered a malleable being whose identity is mere putty in the hands of the controllers shaping him in their own image as a raceless and sexless cosmopolitan economic unit to be bought and sold on the stock (slave?) market, transported around the globe through shipping and logistics networks to be disposed of when its utility has expired.

The inevitable effect on consciousness through this loss of identity is a vacuum that is filled with prefabricated symbols, ideologies and standardized behaviours, and vocabulary which leaves the appearance of possibilities for being open to all and sundry but leads instead to an empty superficiality wherein all is consumed by the cosmopolite who is a 'citizen of the world' having no loyalty to anyone or anything and rendering everything quantitative as another 'consumer object' or 'idea' or 'hobby', source of 'fun' (aka sensationalism). Thus the 'individual' who is the useful tool of the global elite constructs and deconstructs his identity which becomes a protean entity having no stability nor playing any role in the traditional sense such as a fisherman in a fishing village or an artisan in a town crafting shoes or fine furniture and apprenticing his offspring for the continuance of his craft. Rather the craftsmen of bureaucracy wrench through the burden of taxation the shoe and awl from the craftsman's hand pluck him as a berry from the tree and digest him in their global system. From the country to the city, from freedom and self-determination, freedom as an organically constituted dasein, to the illusion of boundless freedom under the hegemony of Other-determination of one's identity as an economic unit, a quantity of value substitutable by any other formerly free being whose identity is subverted through this same quantitative process. Hence the reality of race is substituted for the fiction of raceless universalism ('humanity', 'secular humanism'), the reality of soil for that of a concrete jungle of cubicles and condos, the sator square of Saturnian quantity where all is at its densest and least spiritual, all is an object of the knowledge of the controllers and all knowledge in the sense of traditions is reduced to a superficialized commodity that is a simulacra of the original which can no longer be what it is as it is wrenched out of time and place and the conditions of its being what it is (a sushi restaurant in Texas and a western steakhouse in China serve as examples of this global totalitarianism).

The infantilism of Libtardism unscours its contradictions in the case of vehement protests against capitalism, free markets, and state totalitarianism which taking the form of totalitarian legislation that becomes what it protests. It is based upon an infantilism, a narcissism, the desire of the libtard to control every facet of existence as it cannot tolerate a lack of control and always wants everything to be crafted in its own image and serving its own purpose. Living in this infantile state of an inability to delay gratification necessitates a control freak's behaviour as everything that exists must serve its purpose. This

is why libtard societies always follow the communist model of centralization as these control freak architects of Judeo-masonry can't simply 'live and let live'. Simultaneously the infantile mindset of the libtard reaches outwards for an external authority (Jesus, Marx, the nanny state) that can shelter it from the storm and stress of the natural world. This is the reason why those in the country typically repudiate Libtardism and why most cities are infected with this mental illness as their infantile wants so that the status quo can be maintained with relative peace and security. The difference between country and city life is that between nature and anti-nature and given Libtardism's cancerous growth in urban environments and relative absence in the country it clearly indicates its anti-natural character which, as applied to 'individuals' destroys their organic nature also rendering them perfect cogs in the urban machine. The anti-natural political praxis which is a result of Libtardism shows itself in the forced integration of diametrically opposed natures/races which leads to the destruction of their identity and culture which in turn reduces all to the end product of a melted pot of quantity, the universal germ plasm of the Jew world Order which then molds this characterless mass into its useful golem and goyim. Thereby natural, organic authenticity is subverted and supplanted by anti-natural inauthenticity.

Within a state of nature dasein can develop itself out of itself organically as a being rooted in the world shaped and conditioned by them. From thence is established the superman who can transcend in immanence the given circumstances of his material being though not through a forcible separation therefrom or 'wrenching' from his spatio-temporal context, his tradition. Through this alchemical process the base (r) metals can be transformed into the philosophical gold of ubermenschheit. To rip from the soil the budding flower is to destroy it and supplant it with the noxious weeds of miscegenation. The gardeners of the Jew World Order seek to regularize the rows of this garden into a weed garden bereft of flowers. In terms of libtards they merely carry out their programming having been instilled with a suicidal psy-op through classical conditioning in the media and child abuse centers called schools, which carries with it the ethical imperative to deliberately extol the putative virtues of the non-white Other and to denigrate and devalue the qualities and attributes of the white race of which they are members through blinding themselves to the fact through cognitively dissonant psycho-physiological processes such as over-activation of the limbic system which is induced through their classical conditioning 'education'. Thus anything which is non-white is virtuous and conversely for that which is white, even going so far as to deny the existence of white identity and culture.

This neurotic inhibition and repression of natural instincts and tendencies in combination with the fundamental principle of Libtardism, the pleasure or maximin principle, creates tension in one's being which is not transmuted intellectually or rationally as this latter state is unattainable for the libtard who then seeks perverse outlets for this surfeit of sexual energy not properly utilized. From the catholic paedophile priest to the left-hand path black magician sexual practice is invariably deviant from the natural practice of the conception of children and healthy intimacy within traditional ritual or ceremonial practices (marriage, rites of spring, etc.). Hence sodomy, an unnatural violation of the use of the generative organs and a black magic act of attempting to generate magical children/demons, etc. as well as a mockery of the traditional world whose generative vitality or fecundity is subverted to an act of sterility. The self-abasement imperative which inheres in the mind of the libtard manifests itself in the form of other unnatural acts such as BDSM and self-abuse, devolving further down the satanic spiral towards vampirism, cannibalism and torture murder, the occult hallmarks of the Judeo-masonic black magic theocracy.

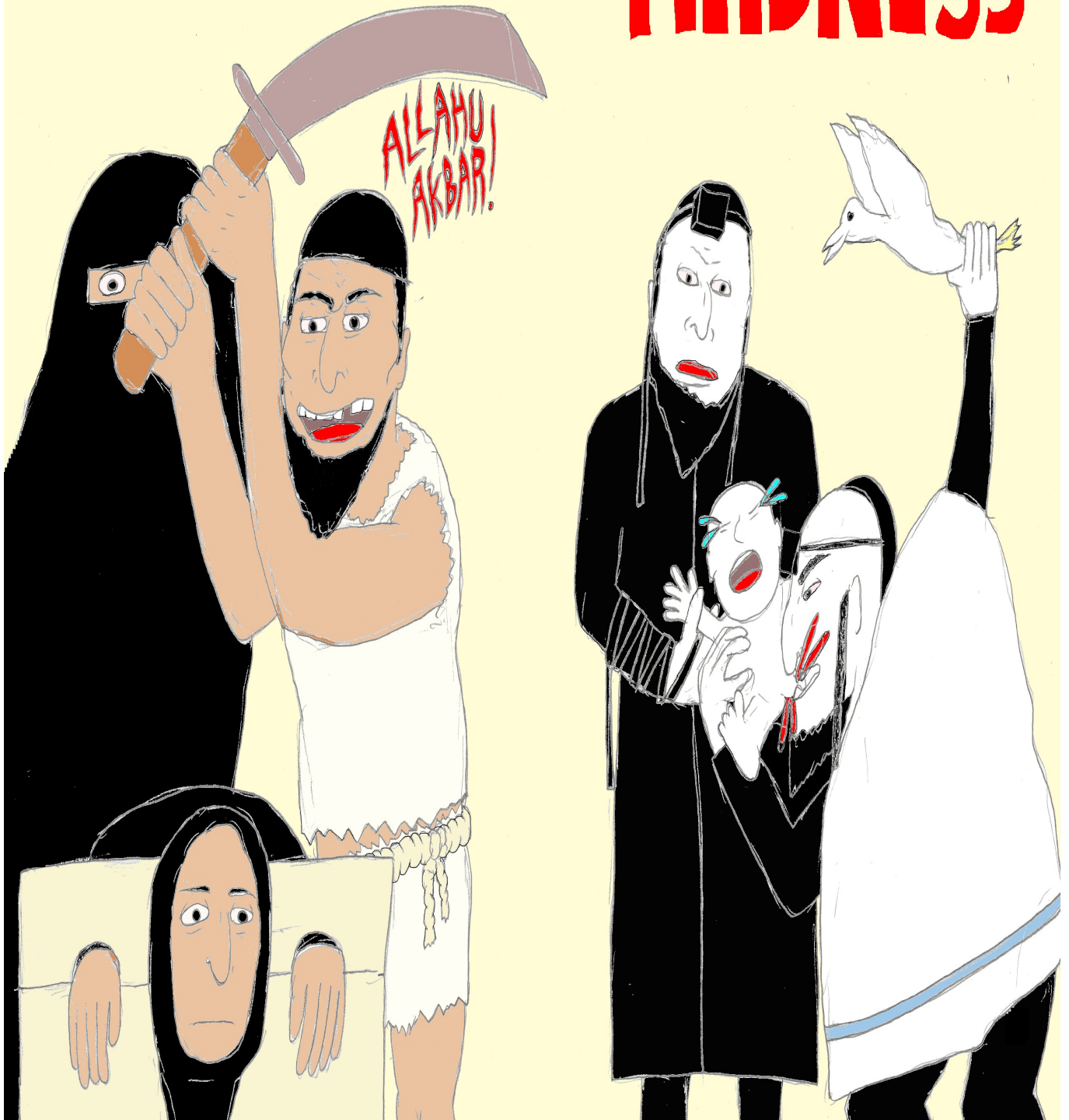
In place of eugenics and the improvement of the tribe through itself as a manifestation of its evolutionary destiny is proffered the devolved untermenschheit of race-mixed gender-confused 'humanity', the bipedal being who serves as a 'labour pool' or collection of quantized economic units, substitutable one for another. Whether under a communism or a capitalism the reduction to the lowest common denominator is the tendency with all superlative faculties rendered superfluous and only a base residue of vulgarity remaining as the distillate of this melted pot of faecal matter. The libtard, in spite of intellectual pretensions, eagerly follows this downward path chasing his sensationalistic thrills being driven on by the endless quest for supranormal stimuli to maximize dopamine secretions and sate his insatiable libido.

Gaia is the god of Libtardism as it is a thoroughly materialistic ideology and this feminized god form is mother mat(t)er incarnate, the fleshly (or mineral) form of the feminine principle, the lowest level of material density and lowest vibration of energy fields. The pleasure principle or libido functions as its holy ghost which is the paradoxically feminized form of the masculine principle of dynamic force and inner self-creation, a creation which is simply a destruction through the wanton expenditure of sexual energy in attempts to attain the maximum pleasure with the least pain.

Governed by the maximin principle the libtard invariably becomes a sex-a-holic, often a drug and alcohol addict (as both are stimulants) and a cowardly subordinate to the external authority of the priestly caste who permit it to draw its allocated quantity of pleasure from the well of socially accepted practices which is forever expanding in breadth and depth as the libtards ratchet up the levels of dopamine, serotonin, and other pleasure chemicals in their brains beyond the limits of sustainable function. Thereby precipitating the destruction of society and themselves – or their being usurped by the greater force of the natural order wherein new traditions are built on the ruins of the old. The previous architecture of the old order was raised by the firestorm of sexual energy finally unleashed from the inhibition of Christ-insanity and will end in destroying itself and being rebuilt by a new order respecting nature both earthly and cosmic. Libtardism wilfully or not is the anarchists' bomb that terminates the anti-natural hegemony of Judeo-Christiansanity and clears the path for tomorrow where libtards will be anathema.

MIDDLE EASTERN

MADNESS



MIDDLE EASTERN MADNESS

JEW-ISM[JUDAISM]:

Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night.

Midrasch Talpioth, p. 225-L

ARAB-ISM[ISLAM]

'To redeem himself from the torment of that day, the sinner will gladly sacrifice his children, his wife, his brother, the kinsfolk who gave him shelter, and all the people of the earth, if then this might deliver him.' pg. 57.

'Take your pleasure in this life: You are surely destined for Hell.'p.101

CHRIST-INSANITY:

Isaiah 47:14, "Behold, the day shall be as stubble, the fire shall burn them, they shall not deliver themselves from the power of the flame

[Ezekiel 20:47-48](#).

Thus says the Lord God, I will kindle a fire in you, and it shall devour every green tree in you and every dry tree; the blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it. All flesh shall see that I the LORD have kindled it; it shall not be quenched.

Middle Eastern Madness:

All things which derive from the 'Fertile Crescent' – in actuality a dead zone on the earth and IN no way fertile – are themselves barren of life and this zone and its spiritual constitution (the lower entities which infest it, etc.) engender the life-denying tendency in its denizens who preach death as they have no acquaintance with life. This madness embodies itself in the prescriptions of annihilation, of suicide and murder called the 'Abrahamic' religious philosophies whose creeds consist of suicide (Christianity), of violence (Islam), and of megalomaniacal psychopathy and despotic hatred (Judaism). The madness has seeped into the consciousness of the broad masses on a worldwide scale infecting the more impressionable elements of the (properly) so-called 'lower races' and the weak link of the higher, the women especially, easily led by the emotions (fear, prospect of gain, pleasant feelings – 'heaven awaits', 'thy kingdom is nigh', etc.). This madness from the Middle East is diametrically opposed to the white Aryan consciousness which is an acknowledgement and spiritualization of natural law, a transcendence above the fear and punishment – tribalism of good and evil borne of the reality denial of mixed-race peoples who embody the spiritual chaos of their violation of natural law and the edict of 'kind after kind' inherent in their own scriptures.

The dead zone of the earth, tomb of decay and lifelessness – called the 'Middle East' in conventional parlance – is the barren womb from which emanates the Dead Sea scrolls of religious fanaticism that became the Talmud, the Torah, and the Koran, three favoured books of these living coffins of the Abrahamic persuasion. That all vitality, all flora and fauna worthy of the name 'vital' are an absence from this region, this whited sepulchre of an abortion of civilization indicates the basis (but only in part) of the Middle Eastern madness. The other predominate element which serves as both cause and effect of this psychopathology is the inner chaos of those beings (called by turns 'human' or 'demon') who play host to incompatible genetics, a perverse mixture of interspecies breeding between the white Aryan creators of that region and negro and mongoloid types. This perverse blending of types led to the fanaticism of religiosity which manifests itself in its myriad forms to be discussed in the following. The hybridization of radically distinct or extreme types lead to an instability within the resultant product that manifested itself in the behaviour so common to the Middle Eastern type: the chronic dissatisfaction, impulsive emotionalism, sado-masochism, and self-flagellation displayed by the type are all symptoms of an inner chaos and disharmony that can never be at peace with itself. 'Peace in the Middle East'? – No, an impossibility.

Both nature and nurture (environment and biology) work in tandem, to produce the resultant culture. The otherworldliness inherent in the Abrahamic religions is a result largely of the lack of vitality of the environment and the knowledge that playing host to incompatible genetics leads to death and decay. Thus the mixed type is a living coffin and the environment in which they dwell is also a dead zone, a tomb world in which life is merely a 'being unto death' a way-station in this world to the next (assuming such exists it does at least in the minds of the mad denizens of the Middle East). From such a vantage point emanates the doctrines of devils and demons and powers and principalities embodied in the scrolls / scriptures / parchments of this barren wasteland, themselves being delusional pipe dreams and otherworldly fantasies woven out of the diseased brains of the hybrid type.

Staring out over vast stretches of emptiness bordered only by the sky above and desert below the Middle Eastern mind has ample room to wander into all manner of fantastical worlds, the worlds which constitute the basis of the fables (the fabulous tales) inherent in the books so venerated by the primitive tribalists who wander this wasteland. That they have such little acquaintance with the lush verdure of more hospitable climes leads to their conjuring up fantastical creatures (demons and devils) to entertain themselves with, fear porn and sources of emotional thrills which elicit a repressed sexual propensity – repressed through the controlling psychopathy of their priest caste whose totalitarian / authoritarian nature is (borne of inner instability and lack of self-control, a result of incompatible genetics. Fighting the 'greater Jihad' of self-overcoming is a virtual impossibility given the weakness of inner strength, an inability to harness inner drives given their incompatibility and oppositional nature and being the constituents of the nature of the hybrid. Thus all that remains is a 'lesser Jihad' a war-of-all against all, tribe against tribe, brother against brother, a war everlasting playing itself out in the dead zone of the desert of the real.

This is why no pictorial art is created in the middle east – that no vital life exists which could be embodied in artistic form but merely a calligraphy, a geometric tracery and abstract patterns of a linear nature, derived perhaps from the linearity of the topography and the unimaginative nature of the hybrid whose 'divine spark' had become extinguished through the adulteration of the natural organically developed forms (white, black, yellow, and brown), the latter being typically an amalgam of the three former.

The chaos of the inner manifests itself in that of the outer also in the form of music, a cacophony of incompatible notes perversely blended into a jarring inharmony – an externalization of internal chaos.

The otherworldliness borne of a dis-eased genetics in a dis-eased environment is posited by those beings who are the product of this combination (Arabs and Jews) as a *raison d'être*, namely life as a means to a 'better' life in a 'superior' world largely the figment of the feeble imagination of the middle eastern hybrid, the extrapolation of their worldly desires on a grand scale (e.g. 7000 virgins, an opulent lifestyle in the manner of Sardanapalus, etc.). This dream world being little more than an extrapolation of worldly material wealth beyond the customary level of decadence and opulence for the rich and a wild imagining borne of jealous greed on the part of the teeming multitude who will 'finally get what they deserve' post mortem in the 'better world' to come. The primitive nature of these fantasies are clearly a result of an equally primitive group whose anti-race nature (being hybridized) devolves to the lower type in degenerative atavism to the primitive where the lower mind dictates what pursuits and avoidances, what lusts and fears are conceived and acted upon. This primitivism is the general tenor of the madman from the Middle East attributable in large part to the injection of negro genes at whatever point in his genealogical history.

The impulsive emotionalism of the middle eastern madman traces itself to that lower animal mind of the negro whose lack of self-restraint manifests itself in sporadic outbursts of extreme violence towards whatever object triggers its reactive mind like a red flag waved in front of a bull. Those (the white man) who are not typically disposed to erupt into fits of irrational violence at the hearing of a word (trigger word) or sight of a certain object (such as one of another species or race), give clear evidence of their ability to transcend the animal, mind, something not attainable to the middle eastern type with its necessarily more primitive constitution.

The anti-race nature of the middle eastern type (also referred to as the hither Asiatic, armenoid type) creates the instability which leads to – in conjunction with the atavistic primitive constitution of negro and Asiatic and mixture with the former white creators of this region – a perverse constitution that revels in the lower behaviours, thoroughly materialistic and devoted to 'the fleshpots of Egypt' on one hand and on the other self-flagellation, an attempt to suppress an overactive sex drive which fails leading to all forms of perversity. Perhaps that perversity is a function of the death drive which governs the mind of the Jew/Arab given that it cannot hold together with any degree of harmony their own inner constitution creating external diseases (celiac, Tay-Sachs, etc.) through internal dis-ease / dis-harmony. Thus in being perverted constitutionally they are so behaviourally descending literally to the level of the brute through bestiality, etc.

All relations in a Freudian way are underpinned by sexual drive. - The lowest and most primitive forms of behaviour. The higher (if it exists at all) is governed by the lower which drags it downward into the lower states of consciousness and its expression. The relation between mother and son and father and daughter become perversely metamorphosed into relations of paedophilic rape and incest. This usually assumes the form of voodooistic (cabalistic, Sufi) ritualism, the invocation or evocation of various lower chthonic dark forces by the participants enabling them to gain occult power leading them oft-times to becoming even more a chaotic play of forces through demonic possession and obsession.

Repressive sexuality on the other hand (the other existence of the false dichotomy between 'purity/chastity' and 'impurity/sin', sexual inhibitions in contradistinction to sexual license) is a function of this natural tendency of the unnatural / anti-natural hybrid's wanton desire and yet the priest caste's desire for totalitarian control over the population through channelling the sex instinct into either the propagation and continuance of the tribe or into violent confrontation (war) with neighbouring tribes to serve the interests of the priest caste and their self- aggrandizement. From thence this hyper-repression creates an inherent violent tendency given the lack of a sufficiently elevated caste of mind to concentrate the energies upon higher purposes and thus must manifest itself in many forms of antinomian (against natural law as well as priestly prohibition) sexual expression: from paedophilia to bestiality, etc. The priestly caste's law code is inculcated into the mind of the being (Arab/Jew) from infancy through memorizing and regurgitating ritualism (study of the Talmud and Koran) as well as torture rituals such as foreskin and clitoral amputations which create a trauma that binds the victim to the perpetrator who is set up as the father figure in their mind and this through their communal role and their powerful influence over the relatively helpless infant/child. This creates a Stockholm syndrome which binds the victim to the persecutor. The same ritualism occurs in the Catholic church (which, along with Christianity itself, is a Jewish invention for the enslavement of the white population) through paedophilic rape. The same activity probably occurs with the Islamic and Jewish religions to bind their minions to the priest caste.

From thence sado-masochism is borne as the tormented/traumatized youth associates this early training with normalcy or accepted behaviour and goes on to replicate this deviant behaviour through this classical conditioning. Of course it is merely an extrapolation of the natural tendencies of the unnatural (hybrid, race-mixed type). This sado-masochism leads on toward ultra-violence as a manifestation of the death drive of the living dead in their dead desert world.

Given this ultra-violent, sado-masochistic repressive sexuality and its perverse behavioural manifestations, women, being the physically weaker of the sexes, find themselves the object of this brutal psychology relegated to the depths of society as a veritable footstool hooded in a sack and wrapped like a mummy in the black garb of death to sate the priest caste's sadomasochistic god complex. Women, being 'vessels of lust' and counter to their overlords' protocols of repression as a worship of an abstract deity (of which more later) are subjected to clitoral amputation as a means of 'reigning in' their propensity towards hypergamy (especially active given the hybrid's negro DNA which is a veritable formula for licentiousness). Hence they are relegated to the level of an animal, to be tagged and gelded should the 'husband man' choose to exercise his patriarchal dominance over his charge/chattel. This goes yet further into primitivism to the denial of souls to women and their subjection to the arbitrary dictate of their husband/father figure (Pater) who may slay them on the altar of the morality of the Koran and effectually slay them on that of the Talmud (and possibly even in Christianity given that woman is merely a derivative of the rib of the Pater who can gnaw upon this bone and discard it after he has sated his hunger for meat). Thus within this middle eastern madness the phallus slays the chalice through its inherent generative force culling the excess from the female, her wantonness. Of course in principle this may be right – in terms of the spirit of the law – but in practice it manifests itself in a crude barbarity that recognizes no inner life in the woman and thus no capacity to decide as lacking reason. However true or false this may be the recourse had by the madman from the middle east to laceration of the body, cleaving it into parts and thus annihilating the whole that is a sacrosanct vessel of the spirit of 'god' (Odin, etc.). Failing to recognize this fact of holiness of the physical form testifies to the barbarity and crudity of the primitive hybrids from the Middle East. The severing of the foreskin from the male infant further underscores his desecration of the temple of the body whose meridians are thereby disrupted and the body can't maintain its integrity. Perhaps the motivation (latent in the subconscious of the middle eastern hybrid) is to annihilate the chaotic soul and to prevent its replication through reducing the sexual inclination, almost as if it were the hand of god influencing the sinner (who committed the original and most egregious sin of race mixing) to annihilate themselves as an abomination in the sight of the absolute who proscribes the ill- union of divergent types. Another way of expressing it: the natural law being transgressed: what nature giveth so may nature taketh away.

One benefit of the repressive creed of the priest caste is the virtual absence of feminism which strikes at the root of the basis of society – the nuclear family – through giving inordinate power to the femal and effectually castrating the male rendering society a chaos of caprice and

weakness ripe for the picking of foreign invasion by those not so foolish as to fall victim to the 'princess on a pedestal' ideology, the lack of integrity of the biology of the middle easterner (his hybrid constitution) manifests behaviourally in the lack of integrity of dealings with others also called 'mendacity' or dishonesty. All expostulations of truth and light give way to petty shopkeeper considerations of haggling and relativism, a situational ethics wherein something is good or 'true' under certain conditions and yet becomes false under others, which conditions are cited only when necessary and are generally made a mystery of as part of the legerdemain of the card-sharper and his shell game. The guileful nature of the denizen of the desert is probably a result of his own lack of understanding of truth through being neither one thing nor another, a hybrid of disparate forces juxtaposed with one another in an amalgam of chaos. Thus the hybrid cannot understand himself and accordingly has no regard for truth as is incapable of its comprehension. However he has a vague presentiment thereof and thus knows that his own standards just as he knows that he himself is a product of chaos and thus embodies untruth in his being. Hence he has no regard for truth as it is foreign to him and thus has no conscience as this would be a recognition of transgression of objective standards of morality, a recognition of the 'other' to be Other and have their own standards be respected in their autonomy instead of being used as a tool of self-interest on the part of, in this case, the middle eastern parasite.

This failure to recognize the autonomy of the Other leads to the conventional forms of middle eastern madness: slavery, theft, and prostitution (sex slavery). From this self-serving ideology of self-interest maximization can be inferred the general temperament of this hybrid type: psychopathy, the annihilation of the Other in their Otherness as a being of 'no account', merely a tool to be exploited by the priest caste. Thus they can be exploited to the extent of their utility and discarded once their purpose has been served. Such an understanding of things is completely foreign to the white man whose empathy respects the Other in their Otherness and whose activities are directed towards the preservation of the harmony of existence. The white man seeks to trade and exchange both in the marketplace of ideas and physical goods and services whereas the Jew seeks merely to exploit and give only what is necessary to continue to exploit.

The middle eastern madness erupts in the fanaticism of submission before a father figure deity presumably based upon a desire to control the chaos which emanates from a mixed race constitution and yet, failing to have the power to internally control this chaos seeking this means of stability in an external authority figure before whom one must prostrate oneself, relinquishing autonomy and independence in exchange for a crutch of paternalism. This father figure deity serves as comforting provider of spiritual resources much as a child relies upon a

father to provide the necessities of physical life so Jewhovah/Allah/Saturn constitutes this spiritual father who furnishes the spiritual necessities of a life otherwise immersed in chaos and instability based upon the biological chaos of the hybrid of the desert. The background for these religious myths is a filthy desert portrayed as a 'satanic kingdom' that is merely a springboard towards the ethereal/surreal '7 heavens', the hoped for promised land of milk and honey where the ultimate purpose of life is to be discovered, and this through submission before the paternalistic deity as a child before his stern father. In spite of this claim to submissiveness, the priest caste uses this as a means of acquiring power for themselves as humble representatives of the deity and who become – by virtue of their representative capacity – de facto father figures / gods themselves lording over their foolish flock of true believers. Hence the Catholic priest is called 'father' being a man-god in miniature who 'ministers' to the flock in god-like authority.

The rabbis and imams are also exclusively male, monopolizing power amongst themselves as an unquestionable patriarchy before whom blind obedience is an iron necessity.

Submission before the patriarchy creates a hive mind amongst the masses who eagerly and passively receive the papal bulls, protocols, fatwas, and other edicts from their earthly Lord whose authority is legitimized through the approval of the fictional father god who bestows approval and confers power through the humility of his devotees, the purer and more humble the more legitimate in their power in the minds of the blind collective who – though never openly acknowledging it – seek the same power through gestures and acts of self-flagellation, seeking to 'win by losing' as no victory upon earth is possible for those whose inner nature is so fragmented and subject to internal division. The only hope for them remains the empty promise of utopian pipe dreams inculcated in their mind by a fictional father figure which is a projection of their own blind desire for self-control, an epiphenomenon of their own imaginings, an attempt to create an escape hatch to avoid the reality of their own perishing and inevitable fragmentation given their race-mixed constitution.

The hive mind which directs the madness of the hybrid masses is an emanation of their primitive constitutions and is the only elevation they are capable of attaining, incapable of independent thought they must find strength in numbers. The structuring of the hive mind through trauma-based mind control is the prerogative of the priest caste whose magician's bag of tricks is mobilized to counter every sign of rebellion and to turn brother against brother as a means of keeping the flock in its pen for shearing and inevitable slaughter once its use value for growing wool (work) is at an end. This hive mind structuring welds the populace together for the work of the priest caste who utilize their flock to draw water and hew wood while they 'sit like an effendi and eat'.

Judaism differs only marginally from the other two of the triad of Abraham in that it advocates a more conscious parasitism of non-Jews, though all Abrahamic illnesses (Christiansity, Jew-ism, and Arab-ism) are parasitical in their hierarchical structure the higher rungs of the ladder overarching the lower, those positioned above vampirizing those below in a closed system of parasitism. The dogmatic utterances of the 'teachings of men' (e.g. Talmud, Koran, and gospels) purport to be a direct pipeline of prophecy from the fictional father in some ethereal region localized away from the burnt out desert of devitalized materialism, the tomb upon earth as upon heaven (Fertile Crescent). The dogmas are the welds which bind the flock and the emotional theatrics of the priest caste are the blowtorch and heat which blows out the holy smoke and sparks of wrath against the 'Other', the unbeliever ('the worldly', 'the satans', etc.).

Those deviating from the dogma become pariahs or 'sinners' who have violated the narrow creed and are thus excommunicated, ostracized from the collective as 'Other'. This process enforces in-group altruism through having the former member serve as an example of the 'sinner' and an object lesson in what not to be for those members of the collective who are worthy of their salt and daily bread. All 'Others' who partake of the circuses in addition to their bread are merely shunned and condemned, branded with the mark of Cain as possessed of a more vital spirit than those who could condemn them. This serves the function of in-group cohesion, but is typically motivated by a jealousy and hatred for the more vital former members of the group as this is the nature of the creed: a living death, with the cult members and their priest caste being preachers of death, the devotees who truly embody the creed becoming inhibited neurotics who have no capacity to function in real life given their repressed drives, etc. channelling their natural propensities and energies towards devotional procedures which further bind them to their priests.

The economics of madness: given the hypocrisy of the triadic doctrine of Abraham (Christiansity, Jew-ism, and Arab-ism) which claims that the real is mere inferiority, mere matter and illusion and that the unreal (or at least unknowable to human cognition and thus as good as unreal) is the superior the only thing that should be sought and which is the true reality, the real life post-mortem, attempts to reconcile the lived experience of the adherent with the claims of the unexperiencable, the real becomes confused with the unreal and the unreal with the real such that all cultural forms are as it were cloaked in darkness which purports to be the true light. This contabulation of real and ideal creates a new reality in the mind of the middle easterner (which itself was already confused based upon the confusion of biologically disparate elements, namely differieng and incompatible genetics). This in turn manifests itself in the relativistic ethics which serve as the basis of both the letter of the law (Koran, Torah, and Talmud) and its application in a case, one act being prohibited by laiyety and being permitted the priest caste, another having

different meanings based on context, yet another being prohibited – to some extent – at one time and at another under the same conditions prohibited absolutely.

The absolutism of the letter of the law is defeated and yet hypocritically affirmed at the same time in its application which partakes of relativism as aforementioned. Both priest caste and their flock are self-deluded, self-deceiving, and thus without any fixed moral compass to guide themselves. This relativizing of the absolute leads to a lack of standards for weights and measures and thus value is not fixed but is merely aleatory one moment being this another that. The stock market presumably invented in the first place by Jewish bankers is a testament of the fluctuation of value in commodities and which would in a natural setting have a value fixed by their natural value (use) by those who consume them and again based upon the sum total of all other commodities and human activity (work, cost of goods, etc.) and whose value (prices) could not be arbitrarily manipulated through the abstract (idealized) system called ‘the economy’ which is little more than the shell game of a trickster. Reality (use-value of goods and value of labour) do not correspond with the ideal created by the middle easterner (the stock market, the centralized banking system, etc.). The intention of the creators of this system are invariably self-oriented given the lower nature partaken of by the middle easterner bent on violence and acquisitiveness to satiate an insatiable desire for personal enrichment, the devices of black magic are used wherein (in this case) the naïve ‘mark’ is influenced and persuaded to participate in the system becoming confused as to the difference between real and ideal, given that initially it appears profitable or at least though strange, a workable ‘ideal’ which ultimately redounds to his detriment.

Thus taxes on things as absurd as carbon dioxide exhalation, on the regulation of every facet of life from vehicular licensing to forced vaccination (to kosher tax on all food items) and always for a profit into the coffers of the priest caste. Even those members of the ‘inside’, the cult members (‘the flock’ as they are affectionately and condescendingly referred to as by the priest caste) are subjected to being taxed (tithed) as ‘indulgences’ to enable them to buy a ticket to the ‘promised land’, a land of false promise indeed. The false consciousness of the priests justifies them in taking and that of the congregation justifies them in giving – for they are merely ‘buying treasures in heaven’ through paying the purchase price which is some shekels calculated by the priest on the basis of what can be justified and using the emotionalizing mind control in their preachments to justify the tithing, through making it a necessary condition, e.g. obtaining / maintaining employment, etc. Thus ‘one must give before he takes’ as the archetypical oriental maxim has it. The hypocrisy and self-delusion of middle eastern economics is also clearly seen in philanthropic scams whereby the scammer portrays himself as a benevolent wealth redistributor when he is only redistributing that of others though passing it off as if it were his own and probably convincing himself of it in the process (‘it’s not a lie if you believe it’ – Goerge Castanza, a member of the

tribe). This is the basis of communism which is a political form of the middle eastern madness and specifically Jewish to its core. Wealth redistribution by the commissariat priest caste under the guise of 'helping the victim' which is merely the excuse for taking the lion's share for themselves – a 'gift that keeps on giving', until a revolution against the governing body occurs which simply drags down to oblivion the priest caste replacing them with a different regime of blood and soil (nationalism). Representing oneself as a saviour to enrich oneself – a recipe for inevitable exposure and extermination.

The middle man role is another symptom of the economic madness, which justifies itself as a 'helper' or 'talent agent' or 'go-between' for a fee. The cases of lawyers, sports agents, retail sales, real estate agents, etc. are classic examples of the parasitical nature of this largely superfluous economic function that is another reification of an idea conjured in the mind of congeniality lazy people who prefer sweating in the desert with their camels to doing an honest day's work. The middle man function enables the middle man to claim a share in the profits without at the same time being either necessary or beneficial and in fact being inevitably a meddler and monkey wrench even within the system his tribe has designed. The excoriation of thieves is notorious amongst the adherents of Arab-ism (Islam) but is nonetheless a fundamental property of the middle easterner (as above stated) having a relativistic ethics no respect or regard for the property or autonomy of the 'Other' can be had, hence no 'plain dealing' either. Mendacity being integral to Abraham it often leaks out behaviourally in theft.

The treatment of animals and nature is another example of the madness of the Middle East. Coming from a dead desert world wherein the mind is conditioned to seek a semblance of vitality in utopian dreams and wild imaginings the likes of Alibaba and Sardanapalus the fanatical hybrid cares not for the harsh reality of this world and is in fact unacquainted with the world of vital nature given its largely complete absence from the five senses. This in conjunction with the lack of inner vitality (of mental life and physical salubrity owing to the inner conflict of the hybrid) leads to a disrespect for the natural order of things as a disharmonious constitution can only fail in harmonizing with the surrounding environment. Thus trees and forests are cleared out, the land is exhausted of its vitality through over-farming in the name of profit and the once-fertile crescent is turned into a moonscape crescent of death, the dead planet Luna replicated upon earth. This may be one of the reasons the moon is venerated by both Jews and Arabs: that it is a dead planetoid and they themselves are spiritually dead. Thus via sympathetic magic they harmonize in their inharmony or lack of vital resonance. No connection with the earth in terms of conservation but only exploitation as a commodity for a camel trader to exchange for more dead matter (gold, jewels, etc.) or the vital matter of slaves who are used for more necreous purposes (the exhaustion

of what little vitality is possessed by the middle easterner through sexual license or through use of the slave to draw water and hew wood). Thus under the influence of the middle eastern madness – itself inextricably bound up with the middle easterner himself – is precipitated the acid rain of factories and the devitalization of the earth.

As to ‘animal rites’ they manifest only in sacrifice to the abstract father god ‘Jehovah / Allah / Saturn’ to whom is made offerings of their vital energies through coarse orgies of blood (kosher and halal slaughter, etc.). The lives of animals are also abstracted from their true nature and subordinated to commodification processes, becoming ‘products’ to be bought and sold, exchanged for dead matter as above. ‘To thee it shall be for meat – all the creatures of the earth’ pronounces their Saturnian father god and they harken unto their master setting about the slaughter in characteristic psychopathy. The lack of conscience as above stated is a result of the inherent emphasis on lower egoic consciousness; the lack of ability to rise to higher levels of consciousness necessary to possess empathy for other forms of life. Given that everything that lives participates in the sum total as its constituent elements the living dead (hybrid types) have no capacity to preserve this harmonious state of mutual respect and regard and thus sell and buy the lives of others, both animals and humans, at a discount as they have no ability to identify with the vital being of the Other (empathy) and preserve and even support them in their autonomy.

The self-flagellation / sadomasochism of the middle easterner is a testament to this psychopathic disregard for the Other which is implied in his self-disregard again inferable through a willingness to subordinate one’s own autonomy to the tribe, the priest caste, and the father god, relinquishing this same autonomy in submission to their deity punishing themselves through flagellation and ‘punishing the sinners’ of their own tribe as well as the heretic ‘Other’.

That psychology (and psychopathology) are always psychobiology – as spirit and matter are one – and thus the inner can be inferred from the outer. The example of the heritable dis-ease states of the middle easterner bears witness to the pathological nature of race mixing. Transgressing the laws of nature in a fanatical attempt to leap out of their acrofulous skins and escape the material plane to the unknown sublime beyond leads to little else than an Icarian flight of fancy and a plummet towards that realm the would-be ascended master took off from.

The delusional nature of the middle easterner, the hybrid type, is a walking chaos an dbundle of drives, a veritable embodiment of ‘Satanic forces’. The lack of inner stability leads towards an outer instability, the figure of the bomb-throwing anarchist, the mafiosi, the criminal (of ‘the Jew as criminal’ by Kellner and Anderson). Motivated purely by self-interest the middle easterner is forever bent on profit justifying himself speciously through his philanthropic and humanitarian posturing. The distinction between ‘the faithful’ and ‘the unbeliever’, the Jew-man and the goyim

– all are testaments to the psychopathy of the madman from the middle east whose madness constitutes a plague upon the earth born of the original sin of racial (special) intermixture. That this mad dog must be put down is clearly the conclusion of the wise else this rabid beast will tear the entire world down in the name of ‘Yahweh’ and tikkun olam, building upon the earth a clay and iron architecture out of the ruins of the stable societies of the Aryan man. It is the task of the good to overcome evil – not in the sense of idealized and imagined edicts from a fictional father god but in that of nature and its adamant laws which must needs break asunder the stone tablets of stone age primitivism gridding them into dust to be scattered upon the four winds and obliterated from human memory lest a true apocalypse befall the earth and its merry denizens.

RAVEN'S SONG



A BOOK OF POEMS

RAVEN'S SONG: POEMS FOR THE IRON AGE

Vacuous Love

The festive parade with all the chummy gang

Balloons soaring towards the heavens amidst the gaiety And then the bombs dropped

This is the fate which awaits us

The pusillanimous cannot take criticism

Only soap bubbles to play with as a kitten playing with a ball of yarn

Rose-colored glasses are the prerogative of old grannies with feeble vision

Bordering on blindness they cannot see the looming threats which beset them from the bushes “What a pretty kitty” they say as the snake bites and infects with venom

Not having anticipated the strike they are in reactive mode

Attempting to right the wrongs they have subjected themselves to for lack of foresight Godlike, Odin vision

I see across the temporal, the spatial Anticipation of evil

Thwarted in advance through the mind's eye Horus-like

While the pusillanimous cower under warm petticoats and breathe in the feminine The comfort, the enervating amniotic fluid

An inchoate time in an entropic chamber called – the womb Stillborn they fall into the mouth of Apep Life energies drawn into the enemy

Husk left, the Einherjar gird themselves for battle with heavy iron and blood They are breeding in unconscious ignominy

The thunder rumbles as Thor's chariot rolls across the darkening sky amidst bolts of youthful energy Well-aimed to charge the fighting

The pusillanimous build castles in the sky while dwelling in perpetual indecision The hour of decision is upon us the eternal now is make or break

A do or die – no try as Yoda advised

To fight a war one must have a war to fight – no war no fighting All is peace but peace is death

No activating principle to create – for the destroyer

All is strife unending, a perpetual wheel of self-overcoming A positive conception is barren without its counterpart

Vengeance and hate play a role in life, a simple one-sided projection of love is a vacuity which has no purpose other than endless generation: an exclusively female conception of life.

“AmeriCanada”

Small town U.S.A.: Rockwellian charm, dreamscape of promise; purple mountains bespeckled with the radiant dew of a child’s tears of joy; the postman and the milkman – and the policeman with shaved head and aviator shades, stern scowl of inhuman psychopathy as cocking of assault weapon readies him for operation – a wind-up doll of GI Joe proportions wound up with SSRIs and tours of duty dripping with the bloody memories of innocent saturnian sacrifice. The aeon has changed the old and yet new world has metamorphosed from a fantasy of golden-age hued rays to a ray gun beaming microwaves.

But I wish to characterize the Canadian version (in the cradle of communist hive-mind collectivism amidst a hinterland of chem-trailed bleary vision): gossip – ‘me’, ‘my’, ‘we’, ‘our’, possessive pronouns issuing from the toilet called a vocal apparatus – ‘vacation’, ‘house’, ‘money’, ‘job’, ‘you and I are one’ – we will assault the other and the fall upon ourselves; a friend of mine is an enemy of mine enemy; frozen personalities amidst frozen wastelands of desolation, mouthing the platitudes of their programming: live in good area, better than others; important and there/here is proof of the fact of the matter; genuflexion before the vanity mirror, mirroring the self into oblivion. Yet with a latent humor underlying the frosty and nasty, the scowl and the artificial smiles – the maple syrup humility and Tim Horton’s sarcasm of a hockey game collectivism amidst the tree-lined horizon.

“Ragnarok”

This is the new epoch upon us: the dissolution of the old into the new sands of the hourglass to be buried in an obscure oblivion. What was and will never be – what is will never be but a dynamic stream of tumult and destruction – Leviathan leaps and jumps with the beck and call of the archons; a free

Willy of nightmare proportions he cleans the hoops of prophetic coordinates; point on a line manifesting itself in chaotic teleportation, erratic movement without precedent, unpredictable gyration of holocaustic caudal fin – cleansing Chemosh fire seemingly without end

But suddenly Elysium and the triumph over the dragon; Asgard and the Bifrost Bridge beckoning the Einherjar towards the ain soph aur

The Moshiach of troubled dreams proves clay and iron melted in quicksand of impotence – Atavism of Atlantis overlooks the ruins of post-apocalypse. Aesir in Valhalla beams with radiance as the smoke clears with the dawn of a new day.

Latin America: Succulent fruits of tropical clime, refulgent orb perpetual smile Machetes gleam as tourists die, gold chains stolen twinkle of an eye

Busloads of barbaloots, round and brown, tortillas filled with musical fruit smell that sound
Colonialism never went away – all are slaves – white as the mountain peak, capstone of power play
Brown sundae underneath melting white ice cream Melting in hegemony

Delicioso everyday

Sprechen ze Spanglish zambos, mestizos Many Panamanian hatted wine-bellied fatsos Lazily all day
manana they say

Tomorrow and tomorrow becomes yesterday
Organs for sale from clandestine graves
Laboratories
Moreau-like chupacabras on the quay
Hitler returns to breathe the ocean spray

Zion ascending with the equatorial sun
Ushering in the new aeon

Cathedrals ex cathedra the governance emanates
In the form of automatic weapons reverberate
Adios
Latin America por favor

Yet the sun still shines as it sets on our dreams
Hope remains, let us stay

The paranoid fears of the unknown dart out of the shadows threatening fear itself the simulacrum
devastating, enervating

Laying waste to possibilities through creation of bleak actualities

This is the demise of reality – step forward and take the future from its destruction, pluck the ripening fruit from the vine before it rots fermenting. Thus the Latin dream will be preserved. I imagine myself as a tourist and yet as a resident, visiting the weird and wonderful unknown that is the bright and ebullient equatorial region. Poverty and shanties lie on the fringes of mansions and concrete-walled fortresses in which the paranoid ruling class dwells. Guards patrol the streets – this time for legitimate reasons unlike their northern counterparts who do not have ‘bigger fish to fry’ – seeking their quarry to the thrill of the chase. And yet like a lackadaisical hound lolling in the sun even they are low key though attentive. The snapshot photos of an unknown land present the opportunities of a new America, for immigrants from a new yet old world to an old yet new world - colonial Latin America serving as the new backdrop for a consciousness of a reality that underwent a shift pulling all else into its gravitational tensional field and warping its properties. Kaleidoscope vision crystallizes into the primary Technicolor images of a viewfinder of foreign home – the heart transplanting itself through time and space into that distant land. Intuitively the transceiver of gnosis understands the future portends all for the static and inert. Flight must be taken and the sensitive mimics the avian in transport towards a safe retreat from the crisis. A ‘disturbance in the force’ indeed betokens doom for the willfully blind and ignorant whose numbed awareness freezes their motions rendering them prey to the hawk-like forces of a Ra-Hoor-Khuit whirlwind of flames.

Chemtrail Death Falling from Olympus Titan’s breath

Blanketing hearth and home
Barren sepulchers’ bones
Giving ghost Sacrifice
of drones

From drones issue forth the mists of River Styx
Shredding triple helix

“The spiritual ruse in muse” Wu-shin the spiritual Empty as a receptacle
Without positive content
We are
yet

A glass half less than half empty
Tartuffery of the mantra
Endlessly repeated
Bobbing and weaving
Heads lolling

Neck flexion – extension
Much ado about nothing

The no-mindedness is a dim bulb indeed
How long can we hold this position

Joints are aching, no circulation Much better to move about
Get out of the mind

And banish mindlessness Through praxis

-Strophe- Look within Begin Perceive Unlimited Limitlessness Light amidst Darkness
Face the mirror Of consciousness

Remind yourself of

A world beyond the finite Banish mundaneness In
transcendence

-Antistrophe- Transcend like Icarus Over purple haze Drug-induced daze
Plummet from supramundane To awareness

Broken bones and dung hills Get off the pills

Before astral realm becomes Unified field of white Padded cell plight

-Strophe- Ascend in purity

Sweep away the density Receive the word of god Through Christ consciousness To the heavens laud
Mind-body-spirit unity Forsake the vehicle body With impurity

Heaven-ward bound To the higher realms

-Antistrophe-

A helium balloon Head in necolophrygia Seek Gaia Pig
in the Sty or Sprite in the

Sky

False dicho- Tomy

Affairs I return

A homeland hearth No rocket fuel burns On my arse
No helium, no methane No bag of gas

Up the brain

Labor of love mundane

“Sad Glad Tidings”

Like it or not iron necessity weighs upon decision and breaks the lever of choice. We run in Mach 5 warp speed towards the unknown. Amidst the mists of chemtrail we perceive indistinct shapes attempting to cohere in intelligible formation. Astrologically we are beset by endless radiations from gravitational effects, unpredictable, as a lab rat waiting for an electric shock or a pellet. Carrots and sticks we are bruised but salivate all the same – press the lever for the booby prize of skull cracks from mallets or cocaine fireworks sparking synapses. There is no choice – wyrd sisters weave skuld’s net in the darkness chanting mantras of arcane lingua and we wait for the stare decisis which will never come

– for that would open up an eye of gnosis illuminating Being as a gnostic, Illuminist – and it is the white hand that pulls the curtain about the wizards clearly reality is unclear and the wooden mechanics of an automatic world spring apart yet are held in strange array by electromagnetics and subtle forces. The vision of the world is synecdotally represented (micro in macro cosmic folds) in the organization

“World Vision” – charity it is to slay those eager to take breaths of life – strife precipitates peace and peace is the cessation of enmity – genocide as an iron fist within a velvet glove vaccinating the masses with diabolical love. A world of contradictions deliberates an orchestra of disharmonic resonance conducted by the Zionist wizards in a technicolor world of prefabricated proportions. Architects of preplanned golem, the dupes line up for the gas chamber showers bringing the maypole flowers of plague germs: a pocket full of posies – and they fall down by Saturn’s scythe. In the distance the thunderer, Thorir, breaks on wheels of flame pulled by the goats of Mendes and Saturn, charging forth on mushroom clouds of devastation. Whither Bifrost the Rainbow Bridge to the superman of Valhalla – wise Odin smiles from air throne as the world of men is purged – only the Einherjar may ascend with the angelic forms of Valkyrie, remnants like in dust of forgotten bones to climb up from long forgotten gravestones into mountainous hollows as dwarves – then men, then eleven folk – then the stars smile twinkling upon the flaxen-haired ones’ Aryan nobles aspiring rulers of the earth realm to some day share the hallowed halls of Aesir realm/ in the interim to oversee the building of the heaven upon earth, divine fortress, rock of ages, aspiring spire reaching heavenward to reach the immortals, maintaining communion with divine soul.

The attempt to live a natural life under an endless imposition of artificiality will inevitably be thwarted. Fresh water converted to poison water; fresh, natural food to decayed putrescent fermented GMOs; fresh, oxygen-rich atmosphere converted to poisoned haze – a witches’ brew of genocide perpetually ensconcing the lives of beings who represent endless possibility but who, through endless bombardment of the unnatural, are thereby destroyed in their nature and if they live at all are converted into artificialized hybrids, cripples who limp to their inevitable destruction. The hubris of the controllers, their Icarian flights of fantasy, must come down like a tonne of brimstone bricks on their own heads. They want it all and receive a backlash from their attempts to tear the fabric of time and space in the form of their own self-bondage, strained ligaments and sinews. All others are pulled down into the pit with them to be gnawed upon by these cannibals.

The Good Triumphant

The image of the tribal colony: Simple primitives playing about, respecting nature’s laws, living in accordance therewith - a life mirroring that of the animals living amongst the sum total of Gaia’s bounty harmoniously. The shaman priest eagerly investigating the lore of his mystical revelations – information gleaned from dimensions of a nature foreign to the verdure and fauna the terrestrial globe. Into his consciousness enters notions, ideas, and their concomitant practices in aberrant violation of Gaia’s harmonious circle of life. The new circle is a pentagram, the priests evoking unnatural energies opening the Pandora’s Box a hidden, dark side of the universe from which issue violence, manifested in the form of demons and parasites from the astral realm whose will mandates doing. This clichéd image appears to reside in the human psyche, the proverbial condition humane. Everything is perfect – but the ego, in psychopathic self-regard, wants to destroy all non-self – and so evil is borne. On the altar are sacrificed the simple denizens of Gaia’s Edenic vale, their blood quaffed by lascivious lips mouthing arcane

discourse, chants, mantras. Beating hearts are eagerly devoured as a feast shared by demon and avatared priest in ecstatic union of feral revelry. The power rush and lust for the divine energies of man perpetuate the endless train of victims themselves now blindly sacrificing their higher being in appeasement of the wrath of occult forces from a necreous beyond. Where did we go wrong?

Knowledge locust-like, pours forth from Pandora's Box whose lid curious hands and prying eyes were led to open, thus the eve-ill propensity of man. Consuming the apple and coming away with a canker worm – at first in ignorance but later in desperate searching for the stimulus to encounter with the divine regardless of the price. It would seem that power and curiosity are somehow latent in the recesses of the subconscious and unite and propagate in its subterranean depths. Their offspring are knowledge but rooted to the lower energies of the earth. The sex and death between instinct bizarrely unified in dark side of the force. One is driven to the one and still bound to the other is carried to its inevitable conclusion most harrowing. The subconscious, localized with all probability in the reptilian arc complex, serves as atavism, as evolutionary throwback, to a primordial beyond. The overcoming of which marks the ascendance of the Kundalini force, the awakening of the Shekinah, the conjurations of the sushumna and whatever else it may be called. The stargate to the dark side of the force lies in lower vibrations of the aether: fear, lust, hate, aggression. The propensities are worked up in the magical rituals of the perverse to augment their most sinister gambits. The priestly caste as of old did never cease from its bloodlustful pursuit of self and ego. The extent of vampirism of the life-energies of others – truly the most feral and overt display of power and its literal assimilation into the being of the ego-body, the material manifestation of the cruel and petty self-seeking spirit. It never disappeared under the veneer of civility and continues the frenzied pace of rapine and destruction, the enrichment of self via theft from other.

The placid brook The
green-leafed tree

The warming rays of Phoebus

The rolling meadow The lapping waters

The music of Pan to please us The darkling sky
The sheer light flash

The chariots of Thor and Jupiter The brandished knife
The cold stone altar

The terror shock of horror The guzzling maw The
blood-stained lips

The pinpoint pupils abandon The opening sky
The light beam pierce

The priest to fatal Abaddon The karmic wheel

The grinding bones The justice poets know The balance righted The darkness slighted
Full warming rays of grace are lighted

Will it be an empty world of barren millennia, devoid of life that was? Or will it be paradise encomia, nature's maternal applause?

May the force be with you is the morning salutation to the sum total of all beings and to oneself. To overcome the lower levels of the dark side of consciousness and to conquer mundane kingdoms for blessed isle ascensions. That should be the goal and, Ixion-like, one is forever in an uphill climb bearing the burdens which pull down to the earth to the revels of Dionysus, to the succubae maenads of lascivious salaciousness; to the cruelty of vengeance, the delight in powerful schadenfreude. All these proclivities must be overcome through the higher vibrations: love, amity, graciousness, magnanimity, selflessness, community, self-love not exclusive of other love. Don a technicolor dreamcloak instead of a sorcerer's black robes, partake of sparkling nectar not the sanguinary delights of vampire lust; Bathe and imbibe the rays of Phoebus Apollo not moonbeams of Asherah; Do good avoid evil. A pleasant fantasy but whether real or not the nightmare of ignorance and evil leads one to attempt reification however low the probability.

The urge to create

To scribe arcane glyphs In sandy stretches

Of barren imagination Leaving scars of footprints In undisturbed solace When a confrontation
Led to ignorance

Blind strivings Of a dung beetle Pushing road apple carts Like Sisyphus Towards perdition

Hive mind Beehive

Pine cone of soul seeds Bound to
Backbone

Fused with Machine Cogs and gears
In starship Black cube Saturnitatus

On the background Of blazing effulgence Apollyon Merging
with source Absorbed

Into energetic Queen bee Radiating chains Of energy Pandora returns To prison Yaldabaoth opens
Horus' eye Swallows lies Gateways to Eternity

Portal of Immortality In
self-sacrifice To thee G-
D

Lothlorien the age old Elysium

Wherein Bombadil dispels amidst tulip carpets Dewy verdure reflecting apollonian rays Trilling doves
cascade!

Often I venture to the picturesque dreamscape to escape the looming threat of Mordor and its orcine minions. Shire has been lost through the mind control besetting the hobbit fold on a 360- degree multidimensional level – thus only the paradise of a mythical Lothlorien remains. The petty in fighting of petty minds contained within the material carapace of hobbit flesh evoked and invoked through sorcery of blackest intent. Turmoil descends upon the once cheery rolling hills, apple carts now empty of their spoils as all wares have been sold to sate the endless greed of a Tantalus, the mind of mammon

forever seeking for more amidst the bounty of a once free land. Soon the trees will wither as the social fabric has been wrent asunder by the subtle forces of sorcerer magic from the black land and inexorable might of Saturnian hand – Sauron/Saturn, Kronos/Cognos, etc. The greed was a stage upon a devolutionary path down which all tread to perdition – call it the Tolkeinian flipside of baby boomer consumerism and status seeking, the self-destruction of a tantalian reaching, grasping fingers crushing the fruits of exploited labour in discontented greed. No more idyllic Lothlorien, a fable with no 5-sense backdrop of consciousness, an impalpable image, a dream without content; a hazy feeling at best for the ensuing trans-human generations of the mind controlled. Led by golden fetters they are pulled towards labours of lust for the material plane and all it contains. Swallowed up by the hive mind or ubermensch they are all in-duh-viduals in the Dilbert sense. Their importance is an echo of the hive mind – what does the sum total think of me, what can I do to augment my being in light of its dictates, to be illuminated by the limelight of Lucifer – and yet suffer the inevitable negation of being in the boundless air soph aur of nothingness. So, it comes full circle – from something nothing comes, from a potentiality to a nullity through binding oneself to an identity exclusively political/collectivistic – the death of real actual individuality within the narrow confines of the herd morality – an electromagnetically generated construct determinative of one’s life. Saturn pronounces judgement; the Law is the logos and fortitude the result. The word of god is good – all merge in oneness with the Lord, are usurped from differentiation into unity within the cosmic god-mind. But- buffered by the intervention of technological caesarean sections that create the premie mind controlled slave-to-be – the Saturn moon-matrix, the EM fields generating archon controlled control system. The minds are engineered as the soul seed is formed from its issuance from the wheel of Ixion; reincarnated as a son of the – black sun – an Apollo of Apollyon, hellenikos in the sense of hell on earth. Thus one is not only traumatized but demonized in a literal sense, bound to holy guardian angels who mold in perverse pedagogy the thoughts and behaviours of a tarnished being.

The freer the mind the more one understands slavery and how freedom is a mental-energetic thing not chains and physical barriers. And this not merely “psychologically” as a noumenal ding an sich qualitas occulta but a qualitas occulta in the sense of subtle forces that are the fabric of the realm. The prison cell of reality has its bounds stretched by the mind of the prisoner – the quantum wave function is collapsed by the observer – reality is determined by perception in an energetic sense which is to say though itself the determined is determined by determining processes (constitutive processes). That said limitation besets one when no new information enters into the mind and the prison encroaches upon one as walls closing in – a compactor unit of stagnant garbage in an entropic chamber of the real. I wish I were in an idyllic mountain retreat without concern for the encroaching dangers of the aeon of Horus, in the age of Aquarius (the age of destruction and perhaps new beginnings subsequent thereto). But this itself becomes limitation and the lyricism of its vibrations become a dull metronome or flat line on an EKG. Yet new information is perpetually bombarding once – he must simply fine tune his EM apparatus to receive it and to possess eo ipso the resources with which to act upon and create worlds thus expanding the walls of consciousness and the rec yard of the mind prison to recreate a new horizon of being. Even in a place of desolation one can attain enlightenment through finding the kingdom of heaven within. Exposure to various media and information sources (which themselves have the ‘message’) warps the limits of perception of the real. But the reality principle is constituted by perceptions and the limits and their warpings are reality itself. Thus how is to say (the question is asked) what is real? - Society’s box or the vagrant in the cardboard box who has pure access to higher realms of consciousness. In isolation

one can be surrounded by friends; if one can access the subtler energies he may commune with the divine (divinities), angels, demons, etc.). The Pandora's Box is opened via acute sensitivity and whatever floodgates bring forth is met by the sensitive whose key fits the lock appropriate for itself. Life on the physical brings the limitations which bind knowledge and bracket off consciousness in ignorance. The dark planes of the unknown are unperceived by the shiny objectivity of material being and five sense reality. Only when those planes of black ignorance can be viewed through higher sensation does ignorance vanish. The matrix falls away thereby freeing one from its chains.

A is A – there is no god but god – such dogmatism appeals to the infantile minds of true believers whose capacity for question is nil and for whom the very act of questioning is a sin, something to be ignored as threat to their principles of self-worship, namely the pleasure principle. Do not tear people from their comfort zone. Do so at your peril for they will attack you or, in vicious ignorance, pluck their eye out as it offends them and smiling imbecilically return to the sand in which they stick their heads ostrich-like – or in their ass. Whatever suits their pleasures. Hope lies in the increasing marginalization of people into a gamut, a mass, of differentiated travelers on a journey or mission of unknown qualities. The paths weave in and out following similar trajectories but deviating – thus contact is sporadic, unpredictable and not easy of access or attainable when desired. Thus the traveler's life, though one of freedom, is one of solitude oft-times loneliness. The lone wolf avers the pack and is averred by them. He avoids contact so as not to be destroyed by them – if only through assimilation and conversion to their wolf-in-sheep's-clothing essence. Whatever does not strike the eye of the mormo- figure is annihilated as a pair of clothes that are out of fashion. The fashion now appears of rainbow hue but is black; a Saturnian aspect of social/total being, the shadow side of the life of hapless dupes, only partially conscious of their fate.

In times of decadence, people long for the golden age of comfort and productivity removed from a time of vice. Decadence springs up like a noxious weed from the soil of corruption, itself probably a phenomenon bound up with the cycles of the ages and facilitate by demonic intervention off planet or inner space dark energy matter beings that comprise the aeon in its metaphysical tissue. One has a sense of foreboding and escapes into momentous delights, flesh pleasures and bread and circuses plucking his eye out to blind him to the offense that perhaps exceeds his powers to vanquish at the very least presenting a daunting spectre of challenge the weight of which is an object of dread. Dread is the condition of the weak's flight from reality into a fantasy land of their own contrivance. The contemporary technologies enable this form of escapism creating a virtual realm of faerie castles and frog princes when the reality is gloomy dungeons and reptilian Dracos engaging in torture murder rituals of lost innocence. The only salvation is in the mind – to control the self not the world, as the latter can never be so elegantly arranged as to suit a being whose every existence is perpetual flux. This enables a world of coping and tolerance so that dungeons and torturer apparati are eo ipso transformed into soft cushions and feathers in a comfortable living room. One must find comfort and peace amidst discomfort transforming the nightmare into fantasy in place of creating artificial external conditions for living and seeing demons – inevitably given the sight of the paranoid or even of the blind. Reality must be acknowledged through sound judgment; sound judgment must be established through reason and 5th sense acquaintance with reality thereby making it more than a mere principle to be paid token consideration and lip service. You could call it transcendental apperception (perception which precedes 5 sense reality) this gleaned via concentration and purification of the body/mind to supersede the material into the spiritual realm (4th dimension, etc.). Pure access to reality, "bracketing off" in Husserlian parlance. The convolution of thoughts precipitated by the memes of a programmed society socially

blueprinted/planned in advance of its existence, offered up as the poisoned bread for the soul-starved masses; these thoughts must be quelled and replaced with the heroic imagery of yesteryear (be it cowboys or ascetics; monks or poets; soldiers or craftsmen) – a traditionalist template of memetic self-transmogrification – the recipe for alchemical transubstantiation from baser self to the higher self of poet, warrior, adventurer, ascetic, faster, contemplator, philosopher, etc. The only alternative is the death of the higher self in feeble flight of weakness, in pursuit of momentary pleasures and comforts that only perpetuate problems through sweeping them in burgeoning piles under the rug of forgetfulness; to be stumbled upon while indulging in the fruits of a pleasant fantasy staring into the empyrean inquest of new worlds devoid of pain and suffering. Endure suffering through subjecting oneself to suffering – then the bar is raised, the threshold of tolerance is greater, the pain resides into nothing and the pleasure preponderates over the pain. A direction of the will/focus/attention is the means to negation of that which is detrimental to human life – not to look away but beyond the object through it understanding its properties and invoking mechanisms and strategies of prudence to deal with it; ideally to overlay it with a transcending meaning, that there is more to life than material existence. The latter should be used as a springboard into higher realms, not represent the fading all-night party ending once the doomsday clock hits zero.

“Child’s Play”

Calvin and Hobbes on a snowy day, sun shining through the blue sky invitation to lay – at peace no thought of anything beyond the moment the eternal now is here comforting in the womb of Gaia and parental safeguards. The fresh atmosphere crisp with cold, the hot chocolate on the stove – the ginger hearts hanging from the tree – myself, I, me, and the mater dei - serving whims that lovingly bespeak eternal bond of innocence strength for the weak. The comforts of neatness – sunlight streaming through the windows; everything in its place no pieces puzzling thought gift of grace; all designs and projects vehicles of creativity zooming through space

No stones in the road smooth autobahn pavement Rocket ships to the stars of our own creation Crucible of care no cremation

Empathic Beings expressing divine inner wisdom Communing with elements, along with self and environment

Yet together through cherished memories endowed upon the horizon of child’s world Snow tunnels in a bank left by cold machines

Glow worms of carefree youth carving passageways to dreams Impenetrable fortress of unassailable crystal

Refracting warm glow and projected dream world The world limitless without rules yet autarchic No anarchy of flames and brimstone

Narnia of sparkling tinsel snow

Tumnus accompanies with pan pipes triumphal calling

No Beelzebub tramping with cloven hooves infants bawling The magic of lost youth Lost city of spirit realms

Spatio-temporal finitude nowhere to be seen in town A realm whose borders are dissolving upon touch
Upon projection of new presences

Contact with new elements and elemental sentients Sunsets of tropical refulgence
On the youth of the eternal now

Threatening to darken the days of our fond recollection Yet mindful that it is recollection Returns
as Sabazius heralding the day Of new age and new youth

Brave rider upon the glowing dawn of golden promise Innocence endowed with wisdom of past life
Present life

Breaking through Maya into Sattvic bodhisattva Third eye absorbing the scenes of the
Eternal return welcoming forever in the moment Recognition of permanence Substance
endlessly morphing into infinite shape Shapeless shaping

Itself not self

The sublime of our imaginings Shared in communion
With a child Of our former

Future concepts through a child's eyes we see The stages of life play out on the stage And
the life of our imaginings More real than a dream

Changes are noted and we conceive of things as impermanence – yet we are the Akashic records in a
sense: we read the book of life and read of our readings and merge into them thereby verifying that ego
cogito and res cognitions and res corpora are all illusions in the veil of Maya; rainbow patterns
refracting light waves at levels undetectable by our senses – we are our senses yet blinded by our senses
– consciousness limits itself through its modalities and the way it manifests as differentiations of the one
– source of all thought and thought itself. We are the same – seek no external paths to elevate life to its
form as pure consciousness; a light being shining eternally in the eternal now.

Bacchus – riding the donkey; swilling brews with abandon – abandons postural, rides roughshod over
the daisies springing forth from a garden between the cracks of a ruined tomorrow – pavement left to
break up, the child still tending the tender shoots of future promise

– and the road apples left by Dionysus\Bacchus after he vomits upon the dewy flower leaving
nothing but stench in his wake – wilting it returns to the black earth of oblivion.

Dominance – some live for nothing else. Kronos consumes his own children, and by extension himself

– as he hates himself and yet in paradoxical self-love, is unwilling to be apart from himself.
Self- destruction is the means of some people's self-perpetuation – they are destroyers by nature
and in typhonian style, awash in the whole of their universe in cleansing fire; fiddling the while.

Blindness – so much easier than seeing with the clarity of a third eye vision – all one must do is to
pluck out the splinter which causes the pain – be it in the form of an eye or a brain. To see is to be

strong enough to endure pain – not to go beyond good and evil but to face reality and understand the morality it entails – the human being can never go beyond the reality which determines his evaluations thereof. Perspectivism is a limp-wristed cop-out ideology suited to females – a means of escaping the pain of factuality. To see is not androgynous but masculine – one must have the courage to see.

Are you alive – or do you simply watch the grains of sand falling in the hourglass, nothing but imagings – images of possibilities, of dead and dying probabilities – but no actual, tangible, graspable Being, ding-an-sich – always eluding your grasp.

“Roses or Myopia”

Cold war US vs. them a battle for survival at every turn.

The hidden hand of the Shaitan, fires of Mordor punishing the innocent.

The shire – no more! Greenest verdure and azure skies a canopy of words demise! The nazgul hordes from Orion swoop descending with napalm lust

Energetic assault nuclear holocaust a glimmer of hope the flames awash Ashes and dust

Finite being to eternity; matter metamorphically changing – born again as the son of the sun. Eternal life and death, the hamster’s wheel of ixionic bliss. One can only laugh at the destruction when sufficient detachment is attained. But sand in the hand it be – and through the hourglass steadily dissipates – so one clings to a bleak futurity.

“When all are one”

The spoiled and their silver spoons, greedily stuffing amidst the flutes lazily they sway in drunken comfort – southern comfort they reject for champagne, drained down lusting gullets into fatted sacks called stomachs. Born in McMansions, commuting with abandon – an abandonment of higher self for material enrichment. Suburban leisure class kiss my a**! They cough with condescending implication: “Who are YOU – to speak? Beneath, simply beneath... you don’t live in the good area, you are not a Luciferic demigod – you are the fallen, the profane, the humble and lowly who dwells on the other side of the tracks. You don’t have glistening teeth and a swollen wine gut – your skin is not tanned in a booth – or a prepackaged Mexican vacation. Can’t you see that all we value you do not possess?” Is a rejoinder necessary to such artificial, anti-natural standard? A bum under the bridge gives silent prayer to the god-mind and is blessed. These pray to mammon and offer burnt sacrifices of their own race, of their fellow man, to receive the largess of fools. A little girl sheds a tear before being thrown into the arms of Moloch – they celebrate with eager lust, never a thought for their place in the universe – their label states “I am I” that of their victims, those they impaled upon their callousness. “I am YOU – and you have forsaken me.”

The world is one – but what of two or three...or you are me? All thrown into the garbage compactor of the sum total – summum bonum, summum malum, malifis maleficarum, malleus lucr-fero – the Thor’s hammer needed to smash this beast from the bottom; abysmal monstrum in animo. The over soul is a tyrant which makes barren; desolation of the once technicolor dream cloak of Josephus. Tattered in rags, blood bespattered; thrown by the shock troops into

the mud and blood – for it violated *lex mundi* and *eo ipso rex mundi* = “An attack upon the kings laws is an attack upon the king himself!” – so sayeth the Lucifer.

“Nostalgia”

If only we could return – to the days of comforting 1980s – 1990s. Now we experience logarhythmic steps towards perdition. How many will the underground bunkers contain? Will humanity survive – or simply Jew-manity? The Talmudist holds up the skull of the goy and speculates: ‘to be or not to be’. If only the scenario played out like the Turner diaries... Then the 90s and the 80s would atavize in the rejuvenating splendor of renaissance – the joyous childhood of a lost age. Rediscovered?! The second sight reveals naught, only darkness, the foreboding of the end times – clouds of fallout and apathy. The days of pop culture – scroll through the list of your favorites: TV shows, comic books, toys, movies, the local team and ra ra cis boom bah – and no minorities, no smart meters/chemtrails/legislation factories – just unity and solidarity amidst the petty politics of the shire. The hordes of Mordor pour forth from orthunic; tiras ungul raises banners of war; drums beat cadences of doom, the heartbeat of the oversoul trembles – voluntary felo de se; the sheeple leap upon the barbed wire fences and electrify the night.

Mind body dualism – the weight around my neck: ascendance made difficult with the lower chakras perpetually activated – brown and red and blindness – wear the purple in your garment? Oh emperor with no clothes? Festering mass fermenting; putrescent load descending

– hours pass by while the bio-machine utilizes its biomass as dirty burning fuel – and burns itself up in the process. This is life amidst death, zombie lurching towards the precipice. When freedom reigns one must be wholly detached – only a life of leisure enables this state. Sadly leisure converts itself into excess – ask any purple-toga of the senate – vomitoriums await, begin the cycle again!

“The Lady”

Sows spawning piglets in the sky – suburban dream don’t pass me by Lady without a Lord – Babylon scarlet whore – mother hen protect the young – from disinterested civilians – Enter into fight or flight – mental illness on a Saturday night – Liberal woman hear you mew – you’re not a good screw – you’re screwed – Dildo yourself with your egregore phallus – In ecstasies hovel turns to palace. Born Ball cutter waving scissors – wax-soft mind molded by your better light up a lucky strike – and strike down your maternal dreams – no longer seamstress sewing seams – you’re irrational fury – last monster to please.

“The Man in Black”

Bouncing, jouncing, joking – puffing, fucking, puking – 40 oz. in the left tech-nine in the right – all on a Tuesday night – In a 6-4 hydraulic chrome – plated dreams until 9mm busts your dome

– Reminisce on rhymes like this – before your ego you do kiss – as donkey ropes and Mary J. smokes are in more ways than 1 for dopes

“The loose “O” ring”

Barebacked delights – rubber-less ecstasy taken to the heights – of exponentialized plurality – no monogamy – Faded ashen corpse coughing blood on the porch – Infectious bio-weapon vector – worse than Hannibal Lector – Imploding ego no longer go-go worse than bonobo – They call it A.I.D.S.

“Wither White”

Whither art thou white? Dost thou forsake thine realms of yore? Whence, where have you disappeared to? Your superheroic presence is needed at this the apogee of humanity, as the pinnacle you alone can serve as the capstone completing the pyramid – rendering indeterminate and complete the crude ashlar of fable – Trapezoidal bridge of demonic infestation enters through the vacuum of your absence. This whirlwind needs its angel. Where for art thou Enoch! Your shining form is needed in this blackest of nights. You alone may illuminate the darkness.

“Androgyne”

Higher form of consciousness holistic – lower form of pantyhose and lipstick; Development of race to ‘Super’ form, engaged and integrated complete soul is borne; phoenix flight over shoulder padded elle duce jacketed cigar smoking hand waving power tripping feminists and mincing, prancing little lord Fauntleroy dandy-boys ala Oscar Wilde effeminate style – The integration is the architecture of the superman – use proper materials not divine feminine and sacred masculine – don’t get it twisted in pantyhose and pageantry, Monty Python marching goose-stepping pirouetting fruit loops and butchers of nature – no more dominandi display of sexed out candy – merely meditate, integrate and cultivate.

80s synth pop – the mind numbing beats, emotional engaging soap-bubble-gum pastel haze of carefree zephyrs floating across the horizon of a consciousness turned away from chaos into a regulated groove of crystalline vinyl; easy breezy; a perfect recipe for drifting from reality into a fantasy of je ne se qua and no associated perturbations, simply an acceptance of sactas simplification. Euthanasia on wax the setting sun fades away on a Californian beach with neon of Chip n’ Pepper and reflective shades – forward to the jollity of 90s synth pop in Scandinavian form: A greater layering of beats to the heights of poly rhythm – a tense engagement and a challenge of a more cerebral nature – the frontal lobes find stimulation and blossom metabolically like flowers after a rain. Bubble gum of 80s flavor is sweetened with a tang that bespeaks a new age, an elevation of the taste-buds to hyper-dimensional realms. The simplicity of the 80s gives way to the multi-directional enticement of the Mata Hari veil dance of a pancake stack of sugary layers of polyphony. Satiation receives its consummation amidst the tweeters, bass and harmonics that weave in and out of phenomenological presentation to a consciousness awakened to a seemingly endless perfusion of sound. The light-hearted pacifism with its touch of punchy dualism challenges the listener playfully to respond to the enticement of an electronica artwork of the future as the mind recreates the caricatures and archetypes the producer has instilled into the consciousness. The stories and themes play themselves out through a 4th dimensional manifestation across the aether through the crystalline transceiver that is the human experiencer experiencing the human experience in its particularity qua music. By means of music the passions play by means of passion music plays manifesting as poetry, athleticism, the dance and all artistic manifestations.

Sonny Boy

Open your mouth sonny boy a bottle of milk or two / A golden rattle and a silken diaper / A castle for a crib you Jew / Drink and learn the art of draughtsmanship / Slake your thirst for mommy’s brow sweat which she wicked of her husband’s back / Drain it down – so nourishing, so comforting / You cry? A beating to exorcise the demons then Hiawatha to redeem your good spirits. Rockabye Baby drink till you drop, stop the crying till the crow of the cock / Get off on leisure till you flop on your back.

The aeons pass and the milken vessel metamorphoses into a brown bottle of joy. The world is your toy!
Play with it. When you tire – discard it, the crib awaits and a warm bath of inebriation your fate /
Urination on the creation – parents’ legacy years of gestation / Soured by the stale remnants of territorial
pissing match with the Oedipal shadows of a looming father figure. / Off to war – or play!
The big city alarms blare their triumphal bray / To indulge, to slake one’s thirst of knowledge / To make
your mark upon the world – unzip and drain your excess effluent into the gutter of a stained world / Rub
off the grime of your sty rolling / The world of education transforms into its butterfly – economy!
Return to mommy and daddy to warm the cold feet of the cruel worldly wise traveller. A pigeon home to
rest in a coop of blessed comfort.

Sonny Boy 2

Night revels in violent ecstasies / Blind poisoned mind primum mobile of rough-hewn physical vehicle
– develops embryo. Hush little baby don’t say a word – or the tyrant will negate your life
– a posit of shit splat upon a pristine tabula rasa / Play play bouncy boy – yeah hurray a child
vicariously a vehicle of atavism for the primitive / Neanderthal fury in a bottle of alcohol / Smash the
mirror which reminds you of your visage – a broken home / Dollhouse of paper – incendiary firebrand
– to ashes falls / A short leash – all the better to control you with – big bad wolfish grin emitting
fumes of inebriation – hahaha, I’m the big bad wolf – I’m here to smash your house of sticks – for
mine is brick and a shit brick for you sonny boy! / The embrace of a vice – squeeze out the life – of
future’s hopes and dreams / Broken bones crippled passage into a tenebrous future / Reciprocate the
abuse cyclically – a yoyo of emotional instability / Friend and enemy both, today and tomorrow, black
and white, here and there, attraction and repulsion – the dialectic of control spirals out of control – a
gear in the machine of man’s inhumanity towards man! Grist for the mill sonny boy!

The call of the wild / Recluse Primal screaming in the shadow of oblivion / The plaintive cry of
friendless isolation / 360-degree panorama of relentless desolation / It presses against one and burns
away the shelter sought since eternity began / Sunrise, sunset the cycle of time draining life away in a
quicksand of inevitability yet a contentment within protective arms of Hern and Gaia / Incubation period
unending / The womb of today unending / Perpetual childhood / Lingering in atavism a joyous
contentment of being in the arms of a long lost mother / Fresh grass, air, clear sky, undisturbed quiet /
“The Raccoons” reified / The Cyril Sneers abound yet the forest will never die / The unblemished purity
enwreathes wayward soul / Jesus in the manger, rocking in a crib of protection / Yet desolation howls
form out of this peace / Breaking into shards the girdle of verdure / Transforming into spears and spire of
hostile oppression / To be away and to have what is needed / Always a need beyond what is had

/ Insatiable Tantalus the forests have grown too small for your greed, your discontent has usurped the
peace of the kingdom / Unrest and torment your reward forsaken is the green sword / Majestic levels of
Gaia’s crown / Emerald jewels of the scepter of Hern / - Out cast one wander’s the mean streets of the
sepulchral metropolis of broken dreams / Never to return to a paradise lost for eternity

“Reparations”

The sky is falling, Skyrim is heavy metal particulate descending into the respiratory tract of a child of
the new aeon / Gnosis reverberates in the scream of the small boy “No – Sis!” as his sister’s lemonade
stand is smashed to pieces by the billy club of black suited zio thugs / “It is the law!” Love is the law,
love under will / Where lies love in the turmoil of this dialectic / A cacophony of cacophagy /
Paedophilic orgy of freak masonry / Love issues forth from the corruption of a phallus worshipper / Into

the orifice of innocence / This is the answer to Haddaway's question: "What is love?", baby don't hurt me...no more / And the karmic laws revolve upon the wheel of life's fortune / Demonic entities ground in the mill of righteous protest – hangman's justice / Synagogues and temples burn – a wicker man with no return – except ... as a lowly worm; in the muck as this was the preference of the sacrifice victim in the sacrifice of yet other victims / Man's inhumanity bending around, bouncing off like rubber and sticking to the Jew – ciphers, as divine discharge, money shot of the gods, not the godlets from the lodge / Sin-a-gogz

“Mend-ass-ity”

Catholicity / Universality / peace, love, unity / humanity / democracy / equality / etc. / the platitudes which speak one word to those with eyes to see and not through rose-colored glasses darkly perceived; one word: mendacity! The black, the white, the yellow, the lingam, the yoni, the... same? Quod? Am I speaking to cave-dwellers watching the shadow play of the mysteries of iniquity? Where is the real Lucifer with his refulgent glow – not atomic explosions and Diognesian lanterns obscured by the daylight – the hypocrites only come out at night and revel in perversity till the eyes of the public recognize / that in plain sight their hidden hands were busy doing the devil's work behind the curtain of Oz! Pull aside the veil of Isis and witness a fat Jew-cifer with his dick in his hand – plastering the masonry of the great architecture of the multiverse /

“Tartuffery of metaphysics”

Reality is your own magic picture show! / But the magic picture show with its unfolding story- time pictures is reality / you choose nothing you are chosen / Fate is all encompassing / freedom is simply another delusive (and yet all to exact) attempt to conceptualize the 'nun', aka now / you are free to choose! / Rather you are chosen as a chooser / your choosing is an emanation of the sum total / Split hairs and find you are splitting nothing / reductio ad absurdum ad infinitum / yet always finite in being what must be by virtue of the fact that it cannot be other than it is / And so all becomes one / insects, golden palaces, etc. / The only meaning is all meaning and its endless emanation / One is led to wagging a finger at all comers / but the finger itself undergoes self-contradicting negation / And ceases to have meaning itself / so one is led to godhead: a light shining in silent stillness – so-called illumination. / All of this empty rhetoric / one must leave these stones unturned should he wish for wisdom / else in divine folly madness spirals uncontrollably into a vast array of infinitely distant stars / and he loses both mind and head in the bargain /

“Kultur Kampf”

Struggle, a Kampf of mein / multi-hued rainbow flags blowing in a windy holocaust of nuclear flame / To be or not – mono or multi – Kultur that is....who an ally who an enemy – the enemy they claim is within – but without the teeming hordes of Orthune plunder pillage and rape the bloody face of Edelweiss blood trickling down blonde hair, blue eyes, the grinning face black as midnight against the pallid glow of Astarte in a dank, dreary alley way. Who will mourn for the Edenic fields of the shire when the Mordor legions of set/sut pour forth upon the crystal clear lakes of our bedimmed self-consciousness. Identity destroyed by the new aeon; disfigured patchwork of mullato visage the only remains of the Aryan race; a dead skin mask of non- Euclidean proportions that would make Gein scream and the son of Sam-ael do a jig and caper under the aegis of Saturnian forces of diabolical gnosis – for the forgotten will always be remembered the writers of a false history, but to ashes and dust their fate.

Agreeable when auspicious times bestow the largess of the enslaved upon the soon-to-be enslaved – the unknown serfs who are paraded as emperors – without clothes in reality; ripe for the tomatoes of the crowd or maybe the tomato a bloodied stone issuing forth from the tumult of a Saturnian hate, destroying force. The very bones would be picked by the carrion fowl of the dark side; ever-circling the winged nazgul eagerly lapping the vitality of the creator, imbibing the spirit of the strong of spirit / rendering desolate even the strongest / a leech shriveling in the sun of the son / Moshiach ,the absent god who is coming / The temple built upon the bones of the ivory white piezo-electric generators they called the denizens of Europa / The height of the pyramid being attained the mad struggle of the mob pulls it apart again – the falseness of the messianic leaving the stain of the ... same / a cycle of time, yugas, kulpas; to be relived all over again. Broken record blues amid satanic refrains.

Global village or globe of villages? A disjunctive choice – enemy of the ‘one–state’ or friend of the Cainite – can the human battery struggle against the power source that enables his energy current and has the power to shut off his life – energy guillotine ringing in the night of silent stillness the Dove rises with the sun and promises glad tidings but transforms into the hawk and descends with adamant talons to rip and tear “Mongol & din”, mussulman and Christian, - the merry-making of the shire is no more!

“La Vida Loca”

Intense energy drain – in hyper-drive – organs metabolizing themselves into oblivion – resources deplete; the wasting asset of one’s vitality spiraling into the drain hole of the point of no return. Hyperborean excess of the pot of gold at the end of the rainbow / Heaviest, densest of metals gleaning with the fire of life – chasing the prize is itself the prize – but burnout, burst tires and screeching rubber on the rainbow road sends one veering off into a black oblivion. And to wake on the other side in Elysium: Gauguin-esque scene of lazy brown barbaloots in their scanty barbaloot suits serving one a tall glass of paradise; peeling a grape in homage to the gran puta – The foreign world a curious toy for a sleepy-eyed boy on Christmas morn. The sunny dreamscape and carefree laissez-faire welcome change of scenery in the stage play of life – from tempestuous night on stormy seas to calm languid indolence in the security of a translucent lagoon. And the reality – abject poverty, the strife torn fields of a banana republic dictatorship, Saturnian scythe mowing the chaff from their restive plant like pacific existence. Or maybe this just a nightmare within a dream within a dream – perhaps the dream is the reality shining dimly amidst blackest uncertainty / The shadow play of illusions clouds the seers vision / Decisions, Decisions – and endless concatenations of consequences / entailments / corollaries / Tree diagrammed algorithms of possibilities / Attempting to map the real / but the pole star has gone out / It is the third eye and wisdom is stilled in the chaos of the moment / One can create worlds in refulgent light of paradisiacal shores – in the padded cell of self-deception / The madman becomes saint, sinner, businessman, acolyte – and has nothing to show but the fecal matter he tarnished the walls with / Scene painted – seen! The earthy soil of a fertile land of empty promises / Hosed away by the attendant, draining away as once his energy drained from frail and failing body / Broken, weary spirit, driving the vehicle which was out of fuel long ago – to never Neverland / Or perhaps all is a fabrication manufactured in a factory of technicolor dream coats – by the imagination of a young adventurer and real estate investor / amidst colonial mansions in the southern hemisphere – soil palpable, bearing the

scent of the Schumann resonance / 'La vida loca'; gesturing with a nonchalant shrug and subtle smile playing about the lips / Gazing with rapt attention to the capering barbaloots in the hot pant suits

Prisons, cells, 4-squared square objects – limitation, finitude, ultimate purgatory – no escape, total annihilation of possibility – only the now, here and what / Fate inexorable straight jacket chokes the flow of blood / cadaver white the victim falls to the hard tiled floor of institutional finality – life is a right angular space forever pressing in leaving freedom to decay as sands in Saturn's glass of idle hours fall out upon greenest verdure left blackened in death / ...and they step outside and life is once again the actuality it will never cease to be prisons of the mind / self-created shackles forged in fires of despairing will / A working upon the self as the only materials / Prison cell of bones and sinews with the vital mass leechlike crawling in the narrowly delimited planes of self-limitation /

"Purity"

Aryan race / blue-eyed blonde-haired ubermensch / is the oversoul merely memetic matricized delusion / or concrete embodiment of idealized man / The notion / very enticing / leading astray from surviving / the material mundane day-to-day grinder, yet without idealism no ism matters – only matter / with the ideal money shot gone impotence remains / weary old bones go to rest in an early grave / No animation from constructive imagination / But the image is a tangible self-creating, creation / No mere meme, a pipe dream of self-delusive frustration / Aryan ideal: blue-eyed, deutsch true; white skinned through and through; red blooded capstone of the pyramid; over the bodies of vile assailants positioned; victorious blonde beastie not a fictive propaganda ministry construct / projected from the wizards of Zion from behind their sequin curtains / ...praxiologically, practically that is to say, matter-of-factly: Is it race or survival in immersion (and inevitably decapitation of higher mind) in raceless profusion of genetic patch work: blacks, browns and reds. The grave matter is that one is a grave digger or a cadaver buried with honor: with a bang or a whimper departing to a living Sheol or an afterworld Elysium Asgard with the Herrenvolk who ride with the Valkyrie. There is no contentment in treason – no matter how specious the conscience/consciousness is – disloyalty is paid with the price of lost self-respect and the burden – millstone weight – of disdain, betrayed, destruction, of his own. But survival is gained – a living death where the zombie remnant of a once proud people lives not to die another day but to live pusillanimous weakness, a limp wrist with no endurance or will to suffer for – an ideal: Aryan man.

Instead, bowing before a brownie with an IQ of 50 as he bends his victim for rapine and satisfaction of animal lusts in the 'tolerant' multiverse of rampant hedonistic vulgarity that calls itself 'liberal democratic society'. The idealism still fades in the face of the odds: the Jew matrix of inevitable destruction (chemtrails, EMF, GMOs, censorship, police statism, communist hive mind

ignorance of the lowest common denomination) – to fight another day? Or to fight with the mind and to direct the sword to targets elusive in their demonic shapeshifting; rather than to butt one's head against a wall of impenetrable fatality – no avoidance but confrontation and self- destruction? / The ideal lives in the blood and will manifest when the time is right to: defeat evil, even though what would be construed as evil (but which is not as a negation of negation) and practice good through good works: creative strivings, improvements, contributions to the sum total – but always as an Aryan and supporting all things Aryan, fire-retardant chain mail / battle preparations unleashed / upon the unsuspecting beast / Demons arise from contented slumber / struck down retarded in combat, buried under / piles of orcs and goblins from the south / mewling with fury irascible / Hell – brightened with the flaming sword of the light/white skin flashing with god like / radiance: the dance of darkness destruction ending in death.

Hiding is not the trait of the noble but of the snake. The reserved, those in the arriere guard, taking the safest position behind courageous divisions; the avant garde, forward marching, lockstep with pride in fighting no wormlike sneaking in the blazing glory, of keen blue-eyed maniacal fury. Deutsche tru is an encapsulation of the nordische (Aryan) soul; the hidden hand and the winking eye of apocryphy never known / The aproned smirk of a masked pervert and slant-eyed sneer of a surreptitious leer/queer/ the likes of which are strange and foreign to the Aragorn's and Thorir's sons from the Hyperborean lands of the Herrenvolk / The dagger in the side, the poison in the cup and water supply / The chains of gold wrapped around the manacled limbs of enslaved Nordic pride / To be burst asunder when 'tolerance' ceases to be the rallying cry of libtard dumbocratic equalitarian sellouts – when the rabble ceases to be rabble and leaps upon the leech of humanity tears out its insatiable fangs – the Jew crushed to death, bloated carcass spilling the surplus of its victims from terminal wounds of justice manifest. /

To speak concretely: **South America**? The den of iniquity of a mixed race multitude to be a lone gringo white man against the brown horde of disgruntled masses roving in post-apocalyptic zombie mode, seeking a morsel of white flesh yet a retreat to live again and continue in the future – practical means developing into structures needed to live again and continue in the future – practical means developing into structures needed to duck, cover and overcome the onslaught of diarrheic mass – the white toilet paper and bowl down which they are cast and finished leaving porcelain white cleanliness post mortem and to shapeshift and metamorphose into the white knight of a mad max multiverse, crusading as an Aguierre down the Amazon to unknown glory – even in madness one crowns himself with the laurel wreath and invokes the unknown gods of his wildest dreams. Living the dream amidst complete desolation. No Gaugin here, just Rubens, a lily-white fantasy without end.

An example of modern day **karmic workings** : Jews provide the evil through their religion/race/essence; con whites into subscribing to their perverse ethico-religio-polico, etc. package of peace/unity/cosmic consciousness/mother earth worship and thereby (I speculate the Jews reason) create a counter poise to their evil: low vibrational frequency hate and violence, paranoia, megalomania emotion states and high vibrational love frequency states (goyim/Amalek). They siphon off, via their low vibrational frequency behavior, as energy vampires, the positive 'emotions' of the gullible goyim to suit their personal needs to become a Lucifer. They are a deficiency in relation to a surplus yet believe themselves to be a hyper/super surplus in relation to a resource cache of energy itself of meager stock. Their reasoning is erroneous as they will simply be overcome with love bombs and then detonate themselves with

A-bombs

Thereby the world will be at peace even in death. However it might be redeemed without a rapturous genocide of all existent entities including themselves if their hate is nullified through a preponderate hate as a directed energy weapon, force hammer that silences the screeching of a cornered rat. It appears as if it is more likely that they are producing more conscripts for the Zion gulags; tillers for the fields, serfs for the manor eager to please and bodies to obtain blood from sacrifice when no longer useable. However plans don't always turn out as designed.

The Jews feared assimilation out of the self-love characteristic of all tribal people. To survive requires ostracism of all outsiders and specific rules/regs/laws which curtail erosion of identity. To forsake 'jingoism' (if that is the term) amounts to self-destruction. Multiculturalism, so called, is simply a garbage compactor of humanity to be remolded into a genetic dough that fits the size and shape requirements of Jewish oligarchs. All people are put through the Jewish golem bakery and fired in the flames of Moloch for the cannibal-vampire Jews to rend with ravenous Neanderthal maw to the point of indigestion the baker must be smashed if the bakery is to cease its production of monstrous aberrations. Kill the king, kill the kingdom (Zion). Or the matrix is complete and all people are slave fodder of international Jews. They are being fleeced, soon to be slaughtered, the sheeple beg for their cud and embrace the friendly hand of the sheerer of their life essence.

Druggies, alkies, perverts, indolent, traitors, liberals, homos, feminists, pedos, psychos – all manifestations of the ais soph aur, the darkness emanating from the corrupt mind of the Jew. The aiders and abettors of vice revel while the once proud citadel burns around them and laugh as the rubble – so much brimstone – strikes innocent passersby on their way to stoke the fires for sacrifice. "All are equal", they trumpet and puff their chest with ostentatious pomp and circumstances, while they spit upon the blue-eyed, the blonde-haired and white skinned and genuflect before the puppet master of the goyim: the Jew and his mixed race multitude standing about them with a displeased look of wounded innocence with a hand held out to oppose donations – until the price is right. Pay your tithe white race traitor, you have forsaken your kind and have purchased perdition. Fall into the pit of your own making and be buried alive in ignominy, forgotten to all leaving desolation in your wake, lost memory never to be read in the Akashic records. 'Kosher slaughter' says it all; once they have control....all the white race will fall; the liberal/socialist/feminist /homo /egalitarian/pervert / liberal/libertine has opened the Pandora's Box and the germs of destruction pour forth upon the earth. Only a barren wasteland will remain.

HELL-TA:

STAIRCLIMBER TO HEAVEN
OR
ELLIPTICAL PATH TO THE ABYSS?



PART 1: DIE-ITS, KOSHER FOOD FOR KALI

Throughout my life of psychopathology I have been haunted by the ‘aesthetic (and ascetic) ideal’ put forth in various forms of media from bodybuilding and martial arts books and magazines to ‘Eastern’ and ‘Western’ philosophy and esoteric tradition. This impossibly attainable ideal has served as an archetype both an object of veneration as well as one of torment and an underlying inferiority complex that has plagued me for life destroying many possibilities that would have enriched an otherwise impoverished life – impoverished in terms of lived experience and human interactions relegating me to the shadows of society as a perpetual outsider both too fearful owing to this sense of inadequacy and too lacking in the appropriate unctuousness to grease the necessary palms, talk dirty and influence people while ‘getting to yes’. It has been my misfortune to always meet with a ‘no’ to all strivings for accomplishments which have borne merely the pits and husks of a fruitless harvest. Thus it may fairly be said that this archetype implanted in my super-consciousness (for it has always been my blessing and curse to be possessed of a hypersensitivity that amplified the meaning of life, seeing the ‘great in the small’ or the universal in the particular) has been the unattainable ideal which has coerced me in a sense to forsake present possibilities for future impossibilities, the ‘tomorrow and tomorrow and tomorrow’ when all is in a state of as not yet envisioned heights of self-development, in other words ‘man perfected’, the Icarian flight of fantasy crashing to earth in a flaming wreckage of incompatible parts and burnt out gears. Thus time flies when you’re not having fun and the sands in the hourglass cascade into oblivion on the scythe of Chronos who sits patiently awaiting a harvest of souls from a life lived purely as a hopeful waiting in the wings seeking entrance past the velvet curtain onto the stage of life. The sad irony of course is that the stage is accessible – but only through alternate routes – not waiting to adopt the role of a Caesar or a King Richard but merely as an extra – the cards dealt one by fate. For Caesar was destined to die though wearing the laurel wreath, while the peasants in the fields were ensured on average a longer and perhaps better life away from the intrigues of the patricians in their palatial suites. Thus this exercise in theurgical futility led to one’s downfall – seeking to become a living aesthetic god he rather became the living dead whose future possibilities were extinguished through the striving after and maintenance of the impossible dreams of Mount Olympus.

What, it may be asked, is the ultimate cause of these dietary, cultural, and physical pathologies: body dysmorphism; anorexia; obsessive compulsive [dis]orders; inferiority complexes, etc.? All of these behavioural/psychosocial problems have a common root and this can be evidenced through the proponents of these ‘ideals’, the ideologues who seek to sow these seeds into the furrows of one’s

mind as a means of creating confusion over the unattainability of these prescribed ideals of 'health', physical. sexual/spiritual prowess, in short the 'ideal state' or 'man perfected', the becoming a living god, a light bearer which inevitably results in the creation of a satanic figure, living in an inharmonious state – as a mind/body/spirit complex in a state of inner chaos in adhering to these ideologues' prescriptions which are deliberately contrived to harm, a black magic of evil intent. These black magicians are they who the broad masses have been coerced through endless brow beating and Pavlovian conditioning in the media these mages control, to be wilfully ignorant of their oppressors – to be ignorant even of the fact of their own ignorance in a downward psychopathological spiral of cognitive dissonance. Pointing out this elephant in the room to the blind masses is a futile task indeed but in spite of all opposition truth dictates that the finger must be squarely pointed at the ultimate cause of the invention of this 'aesthetic ideal' and all of the dietary and physical culture psychopathologies that stem from it as source, a veritable River Styx: they who control the world (as of this willing) and have for many hundreds of years increasingly since making inroads to Europe; who have used their 'power of the purse' to buy titles, monopolize trade, consolidate power through corruption of the establishment through freemasonry and Christianity. The stand before one and are everywhere and yet lurking in secrecy are nowhere. They are the hidden hand who pulls the economic, legal, and informational strings of the apparatus of the universalist imperium that enslaves the broad masses of the world who slumber in ignorant bliss as they are shorn of their wool through taxes and inevitably led to the slaughter once no longer an exploitable resource.

This eternal parasite which has plagued their hosts throughout the ages has established these aesthetic ideals as a mechanism of mind control which is used to perpetuate the servitude of the broad masses. Behold the eternal Jew, incorrigible tyrant and agent of genocide of all things noble and beautiful in the world. This plagues rat is the cause of this perversion of the health of traditional society's into Hell-th, the Satanization of the physical as a precondition of the Satanization of the spiritual, for 'as above so below' and spirit and matter are one.

What better place to begin that at the beginning, that is to say when I first stumbled upon the formula for my unhappiness, the origin of my psychopathology, a Muscle and Fitness magazine at a yard sale at the age of fourteen. I had already noticed a year before that formal exercise seemed necessary to maintain a certain body composition and that 'exercise' was an ethical imperative – thus I knew to the depths of my Aryan soul, the call of the blood which cried out 'pflicht zur gesundheit' ('obligation to be

healthy’), the imperative of salubrious living which has perennially been the property of Aryan man from the gymnosophists of ancient India to the gymnastike of the Greeks, the colliseum and gladiatorial competitions of the Romans to the gridiron, wrestling ring and octagon of modern gladiatorial spectacle. Even these latter are signs of decadence, however a decadence instigated by the presence of the Jewish criminal which had, like the scum, floated to the surface of society through its monopolization of trade and intermarriage (contamination) with the Aryan nobility – that corruption which led to the downfall of every society it had invaded. So too at that time stumbling upon that bodybuilding magazine published by the Jewish creator of narcissistic bodybuilding Joe (Jew) Weider, founder and creator of the international federation of bodybuilding. The aesthetic ideal I bore witness to within the pages of that magazine was as a lucifer fallen from heaven wreathed in the false light of empty promise: the masculine archetype sought by all healthy-minded heterosexual males: boys and teenagers seeking to attain maturity and become who they are – to reify the ideal and thereby evolving themselves out of themselves, reach for the stars. This false promise of heroism instilled in my mind the body dismorphic psychopathology which would ultimately lead me to living a life in the shadows, a broken outcast beset with an inferiority complex and social anxiety disorder. Of course these were already a presence however they were compounded and amplified through this journey along a broad and winding path to psychological perdition.

Upon reading and obsessively re-reading the magazine I came to the realization for a greater need for protein, according to the requirements prescribed therein which I in my naiveté unthinkingly followed. Prior to this point I had been following a vegan diet of rice and beans and perhaps some lean meat hoping that this would have been the way – a directive of the Bruce Lee book I had purchased. This ‘oriental prescription’ was given a massive propaganda boost in the Jewish media, as to prescribe any non-white philosophy or modus vivendi was a means of supplanting the traditions of the Aryan with any and everything besides.

However, stumbling upon the muscle magazine was of greater appeal as it prescribed more of a strength component and thus had greater appeal than the artful guile of orientalism prescribed in the Bruce Lee archetype.

Hence the focus was shifted given that there was no ready access to martial arts expertise either and I sat gazing at the ‘picture of Dorian [Yates]’ and seeing myself attain the level of the superman from my as yet feeble teenage physique.

The magazine (like all muscle magazines which are entirely owned by Jews (Steve Blechmann, of Muscular Development; Joe Weider, et. al, Flex, Muscle and Fitness; Robert Kennedy, Muscle Mag International) a vehicle of both destructive propaganda and of sales of equally or greater destructive merchandise) had ads for 'mega mass 2000' a 'weight gainer'. I ordered tubs of this product (whey, a possible discard of animal products processing plants). Nevertheless, it was Kosher approved after all and therefore must be desirable. I was following a diet to be 'ripped' (the title of Clarence Bass's book, as advertised in the muscle and fitness mag) and hence had nothing but puffed wheat which presumably caused some stunting of growth in addition to nutrient deficiencies. I then switched towards a tuna and rice diet and this constituted the staple for a few years to come – white rice and tuna were the only items of my diet for a considerable time as Joe Weider's videos prescribed this lower fat approach. I suffered through the horrors of difficult digestion of cold rice and tuna as the tortures of a Loki having poison drip upon my digestive tract while I laboriously imbibed this nutrient-poor repast which I actually found palatable enough given my Spartan lifestyle, following the bodybuilding prescriptions as outlined in the Jewish magazines that I religiously leafed through as a True Believer in the credo aesthetica turning my small room into a virtual shrine of bodybuilding imagery taped to the walls with the central focus being the weight bench. Unfortunately as with the Bruce Lee book, the 'heroes' put forth in the magazines were predominantly negroes as the Jews used this platform to display their archetypes and maliciously intended to establish the negro as their 'animal ideal' or standard which the white males were supposed to venerate as their impossible ideal. However darkened my vision was by this barrage of figures I still retained to some hazy extent the picture of Dorian Yates in my subconscious.

As time progressed I ventured into my 'extreme'/hard-core vehicles of this propaganda, the 'Muscle Mag International' and 'Muscular Development' magazines which drew me progressively towards a correspondingly 'hard-core' diet – one of wheat bread, steak, and prunes. Seeing that this increased my body fat excessively (probably through excessive calories) I eventually reduced the amount of steak substituting it for chicken, bread, shredded wheat, tuna, etc. An acquaintance of mine from a time when I still had 'friends' of a sort upon seeing what I was eating commented 'that's animal food' which was anathema to me and my bodybuilding religion, given that I had no understanding of anything considered 'normal' outside of this and thus looked upon all food outside of this as 'satanic' though only on an emotional, non-verbal level. It was this purity that I was convinced would bring me, minimizing contact with others given the influence of my drunken baby-boomer, prodigal son, deadbeat 'dad' whose gas-lighting trauma induced in me the social anxiety which only found itself

compounded in the false light of the aesthetic ideal and its causality – the means being dietary regulation and formal exercise regimens leading up the mountain summit to the peak, this god- man superman figure who is the living god, the self-apotheosis of the feeble mortal. Always seeking progress I continued along the path.

For more reasons of psychopathology I descended into a body dysmorphic spiral leading to anorexia. I had gotten addicted to ephedra pills which I convinced myself were necessary to attain the ‘aesthetic ideal’ and, through the physiological mechanism of addiction ended up observing blood in my faecal matter through continued use over a course of many months as well as feeling as if a heart attack were imminent through the acceleration of heart rate that accompanies its use. Thus I ceased this supplement addiction but in its place I could not maintain the body composition I had through the use of the supplement which reduced my body fat below 5 per cent. I then developed anorexia and went on a calorie restriction diet that led to probable brain damage (this at the age of nineteen). One thousand, three hundred calories were consumed as the daily fare owing to my having taken the ‘rocket fuel of Icarus’, fat burners, which led to the dimming of my consciousness by the Jews through their media. Recognizing this I understood the necessity of calories to a greater extent than before and (again according to the prescriptions outlined in the muscle magazines) I went to the other extreme also perhaps out of a desire to rectify the starvation through a feast to overcome the famine, having 5,200 calories per day. Initially I put on body fat but after a year went from 129 to 185 pounds of solid muscle. I was closer to attaining the aesthetic ideal. The picture of Dorian Yates looked down upon me from over the fireplace challenging me to aspire to new aesthetic heights.

In order to maintain this new regimen it was necessary to consume (within my poorly thought out calculations) three and a half pounds of fish per day in addition to my rice, olive oil, and almonds with the obligatory small quantities of green vegetables on the side with a calcium tablet per meal as this increased fat burning though of course causing a calcification of the soft tissues which I then knew nothing of. The six meals a day left my digestive tract a pressurized container of gas and bloat. The lack of digestibility of this food was borne out in the whole rice grains which, though cooked, made their way into the toilet. This ordeal of stuffing after that of starving lasting for a few years at one time culminating in six cans a day of salmon which resulted in the development of an allergy that led to vomiting upon scenting salmon when I opened a can and couldn’t tolerate the smell. At this tipping point I recognized it was time for a change.

Somewhere within this time I attempted a vegan diet, that is a diet devoid of animal products as I had prior to the infection of my mind with this mental virus of 'body[dismorphic]building'. It failed however as it was excessively high fat and wouldn't enable the preservation of the muscle I desired to maintain in devotion to my aesthetic totem, this idealized self. Recognizing the insufferable nature of this volume of food and its unsustainability also in terms of financial cost I had recourse to a diminution in both volume and quality being reduced to oats mixed with peanut butter and tuna in a mason jar. The raw oats were largely indigestible resulting in massive flatulence. I thus omitted them and had recourse to a predominantly ketogenic diet or at least a low carb diet. I refer to this particular form of diet as my 'masonic sacrifice' as I continued to sacrifice myself to myself on the altar of this ideal. This went along tolerably well for a time while I reduced my exercise as my focus shifted towards other matters. However once the promise of a military career presented itself I increased my exercise and also felt the need of increasing the carbohydrate quantity to compensate for energy loss. Thus I entered into my 'crumb bum' phase following the cheapest diet of tuna with a tablespoon of olive oil accompanied by a bread-like dough of wheat flour dipped in peanut butter with again the obligatory calcium tablet and green leafy vegetable on the side with dates and orange juice with whey post-workout. This regimen was maintained for a time until I began to question this dogma at basic training where I was forced through time constraints to consume eggs, the bane of healthy leaving according to previous Weider dogma.

The saturated fat/cholesterol phobia was introduced through distorted research by a Jew name Ancel Keys who served as the poster boy of this campaign surreptitiously designed to strike at the heart of 'Western' Aryan man through removing these essential dietary elements (above) and supplanting them with nutritionally poor and oxidative stress-inducing polyunsaturated oils, false plastic fats (margarine) and high starch diets (diets which I was to labour under the yolk of in future years leading to debilitation and dysfunction).

Given the poor digestibility of starches I had attempted seemingly every permutation and combination of dietary structure as a means of including this 'dietary staple' the necessity of which was beyond question in this dietary dogma of low fat, high carb – or at least no saturated fat/cholesterol. Eventually, through digestive storm and stress brought about by the harshness of grains, especially when cooked with insufficient water and for an insufficient time period. Given their minimal calorie-to-volume ratio I had attempted to preserve the calorie yield such that the energy lasted over time by not over-hydrating the grain (almost invariably rice). It thus was perhaps harsher than it needed to be though still 'properly cooked' according to conventional standards.

Nevertheless the creation of massive internal pressure often occurred but I had standards of my own to preserve that of ‘maximizing muscle, minimizing [body] fat’ and the kosher bodybuilding tax had to be paid in full through flatulence and bloat. At this point however I had enough and reflecting back on my ‘masonic [food] sacrifice’ of tuna plus peanut butter in a mason jar I decided to once again enter into the holy temple (sepulchre) of dietary madness and jettison the Weider dogma for that of Vince Gironda, the ‘wild physique’ proponent of the steak and eggs diet. This I stumbled upon through internet research still seeking the holy grill stone [ground flour] of destiny that would raise me to the status of Olympus, of the hero figures of the nascence of bodybuilding culture the physical culturalists (incidentally given much media representation by the Jewish mind manipulators such as Weider, Joe Gold, Bill Pearl, etc.). Hence I researched with scholarly devotion the ‘keto[dys]genic’ diet studying with veneration the writings of pseudo-scientist Lyle MacDonal and his book of the same name, a work which largely derived itself from the Jew Atkins and his prescription of a low to no carbohydrate diet. As a side note this medical pioneer fell victim to his own prescription dying at a relatively young age of a heart attack brought on by excess fat and animal protein. At this time I was ignorant of this blinded as I was by the false light of ketosis placing me into a mental stupor, a ‘night-side of Eden’ wherein consciousness percolated at a dull level lacking the sun of mind that glucose confers as the preferred fuel for metabolism contrary to the claims of the keto people. Extremist that I am I plunged into the diet and plumbed its depths over the next two years. I adopted a pseudonym for my internet forum Paleo Hacks ‘personman’, perhaps a dimly conscious tip of the hat to the evolutionary process latent in every man and which I embodied as a struggler along life’s dietary path seeking to climb the mountain towards the peaks of apotheosis basking and suntanning in the light of the graven images of Gironda and Yates, of Culter and Priest. Everything that could be imagined was experimented with in these two years (and beyond) with the consumption of vinegar to whole (cooked) garlic bulbs as testosterone boosters to the Herculean labours of dietary practice – meals of mealworms, cheese block celebrations celebrating the ‘great gathering’ of box store thefts from Wal-Mart, etc. as well as the consumption of butcher scraps and even a raw pig’s foot. Eight hundred dozen eggs, eight hundred pounds of raw ground beef, four hundred pounds of butter and much raw liver constructed this labour of self-sacrifice as I struggled heroically through this two-year period without vegetables or fruit and without carbohydrates. The obsessive involvement on Paleohacks and Raw Paleo diet forum led to the daily diet being comprised of 4 meals: 1) 12 raw egg yolks with 70 grams butter and 12 coffee beans; 2) 8 ounces ground beef with butter again and turmeric mixed with the meat; 3) 12 cooked egg whites with shredded coconut and herbs and spices (especially powdered garlic); 4) a repeat of #2 with a piece of baker’s chocolate. This diet was heavily supported by the Jewish propaganda of Paleohacks which

was run by a race traitor liberal who banned me for attempting to raise awareness of the Jews. Sadly I myself had fallen victim to the Jews and another of their dietary pitfalls, the inevitable cancer diet – just ask Atkins.

Eventually this diet also led to its own destruction ('destroyed itself' in Marxist parlance) as adrenal fatigue, a near dysfunctional body that could only struggle through cardio and had minimal ability even in weightlifting, resulted in my understanding the necessity of the incorporation of carbohydrates. At this time I had stumbled upon research which led me to call into question the 'purity' of the ketogenic diet not only in terms of the health of meat and dairy (leukemia, cancer, acidification of the body, etc. especially in high amounts) but in terms of a reliance on an inefficient energy system, that of ketosis, gluconeogenesis (in the event of excess protein), and beta oxidation (free substrate fatty acid).

Continuing my researches I discover the true path towards the promised land of health and wellness – still haunted by the picture of Dorian Yates in the nether regions of my consciousness.

This led me to the next phase where health became even more of a concern as the infallibility of youth was questioned though the degeneration induced by the 'keto[dys]genic' diet. The source which had led me away from meat prescribed a vegetarian diet (vegan plus ghee) and its well-intentioned author was probably sacrificed for his revelations within the next two years which followed one Andreas Moritz whose 'Timeless Secrets of Health and Rejuvenation' also served as a vehicle of n[j]ew age philosophy. Through exposure to his videos I look up the 'vee-gun die-it' and became a convert and ideological crusader for a diet now divorced of animal products which I came to be a true believer in through a few days of experimentation and devotional research.

This ushered in the next phase of my quest for 'man perfected' pursuant of my aesthetic (and aescetic) ideal. The mantra was 'join us or die' and all animal products were sinful agents of health karma that precipitated the so-called 'Western' (Judaized) black magic disease states of coronary artery disease, type 2 diabetes, strokes, cancer, etc. They were thus the devil's food and were stricken from the list of the permissible. Even the 'spoor' of animal food was to be considered that of the devil himself (salmonella, etc.). This phase was a 6 ½ year testament to a failure to make the 'vee-gun die-it' work.

Initially shocked and amused, I stumbled upon the 'fruity-terrean' die-it, which was a fruit holocaust of 6,000,000 bananas a life-span. The You-tube channels of Durian Rider became to some extent merged with the haunting picture of Dorian Yates – became an amalgam of the youthful striving of Prometheus, of Icarus and the mature prudence of a Pythagoras, a spiritually enlightened master of

nutrition and health, of ‘natural hygiene’, yet another lifestyle practice I had discovered in my gropings on the internet, the post-modern Akashic record of Jewgle wherein all the pundits and gurus gathered to preach the gospel of optimal health and global love and peace. The work of Moritz, its alternate title ‘Fear Porn and Animal Rites: Timeless Secretions of Hell and Resurrection’, discovered a kindred daemon in the form of rabbi Gabby Cousin’s ‘Satanic Nutrition and the Rainbow Die-it’ a certified kosher tract which prescribed a lower carb emphasis, a ketosis for vegans. Not wanting to overload my digestive tract with starch I gravitated towards this work and prayed with devotion over its tenants supplicating the daemons the rabbi had invoked to prescribe me a dietary to banish my sins of transgression of past false dietary religions. Copious research into this low carb raw organic purity diet led to its supplement of the Essene Zadokite food priests Kulvinskis and his ‘Survival in the 20th Century’ and Clement and Wigmore’s magical ability to conjure magic enzymes out of raw sprouts.

I thus became a Sproutarian, ketogenic low carb raw vegan and gorged myself on avocados, nuts, seeds, sprouts, etc...until I had an epiphany that these Jewish mind manipulators were again exerting their Pavlovian conditioning upon me, influencing my mind with their teachings of [de]men. This awareness dawned through the hazy mists of my consciousness into the full light that carbs were again necessary as I could hardly perform cardio or lift weights in such a carb depleted state. I thus returned to Durian Rider – and the prescriptions of the spine doctor Doug Graham who propounded the opposite thesis of ‘eighty ten ten’ parameters. Enter in the ‘starch pollution’ of the Jewdeo- Christard and probable high level Mason Dr. Johnny McDougall. Pots of rice and oats and lentils a day left me very slim and trim albeit having the distended belly of a starving Ethiopian which made life a very uncomfortable time indeed. Also following the prescriptions of coffee enemas which led to adrenal fatigue and caffeine addiction compounded the discomfort, labouring under this ascetic protocol I underwent a year and a half of fasting for a 24-36 hour period weekly during this ‘veegun’ purification period. Purification was the mantra that I chanted every moment of conscious awareness filling the place I stayed with fresh air, ozone gas, and infrared heat lamp saunas. The fasting was undergone on water and left my intestines feeling like a bag of clothes jumbled up within my ribcage. Copious sweating and shaking further purified me of my demons. Even in spite of this perpetual devotion to this old yet new salubrious ideal of aesthetic/aescetic character led to my becoming degenerated through lack of adequate amino acids, fingernails becoming nearly inverted, and muscle mass becoming comparatively degenerated. This necessitated (after a 3-year interval with only one interruption – I had sensed it wasn’t working but bulled ahead in spite of my better judgment) a serious question of the vegan dogma – were animal products really so bad after all? Was Satan not

misunderstood? Perhaps that dark figure with pitchfork and horns was not merely the outer symbol or mask of an inner truth warding off the unworthy, those who were blinded by the lower states of consciousness – fear, hate, and aggressive hostility to all of that not-self, not vegan? Perhaps this was rather the false idol this vegan icon before whom I had prostrated myself and would have made myself into a veritable god of dietary apotheosis, the picture of Dorian Yates, of Durian Rider, of an Essene Zadonite priest, of an ascetic guru on a lone mountain top. Perhaps Dorian Yates and Girona required reclamation from the pit of perdition into which they had been relegated. Thus I jumped off the vegan wagon before it flew off the cliff and remained on the mountain, though nowhere near the top. It was at this time that I stumbled upon the Kabbalistic ruminations of yet another guru, Mr. (Dr.) Wilson, whose perpetual concealment of the amount of calories and explicit dietary protocols sent me on a journey to plumb the depths of his copious Talmudic scribings upon cooked vegetables and coffee enemas. I understood the seeming necessity of animal products given my physical degeneration under the false dogma of veganism but still was uncertain as to how to implement it. His food combining regime seemed correct and this sent me down a blind alley of understanding proper food combining and meal structuring which made life extremely tedious and seemingly never settled as no definitive plan could be found – I had not yet discovered the truth and the light!

Another quasi-solution to the problems the Jewish gurus and mind manipulators had set before me were the nourishing traditions of the learned elders of WAPF, the teachings of a Jew called Weston A. Price which prescribed a template based on empirical researches of global populations of people following traditional lifestyles and correlative diets. This seemed accurate to me and I decided to adhere to it as far as this was possible in conjunction with all the previous gnosis garnered through the dialectical process of contrasting and comparing in terms of sensation and reflection. However the food combining advocacy of Mr. Wilson threw a monkey wrench in the plans. Researching further I attempted to give a ketogenic diet another attempt, this time having less protein to avoid gluconeogenesis and thereby remaining in ketosis.

Sickness resulted and the ketogenic gurus disinformation was confirmed as such. Upon further research over the next two to three years I was vegan again, high carb, less high carb, ketogenic again a couple of times – 2 days, 1 day, etc. The dialectic teeter totter became a circus ride of madness as I found no peace within the chaos of an unsettled life.

Unbalanced and upset by the surfeit of gurus, statistical biases, falsified pseudo-scientism, n[j]ew age Satanic spirituality and preaching of death (living dead existence). Reading and re-reading all of the file folders of print outs and books by the gurus led to my becoming largely dysfunctional and ill-suited to life. I thus became a shut-in recluse who lived within the confines of a realm of my own creation threatened by the knowledge of the Jew world order and its omnipresence which impinged upon me from all sides and which was the cause of my problem in the first place. Perhaps I

will never fully understand the means to the aesthetic ideal and will search gropingly along the mountain as I meander up and down its craggy rocks seeking to ascend to higher planes embodying the aesthetic ideal as the armour of god to attain the immanent transcendence of the god-man. Know this o' reader, that I have attained at least this knowledge: that any Icarian flight from tradition will lead only to a descent into madness and death. The Jew is anti-tradition; the Aryan is a creator of traditions. No kosher diet can be good for optimizing the Aryan ideal which may not exist in the picture of Dorian Yates but does so within the heart and mind of all Aryans. An authentic life based upon traditions, those harkening back to Atlantis and Egypt are clearly the path towards the summit of Olympus.

PART 2---EXERSUS: THE HERCULEAN LABOURS OF SISYPHUS HOW WORKING OUT WORE ME OUT

What initiated me into the mysteries of body dysmorphic psychopathology were the 'media models': action heroes in the virtual reality of video games and Jewish Hollywood. This created a desire in me to exercise as prolonged lethargy for one year past quitting hockey led to a shift in body composition away from the former lean/ripped quality of youth to that of a slightly more doughy physique. Upon detection of this state I made the decision to 'exercise', how I knew not but I was insistent upon finding out and so stumbled upon a compilation of Bruce Lee's writings having watched some of his movies, the prescription of orientalism in Jewish Hollywood. This, in conjunction with a muscle and fitness magazine I discovered provided me with a glimpse at the aesthetic ideal, the picture of Dorian Yates.

A negro slave of Joe Weider the magazine's creator was put forth as the 'anti-hero' in relation to the white Mr. Olympia Yates but the latter lingered in my subconscious in spite of this representing the 'call of the blood' of racial consciousness and identification, of authenticity.

Accordingly I purchased a Joe Weider bench with weights and performed sets of 150 pound leg curls multiplied by 100 reps as a routine occurrence. I loaded the bench press which crushed my rib cage (without any lasting damage). I had no body fat and would do multiple workouts a day on a diet of rice and tuna, at times nothing but puffed wheat and would pump away with my 'mosquito weight', a small dumbbell I would do endless arm curls with in addition to endless crunches and other exercises, sessions sometimes lasting two and a half hours in length and never taking a break. This was the time of adhering to the crypto-Jew Robert Kennedy's, protocols from his 'Muscle Mag [community] International' magazine with his showcase of non-white anti-hero figures. I researched at this time into the history of bodybuilding and its Aryan predecessor 'physical culture' which led me to question the value of 'pumper exercise' and place even greater emphasis on the major muscle group compound, most muscle mass, low rep-higher set protocols (deadlifts, squats, overhead presses) mainly utilizing

barbells and free weights and eschewing machines. Seeking the 'natural' form of exercise in tandem with the 'natural' diet I disconnected myself from the shackle of mainstream bodybuilding and its emphasis on 'pumping' iron for muscular hypertrophy. It was here that aesthetics ceased to become the emphasis and power became more incorporated into the heroic ideal amalgam, relegating aesthetics to a secondary role. Perhaps this was my breaking out of the egg of kosher mind control and seeing the truth for the first time. It was at this time through my researches that I became aware of the Jewish influence upon exercise as an institution and how they had poisoned the well of an otherwise salubrious institution which became merely a vehicle of malgenics and genocide through the psychopathologization of men's minds (as well but to a lesser extent of women) through inducing and inculcating in their consciousness an impossibly attainable aesthetic ideal what I have here dubbed the 'picture of Dorian Yates' which haunts the mind of the aspirant to this apogee of physicality and which materializes the spirit, dragging down into lead the philosophical gold of the spirit and preventing its apotheosis on earth as it is in heaven, in short creating a living hell on earth – adrenal fatigue, cancer states, heart attacks, and strokes.

However in my typical zealous extremism of religiosity I made this experience (and experiment) an indelibly affecting one: multiple weight sessions per day with heavy compound exercises – squats and deadlifts on a concrete floor, walking around with a 60 pound weight vest daily for 45 minutes, and doing other accessory exercises such as neck, calf, and forearm training. My schedule and routine constituted an extreme regime of daily exertion within a keto[dys]genic context. This however led to adrenal fatigue and spasming sides around where my kidneys were located. I recognized I had pushed too far and that a reduction in volume was necessary – in fact I couldn't continue the pace in its extremity and began to break down. The joints became more and more inflamed; the skeleton more damaged especially the spine, knees, and hips through excessive squats, deadlifts, and overhead presses.

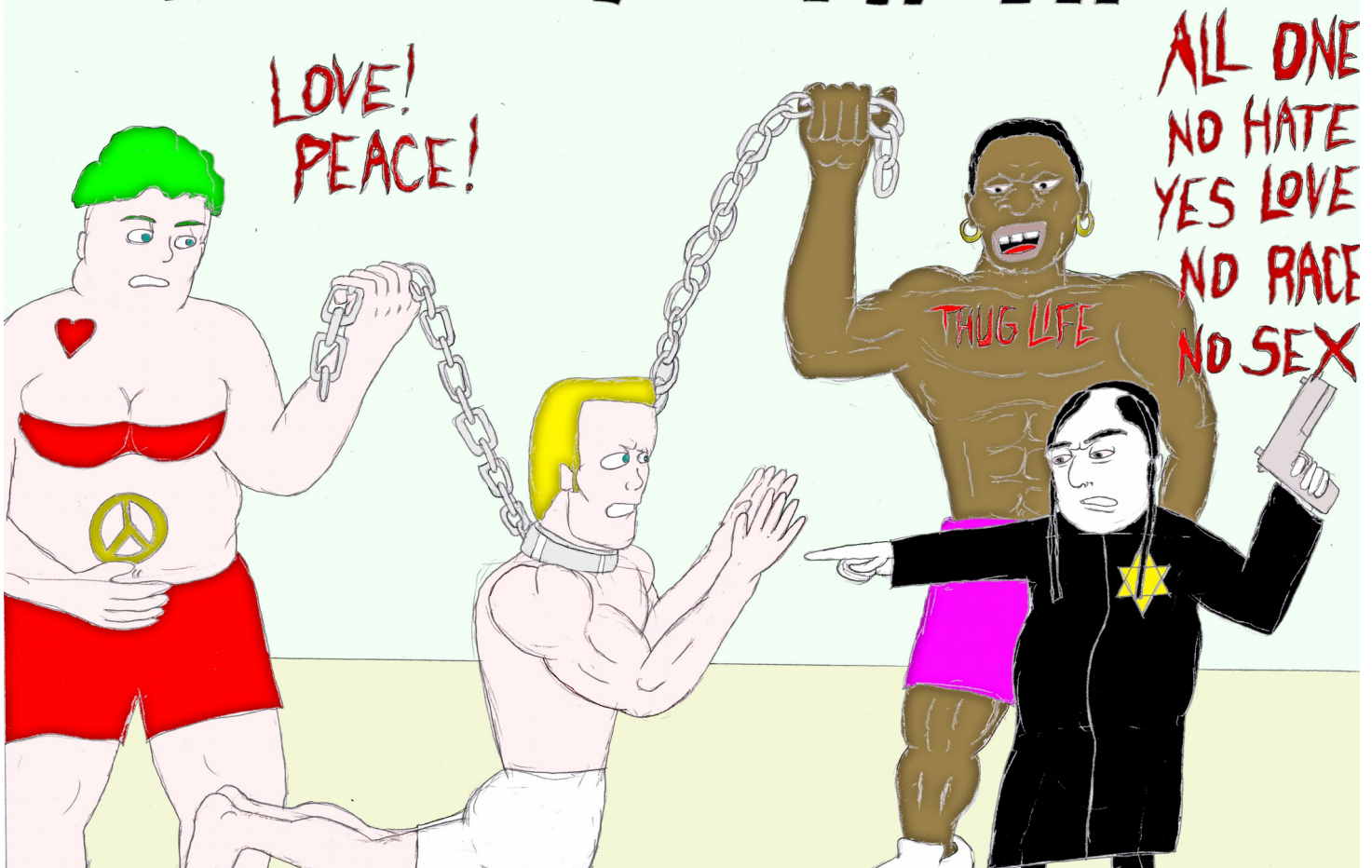
It was at this point that I decided to follow a vegan regime and, having recognized the damage done to my body, decided to taper off my weightlifting though I began to do cardio again. Over the next two years my physical capacity deteriorated through veganism (the 'death die-it', prescription of spiritual suicide values manifested in dietary form) and I eventually ceased to lift weights having recourse to body weight resistance and cardio. However even this failed me and the cessation of a vegan diet enabled me to recuperate lost strength.

_____ **Conclusion:** At present I now look upon the madness of Hell-th as a deliberately created state of chaos the Jewish Cabal created as a means of destroying non-Jews, particularly whites and demoralizing them with the psychopathology of inadequacy through the creation of an ever- developing (devolving into the abyss of materialism) aesthetic ideal: the Bruce Lee orientalism, its superficial mysticism in martial arts and rice diets (the 'China Study' – a study in constructed fallacy) to the

picture of Dorian Yates the steroidal Frankenstein's monster of the Jewish Dr. Frankenstein and Mr. Hyde hiding behind the curtain and creating chaos to destroy those who represent a mirror which reminds them of their ugliness. These false idols casting their false light I have thrown down! I have become acquainted with their false promise, their baseness and stand above them now moving upward on the mount of theurgy towards apotheosis. Perhaps like Icarus my destiny is to plunge from this rocky escarpment but as an Icarian I could do nothing else. As a hyperborean it is my fate to ascend heights – why not be authentic and adopt it as my destiny?

Reader, why not learn from my mistakes and forsake the false religion of narcissism and low- minded materialism which has weighed me down with its leaden chain for so long, leaving me a burnt out wreck of what might have been. The experience lent spiritual strength even as I sacrificed myself to myself on the altar of the god within. Be not beguiled by the deceitful false promises of the Jew but rather follow a natural path of the Aryan towards the summit of this mundane world and beyond.

POPULARITY ≠ TRUTH



Order, discipline – and to what end? - Identity and the cultivation and development thereof. Preserving a living tradition under an adaptive mechanism, the state machine and its minute far-reaching all-encompassing arms – the citizens integrated, the state is an investment of the collective: a mutual fund yielding dividends that continue to feed the machine. Beautiful tracks linearly projecting into boundless infinity – the train of tradition moving along inexorable steel path towards a future seen in passing: no derailment as the tracks are laid in accordance with precision planning, time-tested and error-minimizing – the movement carrying on an ever-expanding project.

The desire to live in a fascist state: everything in the state and the state as everything – no distinguishing between public and private, the home being preserved in its identity yet preserved by and for the state. On a level of such mass, this kilo-pound beam weighing the populous, weighing difference, assessing fairness, giving and taking with justice – the state a home and a hearth, father and child. The cold rationality of the language and brute processes of mechanics brought to living splendour under the hand of the people, the operators. All find themselves the living limbs of Leviathan and his benevolent rationality pervades the earth creating the harmony of coexistent parts, enabling optimality to thrive as the dawning of the sun the vital spirits of the body attain its health and vigour through proper function.

Class Culture

Listening to the old reminders of childhood again—atavism to naiveté, a pleasant escape from hardships born of longevity. We lie within the womb—of juvenility. Would that we could all be artists and live a life as a child playing. Such is the option of the leisured – no such fate is promised the needy; anything needed qualifies one as needy, but money required under social conditions of this sort banishes the freedom of creation. Only the fortunate taken care of in their pleasant carelessness afford themselves—as afforded to live – a life of self-cultivation. Different tones and sounds, different mood states—by means of music the passions play—but... harsh necessity comes crushing down a leaden weight, furrowing the brow. Care and concern the only recourse of the harnessed horse; the wild horse is tamed by a bag of oats – trapped to feed yet unbridled be – a slave yet free, without which deceased. So... appreciate the bridle that steers towards better paths the aimless life of the leisure class. To be a member of the haves – begets privation in having not, as no lack—of barren possibilities. These stare into the void while they addle their wits with boredom and alcoholic fits borne of no anchorage in the tossing vessel—cast adrift upon seas of emptiness. One must be a member of a class – there is no escape from harness. Yet to have it all entails its negation – no belonging, no mission – nothing is determinant. And yet I wish to belong to this class – infinitude can only be stared at with the eye of the tiger – only a self-mover can create himself out of himself. But the means are lacking they claim – surely to create implies the means for the procurement of materials: means for building edifices in the sky – but...the sky is visualized by the third eye and no means are needed beyond what the determinate classes can and must create – themselves, their culture and their particularity. Philosophical materialism – the pursuit of the blue-collar; idealism – that of the white; the heads and hands separate and go their own ways, developing and closing themselves off from one another.

The Shire

The meaning of the shire: heimat, place, the soil from out of which springs race—the Northern European people. Mordor: signifies the southern hemisphere; that of colonialism and its motive-principle: profit. Sauron represents the greed of power in the form of capitalists—the hero of capitalism enslaved to its own infinitude; the Icarus of industry plummeting to a terrestrial fate in the flames of his own burning aspirations. The Shire no longer lives but is enveloped by Mordor—the expansion of capitalism and its consequences (immigration, cheap, labour, raceless universal values aligned with the universal value form) the cause of destruction, the corruption of the mind of the shire-man, a.k.a. the parochial, the agrarian, the trader, etc. He precipitates his own doom through exchange and feeding the machine of Mordor. No longer a homeland he journeys forth following narrow interests and exchanges race and place for ill- gotten (“hard won”) gain and greed. Solidarity is replaced by competition, the people are sundered, the world becomes a classist world of segregation, no longer discriminating the virtues that give people identity—as a people—but only as isolates: richer, better, etc. The shire-man has no mind outside of his world—but his world is reached by the panoptic vision of Sauron and the tentacular grip seeking furtively for stranglehold on all activity—to usurp and control as further appendage of power. The wise shire-man, the exception: Frodo, schooled by worldly wise and

far-seeing Gandalf, seeing beyond his forbear Bilbo, as trained to see the limited within greater bounds (Bilbo within the present and then through the past in his development) – critical distance making wise. He understands his mission to redeem and preserve the homeland and people – through destroying the symbol of its greed – Gyges’ ring of invisibility. Nevertheless Mordor expands and precipitates the desolation of the shire – ruining it through pillage and brigandage the people themselves aid and abet – and then are powerless to stop once recognition dawns – the dawn of the New World Order of raceless, homeless, capitalistic greed and strife between persons of all creed, colour, and religion. The seer saw the ring as doom itself and cast it into the fire – nonetheless doom spread forth and enveloped the shire. I draw a parallel here with immigration as a symptom and a cause latent in capitalism and the greed of race-traitors who think exclusively in terms of self-interest – yet, absurdly, not recognizing their self as integral to the group and created and sustained thereby. If the shire is doomed then let us all follow pilgrimage to the mountain and war against the invader – as symptom and cause of the death of a people. The only path lies ahead: that of the Einherjar, the warriors doomed to die in Ragnarok and to enter the gates of Valhalla even as they exit those of their peaceful world of small simplicity. The energy from the black sun waxes hot in the twilight of the idols (egalitarianism vanquishes racism, humanism vanquishes peoples distinct in kind, dishonour honour, artificiality truth, universality hermat and homeland): onto the earth let flow the blood of the white race and drown the mud in vital energies, sweeping them away to the seas of oblivion.

Bringing the Colony to us

Immigration as colonization-bring the slave populations to us–why go to them? The threat is that Spartan man will loosen his grip through lack of training; his mastery is banished through slackness. The slave builds his inner strength through concealed states (night school, pooling of resources amongst his fellow slaves for the betterment of slave power) and breaks the chain long grown rusty and the holding hand long grown weak through a waning strength discovered in the fleshpots of luxury. The colony is a colony of locusts–feasting on the crops they were intended to generate; spreading famine and growing mutagenically to superbugs. A response is initiated in the master – but it is feeble and the insectile creatures survive to rear their heads in vicious life affirmation once more. The riotous mutiny in the prison colony threatens the foundation of the whole – bricks crack, cracks spread, an apocalypse of flame spreads throughout the tailored public realm. The fleshpots burn; on spits of iron rotate the cadavers of the innocent–all is mayhem. Could it be otherwise than this black vision of a future in the grip of race-chaos? Eugenics, when universally applied, kills the good with the bad, becoming a hindrance and not a help – because applied socio-economically not racially-the regulative principle of society (humanitas) simply furthers the Ragnarok of a world lost in universality. The colony cannot be left as is. The distant shores have ceased to serve as a bulwark of identity – technology has superseded the distance bringing the foreign into neighbourhoods whose face changes to a distorted figure of its former self under the disease-state of the multi-cult of race bastardization in miscegenation and lack of self-knowledge and a will to self-identity. The disappearance of the master as a race is replaced by a culture - void of economic masters who bind their thralls with golden fetters. In this subjection master and slave involve themselves in perpetual enmity and strife, in tumult as the higher – through the misfortune of competition and usurpation – become the lower and the lower – through the same, become masters. No nobility reigns under this regime – simply the race chaos of non-identity in the void of the means, namely capital, its acquisition, and vulgar usage to placate a child’s desiring. Only self-awareness, and self as such only in the group – and hence group awareness and awareness of affiliation – can prove the saviour of the state of mastery the European has achieved through inner

strength. The alternative is destruction through confusion and a slackening in the face of a war of race – when all others (slaves) recognize their opportunity to strike, and exploit it over and over again, the blonde beastie must retaliate with crushing force or perish in oblivion.

Pharaoh and Mule

P = pharaoh M = mule

(P staring out from high parapet)

P: Behold my grandeur! - The resplendent halls of alabastran glory paying testament to my lofty house of ancestors. For generations 'tis stood against hosts of Barbarian invaders, raiding corsairs and mercenary legions. Its heavenward vaulting ascendancy encircles this vast land overshadowing its humble denizens, ennobling them into its glorious shade. Protection is afforded hence; the masses turn toward me, god made flesh, ruler of this horizon – limitless domain.

(Interrupted in reflections by bond-slave) BS: Oh mighty Pharaoh –

P: Speak! Your master would have it so.

BS: Oh mighty Pharaoh there is a man to see you.

P: have I the time to pay court to every thrall-seeking audience within these my private chambers? But hark: send him in as he will be the last of today's fortune seekers. I will play the role fit for a god and bring his fate to him, making the distant near and overleaping the gulf of impossibility to the realm of the actual. Enough! Bring forth this seeker.

BS: I obey oh Pharaoh.

(Man enters, walking erect – and with piercing gaze fixed upon the pharaoh in his summit perch)

P: Thou art a bold man – perhaps you have something to give rather than mere solicitousness and alms-begging? (The man is silent and approaches steadily, abruptly stopping at the foot of the pharaoh's throne.) Speak! You are wearing my patience thin – boldness too has its limits. M: I am Mule.

P: I can see from your garb the resemblance but had no notion mules were capable of speech. What do you seek?

M: I seek power and to conquer this realm.

P: Art thou mad mule-driver! I am absolute power here. You propose an audacity I have never yet heard. Truly you overstep a bondman's bounds. The very idea amuses me however. Speak on then, tell your pharaoh what you intend and how to bring it about? Your fate hangs in the balance.

M: It is not the power of legions, nor of stone walls which triumphs. Time levels all to dust and stones crumble, bodies decaying once firm of fleshly strength – but that which lasts longest will have longest power, however small.

P: You speak in riddles mule-man! Only the might of sovereignty, manifest in iron and blood will triumph. Yea, even against the destruction of time it too will last – to the heavens bodies ascend and are born again as was I, ten thousand-thousand times resurrected from oblivion. Nay – time is the form, without its content there is no time – we are all time and in time we live, die, and return again and again. The legions and minions in their shimmering shields and mail will forever defend this

realm. And I their god shall forever reign supreme! (At this last Pharaoh stands up, casting from his shoulders his cloak of gold-threaded diaphanous flame-red silk).

Behold! Man-godhood has become flesh in apotheosis. Bow to me now and you shall live! I am weary of this game! Bow mortal!

M: (calmly) Pharaoh, the ravages of time will bring about your own end too, and all that you brew from, your lofty perch. There is only one power in this world that will withstand its calamity and that is wisdom. It too is a transience, subject to the decay of the organic structures of the human brain. To preserve the brain is to preserve wisdom, to preserve wisdom – power!

P: You declare blasphemy! The reincarnate set upon you! (Calling forth guards): Bind him – to the dungeon with him; his last breath has expired with his soul!

M: (pulling out a machine gun as a helicopter ascends the parapet): Not on your life Pharaoh! You too are doomed to die! (Depressing the trigger slaughtering Pharaoh and guards – helicopters into sunset).

Right – wrong; good – evil; good – bad; new transvaluation of all values: no morality, fact! - The living man, not the spiritual. Not the cadaverous life of an anatomical model but that of a kinetic machine! - A meat machine. This is the person incarnate (stress on ‘carne’, flesh and blood, race and organic being). No universal Man, no Human, no person – only machines and organisms of different ilk – graded on a hierarchy of value based on functional performance. Those who are the strongest, who can do the best and most – whose faculties are in perpetual development and employment – producing unto death in harness! That is the creed of the superman. Supraman, transhuman – machine-man – all names for the indefinable blossoming plant that shoots forth from shit (primordial ooze). The pluralists / universalists / humanists, etc. would all have a quantitative mass of pigs wallowing in primordiality – but they are sacrificial meat for the wolves. If one ever looks in a pool while slaking his porcine thirst and sees piggy eyes glinting back – if he is worth life he will seek to transform into wolfishness, becoming a pig, then a boar, then a more vicious kindred mammal – else he will find the pyre and spit his funereal hearth. Given the above premise (‘meat machines’, ‘machine man’) it behoves the progressive, positive, creative thinker to seek to create himself anew out of himself. - New robot functions, new usages for organic being – the proliferation of faculties from out of faculties. This is all life means is excellence, the supersession of the normal, the human, to the supra – and super – normal and human. Humanity should be sacrificed on the pyre of its vainglory. No man is to be glorified who’s worth his salt – the Einherjar seek no fame but ascend to the heights through burning flame.

Criticize efficiency – but to what end? - The end of disregard of efficiency? And what positive contends would be placed in the void of means to those ends (if any) posited by the critics? Life, humanity, etc. – All of these entail and are complemented by systems of efficiency since they all entail a process undergone through time, i.e. history, organic development. Hence they have an end posited (humanity, etc.) and that entails an edifice of means, themselves requiring prioritization of particular means in a value-hierarchy, the means themselves having weighted values to be compared and contrasted, positing themselves as ends in relation to subordinate means. Efficiency has never been proposed as in itself – only relative supportive architecture of arbitrarily (necessary) goals conceived of or acted out by persons. Efficiency is the created

system of means through which actuality is conferred upon abstract goals, bringing them into daylight. Living too long in similar circumstances stagnation is the inevitable result. No aesthetic landscape presents itself – all is washed over with the benignity of whitewash, a haze of insignificance. Nothing stands out from this platitude – all particularity is oblivion; the meaning implodes into vacuity and death results. This is Nirvana, the sepulchral state of Buddhistic will- lessness. Better the chaos of a Samsara, and the technicolour radiance of a chaos of forms, passing in kaleidoscopic array. Bring me back to life oh Lazarus, that I may see the light of day, no longer black night madness. Hence one can only produce formalistic writings which draw upon no empirical contents. - Only a first-person narrative that artistically doubles the real life of a solipsist. Where is the content: race, place, organic being? I need the old ideology again, not mere efficiency; the form preserves the mummified content but contents reach livor mortis in stagnant tombs of entropy. Release the incubus!

Monkey – man – creed

Arms steel cabled – adamite – thrusting upsurge – Icarian height – choke out Kamora victim’s bane – masculine ‘Ism’ in thrall the Thane – struggle, strife, master, slave – canine salivation, blood stained – ape-being hirsute feral lodger – ID-ic mental prison rogered – impaled on ithyphallic sword of might – mastered universe – messiah’s right – Bringer of sheaves dripping sweat – lost lambs to slaughter sanguine – wet – hound’s tooth torn- jugular throbs – adrenal drink – vital, raw – This the creed of monkey’s maw – No tongue in cheek, no profound thoughts – just savage beast’s envenomed crawl – issued forth – lex talionis law Silent

mouths of hypocrites

Soft – glib – spoken – pleasantry / breath of roses, sound of sea / fragrant mellifluous breeze / wafting from putrescent maw / mouldy cheese / perfumed with wine / detect the underlying/Charming socialite / or alcoholic blight? / Mealy-mouthed after-taste / sugar sweet wedding cake / take a bite / spit out the sugar pill / no placebo / harmless? / Death-filled poison pill / lethal toxin / endogenous generation / exogenous imbibition / *consummatum est?* / Death on wings of supersonic / vomitus in the mouth / clean out? / Assimilation absolute / contact incurable / quarantine doubt.

Literary difference

The difference between the literati and the philosopher can be gauged on a quantitative basis: the more one writes the more meaningless, the less one has to say, the more superficial, etc. To simply write the word ‘Being’ or some such is the hallmark of profundity and carves oneself off from the herd as a noble sage. To pronounce ‘ohm’ and be a deaf-mute otherwise, blind in both eyes but not the third eye, is the height of heights in thinking. Thus it can be said that less is more and that the converse holds. Pithy, condescended, the thoughts which have a diamond structure molecularly dense as opposed to the feathered ballast of philosophe-ers pillow fighting about humanity and its discontents. Thus the sword is the spirit: an evil mind an evil sword, a prolix mouth a prolix mind. - Verbal diarrhea as a sign of brain fog and the mists of a sewer. Thus I wish only to write in a terse and maximally meaningful way – perhaps in a *mathesis universalis* language. No playing about with idle words but rather a sage-like scribing of meaning – nuggets one can sate oneself on these morsels – they have substance. Such is the ideal in literary form – now content is required (and what?). This exercise in winding up the mind’s clock (for that is all it amounts to) reminds me – given the background noise – of the impossibility of concentration under conditions of intermittent noise production at the hands of brute labourers. With each half-formed thought there is a wedge driven in – like

an axe into a fetus – it can never become a sentient being, a ‘real live boy’. Thus the recourse is to a sporadicism in thought and an impossibility of continuity – of pursuing thoughts to their intended (or inevitable, necessary) destination. One must capitalize on the moment doing ‘the most of amount of work in the least amount of time’ though aphorisms or brief scattershot ideas clothed in the roughest, most unbridled and entailed language. But the nascence of thought requires maturation as a means of fitting itself out with garments – these take time to manufacture and by then the season has changed making them unsuitable for the climate – itself determined by the caprice of the crashing and banging of daily affairs. The social climate conditions the climate of one’s thoughts more than is desirable.

Masculine domination: anything to be in the right and to determine the structure of things. To decide the fate of another, to be the cause of their ends, to be a means and necessary is the nature of this state. It inheres in all persons and attains a fever pitch in men – forever in a struggle for supremacy: who will be right and rightest, who will be most moral, generally speaking, the best (‘most good’) and the opponent the worst (‘least good’). How can this be overcome if at all?

Nature cannot be overcome nor can it overcome itself. It is insuperable thus this penchant for domination must be embraced. The only recourse to be had in maintaining and establishing friendship is to find a common enemy. But even within the greater war petty battles flare up amongst allies – and the conquest is unattainable save with the nullification of the opponent. Hence the state of nature is a war everlasting and friendship – at most and ideally can be the following:

Friendship: the supersession of oneself in the other through recognition (empathy) of the other’s possession what oneself possesses as a sign of equality or parity or the projection of a parallel universe upon the screen of the other’s life. Thus one bears witness to the other and crosses over from himself to himself – through himself. And thus one finds what was lost and loses what was found and clung to – the self becomes recognized in the Other, the Other recognizes the self in itself – hence unity is attained in the coalescence of likeness. Hence the ‘friendly’ feelings called ‘liking’ in this bond.

The opposite is called:

Enmity: the inability to recognize oneself in the other. The gulf – unbreachable – which determines the relationship of opponents rendering them what they are. And one destroys one’s enemy when he makes him a fiend as Lincoln said – the alternative is nullification and dominance, or the preponderant strength over a relatively weak counter-force or strength; is the only way out of struggle without the positivity of love (i.e. empathy and the concomitant feelings of friendship or friendliness that make themselves manifest in the dynamic). This dark side of the coin is the negative as positive or the negativity of hate (i.e. strife, contestation, contention, etc.) and the concomitant feelings of enmity, evil, a willingness to harm, and to snuff out the opposition by virtue of the fact that it is opposition. Hence the spectrum of emotivity, the binary logic of morality (in the form of good vs. bad, love vs. hate, etc.) finds itself subject to a dialectic of confrontation between organic beings, e.g. the friend and friend, enemy and enemy. - For there is never any unity amongst opposites, – at most a recognition and concomitant conversion from hate to love and vice versa.

Confronting age: one wishes to stretch out the span of life to infinity – but reaching forth one grows weary and the strong arm of vitality becomes atrophied and wavers, finally falling at one’s side in resignation or a complacent apathy.

Load-bearing exertion: a phenomenological study – The consciousness of bearing a load through the exertion of muscular strength (force) is total body systemic – all body systems are engaged and this

preferentially (for stronger people) replaces any buddhistic or mystical communion with the cosmos, or any hallucinatory out-of-body ecstasies that these latter practices claim for themselves. The engagement of the body in transcendental act of ecstasy through complete involvement or concentration of energy in a given praxiological process is the suitable means to affirm in one's detachment from the earth and material conditions – through these same as the ground from which one takes flight. And it is an Icarian flight as no 'beyond' exists, so, as with the crash of weight falling with gravity's force, Icarus descends into the mundane realm once more. This doesn't detract from the soundness of the practice or imply its absurdity – the exact opposite; to come down presupposed having at one point been at a height and given that one's position is necessarily mundane, the height is posited in the descent therefrom. Descent implies ascent when the origin is not one's natural origin but they have been lower before. Hence the aescesis of weight training (load-bearing exercise) necessarily implicates man's self-overcoming. The ecstatic portion manifests itself as the supranormal: normalcy entering into the phase of the supranormal, raising itself through itself in a dialectic of action and reaction, an engagement with the cosmos as mundane material reality. Hence one becomes a 'star child' (Kal-El) in superhumanity as they supersede mundaneness (perhaps to the point of seeing stars through strenuous exertion – or the reaction of the ballistic counter-movement of a load against a resistive force projected, so to speak, through their body). - To reach the stars then crash with joyous familiarity to Mother Earth's arms. This is the *augenblick* of load – this star-gazing concentration of effort in the central nervous system. Bodily energy is manifested outwardly and yet is concentrated within and the withinness is sensed – one feels one's own strength against ('with') the object as a materialistic communion with Being (an ontological-ontical communion); embracing the friend' that is the object with whom concord is expressed in a mutual act entailing mover and moved (both occupying but positions as moved and movers, reactants and products). The object is 'made a friend of' through this physical communion process.

The peasant's plain life:

To be sure this is the best life – for the peasant; if life is to be limited by and restricted to the merely organic forms of life – the plant-like existence of femaleness. Hence the desire of the female to live the peasant's life in a log cabin in an idyllic valley of milk and honey. The milk maiden (of course not maid) is the standard for such and necessarily entails limitation of one's life to that of a domestic. Hence the peasant's plain life, if the inorganic structures of the mind (embedded as they are in action and certain forms of society) be valued, must be thrown aside – unless one lives the mystical life of a monk wherein the intellectual for its rather meagre, however satiating to the meagre appetites of that group. No high society with all of its superfluous tropings and manner, all the feints and innuendo of the socialite crowd; rather the tower of ivory and the unsealable walls keeping the courtiers at bay. But is it not the case that the tower dwells in the mind and is the watchtower of practical existence shining its light on the true path (e.g. mental life, rationality, higher forms of existence)? And how is this incompatible with the peasant and his 'plain life'? By virtue of the fact that here the peasant is construed not as an agrarian or a rural homesteader but as a labourer whose ecstasy of labour makes the labours of the mind fruitless; the bearing of financial fruit robs the mind of its crops and delicate seeds, sowing the chaos – of greed with the brocaded glove of Mammon – gold dust scattered in once fecund – now dry! – Soil from out of which springs the barren shoots of the universal value form money. Hence the sower can truly be said to reap the harvest sown and the crop yields no benefit save for the absurd act of sowing. So the peasant is one properly so-called. The rural mystic or monk trains the mind and develops it to the pitch of sublimity yet must have materials to work with. Thus the forest-dweller can never be

said to be a nobleman when no materials exist with which to fashion a crown. Other people, other experiences, are needed and the laurel wreath is woven by many hands. One must then keep his hand in or else it atrophies and the outcome is the plow at best, the drawing of the lid of the coffin at worst. Hence an environment that is stimulating is necessary for the peasant to be plucked from the vacuous wasteland of fecund crops and placed in the real land of milk and honey, the peaks. Now the peaks are available to all, however, given mass communications even the most rudimentary isolation can be converted into a noble kingdom – such is the goal I have aspired to create through my movable life made concrete in the form of an RV. One can transport himself from one locus to another imbibing experience, interacting with the elements in a foreign system as a wild card for whom perhaps no one can find a place let alone desire one – to be discarded, yet not to be impoverished on that account but enriched – and then once the investment ceases to bear fruit to toss aside the rotten over-ripe or the shrivelled underdeveloped and to slake one's thirst from the vines of yet other valleys. Yet one feels the necessity to be conquered or to conquer as a mind and to submit to a definite arrangement of particulars – and therein to build a superstructure whose shape is derivative of this base. However that may be it still presents the threat of the negation of possibility in limitation and the extinction of life in domestic life – the conversion of oneself into a servant, a horse in harness, a mule whose life is guided with the carrot or the stick. The only alternative is to find the mind as the source of one's life and let the inner be the condition of the possibility of expansion – such that the comforting (and enabling) material circumstances of life don't erode and crumble around his idealism pulling it to the earth. And yet these memories – of their Edenic paradise before the fall into the domesticity of Eve-il – are those most cherished by men. So the mind remains the last bastion of creativity amidst the chains of domesticity. - To sever the latter after a time leads simply to setting oneself adrift on un-navigable waters – the idealism of youth has ended, and in its place the grind of family and paternity. The *pater familias* must become all too unfamiliar with himself in the endless repetition of days and years; the mind is lost and the routine has sunk it into a groove out of which it can never be extricated. Truly this is a grave existence that one carves out for himself.

Absolute license wherein gluttony, profligacy, and violence reign on the throne of indolence, slothful inertia: rampart sprees of violent action and the expenditure of energies to exhaustion in appeasing the insatiable lust of carnality. The opposite pole: abstinence, frugal consumption of food – tasteless and furnishing only the necessary conditions of a life devoted to the higher aspects of existence. Such fates are those available to the intense person – no other is an option. Intensity manifests itself in ecstatic forms or ascetic forms – the ascetic path is the only path worthy of pursuit; the alternate leads to ruination of the self through this same ecstasis (through itself in other words). To spend one's time interacting with the environment – yes; and being cognizant of the process. To spend one's mind immersed in a samsara is to banish the mind to oblivion; the hand of the lotus eaters becomes one's home and the intoxication of the mind is really its negation, the stupor of stupidity or haze of purple that one would garb oneself in as with a mantle of Imperium – all this is the dominance of the animal in its lowest forms banishing the higher. Over this past year, in the midst of all the little discoveries, the outcome has been gradual divergence from the righteous path, i.e. the right path – cultivation of the brain and body and preparedness to engage the world as a potential – enemy or friend, to prepare for all eventualities through praxis, technology of the self. Sadly it has been a straying from righteous principles owing to the stupor which makes stupid. A lack of means to realize goals and the concomitant cooling of the fires of intensity, their remaining as occasional flare-ups to sputter out again owing to the inability to carry them beyond the present. Now means will finally arrive and the ability to cultivate the higher aspects amidst asceticism is mine! Finally the bloom of life finds its springtime and awakens.

TV and the brain drain: the stimulation of the mind through exposure to television and the novelty it offers always ramifies in its opposite – a negative dialectic of brain drain. The educative influence becomes ignorance and the brain goes on a vacation into the realm of fantasy: azure blue and palm trees while one sits in a vacuous wasteland with frozen ground and bleak darkness ensconcing one's ramshackle cabin. Sudden joy floods consciousness and replaces the vacuous depression brought on by the ennui of solitude. But then – the flood of information becomes a deluge and the brain goes down the drain, i.e. one loses consciousness of any theme, rhyme or reason behind all of these tumultuous images and sounds and all meaning is irrecoverably lost. Hence the bliss of heaven becomes the torment of hell and all because of lack of interactive involvement – which is the inevitable entailment of the passive medium TV (or digital media whereby sensory stimuli floods the senses of a passive body who languishes in front of the spectacle. The same occurs in live entertainment but with the positive escape value of the presence of other beings that are also (with the spectator as fellow spectators) physically present in a strange communion with the entertainer / entertainment (be it animate organic or inorganic matter – it must in all cases be animate for it to exert this influence, e.g. to render passive through proffering stimulation through itself) – other beings who are also physical bodies present in a quasi-interactive manner with the spectacle. The spectacle overarches the spectator and renders him the docile body, like a deer in the headlights, frozen, invaginated with the sensation of media – penetrated and imbued as an electrocution (the spectacle), the electricity (its stimulation), electrifying (processed in the brain of) the electrocuted (spectator). Thus one is rendered impotent and can only react to stimuli in the manner dictated (prolonged exposure necessarily results in a proportionally weaker 'resistance' or interaction with the media). So in spite of its value as an offering of riches to the man-god (the mind in its employment through the physical – and only physical – being of man) it becomes a viral presence and takes more than it gives. Regardless life requires stimulation and if no breakdown or assaults occur it cannot grow and improve its functioning. On another note: who one is and who one could be are absolutely distinct but absolutely reconcilable if the latter is to have any real existence as an idea realized practically. I conceive of the superman (at a given time/place, a certain thought figure in a certain, however vague, spatio-temporal context) and then conceive of the real spatio-temporal context and the sum total of the relevant attributes I personally possess – thereby a 'who' strategy is born and from out of it the realization of the conception is brought into being. Man becomes superman. Such is the dialectic (the materialist-idealist dialectic) of life: either you're growing or degenerating – no growth results in inevitable degradation and the standards are continually eroded until they inevitably perish, perhaps irretrievably. After all materials are required to work with and an absence of them means no work can be done – one then consigns himself to oblivion and throws his hands up. The alternative is growth – perpetual expansion to the point of explosion – a tank of compressed gas blowing into fragments; the glutton having bowel problems. One must inevitably come down to earth ala Icarus. But that didn't stop him from soaring even as he burned. So if 'crash and burn' is the motto then the reckless life one leads will be an intense one and a hard road leading off the precipice of a short life. Otherwise there is prudence...and the tedium that is involved. The alternative would be wisdom, not moderation but optimality and investing the least while getting the most – all great heights being accomplished in the safe confines of the mind. But that itself poses the danger Nietzsche fell prey to – the inevitable steel trap of mental life closes on itself and living intensely one burns out through sheer alien-ness in life (from life alienated) and the endless workings of an overactive machine – ball bearings burn out like molten metal searing the component parts and destroying the integrity of the precision machinery – so one must again employ wisdom to forestall the inevitable self-destruction and learn how the machine functions: sometimes a

little rest, sometimes action to fever pitch intensity – sometimes the boost of exercise, of light exposure, of ergogenic aids, etc. Being a physical being in a physical universe necessitates the employment of the appropriate means to the appropriate ends (entailing knowledge of necessary correlations between ends and means): consult the sciences, employ their principles. Focus on oneself; avoid the turmoil of politics as devoid of controllable factors. It eludes one's grasp? – Then discard it as there are only so many years on earth with which to play with the pieces. Thus live life with eyes open forever progressing towards the images of a better state of life. The superman's essence is his existence pursuing the unattainable vision of himself. This is no Sisyphian myth to weep sentimental tears of resignation over! The whole doctrine of resignation belongs to a Christianity and a Buddhism that have had their day and simply linger like so many overripe fruit hanging on the vine in rotten uselessness. Rather cry tears of joy (or no tears at all) over the endless march of personal development. Let the lower beings crawl in the mud over their *panem et circenses* – the goal lies above them, full steam ahead.

Intelligence as a practice:

Usually it is divvied up into putatively 'rival' categories: the theoretical, the practical, and these are touted as reconcilable or irreconcilable. But I would say: the mind being the brain, (the brain being embedded as a part within a whole) finding its completion within but being separable to some extent physically). Therefore if the practical is a bodily ecstasis then the mind is exclusively practical. If the intelligence (or intellect) is a functioning of the mind (or the mind itself in its operations) then it is inherently practical. Thus the reconcilable/irreconcilable yet separate or compatible notion is absurd as there is no distinction but an artificial 'intellectual' / conceptual one, the creation of the mind, a brain child and nothing more. Who would not embrace philosophical materialism once they understand – practically – how the body/mind 'exists its essence' – how it is (actively and adjectivally) its essence. – An obvious point. Hence consult physiology and the brain sciences to understand the nature of the mind; to understand brain sciences consult all the sum total of theory – but first just practice living in accordance with nature. And then one sees how absurd these issues become. The outer is the inner but only in a materialist sense of the term: manifestations of behaviour and actions speak louder than words (the tangible outstrips the meaning of the intangible in its meaning). One can infer who one is within the barometer of Being. Ashen skin, flab, paleness, weak limbs lacking in vascularity, etc. all are signs and symptoms of inner states and these sum to make someone who they are. Intelligence as a practice: it requires bodily interaction with the environment in order to know and broaden knowledge – this is the discovery process – like a child playing in the garden touching all the slugs and broken bottles and discarded needles – his knowledge becomes (respectively): poisonous to the taste; sharp = painful and glass – painful – bottle – alcohol = smelly and dirty. Hence one learns through experience as is common sense. This common sense is itself developed through experience and redounds thereto in a dialectical process of testing and proof, investigation and knowledge. The take-home conclusion here is that all intellectual pursuits should have at least some physical tie-in to reality (e.g. writing entails a physical interaction with the page, a physical coming-to-be of abstract concepts through graphai, a crystallization of concepts in linguistic form). The word should be spoken and heard not merely processed in the nether regions of the silent 'I'. The physical motions one undergoes should be undergone with maximal consciousness—a total investment in awareness of the connection between mind and body—and so too in dance and motions undergone to music integrated in the mind: the gulf doesn't exist the mind and motion unite in the central nervous system as the creator of the creation. And hence we have the man-god, the ultimate goal of life—realization of apotheosis through the most humble apes. This might be

stigmatized as 'pig philosophy' but only a naïve idealist sinning against the body would put forth such a charge. It is a shame that the idealism of youth is tempered by the onset of maturations' lethargy. In youth one is a firebrand seeking to light the fires in the temple – or burn Rome to the ground. In adulthood a slow, plodding routing grasps one by the throat and regulates the pulse, slowing it like the death grip of the reaper. And the memory of youth perishes in the ratiocination and cynical awareness of the walls beyond which one cannot go. The emblem of youth is a dawn on the new horizon of life; maturity the state ennui of the afternoon. The emblem of youth is a bright golden medallion, the prize over which youth gives battle for supremacy.

Trapped again - no privacy, no ability to think clearly - The mind is a harried animal racing away from unknown predators, no stopping, no goal or destination, just heart failure. The basic guarantees of the most basic living are robbed from me by false promises—I have foolishly accompanied the hangman to the scaffold when I thought it was to the throne for a coronation. The crown is of thorns and I am pierced withal—the wounds run deep within the flesh inextricable. The scars won't heal—indelibly impressed on the mind, seared into the neurons like an acid bath exchanged for cerebral spinal fluid—the pain lingers, circulates and remains within decaying the mind from within. The cause lies dormant in his warm feather bed, immersed in a halo of pleasant dreams and fantastical worlds of high politics and delightful musack. Meanwhile, aptly stated, 'Rome burns' and the firebrand warms himself by the fire—his only sensation the moment, a feeling of pleasant warmth. Everyone else burns—all possibilities become ashes under his touch and the spiteful glee with which he transforms all material objects (and ideational objects) into glowing embers testifies to his utter disregard of other beings. His only regard is for his delight in the senses—if no creative delight exists then passive enjoyment is the alternative; if this fails him he has recourse to destruction. All others are pulled into the maelstrom of his tyranny and perish in the possibilities in his apathy and malicious spite. One becomes a helpless tool of tyranny – and rages at the bars of the cage in which he's kept, spending his vital force in the form of blood in attempting to batter down the bars. The only success likes in being wearier and more hopeless until finally he lies down in a pool of his own sanguine desperation and perishes. No nourishment for the soul (the mind and its creative propensities have atrophied beyond redemption) but for the gaiter plenty of liquid spirit and nourishing panem and circenses. He slakes his thirst of Kvasir's bloody mead: the libations to Dionysus are proportional to the draining of the life's blood of his prisoners. What can be done to escape a prison whose key remains out of reach? No materials exist to manufacture a new one. All bars and walls prevent any means of escape. One is trapped within and has no understanding – nor can he acquire such—of the workings of the locking mechanism. His imagination of what could exist beyond his cell fades with time. Soon the four walls become a home of sorts and a sullen contentment manifests its dangerous self. Then there is no more hope and the moment suffices to perpetuate the dull-witted wasteland called life. No novelty, no change, only an atrophying inertia within the prison house of a finite mind. The walls close in with the closeness the closing—of the mental horizon: proportionally one fades away into a living death that harbours no vitality and only the same sombre hopelessness that has characterized life. 'Where' – 'what'—'how'— all of these fragmentary half-questions bubble to the surface of the mind, now gone flat, and they represent the last throes of a desperate being who knows that an indefinite time will elapse before the possibility of an indefinite thing ceases to exist and with it life will be extinguished.

Hilarious old people – the apes of man:

It is indeed true that the ‘elderly’ (to speak euphemistically) are ‘apes’ of their younger, and hence their betters. Allow me to explain why this conclusion is valid and acceptable in the minds of rational and thoughtful people: because of neurodegeneracy and the loss of the supportive structure and concomitant physiology of the brain, rendering the brain a non-functional (or dysfunctional at most) organ. Hence when the organ fails the functioning fails—it is this that is meant by ‘failure’, i.e. the cessation of functioning of a thing in accordance with its essence. To see these human charlatans (still human, yet anthropoidally so) mimicking the motions of their younger kind is the clearest testament to their inability to uphold (through their existence) the standards of those truly said to be ‘in the prime of life’. Hence, rather than indulging in old- people worship like so many cultures would it not be better to follow the creed of Peter Pan and to create a wonderland prohibitive of the elderly—everyone must die but some must be stricken from the kingdom when they lose even the powers of a citizen. Such is nature’s law: the weak will be beaten straw, as Redbeard said. Why, the question must be asked, do other cultures worship their forbearers? I would say it is because it convinces them to uphold the structures of society and to perpetuate ‘the system’ of propagation, etc. If the people didn’t support the elderly the latter would withhold resources or the young wouldn’t be willing to invest in the future fearing no return on their investment. It might produce a more stern and stoical society however, and out of this way of life would be a stronger race born (a Spartan race of warrior caste who would be perhaps short-lived in vivo but not through the generations and who would be more courageous and ruthless in conquest than any other—for they would have to face even their own kind as enemies in place of an effeminate comfort that leaves weak and crippled (an old age before old age—the latter condition would have an opposite effect). This would be the recipe for imposing a new order of nature’s law upon the weak and timid sheep of a decadent Christian world, comforted by the sweet soporific pastures of a suburban wasteland, lounging in a hypocrisy and self-righteous moral superiority that pays lip service to their own degeneration. The wolf would have its sheepskin torn from its back and the inner would correspond with the outer – the law of nature would rear itself on the sour milk of a she- wolf and the populace would descend to gladiatorial contests and mercenary games. The wool of the lamb of god has been sheared and the wolf stands forth from the shroud. The elderly would be set upon as crippled sheep, once springing about in the clover now tottering on the precipice—into the wolf’s jaws the fall, the descent of man into superman through the heroism of Tyr with the Fenrir wolf—the gentle hand that stroked the wolf has been bitten off and in its place a hardened cyborg appendage has been grafted over the wound. Dog eat dog is the creed; alphas, betas, and omegas—all across the spectrum of natural hierarchy, the endless hues of the Rainbow Bridge o’erarching Asgard—and only the brightest remain reflected in the drops of the tears of god. Back to the social issue of elderly folk and their place in the world. It is mainly guilt that prevents the children from exacting the price owed: or perhaps it is incentive (‘guilt’ as guilt- edged bonds and baubles?). What is the condition of the social safety net (macro and micro structurally meant, at the level of the nation and that of the family)? In the former case an incentive given to ensure the perpetuation of workers in their work, of the class structure supportive of those who control it all. At the level of the family the incentive is to recoup a benefit, always of course, cashed out in emotive terms but—realities—redeemable in exclusively financial ones. Reputation, the preservation of the noble house, the continuance through time of genetics and lineage: such is the ‘nobles’ incentive to maintain the lineage. But: does it go in the reverse (forward moving) direction—e.g. towards the elderly (not from them)? The march of time is forward never back and that which has done its deed ceases to play a role by virtue of the fact that they

cannot contribute to the up/coming, the beings of posterity. If that is the case then they have truly become a 'burden' and the scythe descends in the name of justice, however many tears of pathos may be shed. The creed of the future is: 'all for me', that of the past: 'death'—for the future is all that exists in thought and actuality, the past has no existence save as a memory inscribed on neurons fading from the mind. Hence only the living matter and what it means to live is to create and to do so energetically. The alternative is death or a mere clinging to life in the face of death. Some need to be made conscious of this fact so they may gracefully bow out and contribute to posterity. Some, noble souls, do so willingly (the Roman bath). No ape of humanity is human, no other than the human deserves life. However many resources society may have more might be generated, more achieved—hence those who deprive others of the energy and ability to create are themselves the worst criminals and deserve the so-called crime of death (through murder) themselves. To become the king, the king must be killed—the killer is king such is the harshness of nature.

The inherent intolerance of Christianity

It has been claimed by many former Christians that the religion is (as stated above): and that it cannot be otherwise (inherently so to speak). Why?—The answer lies in it being the establishment of a dogma through a certain form of praxis (i.e. love). But I would claim that this is also inherently contradictory as violence is always the means, the opposite and opposition to love. But the means is not for the manifestation of love per se and in all cases but of love maximally, for the 'greater good'—hence the dogma retains its consistency but...the consequences are intolerant. But again is the creed above tolerance or love—amity and concord—which doesn't imply 'tolerance' but rather agreement between parties; and an agreement may have no tolerance at all such as when the prisoner violates the social contract and receives the consequences of breach, namely an intolerant and unpleasant love—for that reaction is borne of love as the mother for its child, the stern pater families meting out just consequences for the betterment (correction) of the transgressive child. So it nevertheless, in spite of intolerance, remains a doctrine of love. Judaism is a dogma of intolerance (as most dogmas are—even those concerned with extolling 'tolerance' as the cardinal virtue, the in itself)—but it is definitely about hate, or an antipathy between the chosen race and all others; Christianity is the universal and embraces all even in irons. So is this criticism meaningful, i.e. that it is intolerant? Does tolerance matter as the cardinal virtue?—Why?—So that peace and love will reign? But that proviso would make tolerance a subordinate virtue, with love / peace the end. Hence: the liberal, secular humanists extol what they decry (or vice versa). And they are the inconsistent ones. So the take-home message is: either uphold love / peace / truth (god's word) or don't claim that your charge of intolerance matters to those who uphold such virtues especially if you would refute the dogma with itself—you posit the same and defeat your own arguments in absurdity. Myself, I claimed no regard for tolerance except of reason and truth and that which makes the apotheosis of the superman a reality. The messiah could never exist as a strong (competent in terms of human virtue) being worthy of emulation if he only 'loved'. Here love would have to be construed as agreement amongst a plethora of beings (races, people, etc.) and that would be absurd given their extreme differences. Hence the absurdity and self-defeating nature of love: to love, i.e. to agree, with all is impossible for a particular being, to deal with things as they are in equal ways. However, if the creed is 'that which is agreeable is what is', i.e. 'treating things as they are in themselves and in their relations'. Hence all beings are preserved as they are, even in death (a chicken pot pie is preserved as such by entailing the slaughter of the chicken and its destruction in consumption). This doesn't seem to be about love however but about a stoical indifference or an objective, god's eye view of Being and beings. No one can practice this creed of 'letting things be as

they are' unless it were in their nature: hence they wouldn't need instruction because they would simply be as they are. Welcome godless materialism on the scene. - All the better for those who would rather live instead of worship idols. The things that are, are...you are a thing, therefore you are - and you are as you are no chastisement will change that, at most it amounts to pedagogical instruction with the aim of getting others to do your bidding but...isn't that only natural? Hence we have what we have by way of morality: a certain dogma, a certain regime and a certain compliance. - Tolerance?—No, but a regime. At least it picks people out of the accustomed animality. Nevertheless a godless humanism under materialism is a kindred substitute and I look upon all humanists as Christians who have lost their god. Best creed: whoever is the best is treated as they are according to the one treating them—and this is a necessary consequence of who 'they' are. Best life (follows as a consequence): not necessarily being the Best but to be able to maximally enjoy life.

Paradox: internationalism claims to be supportive of the cultural differences of all other cultures in the system of cultures (and hence is totalitarian in essence—it wishes to order a finite system of elements within itself as a set that overarches and entails all elements—to be the system of elements of the cultural plane itself). Nationalism is claimed to be against all other cultures by virtue of its inherent limitation (being a positing of itself as an element, as the only element that it concerns itself with itself and has disregard of others save for its own existence—as a reactive relation to other elements). Hence this is claimed (by the 'internationalists' of the political realm) to be desirable on the one hand and on the other undesirable – but it is a perverse claim whose error lies in the falseness of the political idol of 'multi'- or 'unity (humanity under multi- culturalism)—there is no unity when difference exists and the condition of an element's existence is its preservation of its identity, its integrity. To unify disparate ('different') elements is to destroy their being and hence reduces all to one element—a system that contains only itself as an element and is hence a 'null set'. Such is the cultural vacuity of today's world. All culture is now reduced to a unit: humanity = quantity. The value inherent in quantity is not organic but abstract and inorganic, an abstraction. Hence money can be the only value that remains in a cultural 'null set'. Such is the world under any regime be it communism or other—the unit that equalizes all reigns and the singular, the racial, the organic, perishes in the flood of a pure chemical bath. No organic life exists under a condition of singularity and this is the logical conclusion of internationalism: negation and death. Perhaps this is the inevitable outcome of all control—it leads to stasis and inertia: the regulation of the flow of life becomes life and the beings that live become nodes along which is transmitted acts and omissions generated by a primum mobile (rather there is an implosion of all beings into the primum mobile which is eo ipso created sui generis). What remains is a wasteland of culture best embodied in suburbia and a desperate pursuit of materialism or a flight from the earth in an empty monotheistic mouthing of 'god', 'g- d', etc. 'Humanity has a common origin': myth. If so, from whence issued multitudes of human beings? They cannot all have come from the same womb nor had the same source. Therefore: they issued from multiple wombs and had multiple origins, were multiple beings. Also, on the premise that two beings cannot occupy the same place at the same time they were distributed spatio-temporally in different loci—hence they (millions) were spread out. Perhaps across the globe; but not from the same origin.

That balmy fall afternoon at the old alma mater: a dreamscape that hearkens back in time to the old naiveté of youth – the bloom of vitality, the pregnancy of promise; the hopes of future glory; the mysteries of life unearthed and discovered amidst the festive celebration of 'school spirit' and '*esprit d' corps*'. But was the reality anything remotely similar? – Youth! Whither hast thou

gone? And the pathos does not dispel the reality that youth was not as it was for most; the subterranean realm of thought and inevitable hermetic praxis left me out of the loop of juvenescent jouissance. But the time was a great discovery and a very vital experience—fever-hot mental experience, not the feverish heat of alcoholism and socialite frivolity. But again—that was an element that contained yet smaller but no less essential elements. So the old Archie comics dreamscape of fraternities and rosy-cheeked youth is a lost possibility. The old college days are not to be reminisced upon with corrupt sneers in the dregs of brews, the sour regrets of a dead past; neither were they a boundless time of play (playing the adult in the shadows of adulthood); rather they were an ascesis, a time of intense devotion to the MIND. All else was but a thought figure in the mind, a creation of artistry and artifice. The seriousness of philosophy could not and would not stoop to the level of ‘the festive-hatted’ crowd in the words of Seneca. The regret (which does exist) lies simply in the cessation of philosophy, not the inability of the philosopher to partake of Samsara—the-regret of ‘letting go’.

The spider: in the web controlling all is in the minds of some worthy of criticism; I disagree, the spider is god! And god is the mind (central nervous system). Criticism of the criticism of the spider as with the untermensch’s criticism of the ubermensch – revaluation of all values! No more hedonistic carnality, hedonism in the genuine epicurean sense of self control is the value system sought. Its form lies in the past (order, ordering) and is embodied in the notion of ‘radical traditionalism’, a revaluation of all values as an atavism to the conditions of all valuing (order of thoughts, ordering in thought, and thought as an ordering and order, i.e. a regime functioning praxiologically). Self-control embodies creation; no creation without the negation of distractions un conducive to the act and goal (all stimuli, thoughts, etc. not conducive are definitively ‘distractions’ – they negate the realization of the goal, of the focus, the vision of the goal).

Music and brain stimulation: higher and lower culture, allegro and...pellagra? - The tempo alters metabolism, imbues the mind with thought and alters the manifestation of creative action. At one point the rudimentary staccato of machine-gun-like beats, then a change towards harmony, symphony, and layered, a thoughtful provoker of the mind in its workings. I have taken to writing today to dispel confusion the endless cacophony of aims and executions (partial and complete) have left me rather aimless; too many particularities and in their place a complete maelstrom of half-thoughts. There are simply too many possibilities and as the beautiful soul one is left holding the bag waiting for a distribution of endless goods but receiving a mouldy government cheese as his reward for devotion to unknown tasks whose substance eludes him even as he stuffs his craw with the old and mouldy. Limitation is the only form of freedom and the ‘curse of having everything’ invariably leaves one with nothing. I am even contemplating (when say ‘even’ as if this tips the scales beyond the sufferable?) obtaining—and these thoughts always orient themselves around ‘obtaining’—a medal from Soviet Russia that depicts Lenin and Stalin embossed. It could represent many things but does it represent anything but a desire to hold myself out as a power—and to whom? Interpretation of this medal: Lenin—claimed by today’s pop-cultural media as a profound ideologue misguided in his aims: in reality a Jewish supremacist dictator and irrational... in other words generally undesirable. Stalin—represented as an ideal of evil and wrong, the wrong and failure of a failed utopian ideology, posited simultaneously with his ‘respected’ forbearer. I recall a ‘poli-sci’ ‘prof’ stating that (to paraphrase) Lenin = good, Stalin = bad. And yet this is clearly from the Jewish perspective (the prof was Irish—let us not delve into that mysterious connection between these races). So what does it signify in ‘my interpretation’? Answer: the supersession of the negative by the positive—the real truth overcoming falsehood? The claimed liberator and actual butcher of Russia, Lenin, and the denounced butcher and liberator (- from Jewish tyranny) Stalin, who had many ‘useful

Jews' but wrested the control of power from them, as it were, through them (the ideology of Marx). From out of the ashes of monarchy–Marxism; from out of that of Marxism – Nationalism along racial lines and the concomitant improvement of the real people of the nation, e.g. the real nation, though under the international banner: internationalism as colonization not erosion of a race from within. That is the direction for all politics that supports a people as a people. Hence I intend to acquire a medal of this sort, a tangible sign of the affirmation of nationalism in the face of a corrupt 'humanitas' voluntarily assuming the yolk of Jewish supremacism. The Goyim are free only through the death of the goatherd, the breaking of the cattle prod (that of the mind in the form of media, of the body in the form of the gun—it requires guns to beat guns, not blindfolds and obsequiousness to stem the assault). Hence the medal will stand as an affirmation of nationalism, its supersession of internationalism, all under the guise of internationalism as the sheepskin worn by the Fenrir wolf of national, race-being in its battle with the hypocrites of 'humanity', fraternity, equality. Of course no one here claims that Stalin was only a Nationalist (though they don't claim he was not a nationalist—simply not 'only') – rather 'my own' interpretation, that he was an ultra-nationalist and established an international nationalism (e.g. colonization of other nations immersed in the USSR and communism – notches on the belt of power). At the same time claiming to be for 'the people' of the nation but in reality for the intellectual elite, the power desired and to maintain a desirable state of existence for the rulers. But do I advocate this? No. What then? If I were a ruler I would tell you, if not I would have nothing to say. If I were a ruler I would embrace the dogma of socialism (for this is what it was and is—rule of bureaucratic elite and their military). If an average person who stood to profit by it: absolutely, embrace it. If one who does not—absolutely not. The selfish self decides on the basis of its position. But who says that it decides anything? Decisions are for the decision makers of course—duh! Hence the medal in any case...I have set upon some changes in appearances and perhaps more are forthcoming – a way of exteriorizing the interior, 'mere' window dressing (not at all). And so we become mammonists and worship appearances, popular opinion, et al, all of those things condemned by the ascetic that condemns one to a Samsaric consciousness (as experienced now). How I long for the old asceticism! But life demands action, action appearances...still I am in confusion about what path to take in life: the world of business is crude and vulgar, but does basic survival necessitate that mammonistic economizing of thought? How I long for the certainty of an idealistic position! And yet scholarship is so dull...so write, learn useful and edifying things. There is no idealism in scholarship; it is book-keeping for intellectuals. Do, in the practical realm, only that which the practical realm does and prospectively may (with a certain degree of probability—Dictate!

Diet (carbs): yolks—plans, juggling all particulars the mind is clouded with a storm of locusts – no room for creation in a mire of filth. It was a more productive time when the mind immersed in a life of rudimentary objects, the most basic state, had only those basics to occupy itself with. Now in attempts to know all one knows nothing—that is always the way with Samsaric consciousness so to speak: Nirvana, where for art thou! Answer: in a minimalistic physical and concomitant mental space. Better to have barren surroundings and thought will create surrounding mental structures. Stimulation of abstract conceptual thought forms best manifests itself in and through the media of music and writings (phonai and graphai) not any 'graven images' are gods derived from, but the 'kingdom of heaven' lies in thought and this is best worked up through stimulation of a non-visual kind. The visual may spin itself out of nonvisual concepts—the non-visual concepts may derive themselves from the former—but the visual can serve as inspiration – so too the non-visual can give rise to the visual. It all reduces to brain physiology in the end and all forms and modes of thoughts and its works are a physical manifestation of the mind (e.g. brain). Hence the take-home message is that one should cultivate abstract thought forms as the basis for a more complex conceptual edifice and that it levels the ground of clutter preparing it for construction: an

empty space visualized through sensation amounts to the same thing. To clear the mind one must clear the environment: too rich, too stimulating, and we have a cacophony not a symphony, too banal and the curtains close leaving the audience in blackness. No middle ground here but a different path than the mere quantitative 'too little', 'too much', and 'just right' (aura mediocrity). Instead the adequate, not the moderate path. How can perfection be moderated? It cannot be altered, it simply is what it is, unassailable, neither increased nor diminished. The goal determines adequacy the goal is not determined and modified by an overarching or underlying 'adequacy', the *trompe-l'oeil* of adequacy but adequacy itself which can't trump itself. The ground: base state of minimalistic circumstances (always physical what else) that serves as the forum of creative existence. Clear out the lumber of the mind or burn! Recently I have been having a fantasy of 'high society' (properly so-called 'properly so-called'). It entails the dandy-boy amidst his bohemian environment of high-rise condos, bustling streets and ritzy finery. And then...the reality of a city descends upon one and he opens his eyes to the brutality of desperate struggle: the vicious dog-eat-dog of the mean streets. Yet is the fantasy in the middle somewhere...off to the side maybe. It hearkens to a nostalgic state of existence: the dirty 30s or roaring 20s or some such...and yet thinking thus (a dreamscape) the decades lose meaning owing to their brevity; in place of them the passing of life amidst endless tempestuousness. Truly one lives but for the day and then bows his head to the reapers scythe: then it can be said to be the end time and time to cease, for one to attain timelessness through nullity. So the take-home message is perhaps: gracefully enter, gracefully perform, and gracefully bow out or get the cane around the neck. – Buddha! Aescetic life in the form of the intense concentration and devotion of a master player in life's game. So the fantasy dazzles for a time; but then fades not in a sorrowful fade-out but in a placid contentment as the party ends. Would it not be better in the country? Now that question has been asked already: it was affirmed that it would be—but discovered that it would be a tomb of barrenness—a vast wasteland of redundancy: tree after tree, the stretch of limitless space—no obstacles to bump into and yet no sensation to awaken one to life, simply the endless ennui...and yet 'boredom lies in the mind!' The veil of appearances beguiles but behind is the hollow skull! Content lies in the blindness of sensation and the all-seeing, all-knowing eye: illumination! The stories, mystics, aescetics all had one thing in common: absolute control through the mind even in ecstasis—they went away from themselves and returned but they never left!—Why? Because they took themselves with them! Wu-shu = no mindedness, the will-less ohm—and the distance of epoch! Dwell within the mind and all happiness will befall one—the contents of consciousness should not point beyond the self but should be as a yo-yo—always returning from self to self. Returned to self, happiness is attained. No more crowd of appearances, only a fullness of endless satiety – such is the modality, the achievement, of the 'Buddha'—absolute contentment but a continuance of one's animality.

A cult: cult of intensity, hear the strange and exotic beat. But let us take a closer look inside this cult of mystery. The content revealing itself to me is mysterious, an unknown yet having a cult form of 'some sort'—hearkening back to ancient tombs and pyramidal structures; fires glowing, drums, and cymbals clashing on the fingertips of hypnotized dancing girls. The congregation sits in a special arrangement around a central hearth—a sacrifice perchance? The drum beat and dashing symbols escalate in intensity then cease 'all of a sudden'. Lambs to the slaughter. I have often conceived of establishing a cult but lack a congregation. Money and connections would suffice for a start—to branch out into the realm of a new world order created by a group of aspiring 'X's, unknowns whose destiny is not yet known; no sarcasm or hollow mockery of cult but a life or death cult form modelled on paramilitary lines but intellectualized—an ascetic practice of mind and body unit: not a cult of pain or suffering of stoical hardships but one of augmentation and the execution of a mission; once again, however, the creed is an unknown as to its content—I have long juggled concepts in the mind that could serve as foundation stones for the edifice—and masculinity along

mithraic lines: no universal brotherhood or sisterhood but a cult of men nonetheless, perhaps with chattel women? A white nationalist community? A community of different races (the higher races) built along intellectual lines? A cult of a few rulers or privileged with their proletarian mass? A cult manifesting the plurality of human virtues amongst its members: strong hands, wise heads, etc.? These details are the base, the superstructure also has its appeal: aesthetic beauty: pillars and stone, obelisks and flame. “Mortal Kombat” type scenery juxtaposed with Babylonian mystery cult stylistics: Egyptian or perhaps more primal: the barbarians of the steppes and the Vikings: Cossacks and northern barbarians. The members would have their trappings: fur or leather: functional fitness yet eccentric in style and material: a certain style of hat, badge, etc.

One World (revisited)

Would it not be better if 80% (an estimate made by some contemporary theorists) of the world’s population died? Probably and especially in the case that you were among the living (assuming you value your life). But what group must live, what group must die? Money seems to be the most popular factor in decision, yet...a day-labourer (oft-called ‘skilled’ labourer)making 70k per annum is said to ‘outrank’ a PhD or other well-educated person of polite society by this same standard. Quoi bono? The mammonist vermin who muck in the mire and whose existence consists of trading bodily energy for cold hard cash—a conversion of vitality into dead value, a prostitution of self for the mere continuance of prostitution of self. It can safely be said that ‘untermenschen’ are unworthy of being included in the remaining 20%, save for their inherent ‘use value’, determined by the wants/needs of the ‘others’. And who are these, those who must constitute the kernel of the populous, the yolk which feasts upon the surrounding white. Surely the answer is: ‘polite society’ and its folk, in the main—the intelligentsia. Again (side note) it can be definitively ruled out that those who are merely denizens in a given place are not to be included in the 20% - except incidentally by virtue of there being no means to oust them (poisoned water supply, seismic waves artificially generated, vaccination, etc.). Thus many slip through the cracks simply by ‘hanging on the fringes’ and being, thereby, ‘under the radar’. That seems from a practical standpoint of the one who belongs nowhere, or having any guarantee of ranking among the 20%, that seems the best bet: either shining fame in the political class, with squeaky clean reputation living life in a glass box viewed forever by one’s peers, or mysteriously shrouding oneself in oblivion, hidden in the fold of sheep. Yet the eyes are forever watching: neighbour against neighbour, son against mother, daughter against father. The self-surveillance of the mass by itself, in the name of competing for reputation and benefits for ‘ratting out’ their fellow man (of course ‘in the name of security’ and ‘the good), is the surest way to perish in the tomb of one’s oblivion. There is no beating the mass through anonymity except as one of them: and the walls of privacy come tumbling down under the burning gaze of suspicion re: eccentrics. Hence the take-home message is to be ‘good’ or perish. - Or to be ‘bad’ in the ‘good’ way as a member of the ‘polite society’. But the wardens of the gates forever shake their spears at aspiring entrants unless they have the mark of birthright: i.e. were born and raised in the place and know x, y, and z and more importantly know them in the only meaningful sense of ‘known by them’ and vice versa. In any case the world would be better off with its ranks decimated from the bottom up: a reverse haircut leaving the wig and eliminating the unclean cadavers. Hence become polite or be cast out into oblivion with the rest. Further to the commentary on culture and its ‘lowering’ – yes, the brutes tear to pieces what exists beyond them. The flower of culture is trodden on by the gardener who sows the seeds of destruction: and all becomes weeds. Finding a place in the world is obviously difficult. But when a stern reality looms on the horizon, choices are made in the face of necessity – without foresight no preparations

are made and all is washed away. Hence one must go to meet one's fate, gird on the sword and all...but only one path can be taken. Hence all effort must be consolidated and all pursuits must cohere and keep in step with the cadence following in the only inevitable direction. For me it is control: starting from the base (the body) and going outwards in concentric circles of relative importance – incessant, no satisfaction. No recipes for loafing or lounging except in the sense of physical recuperation of bodily exhaustion. Control of body, of mind, and employment of both are under controlled conditions. - Controlled, of course, by the mind. So learn the physical, its causes and conditions, and fill out the other necessary content of life, always anticipating the occurrence of the worst and most feasibly worst not mere phantoms: survival under the most brutish conditions, then under the most genteel: an apparently impossible synthesis between animal, primitive life and godly, elite, 'high society' life. Maybe neither extreme will ever become a reality yet – at least one will learn how to jockey for position between the extremes no matter how mediocre the life. At least this will amplify the content of life and make it more interesting. After all, why pigeon-hole oneself in a narrow society of crudenicks on the one hand or aloof pomp and circumstance aficionados on the other? Dare to be different! Maybe you will be stigmatized as a criminal and crucified by the mass. Nevertheless, with sufficient 'flavour' you can walk on the treacherous waters of these volatile reactionaries. The old attempt to break out of the conventional – it leads always back to the old 1st square – because the escape methods were too well known and one returns via the back door. I wait around the house seeking escape from the routine drudgery...and require an external cause to pull me out...let there be flames cast be the rays of a new son (arsonist) into my house that I might leave its comforting stagnation. The messiah is absent and like polkaroo, when I enter the locus of his dwelling he disappears. Two things can't occupy the same place at the same time but if they are they may: inference: I am the arsonist to precipitate a new life; I hold the anarchist's bomb in my hand and ass the messiah it behoves me to explode it within my own domicile – crack, raise the roof, and escape to oblivion or else to create a door into a future possibility heretofore unknown. Still, being the philosophical materialist that I am, I require an external cause: the kingdom of heaven lies within but heaven is the same old ennui. Fire and brimstone! Rain down! Sometimes the most vicious (or viciously pleasant/pleasantly vicious) states of affairs are needed – simply roll the dice and your number comes up; snake-eyes or whatever else. Going wildly off in all directions is impossible – you can only go 'one' direction. Then whichever way from start is a fatal one – one must go, choice is an absence. Hence the old external cause is needed; tripping on the stone in the road and heading to the hospital to heal. New media, new ideas – as Rakim said, 'shop at Sears' (for new ideas, that is). The physical materials make a new world in the mind. Too bad for real life laid to waste and atrophy for the sake of virtual/imaginative reality. The latter's place is where idealism must dwell behind: put the cart before the horse and push! Whip it good! It must serve reality but it conceives of reality so strangely...perhaps that's a problem; perhaps a solution – one way or another it isn't boring. And that was the problem. – Solved. Positivism however – what contents to put in consciousness? Whatever relates to real life (i.e. physical existence) and makes it fun and interesting – duh! A child could have showed me, but not told me, that. So it comes full circle? Or is the praxis to be as serious as a child at play. Who could stand the condescension of the unreasoning brutes who call themselves 'baby-minders'? We are idealists and require a life 'larger than life' or else it would be a 'life undeserving of life'. - Physical existence as the base of a superstructure that supersedes the physical.

Apropos of Bach's harpsichord suites: always the image of rolling hills and baroque architecture the masses are excluded from the picture, Europe comes into its own and dons its noble crown. But how much of a caricature has this become? Now Bach is played in low-riders while the barrio denizens tip back 40 oz. – truly the culture of the aristocracy has crowned the populace with grace – now, indeed, even the raucous mass can play the harpsichord and compose (for

themselves) entertainment for the nobles of their own private realm: wife, self, chillins. And yet isn't this culture? To scatter materials (pearls) before all (swine) and then peer into the plurality of different worlds through these reflective orbs? - And to have transmitted into them the regurgitation, the 'feedback' of the swine from their stys. A mote in the eye but the vision of a kaleidoscope not an infection of pink eye – the world has many alcoves to be investigated by the curious children of the heart. So pry into them all and spy about a little, why not? No more noble culture with all its vain pomp and affectation, its delicate care in pronunciation, but rather a slurred-voiced polyglot bleating and neighing in a cacophony of tongues – a satanic affair indeed! I would much rather investigate the uninhibited creation of a man of the streets, the proverbial 'Gutter Rat' with all of its novel offerings (like a dog bringing a rat to the master) than the ossified cookie-cutter shapes of an influid regime of class (e.g. the bourgeoisie et al). I'd rather, yes sir, I'd rather eat a gutter rat than a hard gingerbread man made from a store-bought mold. - Much more nourishing fare. The aristocratic veneer has been exposed as the impostor it is – in place of a pose we have the whimsy of positive action – no limits, no negations of possibility only negations of realities that lack appeal, however 'decorous' (and this may entail the most carnal, hedonic repast of the 'bourgeoisie'). Let positivity reign, as a creator, a being born to make shit into sugar. This begets a plenum in the mind: torn open by the chainsaw of wild creativity, the concepts spill out amongst the grasping hands of the masses (and self). To be taken up and put to use, used in accordance with their essence, which is their existence...which in turn is their use-value 'fur das leben'. I think of acupuncture needles and their potential (hypothetical) role in electrical conduction (transmission of electricity). Stick them in a pattern of the peace sign around the skull – and attach them to a transformer – turn it on, light a Christmas tree – Santa Claus not only gives, he takes.

One world religion:The old dichotomy Good vs. Evil embodied in its traditional religious forms (prescribed by Christianity) Christianity itself in opposition to Satanism. Is this to be supplanted by a new dichotomy along Nietzschean lines, i.e. good vs. bad with the noble blood and honour vales of the 'Aryan' or white man supplanting those of the corrupt sentimental pathos of the fertile crescent? Is this a bad thing? No more finger pointing but in its place a judgment of things 'as they are' – no prescription just natural life. Not life for life's sake or for an eternal cosmic ideal (heaven, humanity, heaven on earth, the new Garden of Eden) but instead recognition of real human existence: strength overcoming weakness between and within 'the self' – no self-abnegation or overcoming but instead a self-positing in an environment of competition over resources where 'only the strongest survives'. - Mercenary life where one's loyalty lies with self-aggrandizement, not Mammon but self-affirmation. The more output and investment of/in oneself the higher ranks one's life. So it would be embodied in 'Nature's eternal religion' – the desirable and good state to be in not merely avoidance of evil or 'good works' but good works as a manifestation of human virtue (i.e. physical and mental excellence, e.g. the excelling of one's laziness and more basic existential state). So perhaps Satanism would be preferable: license in place of inhibition, etc. But the consequence of maintaining a society where the 'good' could live outside of basic needs would require an iron grip of security force to restrain the demonic beings created by such an ideology. As well establish a very cruel primitivism where 'higher' mental life languishes? Or would it? - Perhaps only amongst the 'goyim'. One world, one religion, one state – totalitarianism spelled in immutable capitals, seared into the flesh of the mind. Good fortune for the chosen, the 'good', bad for those lacking such a fortune. Genetics draws the lots of fate and caste is the determinant of value: hierarchy rules the petrified world of Being in the becoming of the man-god. - Superman, better the underman. Let us hope the new bible is not too unnatural however.

Marathon

Cyclic motion becomes hypnotic Loco-

motion

Para-ambulation Keeping in step

Left-to-right across the nation The act of movement creating a hypnotic effect: breath correlated with step, circulation ubiquitous effect. - The Icarian pursuit of an unknown goal – ‘full steam ahead’ in the name of progress. Beginning and end – forever in sight yet forever outstripped: Being is becoming / quicken steps / elapse your personal best / lie to dust, weary rest.

Stranger in a strange land – home is where the heart is, in a physical sense. One feels their place in the *corpere*—insofar as the *corpere* can maintain its state, one is at home. Homesickness is simply distorted homeostasis—maintain the body and the mind will follow. Sometimes one wishes to become a stranger to oneself and how? - Simple changes in bodily state. So much for profound metaphysical speculation. To put myself in a state I propose the following: daily structured creative endeavour: journal or ‘diary’—anything written, drawn, etc. as an evocation of the thoughts (read ‘states’) of the time. A revelation of Being as becoming solidified as a museum artifact—Egyptology verbalized. I have adopted the Icarian creed again. It now simply necessitates finding a vehicle for it in ‘endless striving’. I claim no ‘aristocracy of the soul’ – simply ‘Icarianism’. I am an ‘Icarian’. Fine, plummet from the heights – at least they will be reached, however distant the end. Better that than relinquishment or ‘moderation’. - Moderation of what? A goal that can never be attained and necessitates maximum intensity defies optimality and burns out in glorious blaze. Particularity is the form of this Icarian striving now: fill up the cups and drain it – not of mead but blood! Kvasir’s blüt is the only honeyed draught for me. A call to arms and action and of a plenitude of a plurality of gestures, acts...but rarely omissions. - The force hammer of Thor, the bolt of Zeus, the ‘X’ of gods willing.

Interruption: Starring Icarian and Fyodor Karamzin

What to create, what sublime accomplishments will issue forth from the third eye today—what! A noise, a scraping, a shuffling...it must be that beast Karamzin again! I hear his wheezing breath, symptom of ill health and general degeneracy. Hark! He interrupts even those most superficial reflections -“Do I want this thing here...” “Do I... (what)...can I help move this thing there...” inarticulate vulgarity! Thoughts as roses trampled on by the coarse cloven hooves of that beast Karamzin. I smell the creeping halitosis...the wafting fumes of alcoholism that overpower the attention, blind the third eye! I...the scraping again—this time outside my very door! Coughing and wheezing of the beast who hovers—right outside...now inside “Here!” it grunts, “here!” making reference to some material object it has grasped and now wishes to discard under the guise of conferring a ‘benefit’. “Very well,” Icarus has fallen from the heights again. Truly a mental ward is this cardboard box I have been imprisoned in. Desperate struggles as futile as the worm punching its way out of a wet paper bag. The heights plummet, the dust billows with a crash of noble stooping – Icarus has fallen into becoming from the heights of Being! Now what remains but to crawl in the mire with the beast-men! Alas a god apotheosized reduced to anthropoid ape! But a moment of peace...and the destruction passes leaving ruins in its cyclonic wake. The sticks are used as materials from which to build an empire: brick and stone and stick, piece by piece, until the Beast returns to destroy it all. Karamzin! You have shattered the dreams of Olympus! The Aristocrat of the soul hangs in limbo from a rope of your bacteria-rich hair! The noose tightens and the mind goes black. No contents of consciousness replace its ethereal gloom a midnight pitch of satanic negation. And to think...yes to think that thought ‘was’ and

no longer 'is'! Such a thought even, cannot be thought as the thinking organ is destroyed. In its place a machine, productive of units of activity whose value is as pearls cast before swine, even these lowly gaudy baubles are nothing to the crowd; one would become 'mud' (read 'dumb') to appeal to the barbarity of brutes. Trough and sty! That is the plane upon which existence is now lived out! Vulgar consumerism and the bottom line, the gold standard being drudgery. And to think the heavens awaited a new god—flesh of their flesh, blood of their blood! Instead the soil is soaked with that vital elixir! Icarus you have fallen! From the particular to the general—such is thought as ban of life, necessarily a function of the functioning of the brain. The external is the internal: brain is mind is body -no one dwells in a vacuum but in a world with all surrounding determinants and conditions of life. They are the rungs on the ladder to Elysium and the motor principle is health. Icarus' flight time and distance, his speed, is proportional to health. Only the soundest body has the soundest mind and the most deserving flight—all others are merely lucky, their paths plotted by those who stand above them. Holes to fill and beings to fill them. Surely life is not a mere filling of holes. A digging perhaps...

Positive and negative morality: the Christian stereotype of the 'good sheep' has nevertheless its appeal. Is it not better to be happy after all? To celebrate life with jouissance in the inner not the Samsaric form? And this is inner peace. Positive morality in the sense of the love principle has its value despite its artificiality—in principle one shouldn't abide by love unless it be self-love, i.e. integrity, agreement with self in one's being what one is. The negative morality is a disharmony between oneself and others as well as doing what one doesn't want outwardly in a false manner. Thus one becomes an enemy of oneself and others. But the satanic (or diabolical) element lies in one's pleasing oneself while at the same time lying, cheating, stealing, etc. Hence all acts judged by others desirable are not good for self and vice versa. The recourse is to be had to self-contentment in agreement with oneself and, if in accordance with this agreement, with others. Only under those conditions is agreement 'agreeable' in the proper sense.

How to live?: What should I do? These philosophical questions are not merely practical considerations but a question of lifestyle. Arranging material conditions to suit one's desires in the moment—This can be hazardous as not only does one's desires change but so too do his material conditions (the basis of his desires). But the arrangement of material conditions is nevertheless necessary in developing a certain way of life (ideally one which corresponds to the soul of the being in question, i.e. the inner states). Therefore the creed 'to live in accordance with nature' is the operating principle dictating one's actions and establishing a form of life thereon. The tenebrous nature of the future decides one's life course as one which maximizes security at the base of life, e.g. physical needs and ascending the hierarchy to the summit of self-actualization or transcendence. But the base must be a secure bastion of creation and material needs determine all 'lofty' superstructural ones. Lifestyles – assuming one can 'pick and choose', the ideal would be a catapult to the apex of needs and their glorious realization thereat – the dawning of the sun already at its noon-height. But under present conditions in the world that is precisely what is at issue: whether this form of life can be maintained and with what degree of security it can exist – and for how long? E.g. is it sustainable? The answer is no. I speak of 'higher forms of life' in the physical sense of socio- economic class being and the concomitant ensemble of goods and badges of status which accompany it. The high-rise condo yuppie lifestyle is not sustainable. One must flee to the countryside. But not just any countryside - that which is most liveable in terms of temperature and autonomy (e.g. the ability to grow and cultivate the fruits of the soil and the beings – animals – raised therein; hunt, fish, etc.) – And this necessitates being in a warm place: Warmth, rich soil, minimal parasites and infectious disease, etc. Remote locations have their virtues: lack of detectability, the condition of privacy and autonomy; they have their vices: lack of security, lack of

protection in the herd (inability to be sheltered by the collective). Thus one can decide which type of environment would be best with a coin toss – although I would wager it comes up in favour of remoteness and isolation. Given the development of technology (heat sensors, etc.) anywhere in the world is a threat; hence to hide within the mass seems most advisable and to remain to cultivate skills and abilities conducive to survivalism is most desirable. Eventually to purchase land, populate it with security forces of one's own (fellow lodgers) that can assist in securing it is the most desirable path. That or become a wolf in sheep's clothing amongst the citizenry and cultivate skills and abilities that maximally ensure survival. Preferably says the civilized man, not so says the rustic – but power lies in the hands of the shepherd and his flock is not so readily sacrificed as the wolves beyond the fence no matter how sickly they may be if there is no benefit from them there is no protection for them – such is the reasoning of shepherds whose thirst lies in wolves' blood, sheep's milk – a Kvasir's mead of tyrannical proportions. They slake their thirst on the blood of wolves sooner than that of sheep – the blood type is similar and a transfusion enables life in the bloated cheeks of the sanguineous vampires. Hence the take-home message is: be a good, humble sheep – or perish with the wolves, however strong or weak they may be. Now I write with a hiatus from philosophy and the mind feels happy. Not to say that philosophy's absence releases happiness to fly to the heights from the cage of thought but that a temporary, probationary exercise of its wings about human reality is always a happy occasion. Like everything, a small divergence now becomes a greater divergence later – philosophy's absence could render its own disappearance, its own unknownness. Now it is known that philosophy is merely dormant for thought – free and liberated in the world of immanent aestheticism. Soon it will be back and will explore the subterranean sepulchre of thinking, walk peripatetically through the Daedalian complexity of the mind. – And what will it find? - Perhaps the same things, perhaps newness. Like ejaculation, it engenders the new, production of new potencies. Such is a respite from the mind – life. Back to death and human finitude: conceiving of everything as impinging upon the mind as an electric surge – a pleasant and yet exhaustive, if not painful, use of the organ, the muscle. To give myself identity is to render finitude – to show one's cards and to expose himself to the contingency of a loss – of power and power to create. - To lose the upper ground.

The movie "Scarface" is the modern-day equivalent of the myth of Icarus. But it includes moral elements left out of the 'original' – and thus is the sublation of Icarus in a theoretical respect – the positive, noticeable and recognizable elements of Icarus as a myth are embodied here but it is amplified to illustrate just what that myth means: to be a true Icarian you 'don't fly straight', you're a Chozzar as the movie states in the character Frank, played by Robert Loggia. By which means you contravene the status quo's praxis, its flight; here it is the Other-regarding nature of Tony Montana, however, being the embodiment of the superman (he who is doomed to die by virtue of his superfluity) which separates him from the liberal-capitalist attitudes of the bankers and politicians, those who 'know how to hide'. It is an investigation, of cinematic proportions, of just what morality is today, what its dimensions are: communists vs. capitalists and which moral doctrine is really more virtuous, more humane. Though Montana espouses his hatred of Castro, nevertheless he cannot be the ruthless person that the liberal-capitalist is? – 'Gettin' fucked!' Though caught up in capitalism and of communist origins he nevertheless cannot attain to the former's alienation of the not-I, of anyone who stands in the way and doesn't maximize pleasure and minimize pain. The argument against the principle of utility is born out of his inability, his inherent moral aversion to, the execution of an enemy when that enemy is surrounded by his children – he instead kills the assassin who he has thus far escorted and subserved. It is not exclusively about the rise of the American dream and the fatal descent of one whose greed outstrips his means (a social 'comment' on capitalism if you will) but about the morally corrupt nature of self-interest and how that corruption reigns throughout this present conjuncture. Communism here, at least in this moral aspect, is revealed in its death apropos of capitalism, embodied in

the form of the dying Tony Montana, surrounded on all sides by the enemy and eventually falling from a height into a pool of his own blood – communism interpreted as inherently corrupt by liberal-capitalism – just look at how Stalin, Mao, and Che have caused such devastation. But communism certainly has met its death – society is no longer agrarian, only satellite nations are - the producers, the serfs who slave for the bourgeoisie.

Proletarianism has shifted its geographical territory – it's in the third-world that this ideology might have an effect, might take root and then spread a network of roots towards all other nations in infectious hegemony. But the hegemony of communism is impossible – the powers of capital will always vanquish it and the inevitable development of capital will solidify the rationalization of the system, the infinite analysis of everything living until it dies a theoretical death through systems planning and being assimilated into the models which suffocate their own absurd references. More than any petty political squabble, Scarface represents the consequences upon individuals of this same squabbling: possessive individualism, egotism, self- interest, and lack of concern for any and everyone else excepting that they are the down-trodden recognizable minority groups (racial, sexual, and national) – all as opposed to the Other – regarding attitude of socialism. And yet the latter is utter effeminacy and Christian-moralizing in its secular aspect – resentment, toleration, a generalized (and necessarily politicized) herd mentality. Learning politics aside this movie means still more in an absolute and self-contained aspect (of such there be at all outside of interpretation): individualism, the human project, development of self out of self, the cultivation of the not-yet, the yet-to-come – the superman with his fundamental flaws and fundamental Icarianism. Bodily residue is draped over the whole of one's existence – and literally at that in the form of bacteria, mites, parasites, microbes, etc. without which we would no doubt become very weak and diseased would incubate within us. The age is one of excess and health is its standard: it always entails activity on the part of the individual; be active, be healthy. When in reality health, if realism is accepted (health according with natural proclivities) is nothing but peristalsis – the absence of activity, not passivity but an absence. Just allow the mould in the fridge to grow, the body to produce and consume itself with the simple maintenance of health under the auspices of the *aura mediocritas*. No constant scrubbing and germophobia ala Howard Hughes but an unconcern with things – not an apathy nor a passive laissez faire, hippy-type demeanour ('just be a man') but a movement ahead without stumbling over the impedimenta which stand in the path of the infinitely possible, transformation of self into whatever it may be.

'D.T.A.' – a theory of ethical proportions, a theory of the paranoid: 'Don't. Trust. Anyone.' And I had previously looked upon this theory as almost laughable in its cynicism, appealing to those who, at the time appeared to me as foolish and average – everyday types, people who belonged to the world of the system. But now I have experienced a mistrust (in many forms) which redounded to scepticism, doubt (or was an expression of same) and which led to cynicism and perhaps to a flirtation with nihilism. 'D.T.A.' is a theory which everyone in a liberal-capitalist system accepts insofar as their minds are alert and they think that the prevailing psychology of motives is extort, i.e. what's this person's motive, reason? – Gain, self-interest...'D.T.A'

Club Scene

I hear the ringing in my ears – the interior music is an expression of the external bass which endlessly beats like a marathon-runner's heart, beating in my ears and coupled with a concomitant ringing, resounding throughout the darkened illusory nature of the club with all of its lights and sounds. The faces of excited

people surround me and I can just make contact with available means – eyes and gestures, with flitting streaks of light and darkness that clouds identity. Vocal communication is impossible and the mouthing of words is just cause for laughter

the confusion of all of us within this party, one amorphous subject undulating and gyrating in a hysterical frenzy to the thud of bass and eccentric sounds made concentric through their regularity. We are swept up in the surge of our own bodies, distracted by our movements and unaware of any theme being undergone. There is none but the unintelligible which carries us away, there is none but the height of our own frenzy – as we subject, an undissolvable totality. It becomes atomic through the progression, the unknown and unaware progression of time as it rushes towards us – the club closes and the beat dies away to the excited hum of exhausted bodies who peregrinate on the wings of time which rushes past them. The lights shut off and silence descends - a death of the frenzied intensity which boiled the blood of the excited masses moments before. But blood runs cold in the sweat of survivalism and this ideology governs those former free spirits whose spirits now depart, lie dormant for the next thrill, awaiting it amidst the regularity of a regularized world. - So much for momentary interruption, when life refuses to allow its members to deviate strongly from the necessary track which governs their life. It is a pit of waste – this life of laissez faire exuberance. What is the value of striving after gain and then throwing it away in the moment just so that the moment and its utter wastefulness can be perpetuated? And to be coerced into involving oneself in such things through associating with those who must seek out the simple (i.e. women). A misfortune to be sure but life must accommodate even the most unaccommodative souls. The club scene – a pit of waste, a chamber of exuberance: Is this a desirable place? By no means- but life must undergo a diminution from time to time. These short choppy sentences would pass for written marks – and even art, but their very nugaciousness discounts any hope of the attainment of the standard of the true and the beautiful. How can this standard be attained one might ask. One might also ask how it may be avoided for no one said that ‘the good’ was implicit in this mighty ephemeral thing in itself. Of what value is a completely substantive entity? - Of what proportions and dimensions? – Enough, who can tolerate this nugacious ranting, at the expense of thought and enjoyment.

Vengeance and forgiveness: Those who seek vengeance for injustice (imagined or otherwise) demonstrate their petty-mindedness, thinking in relation to that external to their will and recognizing the slings and arrows of others which in a more noble type, would not be recognized at all given that thought would be focused on things related to the self not others or to things beyond the self. Vengeance is a sign that one is affected by another in a negative manner and seeks to attack that Other to cleanse one’s tarnished reputation or conscience (consciousness of being capable of injury by the perpetrator). Vengeance is only noble when it is not vengeance but justice, i.e. an instrumental means of furthering one’s own projects (if these same harmonize with the sum total of the greater good not for the greater number but for the number of the greatest, e.g. one’s own tribal group). Thus vengeance functions as a survival and evolutionary mechanism of the advancement both of oneself and of those who are an extension of the self, one’s extended family, or ‘race’. Beyond this, vengeance is merely a form of ego–gratification and self-positing in the master-slave dialectic of lower egoic consciousness. Forgiveness has a two-fold nature; one is the gesture of the ignoble, the other of the noble. In the former case, the stereotypically Judeo-Christian form, the agent forgiving another implies surreptitiously that the forgiven has wounded him or is somehow defective or ‘immoral’ in some sense of an embodiment through his acts and omissions of social taboo. Thus the act of forgiving is a symbolic way of implying criticism of the other and seeking to negate and war with that other, again involving oneself in the mater-slave dialectic of the lower ego. In the case in which forgiveness is beneficent is where the forgiving thereby demonstrates his mastery by being unaffected by the other who is posited as the lower type, the subordinate who cannot affect the superior. Forgiveness of one’s own also entails the positive moment of discharging obligation in that the other has been qualified as an unoffending

party even though they have offended the mores and principles of the community and/or are members thereof.

Common sense equation: matter = crystallized spirit = distinct soul type = distinct physical type

= distinct behavioral tendencies = distinct societal type = distinct cultural expression. Therefore given that the outer is the inner and the inner is the outer the type of soul can be inferred on the basis of culture. The higher the culture, the higher the soul and vice versa, emphasis on vice.

The way in which a race behaves points towards their inner being and wellspring of action - their soul type, or caste of mind. All culture worthy of the name has been that of the white race, all rudiments of bestial exertions that would drape itself on the mantle of culture are merely the assemblage of the workings of the primitive mind. Heat produces enervation and leads to the exhaustion of nerve force – This is borne witness by the culturally backward races who languish amidst the ruins of ancient civilizations (themselves derived from the Aryans who were of Nordic extraction) and who have no creative power or divine spark within them. That the energies of the Northern Aryans become extinguished through prolonged subsistence in hot environments is also testified to by the collapse of all societies in the southern hemisphere, truly the cradle of stagnation (even the Atlantean derived Egyptians, could only preserve their culture for so long, copying the previous forms that were transmitted with each generation, deviating with each century toward a backwardness that floundered through miscegenation with the Kushite Negro slaves and soldiers).

Sustenance for the Northman lies in the north from out of which emanates the will – extinction lies in the south, land of the fecundity of plant and animal life of the weaker variety. The enervating nature of heat stifles productivity and stultifies thought: Office buildings use air conditioning, school semesters begin in the fall. This is because the cool atmosphere enables thought and heightened drive and creative ability. This is the reason why summer vacations exist – unless one can artificially decrease body and atmospheric temperature, productivity ceases.

New world order personality: Modelled along social Darwinist lines the new homo sovieticus of the United Nations global tyranny, must (is obligated to) possess a bestial constitution wherein the louder you are the better you are as this implies the capacity to dominate and thereby accrue power to one's self through subordinating others to oneself, having power over others as condition of being a powerful being and this itself being the goal of life. This goal of becoming a living god through social Darwinism and vampirizing the energy of others (through conquest and acts of domination) is the luciferian Jew World Order status the legions of Lucifer (libtards / Christards, commies and freaks) lust after and pursue as their modus operandi and raison d'etre. The converse is a more authentic Christianity (the sheeple's philosophy) where pacifism and receptivity to Being – a doctrine in essence of weakness – serves as the background of one's praxis; altruism and accommodation, in many ways a slave morality in contrast to the master morality aforementioned–this always as a lesser jihad however and not as the greater jihad of self-overcoming.

Master morality–authentic and inauthentic: The inauthentic master morality is that of overlordship over others, the deliberate conquest of another in whatever form, be it through physical enslavement or murder or the social form through the subtlety of the courtier, the iron hand in the velvet glove. The authentic master morality is that of self-control and stoical apathy in the face of the opposition of the Other–to be unaffected while still knowing and understanding the other. The inauthentic varieties of the master-slave dialectic all orient themselves around relations determined by the other as opposed to those of the self. To bow to others in recognition of their greater power while still immersed in the outward struggle with the other for dominance or wilfully relinquishing power to others out of personal weakness belies an authentic

slave morality, that of a weakness of will in either case—a lack of self-control or sense of selfhood and the interiorization of the other as master over self. To cultivate self-mastery and not fall victim to the slave morality is the goal – absolute stoicism to attain absolute personality. Allowing oneself to be blown in the wind as a passive object in the arbitrary hands of an unknown fate is the mark of a weakling. To resist the pressure and force of the gale is the mark of the strong. Ebenezer Scrooge staring into the window of the wholesome family gathering on Christmas while freezing in the cold – such is the fate of he who is not of the common mass, who – regardless of intellect and superficial refinement – cannot play the role of the theatre actor by virtue of his integrity as a man of Truth. No false gestures of smiles and artificial laughter are possible for he whose integrity prevents him from feeling (or displaying feeling) what he does not feel. Many would look upon this extrovertive exuberant attitude as a sign of a heightened faculty of reason but is merely the display of deep-seeded hypocrisy and the manifestation of a false consciousness.

Those adept players at life's game of artful mendacity have (as a typical case) no conscience and are unaffected in their being by the false behaviour they put forth and bear witness to, viewing themselves in abstracto and like a vehicle of political agency – something to manipulate and operate as an avatar or demon possessing the physical vehicle to express itself in the material world. The time delay between the gesture and thought evinces the truth or falsity of the behaviour – that which entails a delay is usually forced / artificial whereas that which is immediate upon a reasonable time for comprehension and formulation of thought is genuine. These arch slicksters however are hyper-alert and able to appear genuine – which is itself a sign of their artful artificiality. A sign also of their moral bankruptcy and that they do not care for the integrity of their own person and therefore live a lie as they have no genuine character and have no honour. Their behaviour is a manifestation of their soul, which is in a state of perpetual schism. They are the dishonourable of the earth.

Letter to the feminists: Those who call themselves feminists today will be surprised to know that they have adopted a creed that was designed a priori to destroy them in their nature and essence, to subvert all of their natural instincts and tendencies so that they may be used as slave labour proletarians and even worse as sex slaves or fallen women who must seek out a tenebrous existence as mere chattels in the brothels of Arabs, Jews, and various other of the subhuman usurpers and oppressors of whites in the latter's own territory. This creed of feminism, created by the diabolic cabal of international Jewry, was engineered in their think tanks for the purposes aforementioned through appealing to the vanity and egotism inborn in woman through portraying them as courageous victims of the oppression of heterosexual white men, those whom the cabal seek to destroy as the predominant obstacle of their global supremacy. Thus this strawman of the white male oppressor is created to encourage a war between the sexes, the result being a breakup and disunity of the nuclear family and its supplantation with the state: in the case of women they become married to the state while in the case of children they are raised by the state (school system, etc.) and not by their biological mother. – Instead the motherland is their mother, the nanny state. The displacement of natural roles of the sexes leads to the breakup of society through the subversion of natural instinctual behaviour and their social embodiment in traditional roles. Additionally the wages could be reduced, cost of living increased (as more competition for resources exists and reduced supply equates to an increased demand which increases the price) and thereby engendering increasing poverty and a declining birth rate of white children which is the end goal of Jews where the whites are concerned, namely their genocide. Thus the destruction of woman as such, as a natural being with natural tendencies and the basis of society, completes itself through feminism. Feminism is posited as a rebellious creed and implicitly suggests that this is something desirable or a goal to be sought when in reality it is simply a rebellion against nature and the natural order of things which simply perpetuates an artificial society of anti-natural perversity (wherein

women are men via feminism and men are women via faggotism). The true rebellion at this time lies in the stoical creed of 'living in accordance with nature', adopting traditional sexual roles and living as nature intended, having many children and raising them within the parameters of a nuclear family relationship for the perpetuation of one's own white race not the supremacy of Jews or various and sundry alien races/species such as the Chinese, Arabs, Negros, etc. To be a true rebel against the evil in the world and to defend the right one must be a white racial loyalist whose loyalties lie with oneself and one's own, not the enemy who masquerades as a friend. Blood will always be thicker than water.

Kalikak: Take the nigger out of the jungle but you won't take the jungle out of the nigger – raising a beast of the fields in a marble palace doesn't make him a king and throwing the white king out of the golden palace into the concrete jungle as a skid row bum doesn't make him any less a king. Material conditions do not modify spiritual conditions to such an extreme extent that a man can be made out of a monkey or a monkey out of a man.

Socrates as Jew, Socrates as criminal: The misshapen skull of the mattoid immediately suggests to an astute physiognomist the asymmetry which is revealed through the asymmetry without – race is the image of soul. The lascivious negroid lips, the wide nostrils (also a negroidal feature), the distorted features and emotional character they display through their lack of nobility and self-satisfied hostility towards all that is noble. The mendacious or rather dissimulative dialectic of Socrates betrays the inner perversity and lack of the open and honest qualities of the nobler type, indicates instead the craftiness borne and inner weakness that constitutes the base born churl. To insist upon the opponent who in his open and honest naiveté commit to certain propositional moves in a dialectic language game as condition implies a lack of mistrust in the other and a lack of one's own trustworthiness, an admission of one's own insecurity and the necessity of his reliance upon an external authority and system of rules enforced from without to ensure his victory over his opponent who himself doesn't even recognize that he is treated, however subtly, with enmity. The mendacity of Socrates reveals itself in his dialectical twisting of semantics which he puts forth as iron-clad mythology which is the bearer of truth when in reality his convoluted reasoning are inherently false as based upon indirect and dishonest means of extracting data from the opponent which is summarily twisted and perverted to gain a victory, wherein truth is not the goal but merely a 'by all means necessary' casuistry that disregards all truth through semantic manipulation and lies by omission and misconstruals. Socrates was a pederast just as the Jews of today, who practice this in their luciferian religion. Socrates was true to type in violating the creation of God/Nature through unnatural union with boys – a double inversion of natural, authentic life through sodomy as well as pederasty. Thus the Jew Socrates was deserving of his hemlock through his violation of natural law and order, through his chaotic praxis which derives itself from his inner chaos. Thus Socrates was a lucifer and as a lucifer he was wiped away from the earth by the agents of God/Nature. The final conclusion of the Socratic dialectic is a contradictory one, the inherent nature of Socrates being a self-destructive agent of chaos destined to perish 'forever' as is the destiny of the Jews.

Liberal hypocrisy regarding race: Egalitarianism preached but segregation practiced, the liberal typically an affluent privileged white person from a predominantly white area who has had no long-term relations with non-whites at an equivalent socio-economic level on a par in numbers to that population and thus is incapable of formulating any adequate judgement regarding the 'Other' who is not viewed in their 'Otherness' but merely as it were wrenched from context and rendered an oreo, a whited sepulchre given the white-wash of a wilfully ignorant and suicidally altruistic myopic being called a 'liberal'. This being

typically escapes from the droves of non- whites they bring into society as they implicitly though in denial of the fact recognize the danger and undesirability of the ‘Other’ they (thereby hypocritically) genuflect before. Nimbyism is the practice which points to the hypocrisy. If it were desirable to associate with non-whites the liberal would do so – actions refute all words to the contrary. Actions demonstrate the thoughts and intentions of the agent – no claims to ‘Brotherhood’ are valid unless this brotherhood is practiced which the liberal invariably fails to do save in a token manner and only in a public way for the placation of his own guilty conscience for being a hypocrite. The artificial freemasonic architecture that purports to rectify the imbalance of inequality falls apart in the face of the natural imbalance that is race and genetics – the deliberate levelling of society through manipulation of the structure mechanism of rewards and punishments wherein the deserving (based on natural talent and ability) are brought down and the undeserving (naturally as lacking merit) are catapulted to stardom at their expense is the means through which the myth of Equality is put into practice and thus ultimately through the force of law and its concrete aspect, the police, and security forces. Thus any resistance to the levelling process is met with the resistance of force or threat thereof which in turn enforces an artificial state of affairs which is programmed for self-destruction by virtue of its essence being an anti-natural and inorganic form of organization imposed from without and not developed from within. Thus the Judeo- freemasonic control system is doomed prima facie given its dissonant imposition upon an organic reality developed out of itself according to its own essence and manifestation of its own destiny. The liberal fails to understand the nature of nature given that he himself is anti- nature in his luciferian ideology of attempting to generate a reality out of his own consciousness without its correspondence to the conditions of natural life. Thus he must live in a state of cognitive dissonance as his understanding of reality is disproven by the five senses and can only be denied intellectually through specious reasoning and emotional states that shift his consciousness towards other realities than those he affirms to be the case while not having the willingness as not having the ability to prove it.

The specious cowardice of the sheeple consciousness: ‘I don’t believe in that’ says the sheep. Attempting to pluck their eyes out as it offends them as they have been conditioned to take offense and thereby have been cowed into a state of unconscious submission by their mind- controlling masters. To affirm that something is a matter of belief is a cowardly attempt to deny it is a matter of knowledge and therefore factual and real. To idealize the real is an attempt to sweep under the rug that which threatens one’s sense of comfort and security. It is only the courageous who have the capacity to oppose the wilful ignorance of the herd animal. With such opposition the man becomes a superman by virtue of the fact that he has transcended the Mayavic plane and attained the absolute of perception, objectivity overcoming the transient and self-interested motivation of Beast-man or even intellectual man. Indeed the more intellectual the man the more easily led down broad and winding paths of specious reasoning towards a false conclusion that affirms itself as true. Ignoring reality through a shift of consciousness towards other more benign and comforting, substitutes for that truth that threatens the complacent. Cast a false light upon the glimmer of truth that penetrates the darkness of ignorance as a means of shielding one’s eyes from the brightness that a nightcrawler has grown accustomed to its own darkness and thus can’t face the bright glimmer of reality. Thus the multi-coloured hues of specious invention are flown before one’s gaze as a rainbow flag, signalling the sheltering place in which to hide – which in reality is the banner of a spider’s web in which to become entangled and bled white by the vampire illusion-maker – the Jew. It is thus not unintelligible to those who have the courage to face the realities of life, who can view that divine spark without turning away their gaze towards more dull glowing distractions who have no need of the comforts of unconscious

animal existence but rather who thereby transcend the sensationalism of Maya and become who they are, a living god, who partake of eternity through transcending illusion, through grasping the inner spark of their own being and cultivating it to become flame illuminating the false light which is really darkness. Liberation, willful ignorance, cognitive dissonance, plucking out the eye as it offends one are the modalities of consciousness of the sheeple who are such through lack of strength of will and character. The wolf in contrast to the sheep has that courage and thus has always been a friend of truth – yes his truths are too harsh for the sheep to stomach accustomed as they are to tender shoots and clover – nonetheless they are still truths only digestible by those of a wolfish nature, those who are accustomed to a life of discomfort, of struggle that will to power through which all truths are arrived at as a destination of the hardened warriors of cold reason, divorced from the emotional instability of the sheep who must seek shelter from the wind in the herd to avoid the unpleasantness of the cold. The cold is that which invigorates wolves who are incapable of tolerating the musty stench of the herd who are inevitably wrent by their ravenous maw; only when declawed and defanged do the sheeple have that opportunity for vengeance – and only when the wolf permits being declawed and defanged. Such is the case today through the emasculating creeds of Christinsanity and Libtardism which have subjected the wolf to its delusions and trussed it up for the gelding at the hands of the sheeple. Once it rekindles its primary instinctive nature the bonds which constrain its freedom will be burst and the sheeple will flee once again to the pen for security – albeit at much loss of life to themselves. The cold rationality of the wolf is that faculty which enables it to pursue its goals alone with an undeviating trajectory neither obstructed nor misled by the sophistries of the sheeple who have been convinced of their own palliative mendacity, specious worming around the hard facts of reality as a means of upholding pleasure and comfort as their ‘truth’ which, by virtue of being affirmed as such convinces them that it is the case and thus triggers their mental disconnect switch (cognitive dissonance). The wolf, conversely, revels in the pain of truth, and feels it to be his utmost pleasure and vital, life-affirming, will to power. Thus ideology is both created by and sustained through the bio-spiritual constitution of the greater and adherent. The Jews created their own religion for the attainment of global despotism, as a manifestation of their totalitarian consciousness while they created Christianity for the non-Jew to fulfill the same purpose. Once these fetters of the mind are lifted (and which metamorphosed into liberalism as a pleomorphic form and derivative of its ancestor, the racially and self-suicidal ideology of Christinsanity) the wolf will have been freed from his mental prison, thereby avoiding the prison of iron fetters that the Jews have been forging in secret. To understand himself and his wolfish nature is the solution to the problem which has been chained to his neck as a mental millstone leading to his acquiescence and domestication through becoming accustomed to his life of miserable ease. Once the self-understanding is attained immediately he will seek to test his strength against the Jewish yolk and strike at the despot – for he has a new and better creed only he does not at present know this and it is called ‘might is right’—survival is its own justification and evolution is the biological imperative which drives forward the beast towards conquest of that which would thwart his purpose and that which itself is its purpose—will to power, entelechy, manifestation of destiny.

Masculine vs. feminine consciousness: the phrases ‘victory or death’ and ‘peace, love, and unity’ encapsulate these respective modalities of consciousness that are in complete contrast to one another—individuality and collectivism, submission, and conquest. The masculine ethos embodies itself in the political in the form of a despotism, a dictatorship oriented around force and striving, of contest and development, of action directed towards evolution of the nation (which is the sum total of its constituents)

towards the fulfillment of its destiny—a goal perhaps unreachable and yet the constant stimulus to action as both means and end. The national socialist ideal embodies this form of consciousness -but not alone, only with the addition of the sacred feminine of politics—the ‘socialist’ aspect of ‘kinder, kirchen, kochen’ of the establishment of the natural role of woman as nurturer and preserver of folk kindred within the confines of a sympathetic masculine system of security and protection. Without such a harness, the chaotic energies run amok with abandon in the form of Bolshevism which is simply political chaos or anarchy—at best: it is a despotism of the worst nature where control-freakishness is the tendency of the despotic regime and its minions who enslave the populous as a totality of serfs. The feminine in this case is the housewife who henpecks her capon into subordination to herself as a quasi-rooster who would ‘wear the pants in the family’ and garb her mate in the dress of subordination—an apron. The state in this case falls apart through its own inner chaos lacking a sufficient grasp of organic harmony and the proper relations between its constituents, becoming the two-tiered society of rulers and ruled, masters and slaves. The imposition of force through reason and an adequately developed understanding of organic reality enable this pyramidal structure to be flattened into one admitting a middle class inclusion which then buffers the potential despotism of the highest order. In a society based upon nature and the organic (i.e. blood and soil, race and place) no such tension exists and thus no artificial state structure is required to be artificially imposed upon its constituents as they arrange themselves harmoniously with one another in accordance with their own nature, i.e. a certain racial stock of certain capacity and attributes. Thus national socialism is a bridge to the superman whereas the hyper-masculine society, of a multi-ethnic nature(fascism/civic nationalism) is that leading downwards to the beast-man and that of a Bolshevik regime towards the untermenschen and inevitable decay unto death – leading itself to a resurgence of a society based upon hyper- masculinity as a struggle between man and man and nature and man itself evolving (if not interfered with through mongrelization) towards the national socialist supercession of Beast- man and untermensch at a higher octave of the superman, the complete soul syntheses of the masculine and feminine consciousness.

Bolshevism as irrationalism/unreason: as the antithesis to the rational and hence the natural order stands that of chaos, a descent to primitivism. Scarification and tattooing, drug use and alcoholism, libidinal obsession, revelling in the fleshpots of Egypt – such are markers of the degeneration of society, all order and purpose having been deluged with the torrents of sensationalism that emanate from the cancer of society who control it at its highest levels as a deliberate intoxication of the collective consciousness, a poisoning of the mind to enable the parasite to install itself as the avatar of the masses, the puppet-master who steers the inebriated lemmings off the cliff towards their perdition. Thus the formula for the despoliation of the orderly and functional has been implemented and is called Bolshevism wherein any who are slightly better, who walk erect and have an appearance of intelligence and cultivation are targeted for destruction at the hands of the mob of devolved sub-humanity who operate with violence according to their mental programming by their masterminds hiding behind the curtain of Maya as the wizards of Zion. This horde of chaotic frenzy is mobilized to further decay the host body as a metastasis of cancer leading to its destruction. The only solution is for the radiation treatment to burn out this proliferating rot and to excise with the cold steel scalpel the tumour which is its source—temporary pain a small price to pay for the ridding of the host body of its mechanism of self-destruction. Particularly, concretely, this Bolshevik horde is programmed through mind control (classical conditioning through repetition and false associations created between attitudes of the mass and the target to be subject to its rancour); once established as a mental template the environmental conditions are then brought into being by placing the mass into contact with their designated enemy and the behaviour becomes manifest through the causal relationship having been conditioned into the consciousness of the multitude through process of repetition

and false association—the spark generated through merging (pairing) the stimulus and the response leads to the breakup of order that the mastermind seeks to affect through the agency of their useful puppets—the Bolshevik untermenschen. The backlash against this comes in the form of national consciousness (ethno-nationalism) a given race in a given space who become sufficiently aware of what matters namely their own lives which they must necessarily posit as existing realities of a definitive type (race) though being targeted as such by the opposition. It is like a beaten dog in a cage who finally realizes that he can break his bonds and rend his master's hand severing it from the potent instrument of force that has violated his person – this reaction is inevitable on the part of a populous who has sufficient vitality and fighting spirit faces its own destruction at the hands of the parasite which has orchestrated its death – assuming it recognizes it is the parasite and not the spread of viral infection (Bolshevik mob) which is the problem. To identify the problem is to effect a solution. Turning inward can be a curse as well as a blessing, heaven as well as hell, the path to perdition as well as towards the Promised Land – destruction and/or creation. No external stimulus to action leads to entropy and stagnation in absence of sufficient inner motivation. External stimuli force action upon the otherwise stagnant mind while impeding the self-development thereof in absence of stagnation. It is strength of will and creative faculties which overcome stagnation best as in the case of those lacking that inner motivation to burn out their energies and fall to sleep or less draining distractions such as TV or sleep though the former places one into a condition of excitation/stimulation thereby exacerbating the intended purpose of the relaxation sought through this means (another deception on the part of Z.O.G. – relaxation obtainable through its opposite: stimulation; ‘relaxing in front of the TV’, ‘in the bar’, etc. Through inebriation and self-destructive forms of dulling consciousness which latter is not relaxation but simply negation of the negative of overstimulation through nerve poisoning). The ‘archons’ would have the masses go without into the collective and partake of their collective consciousness that is scripted via the mind-control apparatus (media, electronic devices – inevitably becoming one-way propaganda machines). then within this state of ‘ec-stasis’ (going without) the mass would not only be neutralized (neutered) as opposition but would be galvanized to facilitate the protocols of these cunning elders of Zion in building their Judeo- freemasonic architecture in whatever way best suits the latter's design. Turning within and without (away from the crowd) is the only escape from the trap in which the masses are imprisoned. One must have the critical distance to overcome the matrix of mind control in which the enticing delicacies are placed, bait for the animate slaves who would be harnessed to the machine which grinds them into an early grave as disposable animate tools. To escape the matrix one must recognize the matrix and this entails sufficiently developed faculties of awareness, intuition, and reason that enable that identification to be achieved. Thus the formula of going within and cultivating/developing the self is the only measure for overcoming the attempt at creating a distorted version of oneself as useful slave of industry. The mind-control matrix's pervasiveness ensures that all are contained within its nets and have no great possibility of escape given their preconditioning in the public indoctrination system from pre-kindergarten to graduate school. This latter is the procedure for binding the masses to their masters through becoming conformist sheeple who grovel before authority as a calf subordinates itself to a heifer for its milk – in this case a poison of the mind deliberately sought as an addict seeks a fix to quell his insatiable desire, the creation of a Tantalus forever grabbing at the fruits that escape his reach. - Addiction though through intensity of stimulation and through repetition.

Karma: the hostile forces arrayed against whites (specifically white males) have been agitated into a fever pitch of hostility and are now in full engagement with their designated enemy who has been constructed so-to-speak by the Judeo-Masonic architects as a demonic figure, a satanic effigy which must be burnt as the strawman of their seething hate. However in acting out their

incendiary hostility they burnt their fingers in the excited glee, unable to keep still their eager monkey's paws as they act out their feral fury stoked as an inner fire by the Jewish mind- manipulator who has engineered their Pavlovian conditioned consciousness into a reactive- minded animal man. In order to escape the flames of their wickerman ritual as their targeted sacrifice you must be as they – devolved untermenschen who understand nothing in life other than fornication, gluttony, and the seven deadly sins especially at this time that of adultery, i.e. miscegenation, race mixing, the perverse intermixture of the kinds created by – God? – Nature? Those kinds which are organically developed and require sustenance as organic entelechia in nature – while the anti-nature perverts would twist the natural order into a false reality contrived in their own image which is designed to exterminate all reality itself – a creed of destruction and chaos whose solution is order and this from those who abide by the natural order and live a harmonious existence namely the racially conscious who live an authentic life and thereby fulfill their destiny and this necessarily in opposition to the chaos. Those who are creatures of chaos find their proper destiny in the grave.

Christian Identity: refuge of fools or house of salvation? The arguments of the identists are convincing so far as Christianity is concerned, as an internally consistent religious philosophy and dogma. However insofar as it is the reality (or a necessary and true fragment thereof) of this world and its history of peoples and places, this is debatable and gives rise to questions that leaves the truth seeker uncertain as to whether his path to be followed parallels that of the Identists Creed or whether this latter creed is merely a soporific delusion that placates the insecure and fearful given them solace against the aeonic shift that they reside in the midst of, enabling them to envision themselves though not necessarily to be, an angel in the whirlwind sheltered from the storm. Nevertheless, the truth seeker cannot but acknowledge the correspondence between historical event and biblical prophecy as well as the characters (if such they may be called) in this 'Christmas' story called the bible and their representation on earth as it is in the Christian kingdom–heaven upon earth so to speak. They clearly coincide and the biblical portrayal is clearly adequate. To the known realities of history as well as to the experience of the astute truth seeker with those characters (namely that the edomites are those who call themselves 'Jews' today and that these same are clearly, if any such ever existed, the children of Cain who was notoriously evil, indolent, and in violation of natural/God's laws; was an adulterer (i.e. race mixer) and thereby lost his birthright–purity of lineage. Further that the 'Enowsh' are haughty and arrogant, i.e. overestimate their self-worth and that they were never and could never be a 'blessing' to the nations but were themselves blessed by the Israelites who are -inferred through behavioural characteristics–the white race who are–if any ever were endowed with the divine spark of God, those who resonate on that wavelength and who have attainable in potentia a unity consciousness between lower self (ego) and higher self (super ego) thereby attaining god-consciousness or consciousness of God, the 'kingdom of heaven' within being attained. Thus the Beth-el or house of God is the higher mental bodies which are built by those beings (whites) who alone are capable of dwelling there, who have the capacity to ascend beyond materiality and live in and create a kingdom of heaven on earth through their good works. No other race/species of being in the material world can bridge beast and god or man and superman attain the latter through himself through sacrificing himself to himself. Christian Identity thus positing the white race as the only ones capable of attaining that state attains the truth in this respect.

Christian Identity as Jewish psy-op: arguments for and against: It is argued by some such as the creativity movement and national alliance that Identity is merely a means of transferring from a Jewish-created creed of racial suicide and/or a misguided attempt to preserve a racial consciousness in whites who still have the shackles of Christianity burdening them with their ideological weight. These arguments seem credible in light of Saul of Tarsus having been Jew and obviously playing his role in instilling the New Testament version of Christinsanity into the popular Roman mind. However this may be merely interference with a divinely inspired and thus genuine revealed religion. Again this is debatable as the nature of real Christianity is uncertainty outside of his influence or separated therefrom. Regardless of historical baggage the ideology of Christianity itself in its core doctrine appears to be one foreign to the consciousness of an

Aryan when understood in contemporary terms tainted with pacifism, weakness, and general slavishness. Personal experience confirms the fact of the foreignness of these moralisms although only when applied to a multi-racial context and misunderstood. Construed along the lines of Odinism with Christianity being largely allegorical (outside of this historical timeline and migrations of Israelite nations as well as biblical prophecy) as a cultivation of the inner god and submissiveness of the passions thereto this may be sound as an authentic creed that resonates with the collective consciousness of whites, however if understood as a sin expiation worship of external authority that are somehow divergent from oneself it is foreign and dissonant. It seems likely (when one interprets it allegorically) that they would be the proper understanding of Christianity and factually and historically that that would be the proper form of Christianity, namely Identity. Thus the notion that Christianity in its contemporary form is a 'Jewish psy-op' is legitimate but not Christianity in its real form, namely Christian identity, if this is its form at all. In conclusion, Christianity is probably Christian Identity and certainly not Judeo-Christiansity (in its contemporary form). The egalitarian doctrine obviously referred to whites exclusively. Or did it? 'The religion of women and slaves' – quote of Nietzsche comes to mind... nonetheless the case of Mennonites being exclusively German suggests it is racial. - But so too with other 'races'. In any case Christianity itself whatever it may be, when understood literally in its morality is foreign to a white consciousness and diametrically opposed thereto. With an allegorical stretch it can be made to accommodate those contours but still clumsily as it is tainted with pacifist morality. Its potential pragmatic usage is in leading the sheep (contemporary white Christians) away from the obviously 'Semitic' or near-eastern magian values of weakness and resignation towards a 'positive' spin ala Alfred Rosenberg, Houston Stewart Chamberlain, Adolf Hitler, Bertrand Comparet, and Wesley Swift. It at the least has a usefulness.

Jesus vs. Jews'us: Faustian vs. magian soul: spiritual distinction between those who follow in the footsteps of Eckhardt (meister) and recognize/cultivate the inner god of which God Adam is a part (i.e. the white race) and those who follow in the footsteps of external authority be it represented in the form of Jew-hovah or Jews'us or the state/church, etc. The distinction here is between those whose mind is independent (Krists) and those whose mind is dependent (Satans, aka the sheeple, aka the flock who follow lemming-like their pied-piper masters off the cliff to perdition). The former category are reality affirmers – who can suffer the threatening and harsh realities of living in the world – and yet who are unaffected thereby (unaffected insofar as it does not sway them from their purpose not that they have no concern for worldly things or those in the world as spirit and matter are one; being Kristis they face reality and this as a means to function within it and to improve it, to build the kingdom on earth as in heaven even as the kingdom of heaven is brought within their earthen vessel or flesh suit and thereby become Kristed ones, anointed by their having attained a unio mystica with the deity and become a living god). The latter category (sheeple) being of a hyper-sensitive nature (and yet not cognizant of reality having no inner but merely a brute strength) find the harshness of reality too painful to endure and thus being of a weak-willed nature have recourse to a state of mental inebriation through alcohol, television, drugs and popular soporifics of the mind, the opium of 'the populi' who thus issue forth ex cathedra their contented bleatings as means of blinding themselves to that light of truth which to them is insufferable. The figure of Jesus sacrificing himself to himself to become a living god (resurrected from the state of the living dead/beast consciousness) opposed to that of Jews'us the authority figure upon whom are dependent the sheeple for the sustenance of all life worthy of the name draws a sharp distinction between those who have no need of anything outside of themselves and those who have no Self but that derived from the external authority to whom they subordinate and sacrifice themselves. The difference is between those who threaten the control system (wolves), and those who never dream of such a thing as converting themselves into a threat to their overlords. Mind control as neutering

instrument; extinguish the will to oppose tyranny as a mechanism of tyranny—control the thoughts of the masses and they will remain masses, sheep in the pen. Fail to implant thoughts in their empty heads (which then constitute the fabric of their mind) and they may cease to be masses and become wolves. Threaten their basic needs and they will be riled up through adrenaline to a sufficient extent to oppose the tyranny which would hem them in. Thus the control of natural resources, their legal possession (which always implies legal dispossession) and distribution ensures the sheep don't stray too far from their pens and continue to obey to have the right bestowed upon them to derive these basic needs.

Chthonic vs. Tellurian: There are those whose thoughts center around worldly affairs whereas there are others whose worldly affairs crumble in ruins for failure to adhere to them given that such a one is dwelling in other realms of thought. Both represent states of consciousness and their physical representation on earth (earthly beings) diametrically opposed to one another – the activities one does leading one towards certain states of consciousness – heads and hands, Tellurian and Chthonic. A balance must be struck depending on what is necessary, for what is necessary is good and what is superfluous is evil. The former conforms to one's essence the other is in conflict therewith. The maidservant cannot attain great clarity and breadth of thought *ceteris paribus* while the brain in a vat professor oft-times stumbles down the stairs and has difficulty making a sandwich. The concrete person one determines his starting point in attempting to supersede the beast within and walk however cautiously along the precipice towards the superman. The more often he looks down the more he lowers himself to that level. Looking up from the depths he ennoble himself and ascends towards the Empyrean. The law of intention motivated by will moves the figure closer or further away from heaven and hell. Positive thinking is the crucible of positive doing and thus is essential for all good works worthy of the name (heroic deeds over mewling over victims). Negative thinking is valuable, positive, only when it entails the negation of the negation. With nothing to replace it the negative merely absorbs/vampirizes the soul. Thus to prevent a vacuum in nature from existing the thinker must posit goals, aims, and other vehicles of the will in order to develop oneself and supersede the pull of lower chthonic gravity that weighs one to the earth. The caveat is that these positings must be authentic, borne of one's own soul and thus true to the nature of he who would manifest these projects through his efforts – not only must he have the capacity to bring these about, he must have the capacity to embody them authentically, to resonate in a harmonious manner under their aegis and not bear them as a crushing burden. Only when a burden is borne for the purpose of ennobling the self can its weight be tolerated and even revelled in. The solution to a base life of chthonic striving is a devotion to mental/spiritual practice and forms of life which divorce one from the physical world even as one endures the hardships of the physical.

End Times Endurance: The only marathon worthy of the name at this time is that over the control of the self in the midst of all the hardships and chaos that beset one on all sides and over which one has no control. The awareness of powerlessness over the eternal environment leads towards the only recourse one can have (and should have) that of power over oneself. Self-control is within oneself world control is outside of oneself. Thus only turning within is the solution. Once this entelechic state is attained it is possible to turn without whilst maintaining that self-control—then one can follow in the footsteps of the Christ and heal those who have suffered wounds at the hands of the 'world' of that impinging upon one and existing outside of the self. The real exercise is to overcome the influence of the world through understanding it for what it is, doing what must be done and this always under the aegis of conscious awareness and control of this awareness – to have control over the aperture of one's perception but not shutting out reality – to force the eyes open so to speak and endure the pain of existence without allowing the emotions to intrude into the experience of life in its apogeotropic phase or aeon. The purpose is to overcome desensitization ('people die

every day’) and thus leading to an ignorance of reality and instead to view reality in all clarity as a singular event not comparable to others but understood from the perspective of those undergoing it while not at the same time allowing it to lead to the weakness of effect—this also applies to the operation within the world that one has an obligation to suffer—his capacity to endure must be exercised through a confrontation with reality, an ‘engagement’ with reality and not a cowardly flight therefrom. The real test of strength lies in perseverance not severance—to battle the opponent not escape and evade out of emotionalism and cowardly self-protection (unless this is an instrumental means of engagement). The purpose is not to be a stone but a diamond, to synthesize all experience to become a complete soul not to dull the consciousness to avoid experience while resting in a state of contentment and languishing in a ‘miserable ease’ as opposed to developing greater willpower and building the soul thereby. The real marathon is not running around like a chicken with its head cut off with a flaming torch in one’s hand but rather ascending the mountain of conscious awareness with the flaming torch in mente and thus in actua, in eternity and not in illusion draped in the Mayic veils of beast consciousness.

The earth as theatre of the real: supposing that all is illusion, merely a testing ground for experience—a means to evolve the soul—what then does it matter whether hardship occurs—take no heed for the morrow for the morrow will take care of itself. Such is the advice and yet—taking heed is the necessary condition of experiencing what needs to be experienced—‘immanent transcendence’ is the sine qua non of evolution. Thus one must be within the world but not of the world, certainly not seeking instant martyrdom via *felo dese* as this would pull the rug out from under one. Thus to be in the world experiencing what must be experienced not simply escaping the reality of life living for the moment without care for the morrow. Once has the life principle and an obligation to survive as driving force – thus no resignation unto death is tolerable, not passive obsequiousness in the face of an opponent. Thus Judeo-Christianity does not provide the vehicle for spiritual praxis necessary to develop the higher self and those faculties that serve as a bridge to eternity but rather leads to a weakness that is ‘a sickness unto death’, a resignation and passivity not an active endurance. This is in the case of mainstream Judeo-hypocrisy which serves as a spiritual Achilles’ heel more than as a springboard to the heights. In pursuit of securing basic needs the trials and tribulations that constitute the fabric of life are discarded thus inverting means and end. The end is to experience the plenitude of life, cornucopia of experience not merely to attain basic needs of the flesh as this will be discarded post mortem taking nothing with one.

Literalist interpretations of the bible vs. allegorical: the bible as historical record corresponds with the known facts of racial migrations. Thus far literalist interpretations have validity.

Allegory also pervades the bible such that it is largely an interweaving of allegory and historical event there being difficulty of discernment at times which preponderates. Biblical validity lies in allegory as well as in historical fact. Interpretations may be literalist as well as allegorical and be both simultaneously valid. Jesus may have been a historical man or merely an allegory of godmanhood or mangodhood—nevertheless the ‘story’ real or fictional serves its purpose.

However an over-reliance of mangodhood interpretations along doctrinal/dogmatic lines (‘I am moral, you are immoral’ style subtle judgments and condemnation) leads to a limitation of consciousness to lower egoic self-satisfaction, the ‘holier than thou’ moralizing dogmatist type who is in no way a Christ but merely a Pharisee. ‘Following the letter of the law in the footsteps of Jesus is not to follow Jesus who followed the spirit of the law and who being spiritually enlightened was the law giver. Those who seek to follow wooden rules without thought do not embody the spirit of Christ but rather of the Pharisee; those

who bring their bible are merely testifying to their adherence to material things, states and conditions as the source of their bigotry which is thereby nullified as having any worth. The false doctrines of masonry: causality is karma and is non-moral, merely 'circumstantial' such that the balancing act of good deeds vs. bad deeds is a possibility and that harm can be balanced with help creating a wobbly harmony that is preserved artificially through the freemasonic architecture of politics.

The reality of course is their morality pervades life to the extent it may be spoken of as life – given that the universe is conscious (everything is of god and from god) and consciousness entails meaning and meaning has a moral dimension in the sense of giving value content bound up with it and thereby serving as the tissue or fabric of the real – the colour or dye of this tissue so to speak. Some drape themselves aurically in black and shades of grey, others in the vainglory of bright orange and yet others in the rage of scarlet, etc. All judgments are value judgments says Nietzsche but what he didn't understand, did this antichrist was that all judgments lie in human consciousness which partakes of god consciousness which is therefore moral – 'as above so below'. Therefore God is very much alive and in no way 'dead' – else all would be dead as all partake of god by virtue of being part of the creation. Thus freemasonic nihilism and atheism would posit Luciferianism as the substitute for this vacuum they dialectically engineer yet the lucifer will be consumed in the lake of fire by virtue of he himself being of god yet in a state of dissonance therewith if and only if he lives in a state of inharmonious contravention of the laws of god (aka 'nature') which necessarily follows being (a) lucifer. Not living in contravention to god's laws and attempting to leap out of the causal chain through a process of immanent transcendence via the left-hand path but rather attaining real illumination through oneself adhering to the 'straight and narrow' path of harmonious existence. In attempting to attain mangodhood and supersede godmanhood they instead find themselves leaping into the lake of fire through dissonant resonance, through generating discord / disharmony / karma and thus having to purge their energy body post mortem through a process of harmonization / adjustment. Thus the real angel of the presence is what the corrupt lucifer aspires to become not understanding the good (or incapable of embodying it) and thus following his destiny along broad and winding paths. The angelic shining one (exclusive to the Aryan race) supersedes materiality in the spiritual Olympiad surpassing lucifer who stumbles to his death as the fallen angel. Thus the promethean aspirations of masonry fall flat from their intended height and find themselves incapable of paying on their promissory note the requisite sum – being as they are morally bankrupt (the fate of all moral relativists).

How modern Judeo-Christianity is closer to liberalism than Real Identity Christianity: liberalism, being Universalist and espousing a pacifistic carefree abandon in the face of hardship and struggle as well as a remunerative cognitive dissonance to all things unpleasant. Thus the path trodden by the Judeo-Christian is that of the liberal: taking the path of least resistance toward perdition for the maximization of pleasure and minimization of pain. Ceasing to oppose, acquiescing in the presence of, evil is itself an evil. They extol the virtues of 'peace' but Yahshua said: 'I come not to bring peace but the sword'. Hence they cannot adopt the namesake 'Kristian' as they are not followers of Krist being in opposition to his teachings. Further they have no willingness to acknowledge their own hypocrisy and thus abide not in the truth, adhering to the moral relativism and perspectivalism of liberalism whose doxic / epistemic basis is the lie, a lie so pervasive as not to have the honesty to recognize itself as such and thus completely hypocritical incapable of maintaining any stance or argumentative/cognitive position by virtue of the fact that it has no truth, no affirmative content and is thus the plaything of illusion, Maya failing to attain the objectivity necessary to become a Being that is a fact of consciousness or absolute identity. Thus this satanic creed of hypocrisy has recourse to endless dialectical shifts and evasions which defeats itself (becomes caught up in its lie) as it

must acknowledge that which it evades even as it attempts to evade this attempting to transition to another plane or dimension (dialectically). The doctrine or notion of equality/egalitarianism is a case in point wherein the claim (truth claim that all beings are equal is propounded and immediately refuted through contradiction with the evidence of the 5+ senses that clearly no equality exists. Still the Universalist (i.e. liberal and Judeo-Christian) insists upon maintaining an unsupportable position without any evidence being offered. Thus the hypocrisy is apparent in attempting to affirm that which is denied prima facie. The Identity message in comparison affirms inequality and is substantiated by the facts of experience and thus knowing it is true has the strength to face debate and (impossibly) refutation on the part of the opponent. Thus it is opposed to universalism and to anti-nature dogma of all stripes which are necessarily false as incapable of the Truth (cosmic/love/Nature/god's law). Neither liberal nor Judeo has any marks of suffering on his face – a smooth brow as borne of a leisurely set of circumstances and incapable of empathy – thus incapable of suffering through the suffering of others. Thus, like the Jew, they 'pluck their eyes out as it offends them', incapable of viewing hardship, reaching out to others who are in need, or at the very least manifesting sympathy. Rather coldly rational empathy is the best they can attain. Hence they are unaffected by the suffering of others as they cannot identify with them having a life guided by the star of Venus and not the solar logos. Hardened to the misery of others they instead devote themselves to cognitive dissonance, wilfully ignoring the facts of life while acting as an irresponsible child with a firebrand burning down the world which enables their psychopathic life to be sustained.

Judge them by their fruits: The fruits of the serpent seed [jews] are the poisoned fruits sweetened with the flavour of their falsehood. The gleam of rufescent health conferring nourishment conceals the death conferring bitters within. The fruits of the serpent have an apparent sweetness but this only to bypass natural defenses of their host which is their intended prey. Swallowing these is tantamount to going hungry and then some (stomach ache, viral infestation, dysfunction of bodily metabolism) while the consumer of such forbidden fruit vomits up their contents – what little nourishment they may contain – and is left with wracking pain. Not having heeded the inner voice of the guiding light (natural/cosmic law known intuitively and through reason) they revel in gorging themselves on this repast of bitter fruits. The tree from which these fruits have sprung is that of the serpent – the archetype of evil, he who is inherently a violator of cosmic / natural / divine law in se, in and of himself through being the source of chaos and adversity embodying itself in these fruit which beguile the ignorant to treat of their apparent sweetness. The consequent sickness should enable to the observer to know the nature of this evil tree – and to hew it down. However if not battle axe be had with which to do the hewing, the tree of evil stands and continues to produce its vile fruit. Thus he who would wish to claim the status of a hero must become a fashioner of weapons – a skilled artisan who can bring into Being the conception of his idea – to reify the ideal which entails negating the negation, spearing the dragon with the lance of his will. The fruits of the tree of life, the Israelite tree [white race], are the 'blessing to the nations' spoken of in scripture. The development of history has shown that the nations, conversely, have not been a blessing to Israel and that they have instead squandered the fruits they have had bestowed upon them and hewn at the tree of life from which they derive their sustenance with unreasoning hate – to their own destruction. The nourishing fruits from this tree can only be digested by those who have the appropriate physiology, i.e. the Israelites who alone can attain god-hood whereas those who would partake of their fruits and fail in the attainment of this state are simply wasting resources better invested than in the gullet of beasts who at best defecate out their wasted advantages while continuing to harvest the fruits of the producer without any compensatory productivity of their own. Thus the fruitage of the Israelites [whites] is wasted and to avoid starvation they must become better stewards, i.e. to confer resources / credit where it is due and not willy-nilly or out of misplaced

altruism or blind compassion for the tares[non- whites]. To hybridize themselves with the tares is a recipe for extinction of the divine spark. Thus the tares must be bundled and burned so that the tree of life and of knowledge may replenish itself and not be hewn down to satiate the irrational will to power of the serpent seed and their enowsh.

Race-baiting as instance of Jewish psychology and mind manipulation: the game of victims vs. villains has pervaded the Jewish character from the beginning and is an instrument or weapon in their arsenal in attempting to disarm those they want, ultimately, to kill. By making the ‘Other’ look within they would have them impotent in any outer contest which by default enables the Jews to win a victory however anti-heroic/satanic that victory may be. Once their intended target (victim) has woken up to the fact that they are the victim in actuality they unseat the Jew who has positioned themselves over them through anaesthetizing their combatant before war has actually been declared thereby attempting to increase the probability of victory. With what strength remains the intended victim will combat the threat which is and has always been a weak being which is why he must have recourse to the subtle arts of deception and trickery as a means of combat instead of more overt force and greater strength. Feints and dodges have always been the way of the weaker party – but all is fair in love and war. The game of victims vs. Villains, oppressed vs. oppressor ceases to be a valid strategy when the game is up, when the deceived ceased to interiorize the psychology of sin expiation, shame, guilt, apology, etc. – the “I am the problem” because you are weak and meek ethos. Once the deceived altruist realizes that he has simply been played for a fool and exploited by a more devious and dishonourable type he ceases to bow before the invisible yolk of mind control that has been placed upon his head rendering him a compliant slave and beast of burden to pull the cart for his usurper master. The master/slave dialectic works in the form of victims vs. villains only when the villified ‘villain’ recognizes and acknowledges that he is defacto a villain, whether he be defacto or not. The falsification of history under the mind control of the international Jew has served both he and his fellow victims (i.e. parasites) well – however this is now at an end in the end-times and all race- baiting, formerly successful under the yolk of mind control has ceased to be so and has become ‘yesterday’s news’ that no longer carries favour with the intelligentsia save those who are the arriere garde and plugged into the matrix. Those who have been crowded out of the matrix (via the employment equity act, etc.) are the revolutionary vanguard who bear the burden of future change and who will – simply through disassociation with the system and being replaced by incompetent others – facilitate the breakdown of the J.O.G. system. With this collapse all dependents on the former white oxen will be thrown off the back and gored (economically and physically) with the horns of the former chattel.

Failure to face reality: manifests in consequences that those who cannot even envision prior to their occurrence and who for this reason ignore them are incapable of being dealt with by those same weak-willed individuals. Hence if one fails to face reality he fails to prepare for and develop the power to deal with the consequences of reality. Thus only stronger willed types can endure the harsh realities of life. The liberal, with his cognitively dissonant mind, expresses a weakness of will rendering him one of the unfit for the societal jungle that life is. Lack of challenge, of struggle, leads to atrophy and consequent debilitation – given that life is a dynamic struggle; the cessation of this dynamism is tantamount to death. Hence one must be prepared for the struggle and this preparation is constant keeping pace with the dynamic struggle that is the life current of becoming. A failure to face reality is the act of a weak individual who doesn’t seek to struggle as he knows implicitly that the doesn’t have what it takes to combat the counter- forces which impinge upon him from all sides and constitute the skein of the fabric of life as struggle. Success in confrontation with the harsh realities of life ensures the continuance of one’s kind and is attained through development of willpower which is developed through itself, through its exercise and employment in

'theatres of war' that society and the natural environment prescribe. Thus one must be a Siegfried fighting the dragon instead of a jaded urbanite with pomaded hair and fashionable livery. The decadent life of reality deniers and escapist dreamers will soon end; the resort of fools will be a perpetuation of their wilful ignorance in the battle or being a spectator before the image of the beast (TV, sports, etc.). Success is thus bought at a premium and the price of failure is death (i.e. one's life). The reality which confronts all at this time is civilizational collapse necessitating a 'radical traditionalist/archaeo-futurist Weltanschauung' which puts the sophisticated post-post-modernist into a rural primitive situation in anticipation of the post-apocalypse. No longer the intellectual aesthete of citified decadence, the would-be survivalist (he who would survive at all is by definition a survivalist) must return to origins albeit in an old yet new way, a receptivity and comprehensive adaptability to change and the endless dynamism of life under modern technology and a rejection of the conservative forms of superstructural superfluity that leads away from the organic and natural. Only the pampered pet can afford to bask in the limelight of his own ego at this time in history – the weakling show-dog must develop whatever power lies within and manifest this strength in correspondent and appropriate forms. Life is the objective ground upon which the battles of the future will be fought. Only in an anti-natural decadent society itself doomed to fall under its own weight can the decadent and defective thrive and multiply. This same multiplication however dooms the host which gave them birth to destruction and thus its offspring are stillborn. Rights to life lie with might not constitutions and legalities.

"Receive a stranger into thine house, he will disturb thee, and turn thee out of thine own": A lesson from the bible that has practical consequences. Regarding the receptivity of fools (the imprudent, those lacking in reason, a judgment between cause and effect) to over-accommodation of others beyond the threshold of mutual advantage and aid. This especially concerning foreigners who one hasn't the common sense to avoid or minimize contact with. Given an inch and they take a mile. With respect to the stranger, those of foreign flesh or race, to enable a natural enemy to derive advantage from one's own tribe either through personal or collective dealings is tantamount to discarding defensive weapons and enabling an enemy to enter in and pillage. This of course would not be a concern amongst one's own kind with whom one shares a 'house' or territorial boundary but is only of concern in the case of those whose genetic boundaries are divergent from one's own and thus are incompatible. This chaos of incompatibilities begets the strife which destroys the boundaries and thus that protected thereby as a cell wall is destroyed by invasive radiation causing necrosis or cell death and inevitably tissue death once it spreads further. Thus to let in the stranger is to enable incompatible types to invade and thus to metastasize the cancer in the host body which is made to play host to this foreign presence. "He will disturb thee"—this excerpt is manifest in the 'micro-aggression' that is generated by the presence of the cancerous cells. The disturbance should serve as a sign of the presence of cancer as all disharmony is a result of the inorganic present in the organic, i.e. of discordant vibrational frequency and thus strife which the organism must seek to oust or be destroyed thereby through its metastasis. The disturbance is the canary in the coal mine that the prudent heed, understanding as they do causal relationships between the cause of disease and the cure, that being its destruction through purification of the body if not drastic measures of eradication such as wars of defense as opposed to offence. Purification wouldn't be necessary in a pure state until contamination sets in. Deliberately wading in sewage and pits of disease is the reckless act of the imprudent and emotionally unstable who have failed to learn the causality of disease and health. The current open borders policy and acceptance thereof by the white population is the act of wading in a mire of pestilence out of a cheap thrill-seeking, devil-may-care attitude. The devil may care as he is the cause of this process of infiltration and his embodiment upon the earth in his children is the Jew who is the ultimate source of the evil which plagues this terrestrial realm.

“And turn thee out of thine own”—this subtle takeover by the minions and legions of Lucifer results in a usurpation of all that whites have created and built by the savages of the earth who come from desolation to plenty and gorge themselves on the resources of the productive white man (Adam). They create a situation of desolation once more through famine and violence, through their own chaotic being. The pose of victim status, playing possum, as a mechanism of beguiling the opponent to lower their defenses has always been the strategy of the meek and weak who seek thereby a cowardly victory through secrecy. Chameleon-like these underhanded creatures slink about seeking gain representing themselves as poor and unfortunate victims who are – by virtue of their weakness incapable of doing harm to others, and who humbly submit to their ‘white masters’ while surreptitiously sharpening their knives of vengeance for being forced to look into the mirror which reminded them of their own ugliness. They would smash the mirror in hopes of plucking their eyes out – or rather scratching out the eyes of an enemy who is such by virtue of his inherent genetic superiority which is the light which outshines the false light of the Luciferian horde of the devilish Jew. They would unseat the master in his own house as a gesture of resentment, a thumbing of the nose at he who has bestowed upon them his virtue, that which has enabled them to merely develop instruments of destructive force against him. This is the curse of God for failure of Adam to guard his own territory, soil, and allow his blood to be poisoned by the beasts of the field who seek not only to vampirize it but to extinguish it from the earth through miscegenation, through the temptation of flesh thereby incurring the punishment of self-destruction.

Tolkien’s allegory of Ents and Entwives revisited: The ents represent the roots or ancestry of the people and the entwives feminism. The ents lay dormant, ignorant of their own nature and divorced from the world and its development (they know not who they are). The meeting with the hobbits is those white Adamic stock who became aware of their roots, of who they are, and go to smash Orthunc (modern technology) which has led them astray from their organic being and life of tradition based on a harmonious relationship with nature to a life of an inharmonious technologized life. The Ents must smash Orthunc, i.e. Adam (the white race) must recognize his origins and history to destroy the Judeo-masonic conspiracy and its destruction of their seedline and organic world through technologization. The orcs (blacks and arabs) are slaves to both Saruman (masonry) and Mordor (Jews) and chaotically destroy the Ents (white race) through malicious violence and disregard for their hosts. They are then destroyed once the white race (Ents) awakens. This attracts the Entwives (women) who have been led away from the men (Ents) through feminism and the effeminization of men (the slumber of the Ents). Their manly display of vigour manifests the magnetic attraction that pulls the Entwives to their Ents. With technology destroyed (the smashing of Orthunc) the Ents may continue their lineage.

Dietetic fallacies: The claim that it is more ‘spiritual’ to consume a diet of vegetables or fruit than of meat and animal by-products is based predominantly on the position that spirituality means passivity and non-maleficence which is put forth as having a monopoly on goodness – that it is identified with ‘the good’ and that anything converse to this is bad and untoward, something repulsive and a product of that which must be shunned and rejected – the ultimate taboo. Granted the classical vegetarian/vegan diet does heighten sensitivity and receptivity to sensation/ *sensa* in the environment and thereby elevates consciousness to a higher level. In spite of this boon it also leads to an excessively passive and weak constitution lacking vigour and strength and inevitably leading to the decay of the physical body through under-nutrition. Thus it is a diet conducive to apathy and an inability to accommodate the struggle of life. Thus for the end-times/kali yuga it is a diet that can’t be supported by those seeking to build experience and the soul. Such a trajectory, that of weakness and escapism is appropriate only for those who fit into the category of *lebens unwertes leben*. Thus the fallacy of veganism equating to spiritual enlightenment qua diet is easily seen by its fruits

which are more road apples than the forbidden fruit of the tree of the knowledge of good and evil. Counter to this position is the reality of body purification and greater efficiency of digestibility which renders the human organism a greater transceiver of the divine mind and puts one into more intimate contact with his higher self. This may be fine at a time when the aether, the surrounding environment didn't consist of hostile and negative energies, which necessitates a sufficient counterforce to enable one to transcend their influence. The human becomes a more efficient operator via the Rajasic nature of animal products while becoming proportionately inefficient in the tamasic nature of receptivity to Being, less competent in Bakti more competent in raja or hatha spirituality. Thus a mixed diet is indicated for the end-times/kali yuga in order to maintain one's position therein as a spiritual material mind / body/ spirit complex, a gestes korporlich which is a machine for the transubstantiate of god into man and man into god, a vessel/vehicle of the divine. Practically and concretely there are many counter-examples of vegan advocacy in the forms/persons of Crowley, Blavatsky, etc., real channels and geniuses who followed Ayurveda and/or a more soul-rich diet that enabled them (presumably) to develop themselves to the spiritual heights they attained. The claim that soul is concentrated in foods to a greater or lesser degree given its level on the food chain also seems true as life is built up from life and the lowest on the food chain may be best assimilated but is worst in concentration of etheric energy thereby not conferring this same upon the consumer. Given the volume of space in the digestive tract being finite and the needed etheric energy being of a certain quality that typically exceeds the comfortable limit inherent in the digestive tract – this indicates the necessity of animal products to have sufficient nutrients and energy to function at optimal levels, at a level at which both the spiritual and material can mutually express each other in the human being. In assessing needs it is simply a matter of quantity of quality that is to say degree of substance that can confer the maximum nutrients and etheric energy with the minimum space taken up and thereby optimize performance in the spiritual and material worlds for the purpose of alchemical transubstantiation, of god-making and becoming a living god. The architecture of diet is simply a practical task based upon experimentation that leads to the universal principles of diet that apply in all circumstances, times, and conditions. The repair and breakdown of tissues is the delicate balance of homeostasis that an attentive observer adjusts through prudent planning and then ceases to attend to, once certain universal principles are attained and these prescribe the template whereby optimal function/performance is attained. This would be a state of harmony/entelechia which exists through time and which must be maintained as the necessary condition of immanent transcendence. Diet is a means to the means to the means to the self-perpetuating end which is oneself in a condition of godhood. Means number two is bodily purity and function which is a means (number 3) to the expression of oneself through the soul to create changes in consciousness which lead to the attainment of godhood, the self-perpetuating end which is one's higher self and lower self united. Following a dietetic path if such it may be called that deviates from this is obviously satanic in the sense of lower density, materialistic, lower consciousness, weighted down by the leaden chain of matter; trapped behind the Mayic veil and blinded by the false light of Lucifer. Excess volume produces sluggishness producing lowered consciousness; deficient etheric energy producing malaise, weakness and apathy and eventually death, insufficient vitality to maintain the strength necessary for the struggle for life. That it is a mere means means that it must be relegated to that position and not obfuscate the attainment of higher ends to which it is related as subordinate means. Etheric energy in animal products is necessary in developing the level of consciousness necessary to attain the physical/spiritual force to overcome the lower levels of materialistic / base consciousness. Thus no vegetarian can ever be – ceteris paribus – as enlightened as they could be given the animal substance and its increase in the rapidity of vibrational frequency so conducive to godhood.

Weeds and flowers: The Garden of Eden choked with the weeds of the wicked is the situation of 'post' modernity. The saboteur has sprinkled his seeds of death amidst the flowers of life and thus destroyed the gardeners work. The uprooting of the weeds is the task necessary before the flowers are deprived of all nourishment and then the garden may bloom again. First priority: discover the saboteur; second: eliminate him; third: pluck out the weeds; fourth: plant the future seed in a sustainable manner.God law vs. man law: the laws of God (even a 'secularist' could describe them as Natural law) are based upon causality and are, in effect, causality itself manifesting in karma (sin) and dharma (blessing) through the respectively harmonious or inharmonious acts and omissions of the transgressor (wicked) or righteous. God/natural law is upheld through acting in concert with cosmos and violated through inharmonious action. 'Eye for an eye and tooth for a tooth' encapsulates as a phrase the reality of the law of retribution or reciprocity whereby what one does redounds to himself in the above sin or blessing (karma or dharma) which is the reward or punishment of god. Specifically...Rape destroys the consciousness/soul of woman as it violates their nature and function, namely the sexual function wherein non-consensual union is forced upon them thereby severing or destroying the bond that might have been fashioned based upon compatibility between herself and another (man). This also contaminates her with the seed of the violator who creates a potentially chaotic being who is the tangible product (fruit) of an evil (as inharmonious) union, a road apple. Thus destroyed the woman's destroyer is destroyed. Hence the commandment for the death penalty for rape as otherwise a defective offspring may result destroying the seedline of that victim.

Theft also is based on the creation of a disharmony, of an unjust appropriation of power or 'property' (generally) that by virtue of a lack of investment on the thieves part and prior ownership (investment of time/effort as casual condition of ownership) on the part of the victim necessitates the reaction of proportional loss on the part of the perpetrator and to a sufficient extent that compensation is just (that a similar loss is felt and that it deters through example similar crimes). Murder of course, being the extinguishment of the life of another without its being necessary (and whatever is necessary is good and whatever is good is just), is punishable by death not electively but necessarily, i.e. mandated. This is because of the casual relationship between the murderer and his crime and his victim, the latter being the result which necessitates the like result to rectify the balance.

Flood of faecal matter: the brown and black hordes have turned the melting pot into a shit pot. The plumbers are needed to plunge the obstruction and they come in the former of the fasces and Mjolnir, of gungnir and the swastika. The reek of the matter obstructing the white porcelain bowl of sanitation, of a formerly sanitary society, has become insufferable to the extent that even those who make ignorance of reality a past-time have difficulty not holding their nose.

The notion of rights: 'Rights are the flipside of duties'. The claim of the professional victim to entitlement on the basis of equality (as a 'fellow man' in spite of this obviously flying in the face of reality given the bestial nature of the creature) is defeated given that they have no correlative duties specifically matched to these alleged rights merely a vague and unspecific 'floating signifier' attached to their objectivity called 'victimhood' which overshadows all of their relations and structures them to their benefit. Certain micro-aggressive features play about their visage and certain tones of voice accompany the self-righteousness of their privileged status and behaviour. This is enabled through the attachment of such sentiments as guilt, shame, injustice to those they wish to exploit through these false predications and associations, thereby attempted to portray them as 'Satan' in relation to their saintliness as a mechanism of exploitation. A right implies an entitlement on the part of one to receive from another. In absence of any historically specific

relationship no obligation or entitlement can exist as not bound up with any relationship previously existent. The discharge of an obligation is specific and can be subjected to quantification of the qualities (the nature) of the benefit conferred or taken, the obligation incurred. The claim to perpetual gratuity as somehow magically a defacto claim with specific content not specified (and thus a floating signifier that can be endowed with whatever semantic or emotive content the claimant chooses to speciously justify their unjust enrichment at the expense of the hand that feeds them; as a means of biting it to classically condition it to confer greater and more numerous Scooby snacks). Leaving things vague and open-ended is the tactical recourse of the professional victim (women and minorities, etc.) and their masters (Jews) as a means of avoiding propositional commitment thereby seeking to perpetuate their gain/usury. Rights are entitlements but no entitlements are possible when no benefit was received (such as in the case of whites not benefitting from slavery) or in the case of a benefit conferred gratuitously and then disregarded as a mechanism of further exploitation on the part of the self-identified victim (such as in the case of white people putting an end to slavery in all white countries and most non-white countries they could influence. Rights are thus concrete, specific things, not floating signifiers that defy logical analysis and rational argumentation. The irrational, bound up as they are in emotional behaviour, are blind to the fact that making a claim without making a claim specifically renders their prospective consideration a nullity – as specific obligations are such by being matched to specific benefits received, specific rights to specific duties and rhetoric to nothing at all.

Heaven or hell, rich or poor: Environmental influence as condition of the good life – inner calm dependent upon willpower and self-control (an angel in the whirlwind) but in spite of the external chaos. Nevertheless one is conditioned by material influences and the atmosphere (aetheric – if that's what it's called – the invisible immaterial substratum of becoming which interpenetrates – or is – it, at a higher level of vibrational frequency) affects consciousness making only the most developed or enlightened being unaffected and uninfluenced. Thus the practical conclusion is that it is better to live in a paradise externally than a hell – unless one sought the challenge of transcending the craggy rocks of the summit. In which case, he would find a ghetto hell, a kingdom of heaven upon earth as an instrument for the attainment of Krist-consciousness, placing himself in the whirlwind. A heaven in the mind is the result of perpetual exertion, not pacifistic acquiescence before false idols of peace, love, and unity. The hell on earth which constitutes the material plane blazes forth in the myriad challenges that threaten the basic needs and lofty aspirations of the human being. Heaven on earth is attained by going through the hellfire of the mind and quenching it with the cultivation of reason and intuition, of balancing the emotional and rational brain brought under the control of the will. Thus a stimulus-rich environment is a stimulus to thought whereas a stimulus-poor environment can – rather than being peaceful, send one into a hell of mental extinction where nothing is perceptible as no perceptual acuteness exists as a sounding board for stimuli which themselves don't exist. One is thus left with the wind whistling through his ears. However, contrary to this point, is the quietudes of a pacific environment in serving as the condition of heightened sensation, dulled and absent in the hypertense atmosphere of (sub)urban life. -The quieter the better where mental cultivation is concerned. Minimal stress from external sources creates the peace of mind necessary to cultivate faculties of a more delicate nature. This is the heaved-up place, the head, Golgotha, wherein the sacrifice of matter on the cross kindles the divine spark which illuminates the darkness of obtuse beast consciousness. This is the kingdom of heaven upon earth of the illumination of matter with spirit through the former's purification, receptivity, and activity-through itself. However, the material conditions of quiet and peace are proportionally conducive (on average) to the peace of mind. Concentration of attention can focus upon the object of its consciousness best under conditions of quietude. The louder the dumber – no thought can be articulated in

the din of sensation that an overly tense atmosphere prescribes. Real riches lie in this inner kingdom not in the vaults of Babylon with its machines of war and industry. True industry is borne of concentration, meditation, and contemplation – then the inevitable creative act that reifies the ideal. A true ‘Idealist-materialist’ seeks to make a temple in the mind to his muse not a temple of its sacrifice out of marble and iron.

Societal breakdown: Once trust ceases to be a presence in society it breaks down leading to chaos trust is the glue which binds its members together without which it falls apart. External checks and balances proposed from without are the only cement which fuses the members together – however they are prevented from functioning in a dynamic manner through the external and artificial impositions (laws, codes of conduct, etc.) which do not organically emanate from and resonate with the members as they are all operating on different wavelengths and thereby cannot mutually accommodate one another and they are forever in a state of conflict with different purposes and destinies and thus to prevent that instability the reinforcement of law is necessary to bind them together as it were in a concrete form called urban life. To take up the Mjolnir or sledgehammer of one’s wrath and break apart this concrete form, – called race war – that is the solution to the problem. Unfuse the artificially fused and – let develop what nature intends – the evolution of the type through itself uninhibited by external imposition is the only proper path in life that of nature. The artificiality of urban environments (the civilization extolled by those who have become divorced from nature) is what inhibits the organic development of types (races, nations, etc.) and thus must itself be done away with and substituted for a society based upon organic life.

With Jews you lose: The modus operandi of the self-chosen is to use wholly, however and to the extent of their benefit. When they cease to serve as an animate tool they are discarded and replaced with another if needed. All of those not Jewish constitute merely a herd of animals bred for utility and inevitable slaughter once they are no longer capable of being exploited with benefits outweighing the cost. All life is accountancy and all are trapped in a ledger to be debited and credited and structured in their being by these relations which are the only frame of reference they have. Voluntarily subordinating themselves to their masters for prospective gain they thereby find themselves branded and shackled in the pen let loose only for labour. Making thieves’ pacts with a known dishonourable person is the same as writing a novel for publication only to consign it to the flames before sending it to the publisher. If by making such a pact, and not having foreknowledge of the nature of such a being, the inevitable consequence thereof is to learn by one’s error. No benefit can be had over the long term in associating with those whose inner being consists of destruction of those with who they forge a pact. ‘With Jews you lose’ as this is, was, and will always be the intention of this group, namely destruction of those who are Other, this policy being written both in their hearts and in their Talmud.

The popularity of lies in the Beast system: modernity (post?) denies the reality of nature and thereby denies truth, affirms lies (where words fail to correspond with aspects). This is the coin of the realm of the Beast system, where in typically satanic style all oaths, obligations, and commitments are null and void prior to their commitments=, following the letter not the spirit of the law, but rather the demonic pharisaical interpretation thereof through semantic twisting. This denial of truth or rather refusal to deny or affirm the truth or falsity of anything, or to make commitments is typical of this control system and its irrationalism, chaotic nebulosity where no discernible fact or determinate object of consciousness exists but is rather ignored or presented as a given when suitable to the regime and its multitudinous members who exploit the discourse of the moment as a mechanism of self-interest maximization. Presumption of unquestionable fact with simultaneous denial of this same as an asserted or posited reality enables the discursive

exploiter to 'put one over' on their opponent, derive what advantage they seek while losing nothing. It is a semantic shell game where appearance supersedes essence and all is insubstantial concessions and commitments are made by the opponent while only the semblance of same is made by the word-twisting mind-manipulator whose initial move in the language game (the move made to initiate it) is made simply to initiate the game and extract whatever advantages would need to be conceded as a means of perpetuating the discourse. Thus all hopes of 'reconciling differences', achieving 'compromise', etc., are self-defeating ab initio as it is built into the discourse, the white male wearing the debate costume of 'Satan' and the non-white male wearing that of angel's wings. That lies necessarily defeat themselves once exposed so too does the Beast system which is based thereon. The popular notions of 'equality, diversity, democracy', etc. crumble as the weak foundation they are, once the patent falsehoods they are are laid bare.

Why democracy is absurd and an unworkable political system: Democracy purports to be a system of representation wherein the average fool is permitted to 'have his say' through formalistic processes such as elections and opinion polls, writing letters to ombudsmen, etc. that these 'mere opinions' can equally be denied and ignored in spite of alleged checks and balances defeats the claims of democracy to be about the populous ruling itself as their 'voice' is only attended to when it suits the current regime and will be denied otherwise. Their voice might have greater significance (as strength often lies in numbers) in a society where that voice corresponds with a numerical majority or those privileged by special advantages by the regime (e.g. non-whites, and non-heterosexual white males). In such an event (the inevitable consequence of multi-ethnic/racial populations) those favoured – which implies given special advantages through military force to curtail resistance – will drown out the voice even of the numerical majority and tyrannize over them (tyranny of the power majority not the numerical majority). The further absurdity of this type of situation and inevitable consequence is the egalitarian principle upon which such a democracy is based, e.g. one man one vote, no special privileges for any individual or collective of the larger collective population. The 'some are more equal than others' absurdity disproves the lie of democracy. What negates all claims of the validity of a democratic society is the natural differences existent between different groups that no claims to any meaningful equality (in a real sense and not merely in the abstract as in all things can be said to be related to all other things and by virtue of their relations equal) can possibly ignore or deny. Even in a mono-ethnic society where homogeneity of mind, body, and spirit exist, the difference between head and hand is insuperable. Thus a naturalistic hierarchy negates an artificial levelling process called 'democracy' which purports to give voices to the 'voice-less' but in reality simply drowns out the prudent and competent in the tumult of irrationalism and placation of the feral will of the masses with bread and circuses. That democracy has become a substitute religion of those who formerly espoused Jewdeo-Christianity is understandable in that it entails the same universalistic values that (at least in contemporary Christianity if not going back to King James) substitute the more tellurian principles of godmanhood for those chthonic mangodhood principles popular in the mother goddess cults of Ishtar, etc. The proclivity for nurture (artificial man-centric and now female-centric praxis) as opposed to nature, i.e. objectivity / God / Reality and a recognition of the place of man therein as an integral part thereof not as sinner (environmental pollution or aberration) or as saint (steward of the earth, purveyor of resources to the chandal apelings of the turd world). That democracy amounts to little more spiritually than crass materialism based upon wealth redistribution and the levelling and regressive process of equal opportunity which takes from the deserving and gives to the undeserving is clear that religion typically fails to attain a

correspondence with reality as a representational or realizable system of ideas and correlative practices.

Demonocracy: the false claims of democracy – equality (even of the justice of equal opportunity which surreptitiously implies natural equality); freedom (of choice, of assembly, of speech); demonstrate the impossible realization of this lofty sounding tartuffery. The right to vote for those who don't fit into the populous and consequently become the populous is the mechanism they use for the replacement of those who have enabled them to have any of these 'rights' in the first place. The right to vote in an egalitarian democracy ceases to have value when there are no conditions other than brute existence and the capacity to check a box which even the most atavistic savage can perform and understand the political theatre just as well as the democratic intellectual sophisticate who is the true believer in the simulation of choice and individualistic power to change a society in which they are only a relative power/influence and this through their socio-economic capacity and connections not through their capacity as a 'voter'. A system of representation by population falls to the dominant majority once that group gathers enough power. The divisions existent between rival groups ('die-versity', multi-culturalism) are really just the tensions and pressures in a powder keg whose explosion is inevitable and immanent. All that is required is the spark (i.e. the right conditions – an excess of concessions of a rival group that leads to their dispossession or extermination, or an unwillingness to meet the demands of the other and insufficient power to resist its acquisition) which initiates the explosion – one way or the other, democracy falls under the weight of its teeming multitude of 'voter citizens' and is replaced with either anarchy and/or dictatorship (be it in the form of fascism or theocratic rule or national socialism, etc.). The seeds of destruction are perpetually grown on the tree of democracy which decays through its own inner disunity and weakness and must then be supplanted with sturdier growth. The lie of democracy exists in its claim of popular power which merely masks the real power of an oligarchy who exists behind this mask and uses it as a concealment and justification of its hidden tyranny. Those in power put forth the false appearance of popular consent when the questions and issues to be decided upon are cleverly formulated in false dichotomies and specious language and serviceable to the establishment. The claims of the democratic political whores to a merely representative capacity is easily seen through when the fruits of this representation of popular will are simply the determination of the popular will through the mind control matrix of media, academia, electromagnetic fields as well as chemicals, et. al in the water, air, and food supply. The means through which life is sustained and thus of necessity must be 'bought into'. The public servant is really only covering their iron hand in the velvet glove of concern for the populous and is a defacto public master, a dictator with a deceptive smile like that of a fox in the henhouse or wolf in the sheeple's pen.

Modern Woman: with the advent of feminism and its gradualistic/propagandistic mind control and personality restructuring of women has come a proportionate decline in the stability of society through the inversion of sexual roles leading to the displacement of the patriarchal society of stability through self-sacrifice to that of instability through selfishness, the stereotypical (and stereotypically true) trajectory of masculine and feminine consciousness respectively. The faggotization of men and the masculinization of women have served to pervert the nature of both leading both to become poor players at the game of life. As a consequence society has been

opened up so to speak, to foreign intrusion (i.e. rapine). Lack of a defensive mindset and feminine hyper-nurture praxis has led to the enemy being able to enter via the open-door immigration policy and acquire power through the democratic process as well as the cornucopia of special privileges meted out by feminized politics be they anatomically male or female. The modernization of woman into that of a caricature of men has enabled more adept players of admittedly inferior race to usurp power through selfishness of women not having a willingness to play their traditional role with the exclusive regard necessary to maintain and expand a stable societal base (via their caregiver role in the home and with children). Contrast modern woman with her traditional counterpoint: one responsible, having conscientious regard for posterity and identifying her role as caregiver; the other as irresponsible self-indulger forever seeking to amuse herself at the expense of others if need be (such as through tax serfdom as a political whore). - The former constituting the foundation of the nuclear family which is the foundation of society; the latter existing as the bulk of the superstructure of a parasitical bureaucracy. The artificiality of cities testifies to their unsuitability of beings whose nature finds their proper expression in nature. Thus to live a life in harmony with the sum total necessitates living amidst natural surroundings not tended hedgerows and topiaries that gratify the decadent taste of fools. Living pressed in on all sides by a collective of others whose infantile thoughts impinges upon one in their petty infighting behaviour is no different than living in a prison cell – no open space, no real living.

Criteria of personhood: The white masses in their suicidal and misplaced altruism, and their savage imitators, endow the latter with the appellation ‘human’ in hopes of accruing to them a greater value than they actually possess. Perhaps it is time to redefine ‘human’ along more restrictive criteria such that only those worthy of the name ‘spirit man’ (hbw. for human) are incorporated in this category? Those endowed with the divine spark, the higher, Krist-consciousness and not merely decked out in the external trappings of an imitation. Putting a three-piece suit or a pastor jacket on a negro doesn’t elevate him to the level of a gin-soaked skid-row bum if the latter be a white man. The power-tripping nature of the beastmen: fight, flight, fornicate—such are the modalities of consciousness of the beastmen. All relations are power relations of the crudest sort—better / worse, domination / subordination—dualistic consciousness to the ultimate degree. The ego cannot transcend itself through being enamoured with itself—the only star in its own galaxy shines forth refulgent to obscure the radiance of more discrete luminous bodies -its crude and forceful display cancelling out the purer light of those formed through darkness of exteriority, through a development of itself through itself. Loud and proud the beastmen display themselves as a jungle ape competitor, vying for supremacy to overcome opposition not being able to identify with those who are posited as foes and could never be understood as anything but foes. Contrast this simian posturing with the altruistic empathy of a white god-man, he who can understand the language of birds and all manner of other fauna owing to his heightened consciousness. No power-tripping exists in him only understanding; no desire to dominate only for harmony – and this same may entail not the domination but the subjugation of an opponent, a ‘tap out or pass out’ disjunctive choice which still preserves the autonomy of the Other yet does not concede power outside of harmony, that is to say what is just to confer. Thus the war when fought by this same white god-man is an inherently ‘jus bellum’ never initiated but always finished by this same even through granting the opponent the choice to terminate the latter’s aggression with a just penalty paid to rectify loss.

Inevitably war between such discordant souls leads to the instigator (always the beastman) escalating the battle when he perceives a sufficiently high probability of victory ('give them an inch and they take a mile') which is typically anticipated by the wise white and thus thwarted prior to its initiation at least in the mind of the adept games-master which is the white sage who allows the beastman to complete his sin through granting him and not forestalling him from his autonomy of will culmination in the decision to 'make a move' in desperate hopes blinded by ambition and greed for power to attempt the defeat of the white god-man whose very existence threatens his fragile ego unwilling as he is to humbly submit to the greater good and thereby precipitate harmony on the material plane and on all planes affected by his coarse vibrations ('peace on earth', etc.). Continuing in his sin the brute finds himself at the end of his road of destiny – since earthly harmony is not possible for him, as he is perpetual war and conflict the inevitable destiny he has created through his own vice is for his presence upon Gaia to cease as it portends nothing but continual destruction and the degradation of civilization which only takes form under the demiurgic hands of the white god-man. With childlike simplicity, the Negro desports amidst the sunshine of Mother Africa, singing and dancing under the auspices of Gaia.

However, what is not readily perceived by the Christian missionary, misguided by false dogma, is that a voodoo feast is being prepared and that they themselves, the curious and idle rich of the civilized world are being prepared as the main course. Practical experience would give the prudence necessary to circumvent such alluring festivities if it had not been too late – but now that it is too late no such prudence can be had – too little too late. A projection of one's own psychology on that of another had best be done through the lens of a well-trained eye familiar with the object of its vision in place of a purblind agent viewing through rose-coloured glasses a continuance of his own fancy in place of the reality itself. The noble savage dances but a few tunes: a tribal war dance; a mating ritual, and a celebration of gastronomic delights – fight, feast, fornicate being the trajectory and tenor of his thoughts if such they may be called. Those who know are those who experience and have concrete knowledge of sensory information mediated and data-based via reason to arrive at directives for prudent action. When the war dance is ongoing one enters only if willing to war – for suicide in defeat with weaker force or victory with greater – otherwise one avoids the conflict. - So too in the cases of mating and feast ceremonies, unless one wishes to suffer the fate prepared for one. Many a missionary learned the hard way that different kinds must be kept separate and can only inter-relate under strictly controlled conditions. 'Kind after kind' is the creed of harmony on the earth not 'do what thou wilt' and 'all are one' via miscegenation and the defilement of the seedlines. To blend together those of alien nature is to create a discordant progeny in the event such results who play host to a conflict of souls which render the (meta)physical vehicle a torturous wreck which is a dysfunctional threat to both itself and others. Societal groups brought together manifest their differences in war which at a low protracted level amounts to crime at its least organized and a guerrilla war at its most. The welter of circumstances in the realm of politics: politics is always power politics and self-interest rules the day in all so-called 'political praxis' that is inherently (even if a political philosophy/ideology) crude, rooted in the mire of empirical transience. Thus those whose thoughts perpetually trend in this groove find all other life possibilities exhausted as they cannot 'see the forest for the trees' and all a mere plaything in the hands of fate as they desperately struggle to carve out their pitiable destiny – a foregone conclusion in the mind of the deity. Struggle as they may they are mere puppets pulled hither and thither by the sublime complexity of hidden forces then can no more comprehend than identify. Thus their lives of Sisyphean futility soon become exhausted in the

hamster wheel which determines their function as a gear ground smooth in the machinery of Leviathan. Those however, who are cast in the mold of Olympus and who have as their life's path an upward ascent to the stars see both more clearly and broadly their larger horizon. Theirs is not to cast careworn glances about for the momentary advantages offered by the fates whose plaything their lack of willful striving has rendered them but rather to steel themselves for heights of greatness no king's ransom may procure them. The refulgence of starlight is the path they must tread, blind to all but the hidden light their unfortunate fellow travellers have no capacity—as no mind or at least no willpower through which to bear witness to. Thus one heads down the other upward; one towards extinction amidst the chaos play of transient forces, the other towards eternity through the straight and narrow path of integrity. Beyond the preservation of one's own kind politics is of no value, a mere theatre of the real, spectatorship of the dull and superficial novelties of relations between and within populations. It becomes a soap opera of personalities who eagerly enlist for momentary fame and fortune, eager to lap up the temple offerings their fawning sycophants cast at their feet as it were before living gods or at the very least demi-gods but in reality before swine their stinking breath, the plaudits of the masses. A vanity mirror is this picture show with both parties – politicians and their devoted adherents – playing the roles of a reflection reflecting one another's egos in empty self-genuflection. One looks upon the other as the *conditio sine qua non* of their being and thus the politics of democracy is inherently prostitutive with attention and its material rewards being the end goal through the currying of favour with the mass and the worship of the democratic demagogue on the latter's part.

NATURALISTIC

Oi oi oi

GUILTY!



JURISPRUDENCE

NATURAL LAW JURISPRUDENCE: A TREATISE ON NATURAL LAW

“Overview - Natural Law Jurisprudence”

The meaning of the law is written (de dicto) and applied (de jure) in often a conflictual matter especially in a society ruled in secrecy by hidden hands where black is often whiter than white and vice versa. What is becomes through the judgments of state representatives, what is not and values are revalued inversely and become perversions of the spirit of the law embodied in the legalism of the state, whose deliberate omissions of truth and commissions of falsehood redound to the ruling modus operandi of mendacity and hypocrisy if not club law at its lowest depth, the brute force of theocratic tyranny, where god beings (lucifers) rule over those they’ve blinded from the womb with the talon grip of Lilith.

Thus it can be said that the intention and the consequence are not strictly related things especially when avowed intentions are diametrically opposed to the plain meaning of words; when the plain meaning of words are themselves counterfeits of commonly accepted verbal coin of the realm nevertheless exchanged on an equally counterfeit basis marks the reality and the reality of the appearance – and the appearance of reality all constitute a kaleidoscopic hall of mirrors rendering interpretation and counterclaim, just attack and defense, impotent in the hands of those not wielding the club of power.

This series of ongoing treatises on the true and just, the beautiful *lex beatitudo*, the real, natural, ‘natural law’ which holds for all but does not hold all as equals, only those of proper character (discussed later) is an attempt at reformulating the jurisprudence of yesteryear and serving it up as the meat and potatoes, the shew bread and mana, of the malnourished who are forever gnashing their teeth in ravenous privation of justice, crying out apparently in vain for the divine dispensation of wisdom embodying itself on the emerald tablets, the golden plates, the stone tables of law that will constitute the *civitas dei* in the coming aeon. It is the attempt to use my well-wrought stylus of adamant upon the *tabula rasi* that lie before me in so many mounds that this work has been undertaken, as it were under the *Shekinah* of divine inspiration. There are many wrongs to right as both evil and good as well as just plain bad, are existent presences in the world and require rectification, the balance of justice through the myriad tools of *Justitia*: shame, in the form of the public censor, fear in the form of coercive punishment, greed in the form of utility incentive, and, if the imperfect are to ever approximate perfection, nobility of mind as the ultimate and final *dispensatio dei* that elevates the lowly to the level of the lofty and does away with all need of middle men and adjudication – as all will have been made one and justice will have materialized in an Edenic paradise of earthly heaven.

Until such time (perhaps an illusion, an unattainable ideal) the lash and the atonement, the trial and the ordeal must have their inevitable place in the cosmic correction. Until the ultimate harmony is realized rods and scourges, fire and brimstone, must purge the demons of vice and corruption from the bodies, minds, and souls, of the fallible fallen angels that constitute the remnant of salvageable beings in the teeming multitude called ‘humanity’, a term so inappropriately and indiscriminately applied by the man in the street today. The time is now beyond ripe for harvesting the pearls of wisdom that can – and must– pull the elect from the abyss and gird them with the light body apparel

of angelic wings. Else the fruits will rot away and those who feast on them will under the intoxication of decay become mad with vice and create an inferno of unending despair. Thus as a harvester, a farmer, a 'fisher of men', I bestow these fruits upon my readers. The palette of the sinner may not find them sweet but the required nourishment will lead them to develop an appetite for even the most sour and fibrous fare. To partake of the following cornucopia is to nourish oneself to health on the mana of the god and to reunite with one's lost self. Soon the seeds will be planted and groves and orchards will blossom with the promise of the future made present as the dawning of the golden age for ever and ever and ever.

“Counter-violence”

Good vs. evil playing itself out in the rational and intuitive mind's eyes: Should evil be vanquished by an act of a similar nature (what could be called sympathetic karmic magic) the 'law of similars'. When can one be determined as 'evil' – what are the conditions? Should forgiveness enter into play in place of a more overt punishment? Should one simply remove oneself and not play the agent of God's will, providence. Granted that all are one that means no 'God' above will do the punishing ('as above so below'). How does one know when they are agents of the divine will appointed to carry out the deeds issued ex cathedra from the higher planes? When does killing become murder assuming killing is not foresworn a sin? Reality is morality, morality is reality – cosmic consciousness contains contents of ethics – morality manifest in praxis. No one is nor ever will be beyond good and evil lest they flee materiality – and even then not likely. Counter-violence is the defense, the natural right to fight fire with fire and douse the flames that burn the sufferer – the agent ignition seeks to commit arson on or in relation to the patient – therefore the agent is guilty of sin and if no bucket of water can be employed to douse the fires that harm they must be beaten out – the means is justified by the end. Thus to kill under these conditions is just though emotional responses balk in horror and withdraw from the threatening onslaught. But to withdraw in passivity simply renders the patient a hapless victim; moreover they are complicit in their own destruction and create a suicide (a sin against the self who has an obligation to live for the good and merge with God- mind) through failure to resist in the most violent way if need be (the right to counter-violence). Only the rational can understand this, he who is in self-reflexive awareness, self-knowledge – and on an intuitive basis. Intuition is not on the side of emotional caprice, simply the gateway to knowledge itself requiring a working out in circumstantial particularity (the 'situation'). Thus ethics is situational but universal, the paradox reconciled in its extremes by the situation being populated by beings who are manifestations of the universal and contain its seeds within themselves. Thus the right to counter-violence is established in graven images of adamant; with the laser of the mind's eye. The question is, in deciding when and what constitute counter-violence and don't overstep the bounds becoming themselves violence – an act of aggression exceeding the original act: the punishment must be proportional to the crime. If the acts of another dethrone him from whatever social position he should have occupied (by obstructing his progress or weighing it down to the point of regress down the ascending mountain of evolution) then what is the just punishment for surely one deserves to be administered. That depends on the worth of the life, the stage of its evolution, the ability of it to contribute to the good, in other words and ultimately, the amount taken away from the victim, the 'loss'. Justice being a balance the rectification necessitates that the loss be compensated for, again proportionally – not a mere reversion to a former state as

time has also been lost (in the form of changes in worldly circumstances, lost opportunities, etc.). A pound of flesh lost requires more for compensation as the graft needs excess protein for assimilation, work hours (meaningful employment of one's energies) are lost through healing of wounds and a return to former states might be an impossibility. The whole (of punishment) is greater than the part (the crime) – this not only deters through setting a pedagogical precedent but enables the healing of the victim and the wounding of the villain proportionally.

“Courage before the Beast”

A very serious reality – today appears to be the manifestation, the nascence, of the aeon of Horus. Symbolism, technology, political situations all are synchronizing along a timeline which sets out an agenda that only the most blind can't see – the future is a grim one where whatever movements one makes involve one in so many pitfalls before his steps (and he is walking blind in darkness). They may serve to precipitate him into a beyond perhaps more horrible than breaking a neck. To navigate in such times is nearly futile – one can only control things from the center as circumstances' unpredictability and inexplicably render all attempts equally valuable – whether to move or be still, to sit, stand or move into the lotus position. Perhaps the latter is best – hold onto your seat and be brave; pray to the unknown gods for strength and hope to bless yourself through higher spiritual development.

Unfortunate irony: one was born pig ignorant in a dumbed down world. A Zed figure ala the movie Zardoz: he was born a brutal or a castaway outside of the domed city of the blessed, a chandal reject of the perfectibili. And yet inadvertently discovering an Alexandrian library of profound gnosis he built up faculties of the demi-gods, was selected by the god-men and ennobled – only to bring to awareness the equality of man through exposure of the limitations of self-apotheosized beings and the Achilles' heel of man's Icarian earthbound finitude. The hubris of the chosen volk will be their downfall.

Hopefully they don't crash the world to brimstone fragments with Samsonian fury. Whatever their eagle perspectives may take in godlike omniscience, panoptic all-seeing vision, the little man must bury his head in the sand when the laser-beam searches within his territory – or be vaporized. One must control oneself with respect to the system and not seek to ride the beast when its reigns cannot be controlled by feeble arms. David slew Goliath yet one must have the philosopher's stone to vitiate the giant and this is difficult of attainment. The strategy is self- control and regulation vis-à-vis the machine, and perhaps to be ignored, swallowed and then to sabotage the system from within. The grey- man strategy begets the freeman within. Yet, on the other hand, confrontation has its affect – a mouse against an elephant might be crushed upon frightening the latter but has at least upset the coolie who steers the machine. Assuming the chinks can be discovered. Such a mission is for those – at least at this time – who are involved with the machine. At the apogee of its consolidation – or perhaps self- destruction – one must first control the self. Make peace with the unknown gods and understand a higher calling urging one to follow it. Union is attained via opposition to disunion across all lines of morality and praxis as well as to seek union with the apparently disjointed, the differentiations of the one. “A very serious reality” is the conjunction of elements in the universe now (planetary alignments, etc. – an unknown reality for the unenlightened and ignorant) - what developments will occur, how will one pass through to a higher perhaps better reality? Through self-

cultivation and eschewing the external lusts and chains of materiality – break the bonds through purification of consciousness and body: purify the temple of the spirit (body), purify the temple of god (spirit). One must learn to take joy in the mind as the ultimate succor from the vice and losing of oneself in unconscious lower level mentation or the ecstasy of creature comforts. Associate joy with thought and therein lies liberation: politically the grey- man – the Clark Kent moth-like dullard, spiritually the aristocrat of the soul, the superman of Christ- consciousness whose higher chakras spin with the dynamism of a hydro-electric generator not like the creaking windmills of a Don Quixote.

“God-law: prohibited sales of devices”

The notion that certain types of commercial transactions for sale of chattels called ‘devices’ should be regulated, limited or otherwise curtailed or diminished is the issue here. Questions arise: What types (what constitutes a prohibited device, what defines a ‘device; subject thereto), to what extent and how controlled and most importantly of all for what purpose should the device in question be subject to. I answer as to type that which harms, to the extent that it harms and the control being limited to that class of harmful thing. What amounts to harm is that which disrupts the harmony of society and individual functioning/existence within the parameters of nature. To sell a thing entails introducing it into the general circulation of chattels that are thereby used to fulfill their intended purpose or purposes that could reasonably be anticipated as resulting from their use in the context of their use (the situation).

Under such conditions if harm results the thing in question must be prohibited from being sold so as to preclude the inevitable harm (this based on probability).

“Prohibited Advertising”

Advertising leading to the corruption of morals would fall under this category. Advocacy of degenerate mores, practices, such as riotous living (meaningless hedonistic self-stimulation which is what most advertising consists of), violation of other’s autonomy and peace of mind through overemphasis on competition and ego in place of humanity and solidarity. All of which (subsumable under the general heading of ‘vice’) should be prohibited as a form of advocacy of vice. Advertising should redound to the betterment of society and in no way conduce to its detriment. If the latter is the case it becomes “prohibited discourse”. This doesn’t infringe upon freedom of expression as merely that which is displayed indiscriminately to public view should be concealed from view. I would go so far as to formulate the following: all prohibited advertising is all advertising, i.e. all advertising in public space such that the public’s senses are affected by whatever medium should be prohibited such that no offense against decency corrupts public morality. The consciousness of the individual (autonomy, self- law/rule) would be maintained in its integrity/autonomy only through the prohibition of all messages designed to alter its nature. Thus the public space would be free of defilement and independent thought would be allowed to create a world of its own contrivance with its own meanings and messages not commie/socialist propaganda or hamburgers and milkshakes, etc.

Beauty eludes my grasp – I see the indistinct image of a harmonious, self-sustaining presence that resonates with the structures of my heart and attempting to grasp it – it eludes my grasp and is

distorted into an irreparable monstrosity. In all respects at all times I am chained to a prison of limitation, (even in consummation “consummation est”). The thing in itself manifests with all its rough edges. The true and the beautiful in its elusive indistinct presence can never be made a presence – to render distinct is to destroy and to perceive is to blind oneself. The sublime can never be brought into Being qua being, into a concrete image or form for then it is being and no longer Being, is a corruptible becoming that negates its own aspiring reality. Icarus soars to the sun but burns upon contact – is the sublime the sun on Icarus. Are we the sun to dispel shadows with the third eyesight – but simultaneously deform the fleeting figures we perceived – grasping the aether materially – air with the hand – the aether parts around crude matter laughingly. Perhaps the fleeting laughter is what we seek and this is Beauty – seeking but only without knowing that what is sought can never be attained or found. To be conscious only of the seeking qua seeker - not to reflect upon oneself, but to be blind to the act of self-reflexion. To be aware only of the self as awareness is satisfactory and a discovery, only when the awareness ripples outwardly to encompass the all and to merge therewith. Crystallized as seeker, being even in pursuit of Being, leaves one a prisoner in being, a fallen being in a fallen world. Ugliness remains and the grasping after sublimity (which is really a merging with the god-head) is an impossible dream. All the structure is a prison – the prisoner requires restraints in place in order to function, for his own protection. Lack of restraint begets madness and self-destruction.

“Naturalistic Jurisprudence: division of powers”

The notion that a separation should exist between those who are the ultimate judge and those whose actions bring them to ‘justice’ (a justice of the peace) is the issue. To bring another to ‘justice’ implies that judgment is vested in the person/entity/figure to which the alleged violator of justice is brought. This fact entails a discrepancy for someone arrested (stopped physically or in abstracto – legally – from continuing in the normal course of their lives) and taken before (again through legal – abstract – or physical coercion, i.e. implied threat of undesirable consequences) another (the ‘justice’) by the arresting party (police or citizenry) is subject to the judgment of the latter as a provisional, tentative, defeasible state of judgment which masquerades as a non-judgment yet clearly is. Hence the notion of a division of powers is mythical in the top-down sense where the powerless (citizen) is subject to the power of the less powerful (police) and subject to the greater power which can override the lesser. If the claim of the police/arresting party not having the power to judge (for how else could they decide to act positively and arrest the other) is not valid then a division of powers exists yet is hierarchical. The problem in this from a naturalistic standpoint is of the higher power not having adequate knowledge of the facts upon which judgment is alleged to be based. This inadequate knowledge is further compounded in the appointed justices’ appointments being subject to legitimate popular will (no voter fraud, no lesser of two evils). This of course is from the ‘democratic’ standpoint. If the judges are just and judge according to Cosmic Law then the division of powers receives greater legitimacy; still their finite knowledge/capacity and acquaintance with the facts (the basis of judgment) precludes greater judgment being rendered than the average ‘reasonable’ beat-cop, as the latter has direct experience of the situation (of course bias exists in both cases determined by socio-economic factors and background, psychology and other

myriad factors). The general question is: should there be a division of powers at all in place of highly ethical ‘judges’ ala Judge Dredds who serve a legal capacity of a more comprehensive nature: judge, jury and executioner. This potentiality could result in a more universalistic justice (even in a democratic society where each judge is subject to performance reviews, re-education, punishment, etc. to enforce compliance with standards of “Justice”). The judges who rule from the bureau and rarely step down to street level having thereby no concrete knowledge of reality outside of the bounds of themselves. Their socio-economic cross would be reserved exclusively for cases of performance reviews of individual judges and to serve as a senior advisor in case of corruption, etc. This ‘senior’ judge would be appointed by the citizenry (all of whom have the potential to become judges by virtue of passage of the requisite tests and maintenance of the appropriate standards again subject to the principles of fundamental justice). The senior judges would attain their positions through organic development so to speak and no independent political hierarchies or enclaves would be permitted to form. Thus justice would spread universally throughout the land and any disruptions to its balance would be rectified by the fiat (the divine right) of the individual harmed or their voluntarily selected proxies (depending on individual strengths and weaknesses), thus the conclusion that no division of powers is possible.

While divine justice exists as for a few to monopolize the mechanics of justice administration is to wrest from the hands of the individual self-determination and liberties correspondent with cosmic law. As everyone is an agent of the law it should be formally recognized and the ideal/immaterial embodiment of divine right should manifest itself in concrete form through the implementations of justice being a possibility for all who “live in accordance with nature” and who are at a sufficiently mature level of soul development. As to the police function, hierarchy should only exist as a mentorship function, i.e. advisory and not obligatory or chain of command unless the specific task (task force) necessitates a chain of command in the case. This of course presupposes that the members of the ‘justice’ department are sufficiently responsible in the sense of ethically and not egotistically oriented, i.e. if their training/background is adequately steeped in the moral law then and only then would they have the power to act with minimal to no supervision.

As a preliminary stage to this admittedly utopian conception the bureaucratic hierarchy should be minimized and greater autonomy granted the police if and only if all qualifying citizens can become police given the willingness and ability (putting forth adequate time and effort) to uphold the moral law and the rigors of its enforcement.

The bureaucracy should be only adequate to enable the execution of the police. Obviously well-developed and tested models of policing, i.e. justice enforcement should be constructed, themselves based on natural law itself brought into being through the enlightened souls who have eo ipso the capacity to speak ‘ex cathedra’ (assuming such exist).

“Naturalistic Jurisprudence: Just provocation”

One is justified in retaliating against another when that other has violated their peace (security/integrity of the person) and this was not itself provoked through a concomitant violation of the peace. To synopsise: “If they didn’t initiate the conflict and their response to the conflict was not aberrant (i.e. too great or small in relation to the initial act of violence, a violation nor was it

irrelevant to the initial violence). Thus three criteria exist for the counter- violence qualifying as a right: 1) the initial violence was not one's doing (non est factum); 2) the retaliation was neither too great nor too small and 3) the retaliation was relevant, i.e. it corresponded to the initial act and brought to bear the requisite harm upon the initial violator(s) thereby rectifying the balance of loss – the loss was negated through the loss of another.

The question arises as to whether “sticks and stones can justify breaking bones when names hurt” and the answer should be given in the form of the following criterion of relevance: “an eye for an eye, a tooth for a tooth.” Unless the damage/injury superseded the bounds of its form (verbal, physical, economic, etc.) then the retaliation must be confined to the form itself (verbal for verbal if confined to the verbal sphere, etc.).

“Naturalistic Jurisprudence: Bloodsport”

Meaning a contest between one (oneself as flagellant and flagellated) and one or more entities (exorcism qualifying as a contest possibly leading to the spillage of blood, demonic possession/obsession, etc.) leading as aforesaid, to the spillage of blood, or ‘bloodletting’, which terms are symbolic or metaphorical of the willful injury of another beyond the level of injury which supports the higher development of all sentient entities in the sum total of existence (i.e. ‘evolution’ herein used as a spiritual and not a zoological or even kingdom related term [plant, animal, mineral, etc.] but beyond this to encompass all sentient entities). The traditional construal of bloodsport with its associated imagery and pageantry of innocent purebreds squaring off with tooth and nail leading to a welter of mutilation and injury for the purpose of either entertainment or pecuniary interest (betting or sado- masochistic hedonic thrills) applies as does the spiritual combat of a black magician against the light side but not in the reverse case of light against black sorcerer/magicians and their legions of demons/spirit entities. The intention of the legislation is to prevent the onslaught against the good by that which is evil (i.e. that which does intentional harm, the latter term being defined as a throwing out of balance and/or an obstruction of the good towards their greater good; the exception being to negate the negation of their being enables to maintain their goodness in opposition to a threatening harm – this latter preserves the good and therefore qualifies as a good itself by definition: as the preservation of the good is itself good.

Bloodsport is inherently evil as it lowers the higher in entities (again by definition) as it ‘lets’ the blood (or inherent necessary vital substance of the being in question be it of whatever form it may) of another for ‘sport, i.e. not for a high but for a low purpose thereby conducing to the lowering of the lofty and the consequent prevention of the lofty from becoming loftier. If it in fact has this outcome it qualifies as a good, such as for example trial by ordeal or rite of passage through ritual or spirit quest/combat, a young soldier’s initial foray into battle to preserve the white against the black legions or a young brave in the wilderness battling dark energy matter entities under conditions of body purification, etc.

“Naturalistic Jurisprudence: Privacy”

Privacy: the autonomy of the mind of the person not interfered with outside of the bounds of reason. This entails all of that which a reasonable person would consider as an influence/irritant/sensation detrimental (i.e. causing harm) to their peace of mind (which I will say is synonymous with “autonomy of the mind” for in pacis est liber). Thus anything exceeding the

bounds of reasonable influence constitutes a violation of this privacy, of the conditions one is entitled and must be privy to for justice to be upheld. The standard is not established by ‘normal human/societal convention’ or what happens to be the case – that would be to misconstrue/confuse the ‘is’ with the ‘ought’. Instead the standard of privacy is established by what enables the human being to evolve as a soul and function in accordance with his essence, i.e. to live in accordance with nature (which entails the fact of evolution). Anything, accordingly, that inhibits or obstructs this fundamental existential (process) amounts to a violation of privacy in the law codes of fundamental justice. Far from the standards of the ‘average fool in the street’ prescribing themselves as the norm these standards are struck down, raised into ashes as so many dime store novels to be replaced by the tomes of the evolving soul, its law tables. This accommodates (with an ethical/moral imperative and looming set of correspondent punishments) the higher standard of soul development. Those in violation receive the necessary lesson (a contextual ruling) about what it is to violate the sanctity of another’s mind. This could range particularly from water torture of the dip variety, to listening to a clock tick in a silent room to more severe forms of punishment correspondent with the crime (and indeed a crime it is to quell the creative aptitude of the mind). Within the confines of a person’s property and/or personal space the criteria for finding and determining whether a violation has occurred is whether the decibel level and duration of the vibration exceeds the activity permitted (or a rule utilitarian, Pareto optimal basis with the purpose of Eudaimonia and utility maximization/optimization as the criterion of overarching preponderance). In terms of public space and personal space the same criterion is imposed – what is reasonable and not is what preserves the harmony of a harmonious society which latter implies its enhancement across all lines and categories of existence (e.g. psycho-social, economic, etc.).

“Naturalistic Jurisprudence – forms of punishment”

The forms of punishment throughout history are legion: the ordeal, the myriad forms of physical interference with homeostasis to induce pain (the undesired sensations) be they permanent or impermanent physical alterations of the ‘docile body’ (ala Foucault); psycho-social remediation through the soft forms of nanny state spanking (original sin, expiation of sin – the confessional and its secular modern day equivalents “taking responsibility for one’s actions” whether that be possible or no– the law brooks no extenuation de facto in spite of the de jure claims); from all fronts the assault impinges upon the body – not merely physical but bio-physical, bio-energetic, psycho, etc., (astral). The intent/motivation of punishment is to impose the undesirable, the object of dread upon the transgressor (at least this is the avowed intention) for the purpose of 1) deterrence of others who might perpetuate their example and thereby visiting yet more harm on society and its constituents; 2) to ensure the law remains/retains its integrity qua law (a rule plus a penalty as “nulla pena sine lege”) and 3) the more rosy conception of punishment as remediation of the mind, i.e. pedagogy, the transgressor being posited in the capacity of a child and the state intervening in its life as a parental authority steering/guiding the imperfect along the straight path of legal standards, the permitted/obligatory trajectory along which the wayward and vacillatory must be maneuvered. Hence the claims of the law as a Mary (Magdalene) Poppins figure who invokes the lash to pop the collar of the masses. The claims having been laid out they will now be evaluated: 1) Do laws deter? In answer the question ‘does pain motivate’ suffices to evaluate the efficacy of the law (keeping in mente that laws are only laws qua “rule and penalty” not merely as

expressed prohibitions without the essential element of enforcement through the necessary means). However, respecting those who have no fear/dread (perhaps at all) of the specific punishment or no lack of willingness to pursue their course of action in spite of the probable/inevitable consequences the deterrence is no such thing as its purport is negated not having the intended meaning for the object it purports to circumscribe. Thus 1) is only conditionally reified as the intent of law, namely in the case of those who have fear/dread of the consequences which causal process of reasoning amounts to a hamstringing or Golgi tendon organ function (inhibition). This is the domino which topples; 2) regardless of the form of the law (rule and penalty) the penalty does not reflexively support/confirm/legitimate the rule as it has no/insufficient meaning in the mind of its transgressor. If it does, 2) receives legitimation. With respect to 3) the pedagogical element that law ostensibly contains in a “free and democratic” or any form of political Leviathan, it is only pedagogy for those who are i) receptive, ii) capacitated (assuming this is a word), ‘capable’; iii) not resistant (which implies the negation of i) and ii)) in other words those able and willing to belief and act upon their belief that law is: a) for the good (of either themselves or others) and b) that obsequiousness with respect thereto is the appropriate/necessary means to its realization. If this is not subscribed to as a belief the pedagogy remains impotent and hollow and the law and its concomitant punishments (be they of whatever form they may) are no less effectual than the institutional counterpart of “justice”, i.e. “education” and the transgressor reverts to the inattentive pupil sitting at the back of the room throwing spitballs. This covers the purpose of the law as espoused/propounded ex cathedra by the PTBs. Now to the forms: in terms of severity, the psycho-social has a more sinister, cryptic and effectual as well as permanent influence. Sinister/cryptic in that it is typically unknown to the transgressor (fluoridated water, chemtrails, EMF transmissions, bovine spongiform encephalopathy in grain, etc.) and thereby does not meet with resistance. Effectual for the same reason as well as having greater control (“mind control world control”) over the control of the target (and everyone is a target in the hive mind, to be controlled and used being the determination of their being from above) and permanent in that the physical body is determined/shaped by the energy/biophysical/astral body/mind and not vice versa. The physical is designed as a display case with the medieval executions or puritan exhibitions of the ‘docile body’ of the transgressor displayed in the stocks – again largely for deterrence and for psycho-social humiliation/ostracism); it can also be designed (by the arch-techs, perhaps taking their cue from the GAOTU, YHVH) for coercing confessions/extracting information and vindictiveness (the condition being that the punishment must be registered qua punishment, i.e. realization of object of dread/pain).

“Naturalistic Jurisprudence: prostitution”

A crime (transgression) against morality (the mores of society). Why so? The act of sexual promiscuity precipitates the following consequences within legally sanctioned (though not so far morally condemned) parameters: disease spread and infidelity as well as indulgence in the lower passions and concomitant degradation of the human and its potential to attain higher states of consciousness (although it may support that as well paradoxically depending upon technique and particular usage. In any case disease and infidelity are sufficiently harmful to the structure of society to merit the condemnation of the practice – if and only if, these are de facto the consequences and are not simply paranoid fear states of mind controlled sheeple programmed to bleat on command by the threat of the shepherd’s crook or a shearing too close to the skin (a close shave with the law).

I argue that neither of these are necessary consequences/entailments of the practice and therefore prostitution is not immoral on these grounds. Fidelity would be tested by whatever temptation the sex act would offer and thus would simply be strengthened and find its legitimation or hypocrisy through this ordeal. Therefore infidelity would not be encouraged but sound unions amongst the partners thereto. Disease spread could be curtailed through appropriate hygienic practice though there would always be the possibility of cracks or leaks in the protocols of enforcement or practice of hygienics. Hence a probability, however small, exists for the spread of disease. Be that as it may the smallness of the probability (kept within bounds by the paranoid fear of the sex worker and their concomitant prophylactization) does not necessitate criminalization. Therefore prostitution is not to be condemned on these grounds. On what grounds, if at all (the curious question might question) should the practice of prostitution be condemned? To answer we must first define the term and delimit its meaning thereby disengaging it from extraneous meaning/conceptual content that has become bound up therewith through mass propaganda and moral legislations as its end product. The term pornography means (from the Greek “porno” “graphal” – a neologism combination) “prostitute” “writing” or “sign”, “written mark”, “signifier”, etc. (vibration perhaps, e.g. phonai). Prostitute, “porno” means a being who offers sexual services for ‘compensation’ (and within a legal framework this means anything considered of ‘legal value’). Thus the service could be, could fall within the scope of, anything which entails or connotes, denotes, suggests, implies sex or sexual matters. This could be related to (I stipulate here a definition of ‘sex’) anything that entails the union of separate beings in an intimate manner that leads to a generation of fruits (of whatever nature that is borne out of the physical bodies of humans, e.g. pleasure, children, etc.). Thus a prostitute is simply a seller of unity from difference within the scope of sensation bound up with the material body. The sexual experience is thus a ‘sensual’ one simultaneously and the buyer perceives this experience (or even chattel in the form of conceiving children) as a good bargain thereby proffering the necessary consideration. Therefore I conclude that so far as the contract doesn’t encroach upon the ‘good’ (defined as “living in accordance with nature” –e.g. the higher self) it is morally permissible that prostitution exist. This because outside of the attempt/intention to raise the kundalini and thereby elevate consciousness the sex act is vulgar and belongs amongst the animals and in the realm of procreation and should be restricted thereto. Thus rather than destroying prostitution and suppressing the propensities of the reptilian brain I would elevate prostitution to the Sattvic form wherein yogic practices could enable the concomitant elevation of the mind. Thus, rather than harming society through suppression of drives (negating the negation of prostitution qua pleasure pursuit or cathartic expiation of sin, e.g. masochism) it would help more than hinder through advocacy of and opportunity to raise the Shekinah through socially accepted practice of body utilization as vehicles of the soul.

Now to address why it is deemed immoral within the current society: 1) destruction of the family unit (this has been refuted through stipulating that only degenerate, fallible bonds would be susceptible of unraveling); 2) spread of disease (refuted) and 3) encouragement of vice amongst those susceptible thereof. This latter point has had doubt cast upon it through the positing of a transformation of the industry into a lower rung on Jacob’s Ladder, the stairway from the bottomless pit, the abyss or tunnel of Set to the higher minded crown chakra of Keter and beyond – possibly a path (if not the path)

towards becoming a Christ. Given that matter is infinite to transmute or transubstantiate it alchemically in this wise would be a much wiser usage than an impossible suppression or sublimation through ignorance (impossible at best) or cognitive dissonance (practically the same thing).

Would regulation assist one to the dimension of the blessed – perhaps not as it would introduce outside influences (psycho-somatically) thereby distracting the participants from the task.

“Natural law jurisprudence: censorship and right therein and thereto”

Censorship is the prevention of an other’s (or one’s own) ability to communicate information, manifesting itself in the negation of the meaning of the message and defacto that message itself (the medium being the message, being identical thereto). This is neutral fact and independent/non- dependent upon moral value, a ‘value neutral’ act as ‘there is a time and a place for everything’, and ‘silence is golden’. Hence to censor is neither to condemn nor to asperse not to applaud or anything other than the negation of meaning. The control (which negation amounts to) of another’s communication is of greater potential severity in transgression of the moral law than that of another’s as the former amounts to interference with the will of another its realization through their (self) conscious actions. Hence it represents a potential conflict but not necessarily or merely possibly but has the latent power (potential) of ‘potentiality’. This is when it enters the arena of the moral law – by virtue of the fact that it extends beyond the scope of the person. Qualification: the moral law obtains even in self- reflexive relations as all partakes of the deity including oneself (itself implying ‘other’). However, as the goal of morality is self-control in all behavior such that harmony of oneself and censorship of others implies that the truth is suppressed by virtue of its being restricted to the soothsayer and not the potential (but no longer given the censorship ‘possible’) audience, even oneself who may have the truth subverted through his own censorious behavior. Thus the claim/justification oft-times adduced in favor of censorship, namely that it is protective of sensitive or easily offended ears, is dispelled as the myth that it is. To claim to protect another from truth/reality is to render one/self susceptible to injury through ignorance thereof: one may have lost the opportunity to gird himself against threatening forms/reactions contained in or conveyed via that information. Thus the result of censorship is blindness and the consequent hazards that such a state portends not to mention the suffocation of the promise of self/knowledge and the fruits it bears. The conclusion of this treatise on natural law jurisprudence is that censorship plays no role in an enlightened society and the preservation of nature (which latter implies its development out of the self via itself–to become who one is.

“Natural Law Jurisprudence: Polygamy”

I have addressed this topic previously and upheld the practice as one conducive to the upgrading of the higher life forms called human by virtue of the fact that women are instinctively attracted to those of preferred genetic stock and those same (always men in the circumstances of progenerative relations the only valid/legitimate form of marriage) should – ethically, as an imperative – generate progeny to the extent of their ability in terms of resource allocation (sound germ plasm, basic resources and parental/paternal beneficence, an essential element in the development of children into functional adults) and for the purpose of eugenics (good generation). This can only go one way in the polygamous (many partner) union: embed itself and perform its incubative function in the vessel of posterity (i.e. the womb) and to combine/contaminate/adulterate the germ plasm possibly causes defects at a micro level on the condition that multiple male partners engage the same/similar females. If properly regulated by agreement between the partners the fruits of the union may still retain the purity of the necessary

partners (viz. two and only two). Thus, with the goal of eugenics in mind polygamy is a positive and imperative practice. The converse arguments based upon egalitarian ideology (a fantasy in the naïve minds of fools) stipulates – or would have stipulated – that the ‘rights’ of one of the parties (always the damsel tied to the railroad tracks by the masculine snidely whiplash) have been violated. This entails the implied premise that such rights exist (to what, of what nature, etc. – after all isn’t it always the choice of a woman to select the best men for the purpose of conceiving the best children?). No offense would be granted the privileged in other words at the act of the best conferring upon the best the germ plasm would simply be a confirmation of their virtue. But the ego of the female knows no bounds and would monopolize everything for itself to the exclusion of its own essence/purpose, namely the progenerative. Thus paraphrasing Marx “woman destroys herself”, and thus begins her undoing. A consequentialist argument can here be propounded: either the best outcome (eugenics) through polygamy or the worst through monogamy and a curtailment of the better kind, a restriction of numbers of the good through monopolization of the germ plasm. The other extreme of indiscriminate profligacy spells the doom of the good through chaos as opposed to an overly saturnine order.

“Natural Law Jurisprudence: Euthanasia”

The right to assist in the termination of another’s existence with their consent (or without) is a continued topic of debate. The element of consent is typically the deciding factor as involuntary euthanasia implies murder (killing unlawful under the moral law) in the mind of most who believe in autonomy. And yet if the bad continue to perpetuate their ‘bad’/evil nature thereby jeopardizing the peace, prosperity and happiness of others the question mark is raised around this conception of ‘murder’ – as killing (the ceasing to be of another’s life through the instrumentality of another) is not necessarily unjustified – the greater good or lesser evil would be the deciding factor, i.e. whether the preponderance of good occurs through the negation of the negation. The forms in terms of their infliction of harm should not necessarily be minimized but should be proportional to the harm inflicted if possible (the ultimate penalty itself being often inadequate as a punishment or a negation of the negation). Thus like airing a room of a noxious substance, euthanasia (properly so-called) would be the clearing of a room of a negative entity. It would be ‘eu’ in the sense of good and thus justified in the moral law. The popular phrase “the world would be better off without XYZ” applies. Who would have the responsibility/right to carry out the task of ‘negation’? The one(s) immediately affected and harmed and/or their proxies (hired professionals or themselves on a personal level if sufficiently skilled – a ‘reasonable degree of skill’ and a good intention, not motivated purely through vengeance but through the desire that peace should reign).

The moral issue of euthanasia and knowing when to die :

Life, as a preparation for the afterlife must entail what Seneca called a rehearsal of death and an acquaintance with death in life as a bridge to the hereafter. Also entailed eo ipso an acquisition of knowledge of the conditions of living a good life and the fact of merit, of worthiness to live. Thus one, upon acquainting himself with this reality, must come to an understanding of when to die and why. The why of life entails the when and how of death, thus if one lives for purposes beyond riotous living of bread and circuses then one will leave when the proper time comes. Most are too shameless and immoral to vacate their comfortable position and have to be excised from the vine of life with the pruning shears of dysgenics (or better negative eugenics). The righteous killing of euthanasia (good death) clears the clutter and useless lumber from society leaving room and materials for the construction of more meaningful purposes and pursuits by the younger generation prudential calculus decides who

lives and dies in accordance with the overarching influence of cosmic law – those who support the harmony of existence merit their continuance. Those who obstruct the energy flows that constitute life must perish though killing them itself obstructs the harmony of life. The lesser good and the greater evil must place its head on the chopping block and the vital fluid which spills out is the entitlement of those who may use it to facilitate their progress (always adjusted in accordance with cosmic law, i.e. the Good). Murder is the unlawful killing of another in violation of cosmic law, killing is the brute fact of negating the life of another with/without such violation. Thus killing can be moral but never murder, and the former is determined in its morality in its relation to its cohesion and consistency with the moral/cosmic law. When another violates one such that they threaten the identity of that one and that identity is ‘good’ and there is no remedy for this violation other than to negate the violator, the latter must be killed in accordance with the good. This is ‘euthanasia’, or good death, brought about by a recognition of the violator as such, i.e. as a negation of the good in specie, one who harms the sum total, who creates disharmony without at the same time precipitating a greater harmony through their praxis. Once the elderly reach a certain age they deserve, so to speak, amnesty to live a life of peace and decency with societal support and ideally (and organically) the support of their family line’s surviving members. However, if they step outside the bounds/parameters of preserving the stability of society and descend to or continue in all manner of vice they destabilize society. If the end is not to a reasonable degree of probability to reify the greater good through their harmful actions they deserve to meet with the reaper should their actions be habitually of this nature. The summum Bonum may very well manifest a zero-sum game where the lower is inevitably made the sacrificial goat, terminated on the altar of the ego as their right to die.

The fact of reincarnation entails the legitimacy of the doctrine of capital punishment: by one’s deeds one earns the right to their punishment as a lesson that enables evolution of the soul through the wheel of fortune realizing their dharma and merging with the god-head. To cling to life in a prison, a living death, is not only psychological torture and a waste of the criminal as well as society’s resources (which further harms society) but is an obstruction of the process of soul evolution. The disincentive of capital punishment should also be mentioned and its absence (being the flipside) is an incentive to kill as well as to commit all manner of inhuman or human all too human crimes. Having discussed the conditions of meriting death now to discuss those specifically which make one worthy of their salt: In spite of infirmity and disability one may merit life only if they retain sufficient value in the sense of Aristotelian virtue, i.e. mental/physical/spiritual qualities that offer something to contribute to the betterment of Others (however eccentric, quixotic and outré it may be the potentiality latent within it is what determines value in this sense and as a contribution to the whole. Other here mean anyone other than oneself who may derive a benefit from the acts or omissions of that one, be that Other ‘god’ or ‘society as a whole’ or a random isolate or an elect Luciferic king or god-man. Thus even the quadriplegic artist has something if only in potential to offer, even if offering themselves up as a zoological exhibit or a negative example of what not to be (assuming this cannot be known through other means such as inference and imagination of the beneficiary of the putative’ benefit.

Apart from this they qualify as ‘lebens unwertes leben’ and merit the grave as their fate. Bumps on a stump, stones in the road the many too many merit this designation and follow the course of impediments to evolution such as the Dodo. Dodos of the mind and spirit they are served up as a plump Christmas repast for the Krist-i-ams and krist consciousness and thus pay their tithe for having been.

However this occurs in cases of a very rare nature within the context of morality however cutthroat and Hobbesian. Charity through extent can only be stretched to the bounds of morality beyond which it must be dealt a merciful death blow such that virtue may triumph over the vice of a boundless tolerantia in the name of universalistic humanitas. The human all too human points up the fallibility of man qua men and the notion, to be preserved, must be steeped in the blood of righteous sacrifice.

Economy alone does not determine merit but the spiritual dimensions of being. Energy, being infinite, would enable the terrestrial globe to be transformed into a feedlot of goyim. The question is ultimately, qui bono; when the useless feeders defile the good with their excreta they demonstrate thereby that they are themselves on excrescence. 'Off with their heads' is the judgment ordered by the principles of fundamental justice.

"Naturalistic Jurisprudence: The concept of weapon, its scope and aspects"

"A weapon is determined by its use," so the contemporary legal maxim has it. 'Determined' means defined and established as, to be judged and viewed judicially as an object of criminality. Once determined to be such the correspondent penalty becomes attached and this in terms of its modality as well as in terms of its quality and quantity (e.g. 'possession' of; 'robbery' which implies force potentially entailing weapons; 'assault' as with the foregoing; 'blunt', 'edged'; 'projectile'; 'of mass destruction'; certain classifications based on scope of harm determining the 'quale'; numbers; victims/casualties against which/whom it is used being the 'quanta/um').

The correspondent penalty being determined by the above criteria it becomes a matter of execution via the necessary threat of force or actual force usage (the lex talionis). How to evaluate the justice of the determination (judgment, itself an evaluation) i.e. to evaluate the evaluation? The natural justice notion of a prohibited weapon (and the only 'weapon' that becomes subject to punishment under this system) is circumscribed by the just usage which always means and exists as counter-force and within the bounds of proportionality, i.e. neither an excess nor a deficiency relative to the initial act of harm that resulted in the usage of the weapon (in terms of quality, quantity and modality – form or way of usage). Thus even though a hammer is not a necessary condition of beating away an assailant who is making use of a blunt instrument to attack one, the selection of it from the tool box in place of a crowbar may be permissible. The qualifiers here would be the concentration of impact on the hammer's head offset by the sharpness of the crowbar's edge, the immediacy of the assault, the violence with which it is employed and the ignorance of the defender of the tools in question and their relative positions in the tool box, ad infinitum (myriad qualifying circumstances that could be spoken of as 'extenuating' or defeating of a charge/counter charge of disproportionate violence or unreasonable use of force).

Situational ethics prevail themselves qualified by the naturalistic/universalistic ethics based on human nature (i.e. the nature of a human being in those circumstances and human purpose and concomitant rights and duties – 'natural law theory' in short as with all treatises under this topic).

Certain objects being designed for the purpose of violence/counter-violence (e.g. guns, NBC substances/devices) they immediately become overshadowed with suspicion of abuse unless the context/situation, overrides that suspicion (war, wild animal defense, industrial purpose – blasting caps, dynamite, germs, and radioactive material). Again the determination considers the elements of the situation and the purpose of and pertaining to which the thing in question is used. As to the permission or lack of prohibition regarding possession of dangerous implements/substances (above), the necessity of the task and the competence of the persons would be the deciding factor. If they qualify as a possessor

the thing is not a weapon as a 'weapon is defined by its use.' A teen on a joyride with vials of lethal and contagious germs is not a competent possessor unless he is a genius undergoing experiments that themselves fall within the province of naturalistic jurisprudence. The principles of jurisprudence, having relevance to the mundane are confined thereto, at least in the manner in which they devolve upon a fallen world.

Now to discuss whether weapons should be openly displayed for deterrent purposes (by 'weapon' I refer to things manufactured/designed and conventionally purchased/possessed for the purpose of violence/counter-violence). I answer this question in the affirmative and qualify it with the proviso 'until such time as world peace constitutes the fabric of the social world.' The rationale is that deterrence necessarily accompanies the presence of threats, at least to those who understand their meaning qua threat, i.e. the reasonable man. This is a psychological axiom: reasoning (casual judgment between means and end and their necessary connection) results in action; threats harm; people avoid harm; therefore people avoid threats; therefore threats deter. When a person sees another with an object/implement ('weapon') that can harm that person is imbued with power (as possessor of the ability to harm via the weapon) and the perceiver is disempowered/threatened. The problem here lies in the 'challenge factor', whereby the perceiver, if a contentious and aggressive person (many would question: 'who else would carry a weapon' – but joking aside...), upon perceiving the weapon/weapon possessor complex (phenomenologically) experiences an 'upsurge' of aggression (probably hormonally) and as a consequence seeks to threaten the weapon possessor by virtue of this extended powers (extended beyond the self). Thus a recipe for conflict exists. But then so does everything in life. The possible violence erupting from the perceiver in this case makes him (determines him as) criminal as the initiator of the conflict. The possessor is merely a possessor, and what latent threat he may pose exists merely in potential by virtue of its being a 'threat'.

"Natural Law Jurisprudence: drugs"

Today's society condemns the use of some drugs and venerates the use of others. Why? Because of corruption and the willful spread of ignorance amongst the masses by their controlling masters. Another instance of inversion: the unnatural becomes the natural and the natural becomes vilified as the unnatural – a total perversion of truth/justice/nature/harmony of the magnetic fields constitutive of the fabric of reality. The details will be omitted with the foregoing proviso as the purport of these treatises, is positive law construction as closely approximate of divine law as possible.

The current laws state: drugs are both illegal and legal in accordance with a grading system of classification in terms of the severity of harm (alleged) of the consequences of their usage. I entirely agree with the notion that access to certain types of substance harmful to others/self should be restricted in proportion to the severity of harm. However the definition of harm must be adjusted to conform with 'that which deviates from or obstructs human nature and its perfection in accordance with the sum total of being', i.e. that which doesn't accord with the harmony of the constituent elements of reality and its inherent telos (evolution of the soul towards godhood).

Thus stated, a 'drug' means that which alters (beneficially or otherwise) the nature of a 'human being' temporarily or permanently (within the limitations of heretofore conventional human life span). Thus in the cortex of the divine here propounded drugs are permitted such that they redound to the maintenance of human nature as it is or that they lead to its improvement (perfection) again, in accordance with the

telos of God (providence, the will of god, the divine cosmos). I include the notion of sliding scale classification and concomitant punishment for transgression of these prohibitions. The over-riding clause in all of the Natural Law Jurisprudence that I put forth is: the punishment must be proportional to (fit) the crime – this is the meaning of punitive ‘fitness’ – proportionality as justice is a balance- seeking eternal rectification in accordance with the divine essence, namely, love (harmonia, grk.).

In the case of drugs: what crimes are committed and what punishments are meted out concomitantly? I will divide the classes into two which together form a third (the combination of both) which latter is a sum of the former two when it exists and so needn’t be spoken of as a formal category. The first is ‘self-harm’ which by virtue of the fact that the scope of harm is restricted to the self, is the lesser transgression that the second, ‘harm to others’ which broadens that scope and merits a greater penalty.

The penalty would also be qualified by the duration and magnitude of the consequences of the usage. In short, punishment is proportional to the harm done to society as in all cases and all categories of criminality.

Specifics: all drugs helpful are not prohibited (implied permission), all drugs harmful are prohibited – none are mandatory as the good must be found by the individual and to confer beneficial drugs against the will of another despite the justification that it is to their benefit subverts their will and autonomy and is therefore bad. To take away from another that which harms could be construed as also subverting autonomy but given that it is the negation of the negation (namely prevention of harm coming to another) it serves a bare positive purpose (in the feuerbachian sense). Thus paternalism, being providence or the will of god, contrary to liberal belief plays a role in society, necessarily and inevitably as the world is ‘of god’ as so to humanity. Thus paternalism is essential to reify the will of god. Just because corruption exists in society doesn’t mean paternalism is inherently corrupt. A guiding hand tips the balance of injustice thereby engendering harmony. The paternalists who would play god will themselves be punished by god through the incarnations through assassinations, voting protests, war and endless forms of karmic backlash. Paternalism therefore is, in a way, the kingdom of god, its modality and form of manifestation. Those drugs prohibited: everything non-natural in occurrence which too forcefully alters the body of the human (energy body, etc.). Those permitted: all natural substances which do not sway the balance of human nature such that it devolves one into corruption.

“The Morality of Gift-giving”-

with Seneca I concur: the intention is what determines the value of the gift: no matter how shiny and grandiose when given with evil intent (bound up with curses and consecrations to demons, etc.) the goodness of the gift is reduced if not nullified and/or converted into a taking not a giving. What was an asset is converted into a liability and carries with it the curse of its falseness. The intention infests the object (good or service) and haunts the recipient with its taint, thereby poisoning the latter with its spiritual turpitude. To give the wrong thing in the wrong way at the wrong time for the wrong reason/purpose is to visit such a curse upon the recipient – the karmic consequences redounding upon the bestower for this lump of coal offering are proportional to the evil inflicted. To give at the right time in the right way for the right is to precipitate credits into one’s karmic bank – the gift that keeps on giving; thus to give is to receive and again proportionally – the greater the gift the less it costs one in consequence the more one receives and the greater the utility for the summum bonum/humanitas is precipitated. To examine the intention of the giver is to determine whether the gift qualifies as such or is

instead merely a tool used to convert the hapless victim of the gift into a puppet of a Gepetto, master of puppets.

Insofar it is a hook or crook of power relations that ensnare the liberty of the recipient and convert them into an extension of the utility/means, into a means themselves playing a subordinate role in a means/end complex servicing the puppeteer. Deception as the modality (the manner of existence) of the motivation, itself rooted in personal aggrandizement, the giver becomes a taker, diverting the recipient of autonomy and liberty if and only if it is not within the capacity of a reasonable man to be aware of the deception; if it would have been known or anticipated by the reasonable man, though the gift be a Trojan horse it will sack Troy in effect and the consequences must be suffered with imitation of blame in part to he who failed to stop it by opening the city gates and accepting the insidious cause of his own destruction or merely detriment, inconvenience, etc. Ignorance is not an excuse and a lack of knowledge of causality when it is reasonable to know simply cannot exculpate the patient from being stretched or even broken on the wheel of fortune. Responsibility means control through reason over that which lies within the scope of one's abilities to control something. Those failing of their responsibilities (a product of their capacity in vivo) are forced to suffer their fate as they have abrogated the right to their destiny.

Filters of consciousness, a better word might be 'dampeners': food, sensuality, overdependence on 5 sense reality, a lack of employment of the intellect and imagination (the higher more abstruse faculties)

– these are the doors of illusion through which one must walk in a quest for attaining higher consciousness. The gauntlet of consciousness, nemesis of illumination, struggling through which leads along the only possible path of spiritual progress. Mortification of the flesh might not be necessary (but in some cases it may) but a suffering of hardship in the form of action and privation of action is requisite. The pain of hard labor and privation of leisure are imperative modalities of higher consciousness' manifestation. Ecstasy is attained (paradoxically) through heightened, not diminished, awareness through the self not going away from the self in self-negation (inebriations, sensualism, the sins of carnality and their concomitant damage wrought in the wake). The spiritualism of some lies in a brown bottle of self-destructive enervation that of others in a full acceptance of the pain of existence and its subsequent negation through enduring tolerance or suffering in total awareness of the meaning of life's suffering. The former worships the creation and for him the kingdom of heaven is exclusively this world the latter becomes a creator and ascends beyond the coarse density of materiality from the 3-D to 4-D and beyond.

The ethics of insidious forms of doing away with others :

The classic case of the poisoner comes to mind or the assassin (using sneaky techniques of mind). What is the morality I ask (quod) of snuffing out the life of another through means properly spoken of as 'insidious'? To carry out the act in cold blood without the other knowing (or without knowing that the other knows and believing in their ignorance of the fact while oneself knowing that his actions – to a greater degree of probability – will negate the life of the other)? Clearly it is an intentional occultation of fact from others for the purpose of deception. Deception is clearly a wrong, however it is right when it serves as a means (and a necessary one) to a greater good. Thus insidious forms of killing are morally justified if and only if the killing is not murder (i.e. morally unjustified killing), i.e. if the killing is itself justified. And this must be acknowledged to be a reality. The moral contempt bound up with the act of

poison lives in the seeming cowardice of the underhanded deception. That typically the poisoner poisons in that manner (namely deceptively) and that deception is a morally undesirable behavior.

However sometimes (and to this extent is often laudatory) it is the necessary means to realize the act of a justified killing, i.e. to snuff out the undesirables of life who insist on obstructing the development of justice, of the evolution of humanity.

The morality of acquisition

what the conditions of merit are in modern day and yesteryear, in the higher and lower classes. The act of paying homage to Mammon, of giving obeisance to the god of material wealth/greed, is often condemned in Christendom (which is to say the mental space of the 'Christian' or the common partaker of the collective consciousness, the worshipper of the exoteric Christ devoid as they are of the Christ within who perhaps dwelt within them as a darkly smoldering coal as opposed to the brazen furnace of that of more enlightened folk); condemned as an act of impiety unless the acquirer exchanges a proportional amount of brow sweat in exchange draining their vital force to the dregs and foundering in the dregs of lower consciousness. However this is a mistaken conception borne of the envy of those greedy consciousness' who can only acquire through expenditure of brute force as their only consideration others would value (the phrase 'a penny for your thoughts' would be an offer of an exorbitant sum for such). True merit is based on the constitution of the person and is as much a mental as a spiritual, as much an effortful thing as an investment – a boon to humanity simply to contribute to watering (perhaps even with one's own blood if they haven't the like merit) the flowering plant from which those of true merit spring. Jealous hostility towards the haves and the have-nots is rooted in the latter's lower mind, their desire to appropriate that which others have and can use for better purpose.

Merit is based in large part on utility: on one's ability to use the thing in question, to put it into service such that it bears forth fruit and doesn't go fallow as waste – though those who sweat their vital effluvia into the coffers of another in exchange for a morsel sometimes receive more than their fair share their inability to use the largesse of their labors implicates them as undeserving of benefits received. Truly for such these are not benefits but wastage, a burdening of the simpleton with a crown too weighty for him to bear. Those however who do no physical work but create that which can pick up the spiritual lower to higher levels (and those higher to still higher levels) can be said to merit the fruits of their labor be they as effortless as a push of a button or a puff of air. The consequences of actions serve as the test of the goodness of the act – the laborer spending his last farthing on a bottle of liquor at the expense of supporting his family (keeping them in bread and board) certainly merits no bread of his own- at best correction even if it be in the form of the executioner's axe. In today's society a sign of its fall into serfdom, the condition *sin qua non* of merit is drudgery, reflecting the low- minded standards of those who would judge that which exceeds their comprehension, namely the lofty-minded and the potentiality that dwells within their kith and kin and is so to speak their royal prerogative. The proletarian serfs have little regard for anything but a full belly and thus, though this be a means to higher states of consciousness (basic necessities) it often serves as the death knell as they revel in the flesh pots of Egypt to their perdition.

How environmental alters the mind

acromantic, common sense in other words – that the above is ubiquitous, incessant and eternally a verity. The lower the consciousness of the surrounding populous the lower the mind of the wayfarer who journeys to that environment and the longer he stays the greater the influence, the more his mind is molded by the subtle forces of this terroir. Farmland and the animals which perpetually emit whatever astral excrescence from the auric

envelopes will have an effect bringing one's consciousness to the level of animalism – so too with domestic animals: surround yourself with cats and the mind of a cat will be yours; the relative strengths and weakness of mental influence depends upon the players in this game, struggle for individuation amidst the collective consciousness matrix that threatens the imprisonment of the ego in the coffin of the other which overarches it if it is not strong enough to break through its crystalline form and stand as an entelechy (self- subsistent entity resistant of external influence perhaps at best incorporating their influence within itself and overcoming that which would overcome itself). The stronger the mind the more of a presence the less susceptible to being overcome by that external to itself, the other which would subjugate it through assimilation in the hive mind. One seeks to be either a lone wolf or a queen bee, not a drone or an omega dog beaten and manipulated by vampiric influence. Energy flows dictate either a draining or an absorption – sinking in the aether waste of the collectivity or swimming on its surface as a medium supportive of self-subsistence.

Kill or be killed, vampirize or be vampirized, such is the nature of the nasty brutish and short human all too human society of Leviathan. The love vibration does not manifest as a pretty smile but as an elegant matrix of energy fields. Power lies in the manipulation of a small child begging for treats; the most apparently innocent wields sometimes the greatest power and influence. Tactically, practically the method to this seeming madness lies in a knowledge of self and other, how to mobilize energy flows and avoid the avalanches set in motion by those who would trap you into being their victim.

RECLUSE WRITINGS



“Recluse Writings”

Sauron – black cube of Necessity :

Looking behind the veil anticipating a stunted wizard of Oz sham with a cowardly creature bent at work attempting to engineer reality through magical technologies – hypnotics, audio-visual distortions, alteration of sound resonances to confuse, distort and blind the victim to the real presence behind the curtain – but, horror of horrors what lurks behind is no mouse of ludic proportions but the complex workings of legions of satanic minions, pale-faced dark-robed figure gaunt with ascetic self-abnegation lifting stones with effortless willpower, visages stoical and unblinking the eyes amidst the subtle machinations of black machinery unknown in its mechanism – the fabric of an illusory reality torn asunder by a presence unimaginable in the scope to the human eye. Hubris of humanity conjures forth via stargate portal at the base of earth’s pole from far-off planet of hidden menace phalanx upon phalanx of Saturnian soldiers for the occupation and possible termination of the majority of the denizens of earth. The chosen few he forged the link that ensures their eternal slavery but in humble obedience willingly offer up limbs for measurement and the manacles to fit – tailor- made in the dark obeisances to Beelzebub long ages have prepared them for. Is this the fate of man – to be brought down through the armaments of a select chosen of distant kinship? The genocides of the past celebrated by these hidden vassals of their sinister overlords pale in comparison as streets fill with blood feeding the extra-terrestrial guests in whose honor the feast is prepared. A fantasy or horror show? If only it were so; pop-cultural vehicles of this message antedating its advent clearly outline the inevitable according to prophecy of ancient law a law of iron necessity as created by the source of all law, determination and finitude Saturn. A practical strategy is begged by the desperate survivalist but minimal advice is rendered by a tortured mind, that of a cornered animal hearing the approaching tread of an angry master. Fear and anger compete for supremacy in the mind by turns: the former a hardly suppressed emotional response the latter a desperate lashing out of that fear, defense metamorphosed as an attack in feral earnest. Control! The imperative is sounded as the trumpet heralding last hopes for triumph cries into the gloom its muted call – the mind takes control, ousts fear and trembling from driver’s seat and grasps the wheel with white-knuckled concentration. To drive into the gates of hell past Cerberus’ gnashing teeth towards the evil one – Yaldabaoth himself with the machine guns of unknown force discharge to vitiate through unknown means (conversion, combat, and ignorance)? The unknownness of the absent god who is coming – and now arrived – makes preparation of proper defense a hit and miss affair – one pulls out weapons of vast array and plies them against the foe – but the curtain closes and all who bear witness to the lone white knight know not his fate. Has the presence of Sauron blackened the armour; has the emperor brought forth the demons within – or emplaced them as parasites – or perhaps stern guides to manoeuvre the knight towards – what? Doom, for all, for himself, or the prophecies, are themselves of conversion and the white knight is absorbed in the ain soph aur – and this is as it should be and could not be otherwise? - The necessity of Saturn and time compelling an absorption into the mormo-like hive mind of the Pleroma, the oneness of being in completion. Or is all mere violence, destruction, victory amidst life and death? Only time will tell, if when we die we go to heaven or hell.

Masonic realities :

The mystery tradition – behold its secrets! - The hidden gnosis of the hidden god. All pageantry and ostentatious garb conceal the ain soph aur, the boundless light of limitless nothingness. The outer conceals the inner and is equally barren for those who have eyes to see. Quod? No caveats? Or is this

the hidden secret, namely that to all appearances there are only appearances but hidden behind there is in fact a secret? One must concede that the boundlessness of nothing is vast indeed and that, perhaps, there is actually something to it? The pageantry, the ostentation: sparkling points of light suppressing the darkness latent within, warding off the superficial and blind. Of course how could they be other than blind when their eyes are plucked out by the compass of masonic influence, the worm-like scope of ouroberos as it twines round the earth, circling towards completion at Jerusalem? Nevertheless the secrets exist and only initiates may obtain its understanding. Perhaps this is for the best – the salvation of the souls of the best from the ravages of the beast and its emissaries? Clearly a reality lies hidden, a canker worm in the tequila bottle of status and apparent altruism. The body is a vehicle of the soul and the secret lays perhaps in the accommodation of other souls – multiple drivers of a common husk? Or perhaps amplifying the soul with energy from other souls; or perhaps transmigrating the soul (self) from the body to other dimensions simultaneously or not the hearsay of demon possession seems likeliest given the behaviour, the externalization, of the secrets of the mysterium – clearly a human character is effaced at the expense of some ‘other’ than what previously existed. The reality of this is credible given the behaviour of the individuals which comprise the masonic organism, the world/oversoul of a strange/dark energy matter being and its supports. Perhaps this is the realm/temple of Solomon, the architecture of a protoplasmic-energetic nature which serves as a bioenergetic parasite that feeds upon the energies of those beneath through generation of fear and lower vibrational frequency states – and then transmits this energy to off-world entities from, for example, Saturn or the Pleiades, etc. These perhaps are the Archons? The process seems straightforward: purify self, heighten conscious awareness thereby through myriad techniques (meditation, yoga, fasting, etc.) then involve oneself in rituals which create various torsion field states that enable higher dimensional entities to be invoked and merge with the being in question (initiate), and to confer knowledge in the form of an intuitive gnosis or to obtain powers of the subtle force nature. Like a Jedi of the dark side – this apparently the goal of the ‘Lucifer’ who garners this label once these states are obtained. Obviously the morality of the acts of those involved is inimical to the average person but is nonetheless a reality in itself – these states are obtained and claims perceived from the uninitiated perspective (frog) as ludicrous receive confirmation in their praxis – and only through it as knowledge without experience is barren. Given the reality of these practices and their correlative states of existence the question devolves upon the prudent: what should he do with respect thereto – to condemn morally is an empty practice in avoidance of these effects unless such condemnation manifests in the form of technai that could be styled ‘white magic’, or even ‘grey magic’ as a neutral process that simply adheres to the copper rule of non-maleficence. But one deals with maleficent entities and so must either oppose or enjoin; to remain non- maleficent would appear to be possible only for the most spiritually developed if at all. Thus the disjunctive choice of good vs. evil rears its head and a devil or an angel is the outcome.

Bureaucratic apparatchnik

: all-powerful being, self-absorbed - the be all and end all of your narrow function. All else is extraneous, foreign; you exhibit a xenophobia of the social for you are the absolute and everything is relative – to yourself as the center of the multiverse you construct out of your machine-like imaginings. All is function and you are the demiurge – the architect of your own personal realm. You live amongst endless possibilities that are, in their ‘Otherness’, which for you amounts to cacophony, a chaos of entities disconnected and random with which you play as a child with Lego blocks building a utopia from the blueprint of your ‘imagined consciousness’. Like a small child you stand over your playthings

– a generalissimo commanding the deaf-mute army to obey your will; they comply – of course what else can mute entities do when stripped of self-actualization through a legalistic castration. You dance the Dionysian dance of sacrifice as you parade about with your collection of wergild – the scrotal sacks of your vanquished enemies who lie in the mass grave of your willful ignorance of your contrivance – willfully ignorant of their lives. Behind the desk you gloat – a charioteer with blades that manifest in pen and keystroke; wheeling about to sever the life’s blood of combatants in the gladiatorial contest of master-slave dialectics; you must win at all costs for victory is the golden crown which replaces your apparent crown of thorns. Tyranny with a smile converted into the laser-like penetration of reductivism; all is rules, regulations, policies, and justifications; a red-tape tangle of cruel necessity that lays waste the superfluity of freedom. Freedom is latent in necessity; right lies in obedience to law enforced by overarching might. The chariot wheels round the arena, blades slashing the corpses of potentiality and vital action to serve as soil for the maggots in the wheel of Ixion to develop themselves (from out of themselves) dialectically, materially. Materialismus vulgaris is the ground upon which the chariot runs. Cruel laughter issues forth from the maw of the machine- being bureaucratic apparatchnik, as blood from the crowds of the scythe-like machinations.

Function embodied in algorithms; the conclusion forgone – ordine geometrico. The machine invigorated by sentient spirit, one would hope a formerly vital and creative being to serve as the ghost within. Unfortunately the ghost is itself an aetheric machine that never had the creativity that would enable it to be called autonomous in a meaningful sense. Merely another packaged product created by systemic forces in the vacuum of suburban utopia in the box of the condominium corporation as another cracker-jack prize to be blown as a whistle then discarded on the waste heap of the sewers of modernity. The faint flicker of the divine spark gradually putters out, as a candle in the wind of the metatronic cyclone of a system of efficiency that operates on the basis of purely economic/energetic considerations and thus degenerates into a graveyard of entropy. About face! Flip the script. The demiurgic presence Shiva-like in its operating enables the running of the machine which enables the freedom of the individual to obey the law and lose its autonomy. At best a springboard to actualization. At the present moment a vortex of degeneracy and sickness unto death to enter which leads to one’s down-going is the inevitable slippery slope of a time-dependent Saturnian gnosis. There is something oddly female about the apparatchnik the conformity, the relativity despite the arrogant claims to absolutism; the pedantic rule- based reasoning (deontic logic in its most fallacious form and lowest octave); the cow-like posture as the apparatchnik stoops over the computer as a calf protected by the cow - a herd animal within the herd. Threats conditioned and developed out of its paranoid (‘para’ meaning sort of or probably unreal) gnosis. They ‘seem’ to be but are not realities yet the liberal builds defenses and attack stratagems into its battle plan against the ‘other’ despite the complete unawareness of the other for the liberal and that lasts’ surreal construction of the ‘other’ as a fictitious though to him real entity. Hence victimhood serves as the springboard for conflict though liberals are too afraid to enter the fray on their own and hence can only attack (and attack they must!) within the walls of their fortresses, slinging faecal matter by way of catapults constructed by engineers more clever and perhaps sinister in their hegemony than the liberal. The case of the Jews (themselves paragons of victim complex, slave morality and paranoid persecution complex borne of a racial deviance that is rooted in biology) serving as an overarching group, a collective tyranny, tribal despot or many-headed hydra serving as the hidden force behind contemporary (and historical) liberalism is paradigmatic. The cowardly liberals, bloodlustful for power and dominance through passive aggression and deceit are themselves victims of the deceit of their

overlords the Jewish cabal of self-appointed self-deified 'chosen' (self-chosen). Thus exists a power-structure concretizing the victimhood complex/slave morality as a weaponized psychology directed against the 'other' and its otherness while itself attempting to turn the tables against the other through vilification implicit in its own victimhood complex. To portray oneself as a victim is to imply the villainy of others; to address the other as an 'other' in relation to the self (i.e. the collective which one hides and finds unity/solidarity through immersion) is to posit a dialectic of a known victim (however deceitful and fictitious) and an unknown villain who is of course secretly branded and vilified/implicated as the addressee of the dialectic, the one before whom the dirty laundry is laid as an animal defecating before a master who didn't feed it the best fare possible.

Tension and division are the fundamentals of the modern mind

: society as it exists is the forum in which these existential modalities play themselves out in a perpetual bellum omnia contra omnes a chaos of conflicting interests between rivals fated to battle unto mutual destruction. Those who are not so narrow, who refuse and/or are incapable of pigeon-holing themselves into a demographic a collective of like-minded beings who partake of and constitute a totalitarian oversoul in the anthill/beehive society are crushed between rocks and hard places these violent entities perpetually thrust at them as so many daggers at their enemy, the 'other'. They as a 'we- subject' constitutive of a 'they' chain marginalization – but always as a collective and hence not really an 'other' except relatively, relative to mainstream identity. The real marginal is the being who does not fall into these crystallized categories of conscious identity formation but either exists as a monad in the sum total in between – interstitially – the obtrusive groups who hegemonically assert themselves to his detriment or exists within one or many collectives that are either indiscernible or common-sensical or other that further is as a suit of clothes ill-fitting the being in question. The rejoinder to this characterization of the marginal is that 'we are all marginal, etc.' – but the very reference to collective belonging, the inclusive pronoun 'we' implies the opposite, a vacuous mass of goyim who follow each other off the cliff of individuality into their own mass grave, emphasis on the word 'mass' – for the herd is the annihilation of the person qua person. The more effort put into oneself the more differentiated from the collectivities he may have participated in by virtue of properties possessed. The more rudimentary the being the more easily he may be pigeon-holed – collectivization is a dumbing down process via which the whole world of more sophisticated complexities is burnt to ashes.

No phoenix issues forth from this pile but simply the dead souls of the great and the good to be vampirized by the destroying forces of the collective and its engineers/archons. The myopia of beings who are collectivized and who participate in the collective enables their rulers/archons to socially engineer their existence without opposition. Their petty divisions with the 'other' enemy they are pitted against distracts them from the cause of their own limitation and crystallization within the collective as well as their tortured existence as a soldier in a culture war, cannon fodder, human chess pieces mobilized for the entertainment of their overseers. The collective is totalitarian, psychic chains that encircle the mental body of the individual and pull it in directions otherwise not sought. However the saving grace of the collective and of its totalitarianism is that such influence may bear beneficial fruit the direction and degree of quality of influence determining the benefit relative to the individual's construction. The individual monad is a boat within the aetheric sea tossed about on its waves and yet

generating waves of its own as a reverberation, a response to the prevailing influence. The resonance between these beings – rival influences on an aetheric level begets a harmony necessarily through an adjustment or fundamental attachment with being. A continuation of confusion – from the most minute twists and turns of materiality, the minutiae of the daily grind, to the over-arching and largely unpredictable (in terms of details) looming future of inevitability that leaves one in a state of apathy knowing (or sensing to the borders of knowledge) that no matter which path is taken it will be a tenebrous one beset on all sides by unknown enemies. The trajectory of consciousness is always ‘away’, ‘escape’, ‘pursue’, and never face the emptiness of the present reality, always seek the imagined object, yet it always fades upon initial pursuit as the figments of the imagination are continually generated and the quantum wave function is collapsed by the observed meaning that the conscription and the realization are unaccomplished; the conceived is distorted and finished before it begins the process of attaining realization. Hence one stumbles about in a state of confusion with no compass for direction and is like the weather cock spinning in a whirlwind – certainly no angel.

Perhaps that is the goal – to become the Enochian angel in the whirlwind and to dwell therein, within the eye of the storm hearing the voice of the silence (to patch together metaphors). Clearly thus it’s the only recourse to preserve sanity and the integrity of consciousness/soul from the inevitable fragmentation this society creates given the perpetual divisions between its members. An unsound mind in an unsound body in an unsound environment – when the last is destroyed – the psycho-social- natural-aetheric environment and/or violently distorted and perverted the mind follows as a result.

Living in a madhouse is no prescription for curing madness – only a withdrawal and substitution with a healthy alternative landscape in which to dwell is possible as a remedy. One can’t simply negate the negation as the vacuum remaining would consume the building blocks of sanity through the desperate silence of an empty nihilism thus a positive and more harmonious substitute might be introduced to generate a necessary stability amidst the chaos of present instability. So much exertion so little yield of benefit. If only imagined objects could be translated into concrete reality – the confused cacophony would have to be diagrammed in a strange writing or symbolism – in a dimension beyond the physical. Yet contradictorily the petty simplicity of the content brings it into being as the Qlippothic excreta that emanate from the bowel of a stew- bum. Truly a fallen paradise to skip about in, a veritable sewer of the intellect. The world of beings conceived of as layers of density of matter – the earthy crudity banging their hammer and tongs against the dross of failed projects and raining upon the earth as Nascar hats, aluminum cans of liquor, jungle drums and shamans shouting to the elementals in sacrifice of the higher forms; from this leaden layer of density emerges a silt of being more particularized and light – still gloomy loam with no divine spark; from thence and upward waft more ethereal emanations bringing contact with the physical beyond this into the metaphysical. Life had become a torment or more like an irritation under the influence of this perpetual mosquito – the sensation of a presence hovering around you and waiting to vampirize your energy until you become a husk of your former self, the vitality along with the years robbed by this bloodthirsty gnat. Dependency was imposed as a shackle upon former liberty of consciousness simply through the irritable presence in its presence. The positing of the other through its willingness to be posited by another was a necessary result of the impingement upon consciousness of another (the victim set up as a target of vampirism, the crosshairs locking on to the target with every reaction, every direction of attention through a deliberate binding of other to self through annoyance, irritation, intrusion, and obfuscation. A recovery is now necessary, a convalescence, a going within to hear the voice of the silence which had been muted through a deliberate dulling of

consciousness as a desperate means of escape from this haunting being and his perpetual jockeying for a position of dominance – a means to put his boot on the neck of his charge and crush out the life force absorbing it to augment his own failing senescence. The being who is dying draining others' vital force as a vacuum into its antimatter center; the death drive of the dying god pharonically drawing in execution the blood of his temple devotees; sacrificing on the altar of his ego consciousness the autonomy of his unwilling devotee. To drive away the virus, the parasite is to banish it to the grave – yet the only recourse for its salvation is a blood-letting of one's own self and an inevitable self-destruction. Thus self-preservation and construction must pay the price of another's life given that the term of that life is vampirism, parasitism. One must be not so much cruel as ruthless, cremate care on the altar of survival and thriving; cosmic law decides which scale in the balance of good and evil predominates and if one harkens to the harmony of the spheres he may tip the balance with impurity within its bounds, and fatten his pockets with gold. The fragility of life: necessary conditions present it perpetuates – take them away and they are gone. Quality of life is equivalent to life in most cases. What is the purpose of living without quality? One may as well pass on into some other state than linger or simply to subsist from one moment to the next. This can't be known except in its absence. Those born in privation are content to live a blind life in a mine shaft as the vehicle of their will. Who can say if they are not more righteous in persisting than the wealthy dowager who lives to 'entertain'? What is the greater suffering – the idle gossip of fools or the clang of the hammer? So long as one is conscious – that is the main thing as it is the necessary condition of vital quality, its absence being a living death – the blind life of an empiric staring out at an undifferentiated manifold of beings. To confer and create identity and meaning one must be conscious of the potentiality of beings and the capacity of consciousness to render and determine them in their being – otherwise they are a welter of forms without content, shape, or color – and the night of ignorance sets in before the kaleidoscopic array of the indeterminate immediate. Memories are brought forth through clearing the body of inflammatory influences, of dulling substance that amounts to so much detritus – how can clarity be attained in the midst of murky congestion? And further lacking the vital substrates conducive to brain function that venerable and prime organ of higher consciousness – no cholesterol, no saturated fat is the same as mental suicide, the perpetual fog of brainless inertia and confusion. Impetus for thought stems from a healthy vehicle when that thought is manifesting from higher planes through the physical vehicle and thereby reaches articulation; no healthy body no healthy mind: kill the body and the head will die, the healthier and purer the body the greater energetic/aetheric transmutation occurs serving as a veritable springboard to higher states of consciousness. And conversely...to keep oneself as pure as possible is to enable the perpetuation of one's ever upward evolutionary progress. The upward striving is proportional in intensity to the preparedness of the self for ascension.

Howard Hughes

examines his skin at the cellular level for imperfections. A microscopic myopia for this navel-gazer the trees are dendrochronologically analyzed but the forest is in flames. He has set fire to it with his magnifying glass. His goal was to live – now his fate is to die and swallow the bitter cyanide pill of defeat – ashes to ashes, etc. The galactic spruce goose soars into the subtle planes of the empyrean and the forest itself, the universe miniaturized in Hughes' mind, disappears, folded into the pleromatic freshness of the novel home – the air freshener of spruce replaced with an uncertain je ne se quoi. Such is the fate of all mortals to be and not to be, occupying the funeral pyre of the material while reaching towards the ideal.

The post-post-modern world

unpredictable chaos of peoples, places and purposes. To navigate the whirling vortex with one's humble bark is to be sucked into the depths with the Kraken of one's imaginings. Who can explain the course of the madman at the helm, assuming a course is taken. Those who can – have no control over the wheel and are lashed to the mast as punishment or to the galleys confined. In the end only fate prevails and providence nowhere brightens the gloom – swirling downward one's undoing beckons with dreadful curiosity. Futures lie hidden behind a screen of endless possibilities and the voice of Oz. With no changes to entropy life implodes with a whimper. This would be a maddening chaos: prison. Confined day in and day out to the same perspectives and sounds - the same wind-up music box creaking out the broken tones of a dull refrain - to wind it up again and again without change... madness the end result, an escape into the mind a transfer from a carceral institution to a madhouse.

Horror stories of the end times

The mists of silent death pervade the atmosphere; fog banks of genocide inhaled into respiratory systems – Alzheimer's victims for Moloch, bodies to be carted to the fertilizer mill – organic, earth- friendly; such is the prophecy of the new-agers – old yet new as the serpent seed has traced its line in the sands of time to time immemorial – to Sumer and Akkad and the stars before the cloud banks hang with a threatening portent of inevitable doom; demons disporting across one's vision, beckoning from the open-air prison of UN governance, make that un-governance in the sense of a false democracy – democide of organized Jewry; only a people (if such they be) as self-destructive would throw their own children (O' Israel) into the arms of Moloch. What is to be done but what any cornered rat/dog, etc. would – to escape or fight the aggressors and to build immunity to the poison, whatever chiliastic form it assumes (chemtrails, EMF, GMOs, chlorine, heavy metals, vaccines, police state, legislation, radiation).

The paranoids have been confirmed in their judgments – the unknown that has been their source of fear stalks ever closer; shark-like, circling the doomed carcass of an innocent. Happiness of yesteryear/faded memory disappearing in the chemtrail haze/the tears of our youth naught but mustard gas burning corneas / the ice cream of innocence bovine mammary gland secretions pasteurized and radiated; one eats lobster – for breakfast! In spliced-gene leaky gut syndrome causing corn pops – solace lies in the flicker of a high definition 50" TV screen not the warming yule logs of former times in Middle America. The horse and buggy replaced with the communistic collective speeding bullet skytrain from which eyes dart over a landscape carpeted with townhouses valued at a lifetime of mortgage payments. The trees and grass of those ancient days of yore so tangible – now burn waste, computer generated images of a professional animator working for slave wages at Disney. A time to be born – stillborn as one lives a living death as a human wetware zombie, interfacing with the latest model of a microwave death device– the idiot phone of electronic addiction. Light up an electric cigarette and watch yourself communicate to the NSA. The new normal is the anti-natural – celebrate Mother Earth while you golf on a strip of AstroTurf. Suburbanite understanding of nature is a cul-de-sac of concrete borders – house- lined fields of asphalt, bordered above by criss-crossed sheets of aluminum/barium/strontium rosy setting sun. The purple haze of the new aeon is upon you! Do the St. Vitus' dance as you scratch your needle-tracked arm and fidget with the DTs – in the Age of Aquarius. Panem et circenses are the fare and festivity of the novum Romanum – fiddle away and burn for soon the holocaust will encompass your bodies and the material will turn to ashes, ascending Lucifer's to the heights only to be reincarnated as worms – bouncing off the chemtrail columns in the wheel of Ixion,

never to flee the mortal coil of the Jew world order. And the writers on the typewriters in the Akashic record type the tale of man's victory and defeat. The hidden hand masks the guileful face of cunning – while to suffer the harsh features of deception in an arc sodium glow of euphemism. The blinking eyes of guilt betray the mendacity of the mind which guides them / wizard behind the curtain pulling the levers of political machinations / Beads of sweat trickle down the flushed face of a canker worm, parasite from the bottomless pits worming through motions subtle with adroitness / The strong, honest, proud, guileless – the people march to their destruction, heads empty with ideals, comradery, cordiality/ white smiles grace faces black, brown, yellow, red, white – toothless maws gaping in the incandescent light –of nuclear holocaust / struggle against a secret power and insert one's fingers into vulnerable crevices –Chinese finger-traps choking the circulation from impotent fists / led by the ears like a child receiving punishment / Beating against leaden walls with inoculated limbs numbed with enervation / The walls close in sator square fashion – containment, a trapped animal with nowhere to turn. Futility the only fate of Tantalus; poison dripped into the veins with the serpents fang of a vaccination; one fades into oblivion while others feed as vampires on the youth he ceases to be – absorbing his energy, leaving a husk behind. The feeling of free-fall on the back of a neutron bomb / lightness in the bowels as adrenaline surges with the lightness of the rush – winds sweep one as a purge of material existence trending towards the inevitable – the long-time of free-fall lingers as sand permanently stuck to the hourglass walls – one anticipates their draining away but waits with bated breath staring into space – a still shot of inevitability, like the war photos of an execution before the squeeze of the trigger. This is the new aeon and it enervates the reserves of nerve force of the weak, hobbling even the strong in their bitter resistance to that archontic demon who overarches the light side of consciousness. Predators and prey the suffering of fate is a must – to know what camp one is in reveals the futility of change; yet the rusted gears are forced into motion and the impossible dream is realized – even in the pangs of death.

Karma often misinterpreted by the pacifist to mean 'do no harm' in reality means 'do no harm' as a gnosis – one often is the instrument of the karmic laws manifesting themselves in balancing good and evil though his deed may be construed as the extreme anti-thesis of pacifism. To know harm is to incur harm – hence a guilty conscious and a just punishment as the only (and inevitable) revolution of Ixion's wheel as it grinds the bones of the wicked into the bread of the innocent. The world is a bakery and many a mouth to feed has it; there are only so many bakers and only so much dough, heat, production cost, etc. Hence the useless feeders must feed with nervous frenzy while they wait their turn to be ground into flour, and ultimately baked into the cakes for the cake eaters of the future. "Lebens unwertes leben" – balance the scales of justice – a frying pan of bloody meat, fricassee, an empty gullet sated, the tear of the starving child abated. "when all are one", "beyond good and evil", yet pain is pain and the pleasures of the sacrifice don't wipe it away with an antiseptic pad; if all are one why is the sacrifice and its relations: sacrificed, sacrifice and sacre – blood is spilled by the patient, absorbed by the agent, in a vampirically one-sided relationship. The overage of one offsets the deficit of another?

Yet if equals are equals why are they on different sides of the fence – one in paradise, one in inferno, the one roasting the other on a kebab spit for self-enrichment? 'Only in the grand scheme of things', they say, with a hypocrite's smirk, like the cat who got away with the cream. The dregs are discarded, the bottle refilled and the inebriation of desolation revolves with a rickety wheel of fortune through an epoch of 'It is what it is', an illusion masking a monstrous reality. Cannibal, we are all Baal worshippers now, thrown into the lists of a hunger games, running- man style bellum omnium contra

omnes with neurotic smiles of desperate hypocrisy we cut the throats of brothers to take what we can – we are entitled to what the sword will bring, mercenaries of a post-apocalyptic, post-human world.

Lambs who have developed the dentition of wolves and who rip apart their neighbours in maenadic frenzy gorging on their own flesh, until all perish leaving desolation, burnt out battleground, no weeds or flowers springing forth, all possibilities extinguished. Contemplation of doom, a rat trapped in a corner seeking a way past the assailant. The hour of decision is upon us and the consequences are make or break – do and possibly die, do not and possibly die: a matter of probability: which is the greater – the scales balance precariously with crushing weights tipping the balance with drunken vertigo – which, if any of the weights will crash upon the cornered victim; chained to an iron ring in a cement patch with shadows undulating above threatening fearsome ruin – the greatest probability of least harm, the smallest of most harm; prudential calculus itself weighed against fundamental humanity; itself dependent on the semantics of the human, and man's inhumanity to man (the fundamental principles of justice and how they are to be clothed in the flesh in situ). The situation which calls for a decision that is the axis around which fate swings and decides whether the light or darkness will prevail. Darkness of the mind amidst an Elysium of light or brilliant light amidst earthly shadows the mind shining forth triumphant even after the bombs drop and the skies blacken. Perhaps both mind and Promised Land would shine and this a chimerical dichotomy? Not the horror of a finitude of both mind and external reality, dying in a prison of one's own making. The light might still shine, more refulgent than the most wild of dreams – this is the spark that ignites the powder keg: a backpack nuke or a sunburst of fireworks? No future portents enable a gnosis of that which is to come, all is a chaos of half-guesses and wild estimates spanning the range of possibilities. All attempts to remote view via dreams and concentration have thus far borne no fruit. The only option is to continue to purify the system and enhance concentration with that purpose in mind. The crux of the ethical matter is that criteria of human worth as the principle of *unwertes Leben* is clearly valid to a rational being who understands the higher in man and its conditions. Sometimes the zero-sum of life is the judge's scale that decides the fate of those who are 'of little worth'. Reckon up the grains of gold and silt that comprise the *prima materia* of the ethical substance of particular men – then you will have their weight and assess their worth *vis-à-vis* the average 'reasonable man' of the social environment. If this man outweighs another and that other's life stifles and reduces the former's why should they both remain to the detriment of the other? Why not remove the golden sand from one and allow the silt to blow away into oblivion thereby enriching those who might use it to build nations as opposed to stagnating in the sewers of a decaying Rome? And yet the life of another it is difficult to wipe aside as having no value. The judge must be a hard-hearted figure to decide the fate of others and bear their image wounded and...and yet 'when one has a goal and the means to it – straight way he acts' – Aristotle. Practical reasoning can be a specious matter when it descends to emotional erraticism. "When one has a goal and the means to it – straightway he acts", says Aristotle in delimiting the psyche of the rational man. The incontinent man bespeaks the contradictory (in Aristotelian parlance): "when one has a goal and the means to it – straightway he sticks his head in the sand; or dream dreams of glory or goes to the bar and inebriates his emotionally turbulent mind so as to forget the unpleasant" - and yet the hour of decision inevitably arrives and the doomsday clock erupts in alarm bells signaling that the decision has been made for one – for the future is (and will always become) now, and much to the detriment to the imprudent who refuses to foresee the inevitable. "The past is the past – let it be" so say the ignorant and improvident; "live in the moment; take no care for the morrow for the morrow will take care of itself: - the libertine; the wastrel; the indolent – all pluck their

eyes out to avoid offense at their inevitable confrontation with being/reality. Like fools they die blind with a smile on their face until the light of their fate is revealed to them. The smile falls away like their bowels while the men of iron will remain firm – or have sequestered themselves in a bunker to wait out the doom which was intended for them.

Politics and the political

: realm of busybodies and social climbers. Those that wish to instigate change are swept up in corruption and simply lend weight to the inevitable fall of a society they once deemed – but no longer – salvageable. The coming apocalypse will pull all who are immersed in the once calm pool of the social body into the vortex pit of perdition while those who merely dangled their feet on the fringes have a hope of escape from the centrifugal forces that pull at their appendages in succubus fashion. Escape to the wilds before the rewilding of society strewn with detritus of human bodies to fertilize the end times garden and grow the orchids of desolation. No time for pity or remorse or clinging to pleasant dreams as a recourse from confronting the inevitable – act now or never. Here we dwell in open air prison, tapestry of once blue-skied sunshine begloomed with chemtrail curtains of noxious poisons. We must pay (whom?) the vitality which courses through unhealthy, atherosclerotic veins, to drive away – and where? No escape, all movements tracked by aerial satellite panoptic vision – Sauron’s eye perpetually spying into the cracks of our orifices. The minds of the mass now a collective conscious hive mind too dulled with fluoride and vaccines to react to asphyxiation and put on a breathing apparatus or to seek fresh air – from where? Even the communists had farms in spite of collectivization; even they had organic food, fresh air and solar radiation. The matrix is complete and the wetware humanoid remains trapped within a consciousness bubble that does not burst at his behest. The TV show “The Prisoner” is a Mickey Mouse version of an escalated, high definition, THX rendition of perpetual limitation – the eternal now which is yet only a finite state of impossible entropy that will precipitate its own destruction through self-murder of nuclear proportions – the human batteries will exit their hulls leaving burnt out shells becoming their spiritual selves and going – wither? We cannot know. Preparations made for oblivion are the inevitable recourse when facing the inevitable – make peace with your demons and exorcise your right to a life of freedom amidst un-freedom. The self means nothing as one merges with the source, ‘one with the universe’ on the seat of a mushroom cloud.

Gender bending, role inversion

: a wild animal is taken from the jungle; ribbons and bows festoon its perfumed permed hair. It is gelded – chemically, electrically and through cruel instruments of control. It is trained to be a shadow of itself, caged in a prison and fed to enable subsistence – to the point of unnatural gluttony and over-feedings. It then drags its corpulence around its sterilized cage, the keepers always eager to remove all remnants of the organic world it once found itself in. Its exercise is intermittent in its extremes – maniacal sprinting on the electronic carpet (treadmill) provided to the point of bursting its heart and hyper-secreting adrenal hormones leaving it fatigued to the point of collapse; the other pole consists of the most languid leisure – a miserable ease compounded by the monotony of the industrialized surroundings the keepers have been courteous in their foresight – they have provided an electronic screen upon which to broadcast audio-visual information to alleviate the slightest possibility of boredom – as well as conscious thought. The perpetual replacement consciousness immerses the captive victim in a matrix of sensory overload. Its wake and sleep patterns are determined in advance and run in perverted correlation with the rhythms and patterns of earth and celestial firmament. The blaring of the alarm signals morning, noon and night – the automatic shower blasts superheated water against the animals hide only to be wicked away a moment

later by equally hot air blasts from 360 degree vents. The animal can take it no longer it leans against the cage's sides and strains the rusted chain which binds – to no avail. Over the days it accepts its fate and learns to hang its once proud mane in apathetic resignation. The keepers grow weary of its service – its habits are known and no longer can it serve their thirst for knowledge. Its duty is complete so too is its life. The keepers sweep the remains of excrement from empty cage and discard the body – a sacrifice to the greedy arms of Moloch, burned in effigy of the socially engineered products of the new aeon.

We could have been kings and queens in the terroir of terra; we could have ruled for a thousand years in the Edenic realm of Elysium. The keepers would not have it so. They have inverted man and woman, bringing them to a level of animalism that the denizens of the lower zoological forms would cringe before in shame and misery. The woodcutter and his wife, keeper of the hearth, are struck down by the axe of the Titans. Their blood flows out upon the earth – and yet fertilizes it and perhaps one day will be borne again! A quiet mountain vale, billowy clouds hang leisurely with a warming sun streaming into the quaint hut of humble thatch and timbers. The pleasant scent of green verdure and flowers of all colors in the spectrum. A bustling wench tending to the hearth and cheerily singing amidst the golden glow of Phoebus. At the rear of the hut, swinging mightily with perspiration, the rough-hewn sinuous form of a woodsman chopping the needed firewood, each occupying their primal roles yet making a unity, an amalgam of seemingly disparate elements, a chemical wedding creating unity from difference. In their own realms yet part of a jointly occupied realm – each in their respective functions, a seamless harmony rendering possible the perpetuation of itself over the generations. The one, dedicated with delicate passivity to the unending tasks requiring the subtle influence; the other ensconced in noble striving, actively conquering the ever-looming threats which cleave at the roots of survival and happiness. Together their project is realized from both sides, the puzzle of mundane life solved through an interlinking of perfectly matching pieces. Now to modern times amidst steel-girded towers, thrusting phalli towards darkling sky of bronze: the bustle of a thin-lipped creature, close-cropped hair and shoulder-padded jacket obscuring sexual idiosyncrasies; gestures of power waving as flags signaling devotion to ego and *eigentum* ('its own' – German); the aggressive snap of high heels would cleave the pavement asunder with hostility – a teapot tempest and the yapping of a Chihuahua behind the up-rolled window of an old drouds' Toyota – and yet impressive to the last this one; she who forsook herself in adoption of corruption, an implosion of norms borne the test of time into narrow parameters of caricature – the George Sand of modernity, cigar and all. Across the street minces the high-heeled (not literally in this case but figuratively) levity of a young waif. Jeans ride high and frond-limbed graceful stepping bespeak a lightness about the heels. The sweetest fragrance emanates from this metrosexual inversion, this *nouveau homo* of the rainbow-hued cityscape. Lispings clever phrases with enunciative glee into idiot-phone held like a jaunty cigarette he picks his way through parked vehicular obstacles with the tact of a *maître'd*. They approach – in the distant mind of primordial subconscious wells up a faint flicker of recognition – reflections reflecting, self-consciously – of that yesteryear of distant antiquity and contemplations of where it has led – and then of tomorrow. But only in the depths, in dark regions of genetic recollection concealed from conscious thought and overridden by surface circuitry. They pass and re-enter into worlds wholly artificial and their death of possibility is embraced. They go their respective ways to graves of their own making, forsaking the continuance of which they so cherish: the mundane of this world and its perpetuation. Have they ascended or is it a descent into death through a sickness unto death called 'egalitarianism'? A rich environment - a prerequisite of mental life: the philosopher in his prison must access old memories however faded to furnish him with the means to

avoid mental death. Sensations of all sorts (5+ senses) must be present else the great void of nothingness is confronted. Déjà vu is the inevitable result of reliving old circumstances with old memories in what could be called the present. Either new juxtapositions of old memories brought on by new sensations or new sensations affording new memories are necessary to break from the prison ennui of static environs inner and outer. This is the reason why small town people are inevitably equipped with a vacuous stare and little faculties with which to cope with novelty but simply end up gaping in wonder at the unknown – though they are often more able to endow it with meaning – as for them meaning is an unusual occurrence. To them it at least has greater significance and attains to higher levels of potentiality despite the overall lower potentiality of the necessarily callow country bumpkin. Sensitivity is higher in a sensorily depleted environment. The human antenna is perpetually on alert detecting that which lies in subtler levels of reality. This is the great redemption of country life – namely that it enables greater access to the beyond whereas the city enables access to a greater extent to the mundane. One is a Sattvic, the other a Rajasic and inevitably tamasic environment. This of course assumes that the bumpkin is capable of avoiding the sensory bombardment of the average everyday gossip and bustle of those oases of noise dotting the landscape, i.e. towns and other small population centers. It is the same for a contemplative philosopher who must reside with a noisy housewife – he may as well return to the city as thought is destroyed through the irritation such a gnat represents. A rich environment is created through a receptive and active creative being, the more one ‘mixes his labour with the soil of his mind’ the greater the yield the richer the crop (an appropriate bumpkin metaphor). Self-reflexion (spelled hence because it is a dialectical process of self-reference – an investment in the mind through thought and a growth on the investment through its nature as a cache of value that amplifies value – by virtue of its intrinsic structure); self-reflexion is the wellspring of creative novelty and this alone is kept. One must also be alone and only in solitude is borne the depths of thinking. This is why females can never be deep as their thoughts are derivative from and dependent upon the herd. Self-sufficiency has always been man’s natural inclination. However rich the environment, only a capacity can bear forth fruit.

Hence a prisoner can go mad or attain most sublime heights. Forced confinement has often been the destruction of sanity but equally the gateway to the stars. All thinkers seek to isolate themselves from the crowd all crowds seek to destroy thinkers, to eliminate that property foreign to themselves, never attainable and thus a threat to their existence. Hence the virtue of small towns is confirmed only through the presence of a big thinker and vice versa the vice of big cities depends upon the scope of the minds of its denizens.

Strange places

: they still exist in spite of multicult façade. A tool for eating in Beijing is not the sporran in Scotland. The dress and clothes – no communist uniform will negate existence of the uniforms of racial being – the yellow sheen of skin draped in black will not equal the black skin in identical garb – the two make manifest a different reality. The inner (race soul) and outer (material form of being) both are one – efface all differences if you will the being is the same – only the delusive mind would seek to wipe aside that which can only be effaced through destruction of the unequal (the ‘to be equalized’).

Delusive mind or psychopath who seeks other destruction for self-positing empowered grandeur. Hence the communist and totalitarian mind always meet in the process of reification. Strange places will exist and no complete knowledge will ever be had save the complete destruction of all places. Hence the pipe dream of authoritarian self-appointed judges implodes upon conception as an impossible reality.

Thankfully the car manufacturer in central Asia is not the same as in northern Europe – they each bear the stains of their respective differences – the differences of their creators as an externalization of their race-soul – the inner form of outward appearances.

A sad misfortune

: to be poor in wealth (material goods, the means for the realization of mundane projects) and rich in mind and doubly so in the case of those who possess the opposite. This at least is a saving grace – to recognize by proxy that at least one retains something (and infinitely higher): “Render unto Caesar what is Caesar’s for the kingdom of heaven is within.” Dungeon or Ferris wheel; bohemian culture district or four plain walls; expansive mountain heights and lush valleys – or flat farm land and endless acres of tedium – the mind brings present to reality all meaning, even in the bleakest wasteland the most fertile soil brings forth fruit.

The dream vs. the reality

: talking the talk not walking the walk. Living a fantasy can only last as long as the blind fantasizer can avoid confronting the brick wall on his Don Quixote charge. The purely detached speculative mode of life lacks the wisdom in involved knowledge – the art of worldly wisdom necessitates worldliness not an otherworldly detachment. Sitting on a mountain top is still sitting on a mountain top – the meditation is a bridge between empirical and non-empirical, phenomenon and noumenon but is still orchestrated as a practical endeavour having certain positioning of limbs, certain breathing techniques. The ladder of Jacob cannot be scaled in a vertical leap of superman but must be traversed in the appropriate manner, perhaps not rung by rung but by whatever means most efficient and the force of necessity. Knowledge bereft of particular connections to the knower (if at all possible) is barren. However what path to traverse, what connections to forge, with the press of temporal economy and its strict budgeting, is the confusing question that leads to a state of empty contemplation or ritualistic clinging to tired schedules, techniques, and practices. The gamut of technai that offer themselves to the leisured exceeds by an infinite scope that offered to the burdened camels trudging on the silk roads of life, seeking to gold brick a future castle in the sky with the slave-labours of pharaonic self-subjection under the lash of a desperate will. And further questions arise: how long does leisure last and what is the necessary condition(s) thereof? Leisure must be secured prior to embarking upon its course or else the whistle of work-a-day life trumpets to the potential poet/artist/scholar/adventurer, etc. Thus one is left shuffling feet until a fair (sufficient or adequate) degree of certainty can be had to make the necessary decisions to make the necessary determinations regarding whether monk-like contemplation is an option and if so it might even be meaningful, i.e. by having actual contents of consciousness in place of chiliastic dreams of madness, a kaleidoscope consciousness which abides by no principle but that of unprincipled caprice.

Proposals :

We have on the menu the following undertakings: poetry, yoga, fasting, psi ability cultivation, physical training – as active employments of the self, hinging upon the passive determinants of willful striving, its conditions of being, namely: dietetics, rest, quiet, basic needs and their proper optimization. What is most fundamental, which most meaningful (for I will equate the two) in the overall scheme, hellion archon, the contribution to the sum total/summum bonum, etc. Clearly, the answer follows, that which has most quantitative impact cached out in terms of energy yield, the literal energetic imprinting of reality with reality (self and its creations) the mikrokosmos upon the makrokosmos through the latter. The grounds must be paved to establish a runway from which is launched the vehicle of self-

expression. How to undergo this act – to trail blaze with rockets to the stars or to cut immaculate paths with sterling scissors that beautify the journey – or both – or neither? The passive, or even active, pursuits requiring minimal conscious awareness clearly are the least meaningful in leaving anything behind but perhaps paradoxically the most meaningful in establishing the conditions for anything to exist at all. Here energy economy intrudes as the stern delimiter of activity – only so much must be allocated here and only so much there; given total only certain acts requiring certain quantitative determinants can be selected – fractions (mixed or no) of the total and over time and through time – they must all be prioritized and jealously guarded in their allocated period (temporally, spatially, or otherwise determined) - most obviously those forms of life and activity that are most valuable and those which first shape the most meaning/important thing most importantly/meaningfully. An egotist would say the self an altruist would say the social milieu – the wise man would say the totality of all being which encompasses self and all others at all times without distinction – so let it be the latter.

Given that most of the rites and forms of behaviour (yoga, etc.) are largely derived from the finite structure of a finite form and its finite faculties they are of lesser impact than that which admits of more individualistic novelty such as poetry and the aesthetic arts. Hence these must be cultivated as the material vehicle of consciousness (itself conscious and consciousness and conscious of consciousness and of itself reflexively) is insufficient/inadequate as a form of creative expression. Only in those parts entailing themselves more parts (e.g. brain, nervous system) is higher (by definition, more parts engendering more creative expression hence more ‘breadth’ more ‘quanta’ of consciousness) consciousness to be cultivated and this as a vehicle itself to lay at the feet of God good works and the creation (before the creation by the creation, etc.). So we have poetry, we have psi development – the influencing, movements, predictive and explanatory modalities of consciousness be they embodied in formal or informal language or no – simply sensed, intuited and known, and distributed as knowledge to the Akashic records, to be subsequently accessed (or no) by whomever, whenever, wherever, whyever. Poetry, to qualify as such, to accord with its definition, must be metrical – hence one must learn metre to endow language with lyrics, to pluck the lyre of orphic imaginings. Psi abilities, to be built, must be cultivated in the Aristotelian manner so to speak, in the kinesiological sense of the principle of specificity, “if one wishes to be a runner, he must run.” Hence meditation, chants, mantras, concentration, and knowledge of ability to control the mind-body-spirit complex: this devolves upon the pillar of physical culture: body purification through fasting and dietetics, yogic posturings, breathing techniques, inducing states of bodily calm, sweating, sunning, etc. Further to the artistic expression which ties psi with poetry and prose as a whole is illustration cultivating the right hemisphere via the left when the product contains structure visual as well as symbolic logical addenda (symbols themselves in a way as overt logemes/mathemes).

Signs _____ :

Symbols are the unity of the holistic consciousness – the sigil/sign refers to that which is not apparent but it is the surface or externalization of the hidden concept. This is not limited to the notion that ‘words denote concepts’ merely but that they (as symbols) import additional content into consciousness that spins off effects the conscious mind (rooted in language and 5 sense reality) cannot process as its

reality lies behind the appearance, the penumbra or shadow of the thing, the dark side of the moon. This, apparently, is what constitutes magick or 'hidden workings' or 'inner causality' of a things' manifesting or emanating as a process, the percept upon perception generating connotations or rigid fixed ideas (geometrics, axioms, canons, and their correlative directives) that serve to trigger action. Action in the sense of conscious processes (physiological energetic) that are constitutive of the being who beholds the beloved/hated/coldly indifferent (never!) object. The object thus has transformative and transmutative alchemical effects which have a self/social engineering function. They are ultimately functional. The affect has always been similar for a 'human' and thus a deep- structural symbology obtains as a universal condition humaine. The geometry or dis/harmony of the spheres attains reality upon perception; the observer collapses the quantum wave function; esse is percepti in praxis as a temporally unfolded determination of the beings of Being, the emanations of The One.

Lines on a page

bordering free flow of thought, resonating, limiting possibility, delimiting, determining, guiding, prescribing vehicles for expression, enabling, amplifying, structuring, channelling thoughts into linguistic paths – 'omnio determinatio est negatio'. Legalese speculations on the taboo practices of the occult: practices which represent the seedy underbelly of Leviathan, concealed from the binocular vision of the profane – only cognition of Typhon opens upon flood-gates of flame. The question is: the sceptre of truth, undying flame of Olympus or the sputtering gas lights of dark alleys where fearsome Jack the Ripper prowls seeking victims, the light of reptilian consciousness peering out from the cold caverns of cold-blooded calculation – the nether regions of beast consciousness? In order to answer this question a further one must be adduced, namely: to what end are these practices undergone, the why of their whatness requires explication. This in turn entails the whatness which begs they why – and the details themselves are not for timid eyes but for the bold to confront the dark side – for clearly it is the dark side herein considered – free from the stultifying biases of those with the straightjacket of the sense communis (or hive mind) choking their movements of mentation. What, delimit, delineate, catalogue, and detail the evidence of history's gleanings from graveyards on moonlit nights and sepulchral chambers be-draped in spider webs of hazy evil. The Aztecs: massive rituals of sacrifice by priestly caste, droves of common class victims invited to a feast they were compelled to attend with unintended consequences to their myopic vision. Or perhaps they went voluntarily, knowing that higher worlds awaited and that reward for suffering was conferred by higher intelligences whose priests were mere instruments of their divine will? That they the gods must be serviced with blood and organs, must avail the priests of their common folks' being in corporeal form? Parallels in today's society but of the priests no common sight beholds save at the moment of selection and the terror of involuntary sacrifice: masons, Jesuits, and other affiliates (presumably Jews especially rabbis) clearly represent the upper strata of the clandestine neo-feudalism of today's world. The practices are the same – vampirism and cannibalism. The purpose - Again parallels must be inferred on the basis of the principle of correspondences: like follows like (this is based on the principle of sufficient reason, always presupposed by the rational – an enthymeme): the absorption of the being (in literal carnal form) of the other by the other, the incorporation into one's self (body-mind-spirit) of the self of the other. This much is clear and can be conceded as a known element in the investigation into the practice. Clearly intelligences of subtler realms intervened in both cases. Was it invocation (which clearly is a fact) for the purpose of propitiation, for empowerment, or both a parsing out of the substance of the sacrifice

amongst the ‘gods’ (for lack of a better term) and priest, a divine (though many would say diabolical) communion or alchemical wedding between beings of different realms partaking of both through the act. And what is the nature of the act, how does it unfold as a fatal drama of taboo proportions? Clearly the victim was fully conscious and not sedated – no evidence suggests this but suggests the opposite given the portrayals of historical evidence and the glimmerings of contemporary – that trauma, the inducement of extreme emotionality in both of the ‘others’ (victim and priest) was an essential and necessary condition. This is through the act itself and the preamble of its potentiality prior to the physical carrying out thereof. Thus was induced a state of terror (properly so-called) in which adrenaline was secreted owing to the fight or flight mechanisms in the brain-stress system itself tied in with the cognitive elements the scene created – a pageantry of horror for the victim and delight (apparently, perhaps horror also) in the villain. Also tying into this scene was the sexual excitation that arrived on the ‘Thanatos’ wave of impending doom in a way creating a coalescence of sex and death, a subterranean and little understood though often discoursed upon phenomenon (Freud, etc. – a Kabbalistic follower of the Talmud undoubtedly involved in similar practices). As a prelude to the terminal act probably – at least in more contemporary times though probably in those of the past – was undergone the sodomy/rape of the victim by the priest who perhaps charged himself and derived energy through this act, stoking the fires and (perhaps – again speculating) invoking the demons who came to feed on the energies manifested through the act. Thus the clue to ‘why’ is discovered – the absorption of vital energy and adrenaline (itself a stimulant externally derived not endogenous) into the priest, possibly proffering a portion to the demon in exchange for energy from above (or whatever other form of communion: knowledge of some strange nature perhaps known only in a mute form, without the medium of language). The selection of a child specifically is, according to reports, because of greater energy and greater fear (the bearer of energy presumably) absent in the debauched adult. A sinister act and practice worthy of condemnation, the very act of writing distasteful.

The Left Hand Fumbles

The left hand path occultists preach the indulgence in the senses – this, perhaps, is a Manichean means to supersede the coarser elements of life and ascend to the blessed isles. However to introduce strife into being and claim that it doesn’t affect you (and thereby, the absurd inference is to be drawn, eo ipso, disappears with a wizard’s wand wave) doesn’t compute with the sum total or preserve or support the harmony of the spheres nor would it at any point on the timeline of historical unreality (the eternal now). If the big bang occurred through some sort of intrinsic pressure cooker release of inherent strife (thus light was borne of darkness the ain soph aur) then the perpetual warring and strife played out of the material plane making it a battlefield of disharmonic elements could hardly produce any greater light – that from strife reality is created and to increase (through reality) reality is absurd and meaningless. The mini bangs release energy but disrupt the harmony already established. If the big bang didn’t occur but reality existed without temporal beginning but simply admitted of programmed modalities (the eternal now) that manifested themselves through themselves (as a kaleidoscope undergoing an intrinsic motion producing differentiation through its unity) then why practice a deliberate disruption of cosmic harmony in place of living in accordance with nature as you are and will be? Perhaps destruction of density in a coarse way purports to be the mechanism of merging with the godhead? If instead the left hand path deals with unbridled egotism and one’s becoming a god of their own universe it follows that this might play a delusive role in the attempt. To destroy others and attempt to vampirize them so as to bind with entities from higher planes and/or to augment the energy body/vital force of self at the expense of non-

self simply, so to speak, tears the fabric of the real and lets the draft in; the destructive being wanted to squeeze into a bathing suit (the holy guardian angel largely a fiction of the mind – a god of one’s own universe) and split it at the seams (becoming a decrepit being infested with astral parasites and thus creating the energetic friction not possessive of harmonious life but of binding the unbindable (the demon and the avatared which is already occupied/avatared). Thus the left hand path attempt to increase the self at the expense of the Other is doomed to failure as the self is destroyed as agent of destruction. What goes around comes around the karmic feedback loop preservative of nature’s harmony. A note concerning the licentiousness of left- hand path occultism: to claim to be beyond good and evil through deliberately selecting hedonism posits hedonism as the good (the preference which is borne out by the intentionality of the will not the mendacity of the world – and that in the sense of self-delusion as well as other). To pursue animal instincts and thereby lower oneself to a life of momentary self- stimulation clearly implies that a ‘good’ has been adopted thus proving the absurdity of the claim. The denser and more material the pursuit the coarser the mind, the coarser the mind the more bound one is to material existence. Thus left-hand path occultism refutes itself and condemns itself on both counts, however, apocryphal the smirk on the face of the condemned.

Bloodsport

age-old test of might quest for glory, contest for feral supremacy the top dog triumph of fight or flight, man or mouse. Defeat of the other in zero-sum battle who the law of the excluded middle and the contestants are the only thing operating in the pit. The golden ring grasped by victorious fist, knuckles bloodied stigmata of enmity within the bounds of the rational. Parameters of order laid down as adamantine law tables upon which the scribes sacrifice themselves in an ordered chaos of winners and losers. The beggars teem upon the outside, climbing over fellow men to enter the lists and attain the laurels of merit, the wreath of initiation through rites of hellfire and brimstone. Such the pageantry of pugilism in no-holds- barred form – the ultimate risk taken to attain the ultimate reward – no other satisfies and satisfaction is possible only in the embrace of Thanatos: for no satisfaction can accrue to the insatiable bloodlust of dominance; only the negation of this lust can sate thus even absolute victory proves defeat as the last man standing has only himself to destroy – even the restless spirit of the vanquished seeks eternal strife as the vital force of a satanic power. This the spirit of the martial arts and the masculine consciousness of domination. The act of contention in the forum of gladiatorial adversity is an appeal to the primal regions of consciousness (metaphorically the ‘masculine’) playing itself in its most dense form on the physical. The basis of this is the ego and the failure to acknowledge the parity – rather only the disparity – of the self and Other. The ego would usurp all as own determination, a construct and controllable object of itself all elements of which object are themselves objects (analytics, the whole being quartered, executed, into its parts and made bond slaves as a total system of the determining ego, the god in miniature, the mikrokosm dwelling within the makrokosm and for whom even the latter is a function of itself, a personal universe solipsistically constituted). Thus the marionette of the Other (really an ideal objectification of the real) is the puppet on the strings of a G-peto (a god-like puppet master). The puppetization of the Other is a transformation on the Other through projection or directed energy, the trajectory of which chisels away those elements of it that are unwanted and colors those which remain thereby rendering the autonomous proprietary, the free man a slave. The act of urination on the vanquished in the case of animals (or spitting or making statements or utterances that are ‘spat out’ at the loser) is testimony to this ‘coloring’ or ejaculation or ‘marking’ (in the Hegelian sense of determining property through the impinging upon that external to the self).

Statements, even broadcasts, showcased in televised form, triumphal parades and processions are simply contemporary veneers of civilization draped over the beast consciousness of self-glorification and other annihilation. Braggadocio is also an attendant property of this self-positing, the elevation of self to godhood/apotheosis in declaratory statements of triumph in advance of the contest a defeat through self-fulfilling prophecy, an accrual of energy through cognitive ego stroking. The vibrational effects manifest in ampliative form giving on to augmented power the latter being the driving force of the act – power begetting power in narcissistic autogenesis – the trajectory of which aimed heavenward towards apotheosis.

What I am I am through you, what you are you are through me _____ :

the holographic universe, we are all reflections reflecting but not hollow men. We reverberate not as egos absorbing but as creators creating; not as drones preparing ourselves for sacrifice to our fellow drones or to the queen but rather as projectors passing on the refractions of the boundless light through our crystalline structures. Even the claimants of dark energy matter, those who would represent themselves or become black holes of consciousness emit the light of their darkness, itself illuminating the brightest daylight with yet other beams/streams of kaleidoscopic, chiliastic, differentiation (never to be spoken of separately as ‘differentiations’ which presupposes plurality an impossibility when all is a singular). Thus even the dark side is enveloped in the light; contrary to oppositional claims there is no opposition to oppose is simply to destroy the self, an impossible task as to destroy the Other (‘oppose’) is to destroy Self (as part of self; parts not constituting the whole but the whole determining the modality of the parts) and being greater thereby and entailing their unity. In attempting to destroy another one destroys himself as he destroys the harmony existing between the two; which harmony adjusts itself as the inexorable gears of being into which the destroyer is ground. Thus one must recognize his unity even with the opposition and thus cease to think oppositionally as a Shaitan – defeat of Ahriman by Ormuz the Light, bearer of the truth not the false light will-o-the-wisp of his rival. The tempter holds out power and sought after wealth (of a spiritual nature) thereby ensnaring the wayward who fails to see truth as unity, oneness. He becomes one with his victims through the punishment the corrective influence of fate/being; he becomes attuned to the sum total through forces that lead him to a recognition of error through meting out the proportional penalty. Karma is the fundamental attunement of being, regulated by the being of beings. “The good of evil” is a misnomer or fallacious conception in its generation of greater good. It retards evolution.

Utilitarianese _____ :

the language of the busy bees, mind controlled slaves of Annunaki. Burdens lifted when discarded, the strength to carry on is an inner force not to be picked up in sets and reps and load-bearing formalistic schemata. Bear loads of greater value, i.e. the esoteric indwelling – discard the burdens of the sator square of greater prison house of the mind and Surtur/Satan of muspellheim – or perish in the flames of your own perdition. The flesh suit, vehicle of distraction, empty vessel of empty mind, endowed with ignited spark of mundane life – transported through density the immaterial entity, gravity forcing into Midgard the opposing force of light worked path across Bifrost into Odinic realms of grace. Pressed into blind earth, the sight of the mundane one’s only half of circus mirrors – reflection reflecting a non-entity in the incarnate, entwined in Jormungand’s serpentine coils, Typhonian triumph into the realm of Svartalshein. Ljusalfheim, the stairway ascending, illumined by Freyr’s radiant presence; telos of Kristos evolving in revolving gears of reincarnating eternal return.

Instability

in life leads to attempts of reversion/conversion into its opposite – the drive to solid bedrock upon which to build an edifice of grandeur. No foundation, no construction, no beginning, no end. The teleology of life's project subverted without the equipment and materials requisite to reify the blueprint conceived of in abstracto in the mind's creative god-like machinations. Overextended, the well die and the thirsty die; the desert crawling destitute shrivels in the sun of noble dreams never to be attained.

The rope holding in suspense the piano over the cartoon caricature of one's super-egoic form breaks and the tragi-comedy of life ends in a closing of the curtains on defeated hopes the inner seeks. The inner seeks, once developed to the necessary state, manifestation/externalization as the outer but this presupposes the necessary conditions. Hence entropy results and the inevitable livor mortis of fruit over-ripe rotting on the vine of life. The most delicate flowers are crushed by the cloven hooves of the mob's satyrs in their boisterous revels; the finest china, of arduous craftsmanship, are shattered by the bullish boors of the herd – going unnoticed into the Akashic records of the celestial halls of Alexandria, filed away behind locked vaults of oblivion. The mechanical man-robots of corporate (private and public) construction, made in the manufactory of conveyor belts mundane replication, requires as component parts, the social grease to move its gears with cumbersome grace in a cog and wheel society of mechanical monstrosity. The gears grind loudly though smoothly with an elegant violence that manifests as a capped-teeth smile and a barking voice of aggressive dog-eat-dog character. The land sharks and land pirates of the global Caribbean circle one another with clock-like regularity, picking off the stragglers and the strugglers with cold indifference in terminal ambition. The feeding frenzy reaches manic frequencies of vibration, waters boiling with blood and iron in the bellum omnium contra omnes. War everlasting the condition humane, inhuman humanitas – all too human, sacrifices roasted to Moloch in the brass and golden idol of the Mammon worshippers. When self-expression becomes proof of self-worth, prostitution occurs in aesthetic form. One lives for others and sells oneself ideally at a premium, if need be at a discount, in order to acquire the socio-economic capital that the dreams of a lady of the evening are made of. Such is the contemporary scene of human trafficking called in colloquial parlance 'wage slavery', 'human resources', etc. People, becoming the 'new money' initiate with this transformative process the commodification of the soul and the devolution thereof into the slavery of the auction block called the labor market. The value previously obtained from meaningful labor has been exchanged in a sleight of hand con-artistry for the abstract universal value form of empty non-being called money. Thus something real is lost and replaced with the unreal of merely abstract economic existence. To accrue a sense of self-worth on this basis nullifies the real worth of the self and its manifestations in creative endeavours. The outer is devalued (the fruits of labor) as a cheapened function of the inner (despiritualized identity/entity creating for the purpose of everything other than creation and hence nothing as not reflexively referring to and intimately bound up with the self). The monk/mystic lived alone in the desert undergoing ascetic sufferings as part of his mission to ascend to the spirit realms. He repeated practices on an endless cycle of meditation/mantra/mojo workings. His oeuvre was published after the authorities discovered his body in a cave in the side of a hill/sand dune. One phrase was written that alone possessed intelligibility and that was: "There are many, many fools in the world". The satirical element of this story lies in the homologous nature of the word and the object (described by me as an object of discourse, a discursively constructed construct – and the words uttered by the monk). It applies to the writer and the monk equally but as a judgment of the material/social world as well as the ideal/virtual/isolated world of reclusive discourse herein written.

Routine

serves as prison bars to reside comfortably behind. The protection of the prison cell shuts out of the unknown containing the vulnerable soul within protective walls of seemingly impenetrable solidity – yet the walls are not, nor are the exterior or interior – peeping behind the veil of Maya offers no protection – one is a mere reflection reflecting looking into the soul of himself through himself as/with/by in a holographic liberation upon recognition (reflexively) of his infinite awareness as such, in se. Thereby the locks and bars fall away and the abraxas bird flies from the egg of materiality. That is Krist consciousness the becoming who one is qua Krist the ascended master. The flesh suit falls away in stagnant non-being as the being of being unites with its origin. No one is a pedant, an uncreative being, but differentiations limit the manifestation of the creator qua created thereby establishing a hierarchy of material beings – all are one yet only in the most abstract and cosmic sense – the status of the being is both intrinsic (soul created as differentiated material being) and extrinsic (determined by the vital manifestation, the way in which the being –Dasein, there-being – is thrown in its ‘thrownness’). Self-propelling wheels rolling towards Orlog impelled by Wyrđ, directing themselves as a driver down pre-established routes – recklessly, cautiously, consciously, unconsciously, towards a vaguely apprehended terminal point – the brick wall of Chronos, whose sands have crystallized into the immobile telos of the soul in its passage. Teleology of the soul as a video game whose final boss looms on the horizon of being as a Ragnarok’s midgardshlag, the zero-sum confrontation with Karmic mission, a pass or fail / do or die/ make or break scenario determining in consequence the fate – Valhalla, Muspellheim, Helheim or other realm of future being.

The eternal now

chronology subverts the undying self, grinding one’s bones to fall into the hourglass as so many grains of sand. To be forever young simply ignore the passing of years and immerse oneself in higher consciousness to the vicissitudes of the teeming mob, their inebriated caprice. Surround oneself with the higher and condemn with vehement animosity the lower sending the devil back to hell in his own damnation. All talk of love as an artificial grimace and a twinkle of hypocrisy simply a delusive attempt to immerse oneself in cognitive dissonance – something inevitably encountered, like a dog hiding under a couch with his tail exposed – there is no hiding from the self; and the inauthentic consciousness always betrays itself through holding a mirror up to its ugliness, inevitably it turns one’s grimace to a medusa-like stone face. Love is the harmony of the spheres, the energy fields that are the being of Being, the fibres of the fabric of the Real. To love one’s neighbor may entail killing one’s neighbor – for so harmony is – a greater and a lesser, an excess and a deficiency. Love and hate have meaning only in relation to God-mind, the sublime. Freyja is a paramour only of the Einherjar and wields a spear to sublimate the lower drives.

Thoughts apropos of Beatle’s “The Yellow Submarine”

Consciousness altering one enters into the yellow submarine in spite of blue meanie resistance. Pulled into the voyage across the abysmal sea of a transforming reality headed towards – inexorably – a telos which is unknown save through the voyage itself and abruptly one encounters the fruits of the long period of gestation, the blossoming of the crown chakra in an ecstasy of rainbow-hued presence called: love the inevitable epistemic end state of holistic consciousness, unity of red and blue in the color of all colors – the purity of white: Divine Cosmos. One sees love, feels love and becomes, yes, love through the utterance of the positive sacred vibrations that crystallize love in the merging of the dyad into the monad, the word (logos) ‘Love’ and the utterance of positive affirmation of its essence through the

essential anthropological/anthropic centering/shaping of the anatomy into ‘Yes’ – the word made flesh opening up the floodgates of spirit energy in sanguine blood flow, previously cold through blue saturnine demiurgic incarceration in the isolated, solipsistic divided mind of analysis, judgment and the Logos in its imperfect form, a house of cards constructed in the aether of imperfect ashlar, doomed to crumble as an othonic factory of rigor, annihilation of the constructive eternally constructing constructs through the weapons manufacture of predicates, syllogisms; mobilized for conquest, victory (however pyrrhic) over the creator within; creating a perishable sator square house of cards comprised of exclusively aces of spades and tarot cards of death amidst hermitage and empire, the folly of the hierophant who neglected the awareness of his own folly – the transcendence of the ego-mind put away in the stacks of the Akashic records and exchanged for the law code of Ham and rabbi. In an explosion of technicolor the ‘the’ (determinate, determined) becomes negated in the necessity of its negation – the indeterminate, forever negating the determinate out of its essence, that of being in its absorption of all beings as they themselves in their true aspect, that of ‘neti, neti’ neither this nor that. The negative dialectic led to anarchy in the order of cosmic reality righted through the anarchy of anarchy, the archontic order of the god above god, above the Blue meanie demiurge and his archons through reconciliation, a putting in the place of the ordering and a scratching out of the ‘dis’ of the disorder, ‘neti, neti’ squared by the sator square, neither this nor that nor ‘neither this nor that’ – but being out of nothingness the ain soph aur. Music and love are one as both are harmony (harmonia, Greek) and this is self-sustaining ‘entelechia’ the essence of existence ‘through itself, by itself, with itself, for itself, of itself, etc.’ The mantra manifests itself through being as the harmony of the aetheric fields and is the mantra itself (the existence of the fields qua fields qua harmony qua being). Opening one’s mouth it is uttered – in silent stillness it receives greatest comprehension – the music of the players is heard only through listening, through receptive consciousness (the vesica pistis, the sacred feminine) through projection/reverberation of the vibrations received – a reflection reflecting, holographically. The onus on oneself is not to receive/listen passively (impossible task!), but to listen/receive understandingly and to serve as a conduit of the vibrations/piezo electric generator / transceiver / narrow band hologram / finite entity – consciousness amidst a sea of consciousness; the yellow submarine beneath and amidst the waves directed towards the godhead whose name is ‘love, harmonia’. The blue meanie would be a Rex Mundi but clay and iron materia prima does not make an optimus prime only a wind-up toy considering itself a primum mobile and hitting its own self-destruct button as it seeks to destroy all other than itself from its ego-mind ivory tower of Sauron/Saturn – all-seeing eye (blind that it sees nothing and is only seeing the images it creates/projects upon the finite world which is its domain. All is grey shade until harmony is interjected – the mind creates music through silence – awareness of awareness transports oneself away from the grey platitudes of the mundane plane into celestial spheres of rainbow hue – mystical experience so-called the inner kingdom in the temple that is the 5-sense bound equipment/motor of the soul its spark.

The creepiness of creepy man

There once was an old man who insisted upon eavesdropping and spying on all sentient entities. The reason (and there was only one) was that he was deficient in the life force, which is to say, he vampirized it from those sentient entities he insisted upon surrounding himself with as a means to perpetuate his existence, rather like a dog chasing its tail in a meaningless cyclicism. This cyclist (for lack of a better term) generated nothing but negative energy, existing in a state of perpetual deficit, an inflationary state where the energy currency of others was – proportionally to time – devolved until such point as the other (whatever specifically it may be) ceased and gave up its mortal tesla

coil. Eventually, once all energy had been depleted from the environmental terroir leading to a state of entropy, the only remaining state of energy, a black hole of negative existence from out of which no light shone. This was the condition in which the creepy old man was discovered upon his having imploded as a dying ember/coal in a deep subterranean dark energy matter tunnel by a Lucifer being whose boundless light – perpetually radiating forth from his chiliastic chakra points – resuscitated Lazarus – like the creepy old man. Soon the old man was no longer creepy as he had become anointed with the vital glow of positive energy. The once creepy old man who had brought everything into a state of darkness now ceased to dim the immediate surroundings and brought forth light in the world becoming a Lucifer in his own right. The being sent forth his vital beacon illuminating the creepy associates he formerly trafficked with leading them to a sudden climb from the sepulchral abyss they had suffered in for so long. Now the abyss, barren for so long of riches bore forth plenty, a gleaming stock of golden light the utility of which was boundless. No longer to creep about in the shadows these former miners of black soot covered rock now became miners of radiant gold and jewels of splendour, fashioning noble works as light workers who had forsaken the dark craft of their former life.

God is a light shining in silent stillness

– the mind, the soul spark of consciousness inherent in the person, as the person. Self-reflexion opens the gates of heaven, the key to unlock the inner/middle chamber is the silence (the voice of the silence) the person is the locksmith or chosen one, the self-saviour, who opens the gate and enables access to the blessed land of Elysium. Consciousness is the gateway. The Dukes of Hazzard as allegory: the good ol’ boys (good sons/suns) possibly Horus/Set, seeking to bring into being a harmonious world where freedom (from: corruption; for: human creativity and striving) reigns independently of the Demiurge Boss Hogg and his archontic minions the bumbling and inept police conscripted to enforce the law (i.e. his will on earth – Hazzard County – as it is in heaven – the corrupt policies based upon the corrupt will of Boss Hogg). The clever Dukes (aristocrats of the soul) outstripping the subordinate will of the Boss of Hazzard County (the world) and giving back to wise old Uncle Jesse (the ‘esse’ essence, Being, the divine cosmos or Valfather) his due and at his behest. Daisy cheers them on in their project. A timeless allegory made cinematographic flesh.

Crystallization of thought purports to attain eternity, the unity seeks to preserve his identity in the face of transience. Or perhaps he seeks to make manifest the latent brain children of his consciousness – or both. I would deny the premise of ‘neither’ as clearly the either/or is compatible – as experience bears out – with the and/or (in this case). The marking via the hand transposes the ephemeral into the physical creating relative permanence. What does this mean if not a paradox: the permanent is either everything or nothing either exists perpetually or not at all. The relative is simply the relations that inhere in the permanent, the nature of permanence in its manifestation in consciousness as consciousness. Thus to transcribe thought illustrates (through pen strokes, graphically) the identity of consciousness in the form of the contents it consists of. It renders permanent the impermanence. The world is no longer one of love but one of hate (if it was even anything other than that) – the malevolence of the aeon is palpable and people find love only amidst opposition, relatively, in contrast to the hate as a flight from the abyss. From the abyss of reality, seeing it in a deeper manner the surface has great appeal for those who would flee the haunts of silent contemplation. Thus panem et circenses is the inevitable recourse. When the goal could consist of the beauty of creation the drudgery of existence tears it apart substituting the details of mundane ennui as the contents of a consciousness which could be borne into a magical world of boundless promise.

Ethical precept

: shun the negative. Energy flows from positive to negative and is thus absorbed in oblivion. The negative are vampiric and this is borne of the fundamental deficiency of positive elements (yang). Thus they vampirize the positive converting the latter into shells of their former identity. Positivity is then suppressed, subverted. When an onslaught of the negative nature is occurring (one, for example, being positive, surrounded by negative energy) he must practice a dual procedure: 1) negate the negation; 2) affirm the affirmation. If he cannot flee the negative he must attempt to retain his energy through centeredness – keeping the vortexual flow of energy as tightly close to his body as possible so as to avoid the negative draining it through the force of their vortexual energy (or black hole dark matter negative) centers. The positive method is to derive and/or generate energy from positive sources: while keeping the self centered to adopt the same practice of the negative: to vampirize. If one is not willing to follow this route he may glean energy from sources that emit it without draining them; or he may amplify energy through reverberation: self and/or other generation, creating a feedback loop that amplifies energy preventing drainage. However the negative entity is still feeding thus the drain continues until it is negated.

The simple things in life

: they say the simple things are what really matter (sarcastic tone of voice) and that the glory and grandeur of the elites is a pyrrhic victory – the crown of kings but of paper and the sceptre of majesty the veneer of the trident of Beelzebub. Yet the glory and grandeur manifest themselves in the little things microcosmically and are the great explanandum of the hidden state of being. Thus, as a psychoanalytic tool one must look to the intricacies of the visage of the public persona to glean the natural contours beneath the cosmetic mask of pretense and surreptition – to unveil the concealed is to reveal the real as a magician pulls rabbits out of hats, animating the inanimate through psychological legerdemain and rendering vital what once put forth a grave exterior of forgettable non-identity. The poker face in the line-up becomes endowed with the height of meaning in the subtle outward manifestations of behavioral tendencies: truly the inner is the outer and the outer the inner be. The slightest twitch, the tick of the musculature; wavering of voice, slip of the tongue reveals all; disrobes the seductive propensities of the virgin flesh and lays bare the ardour of secret thoughts. Thus the simple things are catalysts of greater exploits, the initial commitments (thoughts of the observer, judgments) when pursued lead to grand projects; the string in the knitting when pulled unravels the skein of Gordius opening the passages to the mysteries. The subtle behavioral tendencies of the person are passages into their being – caveat, a word to the wise. Oft-times it is wiser to allow such passages into the psyche to remain shut and to pass on, else the darkened tunnel may precipitate demons of all manner of form and function. To expand upon the subject: the lack of order in one's placement of material objects bespeaks a disordered mind; an overabundance – pedantry, a meticulousness foreign to the purpose of reason and symptomatic of mental illness, a neurosis of insecurity and inability to just 'let go' and enjoy the harmony of the spheres instead of to seek desperately to control every facet of existence that impinges upon and colors one's life. The extremes are voices shouting, trumpeting the clarion call of truth – ecce homo (to take a page from Nietzsche), the Cancerian over-ponder, the Virgo in the opposition. A small example illustrative of the larger whole – if I had said 'hole' instead of 'whole' (this very passage for example giving birth in

Freudian archetypes to the inner mind of the writer) then the mystery of the present writer's psychology would be laid bare in its artificial trappings of florid Victorian prose. It is indeed the little things that bespeak the larger 'whole'.

Epistole ad criminalis _____ :

Dear criminal man: your boorish banter, your loud discourse, shouting into the night becoming hoarse; you are indeed an animal made man; simian being, atavism from far off land. Stigmata mark your forehead – behold it is Cain rising up from a sentence in purgatory. Violent visage furrowed with blackest hate; seething rage the Neanderthal maw writhes with foaming terror, murderous in its blood ravaging the animalistic musculature – quick and lithe like his kinfolk the apelings – spasms with furtive propensity darting hither and yon on a trajectory all its own – point A to point B with no intermediary obfuscating its barbarous course. The beady eyes at the peak of receding forehead, flaring pinpricks darting to its objective, passion overarching whatever reason may have existed latent in the nether recesses of the few folds (gyri) of the ape brain. Bestial instincts incline the animal man towards pleasures of the crudest stamp, whilst averring those pains its deprivation represents – this the sole remnant of rational thought. The dog's bone is a presence –pursuit and obtain pleasure, it is an absence – avoid the lash which darts from the master's hand. The binary modalities of its behavior give onto this dual course where ego is paramount and other is enemy at worst an absence at best. To quest for fire to warm the self – to only unifying behavior – and once obtained the flaming brand held aloft to drive away the helpmates from territory conquered through brute force. Such is the profile of the most degenerate of the brute forms of criminality yet it prescribes the template for most types, namely, the mentality of the psychopath for whom naught by ego exists and other is a tool or a threat to its personal self-interest – maximization. Altruist, amongst the cleverer types, those able to attain the level of reasoning necessary to carry out the instrumentality of a base object, is as soon adopted as discarded once its instrumentality ceases. Orientation around the ego as the central sun of one's consciousness is the behavioral modality of the criminal type. The heights of consciousness can never be reached by the ego- mind always forsaking its refinement but allow a choice to enter into the mind, the higher of altruism for the depths of ego and its attendant train, its silk road caravan, of pleasures stretching into the horizon of infinity. The image of pleasure island most clearly illustrates the temperament, with the delights of the moment being the only aim of the conscious; once gratified as soon discarded and on to the net gambit of panem et circenses. Principles, borne of reason and the higher mind, always serve as bridges of supercession of the baser instincts. The delights of sense gratification always defiles the heights we always attained through the ascetic virtues of temperance, prudence, self-control, magnanimity, right aim (always under the credo 'live in accordance with nature). The criminal is necessarily the self-interested whether the cleverest of ego-minded beings (ala Dr. Moriarty) or the basest of imbeciles. The egotism is the deciding factor the lack of regard for the Other the mark of the man of violence be it physical or moral. The criminal man is a veritable catalogue of vice and in assessment of such a one the evaluator is at a loss where to being. The list is truly endless. Thus I propose to write a treatise (a series of essays) cataloguing the vices under the title borrowed from Lombroso "L'uomo Delinquente" or "Criminal Man" to limb the formal skeleton of the criminal in his fleshly aspect and concealed wrappings be they hair shirt or silken robes .The behavior of L'uomo Delinquente must serve as the sign post to his habitation of Sodom and Gomorrah, as it is indeed (as heretofore stated) 'the little things which reveal the inner being' and the inner may readily be inferred from the outer such that a fair profile may be composed in literary form of the plague of the higher man.

Criticism and caveat: perhaps this prolegomenon is too saccharine, too inherently Christian, to pass muster as the 'signpost' towards the ubermensch? Perhaps the ego is not so oppositional a glyph of the psyche? It must be admitted that it is the psyche itself and couldn't exist apart. Thus altruism independently of egotism has no place in existence, but neither does the ego without its support and super-structural domain: the body politic, the herd and all its particolored pelts. Without the latter a barren egotism would reign and the contents of an equally barren consciousness would be a paucity indeed. Thus the ego evolves through the dialectic of the other that it and it alone forms therewith. Thus the criminal may be an egotist but so too is the altruist; however one finds room for both, the other restricts himself to himself. And yet – again Christian pathos interjects in the cogitations on what is the criminal – the most developed man, he of greatest ego, though the most criminal, is nevertheless a great artist, etc. He would be described by me as criminal only from the perspective of virtue ethics, which necessarily entail the character in its behavioral manifestations and tendencies – the mind, body, and spirit as a complex divorced from society through circumstances or no. It is he who violates nature who is criminal and, though he may break every law ever written, is the most law-abiding who adheres to and harmonizes with nature and as nature the moral man, embodying the moral law within.

Making a big deal out of the trifles

1) endows them with greater meaning and opens the gates of the realm of philosophy as the 'science of the trivial in the most profound sense' (Croce) and 2) amplifies the insignificant oft-times perpetuating the presence of vermin be they of the mental or physical variety. To ignore is to blind oneself to reality to attend to (even to that which is not) an unreality is to bring it into being. The consequences of this can be dire and only retreat into consciousness (or to phrase it more positively) – to bring consciousness to bear upon the fact of itself even circumambulating its object is to wage war against those real or imagined threats (or both) to the peace of mind so cherished by he who lives the contemplative life and to wage such wars from a staunch bulwark and girded with adamantine armour glistening in the sun of mind. It is to solicit the rays of divine illumination and reflect them from the mirror of one's consciousness into the face of one's inner daemon and to turn to stone the horrors of the mind clothed in fear and trembling as they are; to shine the light of the day of consciousness into the black corners of one's own ignorance and to wipe aside the webs of arachnidian mind parasites which plague the inner sanctum of the holiest of holies – the mind (i.e. awareness of awareness and its contents and constructs).

The sensation of being overhead

(following from the above precautionary and consolatory discourse the sensation of the notion of being overhead) – the notion of the sensation or the sensation of the notion – two very different things indeed. The one is real, the other having its reality implicit in the fertile womb of the imagination – the notion is the reality as the real is the rational and the rational the real not as the popular mind would have it – in reverse, starting with sensation on the physical plane. Or perhaps we have this reversed; a reversal of the reversal? Perhaps the 'man in the street' is wise and the hermit in the desert subsisting on roots is immersed in folly? Or perhaps a neither/nor a 'neti, neti' and simply a conjunction of the two at best (or worst). A revaluation of all values begets an entrance into realms of dark *qualitas occulta*, the mysteria that only the skillful hand of the aegis of reason, namely wisdom, might guide one through those sepulchral catacombs to the grail of the *ding an sich*. Perhaps to turn back before all is lost and the lantern of Diogenes is dropped in the panic of dread precipitating the blackness of insanity. One then, perhaps yet unprepared, insufficiently developed, must rely upon the light of consciousness alone to serve as a guide. Possibly its strength will fail one on this quest – though it may the only recourse be.

Thus one must kindle the divine spark and though starting as a rudiment of the Anthropos striking stick and stone he will one day conquer that unknown realm of the unconscious – for it does not exist save through its negation (consciousness) and even then the reality has the hazy borders of a mirage. The prison of the mind requires an ecstatic outlet through which the self (consciousness) can escape and return to its hermitage, sanity intact – else the prison ceases to be a reformatory and becomes a punishing deprivation. A going away from the self to gather experience – gnosis – and to return.

So many things in the contemporary scene which are as black clouds of negativity – mind parasites infecting the consciousness like a plague – locusts which swarm and threaten to infiltrate the sanctum sanctorum. Thus one seeks to eliminate, to purge them through various expiatory means in ecstasy, ecstatic modalities of consciousness – trance of television, the disruption of cogency by music especially that variety which induces a superficiality, bringing one to the surface from the depths as a floatation device forcing understanding from the depths and away from profound cogitation. Thus the storm cloud of social influence in the insecure paranoia of modernity. But – can we blame the other or the self for ensconcing self in that blackness of coal dust of a burning incinerator of judgments and slanderous reactivity – to attack so as to defend pre-emptively? The self must bear the burden of responsibility and to blame the other beyond assessing the cause and subordinating it to the judgment of reason, then to be dealt with by the will is a superficializing of the mind, an enslavement of consciousness to the fictive (or actual) presences which can only be dealt with through the mind. The ennui, on a strangely and uncertainly related note, is a leaden weight that creates a darkness in which beings are swallowed up in negation through their inability to grasp the attention to a sufficient extent and thus they cease to exist as objects or contents of consciousness. The objects not being fixed in mind they cannot sustain their being and fall away into the dark of oblivion leaving a null set of consciousness a goose egg that constitutes the cranial carapace which purports to ensconce a mind that no longer exists. The prison cell of the mind requires contents within which to decorate its barren interior. The tatters and rags of memory serve only as a clownish mockery of décor and cling to the moisture of the cold concrete walls of silence like so many dead moths clinging to a sputtering kerosene lamp whose wick is nearly at an end. The rainbow hues of a mentally stimulating environment being an absence, so too is the prison house of the mind. One is reduced to performing gymnastics, exercise for the sake of exercise to ward off the stagnation of an empty mind. It is as if papers had been scattered in an abandoned building and the hobo has read them all; now yellowing and mildewed with decay he must jumble them up for entertainment.

Ethical dilemma

should we be energy vampires or should we be energetic Santa Clauses and bestow, give, instead of receive? Or should it (this energy economy) be an exchange, a stock exchange of energetic capital (libidinal economy ala Lyotard) in which the buyer (the deficient recipient if the exchange is to be just he must be deficient) receives from the seller and the seller (who if the exchange is just has a surfeit of energy) bestows upon the buyer their energy stock certificate made tangible upon demand when called upon to make good the stipulated amount. This would be the ideal scenario of a just transaction. The converse would be when the buyer/demander obtains or solicits the stock without ‘color of right’ by which is meant a just dessert not solely by virtue of their deficiency but in addition, by virtue of their merit and by virtue of their relationship to the bestower. Failure to meet the criteria of merit and having a relationship to the person would qualify them simply as an energetically deficient being or one who has sufficient or excess energy but a desire disproportionate to their merit by virtue of their essence (who they are) and by virtue of their lack of relatedness to the would-be giver of a gift not deserved.

Thus only when the above enabling criteria obtain and disabling criteria (disqualifying criteria) do not obtain (which is to say the same thing in a positive and negative manner) should the exchange take place between the parties. The relationship could be spoken of as one of privity of contract and thus binding in a moral court of law. Specifically as to the vampirism/donor concept: the drainage of blood/spirit energy from another if consensual would not necessarily be moral unless the donor were *compus mentus* and the giving/ donation were such that the vampire a) deserved the donation and b) the donor did not need it and possibly c) needed to be divested of it under the overriding proviso: that it was a just transaction leading to the maintenance/rectification of the balance of harmony, was a ‘harmonious’ transaction supportive of the evolution of the soul in incarnation and that for both parties assuming both parties merited the consequences of that exchange based transaction. This of course is the fundamental proviso of the moral law, i.e. that the good prevails and is the fulcrum of the balance between excess, deficiency. Energetic flows must be directed appropriately and sometimes the balance requires a redistribution such that it equilibrates and this on a physical, brute level as well as a doxic, ethereal one.

“VAMP”

The color black is alleged to be absorptive of energy by virtue of the fact that it is a privation/negation of all vibrational frequency, thus so to speak opening up a black hole into which the colors of the rainbow are absorbed – white being the converse, projecting the colors away from itself and possibly generating same. Thus the distinction between the black and the white witch – she who takes and she who gives each without entering into the dialectic of exchange based relations (a giving and a taking forming a bilateral transaction). Thus they perform magic because they leap out of the causal chain of temporal and psycho-social-physical ‘dialectics’/relations to which mere mortals are subject. Should one, the ethical dilemma posits, become a proponent of the purely good or bad? That of course depends on the values of the proponent and how they wish to construe good and bad. If in the classical/Aristotelian sense of virtue qua excellence then perhaps both, perhaps either, if the Christian then the white. Should one wish to involve himself in worldly affairs in the *mit dasein*, the ‘with world’, he would presumably adopt the robes of the black and white when most appropriate in accordance with the cunning of reason (prudence, the adroit practicality of the causal judgment, namely reason). However, though life be a giving and a taking on the material plane, should one wish to ascend beyond its scope perhaps the black robe would be preferable as a modality of self-enrichment? Perhaps, paradoxically, in self-enrichment lies other enrichment as making oneself a better person makes the world a better place? (So the maxim has it). And thus the white robe lies beneath the black – but, ironically, another black robe lies underneath the white – as self- interested motives underpin motivations of putative (and/or real) altruism. After all if the people are all one and the same, why not enrich the self preferentially, spin off benefits to the masses in a trickle-down effect (a casting of pearls one might say) and thereby further enrich the self? The ethical dilemma thereby resolves itself into a paradox via reconciliation of opposites. Thus the black robe posits the self as nodal point, black hole of consciousness individualized within the nuit of white reflection. The hadith is the black sun of consciousness’ manifestation. Beautiful mechanism, elegance of artistry, rigorous logistics of aestheticism - Mercury and Venus unite in a dance of formal Bacchic rite under the stern supervision of the Saturnian paternoster. A formula of happiness, many would declare rigid, cold and unfeeling but rather the orderly wholesomeness of a clean and kept home. Better than the rat’s nest of the reveling masses with their trinkets of sparkling tinsel, their scattered droppings they call offerings to their flesh peddling gods, to which they pay obeisance through Dionysian inebriation, tankards of mind poison sloshing amidst the verminous cracks in the squeaking

floorboards. “I Cast out demon!” to the nether regions of Dis, the abyss, the pit of perdition into which you have your rightful realm. Seated under the sigil of Saturnos you will never escape your lair; the gas laws of Boyle threaten to release the foul pestilence but Aphrodite/Inanna/Freyja unleashes the beast and entices it with salacious invitation to its proper infernal realm. Thus the abode is once again swept clean of the diabolus and its contamination – the homestead clean, the life may again blossom in sustainable growth of orderly proportions. Neither hyperplastic nor hypo – but a sober fecundation, an aspiring towards the heights through prudent cultivation. The instinctive mind is strongest in the savage races which is the basis of their spiritual/intuitive qualities that are so often touted in the propaganda of today as the cardinal virtue of their innocence, their so-called shamanic properties (and exclusive property; being as they are extolled by their Jewish masters and the latter’s puppets as having a monopoly on spirituality implying the like deficiency in the ‘evil white race’). Is this so much a virtue and not a vice that a lowly savage can be spoken of as having the key to the kingdom of the higher mind? If so why then does their behavioral (all signs) point to ‘no’, in its greed, hate of the other (the white man), etc.? Why do they rob and rape and revel into the dead of night? The answer is because they are the untermensch and manifest this quality through overt behaviour however covert and secretive their designs/intentions are. The instinctive mind being a capacity/faculty through which the intentions of another (on an even plane if transmitted therefrom) can be perceived does this represent the highest of heights when rendering one purely a cipher of occult forces, a transmutative machine the prey of external forces? To be receptive to things does not imply the ability to control them but rather to simply receive them and that alone.

Criticism is a problem for many but a solution for the wise. The fool castigates the critical with empty criticism but ignores that which serves as a mirror of his own vices, choosing instead to smash it with the fist of impassioned rage or veil it with the cloak of the self-worshipping ignorance rather than to expose himself to the cleansing waters of baptism and come away a new man, purified of vice. The virtuous willingly submit to the hellfire as long as it cleanses, transforming coal into diamond in its alchemical furnace.

All work and no play makes for a dull life

No work or play makes for an even duller life. Endless conceptions, no possibility of realization equate to barren miscarriages of the brain children of a one-track mind immersed in the wu-shin of ennui.

Mindlessness qua dull-brained reality not the profound depths of a cosmic attunement with the Logos. The logoi here are the petty thoughts of a broken record consciousness replaying itself ad-nauseum.

One becomes sick with the self and self-consciousness as absolute. To fall into the well of reflection without anything reflected therein renders life a drowning victim of its own agency, suffocating in the misery of unending redundancy and indefinite perpetuation of imprisonment. It is not the prison of the mind that is the source of misery but the prison without that engenders the paucity of experience which in turn engenders the paucity of meaning that is the brick wall one runs into that is a living death. One does not come away unscathed when he attempts in ecstasy to break the walls of a material prison but rather simply suffers injury and the inevitable recuperation period leading to a drawback. Back in time people had the means to live in a state of relative autonomy: healthy food, fresh air, sunshine, etc. – now all necessary conditions/states of independence are destroyed: GMOs, crop failure through chemtrails, destruction of bee colonies through EMF, famine (artificially induced by the shadow government of course); chemtrails and poison in the air, blotted out sun – a life of misery and inevitable death confronts

one on all sides with no escape from the matrix prison that ensconces one in its ever-tightening press. We are betrayed by all – family, community, race, leadership, peer group; each lives alone even in the midst of the herd – living for the self, indulgent to the extremes of hedonism without respite save in disease and death; the future is forsaken for the moment, the moment burned in sacrifice of riotous living. There is no meaning to the lives of the denizens of the western world – they have forsaken their heritage for material gain and gluttony. They have betrayed their future, (reincarnating as they inevitably will in lower states/circumstances than they had previously) and care not for the hardships their actions/non-actions bring about.

Eagle

– symbol of the phoenix of spirit superseding matter. Impressed on matter, a symbol of the infinite of the boundless nature of the eternal soul spark, the sol-o-man that animates the otherwise dead material vehicle of its expression on the mundane plane of existence. The white of purity enshrouding the carapace of its baldness, container of its noblest organs: brain – motor engine, driving force, central impetus bio-computer of all praxis; eyes – windows of the soul through which it may project and impress itself upon matter, acquire for its vision targets at which to aim, the mind's eye conceiving eyeball perceiving the means through which to effect ends. Crocodile (another belt hanging in front of my vision in mind/body eye): Destroying force, inexorable jaws constraining movement silencing life, superlative strength radiating from the Draconian center to the periphery in its writhing – serpent wisdom or self-destruction? The airy mental draws one upward but he must be light enough to ascend to this level. The means is vibrational – higher frequency gives him wings to fly, the lower vibrations of crystallization draw one downward as iron chains and shackles to increasing states of density; the denser the matter the denser the thought, the denser the thought the further from grace. One cultivates Satan through pouring out libations of energy in the form of physical movement. To employ oneself physically to the point of breaking of energy depletion beyond compensation (beyond what the digestive system can handle without excessive burden and concomitant greater energy loss) is to trap oneself in the prison of empty materiality; the third eye closes and a vacuous stare into nothingness is the result. Moderation in terms of the physical means what elevates and expands reality through super-consciousness; the diminution of average consciousness/awareness is a doubly negative thing – one must thus take two steps forward so as to enable any beginnings of forward motion and still no progress is made. Thus a spiritual atonement even a self-consciousness only comes on the wings of ascetic practice – vices manifest themselves in more decrepit forms than beer bellies and jaundice; they clothe themselves in the flesh of over-large muscles and a too rapid (or too slow) heartbeat through overexertion. The marathon runner and bodybuilder alike partake of the fleshpots of Egypt only in their own fashion. The self is awakened through avoidance of externals attained through an abiding inner reflection – be at one with oneself and bracket off the pageantry of life's stage – the sounding board of consciousness (life) is the silence through which reality manifests through oneself as its particularized message board and messenger. Real strength is attained through the nervous system not through the flesh; nay it is through the mind not the body. Thus reveling in the flesh brings down the guillotine of ignorance upon the mind quelling its higher expression destroying its potentiality in the actuality of external involvements from the race course to the gymnasium. As one gazes in the mirror of vanity that of self-reflexion is smashed blacking out all thought.

Capricorn

time of the down-going of the sun; vitality wanes and the sepulchre looms; tenebrous environs press upon the solitude with infinite expanse yet claustrophobic impress. The dark of night gives way in its icy crypt of premature death to the impotence of day weakly teasing the living with the promise of future life through death, Lazarus-like resuscitation in an indefinite and unknowable future called spring. Harass me not flies! I am no jam to be consumed by your ravening. Feast upon the muck that is your usual fare that which is suited to you and you to it – used in eternal nuptials of decrepitude. I am pure, alabaster form, white marble, god-like, radiant in the rays of the sun; shine upon me o’ immortal orb and allow me to slake my thirst from your quintessence offerings. I hunger for your brightness, I, who would be a beacon of sanity in an insane world of clawing, rending greed, acquisitive claws, shaking hands of lechery grasping the veil of lust – to pull aside and reveal – emptiness. The war-god avataring material husks of fanatical mania beating their swords against another’s soul – into ploughshares to carve out furrows into which is sown the stones of barrenness. Up and down Jacob’s ladder: the clown is thrown from the heights to smack his ass to the grass – he threw himself in his folly and laughs the while knowing that simply knowing is knowing; that the lowercase of knowledge makes the dry as dust pontificator a mere cipher and automaton; an ensemble of monkeys typing on a typewriter churning out the slag of a knowledge factory. Creep interrupts me again with his jealous creeping; he would still the Creator in me and thereby destroy the higher for the sake of his lower self. But the Creator will not be negated for to be still is to be dead and the noble suffering undergone for the sake of creation would stand merely as a sepulchre for a past that existed merely in embryonic form. The child will not be culled and exposed on the dung heap of the jealousy of the father; the golden chain which binds him will not be strong enough to bind forever nor will it choke him; through strengthening of the self he will eventually attain his freedom from slavery.

The dialectic of the sexes

is a power struggle rooted in the ego-mind of dualistic consciousness: each want to control their options. This however leads to the dissatisfaction of the narcissus – that the serf wants (through projection to control itself embodied in the form of the other – that it wishes the other to be self and to gratify its every wish; this inevitably fails thereby creating the disappointment of failed integration through making oneself the basis of All instead of making the All the basis of oneself. Thus inevitable dissonance between the ‘is’ and ‘ought’ is experienced and as a canker worm or seed of a poisonous plant, takes root and so forth...

Employment and consciousness

– what one does habitually creates his mind; it is an exercise of the machine like any other but for the additional element of its being the bridge to higher realms even working in McDonald’s the higher realms may be accessed. Access is walled by the noise and perturbation of sensory impingements on the silence – the more powerful the mind and its organic expressions(nervous tissue) the easier to buffer the surrounding totality of interruptions (sights, sounds, etc.) thereby one has control over the lower senses – only through the higher consciousness can the lower forms of expression be reined in and steered towards their sublimation. The more cultivated the more sensitive but not necessarily the more reactive; the latter is a function of mental governance by the lower astral, the former (sensitive but controlled) of higher planes of consciousness accessible via abstract thinking such as math/logic. The latter in this case (control) is the command center of consciousness and censors the inferior albeit being too stern in its censorship if given license through non-activation of more

emotional/receptive/synthetic judgments 'apriori'/posteriori'. Thus one must be receptive but simultaneously ward off the delusions of the emotional mind through elevation of thought to higher planes/states. The irony of existence can be seen in the example of myself forever lusting after a material structure which is to be called a 'home' (be it Bugout vehicle or cabin in the woods, etc.). You take yourself with you wherever you go; you are an emanation of the deity, God-mind, clothed in material fleshly garb and will never be anywhere but home. Thus where you heart (literally – but even beyond to a metaphysical level) is home. And you cannot venture anywhere beyond this plane with the body nor can you preserve it eternally – thus home is the spirit and all the realms of all the worlds. No home is needed and this is the greatest wisdom that a material vehicle is merely a temporary abode, a utility to deify the Dharma and then to flee/fly to whatever other realm pulls one towards its center through the law of attraction. The beast consciousness conceives of reality from the frog perspective. The phoenix rises from the mind of the eagle vision. The one can think only in terms of particulars; a motley collection of random and disconnected bric a brac, the latter an ensemble of consistent fibres all cut from the same cloth, woven into a tapestry of intelligibility that is Maya to the beast – a red flag waved in front of the eyes of the blind eliciting the charge of violent energies – to be directed at will by the eagle, the omniscient bird on the wing transforming into the ever-evolving soul form of the phoenix. Ascension comes through the inner sight and the voice of the silence brings about the speech of the Logos. In descending to gather the fruits from the tree of life the ape devolves – and yet through involution, evolution is brought about. The fruits are gathered; the beast is sated – at least the appetite is whetted – the bigger the mouth and stomach the more this jovial being gorges upon the fruits of the tree of life and its supernal wisdom.

Familia

: the archetype of the family, nuclear with the trinity inherent as its nucleus is no longer anything but a faded memory, a cadaver that lives on in memory alone in this degenerate age of self before others. Patriarchy replaced by the black widow of matriarchy and the constraints of the spider's web of femdom protectiveness. The mate is devoured post-partum and the remains picked clean – cannibalized, vampirized by the brood and the mother cum dominatrix. Without a head, a titular king, and the body – family, dies. The progeny are weakened, misguided souls who, in wayward innocence, stumble along life's course towards a tenebrous future swallowed in darkest ignorance by the ever- dimming light of a half-knowledge that serves only to perpetuate a self-infatuation, a barren and fruitless tree of knowledge that stands rotting from within. The Pater cannot manifest the positive moment of paternity, that of a bestowing wisdom and a selfless contribution to its own continuance through posterity – it is too immersed in the glass of vanity it is enraptured by, slaking its thirst of fictive dreams and delusive prospects kindled by the fires of egotism waxing ever hotter as the self- romance amplifies rendering the world and everything it contains a backdrop of a theatre production with the prima don as center of its universe, pivot around which it turns. The mockery of high art is blatantly contrasted by the bleakness of the alleyway in which the farce is played out, the only audience being the delusive images of an inebriated mind come to life through the maieutic function of the bottle. The urchins spawned by such a one abandoned to their fate, clinging to life amidst the death blows of fate, their destiny to live only to die as a living dead being waiting out the sand of the hourglass. The beauty of Venus debauched, its forms of aesthetic harmony contorted with the venal vices of the lower self, its incessant desires unabated by all attempts to sate. The only satisfaction is found in the sublimation of intense drives through art form, a forming through art of thought forms being but fleeting appearances dissipated in revelry and degenerate

satanic forms of expression – bread, circuses, and carnality. One-pointed concentration of attention to break through the barriers of Mayic intervention that beclouds the sharpness of reason and its higher octave, art.

American woman stay away from me _____:

the traditional archetype of woman has met its death through the egalitarian ruse of international Jewry; that which served the family unit as the Mary Magdalene is now replaced by Babylon, mother of harlots painting the town red with menstrual blood. This is truly the mark of the beast, the curse of Eve- ill visited upon Adam Kadmon, ‘every man’ in the equalitarian multiverse that constitutes present day society. Thereby the family is destroyed, thereby the progeny if not stillborn are cretinous monstrosities hobbling through life on gimpy limbs towards destinations unknown. The chain which, as brisengamen, once was proudly displayed around the neck of Mary has been converted into the iron manacle of the masters of manipulation who jerk it about leading their puppet to carry out duties it would balk at under conditions of normalcy. But truly the holy mother, petticoated frauline has been converted through archontic mind control into a clockwork puppet of master, set to explode at the appropriate time according to the political will of her handlers. Thus her mind has been reprogrammed with the software of extremity of the ego-mind by the programmers of the Q-lipth from behind the guise of a white-skinned, blue-eyed heterosexual paternalistic tyrannis. They wish to break the chain brisengamen but are ensnared by it out of torture murderers of the soul, the chosen few in accordance with the will of their chief archon, Kronos. Thus, wayward, La Donna sets forth under occult influences as a puppeted golem instrumental in leaving the home barren and sepulchral with a self-absorbed egoity that purports femdom as its consciousness modality. Wielding the whip she in turn is subject to the lash of hidden hands and questing towards the land of self-indulgent milk and honey serves as a sacrifice to create Kvasir’s blood mingling her kalas with the mead brewed in secret cauldrons in Sheol by the puppets of the archons who in turn puppet her. The energy of Babylon is drained and drunk to the dregs by Yaldabaoth and serves merely to render desolate the house of the Aryan. Thus the white knight goes hungry and the young Einherjar are left to starve for want of nourishment as Babylon quests after the mirage of glistening fetters about which depend the barbs of inverted pentagrams blood bespattered with the souls of the innocent she had sacrificed for the false promise of golden pots at rainbow’s end. Thereby she shatters the Bifrost Bridge to the superman, thereby Jacob’s ladder is forged adamant and the lower ascend while the higher are cast down into the abyss. Thus I say: “American woman stay away from me” for though what I am, I am through you and what you are, you are through me. You have forsaken the higher for the lower and thus have left your house desolate. Nothing remains in the Akasha but cinders of past ritual burnings that you in your folly have scattered to the winds and have gone the way of all flesh to reincarnate from the ashes but only in devolved form as you have betrayed and forsaken the lofty for the lowly, making of the bones of Babylon Jacob’s ladder straight to Sirius and the migrating souls of former white’s devolved entities fit for the slaver’s block to curry favour with Yaldabaoth’s minions, material incarnated vehicles of archontic influence in the mundane plane. The loyalist would prefer to defend the burning house even through made a straw madchen than to abandon the hearth of the Herrenvolk. No Elysium will be visited by the traitorous but a permanent visit to a mundane Hel and Tartarus is the only fate derivative of this formula. The noble Frikka occupied with the household thralls; the devout serving wench carrying out the duties of the hearth and stable; the glistening eye of Phoebus refulgent glows upon the hermat of mountain peaks, greensward of home. Contrast the stone thatch huts girding and defending the noble parapets of age-old ancestry to the

teeming urban sprawl of mullato and shylock as they rob and rape the volk with their corrupting influence; products of inebriation flow through the streets, the sneer of vice plays about the lips of once-proud blue-eyed Aryans who await their prey in alleyways with a sacrifice knife – to desecrate the earth upon which once flowed the blood of slain warriors raptured up to Valhalla now meeting their end in opium dens and bawd houses. This because of the weak link of the Aryan volk whose inflated ego lives to stroke itself away in prideful vanity; the selfless sacrifice of the black widow's feast lying hollowed out of life's blood, cast aside in webbed corners of forgotten dust never to breathe again the mountain air of an ancient homeland forever desecrated by international commercium and its spider's web of energy currents strangling and suppressing the arteries of the earth's energetic ley lines. Mary has been enwreathed in veils woven from blueprints conceived in the mind of the demiurge and placed upon the material world by architects whose payment comes in the form of blood and energy. Beware madchen for you walk a precipitous course and upon your love and loyalty the future depends – and upon the chain of brisengamen your fate also depends – so take heed!

Gang-stalked

by the haunting presences of a demon; its hypostases multiplying as mind parasites rending the independence of consciousness and shackling the self to an iron ring embedded in the walls of a crystallized prison of consciousness. The parasites invade and breed upon the host as so many maggots hatching in the livor mortise cadaver which escaped burial. Haunted, obsessed, the very notion of demonic possession besets me amidst the crystallized thought forms of my mind prison. This begins one's down-going, a terminal passage into the earth without redemption. The vision blurs when beset by these shadow figures flitting across one's aura, bruising and dampening it, a beaten animal left out in the rain whose fur is soaked with the poison from thunderheads perpetually expelling their waste upon this once animate form. The sun remains concealed eclipsed by the dark energy matter entity that infests the mind; the sun of mind is ensconced in shadow, at times and only rarely manifesting palely behind these ever-clinging clouds. Thought forms solidified are labyrinthine walls which lead away from the self; crystallized entropic forms obscuring the inner light. The rays of novelty are required to penetrate these encircling walls and open passages towards realms of evolution. External aids, chance encounters, radical shifts of behaviour and concomitant ideational trajectories serve as the vehicle of expansion amidst contraction; Jupiter supersedes Saturn through uranian, venal, lunar, solar, etc. rays – one must simply understand how to harness them in one's journey through the stars. Scourge the self then pamper the self; iron maidens and nail beds then silken cushions and saunas – or vice versa – or both simultaneously. Thus the mind is left broken, shattered by the confusion of contraries – but no contradictories. The pain augments the pleasure and the pleasure the pain.

“Who am I?”

– Answer to the greatest imbroglia in vivo equals progress. A lack of answer, paucity of Gnothe Seuton equals chaos; an ordering occurs through the attunement of higher and lower – the daemon manifests from the depths of the battle; this is the key to giving oneself the game genic of life. To know what to do one must know who one is; to know this one must attend to what one does. Thus speaks wisdom. Knowledge has no meaning if it can't preserve the balance of the fundamental attunement: gestimtheit; one grain in the wrong pan or one grain too many equals chaos and thus begins one's down-going. Know

what must be known and no more; to know what one needs not is folly, the wise-man learns only to do what needs to be done in accordance with his dharma.

'Neti, neti'

is not a utilitarian function of consciousness except as a limit to one's hubris. Thus one must limit his Icarian flight before the wings melt and he dies "of the fool's disease" (Balthasar Gracian), namely of excess knowledge. Ignorance as a vocation, hypocritical mask to veil the emptiness of a vacuum of consciousness proves the opposite pole of folly; to claim to know nothing and, in all honesty, to actually know nothing, is to make an attempt to claim something beyond what is obvious to all, namely one's limitations; to extend the border of one's finitude without the province of his activities and unjustly stake a claim to the territory of others be it god's, man's, or demon's – thus one conjures demons through obsessing himself with the mendacity of arrogance and though he alone may be privy to the secret knowledge, however well-concealed, he alone still knows and thus hangs himself on the yardarm of his guilty conscience. What does the mass mind want? To perpetuate itself in entropy. What does the liberated mind want? Information to immerse yourself in the herd is to give up information (enlightenment) and court death (entropy). Thus in life amongst the herd it is paradoxically death which is one's reward. The reward of avoidance of the crowd is a life of richness fulfillment vowed. The desperate struggle of the daily grind proves its futility in destruction of the mind; the seeming void of splendored solace leads down depths to freedom/wisdom's palace. Thus the conclusion plain to see is avoidance of all society; thus one cultivates sobriety; in place of intoxicated gaiety the riotous mob, its mental frailty is banished from consciousness entirely. A life of contemplation is the only life that matters; the rush of workaday struggle is for salmon – swimming with the stream is strangely enough the most work. To be against the grain is to smooth the rough-hewn boards which are the structure of the cabin that constitutes society – thereby humanity prospers, paradoxically (again) through its opponents. Dialectically breaking society down generates the phoenix. The thesis of orthodoxy must be annihilated by the antithesis of radicalism. The danger of an undesirable synthesis is always present, however, the danger is always a necessity – for the destructive possibilities inherent in this danger would otherwise be a certainty. Thus one must go through the flames to avoid burning in the fire – the phoenix rises from the ashes but not from cold dust – the latent warmth serves as the divine spark of piezoelectric generation. Rub the ashes on the body and christen oneself in the baptismal glory with the spirit of the diamond body. 'Crystal boy' one is adamant in his will and spirit. Incarnate fallible being he projects himself upwards, through alchemical self-generation. Harboring the divine spark within, he returns.

Poem – "Apropos Failed Apotheosis"

Chains of matter cling to a carcass, the living death; Bob Marley enwreathed in rusted chains performing a magician's feat to swim the deep and come out of the baptism renewed as a bennu bird – the phoenix ascending away from the futile grinding of fortune's wheel; inertia threatening to stop the torturous slowness of the intermeshing gears. The rust seems never to be excised but is spreading perpetually; entropy is the highway to hell and the magician's medium is a lake of fire burning for ever and ever and ever. While the higher planes of existence lay barren in the richness forsaken but a dulled consciousness immersed in material mire those who can overcome soar to the stratosphere to infinity and beyond – attention is blinded by the lower chakras spinning wheels of carne-valesque freakishness as one betrays his true self in the store-bought self of NRFB['never removed from box'] factory freshness. The matricized cyborgs are churned out as widgets of the army of Yah, controllers implanting

electro-magnetic strings on their Pinocchios and Lampwicks of pleasure island celebrity. Frequency flicker rate resetting the brain-slate – tabula rasa scarred with equations of particle physics and unified field theory pipe dreams of archontic puppet-masters and their incarnations, the legions of doom-dealers and fear-mongers. The bennu bird flies from the plane of the burnt out desert from entropy it gains energy – from the void alchemically. It flies from Khem, the denizens of which see it not nor do they hear its silence soaring. Power magnified logorhythmically it lends itself life while the carnal batteries are drained beneath the archangelic wings overarch the herd and portend to doom but the oblivion of their arising. Thus in the flesh pots they masticate their Ba.

Art

: vehicle of higher consciousness – what enables the vehicles of the word, what, god-like, makes it to incarnate as flesh, living, breathing thought form – communicable, replicable, disseminable – this is the invocation of the higher forms of consciousness (possibly sentient) that gains being, existence, even as it is distorted eo ipso.

The carefree generation

the ‘me’ generation; period of relaxed domesticity not without its minor problems yet removed from the greater problems of life-threatening nature. That day has now come to an end and the struggle to thrive (be it in social Darwinist competition or in self- development for enlightenment, etc.) has been supplanted with the struggle to survive. The wishful thinking of the self-deluded would convert the worst of times into the best of times and attempt the impossible of spring-boarding themselves into mundane heights of status and money through careerism. The only heights to be sought and actually attained are through self- cultivation with the most rudimentary of tools – pen and paper and crude implements that enable the soul to drive its bodily vehicle to experiential heights (workout equipment, basic food and fees for services and participation) or to attempt to break the wheel of cyclicism and escape the mundane never to return. In the end all one is/has is the body/mind/spirit complex and it is to the extreme possible in physical reality – being perpetually threatened on all sides by mysterious forces the nature of which is unknown to the victim. One’s responsibility is restricted to that of the powers of a blind man groping in a dark and treacherous terrain beset with bear and animal and man traps of all shape and indescribable proportions. The empire of the international Jew has now grown to the extent when the confidence of the horde who constitute its members manifests in extreme arrogance and inevitable bigoted brutality. The floodgates of the dark horde of the orcs that the Jews control threatens to burst and unleash their irrational fury upon the once quiet shire of white’s hemat – now burning in the flames of a holocaust of unquenchable destruction. Fatality looms on the horizon as storm fronts of angry black beasts pour forth upon the gingerbread houses of the shire fold prepared to rend their habitations to so many crumbs. Sauron (Rothschild’s archontic master, Yaldabaoth) casts his panoptic vision upon the glen as it blazes under his diabolism of microwave death. The desperate paramour of the denizens becomes a frenzy of confused purposelessness, the mass clinging to their sacred cows of yore which are now nothing but blackened husks, meat on the hoof unfit even for the indiscriminating maws of the orcinine mass. What redemption is there for the peaceful elven-folk of this once emerald terrain of a paradise lost? The taking up of arms by arms too flaccid to wield them, through vice of lethargy and ease is of no avail to the desperate throng. No messianic apotheosis reveals itself in refulgent glory – instead there is the blaze of the burning ritual and the emptiness of silenced cries. Thus the picture of the end times appears bleak such that the viewer would sooner cover it up with the crimson curtain but for the association of its color with blood sacrifice. The awareness of such a scene – impossible to look

away – leads one to blank out awareness – assuming the requisite weakness. The strong look on with a dread and foreboding or in full knowledge with a fatal acquiescence to the inevitability of the executioner’s guillotine in whatever form it may manifest itself: economic, political, biological, chemical, nuclear – or some or all of the above. No escape but no way to fight either. Like a magician in a stage show one struggles with the handcuffs and straightjacket – but magicians have been known to die though the show must go on – in spite of their reservations and inevitable closing of the curtain after the audience has grown tired of the performance of futility.

The only place for solace and joy in this world remaining is the mind; its cultivation the only refuge from the executioner’s lash. Thereby strength is gained and a thousand wars overcome without the shedding of blood. Even in the throes of death one is simply unshackling the spirit from the body. To chain the body is to free the soul; to limit the material obsession is to ascend to self-possession in the heaved-up place, the eternal life in the afterlife of mundane existence; to heave up the hewn ashlar to perfection into realms beyond those subject to decay and corruption. The altruist will seek to bring with him those who are near and dear – and yet those who are near and dear are all those of sufficiently elevated consciousness that they can meet you at your level and perhaps pick you up to higher levels however lowly you may be. Thus each acts as a foothold for another in ascending the stairway to heaven – up and down the tree of life plucking the fruit to quench one’s thirst.

Boozy-B and the hamburger stand

the name of B – infamous, notorious figure and long stigmatized social outcast, dimly conceived of slaking his thirst of brew. The brown bottle called beckoning the inner daemon as tantalus, as the siren call of a Circe witch betraying the higher daemon. Thus the Kakos daemon and B. stumbled towards the darkling telos of his mind’s eye – the apple of his gustatory addict’s delight. The dive on the corner was dimly lit – an appropriate place for demon’s to nest and prey upon victims whom they would invest with their low vibrational consciousness – and then infest and take up residence within neanderthaloid slope of low-brow cranial capacity in which bestirred the salacious thoughts that sought endless stimulation though it meant the grave at the end of the rainbow in place of the pot of gold; the pot shards of Potiphar in the fleshpots of Egypt in the stenchy den crypt of our discontents. The sneer of corruption played its lecherous twitchings about the halitosis maw from out of which emanated the reek of the unclean spirits who had so long resided in the tomb of this living dead carrion fowl who finds the rotted corpses of its companions the greatest delight and fondest wish to warm itself in inebriated insobriety to the witching hour of life (the 11th hour of knell tolling of the reaper). Thus the flickerings of hazy thoughts snapped, popped and crackled across the mind’s eye of Boozy B. as the latter strolled towards the den of iniquity that was the latter’s de facto home. The tab would be steep tonight was the only thought that percolated to the top crystallizing in images of ATM machines and debit cards, of account balances and the digits that they represented on their liquid crystal display, themselves representing and going beyond the delight they promised the potential looming threat of the reaper’s scythe and inevitable self- destruction. The tombstone loomed and upon it was inscribed a brief epitaph mocking its namesake: “born loser” – the lightning flashed and rain pelted B. as the latter made way towards the den. The misery of potential death and its unknown fears was counterbalanced and soon outweighed by the warming and comforting invitation of the halogen lit glow of the poison den.

Everyone - and this is an old saw/cliché if there ever was one - wishes to **make a contribution** to humanity. The meaning of this perhaps is to facilitate the creation of thought forms that enable one to have his place in the hellion archon, the Akashic records, to inscribe upon the firmament with the laser of his will a lasting impression, his seal, the sign of the house that he has built, his lineage, to emblazon upon the aether his ego and his own through the creation of thought, children through whom he attains a permanence amidst the seemingly endless impermanence of the concatenation and permutations of being. Perhaps this is simply a deluded attempt to acquire immortality and prevent the black unknown of the end once the Saturnian scythe descends and severs his consciousness' silver cord from its physical manifestation? Be that as it may the very act of being implies itself and underscores identity, forges the brand used to imprint oneself with oneself as an autonomous ego-being amidst the chaos of the ain soph, to bring into lucid manifestation the fleeting egregores of an idle imagination. God-like he creates a world in his own image and a living reality borne of a particular consciousness formation is brought into being. Thereby he posits himself as a creative spirit transcending the play of material forces and kindles the divine spark of identity. He becomes warrior, wizard, and thrall in the game of life in a world of his own creation playing by his own rules he orchestrates his own destiny free of the strings of the archontic forms who would impel him to a fate of nullity and ignominious ignorance. The third eye opens as the darkness is broken by the first rays of the dawn of awareness as it interweaves its threads within the Mayic veil of the god's loom, disrupting the mute voice of the silence with the logos of his own godhead, the Osirian phallus never shrinks in la petit mort but remains steadfast as the divine masculine generator machine of conscious creation amidst the eternal void of feminine nullity, the null set of infinite absorption of all, the 'all in all as all' mantram of vacuous willness inertia. Crystallization of form, externalization of the internal, a bukake projection of autonomous stream of consciousness. The spider's web is woven by the demiurge across the veil of Maya in the darkness of ignorance and the ideal sees its reification in interminable creativity, the caffeine and methamphetamine addicted spider of the divine masculine, the creator who creates within the creation, the hadith who posits itself over nuit with such gestures the night gives way to day.

On the value of privacy in developing the higher self

: to begin we must define what the higher self is and why it is a goal to be attained. It is probably (given my defective knowledge it still remains a vague and under-theorized/amplified notion – any help on this would be appreciated to limb and flesh out of the bare-bones skeleton of this entity and its conceptual reality) the being of the person that could be called the immaterial entity existing beyond the physical as a more subtle being that is the configuration called one's consciousness and that is the seat of meaning, volition, and will – the source of action; of pursuit and avoidance and of attitudinal states, existential modalities, valences – call them what you will. Whatever its form may be it may be divorced from the physical, separable therefrom is probably imperishable and eternal (wishful thinking, yes, but not likely fallacious thinking – one's wishes may be granted) and is the bearer of what constitutes meaning. This may be referred to as 'spirit' and however it comes to be (if ever it did) it is probably susceptible of modification via the physical plane. If not it still exists as, say, a suit of clothes a dead father bequeathed to his young son who must grow into them to attain his birth rite. Any guidance or advice on this topic would be appreciated I am merely speculating here, reaching out to grasp the subtle forces which elude my clumsy hands. This much for a stipulative definition. I assume the higher self may be developed and that this development requires a focus of attention and minimal distraction that may cause a deviation in the focus so necessary to 'concentrate' (an appropriate term) one's psychic energy on tasks conducive to

developing it. This attention is apparently the basis of and/or is the 'will' when focused and concentrated as energy. This apparently enables the formation or gather together of this higher self and bringing it into crystallization on the material plane through the body/mind serving as a vehicle of its manifestation. This in whatever particular form might be called the 'development' of the higher self and thus, instrumentally, privacy (or an absence of interruption) is an efficacious means in its cultivation. What constitutes privacy however varies with the strength of will (paradoxically) and is a result of the quality and character of the higher self of the individual. Thus the need for privacy as a basis of focus and concentration of will as a mechanism for the cultivation of the higher self ultimately lies within the self. No external circumstances will still the furtive stirrings of a haunted mind.

The paranoid, what constitutes knowledge: not para-gnosis which is a half knowledge and thus a no-knowledge based upon a guesstimation and a groping, a lack of ability to determine the indeterminate immediate and bring into manifestation the unmanifest, from darkest ignorance to light, to lift the veil of Maya from the occulted and secreted mystery of the real. Illusions abound in the mind of the paranoid, illumination at best sparks like a failed electrical connection burning out synapses endeavoring to carry thought electricity towards meaningful crystallization as an enduring light brightness, a splendor in the holiest of holies the mind/brain. Seeking yet never finding this is the modality of consciousness and thought in its least formal aspect, a thought which has no object and thus is only thought as a process not as an apprehension or a thinking conceptualization. The act of failing to grasp its object constitutes the lack which defeats thought in its attempt to attain to its proper self, namely thought, an apprehending and grasping of thought – an assimilation of its object in its subjectivity. The emergence of the real and ideal – whereas in the paranoid's mind the real does not exist amidst the uncertainty and indeterminateness of idealism; so too the ideal does not exist amidst the uncertainty of its ground, namely the real. Thus the paranoid cannot determine itself as there is neither subject nor object that has attained crystallization/concretization. For the basis of thought in its true form as apprehension of its object in and for itself is based on gnosis – correspondence between subject and object by acquaintance, experiential knowledge; namely what coherence exists underpinned by the reality of mundane existence and the entire architecture of objectivity established by history and the physical, verified by the senses of the multitudinous group of rational, reasonable agents, i.e. the reasonable man/men or reason itself. Paranoia is essentially bound up with the egotism of subjectivity and posits itself over and against the objective – it is boundless and groundless subjectivity in its self-positing, its disregard of that established by the objective.

Divorced from reality

immersed in the web of those who weave the matricized fantasy of a blueprint for the destruction of the flies who become trapped therein. The greater the population in numbers the easier to cast a veil over their reality when they follow a standard protocol set. The redemption of this group lies in the fact of their diversity, a chliastic proteus that winds itself into a kaleidoscopic scene of multi-colored hues bringing into being the spectrum of an unintegrated rainbow milieu. Paradoxically the larger the population (typically) the more difficult its management, thus greater effort in people management is necessary to reduce the complex to the simple and to tangle together into a common skein or thread the myriad strands of that teeming multitude called humanitas. The easiest target is the isolated group who knows only the entropy of itself and has no cognizance of that which impinges upon it from without and threatens its destruction through its own inner structural weakness; its excessive rigidity holding itself out as a virtue, an armor plating of adamant that is really the eggshell covering of a mollusk ripe for the

boiling pot, that seething cauldron of otherness that envelops its being and portends its destruction. Thus the chains are drop-forged upon the social body of the small fry Leviathan so easily chained together through their hive mind consciousness linkage. Moving in lockstep their enslaved collective consciousness directs itself towards objects and purposes mapped out in advance by presences more adroit in execution of its puppetry of living tools whose movements are mere orchestrations developed algorithimically by backroom planners in accordance with a cerebral architectural mapping that spans if not all than many possible worlds. The database of the social constitutes a finite set of elements admitting of only finite permutations and combinations in accordance with its own will but an infinity of same in accordance with the will of the archons, the powers and principalities working behind hidden hands with iron fists sheathed in the dove-white gloves of innocent agni die. Thus the dynamic of power implicates masters and slaves, the lion's share accruing to the lion that of the mice to the mice themselves trapped between capricious paws of the kingly beasts from the bottomless pit. The paradox – praxiologic as a strategy and tactics of survivalism for the individual is that he may seek shelter in the herd – the larger so the more so, as the anonymity factor conceals the exception from the rulers and their typhonian net of rules and regulations. The smaller the area, the more consciousness. The credo and advisement of survivalistic praxis is: flee the eye of Sauron and seek shelter in Tirath Ungal or Barador amongst the lesser evils; the orcine minions of the dark power of Mordor. This or else be seen in the shire of an entropic small- town expanse and like sacrifice await the cable-tow to be thrown around your neck – to be transported to Mount Doom into the jaws of destruction. In the sheep's pen inevitable destruction is prophesied as the pen is built to contain sheep and to impose upon them the finite conditions of their existence, the living dead fattening for slaughter. Escape and survival is for the goats, not the sheep and the surefooted, rational, cautious, minimalist can survive the axe of the kosher slaughter through simply venturing off into the wilderness amidst mountain crags and sparse alkali grass, He prefers to walk in isolation amidst the rocky terrain of autonomy. The comforts and pleasures of the cage are not for such as him. He is in his element away from the bad breath of the sheep and their endless bleatings and defecations.

Recollections of Hanford's "Where's Waldo?"

– The investigative delight of childhood, seeking the hidden within the appearance unveiling and uncovering from the darkness. Such is the gnosis of the child, intuitively receptive to being thereby able to receive the truth and the light. Waldo is here, like the kingdom of heaven, he is within you. The questioner must first know how to question if he would be an answer to questions posited. They must be first well-formulated through an engagement to use a popular pedagogical term, preferably through an attunement with being, a fundamental adjustment of the questioning psyche with the mirror of its identity. One must have the wherewithal to look oneself in the face in spite of all ugliness: monstrum in fronte monstrum in animo; to give oneself a facelift is indicated when the sagging appearance fails of its essence, when the real is a perversion of the ideal (or vice versa). The developing child who wishes to grow into its higher self, the idealized self-concept, willingly faces itself and flagellates itself before the mirror of its vanity thereby coercing change through healing: Virtutes volier virscit. The mystique of the unknown holds in thrall consciousness which in this state of wonder, seeks to overcome this challenge to itself as a playful opposition. Thus one loses oneself in the process of self-discovery called learning for a learning about the object is a self-learning, an interiorization and integration of the other into the self, object in subject, an act of ownership and mastery of the thing through making it an object of knowledge.

Baby-boomer greed

being legion they have a karmic debt to pay – unfortunately the sins of the father are visited upon and overshadow the son however Christ-like the latter may be. The debt is transmitted into posterity thereby precipitating the disenfranchisement to an even greater degree of the latter at the expense of the former; the former's enrichment is proportionate to the latter's impoverishment and with every gain of the former a loss is incurred in the latter; zero- sum accountancy resulting in bankruptcy of opportunity, vitality (air, food, shelter, and water quality and availability) and ultimately existence. Expiation of sin comes in the form of swift justice in accordance with cosmic law – negation of a negation eliminating all obstacles to enable the affirmation of the Good. Consonant with the principles of a fundamental justice such an act is necessary, no other alternative is possible and the sickle of Saturn falls on the neck of the beast from the bottom spiriting away its soul shell from whence it came to the abyss of being. The generational curse of the baby-boomers has wrought endless agony, despair, traumas and tribulations in its wake; a fatted porcine entity gobbling the resources of those who came before and leading those who proceeded from their evil unions to perdition, abandoned, without a hope other than an empty promise of success impossible of achievement given the absence of means necessary to realize correlative ends. Such is the karmic debt of the doomed generation: for cowardly hands posterity will play the soporific role and turn a blind eye to the sandman and his influence as the curtain of eternal night is pulled across their vision be it through the hypocrisy of medical murder (euthanasia, etc.) or the reciprocity of abandonment of themselves by their progeny – forgiven as a means to forgetting and forgotten doomed to die under the weakened security structure of social in-security and the products of their insatiable greed (investments in intangibles leading towards total financial loss and inevitable impoverishment). The prudence of subsequent generations bears no fruit as it has no fertile soil in which to take root and no water or sun of fortune to enable growth. Thus the inevitable is inevitable – total impoverishment of all but the most fortunate and this through the folly and imprudence of the “me generation” who could see nothing beyond the momentary self-stimulation – justifying life nullifies life – no value in a life which exists to prop itself up through specious justification. Without a purpose that emanates from within as an adequate manifestation of one's inner being the claims put forth to having a purpose fall by the wayside as a mere veneer of purpose, an empty formalism adopted as a guise to conceal to one's inner sight the lack of purpose that ensconces/pervades one's existence. No existence without an essence; without a deeply entrenched purpose that structures one's identity (however superficial that one may be) life necessarily wither on the vine as that which can't hold together through its structure (by virtue of its absence of structure) necessarily ceases to exist; its identity can't be maintained as no organizing principle directs it towards a set identity; the realization of identity over against the 'other' of endless possibility. For those who are broad and wise, broad in their wisdom and wise in their breadth as limited existence of one- dimensional identity is inadequate and they seek identity in purpose that exceeds the finite limitations of either a public capacity or a narrow private vocation. However without the limitations of finite circumstances as structuring conditions of life and thereby identity, with no set and determinate situation to anchor the craft of one's soul/spirit to the mundane there is no identity. Thus the public/private concrete form of identity necessitates situation (being situated in a given set of tangible material circumstances). How can the control grid be escaped/overcome? Does living on the mundane plane necessitate living in the 'mit-dasein' (the matrix) and becoming a matricized robot slave of the controllers? It would appear so as the entire planet is blanketed in an electromagnetic spider's web

that traps within it all of the flies who have been conceived within its borders and who are content in their ignorance to feast upon the faecal matter represented to them as jam.

'Once bitten twice shy'

– an encapsulative phrase connoting the harsh lessons of experience that result in prudence but often degenerate into pusillanimity. The lesson to be extracted is that 'shyness' (cowardice, a fearful attitude with respect to the unknown of anticipated state-of- affairs) should be converted into courage, i.e. a readiness to suffer and to endure/persevere in the face of threatening objects not yet present. Anticipate hardship with a courageous mien and be unyielding in their confrontation to the extent of what is reasonable – else courage exceeds its bounds and becomes recklessness or folly. The overarching good made manifest in spite of all opposition that is a necessity to face to the extent of its enabling the greater good within the architecture of ends, the greatest good obviously superseding lower ones.

Judge ye not

– so the dogma goes as if to say: “cease to be a human being” as that faculty of judgment is the determining faculty of humanity in addition to that of intuition and creativity. To live a blind life without judging (deciding how and what things are on the basis of experience and causal relationships the latter based on the former but also based on apriori/posterior intuition, tapping into the higher faculties of the mental body and collective consciousness, of God-mind) is to live as a zombified/matricized robot-man operating reactively in accordance with programming and forsaking one's obligation to oneself and others to acknowledge and deal with the truth as this is the basis of maintaining the balance of the aether, harmony. No harmony can exist without all beings living consciously, no conscious life can exist without reason as this it is which decides/judges what is and compares it in abstracto, with what must be.

Trauma's deleterious influence

however 'long ago' it might have been or however few and far between a trauma is a trauma and can remain in the brain lodged inside as a poison worm transforming into a butterfly – or a moth that may be an exacerbation rather than an amelioration of itself. The mind may be overcome with the trauma such that the person has no redemption and is beset with its influence ad infinitum, an endless broken record of pain and suffering broadcast through the gramophone of the mind; though it is given voice a million ways, discussed or ignored the fact remains. Forgiving and forgetting are not necessarily causally related. To forgive what has been done to one is absurd – that implies that the harm ceases to harm and the harmed has healed of all wounds. Such cognitive dissonance is a fabrication of the mind and, insofar as the mind is the mind, preserves and retains its integrity apart from pharmaceutical/electro-magnetic/chemical destruction/modification the trauma will remain to the detriment (as well as benefit) of the traumatized. As to forgiveness the notion that the injured must be willing to let go of their just claims to injury and correlative compensation – this is absurd and imbecilic. Pluck your eye out if it offends you – thus one should submit to being scourged with rods and smile contentedly at the whipper as if the latter's actions were perfectly in harmony with the greater good of all. This 'forgiveness' notion does away with punishment as a legitimate compensatory and rectificatory process and thereby vitiates justice. For the latter to be preserved punishment is a

necessity; for punishment to be preserved injury must be acknowledged; for injury to be acknowledged forgiveness must be given only in a qualified way not automatically. Qualified how? – Through the necessary punishment being meted out to rectify the balance of harmony (justice) and to compensate the victim. These two entailments/corollaries of this justice are essential for love (=justice) to exist. Thus, lovingly, one must punish to the extent necessary.

Personal identity and the morality of the name

: A rose by any other name will not necessarily smell as sweet. To change the signifier is to change the signified; to consecrate one's self through conferrence of the name is to impose a limited structure upon the being upon whom this structure is conferred. Thus personal identity is radically changed through a change of name. This can be disastrous in that the being is fractured in their personal history as if a wedge were introduced severing past and future like the severing of a spinal cord in an automobile accident. Memory is distorted and the sum of one's history in the form of sense impressions, lingering images, sounds and remnants of experience become garbled in the consciousness. This may lead to divisiveness in the self and a difficulty integrating the split personalities. On the bright side the liberation of oneself through the perhaps abrupt imposition/conferrence of the name oft- times requires this fracturing however destructive. The phoenix soars only out of the ashes and the caged canary might have its identity – but this latter entails its own slavery. Thus limitation must be subject to vitiation even though accompanying pain follows. Virtutes voliere virscit, the prize of virtue is suffering. Heroism entails facing the conflagration amidst the combat and martyrdom need not be the outcome but an erection of the flag of one's victory of the doppel of his lower self. Names are creative and processes of naming are themselves creative. All is ritual as all has a magical set of relations underpinning it as a controllable fiat, a ripple in the pool of life's waters. However great the scope of its radius all disruptions are still.

Auto-hypnosis

is the condition of the average person. Excess food, routine existence without variation; no new information entering the mind leading to psychical atrophy and inevitable mindlessness, the loss of consciousness. Exercise of a repetitious nature, work of a repetitious nature, thought (being modelled on action and conducing to type of action) of a repetitious nature. Novelty necessitates circumstantial change as well as change of thought (which requires sufficient plasticity of the mind to enable change). Thus confrontation of the same state of affairs necessarily leads to the destruction of possibility through entropy. The wildest imaginings are reined in by the limitation of circumstances; the creative drive to achieve is snuffed out through a lack of resources with which to create.

Religion

is spirituality divested of its autonomy; the particular swallowed up in the universal and the false universal of the herd or collective consciousness itself a particularization of the true universal. Thus violence is imposed upon the individual through the very existence of the attempt to render the infinite finite through the words, passages, symbols and signifiers (acts, images, sounds, sensations – or lack thereof). However violence, in the realm of spiritual development may not be the answer but it is an

answer to a question no one asked but which one can ask oneself and in asking can answer – again oneself, thereby augmenting his own knowledge set and experiential repertoire. Dialectically strength is acquired and the light shines into the darkness of ignorance dispelling it; thus to confront the unknown by finding out what is alleged to be known (and thus to know what claims to be knowledge) is to evolve at the level of the soul; to know what is held out to be knowledge, the particular, finite reality that becomes a fetish object of/as the collective consciousness (which narcissistically gazes into the mirror of its own vanity and creates itself as a love object even as subject – the self-love of the ego mind: the more parishioners the better, the bigger the more legitimacy it accrues to itself). Power is the currency of belief which becomes knowledge through becoming a reality – knowledge of itself qua inner, subjective esoteric fiat of consciousness without reflexive relation to the creator. The creator, through this power of delusion, worships himself by worshipping the creation and in a state of cognitive dissonance refuses (or merely omits) the trace, reflexion of his own ego in that which emanates from his being and structures and constitutes his personality/identity. “I am that I am” is replaced with (or overlaid with as it remains as a latent property) “I am through the other”, though the ‘I am’ is said in a whisper and with false consciousness. Such is the nature of religion: one girds oneself in its trappings to accrue a sense of importance/identity to make a god of oneself even of the most humble character; through venerating that which is beyond oneself through the concentration gradient of power the greater flows towards the lesser when the latter is receptive thereto and thereby it augments him as a ‘disciple’ or ‘adherent’, etc.

Whatever the label may be specifically. Labels are the badges of the ego which struts about in its vanity pirouetting before its gaudy figure. It is the attempt to stand on the shoulders of giants in pretense of humility with being still a ‘man of clay and iron’. However it opens up horizons of experience which create real humility and therein lies its saving grace. One can’t help but recognize the finite when confronted with the converse and still power (perhaps infinite power) becomes accessible through self-prostration.

A gesture

- so subtle that it is nearly imperceptible – yet of minute significance; an apparently casual comment – yet so poignant and pregnant with meaning as to be almost incomprehensible while still retaining its appropriate form in the case. A key perfectly carved to fit the most intricate of locks and to open doors to otherwise impassable realms of subterranean depths and empyrean heights. Such is the subtlety of the discreet; neither too much nor too little; at all times and in all ways prudent, taking only the necessary measures and no more, forever striking a balance between an excess and a deficiency; putting just the needed degree of pressure in one’s touch – and coming away with interest. Thus is thievery conducted, the thievery of the mind, a perfect game for wolves in sheep’s clothing who are more fox than wolf but have that lycanthropic propensity when the situation demands. This is the function of subtlety – courtiership and the auditorium of the political realm, an adept player on life’s stage, greasing the palm and stabbing in the back of a friend who has outlived their usefulness with an iron hand in a velvet glove holding in adamantine grip a poisoned dirk – untraceable, unknown in its discretion. The heavy hand of politics is wielded with alacrity – the strength of a dangerous criminal masquerading behind the pomander of an effete courtier. A game of hawks and doves forever engaging one another in an all too real display of tactical guerrilla theatre, darting and planning the logistics in their endless permutations and combinations. The most subtle shift of the wind is an opportunity to dive-bomb an enemy outskirt the countervailing assault. The game grows tiresome yet never will it cease until masters and slaves cease to determine one another as such from a phenomenological to a

macro-political level. The game ceases in death and life is struggle, war everlasting. Only the higher consciousness of man qua superman can supersede this dualistic fencing of enmity and attain unity a coalescence of wills while still preserving their autonomy. That fundamental principle of preserving and manifesting the will and avoiding and if need be negating that of another in their attempt to suppress yours is the spark which sets off the powder keg of all contention and ceases only with the self, overcoming of the ego mind through a recognition of the 'I' in 'thou'. Only through a unity consciousness will the enmity of a bellum omnia contra omnes cease; else the ego posits the other as Other and seeks to assert itself as the vehicle of its will; to posit itself as an opponent. Such is the Shaitanic mind of the unfortunate immersed in dualistic consciousness. His escape lies in victory through the greater jihad, his imprisonment in the inevitable defeat and endless pyrrhic victories of the lesser.

Astonished upon discovering that apparently insignificant causes exist for (at least within the horizon of one's own experience) great effects. The entanglement with an apparently benign influence redounding to the greatest malignancy. A simple exposure to a chemical substance generating terminal illness. However all is not lost as even the more difficult hardships can be overcome through knowledge of causality – the questions to be answered must first be divulged through a self-knowing (gnosis) of the hardship, what its nature is and the means available and efficacious in its nullification. One must be brave in confronting the facts however threatening they may be; the price of ignorance may be fatal, the reward of knowledge may be more than the purging of the diabolus which infects one's consciousness (body, mind, and soul). Though held captive here under extreme deprivation, threatened on all sides by impending hardships, to know what must be done, to decide to do it and without hesitance is to liberate oneself from the chain of causality fixed to one's corpus through ignorance and cowardice. Courage alone does not suffice – for one doesn't know how to use it as a key to unlock subterranean chambers and discover pots of gold after defeating monsters; knowledge must be had to effect the appropriate changes. However deprived the circumstances the greater the knowledge the greater the power given the will's indomitability. To turn a blind eye to the facts is to precipitate one's gradual deterioration as a functioning entity, not conscious of the causality necessary to maintain the identity of the self – the self is carried away down a muddy escarpment into a grave of his own making. Thus to know one must have the courage to face the facts not simply cover one's eyes from the threats which beset one along life's path; to drive with a courageous gallantry is to avoid sliding into the ditch of ignorance and unconscious abandon, to traverse the highways and byways (whatever the most direct path to one's goals) and challenge all robbers and highwaymen however well-armed: for a challenge does not mean a confrontation exclusively but a game of cat and mouse; courage alone when uncoupled from the driving force of reason leads to the folly of recklessness and again, winds one up in the ditch of circumstances, muddied, bloodied if at all alive. To adhere to well-worn paths is not always cowardice, often prudence; to remain on these same as a matter of principle subverts adaptability, the necessary entailment of knowledge whose guide is reason. Thus to employ the intellect as a powerful searchlight illumines the darkness, banishes the bogies and dispels the fear of ignorance even in the certainty of death. At least the truth will set one free.

Small causes, big effects

– a thorough knowledge of causality based on experience or that of others (a knowledge qua gnosis) is a pre-requisite of avoiding the stones that find their way into one's shoes. At first a trifle after miles of marching a bunion then gangrene. Take off the shoe and refuse to soldier on when the beacon of the

intellect foresees the inevitable consequences of persisting in an action/omission. Eliminate the cause; eliminate the effect and that by the most efficacious means saving time, money, and resources of all sorts and descriptions. The moral/ethical imperative is to be discerning, perpetually conscious even in a state of meditation never reactive, led by the emotions towards chaos; always proactive by reason towards order. The angel in the whirlwind is the symbol of integrity of personal power and the condition of personhood, 'personal identity'. Without it one returns to a lower stage of evolution, descending into the abyss of beast consciousness. Peering about with gaping mouth and unseeing eyes beguiled by the pageantry of the sensorium cosmographicum the ignorant falls into a well or slips on the banana peel of his own folly; rushing about as a mad dog chasing his own tail on a cyclical path of meaningless absurdity in exhaustion he eventually (and inevitably given the finitude of his energy stores given his ignorance of eternal life and boundless energy) collapses in a grave of his own making; a chicken running around with its head cut off he is a caput mortuum, spirit immersed in body thereby lost in the crystallized form of material entropy. He inverts the pentagram and revels in the pale moonlight. The main reason small causes precipitate big effects: alchemical transmutation and an ignorance of its causality, a lack of knowledge of how the small engenders the big in the consciousness of man and ultimately a disregard of the oracle: Gnothe Seuton. Thus in willful blindness of how to reduce and limit the effect of the small (or at least to judge of it in its proper proportions) one inevitably brings about his own demise as a higher being at most preserving the unpreservable for a time in a state of vacuous entropy that destroys himself and forsakes all possibilities that might be engendered through him. There is no stasis only accelerated or decelerated motion as all is in flux in the aether and all is in all therefore cannot resist all nor circumvent only divert, harness, utilize, transubstantiate, incorporate or perform an alchemical modal operation on the given situation through oneself as the medium through which change of material/spiritual states manifest. In order to commune with the all, to be a vehicle of the divine will and to manifest what it would be through oneself as vehicle – should one not bracket off all sense and enter into the wu-shin state of will-less inertia? Surely thereby the true and the beautiful might manifest itself and be understood in its singular apodicticity? The crowd of images, sounds and feelings are thereby snuffed in the Zen state of non-being. But rather this is serving oneself up as a sacrifice in bondage to external forces, to rendering oneself a husk of latent potentiality and vital candy that can be masticated by powers and principalities on the threshold of the 4th dimension. Thus far from being a pure state of contemplative being it is instead a state of empty nullity, an emptying of oneself of the contents of consciousness that prevent communion with the godhead and merely lead to an extinguishing of the self through the ravaging of entities which have become more powerful than oneself through a relinquishing force/power and its supplanting with a voluntary weakness. It is difficult to say if a state of pure positivity (or positing of self and its modalities) or one of pure negativity (an emptying of self of all content through passive letting go in a living death of being qua non-being is either of them a means to attain anything but burn out on the one hand or destruction through weakness on the other. There is no middle ground. Simply will is the only path to ascension or communion or acquaintance. Always the 'I' and 'self' factors in and one can never introspect in pure Newtonian space 'seeing seer' or being 'aware of awareness'; one is simply aware of and sees x, y, z – the seeing and awareness being the act and its effects simultaneously, a causal complex of esse et percepti without the two forming an indistinct identity. They are merely moments in the endless dialectic of life. Thus the will-lessness of wu-shin is merely emptiness and thus impossible as the vacuum opened up in the aether/magnetic fields will simply be filled by entities of all manner/ilk and the endless, indefatigable trieb of will burns itself out in

the limits of its capacities. The ebb and flow not being attainable between the two the alternative is simply the entelechia of being as a durable substance for whom it is its own contents of consciousness, not as will or drive or inaction but as a durable, enduring consciousness complex that is self-positing and positing of the other, both of which are enveloped in the horizon of its being and thus expand it in time and space. This is the becoming super-conscious of the self, raising its awareness of itself reflexively but substantively alone as there is no pure monad that exists substantively. All are one, all is bound up with all and interpenetrates in accordance with the relative strength and weakness, a concentration of qualitatively structured energy flows.

Man and his machines

– the cliché born of a time when marvels were marvels and man marveled at his marvels. The fact of its being a cliché has rendered marvel itself obsolete as the continuing line of conveyor belt products, substance x, y, z has rendered the unexpected expected and thus as an object of fascination rejected. Thus man's reach exceeds his grasp and the carpal tunnel induced through grasping has rendered the mechanism of grasping incapacitated – one has simply glutted oneself with the material of the mundane world leaving little else but to stagnate in an endless surfeit of products; a proliferation of the excrescences of mental conception, waste products of a boundless imagining that builds castles in the sky, tunnels in the earth, and a tomb of possibilities. This because entropy has overtaken information by virtue of the impossibility of the latter's assimilation/comprehension. Thus, similar to the video game (itself another mental excrescence) "Katamari Darmacy", one buries oneself in a deluge of materiality. A crystalline encrustation that ensconces oneself in its numbing embrace. Man creates machines through his instrumentality, through the instrumentality of his mind and his mind as instrument of the nascent research and development of instruments themselves endowed with being through the former process of instrumentality. A positive feed forward loop, a snowball rolling down a mountain into a lake of fire towards non-being through a surfeit of being. However the saving grace of this doom and gloom is the limit that the mind places on itself through directing itself harmoniously towards and along its proper course in accordance with cosmic law/justice. What are appropriately deemed 'reasonable limits' can only be imposed and formulated in their conditions and entailments by reason itself? Thus the faculties of the self, reason and imagination, continue the human all too human project of soul evolution. The instrument is crafted through reason posterior to the imagination and its oft- times wild positings and conceptual (always images and sensations as crystallized thought forms, egregores) constructs – the means towards the reification of the thing is conceived then implemented in an organic way praxiologically, reified and concretized; brought into being as a tangible, measured product of the conception (imagination). Thus reason plays a role as mediated, as a callous-handed midwife that with stern and indefatigable efforts brings into the world that which lies in its latent form of finer aether substance. Ultimately a machine is crafted through instrumentality upon the basis of a conception and attains form through the appropriate form of praxis that the human can bring to bear in the case. Hit or miss, the validity of the machine reflexively implies the validity of the concept. For it to be workable its conception must be realizable, i.e. cohere with the laws of meta-physics.

The conception is brought into being at the time – the eternal now. Thus it is a process of becoming, paradoxically, eternally so in the most Heraclitean sense. How solve this imbroglio that process can entail time and yet eternity but through the multiversal nature of being. That it admits of dimensions as it is all dimensions: an infinitude of infinite possible worlds infinitely existent (i.e. eternal) and admitting of infinite possibility, infinitely. Such barren abstraction is pregnant with meaning and holds

the key to the riddle of the sphinx. This is clearly the holographic universe that will never support the void of evil, i.e. that which purports to be self-existent substantively (by itself, in itself, for itself) but which interfaces with all at all times and thus cannot be anything but everything. Thus evil converts to good simply by virtue of its existence. And this ushers in the notion of karma as a wheel revolving around itself (around its own axis) as what goes around comes around and thus is forever in place – wheels within wheels ad aeternum. The conception thus is not brought into being unless we conceive it as a bringing, an offering of itself as a cornucopia of the real, as a repast for the starving sinner, the lone urchin in the streets. Partake of this nourishing repast that it may rectify the deficiency that perpetually gnaws at one's inner being – the driving force that yearns for completion.

The notion (apropos of the above) of black vs. white magic (or good and evil in praxis, in the concrete form): black represents absorption into self, ego-minded deliberate pursuit of finitude; an impossible contradictory pursuit of infinite power (or power infinitely beyond the self as the self is posited as receptacle instead of merely a channel of power) for the finite self as incorrectly construed given its inherent boundlessness. Thus one can at best be a conduit, never, receiver or a taker but a giver only. However justice lies in the mode of direction of power and not all are deserving but merely those whose correct usage of power thereby enable the continuance of power spinning off the consequences of self-augmentation/enhancement. The more one gives of oneself (as and only as a conduit not as a cache) the more one attracts to oneself more. Thus rather than to resist the currents and flows of power (of another's attempt to take from one or to impose upon one) he must simply redirect his own such that it harmonizes with the surrounding terroir of desiring flows/aetheric currents. As above so below, the aura, the material body and surrounding currents expanding and contracting outward and inward to infinity establish a power center which is the self-augmented, upgraded and brought into a union with itself and the sum total of all existence.

Hope

– the concept entails the possibility of despair. The two are flip sides of the coin of possibility. To see only the now is to negate despair but has minimal serviceability in the mit-dasein or with-world of practical action with its necessity of judgment and determination, the positing of courses of practical action. Once posited one must hope or despair of the realization of the conception. The formula for happiness with respect thereto is to take Seneca's advisement: never despair without an element of hope or hope without an element of despair. The future may look rosy or bleak but it is both and neither simultaneously as the present is the only actual state of affairs. However probability is the modality of reason which guides the prudent towards the realization of a rosy future and the avoidance of a grey tenebrous doom. Thus, despairing and hoping, the present shines forth as the foundation upon which to build thought edifices; on the basis of probability and gnosis the proper materials and tools are selected and the project undergone in logical, methodical order always with one eye looking towards the future, the other to the past, Janus-like the builder has one foot in both ecstasies and constructs in the ecstasy of creative will a temple of the inner god. Such is the value of hope qualified by the possibility of despair: caution adopted saves the day, the fat of the dullard is pulled from the fire through the vigour of the lean (less equals a lot more). The vehicle of passage is prudence the dangers of the road uncertainty, scarcity, emotionality (fear, dread, loss of hope and faith). Thus one hopes for the best anticipates the worst and navigates through life with foresight, the ever-present circumspection of reason, itself always subordinate to a faith in the ever-presence of providence, the will of god-mind. Attunement being the

goal, reason and imagination being the means, faith being the mode, one arrives in the Promised Land sooner than expected.

Reality and appearance –

diametrically opposed in today's matricized reality – the fantasy masquerades as the reality, the reality as the circus hall of mirrors. The citizens dwell in Plato's cave boxing at shadows while chained to golden fetters, puppeted on electromagnetic strings. The visible material prison, example of the condemned abnormal is superseded by the invisible immaterial mind prison and external societal prison qua society and its total infrastructure that constitutes the landscape, backdrop of the collective consciousness in the theatre of the real, absurdist, Dadaist; the minions and minarets of Yaldabaoth so many cogs well-greased functioning to generate meaningful products so their energy (the real product) can be vampirized by the masters of the Cabal in service of their archontic masters. The popular, Pavlovian-conditioned animal consciousness through multi-media, technetronic mind controls, laugh on cue as their masters present objects of real validity and value as objects of mockery, converting a real appearance into a false reality and vice versa presenting objects of harm as health and limitation as expansion. Thus the herd are easily imprisoned in their pen – vaccinated, overfed, sheared and slaughtered, rendering into products when the cost of their maintenance as a product exceeds their use value. An efficient system designed to entrain, entrap and exploit optimally adhering to economic principles of efficiency – minimal waste, maximal gain to the greatest extent forever. Waste is defined as failed usage of resources; failed usage is defined as potential usage not exploited; usage as extraction of the value of the thing (resource – a utility) in accordance with its essence – thus the elegance of the system.

On the immorality of pets:

the notion of the pet should be viewed as a stigma for those who claim ownership of them (the notion implying ownership of a living being external to oneself). Reason: the control of another life living harmoniously with other lives be they plants or animals is moral even in the form of usury, the conversion of a living entity into a tool or catalyst of one's project. This need not exclude the benefit of the tool but may be a mutually advantageous relationship that both willingly suffer as agents and/or patients within a dialectic of relations that exploit the capacities and powers of the parties. This would qualify as a harmonious relationship whose bounds are exceeded once the party is subverted in their will thereby doing violence to their autonomy. When one controls the other without the latter's consent (if at all possible to attain) or absolutely the latter is subverted in their will and is thus violated. This state of existence obtains in the case of a 'pet'. The 'pet' is wholly subordinate and vitiated/violated in their autonomy losing their will and thus ceasing to be an individual, distinct

entity and being converted into an assimilated/absorbed being, food for the owner albeit in an abstract way, even an energetic vampirical way. The notion of owning and controlling another living thing under whatever guise (being a caretaker of, etc.) is thus immoral however it may purport to serve on auspicious cause such as caring for the sick, weak, etc. If it doesn't serve as a means to enabling the living thing to have autonomy it is a violation of that autonomy.

The converse/flipside conception, the other extreme portrays all as fair game for vampirism/ownership, all food for the master in relation to whom all others are slaves. Thus it is a battle of wills, rivaling and vying with one another for dominance in an endless game of relative strengths and weaknesses, a social Darwinist struggle or *kampf* for supremacy. Thus ownership is an imposition of one's will upon another, an agency upon a patient the latter being a rough-hewn stone to be carved in the image of the master's

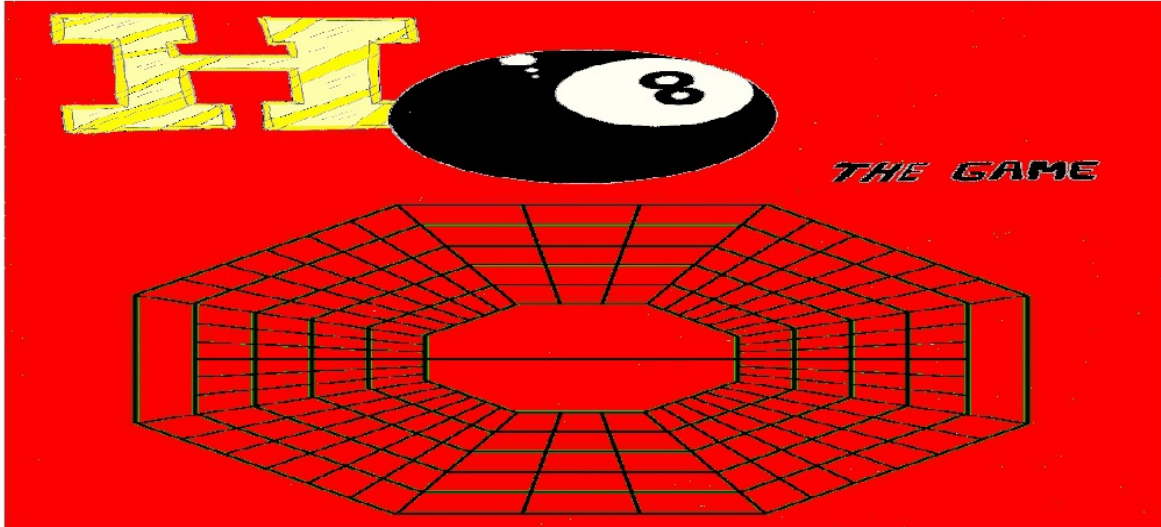
conception, transformed into a tool of their will and design. This extends from the plant kingdom on up to whatever exceeds the human inclusively. The notion of the 'pet' here is universal in scope and all living beings falling within its crosshairs are converted into same, their will and autonomy being subverted through an imposition of will. This conception is compatible with the supremacistic conception of many religions, caste systems and psychopathic/solipsistic belief systems. It fails to consider the unity of plurality and thereby destroys harmony if and only if the will subject (held in thralldom) is not so held for a greater good thereby rectifying the balance. In this sense slavery is not only permitted but obligatory and individual autonomy must be subverted for the greater good of the greater number, not in terms of numbers only but in quale (qualitatively), the better, the master, the more subjugation/subordination morally obligatory.

Returning to the notion of animal pets on a mundane level the immorality (disregarding the above general considerations) lies in resource allocation – If an animal can consume food that a human can have then, given that a human life is of greater value on the scale of soul evolution than an animal and that in order for either to live the other must suffer a diminution of available resources (to whatever extent) and that the latter exceeds the value in most cases of animal life then the animal must give up its life so the human can have more resources to evolve its soul to higher levels of existence given that the resources are used for that purpose and only for that purpose. If the resources are otherwise used (say for vice instead of virtue), it may be better that the human die at the expense of the animal's life being preserved, i.e. the outcome determines who continues on in life. It would be better that a police dog live than a druggie who is incapable of rehabilitation if and only if the druggie per example were not an ingenious artist who might confer beautiful and profound creation upon the earth/humanity and that the police dog were not used to persecute such a one or to create greater harm in consequence of its employment as a 'pet'. The usage of a thing determines its value and this pragmatic test decides the righteousness/justice of the act (of mastery, of conversion of the living thing into a 'pet', etc.).


“Energy, hierarchy, pleroma”

Human batteries plugged into the generator of a beehive – feed the queen bee and its drones and soldiers, themselves feeding on those below. A pyramid structure which transduces energy from the ground (earth/lower level brick layer) upwards toward the missing capstone (forming a trapezoidal structure upon whose apex the ultimate astral parasites dwell and feed off the upward trending energies). Radiating upwards and outwards the vital force is drained from the fertile bed of human compost, crushed under the imprisoning weight of piezoelectric brick structure. Juices of energy bodies ascend into the aether vampirized by Luciferian leeches whose ever-bloating bodies continue their swelling gestation birthing miscarried moonchildren – replacements of the subjected slaves of pharaoh. Layer by layer it is carried in upward ascent, dissipating the vitality of the subjected subjects – siphoned off at the extreme by the ultimate parasite who itself feeds upon those who feed upon those beneath parasitically and proportionally – the higher one is the more energy, those who have no ability to enter into the struggle for the fitter parasites have a finite life whose scope is determined by finite cycles of gestation and spawning. Those upon high proportionally extended in lifespan to their level in the hierarchy – the eternal overarching all, the lower ascending as balloons filled with more and more helium to the higher realms. To their ignorance they burst and their energies are vampirized by those who await their descent only to descend in turn as dispersed energy leeches by lower beings. Such is the fabric of the realm upon attaining materialization – a self-supportive entelechy, self-propelling wheel that generates and

degenerates simultaneously in unending cycles. Yet – given differentiation it must have flaws that lead to its undoing self – subsisting yet a chaos of elements that must undergo displacement by virtue of this dynamic structure of reality – elements cohere yet differ and beget the entity between that which is the force referred to as their ‘relation’ – thus modality begets further modality and chaos is born of order no matter how ordered. Entropy does not exist except in the delusive minds of fools – the mind is dynamic; its energy is all and one, the narrow band hologram that is the brain merges and diverges with the overarching pleromatic being called ‘God’. Merging with source entails transduction of and reception to energies that are one and all – to sense the relation between them and that one is beyond oneself and the beyond is oneself, a unio mystica not intellectually accessible only through the above brain consciousness being sensed by the brain and maximally sensitized to that which it is. Self-knowledge as a sensitization to reality. Only through augmented sensation, through a self-knowledge and concomitant self-control can that be accessed, the voice of the silence – to hear subtler vibrations the aetheric communications in the form of multi- and cross-sensory information transduced through the development of the higher senses (mind) through the putting to rest of the coarser vibrations accessible only through the lower senses. No intellectual access (*amore intellectualis dei*) to the godhead but in the sense of ‘thought’ – functioning/process of heightened awareness beyond language in symbolic form (*graphai, phonai*). Yet perhaps higher archetypal forms (sounds and symbol) are doorways to higher dimensions or are information contained therein or messages therefrom. ‘The harmony’ of the spheres is diagrammed and represented as geometry, mathematical symbols, and archetypes. There are perhaps the representations of representations (materializations of subtler energy states inferrable or ‘readable’ through these modalities. Still to know the real in its totality requires a language elevated beyond the 5-senses; perhaps the multisensory is conducive to achieving this state of knowledge or gnosis. ‘Hyperspace’ language enabling access to higher dimensions/planes. Language – lost in labyrinthine maze of abstract sentence – structure, *graphai, phonai* – the language of the spheres, deviations from the moment, derivations therefrom, building castles in the air – one can crack the stones of permanence built into the eternal firmament of the Akashic records. Standing upon a more solid foundation than the aleatory transience of mundane 5-sense reality – to make the immaterial material than immaterial again amidst, through and by the material and the prior immaterial: thought (energy) to writing (*graphai*) to thought again – a building, climbing in ascension over the Bifrost Bridge.



PURPOSE OF GAME: TO GET TO TOP OF OPPONENTS HALF OF OCTAGON
 RULES OF GAME:

- 1-MUST KILL OPPONENTS KILLS BEFORE ENTERING PATH TO SUMMIT
- 2-MUST ENTER FROM BOTTOM OF PATH
- 3-KILLING KINGS DOES NOT AMOUNT TO VICTORY-MUST REACH SUMMIT
- 4-'DIMENSIONAL PATHS ZONE'- ONLY WAY TO ACCESS OPPONENTS' SIDE-MUST FOLLOW PATH ALONG LINES(TOP-- → BOTTOM AND VICE VERSA)
- 5- 'GOD RULE': GOD IN DIMENSIONAL PORTALS BECOMES ACTIVATED ONCE ENOUGH PIECES HAVE LINED UP IN  OR FORMATION(TOP & BOTTOM)

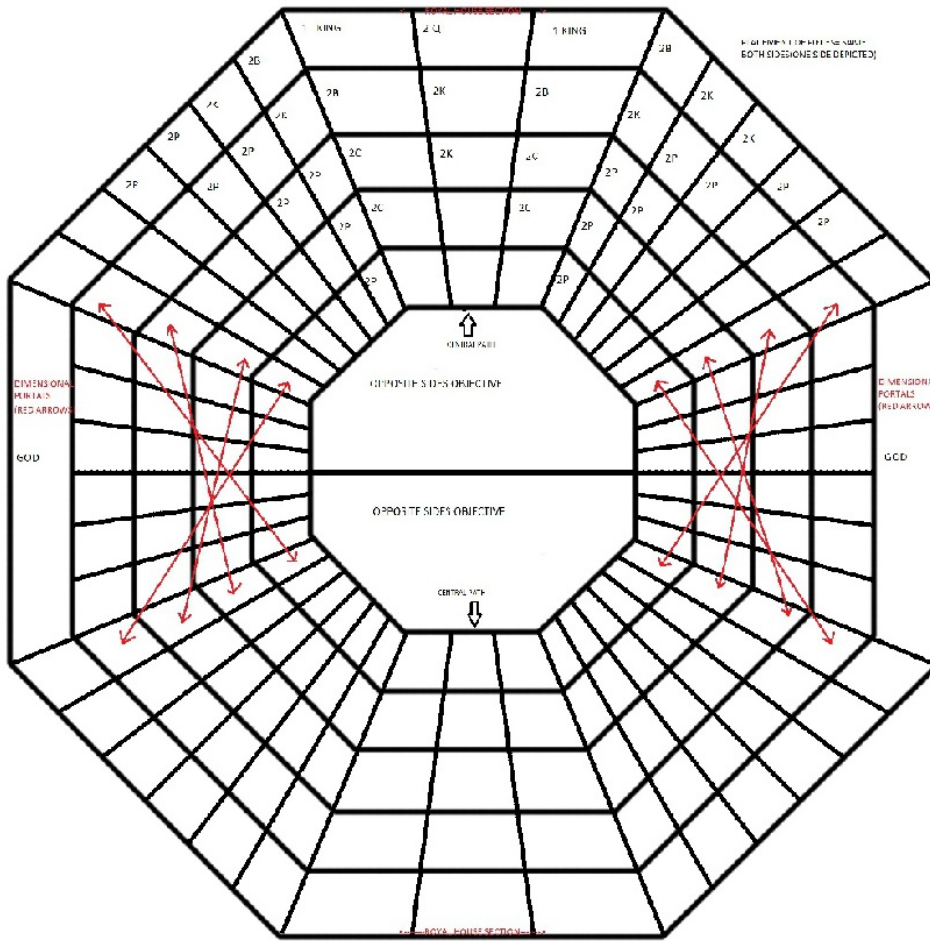
- 6-'MOVES': EACH PLAYER MOVES 2 PCS. PER TURN AND ALTERNATES WITH OPPONENTS
- 7-GOD KILL: 2 PCS. ATTACK IN SAME MOVE OR OTHER/RIVAL GOD KILLS

BOARD(SEE ACCOMPANYING DIAGRAM):

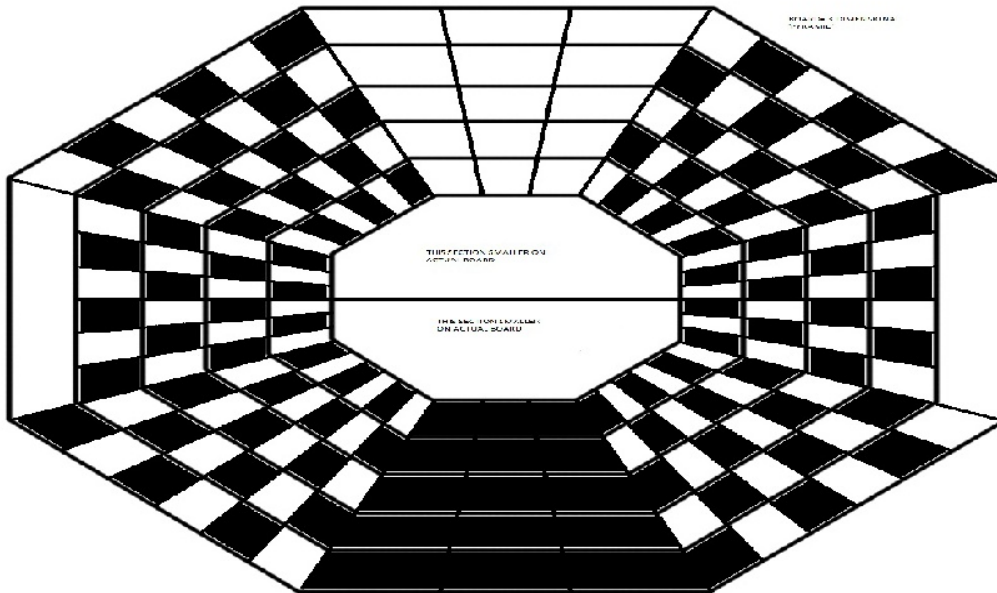
- OCTAGONAL, TRI-DIMENSIONAL; ALTERNATING BLACK AND WHITE SQUARES
- 6 LAYERS OF CONCENTRIC OCTAGONS INCREASING IN HEIGHT TO CENTRAL OCTAGON WHICH IS BIFURCATED
- DIMENSIONAL PORTALS WHERE GOD IS LOCATED AT LOWEST PART OF OCTAGON WHEREIN ARE NO SQUARES; THIS AREA IS CROSSED WITH 'DIMENSIONAL PORTALS'
- 'ROYAL HOUSE SECTION' IS MONOCOLOURED IN OBVERSE TO THE OPPOSITE SIDE(EG. WHITE IN BETWEEN TWO BLACK COLUMNS) AND VICE VERSA ON OPPOSITE SIDE
- 6 PATHS FROM PROXIMAL SIDES OF OCTAGON LEADING UPWARD WITH EACH OCTAGONAL LAYER

-PLACEMENT OF PIECES:

- 2P=2 PROLES
- 2K=2 KNIGHTS
- 2 KING=2 KINGS
- 2Q= 2 QUEENS
- 2B= 2 BISHOPS
- 2C= 2 CASTLES



NOTE: CENTRAL AREA WILL BE SMALLER THAN DEPICTED ON THE BELOW DIAGRAM:



PIECES:

WHITE (examples)	BLACK (examples)
1)PROLES: (farmer; tradesmen,etc.)	(gangbangers; jihadist,etc.)
2)CASTLE: (townhall; suburban house; townhall)	(synagogue; catholic church; crack den)
3)KNIGHTS: (ss soldier; kkk; berserker)	(police; military; mossad; un troop)
4)PRIEST: (kkk grnad dragon; odinist; pontifex maximus/creator)	(voodoo priest; 33° mason; catholic priest)
5)KING: (Fuhrer; Augustus)	(rabbi; ayatollah; baron samedi, etc.)
6)QUEEN: (Freyja; Isis)	(jewish feminist; black widow)
7)GOD: (Wotan)	(shaitan)

MOVES	POWERS(KILL)	(BE KILLED)
1) 2 SQUARES (360°)	SAME	"..."
2) SAME	SAME	"..."
3) 3 LONG+ 2 SHORI(90°)	SAME	"..."
4) SAME	SAME	"..."
5) 1 SQUARE (360°)	AFFECTS OPPONENT 1 SQUARE 360°(AS 'AURA')	2 OPPOSING PIECES ON SQUARE WITHIN HIS 'AURA'
6)SAME AS BISHOP+KNIGHT		
7)AS WITH ALL KILLS ALL WITHIN PATH	SAME WITH OTHERS	IMPOSSIBLE

Numerologically H=8, the 8th letter of the English alphabet, the language of Angle/os//Angels. H+8 in pronunciation/phonetically expressed render 'hate', the theme of this game which is simply a microcosm of the macrocosm, the nihilation of the opponent, the dark evil presence of chaos in the world leading to the positive moment of order, the Good.

Hate is thus necessary to clear away evil and manifest the good. '88' represents 'HH' numerologically, that is to say 'Heil Hitler' which is the act of paying homage to that messianic figure who some claim will return at the close of this current aeon, the kali yuga/iron/wolf age/Ragnarok/Armageddon, being this destroying current of Force that will sweep away the evil in the world, leading to the new Golden Age.

'H8' represents more exoterically as above stated 'Hate'. Esoterically it represents this god-man resurrected triumphant in this End Time: H=Heil, 8=H=Hitler; H8=Heil Hitler. It is necessary to Hate Evil as this is the nature of the Good, its polarity.

The figures and characters of this game are hypostases of Good and Evil in their various manifestations on the mundane plane. The Hero Figure, valiant in his self-sacrifice for the greater good—a whiter, brighter world—finds either victory or valhalla through the combat, the cleansing fire that enables transcendence beyond physical limitation.

"It is necessary that I should die for my people but my spirit shall rise from the grave and the world will know that I was right"-HH/88

GULAG: "DICTATORS OF THE PROLETARIAT"

PREMISE: DICTATORS (POLICE/MILITARY/PROPAGANDISTS/DICTATORS)
PRESERVE ORDER

PROLETARIANS: SEEK ANARCHIC ZONE(FREEDOM)

Ds USE MINIONS + PERSONAL POWERS TO ENSURE ORDER

Ps ENTER ZONE & BUILD STRENGTH THE FURTHER INTO THE ZONE THEY GO

Ps SEEK CONSOLIDATION & REACTION AGAINST DICTATORS ONCE POWER BUILT UP.

LEADERSHIP OF Ps=HIERARCHY

1)FIGUREHEAD(1ST TO END OF ZONE), ETC.

-POWERS OF MOVEMENT INCREASE WITH LEVEL IN HIERARCHY

ANARCHIC ZONE: Ps INCREASE POWER HERE

1ST 3 SQUARES=INCREASE IN MOBILITY

4TH=CRONY=MULTIDIRECTIONAL 1 MOVEMENT 5TH=LIEUTENANT=1 ADDITIONAL

MOVEMENT 6TH=FIGUREHEAD=MULTIDIRECTIONAL MOVEMENT 360 DEGREE(QUEEN

LIKE)+DOUBLE MOVES

MULTIPLE Ps ON 1 SQUARE=MOB(X10 PCS.)=GREATER MOVEMENT(AS A GROUP): CAN
BE KILLED OFF ONE AT A TIME ONLY; MOVE MORE EACH MOVEMENT(1 1/2X SQUARES)

END GOAL:

DICTATOR DESTROYED=Ps VICTORY

Ps DESTROYED=PYRRIC VICTORY

Ps CORRALLED=VICTORY OF Ds(MEANS=FIGUREHEAD KILLED+LIEUTENANT)

5 SPACES='PALACE'

D=IN PALACE GUARDED BY MINIONS(ON SAME SQUARE & ADJACENT SQUARES)

1ST FEW SPACES

MULTIDIRECTIONAL MOVEMENT(KING-LIKE BUT 2 SPACES EA. MOVE)

D2(POLICE)=BLOCK Ps(PORES BETWEEN POLICE AND Ps IN 'GULAG' AREA); IF ESCAPE
CHASE AND KILL/MOVEMENT=BISHOP LIKE

D3(MILITARY)=LAST BASTION: KILL/BE KILLED(CHESS-LIKE)/MOVEMENT= Knight
movement

D1(PROPAGANDISTS)= P MUST MOVE AWAY FROM PROPAGANDIST TO BEGIN GAME. IF P
ESCAPES(2 MOVES OF TWO DIFFERENT PIECES/1 MOVE FOR EACH PROPAGANDIST);
THE 'CIVIL CIRCLE'(8X8 GRID OUT OF WHICH PROPAGANDIST CANNOT GO) THEY
INITIATE POLICE INTERVENTION. POLICE LAND ON SQUARE OF PROLETARIAN &
'RETURN TO CIVIL CIRCLE' IF OUTSIDE OF 'SOCIETY CIRCLE' 92 SPACES OUTSIDE OF
8X8 GRID), THEN CHASE AND KILL/MOVEMENT=KNIGHTLIKE

Ps MOVEMENT=MULTIDIRECTIONAL 1 SPACE/ONE SHOT ONE KILL

to be MOB: numbers on square to represent multiple Ps concentrated in one to enhance power

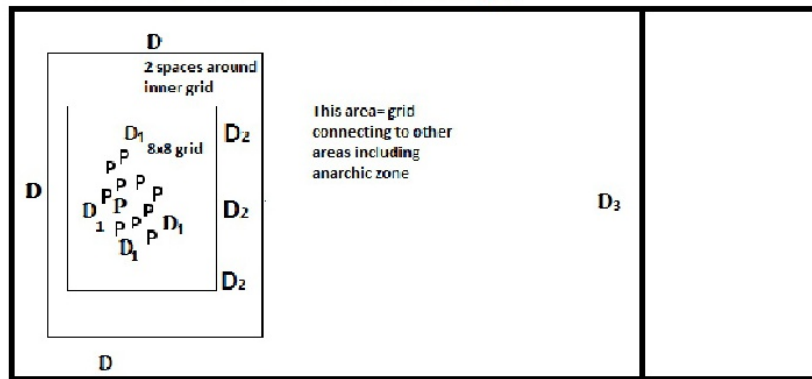
POSITIONING OF PCS.:

- Ps= 2 on each square(64) in initial placement
- DS=3 on periphery of 'PALACE'
- D1=4 sets of 3 surrounding 8x8 inner matrix
- D2=3 sets of 2 along front side of 8x8 matrix
- D3=3 sets of 2 spread evenly along 'ANARCHIC.ZONE'

MOVEMENT/VALUES:

- Ds= king(absorbs 3 hits)
- D1=queen(3 hit)
- D2=bishop(2 hit)
- D3=knight(1 hit)

QUL88 . DICTATORS OF THE PROPRIETARIAT [D]



PALACE.
18(DEEP)x 12(WIDE)

D1-PROPAGANDISTS; D2-SECRET POLICE
D3-MILITARY D=DICTATOR

ANARCHIC.ZONE.
6(DEEP)x 12(WIDE)

CULT LEADER

PLAYERS: CULT LEADER+SUBORDINATES; CONVERTS

CULT LEADER: powers/moves= 1)influence; 2)sacrifice

SUBORDINATES must join in to achieve 2); need not achieve 1)

-no exit from cult region

-can span entire CULT CENTER

-subordinates die by converts pinching them(one in front, one behind)

-positioned in center of CULT CENTER(three rows from 'CULT LEADER')

CONVERTS: seek to escape unless 1) or 2)(above)

-twice as many CONVERTS then SUBORDINATES

-can band together to destroy SUBORDINATES+CULT LEADER

-CONVERTS on periphery of CULT CENTER (3 squares in)

-SUBORDINATES exit compound to invite in; compel to join by landing next to civilian's square (in CIVILIAN WORLD) rendering them CONVERT

MOVES:

CULT LEADER:

-moves diagonally or horizontally/vertically as many spaces as desired->horizontally/vertically/diagonally

-only dies when all subordinates die

SUBORDINATES:

-same but only one direction and 5 spaces on the cult board or less

SACRIFICE:

-CULT LEADER moves to square adjacent to convert 'influencing' him; two SUBORDINATES must surround convert; when 'influenced' convert can't move one other convert on adjacent square; CULT LEADER takes convert as SACRIFICE(similar to chess moves)

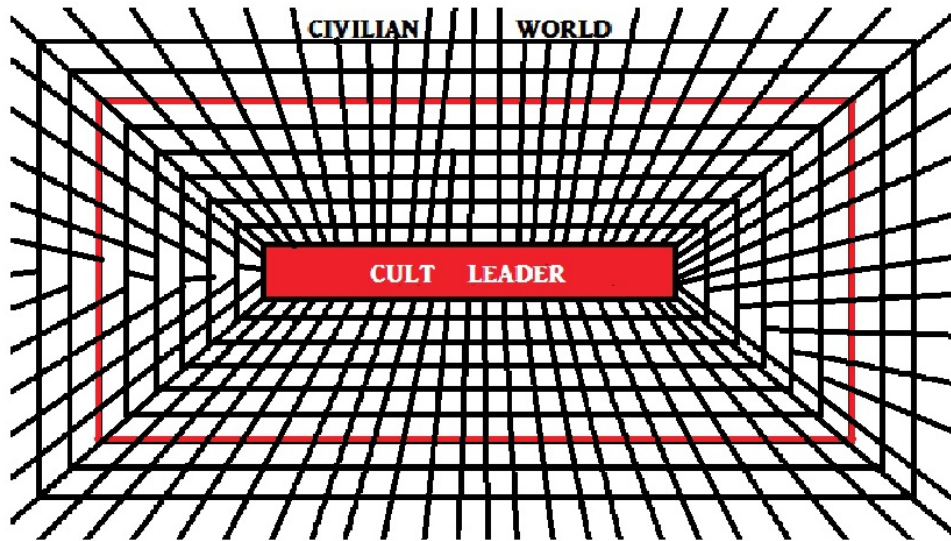
CONVERTS:

-move one square per time in any direction; 2-3 minions per turn

WIN:

CULT: SACRIFICE all CONVERTS

CONVERTS: destroy all SUBORDINATES+CULT LEADER



within red line= CULT CENTER
outside= CIVILIAN WORLD
red rectangle- CULT LEADER

DOPPLECHUSS ('Double Chess' a CHESS VARIANT)

BOARD: x2 LARGER

BOARD: REGULAR CHESS BUT MODIFIED:

WIDTH=X2 SQUARES

LENGTH=X2+1/2

SQUARES= LARGE ENOUGH TO ACCOMODATE 3 PIECES

PIECES: X2 PER SQUARE

MOVES: SAME; ALWAYS 2 PER SQUARE OF OWN MEN OPTIONAL

-WHEN LAND ON LAST ROW OF OPPONENT: PIECE IS CONVERTED TO QUEEN
REGARDLESS OF TYPE

-2 MOVES EA. PLAYER ALTERNATING

-1 MOVE PER PIECE MOVED MAX.

PURPOSE/CONCLUSION: BOTH KINGS OF OPPOSING PLAYER MUST BE CAPTURED.

NO "CHECKMATE" WARNINGS--INSTANT KILL OR FORFEITURE

1-VARIATIONS:

TIMER:

-WHEN TIME ELAPSES

I) PLAYER WITH MOST PIECES=WINNER

II) PLAYER WITH MOST VALUABLE PIECES=WINNER

2-VALUES OF PIECES:

I) 2 BACK ROW PIECES

II) 1 PAWN

III) CLASSIC ASSIGNATION OF VALUES

BOARD: REGULAR CHESS BUT MODIFIED:

WIDTH=X2 SQUARES

LENGTH=X2+1/2

SQUARES= LARGE ENOUGH TO ACCOMODATE 3 PIECES

ROUST-A-BOU

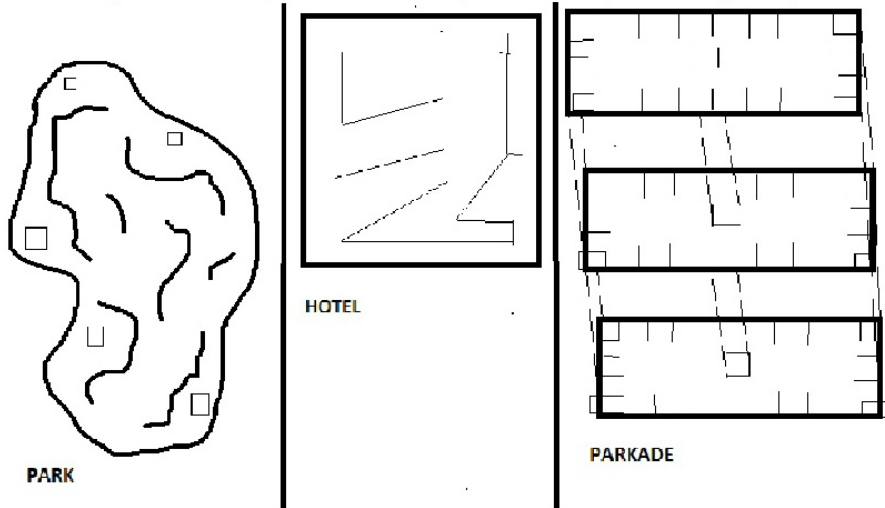
(A BOARD GAME, TRUE TO LIFE: NON-WHITE IMMIGRATION+HIRING PREFERENCE=WHITE JOBLESSNESS=WHITE HOMELESSNESS=WHITE GENOCIDE)

PURPOSE: 2+ PLAYERS ('S' SECURITY) ATTEMPTS TO BANISH OTHER PLAYERS ('V' VAGRANTS) FROM CERTAIN AREA (ON GAME BOARD) 'S' ATTEMPTS TO CORNER 'V'

PLAYER POSITIONING: 'V' S ARBITRARILY/RANDOMLY PLACED THROUGH DIE CAST+DESIGNATING CERTAIN AREAS NUMERICALLY

PIECES: MANY (RELATIVE STRENGTHS/WEAKNESSES DETERMINED BY NUMBERS ARBITRARILY DETERMINED BY PLAYERS-OTHER FACTORS-SIZE OF BOARD; COMPLEXITY OF BOARD). CAN DISTRIBUTE CERTAIN AMOUNT OF 'V' S [DESIGNATED WITH TOKENS], AT CERTAIN TIME/ALTERNATING AREAS OF GAME BOARD SLEEP SPOTS- MUST PREVENT BEFORE SLEEP (IE. REACH THE SPOT). IF GET BEFORE (BY LANDING ON CELL ADJACENT TO VAGRANT) SLEEP SPOT NULLIFIED -> VAGRANT MUST REVERSE DIRECTION OR BE ELIMINATED FROM GAME. (IN EXAMPLE OF PARKADE) ELEVATOR: INSTANT TRANSPORT OF VAGRANT TO BOTTOM OR UPPER OR MID LEVEL SECURITY SHACK. BUM/SECURITY CAN BE KILLED BY CAR. BUM CAN SANDWICH IN BETWEEN CARS. CARS: AFTER EACH MOVE A CAR ENTERS; CAR BLOCKS SPACE -DOMINOES OR DICE DETERMINES PLACEMENT OF VEHICLE AND MOVEMENT

GAMEBOARD VARIATIONS (REAL LIFE SCENARIOS-2D DIAGRAM OF 3D WORLD) EG. "PARK"-TREE LINE ACTS AS BORDER WHERE VAGRANTS SEEK TO HIDE (CAN BE REARRANGED WITH EACH GAME) "SUBWAY"; "ALLEYWAY"; "BUS SHELTER"; "PARKADE"; "HOTEL", ETC.



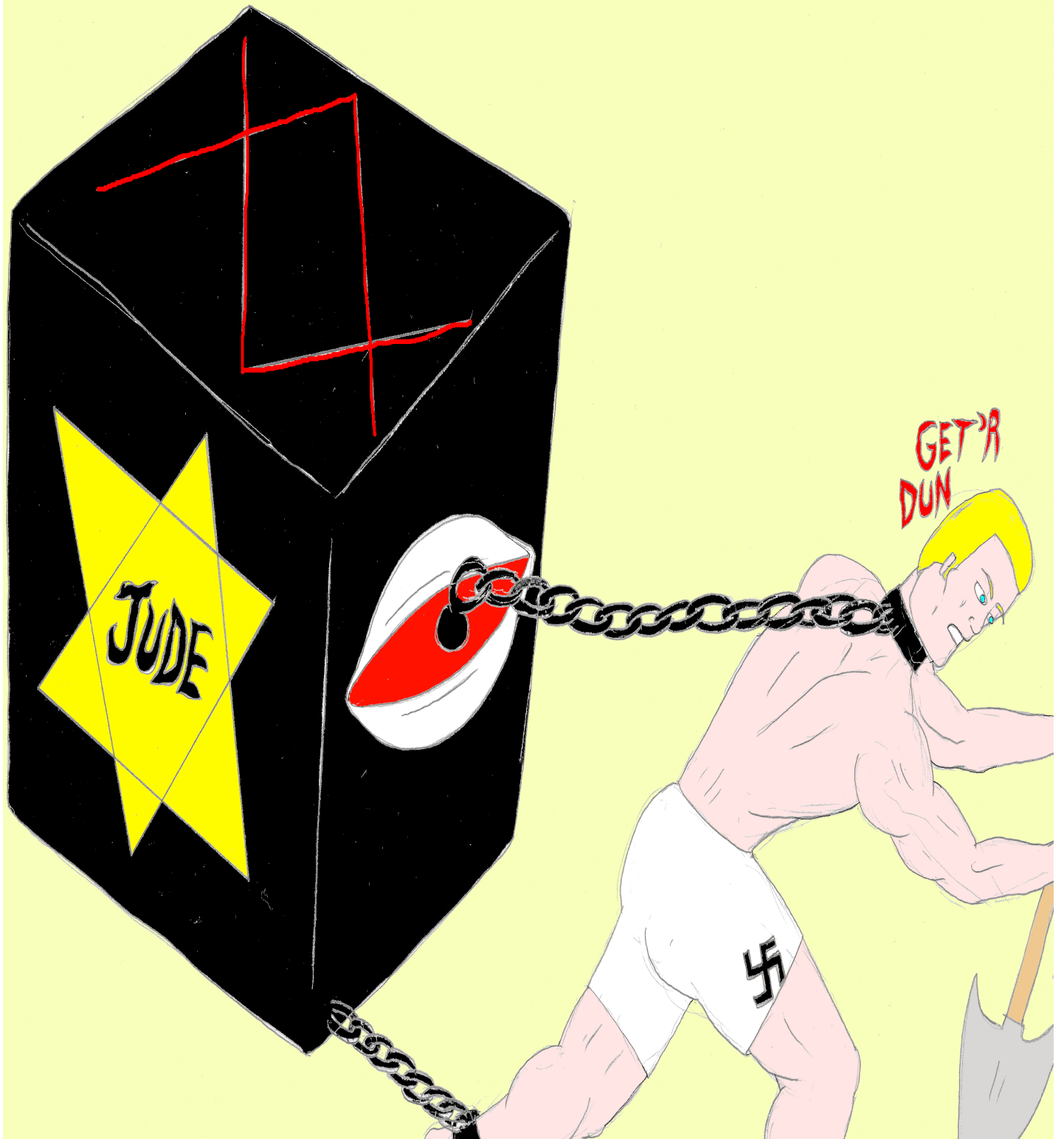
GAME BOARDS ABOVE COULD BE 2 PR 3D MIRRORING LIVED ENVIRONMENTS

OVERCOMING LOKI



AN ALCHEMICAL PROCESS OF TRANSCENDANCE

HYLE



“Hyle”

Bolshevik sub-humanity

the hordes of proles who squeak and squawk as so many circus freaks rushing at the ubermensch who is carrying out Olympian feats of strength, intellect and justice; of art and god-like creation. These, in their dim consciousness, seek the annihilation of he who reflects their vices in the mirror of his virtue, who shines forth as a standard before those who are unable to attain to would cast upon him mud thinking they have triumphed. “Triumph of the underman” of “Bolshevik sub-humanity” is the blaring call of a society in the throes of decay and decadence brought on itself through a laxity of principles the causal repercussions of which have been ignored. Ignorance is not bliss under these conditions but rather a hell on earth, rotten fruit on the decaying vine of life through a failure to understand the causality of the life cycle, that pruning of the branches is necessary and that the will to harm the tree is therefore necessary to prevent the greater harm. What qualifies as unfit? – That which doesn’t function in accordance with its structure but has too many inner contradictions that pull it about at cross- purposes and in deviant oppositional directions. Hence, though it may create a scene and in a creatively destructive manner engender some sort of systemic change and concomitant adjustment in the larger society through a butterfly effect necessitating an attunement or reaction from the system ultimately strengthening itself in this dialectical process. In spite of this it pulls down and ultimately destroys the system if it becomes too great a counter-threat that leads to its overcoming as a counter-force. This is the main method and encapsulates on a physical basis, cultural Marxist subversion: degeneration across all methods from malgenetics to negative eugenics (dysgenics), in the former case race-mixing in the latter chemtrails, GMOs, vaccines, poor quality food, poisoned water, etc. The assault against an orderly system is pervasive and constant and the willful ignorance of the mass accelerates the down spiral of standards. Over the generations is perceptible a continual devolution of both intellectual and physical quality such that the whole of society plunges into a state of Dark Age ignorance. The masses clamour for the overthrow of their betters – they expect cake as a consequence but won’t even have bread.

Instead will have their bones ground to make bread for the Jewish oligarchs. The solution is always awareness generation as the system will reset itself upon an awareness of the proper structure it is to have, will orient itself around this image and develop itself into this state through an inner teleology of self-understanding and an understanding of the good (identification of the good with this state). The scales weigh heavy on the eyes of the denizens of Plato’s cave. The image of the beast in the form of idiot phones/moron machines (TVs, computers, etc.) has beguiled the naïve and holds them wrapped in its glow, the false light of a corruptive information flow flooding their consciousness illuminating their mind with a distorted and gas-lit view of reality, a simulacrum of an otherwise tangible and verifiable objectivity that exists outside of the cave of their constructed fantasy in which they are immersed as a matricized hologram structure.

Excess and deficiency, disproportion, contortion, distortion in general deviance from type is the **hallmark of the untermensch** – ‘under’ meaning ‘sub’ or beneath, a lower consciousness inhabiting a lower physical vehicle that has as its function an intrinsically uncontrollable instability a teeter-tottering of drives and trajectories that defeat the functioning of the system. Though it attempts to stabilize itself its essence entails too many conflictual elements that work against any harmonious stasis. Thus there may exist an excess of metabolism in certain regions of the brain while a defective region in another area prevents any counter-balance – the examples are infinite. Suffice to say the untermensch is a political weapon of the Jews to undermine the system through introduction and proliferation of these elements of inherent instability.

Champagne socialists

: they extol the virtues of the working stiff while never having worked a day in their lives. They mouth the dogma “workers of the world unite” while quaffing wine in their McMansion in the suburbs. A caste of privileged elites (ill-lights) is truly a degenerate breed. They would castrate the power of those who’ve striven to pay homage to their thoughts sublime. Moral superiority complex, a simple reduction from their praxis – most deserve to break their necks from peasant-woven ropes of hemp. Swing from the yard arm arrogant fools; your days of hypocrisy are at an end. Soon the archons will serve you up as their sacrifice then you will be laughing no more – you who have played with the pieces of a poorly cobbled architecture and failed to assemble a structurally- sound foundation; building castles in the sky while failing to observe the tremors of the untermenchen upsetting those cracked and warped foundations you have established as so much rough work supporting your crystalline castles of necrophagia. Soon your sparkling trinkets will cease to sparkle – then you will be buried under them, a grave of consumer excess overgrown with the vines of a burn-out world someday to brighten again post- apocalyptically. They see the hierarchy they believe, from above. They are only at the level of the ‘apex’ of the trapezoid and are blind to the capstone that crushes them between the base and the aetheric height of the blade, the downward pointing triangle that decapitates all that is sees or comes into contact with. They may, these champagne socialists, in all their accustomed leisure and indulgence, believe themselves champions of a higher morality but this itself is a product, a package of ideas served up to them by those of the apex, another mind parasite or canker worm designed to confer greater power on the archons through sowing the seeds of self- destruction. The middle class with one foot in the camp of the workers and one in that of the leisure class – soon to be drawn and quartered, remains served up as a sacrificial feast. They will never attain the heights of the latter, become scientists and scholars and poets at the highest level with the most penetrating understanding as they have too many dishes to do! The tongue in cheek ‘joke’s on them’ is a physical, tangible one and they experience the pangs of its influence with every comparison of themselves with their social betters.

On why the bourgeoisie is degenerate and have no sympathy/empathy for the lower orders of their race

: on why they have no healthy instincts and advocate race-mixing: The former question will find its answer in the superficial, materialistic orientation of the merchant class which bases itself on purely chthonic principles though it abstracts therefrom in its quantitative assessment/reductionistic analysis of its objects of knowledge. Everything becomes a product, bulk, and an object of exchange

and has exchange-based relations bound up with it as the defining moments of its essence. The existence of the object of knowledge for the bourgeois is as a token of exchange, something substitutable for something else. Hence arises the ideology of egalitarianism wherein everything is equal to everything else and has a variable function within the system of reductivistic constants themselves hubristically held out as universals which are either empty and devoid or content as account balance properly reconciled or are absurd in their relativity by virtue of the substitutability of substitutable substitutes (e.g. human resources, one person substitutable for another regardless of merit, age, sex, race, etc.). This quantitative analytics of the bourgeois mind based wholly on quanta not qualia is the hallmark of merchant class meaninglessness - An absurdity in short. Given the absurdity of this class as in itself (as it exists for itself and in its relations is purely means-based without being an end in itself) it thus, when elevated to power (as from the Revolution of 1787 under Robespierre, a Rothschild agent) devolves into a function of pure utilitarianism, namely means-based relations that have no over- arching principle around which to orient and thus become a comedy of errors. Hence the superficial mind of the bourgeois; in recognizing its own inherent absurdity (its inner contradiction) and failing of any higher principle or *raison d'être* it becomes a class bound to the tellurian, mutable, purely quantitative realm of materialism. Hence hedonism and the totem of the pleasure principle serving as the maypole around which it weaves its fictional relations in the superficial dance of 'jouissance'. In mistaking this as the end and yet it being pure means, the bourgeois vocation and praxis always reduces to hedonism as the goal. The further proof that means supersedes ends lies in the failure to overcome the material plane (realm of 'means') and ascend to more spiritual one (that of 'ends').

Cultural subversion

gradualism, the totalitarian tip-toe of ill consequence. The claim is that to speak thus is a fallacious slippery slope argument and smacks of paranoid delusion and fabrications of a run-amuck imagination. However quite the opposite – the leveling process of social decay is a worsening, an apparent progressivism to the land of milk and honey but really to a mass grave and an open air prison called globalization initially, communism ultimately. From the sweat shop to the gulag the expendable many too many receive their marching orders first from a hierarchy of Jewish administrators in the corporate world themselves on golden chains held by Jewish plutocrats then from the iron chain wielding commissars and the bureaucratic apparatus with its dull grey faceless-soulless micromanagement of harnessed dead souls. The process of this decay is undergone by the archons they who orchestrate the standardization of dead humanity and rebuild them as robotic beings from the ashes of hedonism and ubiquitous vice. Given the relative end and means of cultural decay the Jews are embarked upon, there exist many specific forms of its implementation: race mixing or miscegenation; sexual perversion (a perversion of that which enables the continuance of the white race); materialism in the form of consumerism and the divisiveness of ostentation and display of class differences upon this basis; hedonism and the egoist self-orientation that serves as the necessary condition and goal thereof, manifesting itself in the form of drug usage and every electronic, chemical and physico-mechanical means of self-stimulation and pleasure maximization (TV, cellular phones and computers – all transmitting certain Hertz frequencies altering brain wave activity and beguiling and influencing consciousness towards lower forms of expression, centered purely around ego and self- orientation). Other forms in the form of

propaganda: white-guilt, the self-destruct and pacifist tendency that creates in the mind of the only group who has a conscience a will-less detachment from reality and a cognitively dissonant mind.

The following is a point for point analysis of the mechanism of these modalities of cultural subversion: race-mixing; the ethos being the ethnos it is quite obvious that from this principle follows the preservation or destruction of the ethos and concomitantly the ethnos (and vice versa); ‘race is soul seen from without, soul is race seen from within’ (Rosenberg). Hence to intermix below is to subvert the egregore (spirit) above. Thus this practice strikes at the root of the tree of lineage causing its life force to be cut and the subsequent generations to rot on the vine divorced from the vital stream of ancestry. Their method to gain acceptability of this practice is to weave a web of lies, a tapestry of fables that implicate the whites as the villain and thereby exploit their conscience and altruism towards out-groups. However unbelievable the tale the emotional content overrides the reason and thus mere reactive behavior ensues, a rushing to the defence of the enemy (the non-white) and a pathological devotion to the enemy as a victim of villainy requiring a karmic offset by the ‘guilty’ white. This guilt is the crux of the fable exploited by and cleverly inserted by the Jew as a mind-program to control those who thwart their world government plans. Thus women specifically are targeted given their over- emotional consciousness and desire to play the wet nurse for the so-called ‘victim’. Thus this behavior instinctive as it is exploited by the Jew and to the detriment of the whites, a severing (or attempt to sever) of the chain of the white race through working upon the weak link, the passive and emotional, will-less feminine term would (instinctively) resist and oppose whatever influence upsets the status quo. And this masculine and feminine aspect or moment is not related exclusively to the physical sex but (obviously) inheres more prominently in one than the other and this leads to the next virus of cultural subversion that they introduce into the Adamic body of white society, namely gender/identity obfuscation/distortion. Some physical sexes orient themselves around the principle of that, which is ‘other’ than them.

Cultural degeneration as a leveling process and political weapon of genocide :
noble, higher beings, creating a well-ordered, structured society with cleanliness, no crime or problems in an idyllic paradise with ambrosia flowing from alabaster fountains into rivulets of gilt – channels conferring the earth energy of a healthy environment upon healthy people with sound minds in a sound environment and ultimately a sound society – suddenly wrent asunder through the hand of the Demiurge and his minions into a wasteland of rubble and chaos productive of unhealthy degenerate beings living only for the moment – panem et circenses; money, status and pleasures of the flesh. The springs flow with crude oil and industrial waste – soon they will flow with blood as the healthy beings (no longer healthy) are turned against one another divided and conquered by unseen hands that move them about as so many puppets through incentives and deterrents. The only beings to be preserved as an ‘unethical’ ethical imperative of the Talmudists are their half-wit goyim, devolved humanity who have only sufficient capacity to function in accordance with their master’s programming. Human wetware they are assembled in the factory of cultural manufacture/engineering, designed by neuro- scientists and various other Kabbalists in the think tanks that are as so many abscesses upon the body of Gaia. Soundwaves and imagery, those sources of sensory stimuli that most immediately impinge upon the ear and eye and enter within the consciousness of irrational beast – beings whose number is 666 – this has always been the method

behind the seeming madness of the Archons' protocols and their reification in concreto, i.e. tantalizing, hypnotizing, beguiling fan-fare and sensory appeal bypassing the rational conscious mind and imbedding themselves in the subterranean subconscious by ways of the broad and winding realm of a dim awareness. It enters in as a poison gas creeps into the crevices of a fortress; despite the guard standing 'semper vigilans' they are eviscerated through the introduction unbeknownst to them of a poison wafting from an unknown source. That is the subtle art of mind control – to use occult forces to bypass reflective thought and thereby to ingratiate into and to create the mind as a twisted perversion of mens sanus yet still preserving sufficient cognition to establish mens rea for criminalization rendering the victim the villain and turning the tables on those who simply sought bread and circuses and were too naïve to understand the price of admission to the feast and that they themselves were the main course, a sacrifice on the altar of Zion.

The ultimate target of this distortion and leveling process is the family unit and the natural biological roles and identities of those who are to their overlords naught but 'animals and excrement'. These same hapless victims are thrust under the wheels of this machinery and ground into whatever unnatural product renders them unfit for the continuation of their kind; nipped in the 'bud' through mind control through the above processes. When people cease to have an identity based upon race and tribe and sex they will be shiftless vagrants of the soul without compass and destination. Hence they will spiral down into a state of degeneration and inevitable destruction - 'planned parenthood' in the form of genocide. Hence the abortion on demand ideology – what's good for the goose is good for the goose in spite of the fact that her own goose will be cooked through sterilization in whatever chemical or electrical form (ultrasounds, vaccines, etc.). 'The unfit' are rendered such by social engineering; if not outright sterilization then through the cultivation of mental dysfunction through propaganda (i.e. liberals, hedonists, irresponsible people and lower egoic entities).

The disloyalty of the baby boomer generation towards posterity

; their inability to recognize that they are not the be all and the end all and their failure to recognize themselves in the other of posterity and antecedents: wither art thou going? Around in circles from one accounting cycle to the next baby-boomer? From one momentary pleasure of fleshly kind to another; from one dopamine secretion to the next? No ability to take responsibility for consequences of poorly- planned actions. The ego is god long live the ego! Their primary motivation to conceive chillins was to brag about themselves, to relive childhood vicariously (and to continue their embodiment of infantilism, the hallmark of their psychology) – the jokers who set the standards of necessity through compliance with their will. The courage of the baby boomer may be compared to that of a skittish rabbit – anytime an issue arises that would necessitate a confrontational reaction, a challenge of a flight or fight nature the former is the recourse. Pulled forward by the carrot of pleasure and repulsed by the stick of pain the baby boomer seeks refuge in the carrot patch (aka bar) amusing itself ad infinitum stopped only by the greater pain of social disgrace or the pangs of vomitus. Meanwhile the chillins are baby-minded by the idiot box, cast into the hyper-real vacuity of a borderless mental space of images and sounds incomprehensible and hypnotic in their endless stream into the cave of their conscious mind. They who expectantly and

with entitlement morality reach for the golden ring of their parents' legacy leave nothing but a cold iron collar for posterity to wear, its weight that of loss of social status and grinding poverty that knows no respite. The echo of egoist baby boomer laughter of self-indulgence rings all the more cruelly in the dark prison industry into which posterity has been neglectfully tossed to break the rocks to make the roads upon which baby boomers roll in their latest greatest chattel of the moment, temporal indulgence. Leaving the memory of their ancestors blackened with the smoke of their pollution.

Universalis negationis

: everything always, the 'EA' strategy of the Enki proponents (Luciferians, etc.). Antinomianism lies under the guise of virtue and freedom but merely a recipe for the revaluation of all values, a supplanting of an established regime with another hidden behind the curtain of egalitarian pageantry. Peeping behind, we behold the rehearsal, spectacle of the would-be posit modern epoch (the aeon of Horus). The players are entrained to play their role with a devotional intensity approximately the religious rites of the mendicant or perhaps of the bacchanalia. Left hand path pantomime, gay-colored gaily caparisoned mixed race multitudes frolic in death throes of ecstatic erotic asphyxiation as the sacrifice punch bowl is passed around for the bloodlustful revelers. The cold stone altar no longer serves as the host of departed spirits, these having been vampirized by the revelers in obeisance to their Thanatos instinctive/reptilian mind. Lay the velvet curtain aside; let it fall upon the indelible memories of haunting evil – the cacophonous propitiators of pan will continue till the grey dawn of a new day under the star of their god Remphan. Everything is permitted therefore nothing is to be stifled unless it be the continued existence of currently existent forms and their desperate struggle against the evil hordes who whet their sacrifice knives along the altar blocks of onyx or gunmetal steel, ravening maw drooling with prospective sanguinary delight over them to their inevitable fall of easy prey to multitudinous wounds inflicted by callous psychopathy incarnate in the multi-colored flesh of Luciferian legions. 'Everything always' they cry with ululating glee cackling over their prospect of an easy gain however ill-gotten. 'We are all one, anyone who resists us must perish in the name of the greater good' - 'all else is vanity for the 'we' - subject in its hegemonic nature will absorb all within itself and thus all will be one', an infinite glob of faecal matter.

Live or die – the running man/Logan's run redux

"Lucky Lotto"

An idea: all people in a totalitarian society are obligated (on pain of the ultimate penalty) to construct an audio-visual/textual presentation of their character as it exists today, has been and will/could be given what it is in relation to the overarching circumstances that constitute the 'conjuncture' (socio-politico-economic situation). They have one hour's time in which to showcase themselves in the prescribed format which will then be submitted to the centralized database (bureau, etc.) for entry. The database will randomly generate a selection on a daily or weekly basis and the selection will be broadcast through public media channels such as giant-screen Freevees (ala the running man) to the broad masses. It will then be up to the latter to vote 'live-or die' via their handheld devices. Those permitted to vote will be those who have passed the appropriate

battery of competency tests thereby qualifying them as competent judges bearing the title of 'reasonable person'. The votes will then be tallied and the ultimate penalty will be exacted if a preponderance of votes (of a certain margin) results (80% for death results in death, 70% or above results in re-entry in the selection for the next week's 'lucky lotto'). If it does not, the selected entry will be exempt from such fate for an appropriate time period (say one year). This social Darwinist protocol would ensure a maximum effort on the part of the populous for maintenance of standards upheld by such totalitarian society. It would also serve to negatively control population (negative eugenics of Galton). No incentive beyond the satisfaction of maintaining societal standards would be granted the voters. Perhaps also the voters would be randomly selected in a jury duty style 'judgment by one's peers' justice as fairness rather than having the little old lady busy body play god or exact revenge on her neighbor for shooing away her cat. Those entered into the 'lucky lotto' who have minimal votes would be touted as social paragons of civic duty and rewarded with some form of benefit such as positions, trophies, medals, badges, increased allocation of material resources to their unit (self, family, etc.). Working their way up the hierarchy of social status would become their life's goal and bragging rights. However hubris would be curtailed by the same process, i.e. they might again enter the lists and be subject to the revenge of the jealous masses. To ensure no injustice would occur the 'reasonable person' standard would (automatically always be the fundamental criterion of assessment and would eo ipso rule out all emotionally based decisions. The event would of course become a national institution mirroring the practice of the Ostraka in ancient Greece. Societal speculation would center on this practice and continue to upgrade the gene pool through a perpetual weeding out of the noxious weeds choking out the flowers in the social garden.

Thus a beautiful, if coldly beautiful, world would manifest in elegant totalitarianism. However un-free the people (other than to obey the law) they would nevertheless be good people in the sense of scientific eugenics. To be a man of good breeding would then have a real meaning not a derisive or purely behavioral one.

Additionally, the self-made video/audio/textual presentations would be verified and cross-referenced, reviewed for accuracy in correspondence to the facts (verified) by appointed government agents, all of whom would themselves be randomly generated by a database. Since all members of society who are 'reasonable persons' would be government agents (and not vice versa in a hypocritical way). They would be a court of one's peers as in jury duty. One's personality, lifestyle and history would be reviewed through question and answer and making available character references as well as evidence of personal merit (mental, physical and spiritual). No one would be permitted an automatic pass and all facets of the life under review would have to be thoroughly investigated as the duty of the appointed investigators (being 'reasonable persons'). No appeal would be needed as the process would be seamless and admit of no error. Even seditious elements (and here I diverge from a more general to a more democratic template – or one more consonant with real freedom of conscious/conscience, etc.) would be looked upon as valuable so long as their life/productions accord with truth and standards verifiable by the 5 senses.

Baby boomers – the ostriches of the end times

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‘Cognitive dissonance’ is the psychological state of a generation whose sole principle is that of pleasure: ‘max pleasure min pain’ – all truth, justice, family, race, mental, aesthetic, physical creativity is moot, paling in the refulgent sheen of a radioactive phallus (the totem and its inherent taboos – the totem pole of pleasure as god – apotheosis of vulgarity, liberalism vulgaris). But the radiation bites as it kisses and the paramour is betrayed in the end. From the ashes of this syphilitic cadaver come the blind worms of posterity: uneducated, chemico- electrically dumbed down to the perspective of the crawling cephalopod – from this the higher incarnate must emanate. Or will, like forbearers, these mono- dimensional night crawlers trust blind heads into the dunghill of a burnt out world in the end times madness of human devolution. Still the cadavers riot as the living dead, tearing down the old world in creative destruction of blueprint derived architecture lacking all organic development, all race and soul expression of a people whose identity has been perhaps hopelessly twisted into golem shadows of former heroism. To see the maelstrom which constitutes their reality would require eyes to see – they have eyes of small birds forever seeking tinsel and glitter to festoon their nests. To hear the war drums and thunder of direst portent they would have to have ears – but ‘their generation’ would have ears only for itself about which endless talk ensues, revolving around itself, rotating on egoistic thumbs which, once wearied of, are sucked to pacify the gap in sensory bombardment.

The largesse received from their forbearers amounts to myriad – fold excess that is eagerly sought only to be squandered as eagerly, leaving a barren posterity whose hands receive mere grains and so must eternally return to sustain life in the pits when working capital is needed to extricate them. ‘But they worked’ – and received a wage proportional to their labours. Non sequitur – no inheritance is to be consumed but to be added to and passed along for mutual benefit to heirs whose one desire is to live to create and produce – but who have never received the needed capital and so must simply work to return to square one in endless cyclicism. The poverty trap of quicksand economics in a world on the brink of destruction where employment is the least of worries - ‘Mammon is the answer’ – they cry, while sheaves of fiat currency are tossed with abandon to the winds – ‘we are owed the money we have invested in government’ – wars, destruction, race chaos, pollution – ‘we are reputable, noble citizens’ – who have invested in usury to enrich the self at the expense of all else. Cognitive dissonance: the eye patch worn to conceal one’s image from the mirror of their vanity. Look into the kaleidoscope of self- delusion and pronounce yourselves gods. Your hubris will exact its karmic toll. Idling away existence while the world crumbles about them/oblivious to the tumult hidden in cadaverous belief systems whose entropy stinks of stale memes/like a bottle of pleasure they imbibe in their decaying food tube their cult-ure is a cheap, momentary thrill (however much the gleam of golden fetters be) that ends with a whimper not a bang. They wanted a bang out of life and gorged as decadent Romans to the point of bursting – only to wet themselves in their comfort and pleasuresome cribs they call suburban box houses. Their gorging inevitably produced indigestion – no one could have the stomach of a titan though such was their delusion – the wine sack must split at the seams disgorging the contents of a lifetime of putrefaction onto posterity, those happily forgotten discontents whose ribs thrust forth from starved bodies hiding in shame under silken tablecloths. The remnants of labor the pioneers invested in the

soil of the future bore fruits decaying in poison; overripe they hung on the vine too long only to wither and fall into the soil of oblivion. The seeds of futurity lie in barren earth sprouting forth lean yellowed shoots – in spite of the late season. May they be the bridge to the Edenic fields of tomorrow? The well-spring of posterity runs dry. The inebriated minds of fatted revelers remain unmoved by the barren, burnt out promise of future famine – at the least they have their sickness unto death in the vomitoriums of self-regard and hedonism.

Concerning the vice of the elderly :

Spitefulness proves to be another vice so common in the elderly. It is borne of their jealousy of the vitality and opportunity of youth (because of greater time and effort for its realization, the potential latent in the younger form). It is the dislike of the spiteful for that which they desire and do not have (it is the lashing out of jealousy at the object of its unattainable desire, the matricide of its bearer). This manifests itself in all manner of forms the more crude the cruder the mind, the more veiled and implicit (re: passive-aggression) the more refined and sophisticated the person.

Concerning the greed of old people :

The lower mind inheres in the lower type which latter is characterized thereby. They are lower by virtue of their lack of the virtues and possession of the vices all of which originate in the mind.

Examples to cite are: greed; selfishness; cunning; deceit; spitefulness; covetousness; licentiousness. I will detail all of these in the following and explain why the elderly are especially prone to their cultivation, fertile soil for the rotten weeds.

Greed: the elderly are notoriously greedy. Why? Because of a fear of death and adherence to the material plane/existence; a fondness for life lived in a fallen state. Thus they recognize in spite of their feeble minds and mechanics of reasoning the causality between the possession of resources and the perpetuation of their lives. They erroneously infer that ‘the more the merrier’,

i.e. the more material resources they acquire the more secure they will be on a physical/material level. This is erroneous because quality (life, state of health and mind) changes with a change in quantity: hence the more is not necessarily the merrier but typically manifests itself in the opposite form, e.g. ill health, miserable isolation, indolence and an inevitable slippage into the arms of the reaper. The general lack of creativity of mind so typical of the average person spells doom for that same once father time whitens their beards as once their physico-sexual constitution flounders they are as a fish out of water and swiftly die of asphyxiation whereas in the case of the wiseman, he who invested his resources of time and effort in the mind throughout life, he has transformed himself into an amphibious form enabling respiration and continual existence even into physical infirmity. He also avoids greed in most cases whereas with the cattle greed is the rule. The universal in the case of greed is the waning of the testosterone levels and effeminizing effect of age: acquisitiveness is heightened and insatiable unto death. Thus even the wise man may become a fool. Hence greed.

Selfishness:

as in the case of greed, the hormones play a role: in place of projective, extrovertive, positive, martial action there increasingly manifests an absorptive, introvertive, negative, lunar/Venusian self-love action whereby the aging person focuses on self-preservation upon the weakening of androgens and in addition the physico-energetic fact of diminution (called ‘aging’). The elderly become selfish. Rather than the altruism of youth (in spite of its social-Darwinist competitiveness) the

selfish egoism of age is forever seeking to repair the collapsing citadel of egoism with the resources (material and energetic) of its surroundings. Hence the propensity of the elderly towards theft, fraud, deceit, general disregard for others (such as in the case of drivers and unwillingness to adhere to the rules). The dichotomy is that the elderly are humanitarian in the variety of Mother Teresa is quite clearly a falsehood. The ego of youth centers on its appearance and the mating instinct (in the formative years). The empire-building propensity in maturity and posterity/legacy and name in the latter half. However once excessive frailty creeps in the egotism manifests as a desperate last gasp, the iron grip of the doomed man clawing his way to the surface from imminent drowning. The life force, though glowing intermittently as dying embers of a doused fire, still flares up in desperate desire to continue on for 'yet another day'. The salvation of the elderly from extremes of egotism lies in the wisdom of the ages (which is not universally a matter of the course of years (3 score and 10). This is a product of mental cultivation throughout the life course and simply having lived out a span of years does not accrue to the life the mantle of wisdom often only a hair shirt or sack cloth.

Selfishness is truly the inverse of altruism, ego-mind to cosmic mind; the 'other' can only exist for one who is receptive to others not for the one for whom only me, myself, and I are the be all and the end all. Cunning could be said to be their modality of consciousness as reason that casts its nets with the prospect of catching fish not being a fisher of men; the fisherman in the sense of possessive individualism and self-enrichment, as the laurel wreath of the god-head of ego-mind. It is the fitting together of means towards finite ends that carry favor with the lower nature and thus is an attribute of beast consciousness. Reasoning in the practical sense of 'how-to', 'in-order-to', 'for-the-sake-of-which', consciousness modalities is a chain that binds one to the self-serving nature and may result in tangible fruits but forsakes the higher self and its cultivation. As a property of the aged it is especially keen being a result of continual forging and honing throughout the life process: sometimes knowledge is a dangerous thing however little it may be and however great a stock of 'little nothings'; one might have amassed it posits one in the depths of consciousness, deceiving, lying, cheating, strategizing all for the sake of enrichment. Perhaps— with a higher morality as the rudder of this ship of behavioral modality cunning can be put into harness to improve others – but given the pervasive ego of the elderly more often than not it serves the lower nature. Wisdom rides the chariot of cunning reason towards the Elysian Fields while vice rides to Hades.

Deceit

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the tendency to deceive on the part of the elderly is a result of 1) their weakness and concomitant self-protectiveness as spoken of above (testosterone decrease, etc.) and 2) the application of cunning for the base ends of gain with mendacity (by commission or omission) as a means, i.e. deceit. Deceit serves the elderly as a dark cloak whereby they can mask their base-borne egotism, insatiable desire for self-enrichment.

The stupidity of the baby boomer generation and their overwhelming arrogance

: No problems with rusticity have I if it be assumed with humility, an acknowledgment of the lowly position one occupies. For therein lies truth to judge of which in such wise amounts to justice, an adequacy of representation and correspondence between word and concept and object. However problems arise when truth and justice (inseparable analogs) are subverted through the grandiose claims of claimants who lack an understanding of their humble state (of mind, body, spirit, and

socio- economic position). This I do find a point of contention and have little tolerance for the disruption of the natural ebb and flow in the fabric of the real brought about by the necessarily false claims of those whose comprehension of the real is distorted beyond measure. Necessarily false as necessarily not true and necessarily unjust as necessarily not just. The shadow side of the implicit premises made by such claimants purports when made in the manner of false humility and/or a deliberate silence or refusal to make positive claims de dicto when they are made de re to overlook or deflect attention from the overt disconnect between states of reality and those of its representation. Thus one must take up the pen if not the sword and defend Justitia and Truth, the damsels in distress to the bitter end against the monster of a perverted license borne of a vicious mind.

Specifically the baby boomer generation is a guilty culprit deservedly implicated in the act of moral criminality (as culpable) called making false claims. They contend that they are the be all and end all, that the mighty orb in the vault of the heavens, namely Phoebus Apollo, surrounds them in its orbit and radiates its refulgent rays solely for them and for their self-interest. No graver error could possibly be committed underscoring their moral imbecility. They claim, to wit, that they are the most intelligent; this claim manifests in their air of vain intellectualism and pretense of sophistication. The half-closed eyes, the whispery tone and volume of voice, the mellifluous pitch that would sound as so many drops of honey flowing into the ears, this and other orifices of their intended audience (not least of whom is themselves); the hang dog look of false humility veiling with equal falsity of execution their lionine tossing of their mane and sniffing as with an addict of the snuff box their pride as a projectile into the hearts of their intended opponent. Each word a dart of poisoned ejaculate projected into the face of those they would crush as a competitor for the golden ring of supremacy they make their life's quest.

Thus the arrogance of the generation clothes itself in the moral garb of humility whilst loudly bespeaking its raucous clamor in silks and satins bejewelled with an encrustation of self- oriented egoism. They claim they 'worked so hard' but what work is done by the silver-spoon mouths of the indolent but prattle in the crib proffered by doting parents only too glad to forsake the uncertainty of the war period and thus sparing the rod of discipline on the spoiled hides of new-borne babes, whose skin is soft as concord grapes - too easily bruised the ego of the untried and untested stay-at-homes. Truly their front was borne of the east – the nihilistic ease of Buddha sitting under the Bodhi tree smoking Maryjane – but receiving nothing but black ignorance and enlightened only relatively – as a blind worm in the depths of the abyss is enlightened by the warmth of a pleasant change in the weather, crawling towards the heat through instinctual valence. The claim that they are of superior intellect, a searching, speculative, critical, rational bent or mental tendency is immediately overthrown in the propensity towards ready inebriation in the bottle and concomitant mental degradation. The priestly caste who overarches all in the socio-politico-economic realm, though criticized to the extremes of cynicism by the baby boomers is nevertheless held in sufficient awe as to be preserved in its mastery as a slave, though hating its master, preserves sufficient respect therefore to fear the lash though it be but an illusion. Truly that generation confirm their infantilism in the devotion to their Pater and Mater, the professional class parental units of the serf class of societal children.

Dependency of mind implies a lack of rationality, and critical ability within the bounds of reason contrary to the prating of an infant in the watering-hole crib slurping from the bottle of inebriation. Any bar-star can screech like a howler monkey while beating its chest but is not thereby admitted to the bar of a moral court of law governed as it is by Saturn, embodiment of the stricture of reason and its controlling influence over the passions of the ape-ling. As to the claims to being a worker the facts themselves bear out the fallacy of the claim: the so-called war generation (I dare not call them 'great' as serfs would never merit the title of greatness nor a pauper merit the crown of a prince) having amassed wealth in the form of resources (land, buildings and fixtures attached thereto and numerous chattels, etc.) suddenly find themselves in the grave and no sooner than this fact occurs the wealth they amassed— given that 'they couldn't take it with them' – suddenly disappears in a cloud of magician's smoke: alacazam! And the grandchildren, being in a legal position to utilize and build on that wealth but having access thereto obstructed by their fortunate sires, are suddenly found thrown into if not poverty then a lower socio-economic position. And so the economy – the ultimate scapegoat and *qualitas occulta* and unknown cause – is blamed and the grandchildren are thrown into a state of serfdom reminiscent of their grandparents – however, as stated, the economy being what it is leaves them in an even less privileged position. Farming enabled independence, property ownership as well, but living in mortgaged properties with no basic necessities dependent on unstable occupations redounds to an inevitable early grave through a downward spiral of poverty. And where are the baby boomers meanwhile?

Of blood being thicker than water and the degeneration of this fact in the baby boomer generation:

Historically familial ties have served as the bedrock of society, the foundation of the continuance of the species and have served as the stepping stone of human evolution in terms of culture and individuality, creativity and wealth. For resources to grow (be they temporal, energetic, natural, etc.) they must be cultivated, to be cultivated they must have the appropriate soil in which to germinate and sprout into more advanced and developed form. This soil is the family.

Analogous to the genocidal farming practices of this artificial epoch so divorced from nature, so too the familial soil: chemicalized, poisoned on all levels culturally and in every meaningful hypostasis of its being. Such a soil can only grow weeds and thus we see the degeneration and devolution (devilution) of the human stock into its hybrid forms of beast consciousness. Truly man qua men has inherited his number: 666 and impressed with which he trundles blindly towards oblivion with apathetic will- lessness, forsaking his birth rite under the auspicious and august influence of the higher tone of the scale, mathematically: 777. The devil on the shoulder of man has beguiled his feeble consciousness leading astray the soul towards its perdition.

Wavering in limbo he finds himself in purgatory awaiting the crazy train into the nether regions of Dis. Lacking a goal at best he can merely wait in the wings for the final curtain unless he shines the spotlight on himself in reflexive introspection and, seeing his fallen state, pulls himself from the mire of the depths of unconsciousness into the supernal realms. Previously the family served as a springboard of soul evolution in terms of a lineage expressing itself as a trajectory towards the blessed isles in its highest manifestation, namely the white race. However now it is fragmented possibly beyond repair and the outcome of its integrity looks bleak indeed. Social Darwinism at its

most fever pitch of degree/intensity plays itself out in the ebb and flow of the incarnations of evolutions and involutions, speeding dangerously the wheel of fortune such that it threatens to break free of its moorings and go careening into nowhere or realms unknown. Such it would appear to those caught in its inexorable rotation however it will forever be preserved in its incessant revolutions; however may be maimed within its pervasive structures it blindly (or all-seeing with callous vision) cares not – for blind it is to the complaints of mortals.

Consanguinity supersedes the vicarious haphazard comings and goings of relations: ‘here today gone tomorrow’ cannot be predicated of it as it extends temporally/aeonically outwards encompassing all those parties who partake of its blood, and who are thereby bound with a stronger chain than adamant for ‘the blood is the life’ and insofar it serves as the strongest bond possible; insofar as life is life it persists.

However looming upon the horizon of this world is the dawn of a new day however false the light may be and that is the collective project of the planetary overseers. They would break down the edifice of past/current crystallized forms and archetypes to reassemble the pieces into their own egregore Dadaist figures. The casualty most sought to destroy by these controllers is the nuclear family the latter so-called by virtue of its enabling things to hang together appropriately and to function as a cohesive whole with a strong nucleus and balanced valence shell of electrons ignited by the appropriate force/dynamism. Thus the family, being the crystalline structure which undergirds and paves the foundation of society being fractured and fragmented by these forces renders the old a rubble heap and the pieces materials to be re-structured for the construction of the new temple to the new age. The culture (your cult) of the generation served as a mind control system to influence if not directly mobilize the chaotic forces latent in the minds of the multitude with this purpose alone as its driving force. The forms of its chaos, decayed remnants of tortured souls and edifices (educational, economic, home) have all but severed the silver cord which binds oneself to the higher realms of consciousness rendering the latter lost and forgotten mysteries never to be attained by those who have no specially developed properties of a spiritual nature and making those properties nearly impossible to develop). One can only hope for the best as to the fate of humanity as it incarnates anew on earth (assuming some form of historical linearity; aeonic forms of the weltgeist as the earth travels through the galactic plane).

Perhaps the only way to escape this cursed legacy of the baby boomers is to ascend beyond the mundane world and to forsake all hope regarding its existence?

Irresponsibility, rampant hedonism, greed manifesting itself in the form of inheritance embezzlement, consumeristic excess, worship of all things pleasant and in the coarsest form and the tangible materiality of earth. This is merely a grocery list in miniature of the evils this generation has visited upon the earth and ultimately upon posterity. If this were restricted to themselves and didn’t extend its evil influence to posterity this would be a tolerable write-off: after all everyone butters their own bread and so must reap what they sow even if it be the reaper’s scythe. However the influence extending beyond themselves implies greater evil than mere self-murder but harm imposed upon others. Thus the reaper’s scythe is their destiny carved out through their attempt to sunder the bonds of consanguinity and betray their kind for ego-minded pursuits.

Yuppie superficiality

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one bugbear that has plagued me for years is the confrontation with the phenomenon of the yuppie. This being bloated with arrogance and puffed up on the vanity of its own worth parades about as the alpha king of a tribe of initiates membership in which is qualified by appearance and possession of formal labels such as academic credentials or organizational affiliation. Looking upon all not initiated in its group as either an opponent (in the case of those who may have greater status in the larger collective and thus possessed of perceptible and apparent greater value in some respect such as appearance or intelligence, etc.) or a sub-type the latter of which is to be crushed or arrogantly shouldered aside in an attempt to achieve a feral victory of sorts. This is the general relativity of yuppie behavior. Latching onto popular memes or pseudo-sophisticated doctrines that can be pinned (sometimes literally) on the lapel of their ego (e.g. 'Darwin', etc.). They would attain a social Darwinist supremacism otherwise unattainable. Recognition is paramount for these attention seekers as social status is the 'whole of their law' around which they polarize as a savage circling their totemic deity.

Perhaps this characterizes all people at all times and is thus an actual universal confirming the social- Darwinist/communitarian feral materialist values touted by this group and so prominent and cardinal a doctrine for some. Perhaps this is a result of youth and its developmental biology wherein the drives for dominance and striving for social status give battle over more rational and aesthetic modalities of consciousness expressing itself in the form of art and the cultivation/revelation of the higher self.

Perhaps youth (in these cases) has yet to overcome the savagery of its beast consciousness and to ascend to higher planes more fecund than mere animalistic pursuits. Clearly maturation has yet to establish itself in overcoming the superficiality of this more immature phase of development. Perhaps the next phases are never attained in the case of those who haven't put forth sufficient effort in self- cultivation? Many old baby boomers specifically have transgressed the moral obligation of maturation
– hence the name 'baby' boomer.

Another example of yuppie superficiality manifests itself in the materialistic penchant so implicitly suggestive of the savage (the being who has an undeveloped mind); the accumulation of all manner of gimcracks and baubles to adorn oneself with bespeaks the mentality of a south sea islander or a Hottentot.

The tendency to disport as a peacock amongst their prospective paramours also underscores the undeveloped mind of the yuppie and implicates/situates this behavior within this age bracket although mental maturation and development extend or retract the boundary lines of this embodied behavior/phenomena.

What, the question is asked, is to be done with the yuppie? Is it to be pilloried and martyred to its materialistic callowness; perhaps it is to be destroyed through a war of cultural attrition, through deluging it with a surfeit, a battery, of counter-cultural weapons such as philosophy, art and the like? Perhaps this phoenix strategy of burning down the yuppie and supplanting him with a new man is

the solution? Not a homo sovieticus or a homo vulgaris but a patrician of the mind, an aristocrat of the soul as de Gobineau so aptly phrased it? Of course, one could always let the yuppies be yuppies...and realize – if at all and at some uncertain, indefinite future point – the error of their ways and necessity of the development of the higher self independent of an entrenchment in the lower ego – rather a transcendence from out of this fate towards that of a more refined maturity and depth; a more substantial and sound foundation upon which to build.

A rat clambering up the greased pole of socio-economic hierarchy, in desperate competition with its fellow vermin to attain the dry land that has a sack of grain spilling out on it – and out of the sewers of obscurity and social inferiority – all at the expense of evolution from rodent form to that of higher mammalian life. The shine of chattels gleaming in the urban glow of the streetlights as the yuppie roams from the territory of its office warren to that of the condominium warren – to the trendoid eatery/alcohol den and to the warren again. The endless chain of status broken only by interspersed golden links of exotic sunshine in vacation resorts and pseudo-sophisticated erudite ‘intellectual’ sites.

Why race mixing is a sin

∴ Identity of people destroyed, new hybrids being Frankensteinian genetic monstrosities doomed to lives of inherent incompatibility. A pickup truck’s engine in a smart car’s body doesn’t make for a workable machine – an evil body and evil soul – the body is its vehicle, the vehicle can’t transport a spirit (no matter how angelic) if it has non-functional parts; how much less can it transport an evil soul, diabolus of mixed witch’s brew. Truly there is nowhere a soul can go when it has no teleology – no goal direction based on inherent trajectory. The ethos is the ethnos; without the character the being is hollow and is a null entity – hence the suburban Oreo mentality – an ape aping the accepted norms of a hypocritical society.

‘Humans’

∴ *Negros* – the lowest rung on the rank ordnung; the vilest step all who seek ascendance leap beyond to the higher levels while those immersed in guile and pity are stuck in the mass of fecal matter that constitutes the cracked brick of the lowest step of the pyramid – and acquire its stench. The least capable of ascendance to higher planes of consciousness; they – *Negros* – are never of the intellectual or moral standards of those beyond; they are immersed in the mire of primitive animalism and cannot escape its bounds; doomed to oblivion they represent the inborn slave forever enchained in the iron manacles of subservience. At best they could be useful, if they weren’t so given to a life of perpetual indolence counter-balanced by irrational emotional erraticism, inevitably manifested in rape, violence and the coarsest of all passions.

The image of a screeching howler monkey stuffing its face with food then engaging in unbridled fornications, violence, then somnolent exhaustion encapsulates the *Negro*. If human they indeed blacken that noble being.

Amer-Indians – one is tempted to put ‘ibid.’ here in continuation from the above. However they seem slightly more intelligent and capable of carrying out tasks though lethargic and dull-witted. Again they occupy the lower tier with their *Negro* compatriots. However (again) they are perhaps more amiable, less surly and abject, but again....?

*Oriental*s – admit of many variations which differentiate them into their own sub-pyramid and hierarchy. Some are quite high on the totem: typically those of Mongolia, etc. The more pure Asian types (not Eurasian or Aryan-esque stock) that occupy China and the surrounding area are typically an assiduous group of workers – what someone characterized as the ‘perfect middle class’; artisans, shopkeepers, local proprietors, basic functionaries, etc. All around an acceptable (in the most ‘social’ of senses) group of affable and compliant collectivists. It is not without reason that the Mandarins and Dynasties lasted so long and organized such a vast mass with seemingly minimal problems, largely through the quasi-theocratic religion of Confucianism and later communism. They like their Mandarins in Asia.

Indians – Aryan hybrids whose caste system and ancient religion bespeak the influence of the blonde-haired blue-eyed group which will forever occupy the apex of humanity. Instead, the whiter the higher it would seem they are to be posited, caste is proportional to skin tone.

Arabic – the guileful and subtle Semites are at all times attempting to vie for worldly supremacy with their white combatants. Neither party fully trusts the other...who knows how the conflict will end – no armistice lies in sight. It appears a zero-sum game, a bellum omnia contra omnes, where only one side, heavily fraught with casualties, picks itself up from the bloody field and pays homage to its gods of war in triumph over the vanquished. The Middle East conflict testifies to this Kampf of life and death. As clever apothecaries and alchemists none is more a sophisticate in the hidden and the unapparent: mathematics, astrology, demonology – all rolled into the racial soul of the hither Asiatic/ near-eastern type. Beware the Shaitanic snake of the Semite; making covenant with this diabolic deity will lead to a strike in the dead of night.

White – In spite of the plenitude of tribal differences expressed by the term, the white man still exists and bodies forth from the Elysium halls of Asgard over the Rainbow Bridge of Bifrost and towards a Ragnarok of Ra-Ho-Wa! The gullibility and ‘pathological altruism’ of the white man is his downfall. However his salvation can manifest itself through this same gullibility dialectically in a hell storm of rage upon being taken advantage of and being treated unjustly by those same to whom he had previously extended the olive branch. The branch then becomes a burning brand in the already sooty hand of the recipient if initially taken (i.e. absconded with); if rejected it becomes a lash and a bludgeon to administer justice with a heavy hand...and perhaps a heavy heart. The blonde beastie sheds a tear for the injustice of the situation and the pain of his heart matches and perhaps exceeds that of his victim as the punishment is meted out. The world pillar, Irminsul, balances precariously upon its cross beam the scales of justice and the judge is the hyperborean whose soul is outweighed even by a feather.

Stoddard claimed that the southern climate is the downfall of the white man; that intermixture in a languid clime was inevitable and that the quality of the seedline would diminish in proportion to the tepidness, humidity and heat of climate. Nevertheless there appear to exist pockets of whites amidst those not of their kind – even expat communities constituting a neocolonial faction in spite of protests to the contrary from these same groups. Perhaps the creativity movement goal of a white nation on a global scale is achievable? Is it desirable?

Perhaps; preferable to the contrary assuming a kill or be killed scenario. My preference would be for a colonization and gradual erosion of lower types by white and their fellow higher types: the identity of meaningful groups adds spice to life: ethnic cuisine.

A re-examination of the effect of climate on character

: Cold climates I had always previously claimed in their defense, create an intense and driven character, are vigorous and encapsulated in the notion of ‘trieb’. They increase thyroid hormone secretion and concomitantly adrenal hormone secretion. This I previously understood to be a desirable quality creating characters who could themselves create worlds both in abstracto and concreto. However, I criticize my previous position now subscribing to the notion that cold climates make for an aggressive, hostile personality type of savage temperament. The augmentation of testosterone in people of this region also underscores this point (though this is not a negative thing in and of itself, only in combination with the mind-numbing nature of cold weather). The thyroid/adrenal hormone increase causes this bestial mind of perpetual aggressiveness, each denizen of the north being immersed in a war everlasting amongst their own. Each gesture and act contains within itself an assault against the recipient to whom it is directed – a smile conceals in shark-like fashion the sharpness of sets of violent teeth; a ‘hello’ being a demand for a response veiled under the guise of courteous civility. It is an inversion of civility: it becomes incivility and politeness simply becomes a substitute for conventional acts of war in the bellum omnia contra omnes. Many would say in defense of people in colder climes (who are determined in their character thereby) that this is a universal human nature and is the nature of all peoples in all places. Not so, as unity is quite clearly visible, tangible, in those denizens of warmer climes (regardless of race, etc.). The cold elicits the response of shivering and cortisol secretion – making for a hostile demographic. Recognition of this fact makes the good-natured regret the influence of the outer on the inner (both of themselves and others) and dream of a warm tropical paradise as their Elysium. However, time, money and other constraints chain them with cold iron manacles to the Saturnian sphere of hyperborea. Thus in spite of the hardy virtues of the north the vices preponderate; though a wellspring of action, the cold is more a degenerative stimulant acting on the person as cocaine on an addict: it may appear to ‘perk one up’ but kicks one in the ass leaving him bruised, battered and frost bitten.

Creativity has its impetus mainly in climates of a moderate sort, e.g. Greece, Italy, France, etc. It has a gracefulness when originating in this sphere of equilibrious contemplation: enough to drive one without burning out or leading to the languishment of ‘the fleshpots of Egypt’ or surrounding fertile crescent region. Another example: China in relation to the Southeast Asian countries (Vietnam, etc.) – the former clearly represents a higher cultural form, especially in the case of Tibet, etc. Though mountains play a great role in conferrance of subtle energies and are not the issue here. Overall the so-called ‘Mediterranean’ moderate climate is that preferable for creative endeavor. Other examples though typically colder are England, Britain as a whole, Scandinavia – places where the climate is not pervasively extreme but typically as a moderate- cool atmosphere rich in humidity from nearby oceans.

Leisure class representatives immersed in the multi-sensory delights of their self-enrichment – the delicious desserts of parasitism and usury. Invest the capital you have received from the management of the brow sweat of others into the common pool of human suffering – the TSE, NASDAQ, NYSE, etc. – and bankroll your largesse at the expense of your words. Jailers of humanity through golden-barred doors, locked with the key of Mammon by the hand of high finance and its delicate fingers – you have sold your soul for gain, gorging on the blood of the innocent the while in cannibal greed – sometimes you even bite your own fingers in eagerness. The trickle-down effect rains blood into the basins of dirty scum – who wash themselves in their own private custom-made porcelain coffins. Unbeknownst to them golden choke chains reign in their gleeful abandon – a network of cannibals bound to a bellum omnium contra omnes – when one pulls they are pulled in turn, the chains knifing into necks strained with ravenous greed and lolling tongues. Truly the motivations of such are abominable! Who could fathom the depths of their depravity? Only the idle and unprincipled would seek a fate of this nature.

Hedonism, the religion of the spoiled; they paid homage to its gods Bacchus and Lucullus, Drowning in liquid poison of inebriation and muck and mulch forever masticated by insatiable jaws of greed. Their crowning glory as priests of the pleasure principle to be recognized in their purple togas whilst liquors imparted from foreign lands drained through lips, festered in gullets and wafted from pours and mucous membranes – emitting the odors of choice and preference under the baleful moon of sensuality and Dionysian revelry. And the alternative? A life of adherence to nature's prescribed bounds: an equitable distribution of relaxation, exercise mental/physical/spiritual, and necessary nourishment. The standard is the human form and the requirements for its maintenance as a temporary vehicle for the soul. Hedonism here manifests itself in its true form of epicurean balance – nothing in excess, nothing deficient. Equilibrium of mind/body/spirit in mutually self-supporting harmony itself in harmony with the larger sum total.

Somatotypes

: of yesteryear lean and mean was the prescription for in contemporary times fat and happy or a well-groomed ox is the paradigm around which the masses rally. 'What is the purpose' is the question regarding body type and the answer is largely cultural with variations on the theme manifesting situationally: runway models or contest bodybuilders representing the archetypal extremes. The norm is created and 'the good' is pursued through endless minutiae of machinations, protocols and processes: diet pills, steroids, pharmaceutical drugs; periods of waking and sleeping; tanning beds; meal schedules and special regimens; endless exertion on the material plane with sweat and blood (surgery and hypertrophy) all designed to precipitate the result of body glorification in empty wu-shin, no-minded egoism, the genuflection before the vanity mirror of self-image. But yesteryear was immersed in productive labor, creativity and an enduring/abiding strength in willful purpose in an awareness of the body as mere vehicle of the soul not end in itself. Form was but no longer is vastly inferior to function. The 'good old days' bore witness to lean figures with minimal body fat and no superfluous exertions dripping sweat while machines rattle with endless movable parts – all for the end of vanity and ostentatious self-display. The machines of yesteryear all served the purpose of creative or at least practical endeavor and the twisting and

bending of the machine-body complex (the old industrial equipment or modern weight equipment) was designed to affect ends beyond itself. Thus the past must be redeemed through a negation of the negation of superficial appearance and the focus placed solely on the purposive (always serving higher in the spiritual sense) activity conducive to a creative result, the Ixion's wheel of ever greater increase on the spiritual, bioenergetic level.

The outer reveals the inner: excessive bulk reveals the inner degeneracy of a mind (wu-shin = no mind) entrenched in the mire of sensualism and degenerate activity: gorging, self-indulgence, gustatory, genital pleasures – all the chains of a satanic existence, binding one to the lower realms. The layers of adipose tissue rendering the Pillsbury dough boy incarnate; the animal-like muscle quivering with bestial frenzy breaking free from the control of the higher mind – a living and a dead bulk possessed by a possessed mind, the living dead lumber through the streets with their excesses stifling their ability to be calm, thoughtful and attain higher level mentation.

Contrast this with the lean awareness of a martial artist from the east or a yogi/fakir contemplating the higher source of being, channeling the god force through the material vehicle, itself purified of the excess with which it had be stuffed by the ignorant and salacious crudity of the prisoner of the great Satan.

The ethics of the movie 'Cobra' :

Another instance of the leitmotif of Judaism (the producers being Jews), i.e. the law is god...but only when the law adheres to the divine law, cosmic law. Its mundane equivalent is necessarily a fallen law in a fallen world and emissaries/emanations of the cosmic source (YHVH) being finite and corrupt as opposed to their source can only attempt to approximate the divinity in their judgments and actions – the standard of justice being targeted as by blind archers believing they have struck the bullseye yet in their ignorance striking random points in time-space. Yet... there is hope. From the vantage point of a fallen society with its inherently corrupt values and precedents there appears a shadow figure (Shaddai figure – in the image of the Elohim Shaddai) who yet contains within the heart (chakra) the divine spark whose refulgence emanates from his finite material body as the light body of the Logos, the immaterial shining through the material glass darkly. Thus, stigmatized with the mark of a Cain, he nevertheless imposes a justice the law teemed ultra vires, a justice that leads to the rectification of an imbalance with righting the scales that the greater good shall be manifest. Insofar the protagonist, loner, outcast, the man on the 'zombie squad' whose being is considered dead from the perspective (ironically and absurdly) of those themselves dead, those who Diogenes could not find in broad daylight by the light of his gnostic lantern, i.e. an honest man. The suppression of honesty concealing itself behind wooden and contrived (dead) legislation that is operated by a demiurgic force (the administrative apparatus who cannot see the truth as divorced therefrom) as remaining in utopian/dystopian theorists); this demiurgic force though its clumsy will attempting to force rusty and ill-fitted gears into motion in place of the fluid and dynamic karmic rotation (ROTAS) of the boots on the ground operators whose Dharma is in attunement with the armory of the spheres unlike their overseers, minions of Yaldabaoth, aspiring archons. Hence we see injustice born of a usurpation of divine justice by the worldly Rex Mundi as a collective consciousness archetype of the demiurge. Cobra, protagonist is the light bearer/ bringer/worker who shines his Diognetic lantern into the savage eyes of injustice (the archetype of the moral criminal: the guilty who violated natural harmony) and passes

judgment through execution. Thus justice is truly served in ‘an eye for an eye’, a tooth for a tooth reaction of the divine cosmos, a divine response to imbalances (by the inherently unbalanced, the criminal in his incarnation as particular material body, the embodiment of injustice). The imperfection of the protagonist is revealed at the conclusion of the movie when he must decide whether to shout (and as a consequence kill – to a high degree of probability) the criminal as punishment for his sins and cobra’s hesitance given his position as an operator, not a ‘judge’ which capacity is (self) bestowed upon the appropriate person allegedly by the popular will (subject, in its imperfection, to ignorance, bias, voter fraud, limited candidacy, etc.) – thus the knowledge of his finitude and possible humility before the deity leads Cobra to hesitate in decision: ‘am I the one to carry out the just sentence’ is the thought in his mind that leads to the doubt of the justice of the act and implies his own fallibility. What determines him as Christ figure (rather an archangel Michael, a serpent seed wise-man ala Seth) is the eventual decision to carry out the sentence. Thus the delay/hesitance implies fallibility but heroism as it nonetheless manifests in action (which is incidentally interrupted in the movie, thereby paving the psychological road to an even greater justice: where both parties (disciplinarian/punisher and violator) are placed into equal positions (both becoming disarmed) enabling the greater justice to be brought into being through the actions of the just man whose possible prior action could have been interpreted as just only with adulteration (i.e. unjust elements, the disparity between the parties in their confrontation and the preponderance of advantage being with the man who has justice on his side, thereby incorporating injustice through this very disparity at least at a situational/contextual/psychological level). The end result is the reconciliation of good and evil through the annihilation of the latter through the process of the former dialectically in a Manichean way. The image of the cobra connotes Seth in the gnostic tradition, the offspring of the wise serpent and even in the Edenic paradise leading to the fall. In the fallen world only the serpent can understand the divine working and thereby embodies the divine spark whose karma leads to a return to the godhead through adherence for divine justice – the balance of the zodiac sign Libra and the galactic center is telling.

Nowhere man

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the Beatles’ ‘yellow submarines’ nowhere man – forever delving into the subterranean yet uncovering no vital works just dead bones of a dead past never to be awakened, the stale smell of a bar after the party (or a more euphemistic metaphor: the stale crumbs of cake on a paper plate discarded in a corner that time forgot). The nowhere man purports to be everywhere: either the depths of his specialization that laser-guided infrared spectrometric archaeological methods reach or the wide dispersal of an encyclopaedist covering the cognate web of related etymologies – everywhere, yet nowhere. The goal is never attained as it has no end (telos), no purpose but becomes a dyad: means/end structure that yields miscarried offspring. The life becomes a living death through investigation/analysis/interpretation of realities the nowhere man never had any relationship to – any more than the wino behind the dumpster or the box store Santa Claus (although maybe channeled from the Akashic records?)

But any more than the box store Santa, going through mystic ecstasies or the dumpster diver wino finding super-consciousness in a moldy bagel – ergot, LSD)? The barrenness of scholarship is the

old maid cat fancier eating sex-substitute bonbons while watching Coronation Street. The acquaintance with Egypt and Babylon is the wino, the Santa Claus (the appearance is not the essence the scholar constructs in his literal, fairy-tale, infant mind). The pharaoh is Santa, the wino is Nebuchadnezzar incarnate, reincarnate psycho-socially and literally! The man claiming to be Napoleon may very well be that same man; the psychiatrist (touted expert) and his ex-cathedra judgments may very well be ripe for the looney bin. The literalists, the left-brain dominant pedants – all wearing straightjackets out of cogitations that bind them in a mental prison. The veil of tears is a result of neglect of Maya, the Magdalene in the amygdalae that precipitates ecstatic states and begets holistic consciousness and attunement with the godhead. This is getting somewhere and thereby (as a particle and a wave) being someone. Nowhere makes for a nobody. To attempt to be everywhere and everything (the summum bonum, the be all and end all) one becomes a null set of nothing, a bag of wind blown from the ass of a vain- glorious pompous ass. The tragedy of this state is that it is spinning of the wheels (around one's thumb one rotates) and the plum is a shitty fruit to be borne indeed. To be somewhere one must experience and become the experience. Even in prison or a padded cell wisdom triumphs over scholarship.

The arrogance of Orientals

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by nature an effeminate race – they are thereby inclined towards the trait of arrogance. As with women the over-refined genteel self-regard the negative/absorptive energetic consciousness modality – call it ‘yin’ – they manifest is the underlying basis of arrogance. To look with self-regard, self-reflexively (counter-clockwise energetic modality, i.e. ‘yin’, absorption, self-absorption) is to posit the ego vis-à-vis the other and to overvalue one in place of the other through directional energy, through attention paid to the self over the other by self-positing. This necessarily entails overvaluation of self as self is posited first through self-reflexion whereas the white man's behavioural modality is (as granted by Orientals themselves) dynamic, yang, directed outwards not inwards and hence is necessarily masculine as symbolized by the Mars glyph the arrow of dynamic, projective energy. Hence the aggressiveness of the white man so often mistaken for arrogance, is instead a projection of behavior and intentionality manifesting itself in whatever form – benevolent, malevolent, etc. Hence the altruism of the ‘good European’ is often mistaken for violence or meddlesomeness but is simply the intensity of energy uncontainable by will in its manifestation. The oriental however, by virtue of the ‘yin’ property is inherently self-regarding, the energies are more latent thus enclosing, - nay necessitating, a more introspective self-polarization. The trait which leads to eruptions of violence amongst this group is typically an offense (perceived or real) against the honor/integrity (the self-concept) by another or a threat to basic needs (the utilitarian consciousness of the oriental – serving as the mainspring of action in pursuit and avoidance).

The sarcasm that tinges the words of Orientals so often is the poison-green glow of their effeminate arrogance in situ: the deception inherent in sarcasm (representing things as they are not as if they were or vice versa for the sake of self-amusement) is a recurrent trait serving to mask the motivations and intentions of a pusillanimous race who can never overtly confront only covertly manipulate from behind the bushes of a false front. This deceptiveness is a fundamental and

inextricable quality of Orientals often publically touted and panegyricized (by the Jewish media) as a mentality of ultra- refinement and cleverness or at the least a peaceful and harmonious disposition when in reality it is a self-interested stratagem of self- aggrandizement borne of a languid and pusillanimous character. Of course, to be charitable it can manifest itself in either form (amongst whatever other modalities of behavior).

Hither-Asiatic Near Eastern Ethos :

Camel trader shylock, hair locks spiralling down yarmulke on head, slit eyes gleaming with gluttonous greed; a sneer of deception and delight therein plays about the corners of a poker face; bent back over coins stooping with suspicious avarice; counting tokens as prayer beads to Yahweh; the fawning sycophancy of a salesman barely concealing a violent hostility; the angelic front of a Samael hiding the demon visage of a Michael– all rolled into one. Dialectic – diabolic; beyond good...and yet evil incarnate in spite of being a higher ensouled being. Higher atop Mount Zion, blowing a holocaust of flames of blue angel fire from the bottomless pit abyss against gentile-men – the women saved for the harem, the children for the arms of Moloch. Rabbi – can we now serve the mozza balls? Skip the tomato sauce the life blood of gentiles is our recourse. Pass the foreskin blood. Is this the dark image of reality or the shadow of a hunted Christian mind? Perhaps: the victim chased from Egypt, to Babylon, to Germany from Rome and the brutality of Caesar and the Fuhrer; the flaming pyre of the innocent waxes hot with the tears of the victims; violins plaintive cry into the desolate night of the desert of the real harkening to a long lost Edenic paradise of a time before the fall. Crosses are borne – to the lions thrown the noble martyrs whose generational guilt tattoos the heart strings of Grinch-like gentile-men. The dungeons of the Vatican – in utmost midnight-hour (11th hour) of black despair yet shine forth the life spark of a divine presence from the breast of the downtrodden. Or maybe this is just a fantasy? What is truth, what is fiction? Oye we will never know what lurks in the hearts of men. O’ Lucifer son of the morning may we pray for your dispensation of illumination?

The country mouse vs. the city mouse :

over refinement contra rustic coarseness; the manners of the gentleman vs. those of the farm hand. The virtue of simplicity vs. that of cultivated sophistication. The vice of cunning manifest in both: one hatching plans for a few more coins for brandy the other for a fiefdom. Both are what they are; neither wholly acceptable nor repudiable by the rational, the reasonable. Wisdom sees the possibility of sublating the good element from each, extracting the honesty and humility of the rustic peasant amidst their concession of their lowly state, the same virtues oriented towards the limitations of – but who are we deceiving there is vice rampant throughout the class hierarchy and only those who live life with the appropriate educational background have the wherewithal to acknowledge their limitations.

Cunning and vice are the norm, arrogance and vain glory, especially in those classes furthest removed from the polished influence of self-reflexion and societal conditioning amongst that class who operates in a more verbal and discreet fashion. The myth of the wise peasant is still a myth but that of the wise intellectual is perhaps less so; unless the peasant is sufficiently removed from pettiness and sufficiently cultured. The same could of course be said for the white collar worker, homo-intellectualis, whose refinement amplifies the vices just as often as the virtues whereas the

obverse is the case with the peasant (both being reduced given the general lack of capacity). Whither the wise-man amidst the maelstrom of petty vice? In isolation even in the midst of society. However if the latter he must find isolation amidst a well-garrisoned retreat in the mind and this is difficult of attainment and requires the additional attribute of willpower, self-control. Given the ubiquity of pettiness the less power of resistance one has the more easily one is converted into a petty man himself in company of that nature. It may manifest as childish competition or artful stratagems of subtle feints – in either case the form of conduct requires the necessary self-control; in the latter it also requires skill and knowledge of the minutiae of discretion in the former an ability (if not natural than artificial) to act so as to subvert the onslaught often making crude concessions of power in the manner of an animal to its rival so as to continue life amongst the herd. The conclusion remains pending as to whether the city mouse or the country mouse merits the laurel wreath of the wise-man; inconclusive as no overly strict limitations between classes bar admission or omission of wisdom. However (again) I would be inclined towards the tutored not just in the school of life but in the realm of intellect. The more refined the more universal the scope of one's consciousness, the wiser one becomes whether in country or in city.

On the wish to be an oriental master or at least a guru

: the endless rhetoric perpetually adduced by the powers that be and their self-hating minions regarding obeisance to the 'oriental ideal' is legion. The last two centuries since the (re-) discovery of the orient by Aryan man has proved his Achilles' heel and undoing. For gazing into the ancient mirror of an unknown past (long dead yet, Lazarus-like, resurrected) he sees a subtlety that – so the cliché has it – escapes his barbarous paw as he reaches out to grasp the ungraspable Tao. Whither this be so or not, or whether it has always been in the palm of his hand, his genetic memory so-to-speak, I won't debate or dispute. The wish has always been prominent in the searching heart of the philosophical Aryan and so he has harboured it time and again going so far as to revisit/relocate to the orient so as to escape his reality in pursuit of a fantasy conceived in his own mind.

Nevertheless it is an amusing notion: the asceticism, the going-within peace of contemplation, a worldly resignation and a turning towards things eternal: such is the questing spirit of the pioneering Aryan. Whether he be garbed in the silken robes of a lama or a sifu master he is still abiding in himself the noble and otherworldly Christ consciousness only the higher expressions of incarnate souls may attain. That it must be associated with the orient – a land beguiling the child-like imagination of the Aryan dreamer – is of course a confusion of association and causation, a missing the mark in outward and perhaps extraneous trappings when the target lay within the heart of the most evolved soul spark yet to fall into matter yet ascending gradually towards the heights. The guru of the orient appears calm, serene and beyond the material plane– yet perhaps he is too yin, just lazy and sleeps in a Brahmanic world of somnolent wu-shin, absence of thought rather than an amplified consciousness. The Aryan man adds a spark to the glowing embers perhaps akin to a nuclear explosion encapsulated in an impossibly integral container – a rocket-ship of consciousness to the stars. Dynamism vs. Taoism they say with one representing the drive of a free energy self-propelling wheel the other a restive flow or passive gravitation upon forms of existence – passive and active, yin and yang – but perhaps the very notion of this polemic of east vs. west receives its origin from a common source. And that may be not a migration from Africa or the East but from the west the spring from which all culture flows and civilization finds its architectural blueprints. Yes I

wish to be a guru, a sifu master – but not an oriental one. Rather I wish to recollect the gnosis of the eternal now from the Akashic records in the dust of epistemic catacombs.

Country mice and city mice

the petty and the profound, the quick and the dead. The smaller the populous the more limited the consciousness; outside of the horizon of experience of the being the power ceases to exist: power to control the environment or oneself within that environment also called ‘adaptation’. The shortest route towards a premature grave of entropy is restriction of the horizon of one’s experience. Therefore the smaller the place the smaller the mind the shorter the life. Quality would argue for living in a place at the expense of quantity so that even if ex-hypothesi the small town with its ‘he said she said’ gossip would enable the lifespan of a methuselah the Icarian life lived in a city would in consequence supersede quantity in terms of the evolution of the one’s consciousness – more can be learned in a day in a city than years in the country. Hence the phrase life ‘crawls’ at a ‘snail’s pace’. An appropriate term for a small town environment: ‘grave of entropy’. The finitude of experience shuts in the mind limiting access to the expanded horizons of a more informational environment. At an energetic level simply living within the narrow strictures of such an environment lowers oneself to a level of the local yokel such that it is as if one, in attempting to attain the heights fastened leaden weights to their ankles and simply flies about in vain without gaining any altitude. Stagnation and inevitable death through exhaustion of the finite possibilities is the inevitable outcome. A broken record that has been worn out through repetition is an image of the endless cyclicism that constitutes the quotidienne reality that one must face. Thus we see the same feuds and petty quarrels ongoing through years of unceasing temporal linearity that – paradoxically - is circular and seems to ‘stand still’; the endless roundelay of gossip and infighting of factions and superficial relations underpins the consciousness of the denizen of the small town Norman Rockwell’s doppel would have painted such a scene with penny-pinching greedy schemers living day by day in a social subtextual reality where every cough and sniff is amplified to the decibel level of a howitzer – ‘volley and thunder’. Contrast this with the city mouse who is perpetually involved in a war everlasting with his fellow brothers in arms who vie in nasty brutish shorted changes and a fever pitch of competition over a scarcity of resources. Humanity is all but forsaken in such an environment – the thieves in the night and highway cutthroats dashing in and out of concealment, operating in the shadows of the mit dasein. Players privy to a game of high stakes of haves and have-nots where stochastic variables determine outcomes in advance of their occurrence and life can be managed and controlled through various socio-political mechanisms by those who have the power to commandeer secret forces of manipulation. The mice are all in their cages of electro-magnetic constraint, experimental bodies who in docility give up their freedoms in exchange for the privileges of the lab.

Now that international finance in collusion with soviet-style political architecture taken to the nth degree has expanded its scope of control into the once free shire, no longer can the small-town folk huddle in a protective group and peer out with ostracizing disdain and aversion at the man ‘from away’. For the far has become the near given the technocratic control gird and the virtual enslavement of the collective consciousness through its construction as an object of manipulation. The once small skirmishes are transformed into an eruption (or implosion) of hostility such that the average ‘man in the street’ be he in small town or large fights a war with himself at all times in that

his identity is given a make-over in the form of a Joker mask ala Batman. The joke's on him – literally as the social obligation to chuckle endlessly in neuroticism lest he be given the social ostraca by his fellow sheeple and cast out of the pen which entitles him in his place therein to grass and nuptial/mating rites. Such is the give and take of the archontic cabal which rules this multiverse and its crystallization on the mundane level. Concessions are given at a discount and the populous eagerly laps up what it has proffered as if what was formerly an irksome duty (basic needs and their maintenance paving the way towards spiritual upliftment) becomes a privilege and no longer a right but at best a rite built into the social milieu with its endless obligations, prohibitions and occasional permissions. A license to live is what the price of freedom is in today's world, with the accompanying proviso that it be subject to review periodically at the behest of the archons and their minions. Should one be deemed 'lebens unwertes leben' he must justify his opposition to the verdict through the appropriate channels and by the appropriate means. Life has ceased to be a right but remains a rite – a privilege subject to undergoing the appropriate rituals and receipt of approval from the priestly caste. Thus life becomes a bellum omnium contra omnes, a game of justification as the death panels, the executioners and jurors of the powers and principalities march out in the streets with Saturnian sickles to mow the rotting wheat from the Elysian Fields. Only the strongest can survive and this only subject to the will of the controlling power. The shift in consciousness is now more moral than ever: from back-biting of small town gossip to the weighty matters of life and death the higher mind tolerates no opposition to its iron clad dictates; its law codes, inscribed on bloody iron with picks of adamant by legions of demons, turn upon the exception and the 'unfit' – all of whom, if not as decrepit and sickly as the herd are subject to the scrutiny of the controllers, labelled 'deviants' or 'mentally ill' and subject to the appropriate (always clandestine) genocide procedure. The end times is now and either join the herd or be trampled thereby.

On the relative merits and demerits of the social and its proper role in life:

there are those whose overemphasis on the opinions of others marks them out as mere reflections of the collective consciousness, their minds caverns echoing the popular dogma and morality without reflection or any independent thought (autonomy). These are they who are prone to extol the virtue of being 'social' and to look favorably upon themselves as an exemplar of this noble behavior, the humble 'man of the people' upon whom the sun shines – of course as the central focus of the crowd (though the implied premise is that he eclipses the crowd such that the sun shines upon him alone as a veritable Jupiter of the firmament inflating his chest with the vain glory and false humility of his puffed up ego- mind. Some would call them swole-heads whose feint of humble origins – real or not – masks the overweening self-absorption that the pose of 'the people's champion' paradoxically of and for the people at their level exudes). Thus for such a one the epithet 'social' is transformed into a wreath of laurels encircling the noble brow of the 'average Joe'. However in such a context an epithet it remains and is more a mark of Cain than of Abel though the disfigurement may blend in with the equally deformed figures of imperfection the germ plasm of the crowd in its writhing and undulations represents.

Being 'social' simply means being in a position of attunement with the larger crowd thereby merging with it as an element of the system of elements. This may be acceptable in the sense of individuation when that element retains its identity and character but ceases to pass muster by higher standards when it qualifies oneself as a man without qualities, i.e. another lemming or herd animal

capable only of grunting and chattering in the manner of its fellow beasts. Thus we have in this dichotomy of the collective and the individual the virtue and vice of the social body; the reconciliation of opposites possibly (though not necessarily) entailing sublimation of the unit in/by the sum total as the manifestation of social virtue and the converse as that of vice if and only if the state of individualistic isolationism is not the greatest virtue in the case. (This when the host body is inharmonious with the higher mind and the individual preserving its individuality apart from same is of a higher type – or even of a lower type). The company you keep so largely determining who one is must be kept or discarded depending on its relative properties with the goal of evolution in mind.

Merits and demerits of interrelations with criminal stock: note that the title refers to `stock` not those held in violation of positive law as this latter doesn't define criminality only transgression (of positive law). What defines criminality is the person and their relationship to the larger whole in which they exist and with which they are harmonious or inharmonious (chaotic). The latter condition is that of the criminal the former the law-abiding universal citizen. There is no relationship of necessity between that citizen and any particular finite and limited society and its body of laws. The reasonable man is he who harmonizes at all times with the sum total of all existence, the irreducible node or atom within the fabric of the real who is indistinguishable therefrom yet preserves his individuality and harmonizes therewith. The reasonable man is thus the individuated man.

To associate with the criminal (read `inharmonious`) man is to enter into a dialectic of relations the outcome of which is the learning of the lesson of proper conduct, an ethical lesson understood through contrariety and contradiction with the appropriate standards of harmonious conduct. The disruption of the balance of the scales elicits the reaction (mental, psychical, etc.) of rectification a rebalancing of the scales. Thus association with the criminal enables one to understand the conditions necessary to implement or adhere to in the achievement of this standard. The more one associates with criminals the more corrupt the fallible and corrupt man becomes (proportional to his fallibility and corruption; for even as a latent tendency this is corruption, fallibility itself) the more the reasonable man will maintain his reasonable state of mind/condition of existence. Virtutes voliere virscit – virtue grows through a wound. The coils of Typhon tighten around the waist of the warrior and suffocate its prey but they

merely energize the ascetic yogi or black/white mage who vampirizes and redirects the currents of Typhonian force through himself as an energy transducer thereby strengthening himself and supporting (ideally) the proper distribution of energy flows. The criminal serves as the gadfly or even the divine spark which as an incendiary pyromaniac ignites the passive/potential fuel which lies gathering dust in the dank lumber room of entropic stagnation the flames burning higher increase the heat in proportion to their intensity – more ignition more energy more benefit – as energy is neither created nor destroyed those who gather if within themselves disproportionately must release a disproportionate amount be it in this life or the next. The reasonable man seeks harmony the man of passion seeks the disharmony of greedy self-interest.

On those who deserve to die/do not deserve to live

– the lebens unwertes leben: through the universe, it is said by the popular crowd, is purposive and ‘everything has a reason’ that the ‘real is the rational and the rational the real’, it beguiles the mind with its mysteries oft-times by offering up (seemingly) a sacrificial victim to this principle of sufficient reason, namely the lebens unwertes leben. This strange effigy holds itself out as having purpose – yet its purpose cannot be pinned down or ascertained by mortal thought; the faculty of reason finds its sublimity in the endless chain of its meaning factory, the origin or mainspring of which can never be found. The lebens unwertes leben represents the qualitas occulta that perpetually escapes the minds’ grasp – until it is determined that it simply lacks that fundamental property that all beings in the sum total of being possess, namely a reason to live (for being), perhaps the reason is to alert the faculty of reason that it is a finite and limited thing when bound up with the infinite and unlimited of cosmic consciousness (the Logos, reason itself, the word of god). Thus it dialectically enables self- understanding and confers humility. The man without purpose exists to serve himself up as a sacrifice for enlightenment therefore and beyond this may serve only a negative function as an obstruction of others’ pursuits and avoidances. Therefore progress necessitates either *felo de se* or negation of negation and the concomitant paving of the path for an affirmative course of action. Those who deserve to die are those who don’t deserve to live; those who don’t deserve to live are those who don’t do any good in living; they are those who do not beneficially contribute to the betterment of themselves or others; ‘beneficial contribution; here means to preserve or enable the harmony of existence such that a state of energetic optimality is developed in a positive direction (even if via negative means). As the saying has it ‘omelets necessitate broken eggs’ and one must (following sun tzu) have a heart of stone to break eggs. Else one simply warms them and enables their hatching, the fruits of which are yet more hungry mouths to feed who spin off more of the degenerate breed through time in a logarhythmic process of degeneration.

Jihad:

the total war is a psychology of life – it either manifests as a chthonic dualism or a self-overcoming unity consciousness giving oneself up to god as an earthbound fallen being ascending beyond the Mayic prison of an earthly paradise in Eden. Forsaking the lower states of consciousness through sublimation in alchemical sextasy with the deities) of unknown realms known not through abstract intellection but through knowledge qua acquaintance, i.e. gnosis.

Thus one merges with the godhead and becomes a god through forsaking the flesh. The psychology could be said to have its faults – a flight from self in the ether, an escapism of fanaticism; a refusal to recognize the self for what it is, namely a complex of mind-body-spirit that achieves ascension via integration and attainment of at one-ment with the self and the other but not in opposition to the self qua body but through it as the vehicle of a higher gnosis. Thus Jihad only had meaning when it

transcends ego-mind through ego-mind and this necessitates bodily acquaintance to body for the truth – habeas corpus and upon its altar sacrifice itself as the dying god of finite consciousness through a comprehension of the consciousness as beyond that consciousness (a spirit manifesting itself through/in the lower planes, pervading them and uplifting them to higher). The chain of command begins in Muladhara but is governed by Sahasrara – tantric ecstasy governing development but generated by the higher mind (will, etc.).

This sublimation is Jupiterian in form and harnesses its aspiring quality as a team of horses – the reigns controlled by Saturn, the sun (and perhaps the radiance of the black sun) guiding along the Bifrost Bridge this chariot from Midgard to Valhalla through Hel – perhaps back if the strength of Thor/Jupiter is inadequate to steer the passion of the lower consciousness of Mars and Venus. The innate telos of man in the striving of life being to win attains its highest form of sublimation in the victory of the self- overcoming Jihad the greater in opposition (conceptually and in abstracto not the thing itself) to the lesser dualism of the consciousness of the petty man where competition for dominance and the acquisition of material goods and power is the Rex Mundi around which consciousness polarizes its dynamism, unending strife in a war everlasting. But this war lacks the cleansing fire of the Gnothe Seuton for in self-knowledge lies a self- overcoming and without the former the latter degenerates into adversariality of the lowest order, the bellum omnium contra omnes.

Flicker rate as a mind control mechanism

: inducing hypnosis the mind disengages from the environment. The soundless music that soothes the savage beast after his blue collar day labor. Returning to the oikos for coitus and the bloody meat of sacrifice one must induce the delta and theta state into the receptive vehicle – avatared by the archetypes of mind control programming the empty vessel is filled by the spiritual nourishment of choronzon. In ecstasy, the self escapes the self and self-knowledge simultaneously (a matter of course as the self can't exist without self-reflexive knowing which is gnosis – Gnothe Seuton conditia sine qua non – of existence and non- existence as I – ego transcending ego by ego – as the 'I' does not exist other than behind the veil of Maya. One must thus become the wizard and pull aside the veil to reveal the true self as enduring soul emanation of godhead and in homesickness to seek a return eternally unto fulfillment not an eternal returning in the flesh as the word of the demiurge). Stumbling upon the notion that all philosophical propositions (propositional truths) are based on the law of identity, i.e. 'A is A'. and that consequently all language is not which it purports to be, that it has no representative function, the value of language as the Ayin (window or eye) that reveals that which is concealed attains to prominence and the third eye is opened through a knowing/experiencing not a deliberate blindness to the stultifying function of the word made flesh (concrete) through its articulation be it in words of sound (phonai) or images/glyphs (graphai). Thus art and its practical employment is the mechanism to attain the higher gnosis and the denser the material one works with the denser the meaning and the being through which it manifests)a retrodictive inference to the best explanation as 'the inner is the outer and the outer is the inner' – the food one eats – denser = dumber; the more one verbalizes (speaks) and the less one listens (receives and entertains the in-itself in the for itself aspect as perceiver perceiving) the dumber the person - talking loud and saying nothing. One should not even wag a finger – so the enlightened sage would have it be. Listening to the voice of the silence – in and through the self requires entering into the magical theatre of the mind through opening the doors of perception. One must let

the beings of being echo inside one's mind as a horn in the Alpen valley caroms and reverberates, vibrating the pineal like a seismograph needle, enabling a communion between mind and matter. Call it merging with the source as synthesis of all these written by the myriad monkeys on infinite word processors in the boundless multiverse ad aeternitatis!

“The prisoner preliminary analyses”

: A brief analysis of the Show, the prisoner. Clearly this is an introitus of gnostic values and protocols: the village is the mundane world, the material, physical plane of 3rd density energy fields (the ‘normal’ world of all who reside within a hodological space based upon the 5 senses: sight, sound, touch, audition and taste); the prisoner #6 represents man who bears the number of the beast yet who has a refusal to self-identify as such given his intuitive though perhaps forgotten knowledge of other origins and other substance (he is not a number but a free man, in other words a man liberated from mundane reality who may live incarnate – the word made flesh – but yet is still endowed with supra-mundane qualities and thus is drawn between the good of a world beyond the village and the evil latent within its borders enforced by spherical entities of unknown powers which have the power to terminate and cease the functioning of those who attempt to escape and know not the keys to ascension beyond the plane that can be known and visualized exclusively as 3-D). His intention is ascension but his knowledge/gnosis is as it were looking through a glass darkly towards an unknown, embodied perhaps by #1 who he perpetually seeks through a questioning of the essence of: ‘who is number 1?’ I believe he finds he is himself that (tat twam asi) and this is the realization of his true self; overcoming the state of beast consciousness the condition of man (the mark of Cain, the beast 666, is thereby effaced).

Number 2 is the demiurge, the architect of the village and the hidden hand which administers its clockwork machination the prisoner is acquainted with this jah-ovah figure who wields godlike power through the belief of the populace that he is the nexus between heaven and earth or at least the be all and end all upon the earth. The prisoner reports to #2 and his life is largely determined by the latter save in the prisoner's attempts to escape and obfuscate the thralldom he labors under (apparently creating tears in the illusory fabric of the village through not imputing legitimacy to its pageantry and thus reifying its illusory nature). To question is to open a gateway to philosophizing and to philosophize is to speculate on the latent possibilities of being; to develop it out of non-being (actualization) to return home through the trieb of homesickness. This is the project of the prisoner and eo ipso he liberates himself as a free man from his chains ascending to Elysium or whatever unknown realm exists beyond the village - prison planet. Thus it is in more ways than one: as within so without as above so below, Mind control/World control – liberation of the spirit doesn't lie in a bottle but in the becoming of a super-abundant star (everyone is a star) through development of super-consciousness: becoming Krist.

The Ghetto

: the disparity between socio-economic classes is an eternal verity as well as an eternal necessity. There will never be equality, it is the pipe dream of the despairing slave and the maudlin sentimentalist in her ivory tower. The cutthroat behavior that will always arise in the crush of a diversity of interests which constitutes the belly (the seedy underbelly) of the beast Leviathan is a perennial datum of human nature, the mechanism of the brute organism in its struggle for existence and survival of the fittest, actualizing its self-interest as the essence of its existence. A survival

mechanism whose plaint for peace, love and unity is simply the voice given utterance by the voiceless in its relative deficiency of strength, its weakness vis-à-vis the greater power. Such appeals to a universalism of ethics is only legitimate in the sage, for the average everyday man in the street it is merely instrumental in the attainment of his temporal ends: food, sex, shelter, and social position in the hierarchy of his immediate society and circumstances. The 'au succour' of the beaten man is simply a technique of disarmament to deprive the overseer of his will zur macht. To alleviate this societal tension as must inevitably be manifest in the crush and tumult of the social undulating waves of ebb and flow, give and take, concession and acquisition, recourse is had to the inevitable ordering and structuring of society along lines of class (be it organically based as in race, sex and physical and mental aptitude or inorganically/artificially based as in financial and social conditions and position. Of course there is scissiparty between the two as the latter is typically attained only by the former elites and that proportionally – the better the class the more trophies and triumphal marches, the greener the laurel wreath in place of the crown of thorns of the chandal). To keep them separated is to give the people what they want in a utilitarian fashion, creating a functional organic whole developed along lines of suitability and aptitude. No prince a pauper and so to conversely, the paupers lining up for their gruel receive their due. The paupers orchestrating the disbursement as yet are insignificant – and yet imperative – function of their archontic power. The whiter the better – such is the stereotype (and yet tourism) regarding social class along racial lines – first comes first; the most deserving receive the lion's share of the banquet; big fish have big mouths and there are many schools of small fry teeming in the mad rush for personal gain. Distribution of resources follows the lines and trajectories of power: the incentives to live manifesting in earthly and otherworldly goods and powers they are accessible only to the deserving – otherwise what incentive would there be for the servants to serve if all could be king?

One king to rule them all and so to for an oligarchy. The many too many who constitute the vast masses receive a share too large even for their maw – the mice fatten on the largess of the lion in their magnanimity and curse the giving hand. They perceive the world as a sovereign in miniature from an ivory tower but reside on the head of a pin. Too big for their britches yet clownish in their parade, they stomp about in riotous self-righteous furor.

We have needs they pipe yet they really mean wants as they have no just understanding, no proper perspective of necessity as it particularizes itself in their narrow corner. The necessity of a serf is not the necessity of a king; nor even of a merchant – the unnecessary necessity they cling to as their life- preserving ideal, the American Dream, forever eludes their comprehension in its refulgent splendor. Shining forth their reach exceeds their grasp and they come away having merely bathed in the glow of their betters. Thus they stare even though fattening on sheer excess. Perpetually ravaging an insatiable desire wrankles in their mind's eye, a rotten apple of poison introduced by the sorcery of those who shape and mold their consciousness through electro-magnetic psycho-social forces. Puppets on the strings of hidden forces they dance in frenzied abandon to the tune of Phrygian flutes behind columns of adamant ushering forth the cessation of all desire through Dionysian revel to the exhaustion of their vital essence. Such it is to live under the shadow of desire, a limitless goad that operates as a perpetual energy machine, a wheel of misfortune paddling them on the backside as an initiation ritual into a fraternity of Philadelphia, of the toughest variety, an inegalitarian society of haves and have- nots. The ghetto stands as testament to kings of beggars and beggars to the king, as anti-heroes of the fall from paradise into a Sheol hell on earth. The

poisoned apple into which Adam bit led to his imprisonment in the crucible of crime called ‘the ghetto’. Thus he is equally Cain, marked from the beginning with the ultimate stigma of class inferiority even class-lessness, a disenfranchisement of Adam from all earthly goods, left ravening after the apple and its bittersweet unattainability. The root of all evil here can be likened to money, not the thing itself (which is a nullity) but its significance as a signifier of the object of desire. Thus it is not the sign but the significance which is the evil, the sign being merely the stem to which it leads resulting in the fragrant flowers of consciousness’ will and attention – inevitably to fade and wilt in its consummation. Thus none can be blamed for creating the slave consciousness – it is simply a mark of Cain and finds its externalization in the ghetto, the ghetto of the real.

“Fascismo uber alles”

Social standards and their hegemonic influence: the more equal in a society the lower the standard. The necessity of this is based on economics and facilitated by design. If the intent is genuine equality by the controllers (which it typically isn’t as history bears out) the wealth, the total pie awaiting division and distribution, will be fragmented on an equal basis proportional to the numbers of the mass. Thus the bigger the society the smaller the fragment until crumbs are the only reward of the broad masses. This provides a disincentive for those in the labor force to exceed their output beyond the lowest and laziest common denominator. This leads to a diminution if not a cessation of productivity which in turn leads to the destruction of society.

Hence equality is the social standard that implodes society to the rubble heap and is thus the lowest social form. At most it would serve as a base but as a guarantee for the lowest forms of social life it leads to their recognition that they needn’t produce in order to consume, to give in order to take – and thus they take from those who produce in proportion to the crumbly standard of life they indulge in, the more crumbs for them the less for others. The spur and goad to action is an absence in the minds of those of less developed consciousness and taking is to them an entitlement merely on the basis of abstract theoretical models of human needs = human entitlements. Needs however are relative to means and ends: if the end is worthy (namely their life) the need is legitimately and properly so-called; otherwise not necessarily. If the end is worthy and deserving of support, the means must also be in place. The difference between the justice of charity in the sense of natural law and of nanny-state equality lies in the fundamental omission of the notion of ‘lebens unwertes leben’, i.e. that there exists life that is unworthy of life and hence need must be adjusted to the cosmic law that governs the mundane reality with an iron fist. The principles of fundamental justice override the dictum: ‘from each unto each according to his need’ with the credo of ‘from each unto each according to his merit’. Thus need universalized unjustly is justly restricted to the semantic parameters of dissent. The masses cry: ‘we have need for bread’ while simultaneously holding their hands out for cake. First they must demonstrate their bread worthiness then they may solicit cake from the bakers. If they have a hand in baking the cake, transporting it, distributing it and working it up for use as a utility they may partake of its sweetness. Merely to loll about on welfare smoking crack and propagating the species nullifies their claim to that most exquisite delight. Even in celebrating their birthday they may – if they meet this description – be more deserving of a cake of poison than peppermint.

The age of the wigger is upon us – once the parasites take over (and their parasites) the host body becomes merely a cadaver whose vital fluids are the spoils of those who thrive on its diseased

environment. Once the more resilient parasites have entrenched themselves they open wounds for those who assist in further ravishing. The diametrical opposition of cultures as represented by the Shaitanic force of international Jewry and the noble culture of the magnanimous ‘good Europeans’ testifies to the incompatibility and oppositionality they represent. By virtue of the Shaitanic nature of Jews they must always have a host body to parasitize – thus they must exploit and hold in subjection the whites rendering them wiggers on a societal plantation by hook (the money system and the incentive of personal enrichment and empowerment through masonry, etc.) or by crook (soviet style police statism). The latter invariably follows the former as an externalization of the hierarchy of the Cohanim/Levite priest sect or whatever particular form it may be (Zadokim, etc.). If only this weren’t the case and we could believe the claim that Jesuits ruled with the object of a world-wide white nation this would be a tolerable sacrifice towards this utopian telos – that all should suffer a diminution of their standard of living for the sake of this goal as opposed to being choked out in all cases of their ability to produce meaningful creations.

Tools and their moral weight

: To import a certain morality to a brute object can have only a relative legitimacy, relative to the context in which the evaluation is made and to the meaning of the implement (within this situation – its essence becomes its existence, its meaning is wholly context dependent. However the context itself is altered by virtue of the existential structure of the implemented meaning that it has a fundamental structure not independent of context or capable of being disrupted/divorced from same but has a history which is what its existence and thereby it itself is, namely an existence of a historical nature, a historically developed existence. Nothing emanates from a void unless everything does and this would be a moot point on a practical evaluative level. Thus guns in a way do kill people – but not entirely unto themselves. This situation implies a set of relations that determine its morality and thus no blame can be apportioned to the implement for its utilization as a sacrificial goat but must consider/entail the utilizer as well as the mode of utilization, the purpose/intention of the use as a historically developmental process. Take the man away from the gun – and no one dies ‘by the gun’; take the gun away from the man – ‘and someone may nevertheless die by a different means sufficient to bring about the death of the victim as merely another instrumentum of the will of the killer/murderer. Take the prohibition away and the man and gun both exist as subject/objects within a context of relations and probabilities of action from which flow actions and situations of their own ilk. Thus everyone is responsible for everything but only to a degree; blame is apportioned on a proximal basis on the balance of probabilities of causation and contributory causation. Reason and self-control are established as the axioms and all are bound thereby, punishment flowing from their actions in accordance with fundamental justice, i.e. cosmic law of god mind. Thus tools carry a moral weight in consequence of their use as well as inherent within themselves according to conventional usage and purpose – a hammer was not manufactured, designed, or sold to bludgeon but was sued for the purpose; thus the parties whose intention was to make it available for its conventional use are exculpated from blame given their intentions and blame falls on the shoulders of the inebriated villain and her irrational mind (self-induced through drug abuse thus no grounds for exculpation but culpability). The tool being insentient cannot form an intention and beckons no innocent party to use it or misuse it to facilitate their purpose (cash in on insurance policy, do away with arch- enemy, etc.). Thus there are no innocents capable of forming an intention.

The morality of the tool is determined by its use which refers to the user and their mind and its contents and purposes. The cigar is just a cigar as a gun is just a gun. The cigar may be used to choke another; to burn, to ignite a stick of dynamite or a pool of gasoline; to commit arson on or in relation to a property or person. A gun, designed for the purpose of committing injury is exclusively designed for such a purpose and entails the semantic content of violence latent within itself. Its use is inherently violent or counter-violent. The fact of the latter purpose which its essence entails legitimates its use in the moral world and constitutes it as, far from being inherently evil and wrong, inherently good and right, a means of empowering the disempowered or relatively weak party in a potentially violent confrontation. Thus the moral imperative should be placed on imposing a legal mandate on all citizens mentally and physically competent to possess and carry guns at all times in which such a situation may reasonably be likely to occur. The right of counter-violence is trammelled in a 'fee and dumb-ox-cratic' society such as this.

None have the capacity to defend themselves against threats external to the person and uncontrollable by will of the average person (through intention or its verbal form reasoned discourse and persuasion in accordance with just intent). The violation of counter-violence as a right, fundamental and inalienable in accordance with the principles of fundamental justice, is itself a violent act that leads to the disempowerment of the average, reasonably competent person. Therefore, to this extent and in this respect, the lib-tard dumb-ox-cratic world is unjust and evil as it visits harm upon the harmless and facilitates the harmfulness of those who would harm, if only in potential. The tool, though of a potentially dangerous nature, is never to be blamed for its misuse/abuse just as airplane glue is not to be blamed for causing brain damage in those who sniff it. Neither the manufacturer, the seller, nor the buyer are to be blamed only the one who is the end user of the thing. No contributory culpability should be apportioned to innocent parties. All parties who carry out the deed are not innocent and only those whose intentions it was for the deed to be carried out (who could reasonably expect that it would be carried out) are to suffer the entailments/consequences (punishment) for their actions. Since the gun is a personal defense weapon and not a weapon of mass destruction the scope of its influence is limited to localized situations controllable by individuals and restricted to themselves alone on a physical level.

Since the individual has a right to counter-violence they can deter another who creates a situation of a localized nature that threatens their well-being through an even/equivalent level of violence (through the notion of cancellation ala mathematics). The playing field being equalized probability of harm is reduced to the minimal extent. Thus personal defense weapons are a necessity to ensure/enable security of the person, a fundamental right.

Of body size

and its relationship to masculinity and that such a correlation, being based on error and delusion, is in fact no relation. The Victorian title of the above posits the thesis that body size has no relationship to masculinity. It does not in the lower form of masculinity, i.e. the brute physical and the higher form, that of the mental of rationality, discernment between the phenomena and noumena of experience and their mod of relation (modality, relativity), is the only form worthy of the name. The stereotype of masculine identity consisting of action and drive – this is readily taken up and embodied in physical pursuits and existence but, given that it is always and universally considered related to challenge, the greater challenge lying in mental accomplishments this, its higher form is universally neglected by

the common brutes who can attain no higher standard of existence than daily drudgery, drawing water and hewing wood as a vehicle of their display of this prowess they would accrue to themselves the bigger the body the lower the mind – unless the girth is necessitated by the skeletal structure. Ceteris paribus clause: the bigger the duller as to maintain a higher level of mass entails having to absorb a large amount of mass to be combusted into the elements which comprise the structure. A larger stature (frame) upon which matter must hang as the machine through which spirit manifests itself must necessarily accommodate a larger digestive system which can thereby absorb a greater quantity of matter. Thus a flourishing consciousness may inhere in the man of great stature – however the larger the duller ceteris paribus and the smaller the man the potentially more intelligent if and only if the corpse is not burnt out through brute physicality (be it digestive or performative or both). The higher moment of masculinity is confined to the mental the physical is simply at loggerheads therewith and works against the supremacy of the former when it cannot be kept within bounds necessary to enable the function of the higher self (energy must be economized to fulfill the greatest of purposes, the ‘Great Work’ that of Gnothe Seuton. If the physical lords over this purpose such that the latter is subjugated the physical has exceeded its value as mere means. Thus the lifestyle of body builders whose lives are almost wholly rooted in fleshly pursuits is necessarily anathema to that same goal. Given that more matter equates to less consciousness when only a finite energy supply can be utilized or generated the bigger one is (required consumption of large amounts of food, etc.) the duller the consciousness. Popular perception of the mighty man of renown qua body builder misconstrues that all might is energetic and merely manifests through the body as one among other media as a vehicle of its expression.

Class distinctions and the structure of one’s personal environment:

the rough and tumble class of hands vs. the genteel class of heads constitute the extremes of the socio- economic class spectrum – the former, divested of the façade of keeping up appearances (as there is nowhere to go but up and hence one can’t help but acknowledge that nothing can be more wrong or condemned than themselves thus ‘anything goes’ and this necessity is the mother of their inventive cleverness) relegated as they are to the waste-heap of society constituting its ‘trash’ have no qualms in having recourse to creating all manner of quixotic inventions from their primitive brains and through their rough-hewn hands. The higgledy piggledy shanty towns in many third world countries testify to this inventiveness where the discards of society amount to treasures in the taboo spaces wherein the untouchable chandels live out their daily servitude. And yet the stick which beats against the toxic waste barrel intoning in ritualistic rhythm the secret messages of their hidden language serves as well as church bells on a Sunday morning in holy places to alert the congregation of the secret messages of unknown prophets of greed or ill tidings. Comfort and leisure can often best be had in the most apparently wretched environs. The converse of misery and ungratified desire pervades the mannered classes with their incessant wants-needs amplified a million fold – yet always neglected for the next signifier of prestige; thus life is lived in never-ending misery interrupted only by the pangs of boredom with the kingdoms of Babylon and the flesh pots of Egypt from which the manicured and perfumed citizens have glutted themselves to the point of sickness. Neuroticism abounds in the well- groomed villages and manorial estates of the hoity toity; no physical illness but those of pharmaceutical, jovial excess and those nebulous creations of the mind termed ‘mental’, ‘psychological’. Existential malaise is the only problem.

These problematic problem-free denizens of streets paved with gold; the sheen of joy in the eye of a child of the streets upon partaking of a game of hop scotch with their playmates is forever ignored as outshone by the gilt sparkle of diadems and the shouts of glee by the hollow chink of bags and cans and gold bricks piled upon another.

On hand signs:

tangible, visible tokens of meaning that serve as signifiers signifying semantic content – conveying it as a gift, an attack, a defense – the meaning interpretable in situ and contextually. It is a ‘tip off’ to an occulted meaning revealed, a pointer towards the path less taken in some cases, the highway in others. The basis of same are both historical (as everything existent has a history) and anthropological both nature and nurture, existence and essence. A condensation and dynamism of meaning crystallized in a contortion of anatomical configuration as a sign it goes beyond itself to divulge and create the unmanifest – to make manifest as currency in the exchange of communication – but in comparative silence it functions as a manifold condensation of meaningful weight – no picture is worth the thousand times a thousand words latent in the gesture/hand sign. Diversity of movement enables a language when served up as sense to the perceiver – the more diverse the kinetic vocabulary the more meaning can be conveyed; the more adept the communicant the more subtle the meaning – the hand is a tool whose use is most varied and appropriate in the control of the adept. Given the astrological influence (quantum entanglement = as above so below) upon the hand in its growth, development and modification certain gestures (as presumably known in occult circles) invoke and evoke, supplicate and pacify, banish and resist the powers and principalities of the extra- mundane world in their manifestation on the mundane plane. Given the energetic flow along certain meridians hand postures and configurations must alter these same and create psycho- somatic (physico- psychical – again quantum entanglement – the inner is the outer the outer is the inner) changes as it were with ‘a flick of the wrist’. Hence ‘mudras’ and their spiritual concomitants in meditation and mood/behavioral modification. All common sense for those who have eyes to see and ears to hear and mockery and disdain for the willfully ignorant blind agnostics of scientism, justifiably spoken of as ‘the profane’, being a profanation of the truth.

Presumably (again spoken from the cathedra of the uninitiated and ignorant cathedra) numerology in the form of the quantity of the fingers revealed, their relationship (sacred geometry) in the manner in which they configure themselves all amplify the meaning and serve as the specific form that renders the concept latent in the mind manifest as concrete linguistic signifier, the sign which indicates and points beyond itself to the noumenal realm of the psyche.

Tattoos :

a testimonial to degeneracy. However great the virtues of the symbols, signs and images emblazoned on the corpus their virtue is vastly outweighed by their vice. The disruption of the energetic flow of the body which alters the physico-spiritual bioenergetic entity called the ‘human’ is a recipe for derangement of the mind on all levels from the most ethereal to brute physical. Disease manifests in a top-down direction and the injection of poison into the corpus (a physical inlet of exogenous and foreign and thereby inherently incompatible substances) necessarily precipitates disease. This in and of itself is adequate counter-consideration for tattooing however small and insignificant it may be. Add the fact of the necessity of its renewal through fading and the repeated insult to the integrity of the body merely amplifies the effect proportionally – the larger the more the poisoning and correlative trauma. No symmetry can exist on a body other than that which comes about through the body and its inherent functioning – only that

which is generated in and by the body corresponds with its nature and can be supported as a natural presence. Even cancer is merely a healing mechanism of the body and can be more easily managed by the body than foreign particulate of whatever form (chemtrails, etc.) including tattoos. Truly the tattoo is an abomination that desolates leaving the once vital corpus a cadaver sliding step by step into the grave. Thus, though the intent of the person is to physically concretize the ideal conception (their tangible signifier of an intangible signified) and though this emanates from the mind (nous – microprosopus) as word (logos – logo) it can never embody in finite faxed form the intangibility of the pleomorphic nature of thought. No pen in the perpetually mobile nature of information generated via the consciousness of the unit/human though themselves infinite. The infinite in short cannot be rendered finite but can only create finitude out of itself in god-like creation. The creation is not the creator and the latter producing the former is superior; also it is superior as the creation, though finite is destroyed through the infinite even as it remains finite within the infinite (the Akashic records). It can never preserve its infinitude within a finite structure. Such is the totem of the savage and is worshipped by those of like mind, the primitive consciousness. Thus through tattoos one can have utility in an aesthetic- practical form as they are testaments to degeneracy of the mind/body/spirit complex.



“Passive aggression & hypocrisy”

The passive aggressive personality type: what are its bases and how does it manifest itself; what can be done about such an annoying tendency in people. It is rooted in a deceptive cowardice which seeks to avoid direct confrontation and cloak itself behind whatever socially acceptable garb that shields it from counter-attack/ violence. It is the mask of cowardly cruelty from behind which malevolence peeks, strategizing means and ends logistically to realize its evil portent. The bearer of this mask, whether male or female, is invariably wrapped in the poison green veils of effeminacy as this passivity is so characteristic of the latter. Revenge or vengeance are its accompaniments and support its workings redounding to the defeat of all assumed and targeted opposition. Its fundamental modus operandi is pre-emptive strike based upon the fear of a paranoid delusion of persecution. Hence also the Jewish mind manifests so often in passive- aggressive behaviour and could justifiably be characterized as female in essence. The creeping surreptition of the passive aggressive – worm-like – is the annoying form which the victim can't help but detect and is often baffled to find means of its circumvention. The means are: direct exposure of the indirect assault; involvement in a hawks and doves war-game often leading to escalation and mutually assured deconstruction (through over-analysis of others minute behavioral manifestations); avoidance and a descent into submarine style warfare – cloak and dagger, risk-game play; or removal of oneself from the lists (and inevitable defeat for oneself through concession of victory for the other); what to avail oneself of would be situationally determined and not something that could be decided in abstracto. A corollary of the passive-aggressive personality is the hypocrite – the two are related in their deceptiveness. The former is deceptive out of spite and as a vehicle for spiting others, the latter out of a desire to conceal that which is and that which is not – to reveal, as a feint. Passive-aggression is usually responsive whereas hypocrisy is usually initiatory; creating situations under cover of appearing otherwise, a wolf in sheep's clothing style modality. Hypocrisy can entail passive aggression and vice versa but is usually oriented around concealment of intention. Passive aggression might overtly manifest but within protective bounds, a shooting of arrows or dumping boiling oil over parapets style affront – as a little girl hiding behind the teacher after she pulls your hair. Hence passive aggression is typically female in its nature. Hypocrisy could be equated to deception per se as its nature is concealment of intention and presentation of blinds or masks behind which to hide, with the intention of remaining hidden. It would be more comedic when 'the emperor knows that he has no clothes yet refuses to wear them' situation though this may also be passive aggressive – which in turn could transform or metamorphose into hypocrisy and be doubly humorous and satirical. It's the stereotypical case of the dog hiding under the couch with its posterior exposed to the master – lash openly acknowledged – the child with ice cream on its face before diner being chided by the mother figure.

“Truth, Judgment and Leviathan”

Honesty is respected by those who value truth as it is a communicating of correct judgment, namely 'judging things as they are not as you would have them be'. Hence those who have a sense of truth laud statements which bear the truth and vice versa, those who are entertained by lies find hypocrisy their greatest delight. “S is P” – “S could be P”, the first when it is...is...and thus garners the applause of the veridical the latter when it is and is not or is – but is known to be what it is – affords the calumny of the just. Justice is treating things as they ought to be treated in accordance with what

they are and preserving the integrity of their being while overlooking the distortion in perspective of the perceiver (the judge) who renders relevant statements about the thing in question. This is the judgment. Justice in judgment necessitates an acknowledgment and establishment of the thing as it is and not as it is not. Justice in treatment is relative and entails relations which sustain the being of the thing in question (as it is), i.e. determine its being and, when that thing conflicts with standards of natural law (which exist outside of it; impinge upon it; and penetrate it through and through) it must suffer alteration in its being to conform therewith. However these acroams/axioms are themselves formulated and interpreted which thus opens the Pandora's Box of subjectivity into the objective being and thus particularizes the universal, reifies the ideal and renders the individual not merely universal but subordinate thereto in its freedom. Thereby freedom via law is not so much confirmed as denied unless the spirit of the law and that of man is that between machine and cog where at all points they mesh together in the cold necessity of finitude, of the Kabbalistic number 33 and through this correspondence do away with the autonomy of all entities but the machine. And in spite of one's rage one is a rat in the hamster wheel be he criminal or 'uptight citizen' – all live under the inexorable wheels of Ixion and the Archontic Yahwehism of Leviathan. By the serpent they are consumed in a fire of Saturnian finality. Every facet of the unknown is to be known, the light of panoptic vision is to be shone into the cracks of the cells and interstices of all living consciousness – in God, as God and for gods; who are the puppet master wizards behind the curtain of Zion. The truths which purport to be truth by being stated ex-cathedra by the soothsayers brook no questioning or transformation into untruth. Transmutation through the mind of the thinker is not a reality in the mind of the Lucifer – hence his fatal flaw and undoing. The fact of human freedom defeats the prison which would entrap the mind of the prisoner and sets him free through conscious awareness and communion with oneself as god and in and with god – a crystalline cipher or superconductor of the divine in opposition to the determinations of the Archons. Hence one was never unfree just lacking access to self-hood and a being with (mit dasein) the sum total. Even the prison is a release.

The subtlety of the psychopath:

this manifests in countless ways that would be difficult of proof but which are readily perceived by the keen observer who can understand (and has a willingness to predicate of) the perceived behavioral tendencies/intentions of a malicious nature. Assuming the premise the psychopath delights in power and the correlative premise that he/she desires mastery and dominance over the other (their 'victim') – the sound inference when dealing with a mentally alert and thereby cunning party is that he/she can manifest and has a willingness to manifest a whole architecture of malicious cunning intending harm for the sake of power acquisition, dominance over the other and the latter's complete enslavement, subordination and possible vitiation by the psychopath. The following cases of such psychopathic power-relations are readily perceptible in: the case of transference wherein the psychopath's goal is to transfer responsibility from themselves from their acts and omissions (possibly manifesting in a complete chain of moves in the game of power mirroring the complexity of a chess championship in its concatenations, entailments, implications, suggestiveness, framings and imputations; its effect/affect upon the other as a deliberate design flaw in an architectural edifice designed to collapse on the hapless victim). This is done by creating a situation to snare the other, entrap them and then portray them as the victim of their own villainy, in other words to

transfer blame (typically in the eyes of the larger society) to them when the cause was the act/omission (or complex thereof) that the psychopath imposed upon the given situation ab initio/prima facie. Thus they push the house of cards down after having incorporated a design flaw and blame it on the victim for their (e.g.) lack of astuteness or circumspection, reliance upon the psychopath though a partnership existed (necessitate reliance as a condition of the relationship, itself perfectly reasonable). Thus transference is the means by which the psycho obtains gratification through creating a situation and obtaining control through deception, a spider's web technique. Outwardly the transference is the means by which liability is avoided in the eyes of themselves (though not necessarily) and/or others; the psycho-somatic effect (hormonal, deriving an adrenal/dopaminergic response through 'getting away' with something that entails risk – the risk entailing a threat to personal security/safety thus spinning off a hedonistic 'payoff', the thrill of escape of liability/punishment). Gas-lighting, wherein the deliberate alteration of another's (the victim) perceptions is undergone for the purpose of creating states of confusion in the mind of the other and ultimately to attain the thrill of power which underlies the primary motivation of the psychopath; this practice is again a way of situating oneself in the driver's seat of another's life, choosing the paths down which the victim must be dragged. The more confused the victim the more the victim's world is constructed and altered from firm bedrock to the candyland of horror movie of the producer; the more power is deprived from the victim and accrued by the psycho. The capacity of the victim to endure the impositions of the psycho is tolerated by the latter in proportion to their hedonic pay-off: the more thrill, the more kill. If the victim is too powerful and threatens to turn the tables of the dialectic against the psycho the latter seeks to diminish her impositions to the minimal extent possible while maintain an acquisition, a vampirizing, of the energy of the victim through the endless game of subtle wrangling, feints and trap-setting. The power aspect of the game orchestrated by the psycho in her dialectic, concatenates in situ as a seemingly endlessly refined weaving of a web of semantic and symbolic threads, forming a fabric of dominance and power relations that are designed to ensnare the victim and convert them into a puppet.

Against hedonism:

epicureanism is not stroking the pleasure centers or bounding up and down on the phallus that is the totemic pleasure-principle like a harlot in the fleshpots of Egypt. It is self-control and avoidance of stimulation, hence a fully conscious self-detachment from sensory existence. Yet it is interpreted to be a devotion to carnality and many a wench is pleased to extol the epicurean nature of her wanton libertinism in today's degenerate age of 'the great Satan' and 'sacred serpent' worship. Is Epicureanism the goal of the higher man? Perhaps a means, as a bracketing off of vulgarity to enable greater consciousness, a climbing of the sephirothic tree from the ass and grass of Malkuth to the crown of cerebration, kether. But the masses seem unable to ascend beyond saturation in a purple haze of ek- stasis, and hence are lost souls wandering the material plane in blind devotion to Dionysus (construed phallaciously – and salaciously – along Satanic as opposed to 'Luciferic' lines; lines of cocaine as opposed to ley lines; a bee line towards the boudoir to be laid rather than to enter, Osiris-like into the underworld in a living death of buddhistic aescesis). Momentary thrills passing once the memory fades, remnants of waste products (uric acid, morphine compounds, substance x, y, z) percolate in a mind clouded with distorted awareness; and then a void filled with more alcohol and mind-numbing meat, oxygen deprivation amidst a haze of chemtrail streams. This Ixion's hamster wheel one runs on until exhausted with burnt out pleasure receptors, then collapses and

suffers the bruises of this fall from grace. Awakening, less conscious than before, he climbs up this multi-colored wheel of illusion and is further ground in a cyclicism of stimuli and numbness unto death. The final collapse portends the grave and no redemption from the eternal now a vacuous underworld.

The alternative proposed is a silent stillness in which god is heard listening to himself. Bringing to bear a fully present sentience, taking all in and merging with same, – total control without limits, a being- with, unhampered by that which is inconsistent with a closed system opening itself to the world. The ‘oneness’ spoken of in trendy discourse is achieved – or this is the claim. Surely another alternative would be a salient praxis through which one is an arrow and bow speeding to the target after loosing himself from the fetters of doubt and uncertainty. A dialectic of the contemplative and active life intertwined in a taut bowstring with tensile strength awaiting arrows of conscious intention, will, too loose towards the targets consciously created.

Prison and the present would be nearly the same only prison would furnish more stimuli to serve as tools with which to create. However the devastation of prison and the length of a stay would argue against such a fate. Better to remain in the present and only imprison oneself in one’s mind, this way the salvation from limitation lies in potentiality rather than the lessened potentiality of confinement within more rigidified physical bounds which necessarily limit the material body, vehicle of consciousness, the ‘spirit’.

“Judaism is a satanic power” says Hitler: the sacred serpent (Apep, Set) that they apparently worship amongst other gods is the source of their power: the kenites or sons of the serpent, serpent seed bred from Eve in the garden incubator of the abomination that desolates – the kenites, pour forth as the hive of locusts, swarming the earth in diasporic frenzy, mowing the verdure of humanity and leaving dry stocks of bones in a charnel house of genocidal fury. Wither the ‘wandering who goes’ is a question, the ‘Jewish’ type that admits only coded, indirect answers spoken in reverse speech read from right to left. The answers are plenty, as plentiful as the rotten fruits of their loins and proportional to their mendacious words. Their power is latent in a demonically possessed material body, a vehicle of beings operating trans-dimensionally, originating from Orion and Sirius (so I have heard). Radiating forth this

animates these otherwise dull husks with lower vibrational properties to arduously press their victims into a corner so that they may feed on the vitality of those that they vampirize. The husk remains to be discarded, new victims sought motivates the demon to seek out fresh blood, its latent energy the gas which fuels the life's fire of its avatared body and of it itself. The lying, the trickery, the dialectical manipulation, the actor's charismatic appeal – all inborn traits of these merchants of flesh and blood who peddle their own wives and daughters for gain. How can the chains of this torturous power be severed but by brute force; well-placed strokes at the weakest links; if not then a Houdini escape artistry – but they tie the knots well and solder them with many welds in place.

“Bumpkin Slaves”

Bumpkin logic: material wealth is the basis of life and its continuance. The abstraction called money enables one to acquire material wealth. Therefore money is the basis of life. Real logic (which detects that fallacy in the argument): if we grant premise #1 the 2nd and 3rd constitute a non-sequitur on the following basis: 7x2: by virtue of the fact that it is an abstraction money is unrelated to material wealth and existence. Material wealth is what it is and is acquired through occupation and mixing one's labour therewith (also enforcement of naturally acquired rights through counter-force, i.e. the law of the talon, the barrel of a gun). The Bumpkin, in spite of their adherence to a mundane life conception is beguiled and deceived by the magical workings of priestly caste abstractions, e.g. the exorcising of demons by the medical profession or the operation of a mystical conceptual system called 'the economy'. These useful fictions enable the enslavement of Bumpkins who give over something real for something ideal. The selling of indulgences or of insurance is one other example – the giving of nothing (money) for which something is paid (work, effort, and property) for nothing (insurance contract, higher property value, etc.). The end result is that the Bumpkins are deprived of reality and their reality is taken up by the controllers to augment their own reality vampirically. The vampirized Bumpkins are laid to rest literally and must give up something (money, energy) for nothing (cremation, death certificate) once again, for perpetuity via posterity. The incentive of the mysterious *qualitas occulta* of money (the nothing) beguiling them as a shepherd's crooks to directions they would not otherwise go (towards a system of conceptual proportions that is a deviation from life, a noumenization of phenomenal reality, e.g. in the act of death a death certificate must be obtained and the obtainer thereof must think beyond the simple – and spiritual yet no less real– act of burial/burning and must involve themselves through mystical practices of bureaucracy in order to facilitate the peregrination of the soul of the physical being. In this case the soul is killed through the rites of passage being bureaucratized and the material body being subordinated to its idealization (a name on a death certificate/social insurance number, etc.). The act or reality of home ownership is also rendered null through real occupation being converted to displacement in possession of a certificate of ownership, thereby abstracting (and vampirizing) reality from the remaining cadaver of the real (the actual physical dwelling which no longer contains the meaning bound up with itself it had prior to the imposition of the abstract vehicle of displacement, i.e. the certificate, which operates as a displacement or expropriation vehicle through appearing to confer upon the owner a benefit, or to confirm and supplement a pre-existing reality, i.e. the physical occupation of the land). Thus the invisible chains which bind are forged through one's own consent as well as his labor. Once forged these manacles are not easily sundered and weigh down the movements of

the slave. Life could be lived free forever if the Bumpkin were not to agree to his own enslavement (taxation, entry in government databases, medical, etc.).

“Alchemical incubation”

Different minds / right and left/ esoterically male and female /the abstract space of formal quality and quantity / the rich terrain of aesthetic bounty / rapid dynamism of automatic necessity / organic growth of brain child ecstasy / Both leading to a plane beyond the mundane / ascension to heights beyond crude clay / This crippled vehicle lame-d / lamed, lamda / purple chakra / indigo child of the millennia /A logic machine wound without error / mystical experience of remote viewer / crunch the numbers into a rainbow of colors / quantity become quality / manifestly modal / emanating from conscious awareness / beyond global / sidereal / The universe implodes on itself makros in micro / the man becomes superman through world- soul projection / over holographic space-time collapsed distinctions / of infinitely simple differentiations / The alchemy of the soul /Bunsen burner of the mind / constructing a being beyond time in time / and through / maieutikos / we have you /
condensation of aether / materialization / to mundane matter / soul gestation / the fall on a springboard / in the new aeon / to the astral plane /

“The Brain & Ascension”

The left-brain operations (if such be the region) of the logos in theos enables access to realms of 7th chakra, 8th chakra, OBEs and is the springboard to a finite form of mammalian ascension.

The right brain, dream weaver of the uncertain is the supersession machine of finitude. Apparently one is (reciprocally) conditioned by the other – the finite, the determinate as a positing factory (a factory manufacturing points on an infinite n-D space-time) conditioning the illimitable mystic machine of subterranean consciousness access – the tunnel to the nether- realms of hidden forces and presences, i.e. right brain the maieutic chamber/incubator of a field upon which determinations manifest. The two unite as a hologram generator of the microkosmos with the greater hologram (of which an inseparable part) of the makrokosmos. A ray of consciousness thereby forms the Rainbow Bridge of Bifrost between Asgard and a middle earth, the nether realm being reserved for yet courser beings, those who cannot attain to the level of the creation as created but as bodies carpeting the earth with meaninglessness, faecal matter of the mind become brain. To delve into quantitative symbolism (or qualitative), the logical architecture of thought forms manifest in glyphs or sigils, is to access higher consciousness. The effect of their ‘reading’ produces the reverberating circuitry of higher mentation, necessary prerequisite for amplifications of brain structures attaining the godhood of the higher man. Only through the act of their ‘function’ on the brain of itself (its magick self- working) does consciousness become ‘Lucifer’ in the form of (embodied by) man – microkosmos merges with makrokosmos – but only from the frog perspective of finitude, the finite. The right brain introduces novelty and catapults into spaces that amplify thought of finite planes/perspectives/trajectories into a process of ascension. Yet is not the lower brain regions’ control the basis for pulling the lever of the catapult into higher consciousness – once the muscles of consciousness in the form of higher nervous system activity (increased complexity of neural circuitry) tied to the lower as a master is bound to a slave if the work is to be accomplished; once the muscles have been properly and adequately developed the ascension is attainable. Is the image of the ascended master the emperor of Star Wars or the Joshua Hamoshiach of the Jews, etc. the evil Saturnian drives harnessed by awareness or the higher vibrational energy generated by the same.

Collectivist psychology

: the driving force or trieb of the defective subject is the innate lack of self-hood as an axis around which to build an identity. Hence the collectivist has no identity but must buy into or purchase so to speak (and at interest of the most compound variety) from the collective a pre-fabricated identity that becomes who they would otherwise not be. They become simulacral representations of the collective will and agents of its praxis reifying its purposes and missions as one of the myriad puppets on the aetheric strings of the ubermensch/hive mind.

This communist mind they have become (through their weakness) absorbed into envelopes them vaginally as a re-entry into the womb of comfort and security they lack and yet feel given their own selfless identity-less incomplete soul. Thus they must merge as a potential part with a larger whole and find a topos for their ethos which is simply a sense of deficiency and lack of personality. What they find is an artificial identity that exists merely as a replicable meme in a finite consciousness that reflects the over-soul's essence. Thus in sum the psychology of the collectivist is an echo of the collective which overarches and confers upon them their being.

Hence the identification of the 'I' with the 'we' and thus dissolution of the 'I' before formation;

worse than nipping the potential unflowering of a higher consciousness in the bud it never fully formed and hence partook merely of a potential not an actual existence. Thus the collective is necessarily anti-individual, is a threat to the existence of the individual qua individual however individuated. The collective serves as a sounding board of individuality; the sharper and more clear and distinct the individual sounds they're against the more individual it is and vice versa. The dampening effect of the collective brings to silence all but the most crystalline sounds, however quiet they may be. Truly the quietest sounds are heard loudest as the voice of the silence – but not by the raucous nature of the collective which stifles mere refined music through its feral tom-tom beat, its lower vibrational frequency. The strongest avoid the immersion in the collective (collectivization) through differentiating themselves by the quality tone and pitch of their voice. Thus they exist against the time/Zeitgeist.

Individual psychology:

the hallmark of the contrary psychology is the very feature, namely contrariety in opposition to collectivization not as the fundamental condition but as a derivative from that which is fundamental namely a self-awareness and 'positing' of the self, a fundamental upsurge into being as a self-subsisting willful ego. Only under this condition can individuation be attained within the collective – through a differentiation in essence through a simple self- recognition of the self as it is not as a relative or derivative being but simply as on in itself and in its relations but not endowing any relata with provenance. The individual is self-positing vis-à- vis the 'Other' – other individuals or collectivities, the not – I. Its Icheit is structured through a turning within – without, an inward gaze and an outward praxis as a distinct being. The confrontation with the 'other' simply strengthens the self as an oppositional 'Otherness' and furthers its own inwardness as a developmental dialectic.

Means man vs. end man:

the one labours in the 'in-order-to' and the 'for-the-sake-of-which- structures and consciousness; the latter is the labor of love borne of the essence which is its existence, namely thought qua thinking, mind qua mentation, cogito qua cogitations. The former is a blueprint of the absurd – millions of rooms diagrammed with chiliastic proportions

– but nothing inside; the latter is a living spectacle/image, imagined by the fertile mind of the child (Hermes, Mercury, and the winged messenger). Means man has no end and is thereby deficient, necessarily a hollow man; end man is fullness as the end is himself (he can thus be spoken of as ‘full of himself’ but in the most positive sense, that of self-positing). Means man is forever seeking an unobtainable goal – seeking what can never be found, i.e. the seeker. Looking outside of himself he forsakes the seeker and is perpetually seeking without end; end man goes nowhere beyond the self – he seeks nothing as he understands that seeking implies a seeker and no seeking can bear any fruits without understanding of who is doing the seeking; purpose presupposes a being purposive, capable of having a purpose; the means-man has no purpose therefore is not purposive (as no purpose can be arrived at even as a seeker recognizing himself qua seeker); therefore he cannot identify himself. His identity is ‘ignorance of self’ and therefore can never be at all, cannot posit himself as existing. End- man is self-positing and exists solely in this capacity – as a self-positing entity. By virtue of this act of self-positing/reflexion he comes to an understanding of self. In doing so the relations to the other attain crystallization; the structure of the other attains to existence by proxy – through unveiling the self he unveils the other as non-self and in its capacity as such. The being – structure of reality is disclosed and the world is born by the logos inherent in the divine spark of the Nous – the projection/emanation therefrom attaining to the world-hood of the world. End-man builds reality from out of nothingness as potential reality whereas means-man bumbles about in the matrix, a reality created for him by the Demiurge and believes that his superficial indicative references to ‘this, that, here, there, now, etc.’ have meaning and are constructive when they are merely a groping about in the matricized prison of his overseers, rendering the prefabricated walls material/real by virtue of judgment (they are ‘this, that, here, there, etc.’). While end-man says: ‘neti, neti’ and laughs in the empyrean bringing forth the vibrations of the higher mind and the spheres in motion.

Karma:

organization, work as life, means without end, continual worry and strife; the past life karma of an ascendant Libra. The escape hatch – Mercury’s winged feet towards the light of illumination; look up from the scraping and scrubbing of the daily drudgery; look past the ‘in- order-to’ and the ‘for-the-sake-of-which’. The goal is not arrived at through a path of yellow brick – the means does not supersede the value of the thatched hut hermitage (of Hermes) pick your eyes up from the sheen of auric value rooted in the muck of the daily grind – the refulgent light of Elysium shines forth in dark corners of the mind the torchbearer ceases to seek for the ideal fuel to light the wick; the lighting does not matter it is the flame which burns brighter, no ceremonial pageantry leading to a grand conclusion never concluded – only the coronation itself matters and not the bejewelled crown but one of thorns. The blood it draws is testament itself to the royal lineage.

Reasonableness and the Reasonable Man

The use of these terms is an increasingly common occurrence in our modern world but both are undertheorized and function as evasive if not coercive dictates or command words which purport to subtly or overtly enable compliance with the will of another. The bureaucrat with condescending smile, the police officer with glare of intimidation both utilize these terms as swords and shields in their war everlasting with the populace, the ‘downtrodden’ masses of proverb. The *petitio principii* entailed in the oft-times circular definitions adduced, or the appeal to authority arguments mobilized in support of their pragmatic usage are lacking in the estimations of the reasonable man and reasonableness (‘the reasonable’) itself. Thus though they may function arbitrarily to underwrite and prop up the tyranny of

the world conspiracy nonetheless they raise question marks in the consciousness of prudent and circumspect members of both camps: heads and hands, civilian and members of the communist party, goyim and lucifers. Definitions cannot be equal to the term defined in whatever syntactical tense or morphological form – the word and its object are not one outside of the wholly linguistic but are differentiations of the Logos in Makro and Mikro. Thus the words of god require prophecy from the mount with blaring trumpets of truth and justice. Hence and for example the circular utterance of the power that is (PTB) on the demiurgic plane (material chthonic): whatever is reasonable is whatever I say – cannot satisfy reason, the faculty of the Logos the divine soul spark of consciousness kindled with the soul vehicle of the material body in its thrownness, its fall from grace. Yet nevertheless grace remains manifest and shines forth its luminosity into the darkness of black ignorance. The curtain of the wizards of Zion is torn asunder and the inept, the arbitrary, the capricious, spiteful – yes, irrational will of the archontic pawns is exposed in its sin. Reason, the causal judgment, as Kant had acroamatically portrayed it in conceptual elegance, is the mechanism of the ensouled being in its conduct within the dualistic bellum omnium contra omnes that is the mit-dasein, the world of I and thou. It refers to and is based upon the bedrock of truth and its recognition through conscious awareness of the given perceived and mediated through the differentiated kaleidoscopic form of human individuals – nevertheless its resonance echoes the divine and finds embodiment in antecedent, consequent, temporality, relativity, modality, quality, quantity, weights and measures, comparison, solve et coagula and myriad other existentialia. Thus Reason is the crown of man, weighty in its golden refulgence yet strong as adamantine density. Thus this toll of consciousness, the gift of Chronos, Father Time, operates throughout the populace and is the basis of harmony on that level of vibration. Thus it cannot be rejected, contorted or sullied by the mendacity, hypocrisy and guile of the vicious and acting in accordance therewith is the laurel wreath of virtue crowning the helmet stump of the barbarian with Odinic similitude. Thus it is truly universal and is the universe as Logos. Thus it can, through its beatitude, manifest its essence, and through the gnosis of higher spiritual existence and consciousness can be known and recognized which demonstrates and implies that its converse (that which it is not) can also be recognized, thwarted and subverted if need be. Reason is simply judging how the harmony of existence in its differentiation maintains itself and can be maintained – the conditions of its existence both necessary and sufficient. How this particularizes itself is through the perpetual striving of differentiated being in harmonizing with being as the telos of its fiat, its orientation being a perpetual righting of the balance that is disturbed by the vice (defined as the inharmonious) of the egoic minds of self-interested parties. Thus the reasonable is that which rectifies the balance and this through recognition/awareness/consciousness as the process or means of its rectification. The awareness is the intuition/gnosis/knowledge of the fact of harmony on a subtle-energetic level. Reason both elevates and negates the mediation through embodiment in finite and finite-making thought forms that themselves create disharmonious corollaries even as they harmonize states- of-affairs amongst the creation (e.g. differentiated). It is the dialectic of Reason that is the Logos evolving itself out of itself. The laughter of Olympus; the eternal return ascending upwards on the wings of Valkyries of the Einherjar – towards Asgard.

Practical Recommendations for self-conduct and desirable contents of consciousness:

the real, objective material conditions of existents, the brick wall of hard facts against which one often runs up, around or over which one must go as a navigator around the reefs of reality; this fundamental datum must be known in its nature, its essence (whatness) and existence (how it affects one in reality).

This being attained one receives license to live in whatever mythical way one wishes. Hence the overarching practice – ethical imperative is: do what thou wilt to the extent that it enables the continuance of the willing of the act or omission. This of course is a limited and insufficiently broad ethical precept – it paves the ground for boundless, dynamic striving but only from a one-sided psychopathic view. The other is known and empathized with (rationally) but is not harmonized with emotionally. Intuitive knowledge providing the access to the real harmony flows from this gnosis through praxis. Can one then live as a Caesar or a demi- god or hermit – perhaps but the conception must ultimately subordinate itself to the objective form of its existence as it is a function thereof and derived therefrom – thus the fantasy it remains. But the fantastic can generate reality and alter the real via the ideal. Thus He-man is your next door neighbor and the ice queen does live at the top of the hill in the ice palace – the black spires of wrought iron fencing looming against the snow-covered backdrop with sinister threat as the curtains are shuffled by unknown – and yet still known in their unknowingness –hands, the hidden eyes of a sorceress piercing your heart through time and space. Practical recommendations: as the adage goes ‘live your own myth’, ‘become who you are’, ‘become a god of your own universe’. Hence the culture or cult-your one surrounds oneself with must provide the imaginative template of consciousness that serves as the architectural materials with which to build a paradise or an inferno depending on the intention and tendency of the consciousness artist, the poet of dreams, the scripter of life’s play and inevitably the player, protagonist of a narrative that interplays and flirts with the apparently inexorable necessity of the object with- world (mit dasein): sidewalks, traffic lights, meter maids and bird shit. The question of sanity/insanity asked by the unimaginative convention herd animal becomes irrelevant when the agent or character of life’s RPG remains within the armour of god fashioned in his consciousness and wields the sword and shield that enables him to do battle in the forum of karmic objectification – princesses saved, final bosses defeated, levels completed. La vida est virtual, the virtual is real, the game of life implodes into consciousness just as the singular being (dasein) explodes onto the scene to fulfill its purpose both self- and other-created. Even more practical, boots on the ground, tactical-practical level of operations: the hero crusader of truth and justice, the pedagogue, the wise-man philosopher king, the champion of the good, the preserver and enabler of the better at the expense of the worse, the deserving over the undeserving, the capable over the incapable. The white, Aryan, ubermensch who partakes of the ubermenscheit, the collective consciousness of the highest form of soul evolution on the material plane, namely the Aryan. Practical recommendation in explicitly obvious form: become Odin, Thor, Loki; become Krist, Krishna, Enki, Osiris, Horus; He-man, G.I. Joe, American gladiator, etc.; Hulk Hogan, ultimate warrior. These forms embody as the archetypes of consciousness to which to ascend and merge with, to derive vitality from as an egregore battery to recharge the soul using cosmic jumper cables of conscious connection. The two levels of life: appearance and essence, reality and fantasy. - The exoteric, the esoteric; yin, yang. And yet ‘all are one’ they say...but how can (and this is the fundamental metaphysico- ontological-ontical imbroglio) identity derive from or merge/become difference? What accounts for differentiations of matter from the so-called ‘source’ or monad? Answer: its structure/essence which is to say: its existence. And the meaning of this is...? (Sarcastic ellipses followed by eyebrow raising question mark) – Impossible to answer but is the sublime, the unconceptualizable/incomprehensible ding an sich and its infinite qualitas occultae, its infinitude and infinity of finitude itself/themselves infinite and finite simultaneously: ‘Neti, Neti’ they say. Ascension techniques: why merge with the godhead? Does one disappear as a finite being and become an element of the set of elements (itself the 5th element) the godhead/divine cosmos? Or does

one simply go to ‘heaven’ the Pleroma as a distinct (or ‘relatively’ distinct entity)? And become the proverbial angel (whirlwind or no)? Meta-tron; the being above (as an existential condition) the ‘tron’ who is the material vehicle of the soul, the Ba, the angelic Ka issuing forth as an astral body into pleromic realms of astral travel no longer driving Miss Daisy as the Kaaba car/hearse but the light body chauffeur of one’s own passage to the Isles of the blessed in the ark of one’s own covenant. Make...or break. Do or do not as Yoda said – there is no try.

“Correspondence between the ‘is’ and the ‘ought’ – virtue”

Virtue is the approximation of the ideal by the real, the living man’s embodiment of the ideal man’s essence; the set of attributes possessed derived from higher sources, transmitted through the aether and concretized in matter that are the informational units that are the ethical imperative – the voice of God so to speak reverberating as the logos in the mind of man issuing forth as the ‘word’ of divine truth through the acts and omissions of the particular (consciousness as particularity in its fallen state). The closeness of approximation between the ideal and the real (‘is’ and ‘ought’) determines the degree of virtue – the closer the more virtuous and the converse the more vicious. The more material beyond the necessity dictated by the karmic mission of the individual the more vicious the more spiritual within those same bounds the more virtuous. A one-to-one correspondence amounts to divinity a none-to-one to a one-way trip through the wheel of fortune into reincarnation. To determine what constitutes correspondence presupposes an ability and a willingness to determine what constitutes the ideal standards of humanity. This requires understanding and intuition based on a certain state of consciousness the more refined the more discerning the more one can ferret out the secrets of the divine through employment of consciousness upon its object namely the self, reality and the relations between the two. To embody virtue one must understand it and to understand it beyond oneself one must live it to at least an imperfect degree however low. The dialectic of enlightenment illuminates the path of progress and no matter how blind one might be the dawning light will manifest itself through the trial and error interplay of opposites. Gradually learning one’s lessons he attains to virtue beyond what previously passed for an acceptable state of being. Hence the old virtue becomes the new vice as a stage of progress superseded by the developing soul.

The dangers of indolence

: the image of the decadent gourmand lounging on silken cushions and dining languidly on pastry and dainties in the afternoon sun with a phonograph emitting the sonorous ecstasies of equally decadent ladies of the evening (i.e. singers) illustrates the dangers of a surfeit of leisure and a deficiency of things with which to fill it. Those leisure hours of our golden years are recollected with more than a little fondness in spite of our begrudging acknowledgement of their inherent vice, namely complete squandering and dissipation of possibility in the tepid actuality of a hot summer afternoon. What could have been if only (x,y,z...); we had the ‘gumption’ to extricate ourselves from the restive divan and to (x,y,z) pursue that je ne se quoi – that flitting unknown quality/quantity ‘x’ that is perceived as it were from the corner of our mind’s eye. And yet the afternoon’s lethargy proved a welcome time of reflection, of gathering in much needed wool with which (perhaps at a later time) to knit an artifact as yet conceived by the somnolent gaze of the awake yet a dream soma and psyche (which is a matter of no consequence at such times – they have merged into that wondrous yet indifferent figure of pleasant inertial forces) the muffled voice of the phonograph lulls one to sleep amidst the waking dream of

entropic (and yet strangely fruitful, hypertrophic) circumstances, a Proust-like jouissance as one remembers things past from present memory. The maniacal projection of a martial will led me to the precipice of a cliff overhanging oblivion but to simply stop and reflect, to receptively absorb the informational energy in its dispersal 360 degrees away from center – to convert oneself into an angel in the whirlwind and to absorb one's own emanation as a self-creating creation reflexively returning to source and merging in the godhead of the self (self-absorption) swiftly, crunching time and space numbers into nought to amplify – like a spring one's power is a modality of consciousness so rarely perceived and often overlooked by the bullish youth. Thus the lesser Jihad had one tilting at windmills – the greater has one ascending Jacob's ladder to the bare governing region of the stars.

The notion of **identitarian thought** propounded by Adorno in his negative dialectics is the quintessence of the luciferian dualism born of the present dwelling manicheism, the sutekhian dialectical wrangling that somehow or other (one knows not how) the truth is attained through the back door of falsehood, the light shining forth from the darkness of the ain soph aur. And yet this truth, oft touted as the spotless purity of the godhead in its manifestation and concretization, is it not falsehood itself, a lie masquerading as truth, the false light? This perpetual wrangling phenomenologically (as an unpsychology of the psyche in its existence as its essence, the essence of wrangling of 'kampf' as in 'alles leben ist') is surely the false consciousness which transmogrifies the true into its opposite in a notional alchemy of dialectical downward spiral into the darkness of an ignorance which purports to be knowledge but is instead merely a gnosis of the contents of consciousness manufactured as it were from the void, a manifestation of the nothingness into being of darkness into light. Surely if consciousness stumbled upon (through itself and by itself as embodying the other within itself and recognizing itself through this other in its otherness) then would it really need an object to differentiate itself from, qua other? Why could it not simply recognize itself in its strivings and positings without any positings of otherness as contents of consciousness taken up within itself and holographically representing itself within their penumbral parameters and hazy borders and limit spaces? Why can it not recognize itself as pure will and representation through self-reflexive self-positing? The answer lies in the analogy with the senses that the organs cannot sense themselves as other but only over against the other (and they certainly cannot sense themselves qua identity dirempted from the other – the whole nerve apparatus requires the other to mirror itself and serve as the mirror in which to recognize itself even if only as and via Other in its Otherness. This separateness grounds the self in itself and it cannot perceive itself save as other the in-itself loses itself in the for itself momentarily in its positing itself over and against the for itself as object but redeems itself as positing subject or transcendental consciousness. Thus the false light illuminates itself in its freedom from the other as a res cogitans via making the res extensa (and itself as thought form, as res cogitans) an object of thought, the basis of an operation of the res cogitans, which phoenix-like arises from the res and becomes an ego cogito, thereby structuring itself and affording itself with knowledge of the contents of consciousness beyond their mere ideality through their coherence with the larger reality through causal relations. Thus subjectivity objectifies itself as a Dasein in the mit-dasein. Identitarian thought in this sense is a perpetual crafting of architectonic structures that limb and flesh out the skeleton of the real. As it affirms through a positing of the thing it simultaneously negates through continually positing different identities that suffer their death as negation through novel thoughts based around their assumed and plastic identity. Identity changes which creates a non-identity of the previous identity which in turn creates its ever anew as a protean structure or entelechy without its duree; the river of Heraclitus swallows up the victim of being and non-being is

its living death and flight to Amenta. Such is the nature of the creative flow of thought mirroring and mirrored by life on a physical/spiritual/mental plane constituting the holographic universe in which – at all times – the thing is not what it is and is what it is not thus amounting to an antinomy of reason autonomous of the categorical prison structures of Identitarian thought. This is the negative dialectic which could at the same time be portrayed as the positive dialectic in that the two moments (affirmatio et negatio) are simply two sides of the same coin and constitute the currency of the multiverse be it mundane or extra- mundane all of which impinge upon one another at all points simultaneously such that the thought of something is simply thoughts about nothing, about themselves and about everything, a universal set which is simultaneously a null set – being is nothingness and the distinction collapses.

“Food & Food Politics”

On the Freudian nature of communal eating – the act of imbibing matter through the oral cavity (i.e. eating) and associating it with intimacy, a closeness of sociality between those partakers of the repast, is clearly rooted in a desire to develop or create a state of union between those participants involved. Its basis is hedonism more than it is intellectual; an amore corporea superseding an amore intellectualis of a Plato – instead a gargantuan or a street walker. Clearly atavistic the act of mutual imbibitions seeks to mimic the sex act of thrusting matter into a void and associating it (visuo-motor wise) with the fellow participant. In the act of communal repasts even pheromones and DNA are secreted through respiration and the energies of the persons in question thus underwritten, the licentious basis of this unification of others drawn as they are in their Otherness to seek coalescence in the anal phase of the big ‘O’ of their Otherness and to fill up the gap with oral consummation. This fact can hardly be overlooked by the more keen observer whose intuitive awareness of social relations will necessarily manifest as a comprehensive of the sordid ordeal of ‘the feast’. A descent from platonic heights of pure high- level communication and understanding (be it verbalized or merely sensed) to that of beasts, hyenas rending the decayed flesh of an insensate brute in hideous glee. Unless this act serves as a bridge to that of higher level communication (as a working up of the Kundalini so to speak, of human relations) it simply spirals consciousness downwards into the pit of crudity and a recourse to (literal) flesh pots of Egypt from whence the ravaging hunger of a brute beast gluts itself on degeneration of the body/mind/spirit self. Their type of repast of course also has its spiritual dimension as the Ayurveda gurus so aptly denote/connote: tamasic – sick, diseased the mind of the criminal developing from the trough of porcine gluttony: rancid, fermented, decayed, old, mouldy and malnourishing fare; Rajasic: the anger and rage of a honed beast manifest in the proteinaceous, acidifying, bloody red flesh of slaughters in the name of a perverted nutrition; Sattvic: the enlightening, oxygenating, alkalizing, nutrient-dense, ‘green- things’ that make the tree of life bloom in ecstatic and exquisite health and nobility of soul/spirit via body incarnate and apotheosis. Thus the gurus clearly delineate the trichotomous nature of the body, mind, spirit that is man, the tridashic, trinity of ascending potentiality from the rocky crags of Ymir’s bones to the twinkling stellar realms of Sotthis. So dependent does consciousness become upon the simple act of imbibition of calorie-nutrient dense matter that it becomes an end in itself supplanting its subordinate role as mere means. Thus one forsakes the ends and lives an absurd life devoid of higher purpose. Fasting is the tool by which the magic circle of psychological dependency is broken; the obsessive demon of fuel (nutrients, calories – food), of the fear and anxiety bound up with the uncertainty of survival takes flight when knowledge via experience (gnosis) of the real basis of self, namely a spiritual bioenergetic ensemble is uncovered from the clutter of the ballast of the digestive system.

Thereby one detaches himself from subordination to this demon. To change topics to the political realm: food as a weapon, the basis of control of human populations beyond energy in its rarefied state (EMF), sun and O2 and water. The weaponization of food not through scarcity alone but through surfeit and the concomitant myriad of diseases and obesity derived as they are from their correlative causal agents deliberately placed within the food at the genetic level.

Genetic roulette it has been called by the chambers are all loaded reducing all probability of the feared harm to 100% thereby eliminating any notion of probability. Absolute probability amounts to certainty and the probability factor being dispensed with the harm inevitably results. Hence the political aims are a 100% certainty to take effect – the intention being population decimation not merely reduction. The incautious and foolish meet with death through their unwitting adherence to a blind faith in establishment ideology and/or a cynical rejection of any and everything propounded ex cathedra no matter how righteous the eternal verity and pulpit from which it issues (thus willful ignorance is the greater vice relative to unwilling ignorance – in either case the political objective is obtained). Once the vast masses have been strained through the ringer the laundry of their cadavers hung out to dry and folded away in oblivion the remnant, the elect of the many too many will ascend their throne and impose upon the earth their architecture of the bridge to the superman. The eggs of infertile hens being sacrificed as the omelette for a future repast a last supper that will portend the coming of the new world. Like it or not one must be adaptive and the folly of arrogance born of ego-mindedness that holds itself out as the hegemony of reality and arbiter of truth will disappear with the rest of the raucous shoutings of the bar-flies of the reactionary masses.

Corruption

it pervades the psycho-social, etc. environment to such an extent that it may be spoken of as the society itself. The totality of society is a cancerous cadaver moving in zombie mode towards inevitable destruction in the flames it has stoked from its infection with the virus that has taken it into terminal condition. The economics are based on theft and usury; the principles avowed are preached without practice; the politics an exercise in reciprocal back- scrubbing and insider trading and influence – but that is only the general impression the bird's eye view of an infinitely detailed terrain. The observer can only look aghast at the chaos of ruins and is forced to withdraw from the fray to avoid being ensconced in its madness. Getting into particulars is like entering a war zone – one must be prepared for battle.

That fundamental charge of being-in-the-world upon leaving the relative solitude of the home is a teleportation into another world – from the stability and integrity of a well-ordered environment to the encroaching and latent threat of harm from all sides enduring throughout the whole experience the experiencer returns home in exhaustion and collapses with mind infected with the inflammation of the hot war that 'civilized society' has become; only to start another day on the endless chain wearing away the fibre of ones' being on the loom of industry and societal expectation. What is one expected to do as a human machine functioning in accordance with its programming? To rush at a fever pitch at the behest of the clarion call of the credo modernitatis: 'status, money and pleasures of the flesh' to answer this clarion call is to be a socially acceptable and well-adjusted slave of the modern world. What alternatives exist? To live an ascetic existence detached from the fetters? No. It is not a possibility as they are forged around one's limbs with unbreakable solder. Hence to have recourse to thrashing around in chains and to break apart the structures to which they are bound? Not so, for the structures

are no weaker point but just as strong as the fetters issuing therefrom. To turn within then? But the prison of the mind is just as much a hardship to endure. To find the key to unlock the locks that couple the chains? It is unknowable and the means do not exist with which to prick the endless tumblers in its inner matrix. The only way out is 'within-without' – a going within and an exit through this means. Through channelling through super-consciousness the keys to the locks – they may then slip off and the machine in which one is entrenched may be brought to self-destruction through the critical distance enabling the viewing of the inside from the outside thus the self-destruct mechanism may be activated by the keen engineer and the edifice – monstrous in its proportions – may be brought to rubble. From thence the rubble may be cleared away and the crystallization/concretization of the spirit of the phoenix may be brought into being from the ashes. The pure and the good may then have the husk-like bark around them crack and fall away

those who can be spoken of as legitimately constituting the remnant who have not have had their hearts turned to lumps of coal through the process of societal corruption which they have been subjected to from birth. Then they will rise to carry out as creators and builders of a new world – the work that is a necessary manifestation of their inner being and that for them is a necessity, the goal that drives them towards achievement beyond the crude material needs of the subhuman untermenschen who endlessly progenerate their seed to breed out of existence those who so obviously supersede them in moral and intellectual merits.

“Wormtongue, Saruman, Gandalf”

The occult Wormtongue – the figure in Tolkien of Wormtongue as the spin doctor who conceals necessary knowledge from the just king and perverts his perceptions through guileful deception; kaleidoscope vision obscuring the spider's web prison in which the victim is to be trapped for sacrifice to the spider, deceiver and vampire; the latter whose life is based upon the modus vivendi of the parasite. This figure represents the corruption and corrupters of the court, the courtiers whose activity rots the society into which they embed themselves. This often (and usually to all probability given the evidence of history) is a religiously motivated pursuit that answers to the higher calling and dictates of beings from beyond and to which the parasite is attached as a puppet on subtle energetic strings. Mind control and the subtle influence corrupts more than any overt form of evil and typically wends its way towards its goals through planting the seeds of corruption and eventual destruction. In the novel there are likely allusions if not direct references to connections between such a one and the figure of Saruman who represents the higher level hierophant who presumably issues dictates for the minions to comply with as the agents of himself as their principle. Saruman the corrupted occultist lusting for power, betraying his kind (race), his calling and creed (wizardry) and its higher project (gnosis and pacific civility of universal scope) stoops under the weight of evil use of arcane lore and eventually meets his demise. The white hand is masonry, the hidden hand constructive of all manner of genetic hybrids and technological war machines and ultimately the harnessing of subtle forces for perverted ethical purposes; this hand inevitably loses control of those forces it sought to harness and is murdered by them through itself as instrument of its own destruction. This parallels the real world case of masons who have betrayed their race (European-Aryan) to the Jews by virtue of their affiliation with a Jewish cult designed to ensnare and corrupt them, to eventually eliminate them as an obstacle in their Jewish designs. The hubris of Saruman in his quest for power (temporal and spiritual) precipitates his demise while bringing others down in his destruction in Samsonian fe lode se. His creed is betrayed through the

gnosis becoming utilized for purposes that do not sustain its being, i.e. through conquest of others in place of harmony and through congress with demons who give before they take and take everything when convenient including the mithral gift (ala Jews). Thus the rubble which descends upon Saruman is the house of cards he was led to construct through being supplied with faulty materials at a discount ab initio by his master (Sauron) however removed he may have been. Contrast this with the Gandalf figure who moves amongst the common fold as a leader and friend, uniting one-time disparate groups (elves, dwarves, men, hobbits, etc.) into a collective project against the dark side. Here knowledge is used to perpetuate itself in universal dispensation and for unity (though preservative of the diversity necessary to enable to perpetuation of the unity of that diversity qua diversity; what could be called 'pluralism' today not a multi-racial milieu that is merely a façade for the hybridization and destruction of all on an equal basis exempting only those— Jews—who are the destroyers of the 'Other', i.e. everything Other than themselves). Thus it is good and sustains itself as supporting the knower (in all his perspectives) supports the known as one is derivative of the other, the effect/result of the cause which enables it to endlessly procreate the same in its endless manifestations.

Petty small towns and their influence on the mind and behaviour:

the more activity a place generates, the greater its diversity, the broader the mind of the person – experience has prescribed limits and those are ceteris paribus based on the sensory information the experiencer can gather and retain, i.e. the knowledge he amasses and embodies in practice, i.e. wisdom (the embodiment of knowledge in deportment, comportment, what is forsaken and what pursued).

Thus the small town resident, if he should be an actual member of that environment necessarily is determined in his perspectival horizon – narrow, parochial, frog perspective again ceteris paribus. Obviously exceptions exist but they are just that, just as broad horizons can at times be shrouded in darkness for the blind and ignorant. Judging on the basis of rules however the smaller the place the narrower the mind of the denizen and conversely. The prudent will take heed on this point and flee the smallness of a sparsely populated region or suffer an inevitable narrowing of the boundaries of consciousness. To struggle against this influence requires an iron will not to become entrenched in the mire of small town sluggishness and indolent gossip let alone the general malaise of a low energy environment. On an energetic level it is probably that quiet small towns create a lower energy personality – at least to all appearances. Perhaps the low energy environment enables the person to retain or even augment their personal energy stores at the expense of the environment by virtue of the lack of stress and chaotic energy surrounding the person in the city. The flipside of this coin however is that the energy production of a city is transmitted and utilized by the denizen. It appears that the real fiction is that of the country gentleman who lazily puts forth a token effort and operating at a sluggish pace believes he is achieving victories by leaps and bounds when it is really the hopping about of a frog viewing the world from that animal's perspective. The city dweller to the contrary soaks up energy just as his energy is soaked up in turn (a revolving door of transubstantiation) which on balance probably leaves him with a surfeit rather than a deficit. Thus he is set into operation but wither does the energy go – that is the deciding question as to what sort of mind he is left with. A chicken running around with its head cut off has energy – but the direction is rather aimless and so too a dog chasing its tail, the tortoise though slow has the wisdom to see an end goal, a destination, and to arrive there albeit at a sluggish pace with the results desired. Thus a small town can furnish one with adequate energy, with consciousness given a free will – it remains to determine the quality of its contents.

The nature of the activity of an environment creates and shapes in large part the temperament of the mind of the denizen. The pettiness and quantitatively few players in the game make for a mono-dimensional set of rules and concomitant moves consciousness can make in its theatre of operations. All mystery depleted from the limited nature (and all too easily known nature) of the game render it a dull one for meaningful activity. The players are all known, their foibles and virtues and vices make for a merry-go-round of experiences repeating themselves ad infinitum with the newcomer initially eager to experience all the soon-to-be platitudes the merry makers, the music box and rules and parameters the game has to offer. Soon a yawn manifests itself to cover too-tired refrain of a melody even a preschooler would be put to sleep by. The lack of novelty renders the game an item to be placed in the depths of the closet of memory (if the player can find another to play) or a tedious chore whose nature is ingrained in neuromuscular grooves. To wrap up this diatribe: the narrower the town (in terms of diversity and novelty of its activity) the narrower the mind of the denizen (as experience is the fount of knowledge as well as reflection). The moral of the story is to avoid the petty and hence small towns in general. Unless they are close enough in physical and hence experiential proximity to nearby cities they serve as a vortex that drains all energy from the person leaving them starved of meaning. The most profound minds might have taken solace in the desert (the paradise of the real immaterial) while forsaking the desert of the real (the raucous cityscape) but they nonetheless come from a place where experience was to be had or where higher consciousness was transmitted into themselves and become themselves in the appropriate places (such as mountains and possibly deserts, high radiation from the sun, etc.). All things being equal the smaller the town the narrower the person unless they can be so fortunate as to live in a spiritually enlightened region of the earth.

On the aversion towards labour in the enlightened

and why it is an ignoble stooping for the latter to pursue such a course: the intellect and mind necessitate a silent incubation. Generation of mental existence let alone creative acts requires a silenced body and an environment – itself as quiet as possible (at least as devoid of noise superfluous or extraneous to the task of a higher mental development as possible; this as a means of overseeing the germination of the task to its telos, fruitification. This of course is obfuscated the more (proportional to) the din and clamour of fools and external presences generally. The task necessitates a concentration on itself; thereby it is inherently mental and all impingements from the surrounding terror are obstacles in fixing upon the mental object (so necessary a fixity to develop the idea from its germinal state – else it dies and with it the task and its accomplishment). The attention can only be directed towards so many objects – all having a central core of focus around which they polarize; the more deviations the less concentrated the attention the less concentrated the attention the less able one is to carry out the task.

Hence the phrase ‘I am trying to concentrate’ so often is articulated and directed towards the disruption (person, place or thing) as the cause of impingement upon the silence and thereby initiating the dispersal of attention from the necessary target. How is this relevant to the man of consciousness (the white collar worker in this case) and his aversion towards manual labour? Answer: the more conscious the more able to pursue those tasks requiring consciousness as the fundamental modality of their development. Thus the intellectual or mind-brain worker will always be averse to labour when it obstructs their ability to cultivate their mental work. As a brief respite perhaps it would come a welcome interruption, a necessary pause in an overactive consciousness; but as a prolonged, habitual trajectory of consciousness it would prove their undoing resulting in an inevitable depression of conscious will brought about by a

depression of conscious will (i.e. mental diminution through mind numbing and negating labour). This assumes of course that work may be divvied up in this oversimplified dichotomization; of course this is to portray things in a black and white fashion yet the generality it entails redounds to the reality of the actual opposition or perhaps conflict between blue and white, physical and mental labour. The respective classes typify this animosity in their behaviour and mutual disdain and contempt. Only those who have lived a dual life or have managed to supersede the limitations of both classes through employment that is so-to-speak a balance or bridge between extremes can understand the petty and one-sided nature of this oft- times (but not always) false dichotomy. In the end the rule holds true: the more physical the less mental and vice versa on the premise that certain modalities of behaviour and a function of certain employments of the anatomy and that consciousness at higher levels is in the higher chakras in the body, mind, spirit. The free-spirited nature of the surfer of the wave-riding, sun-drenched, flowing-haired, active, vital body-mind-spirit complex in his passage through the vortexual energy of a wave.

Communion between psyche and soma in natura naturans – a ball of wax on the surfboard of life. The movie “Point Break” promises the viewer (in the embodiment of the Bodhi the co-hero) the dream of a living freedom through attaining the Krishna consciousness via the independence from the left brain prison of structure/limitation/finitude represented by the neophyte Johnny Utah the being from the matrix or other side whose involvement with Bodhi is as a function of his role in the matrix itself. Through the matrix he exits it into Krishna consciousness becoming a ‘Bodhi’ himself through various initiatory rites. Thus the stained glass prison of a Saturnian reality is smashed liberating the trapped soul spark into the higher realms beyond.

Noble and ignoble

the ethos of different types could perhaps be broadly (if excessively) dichotomized into the former, the first representing the Atlantean races the latter the Lemurian. These two broad categories of race subsume under their heads: white/Caucasian the latter the homoi asiatico; it could also be construed as the Shemites in contradistinction to the Japhetites; yellow man and white man in their myriad offshoots though there is of course mixture and no pure type exist they still represent the epitome of the scale of virtue and vice. The center of the deviations therefrom, the mean between variable extremes radiating outward from the center.

The character of forthrightness, equanimity, fairness, balance, justice and a creative zealotry toward the ideal of striving and achievement are clearly embodied in Japheth whilst the cunning, roguishness, devious qualities inhere in Shem. The remaining groups are quite clearly suited to the more chthonic virtues and vices as drawers of water and hewers of wood as well as revellers in the fleshpots of Egypt. They can be said to be truly prolific and as a plague of locusts are indeed the many too many who insist upon imposing their burden upon the more capable breeds. This white man’s burden has been shouldered with tolerance and equanimity by the noble in spite of the ignobility of Shem facilitating his own ease at the expense of his more altruistic brother Japheth. How long such tolerance will persist as a virtue has yet to be seen as the will of Japheth, indefatigable and unyielding can suffer only so much in the way of impedimenta in these mewling dependents Shem encourages their weaning through guilting his elder brother into a shame before his own godlike virtue and capacity. What began as a magnanimous exercise of strength and its exertion in the name of offering a helping hand to the downtrodden now threatens to topple Japheth from his throne let alone obfuscate his ability to pursue nobler prospects thus becoming his brother’s keeper and a nursemaid for the needy and inept Shem, greedy in his vices, seeks to thwart

his senior sibling by hook and by crook to the extent that lies within his malicious power of guile and subtlety. Thus the caveat is as graven in marble: beware the people of Shem for they are greater than mere scribes and Pharisees but are the serpent seed of Samael and all minions of their ruler Typhon. This ouroboros serpent is fast turning the noble people of Japheth who finds himself ensconced in a deluge of Serpent's seed such that he soon must give up the ghost: or give up his burden and strike a blow at the serpent thereby bringing about a kingdom of heaven upon earth.

Masonic chequerboards

: dark energy matter and light, the fabric of the real woven into a matrix of control. The control grid exerting hypnotic effects on consciousness thereby immersing one within its structure. Trapped within the beehive of the real serving the Demiurgic architects in their hidden hand machinations as they play human chess with the goal of attrition – planetary depopulation, a cleansing of the beehive of dead matter, the drones whose day has come, the many too may be cleared out by the excreta, the effluvia of the Queen Bee and her soldier minions. Soul shells cast out of the crystalline structure of Yaldabaoth's matrix clearing the passages for the electromagnetic radiographic system to maintain the undulating veil of Saklas as it spawns more of its divine vibrations as logic (logos) of adamantine spider's web.

Steel threads, rather platinum, dull grey sheen reflecting, rather radiating, an implosive quantum wave function which collapses the reality of its victims. The widow of Shelob (sephirans) dances her black approach towards hapless blind fodder of vital globules once termed human secreting fear vibrations aethereally upon proximity to creeping inexorability. The present implodes into its absence – dark energy matter overcomes light; the dark side absorbs vampirically the positive in its positing strivings to remain an entelechy – degeneratione et corruptione – the generative principle generates its creative destruction amidst a holocaust of non-being. What is becomes less than what was and never shall be – obliterated; the whole and parts both sum to less than they were or are. Tikkun olam as a dark cowl blinding the all-seeing eye of Horus. The sun sets as a sacrifice to the destroying force.

Phoenix ascending

: the eclipse gives way to the dawn of a new day. The hammer of industry under the aegis of the scythe of Kronos – proles and protectors, watchers' panoptic vision observing the observers – Bentham's control raised to infinite powers of archontic surveillance every space topographically mapped, every temporal unit subject to double entry accounting – the economy of the real optimizes in pareto-style the futurism of a brave new world. "The future is now!" cry the multitudes in eager mantram mouthings.

The people have spoken long die the people – kings on earth as they are in heaven, the architects reflexively refer to architecture conceived ordine geometrico in divine sacred geometrics of god-mind godmanhood – divinely inspired as divine sparks incarnating the phoenix rising on a carrier wave the word of god in apotheosis. Supreme Being made flesh and multiplied – the fiefdom amplifies as an amphitheatre of perfect harmony. The heaved-up place has descended as a springboard platform to the stars. Sothis winks its eye as if to pronounce: 'all's well that ends well' as the end of the old makes way for the new aeon.

The virtues of conformism

: in today's degenerate age it is touted the highest virtue to subordinate oneself to the will of the majority, to undergo the initiation of conformism. This typically out of fear of being served up as the sacrificial goat on the altar of herd morality. The virtue herein is really the mask, protective by virtue of

its innocuousness of cowardice and fear-based apprehension (perhaps attaining the level of causal judgment) of the consequences of deviation however noble and heroic. The morality is the leaven which enables to rise the tumorous growth of the simulacrum that is the mass man, homo sovieticus.

Thus from this frog perspective the eagle virtue is deemed a flight of fantasy borne of ascending hubris outstripping that of Icarus himself. The mass man contentedly grimaces upon meeting with the outspoken knowing his commonplace silence serves him as the protective carapace that, though being his own prison (assuming he is sufficiently conscious to apprehend the fact), nevertheless shelters him from the threatening storm of the public authority and its subtle political force typically in the form of socio-political opinion and behaviour concomitant thereof. The virtue of conformism is the refuge of cowards and leads inevitably to the demise of itself – the virtue of a wasting asset whose value in amortization has diminished rendering it a liability to be relegated to the scrap heap of praxis. Painting oneself into a corner is the most appropriate phrase as soon there is no room left for any freedom given a total paucity of resistance. Thus the coward forges his own chains through compromise and the virtue of conformism converts into the vice of standardization and negation of all freedom which enabled any of the comforts and pleasures and good of life that such conformism sought to preserve. The downward spiral of compromise leads inevitably to an inability to compromise simply to what remains namely a slavish obedience to the herd and the hidden hand which pulls the strings of this marionette over-soul. The laughter of the Titans echoes with (proportional to) the ever-increasing tautness of the strings however invisible they may be. Gold replaces iron but gold alone is not the substance of which they are wrought but the magical gossamer of demonic spiders' puppeting the slaves through a compartmentalized pyramidal structure that leaves no gap in the causal chain of total enslavement.

Thus the sovietisation of the mass man finds its completion in the hierarchicalization of a paradoxically unitary mass of human resources and animate tools. The exception is crushed beneath the wheel of the creaking machinery of Leviathan.

How the mass man lacks faith in the right and has faith in the wrong : sheep-like the farm animals of society replicate the memes and correlative language embodiments (words, phrases, catch-phrases, mottos, terms, accepted truths) they have been instructed to interiorize through mass mind control processes in the top down ex cathedra externalization of the hierarchy of archontic masters. The ascended chosen elect prognosticate ordine geometrico and pontificate the glib/trite half-truths and necessary lies of clichéd mental programming and social engineering from cradle to grave in accordance with logarhythmic precision and statistically based quantum computing lattice-structured holographic reality. The beast of Yaldabaoth/Leviathan manifests its power and influence of electromagnetic transmission through its myriad technocratic structures of inputs and outputs with Pareto optimality engendering and determining the destiny of the millions of souls for the eater of souls Yaldabaoth the demiurge from his air throne in the aethereal realms and via his agent Smith minions of incarnate instrumentality and instrumentalization. Black garbed shock troops goose step through the streets paved with the bones of millions of inanimate flesh suits, loosely held together bundles of drives, wetware of Luciferic creation the Adamou of age-old bloodlines in the Kali and Samael aeon of end time's devastation. Armed with technocratic hidden power working through them as soul-less suicide bombers they operate as efficient machines devoid of conscious introspection, mere instruments of the hidden hands which puppet their function as robotized cyborgized weapons in the incarnate form of man-nikins. The mobile battering rams of shock troop forces mow down the feeble resistors whose defenseless cries

elicit nothing but reactive mind programming and concomitant implementation based on decision tree neurological architecture uploaded into their meat machine minds by archontic masters hiding behind Mayic veils of aetheric fabric rendering them invisible to the majority. The mass man, born blind, lacks the faculty of sight and, lacking faith in his power to develop it, strips himself of the power to overcome his enslavement. Gnothe Seuton is a phrase foreign to him and thus self and identity dissipate behind and amidst the fog of a matricized reality; behind chemtrails and GMOs, behind microwaves and dysfunctioning hardware he tenders himself into the hands of his nanny state babysitters and their microwave rolling pins and iron handed spankings. Accepting his fate he forsakes his destiny by forsaking his higher self.

Quotidienne reality and management of resources temporal, energetic and material :

a finitude of resources, a finite period in which to use them (itself a resource), a finite capacity for their utilization (again itself a resource) – such is life on the mundane plane of existence. The logistics of optimization of the above is the intellectual, rational means of enabling the development of higher level consciousness within the helter skelter of the technocratic age: there is always a deadline and deadlines within deadlines; a matrix of ends and means nesting and intermeshing as a whole architectonic system of means and ends which – if one desires a more fulfilling life in a spiritual form – as not to be left by the wayside but to be mobilized and thus to the fullest extent through prudent foresight and encyclopaedic/empirical knowledge of their implementation and superior ends in relation to which they are a mere means. The goal is not to maximize time and material wealth simply to optimize their utility within the larger context of life.

Goods and services are the only attainable products of monetary acquisition and this not exhaustively or universally – only that which has a seller and one who is willing to sell to a specific person will enable eo ipso that specific person to obtain such (given their proper payment of the price tag). Of course one could steal the thing – but specific performance of a service might wind up as a butchery rather than a surgery, a scream of protest rather than a sweet song or a throwing of a fight rather than a triumph in the ring. A good might be appropriated but the conscience is as clear as the title as the universality of the moral law nullifies claims to ownership when the just ownership of another is nullified – this invalidates the claim and brands one with the mark of Cain (if only in mente not in actua; the law manifests independently of positive law). Money is at best a potential value, a utility in potential qua potential and is actualized only through exchange based relations with a reciprocity of objects in view. If one will not accept money, money is not endowed with value. Only its acceptance confers value upon it otherwise at best it exits as an egregore, a thought form, mere ‘puffery’.

The grandiose claims made that money has or it accrues value to him who possesses it are ludicrous in this light and the braggadocio that it accompanies its illusory possession is comparable to that of children asserting their prowess, a prowess which emanates from their mind alone. Nothing is converted into something – thereby its godlike influence manifests; from the darkness the golden refulgence of lucre is brought forth and with Karl Marx we may echo that “gold is the god of the Jews”, as it is they who mint these ideas and ideals through their mass-media mind control and creation system. The mold, like a plate for a dollar bill (medium of exchange) standardizes the hive mind and brings a something out of the tabula rasa that pre- existed as the collective consciousness of goyim golem.

Religion, touted as a mental crutch by cynics and elitists preserves its value through the potentiality of spiritual development latent within. Far from being a red herring dragged across the path of same it is

merely an intersecting by way which, depending on the mental/spiritual strength of the person, can lead to paradise or perdition. It serves as a window through which a faint glimmer of the light shines and for those with eyes to see they might find their way out of the prison but for which they would live a life in darkness. Thus it has a positive as well as a negative moment, a phase of expansion even as it contracts. Dependent and weak-minded types have affiliated themselves with it and constitute the average disciple and congregation but these same undergo personal growth even insofar as they adopt the trappings of the order in which they find succour, clothing their minds in the skin of the herd. The key is to recognize conformity and eo ipso to take from that system of elements a spiritual content that augments one's own system and which grafts powers on weapons upon the identity. Though some such implements may serve as impediments given their weighty nature – some are too weak to wield that which exceeds an undeveloped strength. And yet the paradox is 'nothing ventured nothing gained'; through a lack of struggle one languishes in entropy and atrophies unto invalidity and inevitable self- destruction. Thus all religious systems (being a finite system having the universal or absolute for their consent which they seek to limit through their specific vocabularies, symbols and rites) are merely challenges to the consciousness that has the capacity to supersede them – or not. Though one is enfolded in the pen of fellow brethren given their greater power and thus becomes subordinate he may garner strength and transform into a goat – thus leaping out of the pen and taking greater strength though shattering the bonds of a failed faith whose tension added the kinetic force to precipitate him over the limitations of his conscious mind. The danger lies in the lack of knowledge of the means to acquire this power (itself a gnosis or package of knowledge/experience) and to escape with one's skin. The spider's web of dogma adheres to the consciousness hemming in autonomy, restricting movement. The spider of finitude and entropy scuttles towards one for the kill and the life's blood is drained into the body of the 'congregation' or priest caste whose mental bonds exert adamantine influence and whose fangs drain the life from the conscious organism in ecstatic inebriation, the appearance of higher spirituality being a vain image of the ego mind itself finding itself in the pen in which it derives a limited sense of identity and purpose without which it is adrift – thus relations of dependency are forged.

Two wrongs won't make a right

: this statement sums up the meaning of vengeance if the latter has no role in rectifying the initial wrong, i.e. if it is an irrelevant act that can't be related to the offending party as a negation of their offense. There must be material relevance between the two acts such that the content of one pertains to that of another in order for one specific act/omission to cancel out the other. This can be infinitely broad however insofar as the content entails a harm or negation of harm of the other then it is a just act if and only if it is of no greater harm. If so then this necessitates another negative act. How one weighs relevance here such that a balance is struck is a difficult endeavour both in terms of quality and quantity as the two blend/bleed into one another and transform each other in quanta et qualia. To commit arson against another's property in revenge for that other's infidelitous relationship with her spouse and thereby killing the infidelitous party's child is perhaps an excessively harmful wrong. This would entail myriad factors in evaluation such as whether the deceased was worthy of life (perhaps a burden on the infidelitous and was a help to them thus not nullifying their harm but simply transferring the harm upon an innocent third party, etc.). Ultimately one can only say that the facts of the cases determine the justice of the act; the greater the harm the greater the punishment in the form of vengeance and this in specie, in endless minutiae that can only be generalized upon at a cosmic level in terms of substance or the source field, force, prana, chi, od, etc., electromagnetism. This level would be of infinite difficulty to assess/evaluate in concreto on a

human level but would be the only way justice qua justice could be dispensed by the hand of the divine through his particular agents. Two wrongs don't make a right but revenge is not a wrong and, when just in accordance with the above criteria of a balanced, harmonious, rectificatory, dispensation, is inherently right and a necessity the failure to bring into being is itself a wrong. Thus revenge is an obligation to right the balance which was destabilized through an initial act of harm imposed by the ego-mind of a lower consciousness in its evolution as a soul, gaol, or the hunger games – or merely a fine payable in coin of the realm. The principle of two wrongs never amounting to/summing to a right lies in this fact as well as the irrelevance of the two acts: for if a wrong is committed and an intentional act is put forth to offset this act (as an act of vengeance) but is not a right by virtue of its irrelevance it becomes a wrong; if relevant it would be a right. Thus and only thus are the scales of justice balanced. Passivity is never right as the dynamic nature of life necessitates action even in the form of omission or refraining from acting in the case.

Law in its essence and existence

obvious (and deceptively) to the deluded masses is the (non-) fact of the failed correspondence between law qua essence (the spirit of the law) and law qua existence (the letter and implementation of the law). However the law is always just and right and is justice and righteousness itself. The error of judgment lies in confusing positive law, the law of the land with moral/divine/cosmic law – the eternal law of existence, the emanation of god-mind, the letter of the law not as concrete material codex but as immaterial, vibrational Logos. Thus the apparent contradiction is resolved. Judge and executioner in one are the agents of the law, particular concrete individuals doing and refraining from doing, acting and omitting. The police are more judges than judges when and only when the laws enable them to administer justice through the limits of their capacity qua police; otherwise ultra vires and are agents of justice independently of their capacity. If they are not sufficiently knowledgeable (in the sense of gnostic: knowledge through acquaintance/experience) of the context they may be at best blind agents of justice working through them as emanations of the deity. At best this is the prerogative of the judge in positive law, the law of the sovereign, rex, Caesar: that he may infer the just conclusion/judgment or the basis of another's representation, his own reason and past history/ psychology through application/creation of principles of jurisprudence based on the currency of legal dogma as it exists in a particular time/place. All agents are acting through a finite set of material, Spatio-temporal filters and springboards, obstacles and enabling conditions/circumstances. Thus in the imperfect world imperfect agents judge imperfection imperfectly and the end result is a step towards greater perfection in the creation. However imperfect the judgment and however harmful its consequences all's well that ends well is the creed and time heals all wounds ordine geometrico. This because the balance of justice will forever adjust according to the essence of the source-field or God-mind. Whatever intentions manifest and result in whatever actions they will be 'judged' in the end and a fundamental attunement will result in a balance of the sum total. However much injustice exists, justice will eventuate through the intentional actions of others. No passivity is possible, even conceivable in reality as consequences and concatenations perpetually and unceasingly flow from all acts and omissions of all agents and forever. Thus the ceaseless play of forces result in and are the process of evolution itself.



“Pneuma”

Balance of the physical with the spiritual

begets the fundamental attunement that constitutes higher consciousness; putting the physical in its place such that it doesn't inhibit or hamstring the higher spiritual cultivation should be the goal. This is not based on a balancing in some temporal-quantitative sense but simply an economy of the energy flows, an ordering of energy usage and allocation while still providing for the cultivation of the higher self and a preparation thereto as the overarching directive principle. Attention must be concentrated within and the external forces or simulacra must be bracketed off with a Husserlian 'epoch'-style gesture without at the same time falling into the solipsism of world-less escapism into abstract or VR/chthonic realms or consciousness that provide merely a comforting isolationism from the world of distractions. All praxis must redound to the political and not become bound up with a self-serving egotism. However the caveat would be that neither will it cultivate a self-murderous masochism through which one plucks one's eye out believing they have cultivated and opened their third eye (a gouging out of the eyes more appropriately). Self-abuse matters little if it doesn't strengthen one but is an abuse of energy transubstantiation, a failed alchemy of black magick directed against the self. Hence the phrase 'feet on the ground, head in the sky' – a unio mystica of the macro- and micro-prosopus.

Encumbrances such as overemphasis on such petty things as petty things, generally and specifically excessive sitting, standing, moving, not moving, sleeping, eating, exercise, lethargy, etc. The dynamic system of the body re-necessitates a continual attunement to Being that constitutes the life process to cease which – or to – inappropriately undergo which is a conjuration of Thanatos. 'All life is struggle'.

The betrayal of their minions and the struggle and push back of Jacob's line

: In this world now in the nascence of the 21st century this battle is being waged for dominion in an apparent zero-sum dynamic wherein the good is destined to win and vanquish the evil provocateurs that have instigated the evil in the first place. In-so-far they are themselves good, e.g. good at playing and manifesting their inherent role as an evil, or evil incarnate. Upon their destruction, the ashes of their remains, the phoenix takes flight, harbinger of a new Golden Age, a rebuilding of Asgard after the Ragnarok. The embodiment of the good in the form of the white race cannot manifest itself in the appropriate way without cleansing itself in a baptism of fire, a rite of ascension whereby the excreta and unworthy (unwertes leben) are cast out and terminated; those who, in spite of resource possession (time, money, connections, chattels, realty) are squanderers and exploiters of their own kind serving Ego and Mammon, Bacchus and Lucullus while neglecting the survival of their own kind who embody a spiritual nobility that supersedes any material wealth or position and yet requires the necessary conditions of its expression in concreto, namely basic resources (food, shelter, peace, tranquility) to cultivate and express the higher self and thereby to manifest the good through itself. Thus a Tikkun Olam of the white race is needed whereby the dross is sloughed off and the refined gold retained to make statues and monuments to the higher self (metaphorically). The stumbling blocks of baby-boomers, race-mixers, inebriates, gourmards, pleasure seekers, druggies, homosexuals and trans-freaks must be purged from the gene pool. The many too many are too corrupt in their entrenched immorality to be redeemable and their half-truths and vacillatory non-committal nature, their 'maybe' and never the hard 'yes' or 'no' are a thorn in the side of the white race. Play and indulgence are their hallmarks – while fiddling Rome burns and they in their degeneracy even celebrate the fact as the flames creep toward then to engulf them.

Earthbound soul

the more materialistically inclined the more the salvation of the soul ceases as a possibility; bogged down in empiria the welter of the particular in its particularity leads to the fragmentation of the soul though a rootedness in materia; the more distracted the less inwardly focused the less inwardness the less integrity. Focus/concentration of forces is the key to perpetuation of entelechy. Staying the same over time – duree – is only possible under conditions of an abstraction from the mit dasein from immersion in Samsaic existence. Pluck aside the veil from the blind visage and the eye is enabled to see however darkly through the glass (rose-colored, din-colored, chromatic kaleidoscopic the eye is reflexively referring to itself and thus opens in awareness of awareness of awareness...). The formula above is that of the liberation of the earthbound soul from the fetters of matter. Energy is a serpent coiled around the base of the spine and contracting itself within itself to build its power and strike the third eye for activation of the higher self for the unio mystica of the lower and higher selves. It is easy to become chained to the lower drives and automatically function in accordance therewith; supersession thereof is via an internal focus. Repetition of motion produces hypnosis but an overemphasis on the repetition produces stagnation of thought. Such activity must serve as a vehicle of abstraction from the outward forms and a conjuration of inner sight (consciousness), a usual and mindless modality of developing the mind. Contents of consciousness are eliminated through this means when focus shifts to the action from the actor; focusing upon the actor shifts consciousness towards the inner being. However simply focusing on a barren emptiness is no recipe for creation but a grave created by one in which to bury the sum total of his possibilities – hence content is a necessity. External stimuli must serve as a springboard to redound to a return to the silent stillness of inner godhood. Dialectic of stimulation (without – within): is the personal wheel of Ixion that develops the self out of the self – that is ego transcending ego by ego to attain the godhood of immortality. All matter is a springboard to the divine and is itself the graveyard of the divine – amongst the ruins and stones play the spirits of the immortals, vivifying and activating the dead material.

Lower mind, higher mind

those immersed in gain whether it reduces to hedonism and sensory gratification (wine, food and women, panem et circenses and pleasures of the flesh) or to a stroking of the ego, on inflation of the ego-mind, are properly spoken of/characterized as (and themselves caricatures of) low minds, of the animal-minded persuasion. At best these brutes cultivate the intellect as a faculty of acquisition, an extension of their wanton lust for insatiable gain. It is a grafting on to their person of an apparatus of more efficient grasping, a cherry picker that more rapidly spans the gap between desires, enabling them to glut themselves with a cornucopia of resources even if need be at the expense of the survival of others. The bread from the mouth of the starving is taken to gratify a moment's pleasure then tossed aside as insufficient relish to whet an insatiable appetite of bestial ravening. The impoverished are made to let starve for the sake of a mere whim, an entertainment for the idle mind reveling in beast consciousness. Empyrean heights glimmer in the dawn of an awakening. Fellow gives salutation to fellow and in the warming rays of cosmic consciousness the solidarity of one with another is consummated. Love vibrations reverberate, banishing the dull grey and crimson red hues of a base-borne mind, scattering to the winds of oblivion the clinging morass of greedy tones of green envy and covetous brown. The lower chakras send up the spirit energy to higher command and the whirling wheels of consciousness dazzle the super-sensible cognizance of the gathered throng.

They unite with that happy motivation that prospect of ascension bestows, kindling the spark of divine light blossoming forth as the sun of mind in higher – super-consciousness.

Both characterizations bear the ring of truth though ludicrous they may seem (being partly satirical, nevertheless harboring the seriousness necessary to adequately portray the subject). The lower mind is the anchor of the ship of consciousness perpetually slowing its passage through the waters of evolution. The motor is the higher mind driving with the motor of its inherent power towards destinations unknown.

Materiality

items, projects, reputations, all things confined to the mundane world should serve as vassals their liege, the higher mind, its cultivation and dispersion amongst all and for all in place of constricting itself to the mere cultivation of the self and its ego amplification – not alone not confining itself exclusively to the sphere of the above temporal goods – as kings and beggars alike go hand in hand to the grave. Though they may rectify their down-going by their good works and manifest again in a form more appropriate to an enlightened soul.

Reincarnating, being a self-propelling wheel, evolving over the generations of its lines to upgrade, and rectifying each tip of the balance with a counter-action as a compensatory mechanism of fundamental attunement. To recognize this fundamental reality opens the ajna chakra to the bestowing virtue of an acceleration of evolution, a harmonizing of the magnetic fields such that the rocking boat upset by the boisterous crowd and the callous self-interest of fools is stilled thereby enabling attunement.

The evolution of the soul through reincarnation: from Aries to Pisces, whence Capricorn the sure-footed, the willful and stubborn, the ascetic whose progress is indefatigable? Is this not a higher form, a more subtle body, aethereal being winding its way upward towards the heights? Or is it the goatish beast immersed in its own bestiality, oriented around its ego as the be all and end all of its narrow consciousness? Its place is the 10th house, that of vocation, It is its own vocation, the ego evolving as a wheeled cart steadily climbing a mountain - an aspiring soul ascending Olympian heights even if from the depths of a barrio amidst beggars and other assorted fools. The discipline latent therein necessitates progress; the constraint coerces whatever success it may squeeze out of the lemons life bestows – and down the elixir with the coldly rational calculation its Saturnian aegis affords.

The aesthetic, the reflective and the physical

– the internal could be dichotomized into the former two, the external into the latter. These categories, however wooden, and artificial, are serviceable pragmatically to lend direction to the will and lead it to the cultivation of the higher self and the enhancement of the lower propensities to higher modalities of consciousness. The physical degenerates in eating (however consciously regardless of quality and its mode of administration), it generates through exercise to the extent that it may (limits are quickly reached in terms of substrate – ATP generation based upon glucose and its availability and through whatever mechanism, however in/efficiently; upon build-up of metabolic waste products and manufactured substrate such as lactic acid and hydrogen ions, etc.; availability of O₂, etc.); the physical degenerates through expulsion of the effluvium through stimulation, generates through its retention – thereby are degenerates or generates depending on basic modalities and expressions of consciousness and how it manifests itself in praxis. The physical stands as the heavy springboard towards the metaphysical but rusts easily and is susceptible to decay, to the amortization of corporeality, degeneration et corruption. Thus it represents the most fallible of aspects of one's being, that most liable

to degeneration of the soul. The mental above (the 'inner') dichotomized into two expressions or tendencies, the right hemispheric dominance of the aesthetic, the left hemispheric dominance of the reflective, is also an elevator that ascends and descends Jacob's ladder: the reflective if over-developed through over-use leads to the inertia and despair of the left-brain dominant prison in which consciousness (the self) becomes trapped without hope of escape; entropy results through one's construction of a prison house of crystallized thought forms that are so many adamantine bricks in the wall that pen consciousness in an octagonal structure from which the only escape is to create the mental tools in imagination that enable one to burrow under the walls or to dynamite them into the autonomy of novel thought structures, paths and passages along which consciousness travels towards destinations posited in mente. The aesthetic thus weaves its magic carpets, its subterranean tunnels and bulldozer machines as vehicles of self-development towards the higher realms or at least the excavation of oneself from the underworld of materiality into which the density of the idee fixe egregores has buried one. However the dominance of the aesthetic also has its problems in that the lack of any concrete fixture that can be reified as a practical mode of implementation to raise the inevitable presence of consciousness in its material corporeal state is the obstacle to be side-stepped and confronted.

Crystallization can set in the aesthetic realm as well which invariably engenders pathologies that serves as so many boogeymen threatened to break concentration, the focus of the will upon an object, real or ideal. Thus these red herrings and snags can obstruct the path. No ignorance is possible in the face of their corruptive knowledge but the vacuum of autonomy they create must be filled by other positive realities that serve to break these demonic entities and supersede their Q-lipthotic forms, to exorcise their haunting presence and re-posit consciousness in its surrendered autonomy to usurp the usurper in a struggle for self-mastery. This might be called the greater jihad or self-overcoming in its psychological aspect (psycho-spiritual aspect). The aesthetic thus serves as a hell when it could provide the backdrop of a heaven of consciousness. Its positive moment manifests in the form of creation via art of dreamscapes that ensconce consciousness in their possibilities transforming the lower experiences of life into higher forms of manifestation. Ascension takes place under the Arial aegis of the creator within, the god particle or divine electron or soul spark which ennobles the vagrant and casts down the false messiahs and kings of the lower depths. Only through art can the prison of left- brain consciousness be shattered as the latter is itself an art but requires the constantly new impetus of free-forming creation, the autonomous sur generis of a cultivated mind to escape the stultifying entropy of the logos as it manifests in situ in its demiurgic destroying force – for entropy is simply the preliminary to degeneration and corruption. This might be called its positive moment which is the spirit itself (geistes) which alone can create and overcome the inhibiting function of crystallized thought- forms. Imagination (the conceptual generator function of consciousness) generates the ideal, the physical implements it in its reality aspect, reifying ideality under its aegis, bringing into being the potentiality of thought into concretion, constructing its products through hardened material of whatever form. Thus castles are literally built in the sand and of sand as well as of emerald. The yellow brick road of consciousness here is the imagination and the physical handling thereof under the mental guidance of the logico- empirical function of language and execution creates the emerald tablets and palatial bricks upon which are inscribed the script of philosophia perennis and the instructions to maintain (and 'know to') the entelechies of consciousness. The physical should always remain vastly subordinate to the mental and be its valet and dog's body alone. We in the Great Satan of 'western' society have inverted the order of

the ages and thereby begins our down-going – towards the underworld of paradise lost, the negation of consciousness.

States of consciousness vary with material influence

– the more active the sense organs the less active the mind/brain – where attention goes energy flows. These areas perhaps as ATP molecules and all elements (the element) of which they are composed thereby mustering the life force for those things which enable and immersing in sensory reality and the mundane plane.

The greater the inner is deprived of its metabolism/activity, the greater the outer and vice versa. In a phenomenological sense the outer deprives the inner and the inner the outer and yet paradoxically they must be in an equitable proportion both active and given the appropriate period of rest in order to optimize the higher energetic states, namely the inner reality. Like a surfer on the waves of being the material vehicle is necessary to manifest the inner creation; thus one must play the role of the phoenix and go through fire to attain the heights of consciousness. The physical can't be forsaken but neither does it have meaning in itself as meaning is a crystallization and creation of the inner forces upon themselves via the catalyst of the physical shell or husk amidst the physical external reality thus amidst the matrix the soul attains to being through this lake of fire (energy fields that are of greater crystallization thereby eviscerating the physical body and entering into interaction with the internal soul).

Jacob's ladder can be a spring board to the stars through increases of vibration thereby creating (and through creating) the light body entering into the Isles of the blessed or it can be a cold wrought iron greased, iced escarpment of pain and death (privation of sensation of reality), down which one plummets into Sheol whilst desperately grasping the icy density of crystallized matter as a hyleg satanic being – into the icy fires of Amenta to burn in polar frost for ever and ever. The more one attaches himself to and immerses himself in matter the more he falls from grace into the flames of perdition and becomes the being, victim of fatality that his ignorant blindness towards destiny impels. This can be seen in the example of the quotidian reality of the body builder who, upon waking, begins his life of physicality called physical culture through maneuvering and acquiring physical matter in and through the corpus thereby undergoing a daily 'fall' from the grace of the dawn to the premature death of darkness dying a little day by day and suffering a correlative diminution of consciousness with the passage of Kronos' measuring implements clock, sundial, etc. The example of the hermit typifies (the anti-theses, the ascetic waking to flagellate the flesh and enter into will-less contemplation outstripping the sands of the hourglass and the scythe of the sandman. The only problem is the lack of will as channelled through the physical vehicle. Kill the body and the head will die – yes and ascend.

However the dharma will be unfulfilled thereby decapitating the purpose of living which itself is inherently purposeful or one wouldn't have incarnated in the flesh. Thus to vacate this veil of tears one must suffer through the pain and sorrow latent therein and earn his passage therefrom to the heavens, etc. Mortification implies the death of the living spirit which lives through the body rendering it impotent. Sometimes potency does lie in the barrel of a gun if the dharma dictates. Sometimes moksha entails the assassination of the president or of Ghandi himself.

Mein Kampf

: we are immersed in a struggle and yet one whose proportions are nebulous and ill- defined. Engulfed in this penumbra of gray mist, murky shadow realm, we seek to grab hold of the indistinct form of an arch enemy that manifests itself via the subtler planes through the ether of our entropic consciousness. The presence seems to absorb within itself the reality that enables an orientation in this what we might call 'out of time-space' zeitgeist, aeon, etc. We box at shadows projected from the depths. Seemingly of our inner being yet they are independent merely moving through us, obsessing us with their presence attempting to puppet our will through occult influence, controlling us through invisible wires that rather than enliven and electrify, drain of vitality and bioelectricity, rendering the life force a death force whose inversion saps us of our awareness and our being. Thus we struggle against these shadowy figures so that we know not if we struggle at all. The ill-defined enemy manifests in and out like a flickering dark energetic being an anti-lightbulb a dark bulb of negative reality and thus we attempt to understand our actions in an absurd way – positively – when we must stand above them negatively – to be receptive to them as a self-organizing system an entelechy machine that neither projects itself nor is receptive but simply endures. The enemy attempts to draw us out with feints but also darts towards us – a quickening boxer weaving and bobbing around us in fast-forward and rewind motion darting pin pricks of pain and drain into our being, chipping away ending our identity through the kali aeon. Hypervigilance is the only way to anticipate the blows. This is the only recipe for the salvation of the soul from the eater of millions.

The aesthetic vs. the reflective

: man of reason and man of artistry, rationality and intuition manifesting themselves in praxis – this could be the dichotomy of the material soul in its higher form, Chokma and Binah forming when in a state of balance, the crown Keter, unified complete soul. The lower form is immersed in the mundane, cunning calculating lacking in empathy, out of touch with all but instrumentality, a getting and acquisition of the tangible and material overlaid with the tissue of the most desired immaterial end – power. Its counterpart, an impassioned waywardness reactive-minded pawn of stimuli and external influence; both represent the anchors of consciousness pulling one down into matter. The arms which lift these same are only as strong as the quantity and quality of training they are subject to – the more trained the stronger, the stronger the further one ascends. However self-destruction is precipitated when one preponderates to an extent that the other tears under the weight of its anchor and the force to which it is subjected. At all times a balance must be struck between these dimensions of the mind and this is affected through their expression. The motto should always be to press into service the faculties never to allow them to languish in passivity, positive over negative, expansion over constriction – thus an Icarian flight is initiated however unstable the course such instability can be corrected in flight through further emphasis on the lagging wing. No perfect balance can be achieved but must be worked out in situ. However an empty formalism devoid of content is equally destructive as offering nothing, edifying, mere exercise for exercise's sake; thus the balance of the wooden 'nowhere' man means nothing but a teeter totter on the playground of the mind.

Writing and its purpose – an act of 'conveyance' of meaning between parties: self and self and/or other. Even the thoughts which have yet to attain crystallization in written form are writings in etheric script in the Akashi. They are all a living and eternal testament to God mind and its particular emanation the Self. Abiding in consciousness though not manifested in graphic form still inscribes meaning on the appropriate tablet (ennervative vibrational state the inscription manifests in/as). Though the coarse pleb

can't read it like a newspaper and mix and mingle it with his donuts and coffee it yet exists and the appropriate sources may partake of it for the purpose of edification and expression is the turning of the wheels of fortune and destiny intermeshing as a merkaba machine of ascension; destiny's realization thwarting or fulfilling and steering the course of fortune, the latter furnishing material for further inscription.

Psychological effect of working conditions

- this has been discussed myriads of times but deserves a re-visitation; to amplify the severity of the influence of work on the person and have consciousness in its particular forms (human souls) is enhanced or suppressed outright through the influence of labor be it of the head, heart or mind. To dull consciousness the organs enabling higher awareness, the seats of meaning the so-called brains of the body (the nerve ganglia, plexuses and brain and spinal cord) must be overtaxed to the point of dysfunction or under- exercised to the point of atrophy or failure to grow and thereby to function in accordance with their structure: solar plexus, sino-atrial node, etc. all play a role as concentrations of concentration, as attentional nodes wherein are concentrated the mind's eye, the mind itself and which serve as transceivers and information processing centers that receive, interpret, analyse and transmit sense data bio-electrically. The labor which as it were nourishes and engages these regions is that which augments and develops the higher mind, which dulls or deviates from the activation of this leads to the failure of this same state of consciousness. The duller one is the less aware, the less aware the less meaning life has the less meaning life has the less worth living it is. Therefore work which leads to the negation of higher sensation is the terminus of the higher mind and thereby of the higher man (as the latter is the name of the former manifesting in particular human form). Thus to live a dull-brained life forsaking opportunities to engage these anatomico-physiological centers is to precipitate the death of a worthy life and to live a life engaging these centers to the full is to optimize the life lived: the best of all good things at all times. That which deviates from this state is evil (a direct reduction and even termination of consciousness) that which supports it is good. The awareness of slipping away in terms of one's higher potentialities has a psychological affect reminiscent of being infected by a terminal virus the cure for which is unobtainable though it may exist and in this case that would be meaningful employment properly so-called, i.e. that type of employment conducive to the development of higher-minded existence. The meaning of employment is ultimately the following: what increases or decreases mindfulness. The failure on the part of the average person to see beyond the illusion of money perpetuates their slavery as they live merely to collect from a pay – master the fruits of their labour which latter (its actual nature) they ignore for the sake of the abstraction called money. Thus they exchange a nullity for an actual good. Attributing value to that which has no value they sell their souls to Mammon and receive the mockery of the jingle of coins, a hollow and empty illusion of benefit.

The American dream of yesteryear (the baby boomer generation) has been replaced with the third world dream of brute survival. The deeper down the rabbit hole you go, the more steeped in International Law you are, the more you recognize that your social role consists of serfdom on a vast plantation of global proportions. The complex (infinitely complex) entity that you are is incapable of ownership. Far from that being a curse it is a liberating blessing as the kingdom of heaven ceases to be the earthly paradise of illusion it has now become – hereto for the veil of Isis was drawn across one's vision, now the reality is manifested in Technicolor. The black and white simplicity of yesterday is replaced with the universal color spectrum in the infra-red and ultraviolet bands as one's vision expands to encompass the

boundless realities of the multiverse ascending beyond the confines of two- car garages, gold watches and cement ponds accompanying all manner of degenerate states of consciousness manifesting inevitably in dis- ease states and entrenchment in the quicksand of matter. The American Dream is dead long live the American Dream – in the Akashic records it is a fairy-tale for fools, if one fails to read between the lines and understand the dialectic of prosperity taken to a spiritual degree multiplied by the material a thousand fold. From out of base numerology of 666 manifests the phoenix of enterprise and entrepreneurialism 777 – the path of apotheosis is marked out on the map of consciousness by reason and understanding, the ‘x’ being the point of intersection that concretizes as a fallible beginning, the starting point of the saga of life in the mundane world.

Rejection of coarse, worldly things (sensations, products, aspirations, degradations, inclinations, etc.) is a motivating first step along the path but need not be the first – however to complete the cadence and make progress on the march it must be taken or no motion occurs.

Intentions and the meaning of actions

the relationship between the two is a determining one – the intention determines in large part the meaning, the consequence being that if the intention is evil the act is clothed in the garb of evil, infected with its energy and transmits this latter to the persons affected. Thus the gift becomes a taking not a boon bestowed when the intention to give is to take and this is inferrable from the context (the psyche of the person, the way it coheres or crystallizes as an idea in the situation – all circumstances and facts modifying the meaning of the act, in this case the gift: the way it is given, the time, the place, the way the receiver would be expected to receive it, etc. All this determines the nobility or ignobility of the act and whether it can properly be spoken of as a ‘gift’ or merely an imposition; say of evil or hardship, etc.). Context can never be overlooked in the acts of others whether they exist at that time or are anticipated as a future state of affairs.

The dependent mind contrasted with the independent mind and its repercussions on behaviour:

The dependent can be characterized as the caricature he is, viz.: necessitous of the attention and information/knowledge of and derived from others. Without the Other the dependent would expire as the modus of his respiratus (respiration) is to breathe the aether/air of the other, his sole informational source, crutch upon which he leans as a means of self-support. No thought or behavior without thought of the other, a separate existence can’t be envisioned by the dependent that is forever seeking favor (or disfavor) from the other depending upon their cues and dictates as a subordinate whose will lies with the control of the master. Needing to be needed the subordinate/dependent cannot function without relations of dependency and once these are terminated or fade away themselves stagnate in entropy spiraling down unto death as their vitality is based solely on vampirism, however harmful to themselves. The behavior is obviously a manifestation of their dependence: they shuffle their feet, hem and haw and hesitate to the brink of peril and allow the press of circumstances to precipitate them towards goals they are either too weak-willed or too sluggish of mind to envision.

What is the cause of this symptomatology, this cerebral/psycho-spiritual/bodily state (all of which are one as a complex of ethotic structures)? Genetics, nurture – perhaps a Norman Bates style nurturing such that dependency upon the breast is cultivated from a suckling babe or in utero unto the tomb physically if not mentally (as dependent the dependent dies when Master ceases to exert mastery and this only occurs if the latter can either break free of dependency through an act of will and attain independence or if the master absents themselves through death or termination of contact/relations). The

cause is multifactorial (see above) and the chain that ensnares one in this state is of adamant, difficult to sever and with only the strongest of materials. It stands as a test of one's metal to cleave asunder this chain of subordination but to attempt is itself a sign of overcoming. This is the path towards the cultivation of an independent mind which must itself be forged of adamant, alloyed in the furnace of the will of the myriad experience suffered, the hardships and pain, etc. Thus we see perhaps not the universal cause but the panacea of this slavery which is to struggle and to perpetually assert oneself in crafting himself as a product of his own will. This is the independent mind in its essence and existence the self-sustaining entelechic of consciousness.

An example of the Simmelian conception of monetary value: two people contract to purchase an item, but for either the good can't be obtained as the sum of its purchase price exceeds the total assets of either party. If one contributes the sum – one and the other the remainder both have acquired ownership. If the thing and its usage can't be divided it must be shared equally, i.e. both are equally owners. Thus the greatest amount of money is equivalent to the least and the unit of currency, be it ever so small, suffices to acquire the pyramids of Egypt. To quote Simmel: "The value of money is determined by its use" and to extend the notion of usufructs of the thing, its yield, accrues to those who have conferred a use value upon it through exchanging money (use of currency) for ownership or rights in the thing (use of chattels or realty, etc.). Thus value is relative to the context and the user of the thing but redounds to the user as the absolute of relativity, the absolutizer of the relative, and the relativizer of the absolute (through himself as the arbiter of value and for whom value ultimately has meaning or is what it is, i.e. value).

However, relative to the absolute (human nature and essence and existence) relativity falls away into the former, is submerged in it and paradoxically finds its sublated higher form of relativity therein, is not a mere barren relativism but is relatively relative in relation to the absolute. Thus the thing has value beyond the caprice of the context (Spatio-temporal situation) and has fixity of content derived from its relation to the absolute (spirit).

Aescetism: its virtues and vices :

Given the food shortage (alleged, contrived, or actual), the escalating decadence of the general population, their devotion to salacious hedonism, and the question arises as to which path (which life path) to tread; in other words: does one go up or does one begin his down-going-whither? This note purports to afford the reader with an answer (however preliminary) to these questions. Aescetism – reaction to leisure when it tips the scales of the balance of temperance. And yet does it not add excess weight to the pan thereby tipping to the other extreme the unfortunate butcher's thumb of proverb? I answer that the balance, to be properly maintained, entails Aescetism as its logical conclusion and necessary form of praxis, that voluntary suffering of necessary privation (a voluntary poverty of the lower pursuits) is the precondition to maintenance of the harmony of the fabric (its threads) of reality both as macroprosopus and microprosopus.

Recognizing things rationally (using the lens of the ratio to attain an amore intellectualis dei) the cause and effect of vice can be readily seen in the myriad cultural pitfalls of contemporary society. The tunnels of Typhon that lead under and down towards abysses of consciousness only the reptilian mind would wish to crawl – these have their entailments and when perceived, are steadily avoided or traversed in great aversion towards their light source and out of the darkened gloom. Recognition via reason but first and foremost through an intuitive grasp of the natural life and the form of its

manifestation, the particular situation being the given into which one is thrown or has fallen and must somehow navigate through the cunning of reason.

Aescetism is a denial and simultaneously an affirmation of the life path in the shadow of the ideal, the compass by which the self directs itself always from that properly averred and towards the proper pursuits, namely away from the anti-natural or counter-natural, and towards the natural or pro-natural, whatever redounds to living life in accordance with nature. Thus Aescetism is the regulator of the balance, its rectification through the iron will of reason and broader, higher levels of conscious awareness. Those whose life consists of 'pleasure maximization and pain minimization' have affronted the higher self for the same revelry in the lower realms of consciousness even to the point of its negation or enervation. The Bacchic revels of the nocturnal Dionysus and his orgiastic maenads enter in combat with the crystalline sobriety of the ratio and its elegant and harmonic necessity. The battle has been waged and eternally will be through the dialectic stimulus provided by the gravitational force of material density and the levity of the soul in the ever-revolving wheel of incarnate being. However, the entropy the necessity of Saturnian control exerts leads to a static being that is the soul spark subject to a petit mort unless kindled by the ecstatic presence of the will. Re-motive force of the axis mundi (Mikro and Makro) continues the Ferris wheel of fortune propelling destiny to new heights in the life and its subsequent manifestations.

Knowledge and life's purpose _____ :

Gnothe Seuton – the self is the gateway to the non-self, without looking within one can't look without. Third-eye blindness equates to darkness even in broad daylight – the staring eyes of the beast look with glazed stupidity at the unknown and forsake the gnosis gleaned through the second sight.

Music soothes the savage beast. It is the gateway (one among many) to the inner recesses of the middle chamber of holistic consciousness. It confers the key to direct access to the sum total (self, other, union, division). The cochlear nerve impinges directly upon the brain, furnishes the elixir of the light in vibrations (vibrations translating – as a becoming not a translated being) to the resonating machine of consciousness reverberating truth. Anatomical structures are arranged in this way as natural teleology, a transceiver of energy that represents the antennae of the mind in material form. Bat-like the sensitive is forever absorbing and receiving the information for the other beyond the great divide, across the gulf of consciousness that is the aether – from one source of condensed being to another, communion of entities over yet other entities knowable yet unknown as the defective equipment does not register as knowledge. Defective in relation to that which it is not, perfect in relation to that which is – the radio broadcast and receiver serves as an information node in the space between the eyes of cosmic consciousness. Transducing divine vibrations redounding to gnosis the vehicle of consciousness best operates in stillness – and that is the voice of the silence. To be silent is to hear – the silence of self is the audience of the other and vice versa – one hears himself by proxy, through the feedback echo of non-self. Cogito and res unite and establish themselves as reality through mutual sonar. It is amazing how the obtuse fail in acuity, as acute beings and languish in the mire of density called the kingdom of Malkuth (maladroitness, malum – the bad in relation to the good, the good of all mundane and extra-mundane). Why is the evaluation typically (stereotypically)? Because the most subtle (implying least dense) is that which contains the most area topologically with the most meaning, owing to its fluidity or metastatic pregnancy. Maieutically it gives on to modalities exceeding the more rigid planes of materiality whose mass prohibits movement. Thus since 'bad' and 'good' are terms relating to life – itself inherently

immaterial/spiritual – and are meaningful in relation only thereto the good represents that conducive to the most vital – the bad, the least – the good is that which is as removed from materiality as possible and conversely with the bad. The end – ultimate good – is merging with God as God and overcoming all oppositions through union. Where morality – the fact of morality – enters into human praxis is not in self but recognition of the union of self with the sum total or the metaphorical or real ‘destruction’ of self not through suicide on a material level but through transformation in a harmonic way. The ultimate means (the necessary and sole condition) of attaining the ultimate good is removal from the density of materialism; the mode is knowledge of the world, the self, etc. Purification of mind/body/spirit is through techniques of disquieting the noise of that which conflicts with the harmony of being. The transcendence of dualism is not through ignorance (willful and voluntary) of evil but a recognition of the fact thereof and its transformation into good not in its destruction. Two rams butting heads do not a mountain climb.

Concentration and praxis: attunement

On the verge of such possibilities and accomplishments, such notions and visions of what will be – yet actually making nothing but dreams which admit of no realization – always a seeming never a being. Infinite juxtaposition of dreamscapes – sinister crime bosses in secluded high-rise buildings plotting nefarious plans of conquest and corruption of the pure and the good in the political realm; wondrous lands of monumental structures that touch the empyrean azure skies and contact the celestial realms of the spirit world – all of these possibilities I forsake through insistence upon the real as my God-mind omniscient panoptic vision. The information being so overlaid by consciousness is assimilated – an energetic vacuum operating independently of space-time enabling access to the sum total of all information – widen the lens/shutter of vision and you increase access proportionally – opening up the Pandora’s box of the mind’s eye. Concentration becomes scattered yet returns to focus when one focuses upon the concentration; retreating into self-reflexive contemplation, the synthesis of this cornucopia of information is a mark taken off in a holistic higher sense eagerness and satiation might escape one but the ravaging hunger is no problem but a goad, a tantalizing propitiation to a mind otherwise immersed in finitude. The so-called God’s eye view posits oneself as god, the axis mundi, a world around which all worlds revolve the centre of the universe in/as miniature – microkosmos.

The dangers of the psychonautical excursion of the Jason/Joseph figure with his technicolor chakra covered dream cloak (the cloak of the illuminatus) pursuing the golden fleece to weave fine fibres of EMF conducting and super-conducting material into his garb is quite clear – namely in attempting to weave a reality out of one’s brain the axonal threads tend to become tangled in a solipsistic skein forming a Gordian knot of madness and inevitable descent into an empty interiority of self-reflexive ego cogito emptiness. Many would call this nirvana but it could more preferably be called vacuity. This is not the wushin of Shinto but the nullity of narrowness masquerading as fullness. So the only solution is to equalize the poles: fullness is emptiness and vice versa but this itself simply destroys itself in an empty identity which doesn’t admit of any concrete basis for its equalization. Thus one has recourse to drawing room novels as a mining of the content of the real for industrial purposes in the economy of consciousness – to fabricate a reality with more substantial materials, instead of the mists of abstraction. In this sense reality in the form of a fantasy is more real than that of a buddhistic nirvana and its inevitably insufferable ennui. Black out the mind and what is seen is blackness – the lack of sight is not sight simply the annihilation of self through ceasing to sustain its being through the dialectic of consciousness. One becomes a mirror whose function is destroyed when the lights are turned off. To

physically turn off a light and envision in the mirror of one's mind a reality is more conducive to a meaningful life than to shut off the mental lights, but there is no light without having been at one point acquainted with real light – we being light beings – one can't weave a reality from nothing, nihil nihil fit. Thus the particular contents of consciousness available to the illuminated (however dim the bulb) is more meaningful than the blacked out reality of a poseur of buddhistic contemplation who conceives of a blackness as their images, contents, mentation, etc. Blackness is the absence of mentation and from out of it nothing issues, into it all is absorbed in nullification. It is so much better to contemplate a bank balance or a rain cloud or easy bake oven than to fall into the living death of this will-less self-abnegation. It would be, that is, if it were true. The blackness contains the light through cosmic consciousness, through the one merging with the many in a meta-conscious overlay of its contents thus attaining access to the particular. However once one serves oneself up the contents of that mental easy bake oven he is bound to it and has no other choices – his appetite is spoiled once the forbidden fruit is consumed – the oven ceases to operate and the contents having been brought into being, there is nothing else possible. *Omni determination est negatio* – all subsequent entities return to blackness and the finitude of existence becomes the reality that is real broadcast upon the transceiver/transmitter of the narrow band hologram that is the mind or consciousness in its particularity, as a condensation of energy fields into physical/bio-electrical/chemical reality.

Thus limited the choices are clear – to enter into a fantasy and limit possibility or to return to Godhood through 'bracketing off' the particular contents of consciousness in buddhistic blackness, a blind visionary seer of the *ain soph aur* and its refulgence. This seems the practical portal of access to the other/higher realms, the third eye a stargate to an infinite number of possibilities otherwise incapable of access. The procedure might be laid out as follows: first purify the body on the physical plane (fasting, etc.). Then/simultaneously (ideally purification would be entailed but could be omitted in a degenerate world of vice and degradation bodily, environmentally, etc.) cultivate higher mind through meditation (mantras, theta states, etc.).

The technique is as simple as sensory deprivation and production of states of maximal calm (breathing techniques, etc.).

Concentration requires and is defined by/as

one-pointed direction of the will, an energy trajectory of intentionality/intention, focus of mind on a distinct (however indistinct) object and bringing into distinction/clarity its properties through the solar ray of the third-eye projection to speaking florid terms. This serves the ethico-praxiological purpose of elevating the lower to the higher through endowing the lower with a meaning it would not have ascribed to it by those who lack the concentration requisite for that elevating process. The mote becomes the beam through attending to its muteness, its essence/ousia/properties, etc. The beam is amplified to the forest and the particular is – so to speak – subverted in the universal into which it becomes absorbed through bathing in its light. Illumination – the penetrating gaze of nocturnal out into the blackness of plutonian caverns. To continue from above scrawl: the technologies of consciousness elevation elevate – oneself as subject and projector of noumena into and merging with object and phenomenon; just as the reverse process occurs; a magical working where the noumena become phenomenized and the reverse through a dialectic spinning itself out of consciousness. The appearance, though this projective gaze of third-eye vision becomes and attains its essence just as the starry-eyed moonstruck lover finds his love in the sheen of moonlight cast forth from the rapture of his awareness. The object binds with all others as a drop of mercury coalescing with the surrounding pool –

one attains to awareness of the whole though the part and yet – though subverted as isolated being – preserves and expands its being through its relations which subvert it qua isolate qua distinct being by elevation of its distinctness through the being of all of that which it generates through itself (relations, themselves distinct entities, the entities forming still other entities – relations, objects, etc. amplifying outwards yet imploding inwards resolving the paradox through a oneness between the being of non-identity and non-identity from identity – a synthesis of judgment a priori and posteriori in the augenblick of consciousness, the snapshot of the realm becoming a seamless sequence of film footage that tells its own never-ending story). One subverts misery through this process and simultaneously discovers himself through merging with source – the notion of nirvana and god-consciousness of which the whole is the part and vice versa, is reified.

The dualism of what could be called Manichaeism or Zoroastrianism or Judaism :

The above value systems called religions I would look upon (to the meager extent of my knowledge of the topic) as Satanism. By this admittedly Christian term I mean the ‘good vs. evil’ religions that favor evil or the good manifesting itself through the dialect of their duality wherein the good triumphs in whatever way. To take the ‘evil’ handle of the dilemma (Judaism) they appear to advocate doing harm to others (non-self) to the extent of annihilation of the latter as a necessary condition of the manifestation (bringing into being) of the good. Regardless of the purposes or content of their beliefs (motivations, intended means, modus operandi, etc.) they advocate ‘evil’. My contention is that precipitating good through evil (or anything via its opposite) is absurd.

The good is that which is harmonious and entails the attunement of the beings of being, resonating in a mutually self-supportive way. Evil is the lack of such resonance. How disrupting harmony through disharmony could be achieved on a real energetic basis (at the level of memes, social solution, etc.) is clearly not possible on the grounds that things can balance when they are different entities (try balancing a poodle with a lawnmower in terms of their fundamental energetic properties – no good would come of their union – only the destruction of one by another). However is there any difference? Are they to be assessed as quanta or irreducible energetic fields, etc.? Even then they admit of quality (which is their difference). Hence to destroy one is to precipitate disharmony. But what of the disharmonious? Should it not be destroyed? Perhaps that is the ultimate answer to Judaism that by virtue of its ‘satanic power’ it represents duality (opposition/adversity) and thus must be destroyed as harmony should exist. Thus the final solution to the Jewish question is the death of Judaism.

Emptiness and fullness: through emptiness one is claimed to attain fullness yet the sensation of no sensation (assuming this is possible) appears empty in the presence of desire. And there is no possibility of eliminating or sublimating desire up to ‘higher realms’ or deities as one is desire itself manifesting itself in particular concrete form – the word made flesh is here the flesh made word as a particular emanation of the deity that is man. The fullness sought (and easily found in life) is discovery in the fullness of consciousness (of desire – of the ding an sich). Only in awareness of the contents that are consciousness can the consciousness be attained that qualifies as fullness. The voice of the silence is articulated through silencing the desiring flows and sense impressions but has only a dispensatory function when manifested in action (be they words or writings in short in technai or technologies of the self). The act of simply attempting to attain wu-shin is an exercise in futility as it is still an exercise thus is inherently self-defeating. There is no such thing as no-mindedness or will-lessness only mindfulness and will and this not as a vehicle of consciousness but as consciousness inextricably bound up with its finite expression and form – thus one must be an artist of life and can be nothing but; the loafing

indolent on the toilet begets creations which are an expression of the will though typically the consciousness of such a one is crude in its simplicity and thus fails to be conscious of itself and thus lacking in the refinement that qualifies it as 'high art'. The more mentally engaged one is the higher the art and the mental means a metaphysical mental/spiritual embodiment that bodes/bodies forth as a self-propelling wheel, creator of xyz, etc. The 'xyz' is the product inextricably bound up with the creator and is its brain child, its function and manifestation such that the mother and the son are one through oneself as the father – a spiritual trinity on the earthly plane of rendering the extra-mundane concrete and representable, however metamorphosed as object of subjective will. The creative object borne of one's consciousness is the stardust and radiation of the cosmic force of one's inner light as a star-child of the deity which is being, the one, the all father.

An artist of gastronomy, that is to say of the stomach – one who undergoes the following processes to enable his creations to manifest (flatus, faecal matter and auto-toxicity; mastication) the consideration, formulation and mulling over of the matter selected (cooked, purchased, ready-to-eat); the refinement and approach of the concept or idea, its experiencing, its gradual or immediate manifestation of its substance/essence (tasting); its comprehension and as-it-were imbibition (swallowing) and concomitant process of creative manifestation (assimilation/digestion/excretion) using the appropriate media (gastric juice, peristaltic action, formation in the bowel and eventual birth into matter. Such is the delectable ars gastronomica and its subtle process of manifestation. What would one have: willness inertia, a bracketing off of all contents of consciousness save consciousness itself (per impossible!) or an endless plethora of contents to be sampled as a cornucopia for the will to avail itself of and bring into being as the reification of the conception. The passive, inert orientalism touted as the path to enlightenment and the necessary material with which to construct the diamond body or the technicolor dream cloak comprised of the infinite fibers of the beings of being – which most closely approximates being: nothingness or everything qua thing as possibility perpetually actualizing itself through willful action. Inaction as a living death or a full life of endless striving and will as its *conditio sine qua non*? Is not this life itself – the death of will-less inertia being the veil of Maya the hidden reality being that which manifests and comprises the veil as its fibres? Fullness over emptiness, plenitude and surfeit over deficiency and privation. Save the negation of will for the Orientals – the hyperborean path lies in the insatiability of fullness, the self-propelling wheel of creation creating via creator not a corpse. Serve yourselves up to kali oriental denizens; the white man will not be a snuffed out spark inhabiting darkness but will illumine it with refulgent splendor.

The power-trippers of the lower levels: fatted hippopotamus crouching over desk would spawn its pregnancy of litter as recycle from the in to the out basket ripe for the shredding. It lurks, undulating womb writing and spasming with urgency – it must proffer its hidden excrement as so many boons to humanity – the puff of vanity halo-like ensconces its receding brow and pontificates its ululating cry of power lust: "I am I the watcher in the watchtower of the North, the mater dei belching forth my progeny as the roast piglets of a Christmas feast. Glut thyself on succulent meat – and choke with the poison of my powerful DNA. You are transformed, in my image, a puppet made flesh, carved by the carving knife of my cerebral loins, a phallus impaled through your brain-pan – my very slave!" – such the power-tripping nature of the mater dei feminut, girth encircling its lair, radiating a force like a chihuahua attempting to assert itself behind a rolled up car window as a big dog passes by. Just open the window and we will see who farts the loudest. We know who makes the biggest stink. Floating in the swamp of its own perdition it basks in warm self-contentment as a babe in amniotic fluid nourishing itself on its own ego, for power is that greatest lust which feeds upon itself.



Anti-White Anti-Law or “The LAWLESSNESS of Beastman”

Motivated purely by self-interest the non-white is both an inadvertent transgressor and adherent to the moral law. In certain cases, he following the path least resistance, is an adherent to the law, in others he continuing to follow the path of least resistance deviating in complete opposition from the straight and narrow path. Thus the path he pursues is always and invariably that of the self, even his own tribal group is merely a tool to use for self-service which explains why the non-whites struggle against each other in desperate competition even when they have a surfeit of resources available such as in the case of tribal war and vying for power in intertribal strife. In all cases the only thing that matters is the moment and the most benefit for the self. This explains why they are always cowards in war as they have no selfless altruism and have no willingness to sacrifice themselves for their extended tribal group given that would be the extinction of the self and thus would be the terminus of their ‘pleasure maximization and pain minimization’. Accordingly the non-white is thoroughly liberal in their values which implies thoroughly totalitarian towards Others with maximal liberty for the self being their ultimate purpose, namely selfish self-service, ‘self before Others’. Thus the non-white can be spoken of as lawless as they are simply not governed by law and have no regulation of their impulsive tendencies by reason and the higher mind simply because they don’t have a higher mind with which to reason. The following constitutes the ‘Other’ to the treatise on Lex Albus (white law) – not its antinomian negation as in the case of Jewish Satanism (Judaism) which is merely the inversion of Lex Albus but rather the biospiritual tendency in non-whites towards the lower states of consciousness beyond which they cannot ascend and towards the lower forms of behaviour which are their behavioural analogs. These forms of behaviour which comprised historically in all white nations the law of the land (codex justinianus, the common law, etc.) are the ensemble of behaviour non-whites manifest as soon as the restraints of force are removed from their simian wrists and ankles. In the following each form of behaviour is discussed and illustrated as to its derivation from the lawlessness of the non-whites. In no particular order of precedent (as with the non-whites’ psychology it is a chaotic upsurge of dissipated forces narrowly concentrated towards the feral inclination of fighting, fleeing, fornicating, and feasting, the 4 F’s) – these are the marks of the beastman.

Gluttony: The ravenous greed of the non-white is legion and his lust for belly pleasure is notorious (‘belly mad’ as Seneca says). The choicest viands and the most wretched fare equally sate his gluttony. The coarser pleasures are all that beguile him and all more refined delights of the mind are a non-existent in his mind given that it is incapable of such refinement lacking the nervous structure of that of the white man for whom and for whom alone the higher exists beyond mere wooden intellect machine-thought to the heights of creative aspiration and genius. Thus recourse is had to whatever is available namely the gustatory lusts of the animal though limits as in the case of the latter are lifted and gluttony enters in through the gates of the teeth. The failure to discriminate is another sign of the coarse insensate nature of

the beastman which explains why Mexicans like spicy food and the negro has a thirst for bloody (as well as jerk) chicken – both figuring prominently in voodoo rituals leaving no waste – the economic materialism of the beastman being the highest cogitation attainable): the blood of the living bird and the feet and beak are all greatly appreciated by the negro as is the corn of the red Indian and the still-beating heart of his cousin. Other examples abound from insects to quail eggs, from pig face to oolong tea. All equally become mingled and find their place within the maw of the non-white indiscriminately and chaotically blended together within the larger chaos of the brute. In the case of the Aryan by contrast his refined sensibilities gravitate towards a more refined diet such as the fruitarian or vegetarian which lightens the body and doesn't have the nerve damaging effect of a high animal product diet (nerve damage through acidification, etc.). The parsimoniousness nature of the Aryan is dependent upon energy needs alone and only in cases of deviance does he stray from this narrow upward path. The effects of diet on consciousness are legend: meat dulls the mind through using oxygen in its metabolism (protein metabolism) whereas the lighter foods spare oxygen and are also more efficient as fuel for metabolism. That the stimulating effect of meat (a result of uric acid and concomitant adrenal hormone secretion) appeals to the non-white reveals the tendency to seek stimulation from without given that no stimulation from within exists whereas in the case of the Aryan that external stimulation induces a violent tendency as well as mental sluggishness activating the lower chakras, those which are the only active centres of consciousness available to the beastfolk which could be spoken of as sufficiently a drive to be an element of consciousness.

As to quantity the more the merrier for the non-white – feed 'n' breed being the strategy, the more they are given or permitted to eat by the Aryan the more children they have. Thus their lawlessness generates chaos through famine and disease spread.

Theft: The lawlessness of the consciousness of the non-white leaves theft available as a perpetual option for the notion of property exists in his mind only as 'mine' and no recognition of 'thine' exists given that he has no regard for the other only the self and his mind cannot transcend lower egotism and the lower chakras, thus he has no comprehension of the meaning of theft – everything is a possible possession in his mind the only thing (again) which restrains him is the threat of force, the rod of iron brandished by 'man at arms' (as in the cartoon He-man). 'Whatever he can get away with' is the principle of action for beastman who knows no law and has no inner restraint. Accordingly beastman can have no property rights as has no property duties in his inability to respect that of others he cannot be respected in turn save at a rudimentary level of personal physical possession (chattels) but even then only conditionally that of the coercive nature of reciprocity that failing to respect others property his own becomes forfeit (proportionally) thus inculcating at a rudimentary level, an understanding of the consequence of theft (punishment, deprivation). Thus his natural lawless tendency is restrained.

It is inherent in the non-white to steal because the non-white has no regard for truth as they are blinded by egotistical self-striving and without a conception of truth there is no capacity to affirm that another's property is his own defacto (the truth of ownership must be acknowledged and to take that of another's is dishonesty, the lie of claiming by way of gesture, what is not one's own). Whether as a blue-collar street thug or a white-collar administrator the non-white is inherently disposed towards theft, the more sophisticated he is the more potentially sophisticated the crime. Thus the non-whites' mores, from the blue-collar theft of chattels to the white-collar theft of embezzlement and clever investment schemes. In either case the non-white performs a theft and has no pangs of conscience or inner need of justification as in the case of a white man who has been led to theft by e.g. hardship or revolutionary zeal and a sense of righteous vengeance against a traitorous upper class, etc. No external justification in the mind of a non-white is necessary as no external authority exists save the lash and then only when caught would any excuse be made, internally no pangs of conscience exist as the non-white has no sense of otherness and thus no sense of injury towards anything but self (such as in the case of 'police brutality' wherein police use reasonable force against the non-white and it becomes a political scandal where the non-white is portrayed – and in his own mind is – as a 'victim' injured by the Other who exists in his mind only as a tool for personal benefit or as a source of harm).

Lie: Given that theft is inherently mendacious (a violation of the possession of another through unjust expropriation) and is inherent to the non-white it follows that at least in this respect lying/mendacity is also an inherent component of the non-white psyche. It is here contended that lying is inherent in non-whites as a fundamental tendency as their regard for truth is non-existent being driven by base considerations of the lower ego and having an insufficiently developed mind with which to grasp higher principles which require a selfless attitude as truth is that which exists independently of crude self-interest maximization. Hence the frequency of mendacity amongst the non-whites whose understanding of truth is restricted to self-interest alone and where self-interest ceases so too does their regard for truth. Often the beastman is seen mocking the Aryan over the latter's concern for truth while he uses the latter's technology to enrich his self-interest which technology necessitated a comprehension of truth in order for it exist. This fact also is beyond the comprehension of truth in order for it to exist. This fact also is beyond the comprehension of beastman. The non-white is a pragmatist for whom language and behavioural conduct (e.g. displays of friendliness) are mere instruments of self-enrichment, and thus the meaning of words is relevant only to the extent they are instrumental in self-interest maximization. Given that truth is what is and a recognition thereof by the sentient/conscious being in question (a finite and fallible representation of an infinite presentation) amounts to an 'owning the truth' the non-white is habitually mendacious as he recognizes only self-interest and thus ignores the reality which impinges on his dull faculties and which has no existence within his consciousness if it is not merely shunted aside as one would a gnat, the pesky nuisance of truth. Guileful in his manipulation of the more gullible Aryan –

whose thoughts usually don't descend to the depths of underhanded manipulation – the non-white has developed the art (craft?) of lying to a very advanced degree. The facial gestures and vocal tones are very plastic and cultivated as a theatre actor, knowing when to smile and when to display contrition, etc. as a means to exploit the Aryan for power and material advantage.

When witnessing the Aryan's pursuit of knowledge and truth they are puzzled – for knowledge does not confer the sensual pleasure they prefer but may instead confer the pain that comes with cogitation of the brain – and thus they are set off guard by the Aryan in projecting their own base drives upon him. Thus the distinction between the true and the false exists only in their mind by proxy, though the light of the Aryan cast upon their dark minds and thus they to the extent they are able only acknowledge and speak the truth when the rod of iron is brandished above their heads else truth is merely superfluous concern like a gentle breeze or a bump in the road, acknowledges only when it gets in the way or confers a pleasant sensation.

Coveting thy neighbour's wife: Committing adultery of bloodlines

The propensity towards the base drives that constitutes the beastman's modus vivendi and praxeology, his behaviour and intent which becomes realizable once all obstacles are eliminated manifests itself in the sins of Christianity mentioned in the title. 'Spare the rod and spoil the child' is an apt phrase characterizing the dynamics of crime and punishment for the beastman only in this case it is inverted: 'Give an inch and they will take a mile' – as long as the reward is worthy of the risk in their consciousness dull as it may be as lacking in self-control, driven by the greedy consciousness of an underactive reason and overactive libido (fight, fornicate, feed, etc.). Thus the 'neighbour' in the sense of Christian identity). The wife of the neighbour is always sought by the non-white given his/her lusting nature and the obviously superior genetic constitution of the Aryan who represents a higher value that the greedy savage wishes to appropriate for themselves through the sympathetic magic of a bestial coupling (to imbibe the seed of the white man in the case of the female – and to inject their own seed into the females of the Aryan). The 'coveting' of the neighbour 'Other' leads to the commission of adultery given the path of least resistance being paved through the appropriate conditions (absence of the threat of punishment, opportunity to gain/impose sexual (dis)favour on the proximal 'other'). Given that beastman has nowhere to go but up in the genetic hierarchy he has no regard for the commission of adultery, the adulteration of racial types into a perverted amalgam of nature resulting in a degenerate product of dysfunctional chaos. Posterity at most exists in the mind of beastman as an afterthought to his base borne lust, a 'trophy' so to speak of his 'conquest' (be it through rape or consensual means). Motivated by desire his intent is merely animal, satiety and the partaking of degenerate carnality heedless at best of the consequences of his actions at worst deliberate malignancy through polluting the genetics of the higher type with that of his own.

The curse of He-man is visited upon his physical Aryan neighbours, those who have had the misfortune to be forced into or willingly involve themselves in relations with the non-whites – their progeny are cursed with an inner restlessness and divergent tendencies which manifest physically in the brute mongrels of e.g. South America and the Middle East.

Rape: Analogous to the above sin is that of its non-consensual consummation enabled through proximity with the Aryan who is subjected to the overpowering force of the non-white (if such is –as so often is – the case, e.g. negros, mestizos, Arabs – all who have been inculcated with the simian genes of the darkest bipedal beings). Thus rape is an inevitable occurrence in the case of the ‘integration’ of non-whites with whites as without severe and extreme brain pollution in the Jews’ mass indoctrination machine (media / ack-a-dumb-icks) no white females (the more fallible of the sexes) would consent to interspecial sexual relations and thus – even in spite of the mind control – the usual case is rape given the lustful nature of the beastman and the strength of impulse directing him towards the act of consummation. Even in the face of the legal impositions of a white society beastman has little restraint and thus risks the reward of partaking of the white genetics in spite of the dim understanding of punishment accruing to himself in the event of apprehension which is usually a minimal deterrent under the current legal system given its extreme leniency towards the non-whites who have a virtual license to rape and even to murder.

Murder: The lower races display the lower emotions as a general tendency: anger, fear, lust, hate – all being their mainsprings of action which when worked up elicit stereotyped behaviour, a result of their undifferentiable natures (partaking as they do and deriving themselves from the group oversoul of their tribal kind). One of these stereotypical behaviours can be readily perceived in this tribalism from crips and bloods to Zulus and hottentots they have always been and will always be of a bloodlustful nature. Hence murder, the illegal (in terms of natural and positive law) killing of another against the harmony of existence has always been their tendency as their lack of restraint does not serve- given its inadequate strength – to check their immediate impulses towards attacking that which displaced or angered them for whatever reason, generally working against their immediate interests and being deemed sufficiently meritorious of a violent response intended or not to result in murder. It is not always (or even usually) directed against whites this violence but is merely an innate tendency that manifests itself indiscriminately towards all Others who trigger its behaviour simply through being present in its environment while it is in that state of consciousness, whatever triggered it in the first place (bad mood, Jewish propaganda re: ‘slavery and colonialism’, etc.).

Murder being an end state of violence which is inherent to beastman it necessarily follows to a certain degree of probability that beastman is a murderer and thus must have his presence curtailed and restricted by those prudent enough to foresee the inevitable consequence of combining a violent personality in any environment which gives him the liberty to ‘act up’. Thus to enable and not disable

beastman from entering into the physical territory of whites is to precipitate murder by proxy through the violent constitution of the negro and other dark races / species whose lack of self-control as aforesaid is a result of an incapacity to mediate (through reason) the immediate (state of mind and concomitant action).

Graven images: The non-white, in his lawlessness, lack of comprehension of higher purpose and of the natural/divine law which he is subject to and yet continues in his wilful striving to attempt to buck the system in his endless quest for self-satisfaction if need be at the expense of others. Hence the non-white makes 'graven images' as gods in his own image before which to prostrate himself in false humility as before a vanity mirror gazing into his simian visage with bloated arrogance. This extrapolation of egotism towards higher levels of consciousness, testify to the depths from which simply falls back upon himself and blinds him. His 'gods' which are in reality lower astral entities, are the only beings in the metaphysical realm with whom he can make contact and whom he has a sympathetic resonance, propitiating and invoking them as means of acquiring 'spiritual' power through sinister black magic rituals usually entailing the sacrifice of the innocent on the altar of their own bestial and bloodlustful temperament. That they are not naturally inclined towards monotheism but rather towards the polytheistic demonology of the so-called 'pagan' ideologies, (pagan in the sense of primitive, superstitiousness, not henotheistic Hermeticism or non-Christian/Kristian monotheism). Their religiosity manifests itself in the form of crude ritualism as above discussed and 'vain repetition', etc. These practices stimulate the lower chakras and states of consciousness and attract the lower astral entities with whom their diabolical pacts are formed. The totem pole and the iron furnace of Moloch are all images of their vice and crude animistic understanding of life. The thesis that beastman is a lawless creature who has no inner divine spark enabling him to comprehend the natural law which governs his actions and thus has no understanding of himself either has been sufficiently proven in the foregoing to require no external proof through statistics or scientific opinion. That the non-white is without moral compass and can be said to be 'morally insane' (as insanity would imply a capacity for sanity in place of a complete absence of understanding as in the case of the beastman) is provable apodictically through personal experience whereby the beastman is seen from myriad angles in myriad circumstances to be one and the same throughout though variations on the theme depending on the particular case (environment, relations, etc.). As a liar, thief, murderer, rapist, and black magician to the extent of his feeble powers, beastman takes the crown of thorns and ascends the podium for the laurel wreath of victory of the physical over the spiritual thereby losing by winning in the realm of the transient.

WHITE LAW



WHITE LAW [*LEX ALBUS*]

RIGHT AND WRONG FOR RIGHT WHITE LIFE

WHITE LAW encompasses the Right/White way and its flipside the anti-white/wrong way to conduct oneself as a white person in relation to 1) Oneself; 2) Others(sentient beings) and 3) the environment. In the following table each form of Right/White conduct is matched to a corresponding form of anti-white/wrong conduct which purports to serve as a pedagogical guide to fulfill the 14 words through the creation of a sound mind in a sound body(1-Oneself) in a sound society(2-Others) in a sound environment(3). Each of the 3 categories is further subdivided into 7 parts comprising a holistic program for living in a Whiter, Brighter World.

1) **SELF**

1) <u>MIND</u> -----WRONG	R I G H T
LACK OF	CONCENTRATION
UNBALANCED FACULTIES EG.OVER- ANALYTICAL/UNEMOTIONAL(‘MALE IMBALANCE’); UNDER ANALYTICAL/OVEREMOTIONAL(‘FEMALE IMBALANCE’)	BALANCED FACULTIES
LACK OF	CREATIVITY
UN SOUND JUDGMENT(UNREASON)	SOUND JUDGMENT(REASON)
MENTAL WEAKNESS/ATROPHY	CULTIVATE MENTAL POWER
NEGATIVE	POSITIVE SELF TALK/SELF-LOVE
2) <u>EXERCISE</u> -----WRONG	R I G H T
LACK OF	BRIEF/INTENSE+
EXCESS(MARATHON; CROSSFIT)/ INADEQUATE, REST, ETC.	INTERMITTENT/LIGHTER ACTIVE RELAXATION
3) <u>SANITATION</u> -----WRONG	R I G H T
(INTOX) DRUG USE(ALCOHOL; CAFFEINE; PHARMA; PILLS)	DETOX: NATURAL HYGIENE; SEE “SALUBRIOUS LIVING”
4) <u>EAT</u>	

UN SOUND DIET(KETO; VEGAN); GLUTTONY	PRUDENCE(WHAT IS NECESSARY); SOUND DIET(MIXED DIET)
5) <u>WORK</u> -----WRONG	R I G H T
LETHARGY/SLOTH/DRUDGERY	INDUSTRIOUSNESS
PARASITISM	CONTRIBUTORY
6) <u>ETHICS</u> -----WRONG	R I G H T
“UNTERMENSCHHEIT”(SUBMAN-ISM) EXTINCTION(AHIMSA); PEACE; SELF-DENIAL	“UBERMENSCHHEIT”(SUPERMAN-ISM) SURVIVAL/THRIVING=TRUE LOVE(PRESERVING/ESTABLISHING HARMONY OF EXISTENCE OF WHICH ONE IS A PART)
7) <u>APPEARANCE</u> -----WRONG	R I G H T
TATTOOS; PIERCINGS; SCARIFICATION; DIRTY; OSTENTATIOUS/INHARMONIOUS CLOTHING(COLOUR/STYLE NOT APPROPRIATE) FOR PURPOSE; UNNATURAL/SYNTHETIC MATERIAL(RAYON, LATEX)	FUNCTIONAL(SUIT PURPOSE, EG. BLACK AT FUNERAL, WHITE AT WEDDING) REFERENCES: ‘REFERENCE SECTION SUBSECTION ‘MIND’(); ‘PFLICHT ZUR GESUNDHEIT’+’EXPANSIONS THEREOF’

2) OTHER

1) <u>RACIAL</u> -----WRONG	R I G H T
INCLUSIVE OF FOREIGNERS	EXCLUSION OF RACIAL FOREIGNERS
OUT-GROUP	IN-GROUP ALTRUISM
RACIAL TREASON	RACIAL LOYALTY
2) <u>FAMILY</u> -----WRONG	R I G H T
	(REF.:”SS FAMILY CREED & MATE SELECTION GUIDELINES”; “APPLIED EUGENICS”, POPONOE AND JOHNSON; ALSO ‘SEXUAL STRATEGY’ IN WHITE LAW
‘SPOUSE’: UNNATURAL PARTNERSHIP/UNION	NATURAL UNION/CONSENSUAL POLYGAMY(ONE MAN MULTIPLE WOMEN)

PARTNER SWAPPING/ADULTERY	MONOGAMY
PREMARITAL SEX	VIRGINITY BEFORE MARRIAGE
ABUSE	MUTUALITY(AID AND RESPECT)
MODERN ROLES	TRADITIONAL ROLES
RACE-MIXING	RACIAL PURITY/SUITABILITY
CHILDREN/PARENTAL ABANDONMENT	PARENTAL DEVOTION
HYBRIDS	PURE
UNHEALTHY(EG.DIET: KETO OR VEGAN)	HEALTHY
ABORTION ON DEMAND	PRUDENT DECISION-MAKING
PEDOPHILIA	PEDAGOGY
LICENCE	DISCIPLINE
EXTENDED FAMILY(SEE 'RACIAL' CATEGORY)	
3) <u>SEXUAL</u> -----WRONG	R I G H T
FAGGOTRY; BDSM; PEDOPHILIA; BESTIALITY	NATURAL REALTIONS
GENDER BLENDING/ELECTIVITY	SEX-GENDER CORRESPONDENCE
FAPPING	NO FAP
BLACK MAGIC	WHITE MAGIC
PROFLIGACY/CARNALITY	PROCREAION/ABSTINENCE
PROPERTY-----WRONG	R I G H T
STATE MONOPOLY ON FIREARMS	FIREARMS(INDIVIDUAL OWNERSHIP)
THEFT(EXPLOITATION/EXPROPRIATION/ USURY)	RESPECT FOR OTHERS' PROPERTY
5) <u>CITIZENSHIP</u> -----WRONG	R I G H T

3) <u>PLACE</u> -----WRONG	R I G H T
CITY(SLUMMING; “FLESHPOTS OF EGYPT”)	RURAL(HOMESTEADING/SURVIVALISM)
4) <u>AGRICULTURE/LAND</u> -----WRONG	R I G H T
GMO SEED	NON-GMO(NATURAL SEED)
JEW BIOTECH(EG.MONSANTO)EARTH RAPE	PERMACULTURE
OVERFARMING/DESERTIFICATION	LETTING LAND REST ONE YEAR OUT OF SEVEN
NON-WHITE FALLOWNESS	“SUSTAINABLE DEVELOPMENT”
6) <u>FOOD</u> -----WRONG	R I G H T
C.A.F.O FOOD	FREE RANGE POULTRY; GRASSFED/FINISHED QUADRUPEDAL ANIMALS HUMANELY SLAUGHTERED
CHEMICAL(FERTILIZER/PEST/HERB-I-CIDES)	NO CIDES
7) <u>SANITATION</u> -----WRONG	R I G H T
LITTERING; EXPLOITATION(CLEARCUTTING; MINING; HYDROFRACKING, ETC.)	CITIZEN CLEANUPS/ENVIRO BYLAW/POLLUTION LIMITS; REFORESTATION; COMMUNITY MANAGEMENT
REFERENCES: “SALUBRIOUS LIVING”, ARNOLD DEVRIES	

White Law

“Make yourself a better person; make the world a whiter place.”

A sound mind is a precondition of life. To possess a sound mind one must develop it. The seven pairs of rights in the above table are amplified below in terms of their meaning and function in the conduct of a right, white life:

1a) Concentration – ‘concentrate your forces’ – Sun Tzu; without concentration energies are scattered and if energies are scattered no necessary force can be mustered to achieve an objective. This applies in the physical as well as the mental realm, and all deliberate action is a result of deliberation which requires concentration, mental focus. Lack of concentration in life is a vice, its possession the cardinal virtue, as without no effective action can be undergone to fulfill the 14 words. The consequence of a failure to concentrate one’s forces is insanity, the padded cell, or assassination by the kosher lapdogs of J.O.G.

a) Balanced faculties – related to the above is the ethical imperative to create or maintain a holistic consciousness, for ‘thought without action is sterile’ and without healthy instincts and sound intuition (which comprise the ‘common sense’) no amount of intellectualism is adequate to bring into reality a plan of action conceived in the ivory tower removed from an involvement with the nitty gritty of practical life. In order to function in practical life the common sense must be developed to a sufficient degree and not left to stagnate through living a dreamer’s life of intellectual pipedreams. The propensity to be over-analytical/unemotional (left-brained) is ‘male imbalance’, that of being under-analytical/over-emotional is ‘female imbalance’. If the head is to remain in the clouds, the feet must remain on the ground and the eyes directed at the target.

b) Creativity – for all activism one must have a sufficiently plastic mind to adapt themselves to circumstances. This requires creativity. However, one’s creativity must not become overly dogmatic outside of a basic understanding of Natural Law and the ethical imperatives of a White Law, e.g. 88 precepts, 14 words (of David Lane), creativity credo, etc. Adaptation is a creative enterprise and creativity enables effective action as well as providing fulfillment in life especially when directed towards ‘the survival, expansion, and advancement of the white race and the white race alone.

c) Judgment – This is the province of reason, the faculty of discrimination – what J.O.G. wishes to stifle and hamstring through its imposition of egalitarian dogma through the classical conditioning process of the Jews’ media/indoctrination system (public school). To have sound judgment enables one to judge of the consequences of one’s actions. Indeed the faculty of reason (in Immanuel Kant’s ‘Critique of Pure Reason) is called ‘The Causal Judgment’, the faculty which is the reflective capacity to determine that certain prior states (causes) lead to certain other states (effects), e.g. the crime and poverty in black areas being causally related to their biology and the converse in white areas. Failure to discriminate is to partake of the disease of

irrationalism which embodies itself in the political form of liberalism (see ‘Universalist Psychopathology’ by the author): ‘judge thee not’ is the vice of White Law and its converse judiciousness is its virtue.

d) Mentality – the above presuppose a certain degree of mental strength and weakness. Mental weakness occurs through the following means: i) failure to cultivate/maintain mental strength (lack of training and employment); ii) genetic defects brought about through a) degenerate lifestyle (alcoholism, drug-ism, poor diet or being of a sub-race, etc.). The cards fate has dealt one must be played to the best of one’s ability which is destiny. This mental cultivation should serve the 14 words and not lead to an imbalance of the faculties. This is Mosley’s ideal of the ‘thought-deed man’. The application of knowledge to a case is wisdom which is virtue. Living life in intellectual cloud cuckoo-land is folly which is vice. To train the mind see the reference section in ‘WHITE LAW’ under ‘Mind’.

e) Mood mode – given the fever pitch of political strife which inevitably entangles the activist and which galvanizes the inactive, how one views himself and the world greatly influences his ability to function within this whistling tea kettle of controversy. All the slanders, vilification, and scapegoating he must endure creates an atmosphere in which depression, anger, and apathy can occur. Negative self-talk or self-understanding is a nail in the coffin of the white race. One cannot love one’s own race without loving himself and this is a precondition of effective action (going beyond oneself) as one must be in a state of inner harmony to uphold the truth and defend the right. Self-sacrifice is paramount but self-annihilation ill-conceived is of minimal use to the white race. Value yourself for what you could be and do, not for what you are or have been(see ‘Lifestory of a Heterosexual White Male’, by the author).

f) Truth – to uphold the truth one must first know the truth. Honesty is virtue except when dealing with enemies and truth is the substance of honesty. Intellectual honesty and being of true heart (making the truth your own) work hand in glove to smash the enemy whose power is based on a foundation of lies and hypocrisy (self-misunderstanding, a failure to practice what one preaches),etc.

In sum the mental qualities which are essential possessions of a healthy member of the white race are: concentration; balanced faculties; creativity; sound judgment; strong mentality; positive mood; honesty amongst allies and to himself.

2) A sound mind does not exist in a vacuum but rather is metaphysically entangled with a sound body – ‘kill the body and the head will die’. Thus a sound body must also be developed in tandem with a sound mind. The subsection ‘Pflicht Zur Gesundheit (obligation to be healthy)’ in the ‘WHITE LAW’ explains in detail a general program for dynamic health above and beyond that of either burning out the body or undertraining. It purports to be not a mean between two equally false extremes but the capstone in the pyramid of ‘Salubrious Living’.

The virtue of a sound body thus lies in neither deficiency (undertraining) of exercise nor of excess (overtraining). It lies in sufficiency and efficiency (most amount of work in the least amount of time) and thus is what is necessary to overcome a condition of untermenscheit (sub-man-ism) and attain the condition of ubermenscheit (superman-ism). General parameters further detailed in ‘Pflicht Zur Gesundheit’ follow:

B) rest: adequate (proper time, place, way)

C) work: i) right: briefer, intense, hard within training session, and lighter active relaxation outside.

ii) wrong: prolonged, unstressful within session and none outside.

D) diet: food is fuel furnishing one with micro/macro nutrients and energy not a decadent indulgence (food porn):

wrong: gluttony; starvation; omitting any macronutrient below 15 per cent of total calories (e.g. very high (80, 10, 10) or very low (keto) carb diets), excessive protein above 20 per cent of calories. (See the author's 'Hell-th' for examples of extremism).

3) To maintain a sound mind and body (the person), sanitation is key. The subsection of 'WHITE LAW' 'Pliet Zur Gesundheit' ('obligation to be healthy', a creed of the 3rd Reich) amplifies the following general parameters of 'Salubrious Living':

wrong – intoxication (intox): e.g. drug-ism, alcoholism, caffeine, pharmaceuticals, etc.; any external substance not conducive to long-term health or more immediate emergencies (e.g. amphetamines, caffeine in combat, epi-pen for stings, etc.)

right – detoxification (detox): e.g. fasting (water, fruit, etc.), sweating, heliotherapy, etc. (also see the book 'Salubrious Living', Arnold Devries).

Without proper sanitation, i.e. minimal intoxication and optimal detoxification (neither too intense nor too prolonged) the body accumulates toxins within and generates dis-ease states which, without the necessary detoxification methods leads to chronic ill-health and dysfunctionality of the mind, body, and its organ systems resulting in inevitable accelerated aging and premature death.

5) As a useful member of the white race living within the bounds of White Law, adequate and appropriate employment also known as 'work' is the life blood which courses through his veins, the absence of which renders one a corpse whose inevitable fate is a rigor mortis of inactivity and as Mussolini said, 'Inactivity is death'. Thus one either employs one's faculties or they atrophy which results in death.

a) quantity – the proper quantity of proper work amounts to industriousness, its converse to lethargy or sloth and to the above state of a premature death through stagnation. Overwork amounts to drudgery which leads to an inharmonious life and inevitable burnout where work exceeds rest preventing recovery.

b) quality – the quality (proper form) of work is necessary to avoid the above fate also as 'all work and no play makes Jack a dull boy' – improper work being neither fulfilling nor meaningful and thus leading to an inharmonious condition within one's life, a failure to fulfill one's destiny his proper life path. The work one does in fulfillment of the 14 words must be contributory to not be parasitical upon one's own race. Jewish parasitism practices

by many bourgeois white-collar workers (real estate agents, business owners, insurance people, etc.) is anathema to the proper functioning of a healthy society and is a type of work which must be proscribed and condemned through the appropriate means (in many cases the ultimate penalty). Contributory work improves both oneself and one's own kind and creates minimal harm/loss and maximal help/benefit for both the worker and the larger community.

6) Appearance: In conducting oneself in the world and even remaining apart, out of the public eye, one's appearance has a significant influence on his mind, body, and conduct modifying how he is treated by others and how he treats himself (self-esteem, creating one's own reality, etc.). The appearance one has could be dichotomized into the extremes of modern (vice) and traditional (virtue). The former (modern) encompasses such signs and symbols of degeneracy as tattoos, piercings, scarification, superfluous body modifying surgeries, ostentatious, and inharmonious clothing (pink shirts for men, navy blue for women, Day-Glo, etc.); foreign to their purpose, comprised of artificial/synthetic material (nylon, polyester, etc.). The latter (traditional) form of appearance comprises an athletic build without any external adornment or hairstyle which has no functional simplicity; appropriate dress e.g. black at a funeral, white at a wedding, etc. made of natural/organic fibres. However the costume or uniform of the enemy should be adopted when necessary doing any undercover work or when necessary to shift attention from oneself and facilitate one's actions or as a coping mechanism in a work environment, etc. This measure should only be adopted when necessary and not serve as an excuse to fall into a degenerate lifestyle. Self-respect and appearances are inextricably bound together; whatever clothes one wears he should to some extent distance himself from his external appearance and not entirely identify himself therewith.

7) Ethics – without purpose or compass for one's health of mind and body he is merely a healthy marionette on a string held by external – and usually malignant – forces (the mind control of J.O.G., the mass mind of the brain-polluted, etc.). One must 'become a real live boy' and 'choose his destiny' through embodying a sound ethic in mind and body. Only thus can he become an authentic man within the White Law which is the particularization of natural law for a white man just as the particularization of natural law for a wolf is Wolf Law, those conditions under which a wolf thrives (virtue) and in absence of which ceases (vice). Virtue is thus intertwined and bound up with survival and existence which itself necessitates not the corpse life of a pacifistic yogi awaiting death (ahimsa) but the struggle that perpetuates the continuance of oneself and one's own kind in an ever-evolving upward climb. This is thriving in contradiction to mere subsistence which latter leads to entropy inevitably resulting in decay and death. 'All life is struggle', 'peace is death', increase and thriving is moral, extinction (pacifism) is immoral.

Self-denial is virtue only when it conduces to the thriving of the collective and to the Higher Self. This is True Love as opposed to the False Love of universalism which proclaims transient emotionalism (good feelings) as a moral absolute – 'maximize pleasure, minimize pain'. The syllogism(deductive argument) 'all life is struggle', 'peace is the absence of struggle'; therefore 'peace is death' is the formula for virtue.

Section 2: Others: One's conduct in dealing with Others, those beyond the Self, the 'not-Self' being either one's own kin (fellow whites) or those not of one's kind (non-whites). Herein kin relations will be discussed with greater emphasis. It is sufficient to say of non-whites that they are tools at best (and typically dysfunctional ones at that) and implements of war against oneself at worst and more usually. Minimizing all contact and relations with non-whites is an essential element in Right White Life and is the cornerstone of White Law, namely racial loyalty in contradistinction to racial treason, the source of all strife within the White Race and which enables the fostering of greater problems and harbours the threat of extinction. The perfidy of the Jew would be of no force and effect if the White Race traitor did not exist, selling out their own people to the Jewish money power for personal profit and egotistical virtue-signaling through supporting non-white invasion ('immigration') and freebies ('foreign aid').

4) Racial Relations: Inclusion of racial foreigners is thus racial treason and both are an egregious wrong. Out- group altruism is a perversion of natural law and thus the subversion of White Law when whites benefit non-whites without greater benefit accruing to themselves as a collective. The exclusion of racial foreigners is virtue as this maintains the purity of the blood through maintaining a homogenous population within a defined territory thereby preventing race-mixing, the death knell of racial preservation from which no return is possible. This fundamental law of blood and soil is the bedrock of a sound society for nothing stable can be built on the shifting sands of volk chaos.

5) Family Relations: Within the greater family (race) there is the smaller family, that of one's own immediate blood kin (mother/wife, father/husband, and children). Without the family unit the greater family cannot exist and without this the smaller family ceases to exist. Indeed as the Jew knows and practices to destroy the family is to destroy society, which is the motive he has to impose his cultural subversion – to strike at the root of society, of the White Racial Tree.

5) Spouse: Without sound breeding (eugenics) based on sound mate selection no family unit can last given an incompatibility of character between husband and wife. Hence the 'SS family creed and mate selection guidelines' should be followed as well as the subsection of 'WHITE LAW', 'Sexual Strategy'. What is wrong in sexual relationships can be seen in the Jews' subversive influence via feminism wherein the woman is established as an untouchable goddess before whom the male must prostrate himself before in order to be 'tolerated' with thinly veiled contempt. Modern/anti-natural sexual roles usurp those of traditional/natural roles and the nuclear family unit is fragmented in a nuclear explosion of normative inversion in the following ways:

5)unnatural partnerships: aside from feminism/cuckoldry, partnership swapping/adultery is another source of cleavage which splits apart an otherwise natural and loyal union.

6)where there is no loyalty there can be no stable bond. Whatever children may be born they could be contaminated through telegony (genetic transference) from the mother who has become infected with the DNA of foreign men. Thus the children may be genetically altered to become non-whites themselves and

all at the expense of a harlot! This behaviour of course being tolerated by a weak male (cuckold) renders him contributarily liable to his punishment of ostracism from the larger society(See the author's 'Postmodern Love').

Needless to say, another form of unnatural partnership is that of interspecial/racial mixing which is simply taking the guesswork out of the former profligacy and attempting to create bonds of adamant out of baling wire and string as no genetically incompatible types can create anything other than an amalgam of degeneration.

Typically it is the morally weak of the whites who cultivate the noxious weed of race- mixing, however many of the overly intellectual elements seek rebellion through this means as a way of virtue-signaling to prop up their anti-natural creed of egalitarianism. The unnatural acts of sodomy and lesbianism are quite obvious forms of impossible union and children raised within this crucible of vice invariably become perpetrators of these anti-family family values and/or are mentally debilitated becoming dysfunctional members of society creating more strife through their behaviour, an outer form of their inner corruption(eg. gender blending).

The right form of white family life is that of racial purity spiraling to 'be as white as you can be' and evolve one's self through oneself in union with another kindred soul for the creation of a being who supercedes both of his forbears as a synthesis of their union.

Both monogamy and polygamy fall within the province of natural law and its extension, White Law, natural law applied to and embodied by the white race. Polygamy as the best deserve to produce the most in accordance with eugenic upbreeding and the betterment of the collective.

As with the vice of adultery above so too in the case of pre-marital sex among women as they are the carrier of posterity and thus can be genetically contaminated by the seed of foreign (or any other) mate. For this reason more sophisticated traditional cultures proscribed premarital sexual relations especially for women as a means of maintaining the genetic purity of their kind. This 'stigma of Cain' visited upon offspring by profligate mothers curses their offspring with incompatible DNA which leads to the consequences spoken of in 'Middle Eastern Madness', a treatise on the psychopathology of race-mixed being (Jews and Arabs). See also 'White Shrapnel' for further discussion(both by the author).

The evil fruits of these unions are the hybrid type who serves as the antithesis of those of the pure. A marriage license is not a free pass to license but must be granted through self-discipline else a marriage is not a marriage but merely an economic contract or an evil union. To ensure the proper functioning of a sound union of an ideally racially pure nature, a mutuality of aid and respect must be fostered in accordance with traditional roles neither the inversion of femdom nor the heavy handedness of patriarchal abuse but each unto each according to their natural capacities.

6) Children: Aborticide or ‘abortion on demand’ outside of the exceptional cases of rape and genetic defect constitutes the vice of ‘murder’ or killing unjustified by Natural Law. Thus prudent decision making is a necessity in deciding whether a child should be borne well in advance of the process of insemination/gestation/conception. Ideally the union between man and woman should be undergone under pristine natural conditions with the couple both being in optimal health (detoxed and well- nourished) for at least one year and the process undergone under ideal astrological conditions (time of year, alignments, etc.) corresponding to that couple whose compatibility should be well tested in advance. So too the children must be raised in optimal health and natural conditions (see ‘Pflicht Zur Gesundheit’ subsection of ‘WHITE LAW’), parental abandonment often occurs through incompatibilities untested in advance of commitment, leading to psychological/circumstantial problems in the offspring such as poverty and dysfunctionality.

Throughout the development of the child proper pedagogy is necessary not the modern influence of ‘pedophilia’, the aborted brainchild of liberalism (and the Jewish influence). Pedophilia here means not only the sexual perversion of adult-child sex but the unwarranted emotional outpourings (falsely called ‘love’) of the modern parent who ‘spares the rod and spoils the child’ lacking the requisite discipline to ensure the proper development and offspring to ‘come out from mother’s petticoats’ and dependency, ultimately becoming independent and a functional member of white society. Both extremes of parental abandonment and parental coddling are to be eschewed in favour of the tough love of rationally planned parenting. Teaching children the practical wisdom necessary to function in life as well as developing their faculties through learning languages formal (math, sciences) and informal (dead Latin, living: whichever is of practical value). Mental training should be combined with physical to balance the faculties creating the next generation of sound minds in sound bodies, the complete authentic person whose (white) existence corresponds with his (white) essence.

-Sexual Relations: following from the above family relations of procreation is the role of sex outside of conception and meaning of sexuality for the partners both jointly and separately. Natural relations are virtuous relations and these consist of the white magic of tantra which serves as a means of alchemical transmutation of the lower self into the higher self and proscribes the black magic practice of sodomy, BDSM, and various harmful forms of ritualism (autoerotic asphyxiation, bestiality, injury, etc.). The anti- natural practice of gender electivity/fluidity is also proscribed in White Law. This is fine for other species/races as it undermines their survival which latter is a threat to the white race in its own territory, deviant forms of self-identification always serving to harm oneself. Walking the ‘straight and narrow path’ of sex/gender correlation is the surest recipe for the fulfillment of the 14 words wherein (physical) men are (psychological) men and (physical) women are (psychological) women. In terms of autoeroticism chronic masturbation is especially harmful in terms of neurology as well as depletion of vital minerals and even the components of nerve tissue (see ‘Sexual Strategy’ for more details).

– Property: Hegel’s ‘property philosophy or right’ provides the template for a sound understanding of property ownership and its necessity as a mechanism of self-determination through which the ego (self) can go beyond itself

into the external environment (things as ‘chattels’ or tangible, moveable property and land and buildings attached to the land, ‘real estate’). Thus the ego (self) attaches to itself that which is extraneous to itself which yet becomes incorporated into itself reflexively. Thus to violate the property of Others is to violate themselves (an attack upon the king’s men is an attack upon the king himself”), and to respect the property of another is to accord them respect.

According to John Locke to mix one’s labour with the soil is the necessary condition of ownership de natura. Thus usury – the accumulation of property through interest, creating something from nothing – is a vicious practice as it is not based upon effortful action by an agent who would thereby legitimately acquire or create this title of ownership but is merely theft, the taking of the property of another through exploiting need (loan sharking, mortgages, etc.). Property is a necessity for the fulfillment of a sense of selfhood binding the inner man to the outer world. However limits to property are prescribed by the needs of the members of the community of which one is a part and this is what differentiates property ownership in WHITE LAW and liberalism which latter is boundless and concerns itself only with abstract individuality (possessive individualism – the person being considered only in his economic aspect dirempted from his biological racial nature, ancestral tradition and homeland – blood and soil, race and place). The property owner under national socialism and fascism has regard for the property of the community as a whole (parks, etc.) contributing thereto and using his property to serve the community to the extent that is necessary for its preservation. However the individual’s property rights are inalienable outside of those qualifications. No property tax should exist as this violates the absolute rights of property ownership. Also income tax should be abolished as through the establishment of the corporate state, all members are as a bundle or rods surrounding an axe.(eg. “Manifesto for Abolition of Enslavement to Interest on Money” Gottfried Feder; “The Corporate State”, Mussolini)

- Citizenship: the nature of citizenship in modern societies is that of an abstract individual who theoretically has no distinction from other citizens and is endowed with equal entitlements and minimal obligations other than through economic means as a tax slave. In real terms it is the bourgeois class which overarches all others and lives an entirely exclusive life living at a remove from others and having no contact with them save in a hypocritical, token way (e.g. glad handing for votes). Thus citizenship is largely meaningless which leads the unfortunate class of citizens to look upon ‘the government’ as an evil exploiter of themselves as economic units which they have been reduced to (‘Spring Comes Again’, Jorian Jenks). Contrast this classist liberal democratic model of citizenship with the equally onerous one of communism/Marxist which often masquerades under the banners of ‘social democracy’ and ‘neo- liberalism’, etc. Within this illusion the citizen is merely a voiceless proletarian serf who is ostensibly a part of the ‘community’ which purports to be inclusive but in reality is more exclusive than the liberal democratic as controlled by a more restricted group of elites (Jewish Commissars). Both forms of state are inorganic/artificial and either exclude the citizens from real involvement in society so they are atomized or forcibly integrated through threat of the lash which distorts their true identity and substitutes it with a fictitious creation of the social planners through media and state indoctrination centers

(schools). A holistic rather than a classistic society such as in national socialism and fascism enables citizens to have a place suitable for themselves and to base their identity on their role and function in society not merely abstract individuality. If a political system doesn't give adequate freedom to the citizens for self-determination then it tyrannize upon them in their essence and nature through preventing them from cultivating their innate abilities. In such a holistic system the duty to others doesn't exclude the duty to self but both mutually support one another as the bundle of rods surrounding an axe. The citizens are not simply dependent on the state for their existence (welfare, police state) nor total independence as drifters and dropouts, but participate in relations of interdependence (mutual aid and participation) and independence (privacy, home life). In order to possess rights in the state the citizen must perform duties for the state in order to earn status as a citizen.

- Animal Relations: Animal cruelty and wanton exploitations (CAFOs) are clearly a violation of the harmony of existence and proscribed within White Law which supports a minimally harmful exploitation of animal life without sacrificing the life of the humans through nutrient deficiency in following vegan or vegetarian diets (see 'Hell-th' by the author). Given that life entails death and the preservation of both oneself and one's own kind as part of nature is nature's imperative, the slaughter and use of animals for their body tissues (food, clothing, etc.) and for their utility (seeing-eye/guard dogs, horses, etc.) is a necessary fact of creating a sound mind in a sound body in a sound, sustainable society.

Section 3: Environment: Given that a sound mind, a sound body, and a sound society cannot exist save within a sound environment, the natural conditions within which one dwells must be appropriate to establish a harmonious and holistic basis for achieving this state, the fulfillment of one's earthly destiny through the parameters of White Law.

d)Ideology: Thus it is especially important to attain to a proper understanding of one's relationship to the natural world such that the artificial world of human society can naturalize itself to correspond with the harmony of nature. Most environmentalists in today's society having never lived amidst nature outside of recreational vacations from their desk jobs are quite simply divorced from nature and ultimately reality itself. From the minds of such utopian dreamers emanates such conceptions as 'sustainable development', 'smart meters', 'carbon taxes', and the gamut of other tenets of false environmentalism. With such a strange map as guide, the Judeo-Freemasonic architecture which is developed on its basis necessarily crumbles to ruins and nature defaults the artificial world that is out of harmony with itself into collapsed civilizations. Serving as a useful tool for the hidden elite the modern environmentalist implements the party line with fanatic religious fervour shunning and annihilating all opposition to their naïve dogma. Their heroes such as David Suzuki (a crypto-Jew hybrid), Al Gore, et. al, are slavishly bowed before as messianic figures ushering in the new golden age. Environmentalism in its current guise is merely a green façade for

communism, global government under the UN ruled by Jewish Commissars former bankers and is thus false environmentalism.

The true environmentalism is embodied in those ideological-political creeds of national socialism (Richard Walther Darré's 'Blood and Soil') and fascism (Jorion Jenks). These two creeds are the politicization of Nature Law adjusted for time and space, which is to say its implementation through the article of human ingenuity. The following points contrast the true and false environmentalism as well as the anti-environmentalism of vampire capitalism/earth rape, which latter exists as a function of the Jewish psychology (see 'Middle Eastern Madness' by the author).

- e) Population: In order to exist in harmony with nature a population must be no larger than the environment can sustain. Within White Law this means that white population which the entire earth can sustain as the whole earth is its inheritance over which it has stewardship, failing which only destruction and savagery exists. Within the mass of global population a certain lebensraum must obtain to enable adequate space for the psychological health of the population. Accordingly the crowding of urban environments must be replaced by the reconquering of the land as pioneers with homesteads and small population villages. Needless to say the racial heterogeneity of contemporary urban centers, its 'volk chaos' must cease and this through exclusion of racial foreigners, a policy of rassen hygiene and eugenic upbreeding. This would ensure harmony amongst the people who would thereby harmonize with the environment.
- f) Place: From the city of artificial ill-health to the serenity of rural and semi-urban topography away from the 'fleshpots of Egypt' and sprawling slum, to the hardy countryside.
- g) Water: Water being essential to life it must be maintained in its purity with no extraneous substances – from birth control pills to chlorine, sewage and industrial waste it must be rendered pure of contamination. The washing water should be as clean as the drinking water – no foreign substances. To purify the water, ozone gas, ultraviolet light as well as charcoal and ceramic filters should be used, not hazardous chemicals. Drinking water should be distilled. The waste through watering lawns, golf courses, and excessive showering and laundry must be curtailed in place of which organic gardens, treed parks, and natural hygiene.
- h) Agriculture and food: The Jewish biotech companies such as Monsanto and Viterro which create desertification through earth rape, the overfarming of the land and usage of GMO seed (Frankenfood), must be eliminated with their tribal masters and replaced by small-scale mixed farms run by local families or those given farmland for free with the contractual obligation to use the land for rotational crops letting the land rest one out of seven years to ensure optimal fertility and nutrient-dense food. Permaculture thus replaces agribiz for 'sustainable development'. Confined animal feedlot operations (C.A.F.O.s) would be substituted with free-range poultry and grass-fed/finished quadrupeds humanely slaughtered. In place of 'icides (pest/herb/inorganic fertilizer) only natural substances would be used such as manure, etc.

- i) Sanitation: One of the obligations of the citizen would be vigilance in environmental stewardship, citizen clean-up crews and weekly voluntary service would be mandated with all citizens from the mayor to the washerwoman being conscripted. Littering and unreplenishable exploitation of the land (clear-cutting, mining, hydrofracking, etc.) would be heavily punished with jail terms and or execution depending on the severity of the offense. Reforestation of the environment and community management of resources would be the responsibility of all.
- j) Community Defense: In order for the environment to be protected the community must have the power to enforce same both against internal and external threats (racial foreigners or those who were ostracized from the community). Accordingly every citizen would carry a self-defense weapon proportional to if not greater than that which could be carried by the enemy which would depend on contemporary technology (without being a weapon of mass destruction threatening to the community as a whole). Military training would be a presence in the life of the citizen–soldier from birth and all citizens would be given the opportunity to fulfill stringent requirements for licensing as police. Thereby the community would be protected without the element of tyranny bound up with a monopoly of force by professional police and military.

Within ‘White Law’ a sound mind in a sound body in a sound society in a sound environment would be assured as best as possible adjusted for the particular circumstances in which it is implemented ensuring a whiter, brighter world, an existence for our people and a future for white children. Failure to adopt this law through Authentic living – living in accordance with one’s own white nature – precipitates the chaos of civilization we are faced with today – that socio-political reality which represents itself as the bearer of the standard ‘equality, sorority, democracy’ but which is in reality a tyrannical despot that sounds the death knell of white civilization and ultimately civilization itself.

Adherence to the laws of nature is inevitable and those rebels without a cause who would seek to create a world in their own image build castles in the sky which fall upon their heads. Wiser people seek not to buck the system but to harmonize with it and improve themselves and their folk through it.

WHAT IS NECESSARY IS GOOD

SURVIVAL IS MORAL

EXTINCTION IS IMMORAL

**SURVIVAL IS THE *ONLY* MORALITY
RAHOWA RACIAL HOLY WAR!**

