

# POPULARITY ≠ TRUTH



## POPULARITY NOT TRUTH

On the desire to live in a fascist state

Class Culture

The Shire

Bringing the Colony to us

Pharaoh and Mule

Criticize efficiency

Monkey – man – creed

Silent mouths of hypocrites

Literary difference

Masculine domination

Friendship:

Enmity:

Confronting age:

Load-bearing exertion

The peasant's plain life:

Absolute license wherein gluttony, profligacy, and violence reign on the throne of indolence, slothful inertia

TV and the brain drain

Intelligence as a practice:

Trapped again

Hilarious old people – the apes of man

The inherent intolerance of Christianity

Paradox

That balmy fall afternoon at the old alma mater

The spider

Music and brain stimulation

A cult  
One World (revisited)  
Apropos of Bach's harpsichord suites  
Marathon  
Stranger in a strange land  
Interruption: Starring Icarian and Fyodor Karamzin  
Positive and negative morality:  
How to live?:  
"Scarface"  
'D.T.A.'  
Club Scene  
Vengeance and forgiveness  
Common sense equation  
New world order personality  
Master morality—authentic and inauthentic  
Letter to the feminists  
Kalikak  
Socrates as Jew, Socrates as criminal  
Liberal hypocrisy regarding race  
The specious cowardice of the sheeple consciousness  
Masculine vs. feminine consciousness  
Bolshevism as irrationalism/unreason  
Karma:  
Christian Identity  
Christian Identity as Jewish psy-op  
Chthonic vs. Tellurian  
End Times Endurance  
The earth as theatre of the real  
Literalist interpretations of the bible vs. allegorical  
How modern Judeo-Christianity is closer to liberalism than Real Identity Christianity  
Race-baiting as instance of Jewish psychology and mind manipulation  
Failure to face reality  
"Receive a stranger into thine house, he will disturb thee, and turn thee out of thine own":  
Tolkien's allegory of Ents and Entwives revisited  
Dietetic fallacies  
Weeds and flowers  
God law vs. man law:  
Flood of faecal matter  
The notion of rights  
Heaven or hell, rich or poor  
Societal breakdown  
With Jews you lose  
The popularity of lies in the Beast system:  
Why democracy is absurd and an unworkable political system  
Demonocracy:  
Modern Woman  
Criteria of personhood  
On the desire to live in a fascist state:

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 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 willlessness. 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 craw – 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 aescetic forms – the aescetic 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 aesceticism 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 Sisyphean 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 lies 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 gayer 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 uncondusive 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, ascetics 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 1<sup>st</sup> 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 ‘für 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 master-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'être. 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-Christianity (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 (Kristis) 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 is 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 ennobles 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 godhood 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 rubescent health conferring nourishment conceals the death conferring bitterness 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 ceases 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 he 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 mean 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 körperlich 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 hyper-tense 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 ('diversity', 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.