

Anti-Social

The oft-touted vice of anti-social behaviour is considered by such as Julius Evola a virtue in the modern context, as modernity is the inversion of values. He considers the anti-social personality to be the embodiment or bearer of vitality that suggests that the anti-social person is the remnant of the aristocratic ideal however paradoxical and again 'inverted'. The inverted caste system has elevated the base, the cunning, the mendacious to prominence and has cast down the noble; heroic; the warlike; the man of valour; the risk taker; the adventurer; the person embodying dynamic force, ie. vitality.

The Roman term 'Vir' applies to such a one and the antithesis of 'churl' or 'jarl' applies to the other, the distinction between master and slave, between noble and base as Nietzsche contrasted in "Beyond Good and Evil" and the "Genealogy of Morals" separating not in the chandal sense of christianism the sheep from the goats ("Good" in the sense of pacifistic pathological altruism and "Evil" in the sense of the very strong and warlike figure which has been the bearer of the standard of civilization and of all True culture, ie. the Aryan).

The Aryan, assuming he has not fallen for the semitic mind pollution of chandalism and adopted it hypocritically or insincerely, must of necessity be anti-social, for to socialize with those who are adherents of chandalism is to no longer be Aryan. Thus the contrast is diametrical, a square of opposition: in one corner the anti-social Aryan, in the other the social chandal and priestly caste hypocrite who occupy the two corners, having elevated themselves through a thieves pact by sheer weight of numbers, thus positing democratic quantity above aristocratic quality and imploding in on themselves as a brown paper bag filled with faecal matter, falling with despotic inexorability upon the beautiful face of aristocracy below them.

Such is the defilement of the higher by the lower through the orchestration of jewry. Facing such a scenario the question must be posed: "How could one who is of any worth in terms of 'arete' (virtue in the Greek) not be anti-social? How could one, unless thy were a theatre actor, a rogue and a hypocrite be able to smile and endure the putrescence of the hypocritical chandal and his grandiose claims to 'equality' when the palpable distinctions obtain between the two natural castes which are of course denounced and nullified by the chandal as mechanism of levelling equality.

Those who have the spiritual strength, "spiritual Virility" as Evola called it to reject the chandal, to create separation between himself and the chandal, are at least to whatever degree aristocratic. The 'criminal' of society who rebels against its hypocrisy, through committing acts some of which may be undesirable for many (eg. Bank robbery; break and enter; murder; arson; rape; assault and battery; sedition) are indices of strength perhaps not necessarily directed in the most prudent way, at least directed towards a higher purpose, that of willful self-assertion over and against countervailing forces which seek to

restrict (perhaps unduly even in relation to the touted purpose of the imposition of the transgressed law) the action of the criminal. Insofar the heroic virtues of the Aryan inhere in the criminal and the so-called 'sheep-like' conformism of the masses, of the conformist lemmings who huddle together for shelter from the storm of the greater and more powerful forces from without.

The heroic is what is stigmatized by the sheepish mass and their shepherd kings as 'pagan', that which is provincial or 'rustic', the behaviour from one who lies beyond the fringes, beyond the borders of 'civilization' and its over-refinement and rule-based action (or rather inertia and purely reactive behaviour being tended by the shepherd's crook, the hired sheep dogs called 'security forces' and with the incentive of being led towards a patch of clover and the occasion to propagate and gestate).

The 'pagan' is the hero and, though stigmatized by the priest caste he is the embodiment of aristocracy.

The priest caste has a vested interest in stigmatizing his rival for power as it is the greatest threat to his tyranny the rival power which could unseat him from the position of hegemony he occupies.

Hence he must brainwash the broad masses to attack his enemies and to defile and slander them is his best option-to brand them 'heretics' and 'devils' and all manner of other slanderous terms. The 'pagan' is not as pictured in a slanderous caricature by the christian priest as a vile hedonistic devil worshipper, at least not the Aryan non-christian 'pagan'. It is only the jew and other non-white pagans who may justly be spoken of as 'pagan' in this derisive way.

Rather the pagan is he who lives outside of the laws of the 'civilization' of over-refinement, of rigid conformity and rule-based preciousness. The pagan is the outlaw who is outside of the bounds of the law and who is thus the freeman on the land, but not necessarily determined by any relationship to any soil but one who transcends such a relationship, one who is not earth bound in that sense of a peasant in the true sense of the word, but rather one who is a warrior as were the barbarians who entered Rome and subjugated it.

This is why the 'civilized' decadent or rigidified society is for ever staring beyond the borders for fear of the 'Other' both metaphorically and in a physical sense for protection against the threatening foe. The 'man of race' spoken of by Evola is the type who can be characterized by the term 'Spiritual Virility'-he has the spiritual inner strength to transcend the context of his spatio-temporal conditions and be able to break through the reliance upon the Other, upon the mass and its qualitative power or even the qualitative power of the 'Other'.

The men of race however affiliates himself with those of a qualitatively and quantitatively more powerful nature if they share in the same idea, that of the service to an Idea which exceeds that of crude materialism and elevates them to the higher planes of being, empowering themselves in a crusade or quest towards the realization of this Idea and a transcendence of their state-an ennobling of themselves over and against the Other, the purely cthonic-tellurian state of the reign of quantity.

The Leader (Duce) or Fuhrer serving a higher Idea-that of Cosmos, of Zeus of Rome, of the Race, the volk, and the latter two under the aegis of and attuned to the former-elevates all of those who rally round him and qualitatively determines and conditions quantity, shaping and molding the mass into a more vital and dynamic force like a fasces-myriad rods surrounding a double axe of power both forward and backward looking, looking forwards towards the future development of the race and backwards towards the lessons of history and past glories and tragedies.

The Swastika also represents the heroic archetype which the anti-social man is most drawn towards within the context of a sick society whose values are antithetical to his own-the Pole Star is the Idea, the center of the swastika around which all of the other members of the body politic orient themselves as a general leading soldiers to war. The anti-social person of today is the hero of yesterday and of tomorrow. He is the outcast, the spurned and the condemned, having no special prestige through having no social unctuousity or background owing to his inner revulsion towards the falsehood and hypocrisy of the larger society.

He must be led to war, to understand that the enemy doesn't lie within himself but outwardly and that, far from being in need of any sort of 'rectification' or behavioural modification' he is rather the modifier himself of himself and of others and this through heroic action-even if this be in the form of crime; of sedition; of vigilantism.

The sheepish mass with their cunning and hyper-conformist unthinking, their absence of conscious awareness, of reality, is the chain which purports to be the moral law which binds him to the prison world of the sheep's pen. The Shepherd king, priest of the sheepish 'flock' and hypocritical competitor for power, employs his mind manipulation tactics to condition the slave caste to attack all of those outside of society's bounds and to attempt if necessary, if the power isn't had to attack them, to at least place them in a similar bondage via the art of black magic mind control. Such is the history of christianity working in tandem with the sword to subjugate all of the white race over the last two millenia.

For any aristocracy to exist it must be undergone through the appropriate means and that means starting with the anti-social elements of society, forming organizations if need be of a criminal nature and from thence building power as a rival block.

The vandals and other 'barbarian', ie. Aryan aristocratic warrior tribes are the template for the future.

The Freikorps and Utasha, the Romanian Iron Guard and other similar organizations constitute the template for such organizations only of a more clandestine nature an invisible empire such as the kkk based upon initiatic hierarchy and exclusively Aryan in stock and understood to have developed organically out of the race and not as an artificial construct by jewry and their subordinates. Building power by any and all means outside of the system requires people of an antisocial nature, they who can think independently of the dogma of the system and who thereby are able to circumvent its would be panoptic vision and perpetual reactive target hardening against external threats.

The anti-social man of race within the context of modernity is the saviour of the white race from the semitic scourge of hyper-conformist Abrahamic and socialist-communist despotism. His naturally cantankerous and resistive nature is rejected by the system and its collectivist despotism that imposes itself upon all and sundry in its panopticon style hegemony.

In the system all must cry on cue over the sickness of the 'victims' and whatever priestly representative thereof, they must celebrate in the same way and at the same time the alleged triumphs of the priest caste and all who fail to conform are subject to ostracism at the very least and ruthless persecution perhaps as the rule-shunning; condemnation; even murder and indeed torture and dismemberment in the most public and spectacular way in the case of the middle age tortures in public or the ancient world of Roman gladiatorial contests. Not to say that such spectacles do not serve their purpose in serving to sate the bloodlust of the masses and to reinforce the dogma of the society but it is who is being punished that matters.

In the sick society, the healthy are tortured to death through cowardly and cruel means-in a healthy society of Tradition, the sickly and perverse are punished to serve not the libidinal delights of the masses and priest caste but the higher Idea of justice and the nobler values of the heroic society of 'virtutes', 'arete', in the classical sense not in that of the saccharine falsehood of chandalism with its priestly caste hypocrites subjecting one to torture and murder via subterranean means for their own delight and out of eyeshot of the sheepish slaves or even within. The Aryan's punishment is just, that of the chandal is unjust. Cowards are always cruel even in spite of their sociability-indeed on account of it.