

***DIS-GRACE***



***OF WORK***

## The Disgrace of Work

The distinction between classical virtue and 'virtue' as understood under the regime of the Piscean age, that being 'christian virtue' is wholly distinct. It is the distinction between the master morality of the ancient world oriented around strength; power; beauty and True Divinity; the divinization of man in a healthy relationship with the gods and that of the slave morality of the judeo-christianity, wherein all of that which is low and the base; defective and inferior is exalted with the creed 'the last will be first and the first will be last'.

Oswald Spengler called christianity "The Grandmother of Bolshevism" and both derive from the same source that being the jew. The jew embodies the soul type of the chandal who emanates from out of his soul the creed of slaves, of the servile and passive-aggressive weak and invalidic type of being. This is not to say that he has not in many instances managed to overcome his own inner deficiencies but simply to underscore the point that these defects are the wellsprings from which issue forth the tears of pathos of the somatic type and which have crystallized in the form of the religions and ideological creeds of slave morality.

Slave morality of a necessity exalts the figure of the slave and inverts the morality of the master as an act of vengeance on the part of the slave, a slave rebellion in ethics and weltanschauung over and against that which coerces and obligates him to labor.

Thusly the slave finds solace in his base condition- he finds a sense of dignity and indeed of veneration for his ego through positing himself as the standard. This is typically clothed in the raiment of false humility before that which is alleged to be superior to himself namely the Absolute Supreme Being or what he has called 'God' (Jehovah; Brahma, etc.) or indeed any number of gods be they real or imagined.

This is the slaves' gesture of superiority born of his own invention- to exalt his low state of being relative to that of his superior- he who is master in the classical sense of having superlative qualities over and above the defective- inventing moral codes, smashing the law tables, or rather allowing them to be smashed by others, and supplanting themselves with his own perhaps not in any overt way but in mente and in imagination. Thereby the slave lives within his own constructed bubble of 'dignity' and condemns (usually in imagination) his master with sullen apathy and contempt.

The values of the chandal persist as a latent infectious bacterial strain or harmful fungal spore which eventually overwhelms the host and causes the host to succumb to its noxious spread. This is the outward manifestation of chandal morality usually erupting in revolutionary fervor and civilizational sabotage owing to the underman's pent-up aggression finding a release and outward form.

Hence the condition of the chandal winds up in communism in the resultant mire of leveling equality with each and all becoming indistinguishable mass of 'humanity' possessed of 'rights' to live simply for the sake of work and 'basic needs'-living in order to live a life of worldly hedonism and consumerism with perhaps the inclusion of a life of slavish submission with this before the Absolute, i.e. 'God'.

In the ancient world work was looked upon properly: as an obstacle to the cultivation and development of the self, as a fall from 'grace', from the favor of the gods, indeed by definition as a 'dis-grace', an ignoble stooping to the level of a slave.

In the ancient world 'work' signified the vocation of slaves and was the stigma branded to the forehead of the inferior. Hence it was relegated to the appropriate caste who insofar as they were healthy members of the society found their place within that caste and indeed their very identity and basis of existence without which they would have devolved to the state of a criminal or follow the path of the bottle or razor and destroy themselves.

The slave caste clambered in their heart of hearts for work, for the chains which they perceived to be a test and challenge of their strength and thus bore with eagerness. That is if and only if they were a healthy being, a 'man of race' born into a nation which fostered that state of being, a nation which allocated rewards and position based upon merit.

It was the presence of the foreign slave- the racial foreigner- in Empire or within the nation who sowed the seeds of discontent. Recognizing he was an outsider within the nation he wrangled with hostility at his overlords to whom he had to either pay tribute through his labor or in the form of the fruits of labor (gold; silver; livestock; women, etc.) and this inner suppressed hostility often manifested itself in outward form of revolution.

Hence it was not slavery or coerced labor which was the cause of the problem, it was not class division which led to class war, but the presence of the racial foreigner, typically he of the mulatto or mongrel stock.

The inner chaos of the mongrel combined with his abject serfdom manifested in his outward aggression of revolutionary violence. The Jew especially has been the rabble-rouser figure who throughout history has been the spark who has ignited the powder keg of discontent of the chandala, often where no discontent had previously existed, playing upon the naïve and gullible to incite violence against his master's- and through that means to usurp mastery for himself under the guise of 'humanity; equality and liberty'.

Nonetheless in spite of the Jewish problem the labor force or chandal caste were relatively content with their lot. Thus labor enabled the elevation of the higher culture through granting the necessary leisure to the master caste in which they were able to attain the heights of civilization they were able to obtain. As Plato had said "philosophy is born of leisure" and the leisure caste were they who enabled philosophy to flourish during this time. However 'profane' philosophy had become, devolving to the level of sophistry and scholasticism where formalistic conceptual jugglery he supplanted a higher wisdom or recognition of its own limitations it nonetheless to a degree opened the temple gates to the higher planes leaving the 'human-all-too-human' of reason to play its proper role within the realm of worldly affairs.

Leisure can lead to decadence when philosopher kings fail to rule and when democracy flourishes the decadence of the leisure class flourishes with it. With the advent of democracy the former philosopher kings had been severed from the higher principles of Being and thus existed only within 'the world', their leisure and arts devolving in tandem with their state of consciousness, and the regression of the castes following ordine geometrico.

Hence the leisure or master caste, having been subject to Demiurgic Time-flow, the cycles of time, having become more materialistic and more detached from the spiritual planes went the way of all flesh and lowered their own culture. This and the importation of foreign slaves and consequent mixing led to the downfall of the higher culture.

To redeem the higher culture the ascent of philosopher Kings is required, not the intellectual bourgeois with his rationalist orientation downward, toward worldly existence, but the rule of the wise man is needed to preserve the castes (to reestablish the concrete form of the maxim 'suum quique'-'to each their own'). The philosopher king is needed to ensure that work is imposed upon the proper caste, granting it simultaneously an elevated form of life, one of the dispensation of a higher culture that from Above and through the mediation of the philosopher kings.

'Work' has a brutalizing influence on the consciousness and thus can only be spoken of as a 'necessary evil' a 'dis-grace' or detachment from the Divine. Contrary to the ethics of the chandal who aspire only to a crude and hedonistic form of 'freedom' outside of their 'work', the ethics of the master are upward oriented and do not, contrary to the view from the frog perspective of the chandala, consist of an exploitative usury of their slave caste but rather a means to elevate both themselves and their slave caste- in so far as the master can truly be called a 'master' and not a mere despot or exploiter.

Given energy economy, to expand all of one's life force in the pursuit of coarse materialistic drudgery without any component of spiritual elevation or transcendence, is to live a living death not to truly live. To the extent this is necessary it is necessary for the sake of the higher culture and not beyond-all else being superfluous.

Under the Aeon of Pisces the creed of christianity overshadowed all and brought all low to the state of the brute- "earning their bread through the sweat of their brow" and this as a precursor to communism which was the only logical outcome of the leveling equality of christianity and the downward spiral of the Kali Yuga.

The regression of the castes was also a function of the revolutions orchestrated in large part by the poster boy of chandalism that being the jew, the revolutionary firebrand who burnt down the library of Alexandria and the temples of the gods and this under the pretense of venerating his 'God' and 'freedom, liberty, etc.' from the 'slavery' of the caste system against which he instinctively rebelled as an inherently chaotic and tempestuous being, a genetical-spiritual amalgam of disparate souls.

From the bar Kokhba and the Spartacus revolutions of the ancient world to that of Babeuf; Robespierre; Louis Riel; Trotsky and others the Jew always played the role of the significant revolutionary figure seeking to visit his 'dis-grace' as a worker upon them who existed above him, a true 'worker of iniquity' whose pompous claim to being a recipient of Divine dispensation belied itself in his chaotic revolutionary praxis.

What followed from the premises was the installation of chandalism as the new law tables of the Piscean age through the Jew as revolutionary catalyst bringing about the 'semitic syncretism' of judeo-christianity from out of the ruins of decadent Rome. Installed in place of the already largely Judaized Rome was the 'new dispensation' of Abrahamic monotheism. This which enabled the vaishya caste of Jewry to gain a monopoly on power and thereby to install their despotism over their former conquerors not only installing an inversion of its former values but establishing an inversion of population through miscegenation made in their own image, creating the *cloaca gentium* of the Catholicized Rome.

The mammon worship of the vaishya caste thus fused in an apparent seamlessness with monotheism and the universal value form of money became alloyed with the universal 'God' of the Abrahamic theocracy constituting the new coin of the realm of the Catholic Church.

Though at certain points in time usury was prohibited (officially, or through and by official channels) it was simultaneously permitted being delegated to the very Jews who had formulated christianity in its origin. Thus the guileful hypocrisy of the semitic soul became hybridized with the order and hierarchy of Aryan mankind who henceforth was further fragmented in his consciousness buying and selling the indulgence of the Dark Lord while involving himself in emotional hysterics of devotional pathos and a sophisticated theology of excuses and abuses of the Divine.

Catholicism with its accommodation of the Jewish type as a tax collector and trader and indeed eventually as priest within the church paved the path to perdition as the Kali Yuga spiralled down into protestantism. Luther set the stage for opening fissures in the wall of the fortress of 'God' called 'catholicity' and enabled the ascension of 'protestantism and the Spirit of capitalism' with eventually Calvinism- created by a Jew whose real name was John Cohen-; Puritanism and all manner of varieties of semitized theology and occult theocracy.

The unclean spirit of the wandering Jew accompanied this march of the damned and coerced all of the chandal caste to work beyond what was necessary leading to the acceleration of the degeneration of their souls serving what Julius Evola called "the demon of the economy" ("*la daimonia dell'economia*") which became an end in itself supplanting its former status as means to hire and enabling the Demiurge to feed upon the life force of the proletarian caste whose existence had been reduced to a spiritless serfdom, a coerced adherence to the 'letter' of the law of the Old Testament and Islamist devotion to the Demiurge and his offspring. *Aura et Labora*.

Work having become an end in itself to serve the greed of the chosen people and their Protestant pig priest caste, the obligation to 'work' became the highest dignity of the 'human-all-too-human' and the active work became devotional, a service rendered to 'the Lord'. This was posted as a virtue when in reality it was a vice and "the masochism of work" (Evola) became the Protestant ethic- self abasement and flagellation with the pickax and shovel of industry.

From the manure soil of Protestantism sprang the flowers of culture finally seeing the light of day. Many such as the 'traditionalists' (they of the 'counter-tradition' of Abrahamic variety) would construe such flowering of light as 'counter-tradition' as a debasement of their pretense of monopoly on 'spirituality'.

However in spite of the masochism of work which had exclusively Old Testament and mercantilist roots, the flower of culture continued to bloom within the maneuver of modernity the Abrahamic sewage which continued to off-gas its offensive odor of restriction; limitation; bloodshed and bigotry.

Through this same ethic of Protestantism arose a further phase of devolutionary materialization, the crystallization of the praxis of the 'human-all-too-human' into the coerced labor of the proletariat under the judaic regime of Marxism.

Founded by the jew, son of a Rabbi, Moses Mordechai Levi, a.k.a. Karl Marx, the ideology of jewish mercantilism was introduced as one moment of the dialectic of Mammon posited over and against the capitalism of the Malthusians and related English economists ('English' in the Judaic sense.).

It preached liberty and freedom while simultaneously advocating violence and chaos leading ultimately to the oligarchical hegemony of the jewish Politburo of the Soviet Union and its despotic restriction, externalizing the Saturnian consciousness of jewry in concrete form- the most concrete of crudest matter and materialism.

Though preaching freedom and liberty it was the freedom and liberty of slavery that was preached, the putatively 'noble' location of the proletariat. The lower had attempted to tear down the higher and had ended with pulling itself down into a state of atheistic materialism with whatever remnants of coarse Abrahamic despotism to pacify the worker to a degree and to facilitate the divide and conquer dialectic between christian and atheist without any other choices or recourse.

The divide and conquer policy served to create the simulacrum of an enemy within either the 'communist menace' of the proletariat or the tyranny of the christian priests, in both cases creating a dialectical 'tension of development' which purported to reconcile opposites over time within the Soviet Union, a union of diverse ethnicities and cultures united from below at the level of matter and ostensibly from above by an orthodox christianism.

Both sides of the shekel simply served to put money into the pockets of the oligarchy which latter entailed the orthodox priests just as much as it did the commissariat. In either case whatever pyrrhic victory was granted to either side the same results occurred: the subjugation of the 'worker' (i.e. ninety plus percent of the 'profane' slave caste) and the supremacy of the Jewish oligarchy overall and their christian and atheistic underlings.

However things didn't go entirely as planned for them during their regime and a nationalist uprising rectified if only to a degree the degraded and abused stock of the proletarian mass and their culture, the culture of the folk.

The dialectic existed and operated both internally and externally within both 'sides' of the divide of the Communist East and capitalist West, both being played off against each other for a planned eventual reconciliation of opposites according to the template of Richard Coudenhove von Kalergi in his "Practical Idealism" (1923).

Within the Anglo-American zionist capitalist formation of the dialectic the left wing was played off against the right wing in a similar manner only with emphasis given to the right wing. Through the gradualism of the dialectic of practical idealism the two moments both internally and externally have become reconciled into a synthesis which could only be construed as 'socialism' in the marxist sense.

This deceptive dialectic crystallized into an amalgam, a syncretism based upon the abstract ideas of economic and political theories- all based upon the universalist abstractions of 'money' and 'God'. Nonetheless in spite of all less fundamental schisms of, 'left' and 'right' the basis upon which society was established was that of jewish-jehovistic supremacism and with jewry controlling society either in the name of 'humanity' or 'God' and disempowering anyone or anything they couldn't control for themselves.

The confusion of the dialectic serves to distract the animals on the animal farm who were kept slaving away without understanding the reason for which they slaved or whether their slavery was even necessary let alone desirable. The usual excuses were brought out based upon nebulous abstractions: the economy; democracy; God and country, etc.

All of these poor excuses constituted the grace which facilitated the emplacements of the slave collars around the necks of the 'goyim'. Bewildered by the confusion of terms and meaning they grinned and bore their yoke in order to receive the plaudits of their fellow proletarians. Perhaps moreover to avoid their fellows' hostility in the form of shaming tactics and other forms of abuse and exclusion which themselves were merely mind programs instituted and inculcated in their consciousness to reinforce their chains.

Thus the justification for implicitly coerced labor was installed: an obligation to drudge about on a continual basis for the most significant period of one's life exchanging what would otherwise have been a life devoted to a higher purpose, not the cowardly submission before an all-powerful 'One' but a life of creativity and inventiveness, of learning and experience of meaning.

All of the fruits of life were exchanged through the legerdemain of the hidden hand for simulacral counterfeits, that of the bitter fruit of slavery and the wax fruit of dumbed down proletarian culture- and the poisoned fruit of 'retirement' in which a rundown body and equally run-down mind was released into the empyrean 'going to God'.

However there was and is at least a glimmer of freedom, of meaning in this world and that is the offering of the rebels against this monstrous deity Jehovah, they being the Luciferian Aryans, they who preserve the black flame burning as Promethean torchbearers of the true light banishing the false light of Christ, the obscene jewish voodoo doll who is nailed to the cross of his own iniquity. They alone can rectify the fallen world and bring in a new Aeon into manifestation- transmuting the Saturnian lead of the Piscean age into the philosophical gold of Aquarius.

The identification of 'work' with virtue is a relic of the masochistic self abasement of semitic slavery which had ruled the Piscean age for two millennia of torture, murder and suppression of the consciousness. The Aquarian age pours out its aqua vitae onto the leaden chains of Saturn and melts them down liberating the 'worker' from 'work' and transmuting him through its higher energies into a Creator. His virtue no longer lies in work but in his creative and inventive capacity. He is no longer "Der Arbeiter" in the sense of Marx; nor in the sense of Ernst Junger in his work of the same name.

He views 'work', does the Creator, as a fall from grace, an indignity that defiles his noble being. He seeks freedom, not the empty category of 'freedom' without any necessary and meaningful limitation, but the freedom from based drudgery and for creative action of whatever form that enables him to fulfill his proper destiny on earth: the artisan seeks to fashion his crafts; the soldier to fulfill his warrior function; the priest his preachments; the scholar's scholarship and the administrators and executives their particular vocations.

To adhere to the principle of 'suum quique' (to each his own)-this is the freedom sought by the Man of Tradition or what might equally be called the True Man who's being is not violated through the coarsening nature of drudgery not suited to his inner nature and for those who are so suited to be given a break to develop themselves beyond the state of perpetual cyclicism and the state of 'the worker' of the Piscean age, whose disgrace still lingers in the nadir of this Aeon of the Dark Lord.