

Primer
Et Cetera
Volume II

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Preliminary Comments:

I figured to compile another batch of articles and a little more. Everything here, unless stated otherwise, was first published at either *West Coast Reactionaries* (westcoastrxers.com) or at my own blog, *VOKUS* (atcwallace.com) within the first four months of 2016.

Thank you, again, to those who surround me and guide me. My eternal gratitude, even for the possibility of small things such as this compilation, goes to you all.

~ Adam Terence Cyril Wallace, May 2, 2016

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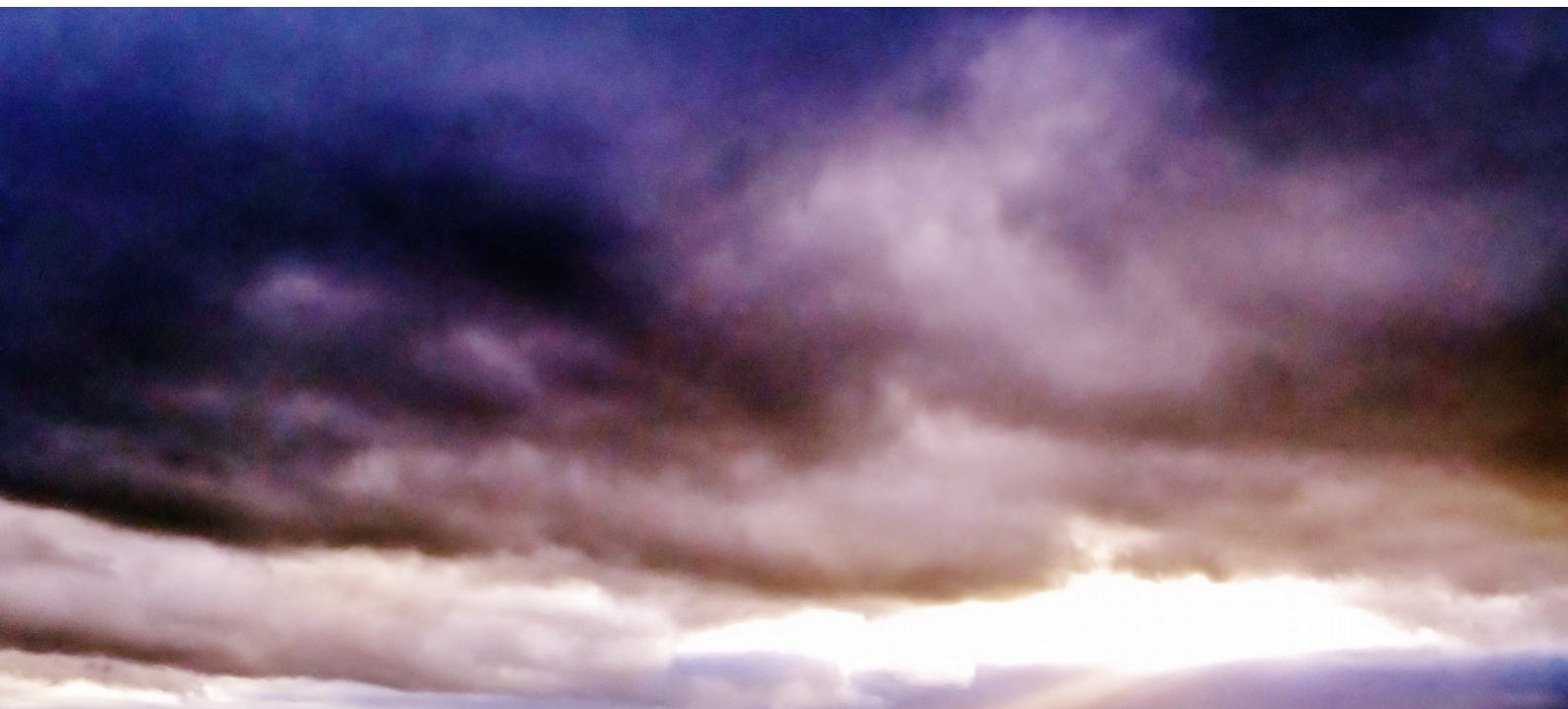
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Simulation to Actualisation

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March 5, 2016

Today I met with a local nationalist who goes by the pseudonym Western Survival. We first spoke, or met, through one of Millennial Woes' "Millenniyule Hangouts" last December. I cannot remember the occurrence too vividly — those livestreams were a blur to me given all the different people and all the contacts I made (over forty in a matter of three days) — but thereafter WS met with another participant in the streams, Knightmarez, when over a weekend together they actually visited Exeter. After that, Millennial Woes, in conversation with them, brought up the fact that I live here, and that leads us to the present day.

It was a pleasant day. Quite grey and cold, with occasional streaks of sunlight bursting through the clouds, but not too windy nor was it raining, which made a nice change. We met around one o'clock in the afternoon and walked around the city, had a drink and something to eat at the quayside, and conversed, and before we knew it, three hours had passed. We bode each other goodbye and agreed to definitely meet up again in the future.

One of the things we spoke about — keep in mind, dear reader, that this was the first time things have been translated from the internet into reality for me — was the formation of an organisation of sorts; a sort of south-west English nationalist/Right-wing group of some description. I must add that I myself am not an ethnonationalist in the same fashion W.S. and others are, my conception of nationalism or patriotism is consequential of self-affirmative thinking in accordance with philosophy; it is secondary; consequential. There is a good article published at *Gornahoor* titled "The Notion of an Elite" which goes into detail explaining the Traditionalist or spiritual perspective in relation to "what is to be done." The people of the Occident will be preserved and so forth, but that comes as a consequence of more vital questions, it is not the primary point — the crux of the matter — itself.

So, this group which could surface will not be some rip-off of National Action or (remnants of) the National Front, *et cetera* — to also consider is the fact that we are all (to include the other people W.S. is in contact with) young men who spend a lot of time on the internet; we do a lot of reading, debating and discussing. We have a strong "thinker's" streak to us due to how we have come to the conclusions about the world we have, and so forth. This group will likely have a nationalist bent to it, simply due to the other members and the fact that nationalism, or pro-Englishness in this case, acts as the lowest common denominator in a sense. My input, and of course the input of potential others, would go beyond this and into philosophy, history and metaphysics, hopefully.

Say we started a group not dissimilar to the National Policy Institute in America, currently headed by Richard Spencer, we could organise a conference or a talk, and if so, the things explored and so on would go beyond the basic "We must save the white race!" sentiment and related rhetoric. This is was one of mine and W.S.'s points of disagreement to a degree; for him at this point, The Fourteen Words is a complete maxim, but for me it is not — to clarify, I am not in total disagreement with the statement, I simply believe it is incomplete.

But this is not a graver issue than some would assert; we can disagree with one another and debate the topic, we can learn each other's arguments and a dialogue can come out of it: something which is enhancing and useful to the novice, to the people who wish to explore such a topic. The point stands that we are in a similar position, in a world which seeks to uproot us from our selves, a world which seeks to destroy the human spirit, or at least deny its nourishment. Spoken-about matters can easily become the be-all and end-all for us modern Westerners with our fancy gadgets and high I.Q.s; the internet especially lures us into simulating our experiences: thinking or reading about things instead of doing them, knowing them, living them. This is what the formation of a group which has a tangible physical presence partly remedies, one which organises meet-ups, conferences, and so forth. Even the merely social aspect of this is a great positive, especially for those still fumbling about in the dark by themselves, waving their fists in anger at the world without any guidance or support.

As for political activism? I am not too sold on such things, marches *et cetera*; though I understand what draws people to such activities, I do not believe them to be actually worthwhile or of much tangible value, at least at the present in Britain (in the future, such events will be of a much higher significance) — note the difference in symbolism between National Action's recent demonstration in Newcastle, England and P.E.G.I.D.A.'s recent march in Cologne, Germany. Irrespective of what one makes of either organisation, it was the latter which, running off of the steam the notorious New Year's attacks generated, had a deeper symbolic meaning. The situation, as it were, is differentiated significantly country by country, which means that the same actions will not have the same results country by country; this must be kept in mind. But we are now getting into the future regarding "The Happening" and so on; back to the here and now...

What is the purpose of a potential group, then? One could ask the question: "What is the purpose of the Alternative Right?" and face the same answer. This answer is simple and will upset some, but nevertheless, the purpose is the purpose itself.

"Agents of Change" is an interesting concept because often, when people think of any change in our present scenario, they believe one of two things: either change will come through conscious, undestined action, or the opposite; unconscious (at least in the moment), destined action. I suggest that the two can be the same, insomuch as conscious action is actually the fulfilment of destined change from the human perspective.

The very emergence of the Alternative Right and parallel phenomena is indicative of the times a'changing. To relate part of what I am describing to the broader perspective regarding the abovementioned article at *Gornahoor*, as well as a conversation I had with Paul Andersen last year, we may quote René Guénon's *East and West*,

The outer society ... is in this case no more than an accidental manifestation of the already existing inner organization, and the latter, in all its essence, is always absolutely independent of the former; the elite does not have to take part in struggles which, whatever their importance, are necessarily outside its own domain; only indirectly can it

play a social part, but this makes that part all the more effective, because to be the true director of what is in motion, one must not be involved oneself in the movement. Here, then is just the inverse of the plan that would be followed by those who would want to begin by forming outward societies; these societies must merely be the effect, and not the cause; they could only be of use and there could only be a real point in them if the elite had already been brought into existence.

I believe it was Mark Citadel of *Citadel Foundations* who, in conversation to me, said that he believes we will live to see the end — or at least the beginning of the end — of *Kali Yuga*. A potentially polarising statement, but I must concur. And even if it is untrue as some would argue, one's actions should be dictated by that — similar to the question of collapse. Whether “it” (The Happening or the end of *Kali Yuga*) occurs or not, there is no reason why it would dictate right action; after all, right action or virtue is not circumstantial, it is ongoing. One does not stop acting in a good or positive manner as a means to an end, it is the end in and of itself.

Thus, the contacting of like-minded people, of active and outward endeavours which encourage upright behaviour — self-reliance, honesty, creativity, *et cetera* — is appropriate whatever the situation is externally. Details obviously need to be worked-out, but the point stands that the making of right actions in life stands beyond society and politics and I would encourage every young man experiencing dissolution, inner disharmony and so forth to transmute that friction into something which stands beyond their mere selves, in the form of religious experience and/or political actualisation. As the phrase goes, *οἰκειοπραγία* — “to each his own.” Some of us will have no use for others, many will (quality over quantity, in any case).

This notion of actualising clearly relates to recent observations by many people that this could be the year of “The Great Shuttening,” as it has been called. It is definitely the point now to consider bringing things into the world, especially if you are living in mainland Europe. The evident political polarisation amid millennials is significant as it speaks of great dissatisfaction with the liberal *status quo*, undercut as it is with progressivism; people are increasingly tired of the mercantile, bourgeois mentality which, for varied reasons, stifles any and all genuinely dangerous change — change, might I add, needs to occur properly, but, to quote my wise old grandmother, “If things don't change, then they'll stay as they are.”

On Moral Laziness

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March 14, 2016

Let me start-off by saying that this is not a personal attack against anyone, nor is it some attempt to “shame” people, though I do think that will be an inevitable and earned consequence.

There seems to be, amid a select few in the online Right, this notion of “optional principle.” That is, one has views which are espoused, shared, discussed, contemplated, *et cetera*, but not actually followed through in one’s actions. This is especially the case in regards to having relationships with people who are not of one’s own racial kin, sexual deviancy, promiscuousness, drug-use, and so forth. These acts are evil, with very, very few exceptions.

On the whole, people are aware of the plight of the contemporary European or Western man. Our civilisation is crumbling, and among the signs are chronically low birth-rates, low marriage-rates, infertility, depleting social trust, and so on. White men have never been in as weak a position as they currently are biologically and especially psycho-spiritually. The contemporary *zeitgeist* espouses tolerance, inclusiveness, passiveness and so forth as the highest values a man can uphold; to be moved, not to move; to be told, not to tell; to be restrained, not to restrain; to be attacked, not to attack; and so on. To act is seen always as a transgression, as an oppressive action which seeks to implicitly suppress the “rights” of other individuals or groups, or to inflame — or even spark — tensions which the established orthodoxy is aware of, but morally incapable of solving. One is swamped and drowned by the postwar “liberation,” which itself turns back upon itself in order to establish ideological purity and further the *status quo* and the desires of the establishment.

Living within this system obviously effects each and every one of us, and it takes a great deal of time, patience and effort to decondition or deprogram oneself of liberal, *laissez-faire* thinking. One must actively uproot oneself from the moral and emotional fluff of the postmodern world in order to seek something more substantial, more valuable and more truthful. One has to actually impose rules upon oneself in the truest sense; rules which stand beyond the fluctuating tastes of the bourgeoisie and the pathetic opinions of the day-to-day mass media. One has to re-principle oneself in order to actually free oneself; to quote Julius Evola’s *Ride the Tiger*:

Man, at a given moment, wanted to be “free.” He was allowed to be so, and he was allowed to throw off the chains that did not bind him so much as sustain him. Thereupon he was allowed to suffer all the consequences of his liberation, following ineluctably up to his present state in which “God is dead” ... and existence is allowed.

The fact that the internet is a huge thing now, which, like the general culture, has its impressing facets, must be realised and not overlooked. The internet acts as a simulation for the most part, or it facilitates what could be termed “shallow contemplation” instead of genuine contemplation or genuine action. One reads, talks, *et cetera*, but typically about, not of, oneself — or, more accurately, one’s actions and real self are a separate entity from one’s virtual presence, one’s intended self or simulated, perhaps “ideal,” self.

This reminds me of one of the reasons why my friend Andrew Martyanov dropped his pseudonym; anonymity encourages a sharp contrast between one’s online and offline self. Of course there are legitimate reasons why one would use a pseudonym on the internet, especially when engaged with thought-criminality, but that argument stems from externality — what other people think — not internality or one’s own individual character; virtue.

Heavy and often use of the internet is of course merely consequential of our modern living. No other technology has so quickly and so absolutely changed the way in which people live since maybe the invention of the printing press or the automobile. Yet, in my opinion, this follows the natural trajectory of our age; the rise of the virtual only exasperates the nihilism which has plagued us for much longer than Apple or Microsoft have. And this, in turn, further facilitates immoral behaviour; slavery to one’s vices and shortcomings.

Surely, then, the first step towards a bettering of things is an active and conscious avoidance of immoral behaviour? To know of its origins, its signs and its meaning, but then to go further still and subdue it? I cannot take seriously the man who preaches one thing and does another, and while it is true that we all have our vices — we are but mere mortals — hypocrisy in this sense is never necessary.

I appreciate the fact that most of the young men involved with these spheres have barely known order, inner unity or virtue, and have been denied these things for their entire lives, thus developing habits of a good nature may be difficult, but there is no reason to try. Simulation must become actualisation. Enough of playing pretend.

The Enemy is Within, not Without

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March 16, 2016

Oftentimes one observes this sort of flailing whereby people involved in “Right-wing,” “illiberal,” “nationalist,” “traditional,” *et cetera*, spheres are quick to jump to pointing fingers. In fact, it is the norm; that “So and so is a problem group, and if we only got rid of them, then we would be free from our problems.” This position in almost every case is laughable and stems from a sort of feminine instinct to blame externality in every single case for one’s problems.

This notion that the problem is not oneself or one’s group, or that even those problems have been imposed onto oneself or one’s group by another force and this change is more or less irreversible, stems from the lack of inner unity apparent in the vast, vast majority of moderns irrespective of their individual opinions on politics and other social affairs. This immediate desire to point fingers outwards for the ills in the life of the person or the group stems from the slave morality which permeates any materialistic social order, where the basis of all reason and thought is “the next step” *a la* that which is beyond the self and the moment, divorced from principle, and married to consequence; as Cato Disapproves explained in his article “Ex Falso Quodlibet,” the singular mantra of modernity reads as — simply-put — “I can do anything I want, and it is only wrong if it ‘hurts’ someone else.” The crux of action and thought, of conduct, is therefore only dependent upon external stimuli: it is not something inborn or prior to the act.

This is the underlying idea which facilitates the quick motion of too many to point fingers to various problem groups. Not to say that various groups are not in and of themselves problematic from the perspective of the modern Western, but that they only are as such if they are allowed to be. Islam would not be a threat if Christianity had not collapsed; Marxism would not be a threat if liberalism tolerated its thinktanks and publications; capitalism would not be this gargantuan vampire if politicians had put their nations first instead of their pockets; feminism would not be a indoctrinating cult if families stayed together and women were taught proper conduct from birth; and so on and so forth. It is not external, alien strength which is the problem, it is internal formlessness and weakness which allows it to be so. Thus, we meet our enemy face-to-face.

I teach to you the Overman. The Human is something that shall be overcome. What have you done to overcome it? All beings so far have created something beyond themselves: and you want to be the ebb of this great tide, and even go back to the beasts rather than overcome the human? ~
Friedrich Nietzsche, *Thus Spoke Zarathustra*

That what we are observing has been prophesied in the Vedas and elsewhere means little due to the notion of “agents of change” reigning supreme over “agents for change.” Only conscious, realised, actualised motion can “fix” anything, and that can only start with the individual — indeed it must without question.

Only one with a sturdy interior will come to genuinely understand the present scenario which infects more than mere matter. The low and following constantly search to blame what they follow. The same is not said for the otherwise. Caste must be taken into consideration here for not all men are equal nor are they capable of being; the lower man in the traditional sense, the plebeian, is literally a beast belonging to the same category as animals — in fact enslavement would be a gift bestowed upon him insomuch as an endowment of purpose in his life beyond feeding and fornication. Place in hierarchy with a leader to follow and obey. However, in our present circumstance such leaders have betrayed their station and purpose — as was destined — and the only answer to this is to replace them, is to rise above the mass of worthless drones and be not like them (a point I have repeated in so many fashions that it is almost boring by this point — almost).

The enemy is the bourgeois mentality. The complacent mentality. The materialistic mentality. The utilitarian mentality. That which is far from principle in the truest sense of the word and permeates all institutions of the day. The starting point for action should not be some externality but the internal which is aligned with a higher, anterior law which comes from above the individual who assimilates it; he who opens himself up to this instead of simulating the experience: allegorically we might say this the difference between he who would consume a glass of water and he who would merely carry an empty glass along.

... once morality has lost its root, which is the original and effective relationship of man with a higher world, it ceases to have any invulnerable foundation, and the critics soon have the better of it. In “autonomous morality,” which is secular and rational, the only resistance to any natural impulse is an empty and rigid command, a “thou shalt” that is a mere echo of the ancient, living law. Then at the point where one tries to give this “thou shalt” some firm content and to justify that content, the ground gives way. There is no support for those capable of thinking it through to the end. ... In reality, there is no “imperative” at this stage that does not imply the presumed, axiomatic value of a certain unexplained premises that depend simply on a personal equation or on the accepted state of affairs in a given society. ~ Julius Evola, *Ride the Tiger*

The Demon of Mechanisation

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One of the most telling aspects of our age is the bourgeois mentality which permeates social, political and cultural discourse. The materialistic or hedonistic value system which has been established regarding right conduct, properness, *et cetera*, betrays an awful shallowness and vapidness of the lives of most moderns, as well as contemporary institutions. Nowadays, things are done for perhaps two reasons at most: on the one hand, because something “feels” good or pleasurable; and on the other because it assists in the making of money and/or the facilitation of the former state.

The spirit is “that which is beyond life,” and one need not venture far to realise the profound antispiritual attitude which permeates the age, content to confine experience and knowledge on the worldly plane; within the parameters of that which can be understood sensually or at the lower psychological level.

Those of us, then, who are differentiated, have an upwards battle to fight which rests not merely upon the mortal, physical plane of our person, of our daily lives, “careers,” and so forth; but also at the higher aesthetic and existential level. What is life? Why continue? What do I get up in the morning for? These are questions any seriously Traditionally-minded or reactionary person should be considering. Why contribute to the world if there are no organic forms left? If all around is dull and blackened, charred by the fires of Kali, then where do we plant our own seed which is to grow and develop into something “beyond life”; beyond the moment, beyond the self?

This question is answered in many ways by different voices. Spiritual realisation is seldom a solitary experience, and most will require some external structure to work with. However, if our age is one of spiritlessness, then what can we do in those places where the spiritual is found lacking, not even in residual form? The answer will differ per race, per caste, per person, of course, with one commonality; uprightness.

The upright is traditionally seen as represented by the vertical “I” — the erect totem of force; that which moves, as opposed to the waters which flow, which are moved, represented by the horizontal “—”: there is a dichotomy here, as with all things. The masculine mover, the feminine moved, as per Hermetic and perennial teaching; all reality is marked by twos, by opposites, by *yin* and *yang*, up and down, and so on and so forth.

Personally, my “awakening,” as it were, began when I was about fourteen or fifteen when I first came accustomed to the culture of the young, of the millennial; parties, drugs, casual sex, progressive politics, *et cetera*. What sickened me about all this was not that I had any ideological disagreement with feminism and the like at the time, or that I particularly cared about the (pseudo)private lives of other people. No, what stunned me was the overall emptiness of this style of living and thinking; the formlessness of it, the soullessness. It bored the life out of me. It is unrelentingly dull to sleep around with various people for fun, free, casual sex. It is terribly uninteresting to share your stories about tripping on ketamine or methamphetamines or whatever else. It is so palpably boring to hear you talk about how wasted you got at your recent party — even if you got more wasted than last weekend’s party

or the weekend prior still. It is totally and irrevocably uninspiring to hear about how you struck your last purchase of cannabis at half price. Dear reader, I am sure you get the point.

I'm drawn to extremism. I've always been an extremist. But I'm not drawn to the usual forms of counter-bourgeois extremism that exist on the Left. So, with me, the elitist spine that has to subsist in everything prevents me from going in a Leftwards direction because egalitarianism is a bore. There's nothing more boring than egalitarianism. There's nothing more aesthetically sterile. And that's why the truth is on the Right side. ~ Jonathan Bowden

Value does not come from some Earthbound utilitarianism. Value in life is attributed based upon correspondence to principles which transcend the moment. This is the basis of religion and the spirit more generally, and why mankind will never be totally aspiritual. He longs upwards — or, rather, there will always be one man amid the flock who will go upon his own path and seek to make something of himself which stands beyond the moment and his mortality.

What really strikes me — and what I think I originally understood at an intuitive level — is the sheer horizontality of the modern world. The facet which seeks to bring all existence down to the lowest level; to destroy the notion of greatness, the notion of beauty, the notion of — at its core — what distinguishes hierarchy between one thing and another and the ontological level. There is a levelling, mechanised process which marks modernity.

“Mechanised” is an interesting word because it implies several things. It implies a robust and continual — thoughtless — process, something which occurs despite anything external. It implies a standardisation, a creation of the one-size-fits-all genre. It is the Leviathan; the monolithic superstructure which destroys all in its wake and path simply because it can — in fact it could do nothing else. It implies a mindlessness, a zombielike quality of thoughtless, repeated action just for its own sake. Not the creation of anything, only the changing of something external upon which is then inflicted sheer and pure mathematics. A sort of unnatural asymmetry which churns-out the same thing again and again and again. This perfectly describes our inverted, horizontal age.

What they had done in their youth, and what for millenniums had been man's vocation, joy, and pleasure — to ride a horse, to plough in the morning the streaming field, to walk behind the oxen, to mow the yellow grain in the blazing summer heat while streams of sweat poured down the tanned body and the women who bound the sheaves could hardly keep in step with the mowers, to rest at noon for a meal in the shade of green trees — all this, praised by the

poets since times immemorial, was now passed and gone. Joy in labour had disappeared. ~ Ernst Junger, *The Glass Bees*

René Guénon's masterwork, *The Reign of Quantity and the Signs of the Times*, speaks of our modern world in a similar manner. As opposed to quality, our age heralds a standardised quantity as the highest ideal — or, to go further still, it rather removes the idea of “ideal” insofar as differences in measure of quality, but seeks to reduce all quality or facets of quality to a formless grey mass of formalised concrete squares which are immobile and yet each “special.” To posit equality as the highest ideal is necessarily a great evil; in fact it is outright Satanic at its core. It is the denial and destruction of all which is colourful and distinct, all that which is verdant and illumined.

One finds this essence at the core of bureaucracies, the impersonal, unchivalrous nonsense masquerading as modern “warfare,” the standardised and pointless rubbish being peddled as education nowadays which only serves to push new bodies into the psycho-ideological factory of the modern university and later workforce, in the culture of America and its, *via* global capitalism, overseas infestations, *et cetera*. Anything which could try to pretend to be representative of value is quickly subsumed by worthless paper money which holds that if the soulless, worthless drones do not like it, it is not worth bothering with — because, of course dear reader, the plebeians know exactly what is worth living and dying for!

Modern democracy, however, is essentially the moral triumph of the principle of universality. It implies universal equality — a far-fetched notion even among homogeneous groups of people — and accords to each and every individual a supposedly equal say in determining the nature of the government. ~ Arthur Kemp, *Nova Europa*

Our age is a mechanised age, a soulless Leviathan which marches onwards because it has nothing to die for. One asks people why they do what they do in daily life and is met by one of either two responses; on the one hand for money, and on the other because “why not?” Reader, I implore you to start asking “why?”

Life: Yea or Nay?

~

In his *Women: A Vindication*, the late English philosopher and traditionalist Anthony Ludovici wrote in chapter one, “Positiveness — The Saying of ‘Yea’ to Life,” quote;

If, therefore, you believe that the acceptance of Sex is immoral, as Otto Weininger did; if you believe, as he did, that “woman is the sin of man”; if, moreover, you claim, as he did, that “it is the Jew and the woman who are the apostles of pairing to bring guilt on mankind”; if, again, you assert that “sexual union is immoral”; that “women must really and truly and spontaneously relinquish it”; that “woman will exist as long as man’s guilt is unexpiated, until he has really vanquished his own sexuality”; that “man must free himself of sex, for in that way, and that way alone, can he free woman”; and, finally — this gem of negativness: “all sexuality implies degradation” — if this be your position, I say, then, you must logically be hostile to Mortal Life, and you cannot rationally accept it. Your only course is to commit suicide. This, as we know, Otto Weininger was logical and consistent enough to do. He died by his own hand on October 4, 1903.

The Austrian Otto Weininger, author of *Sex and Character* and profound influence upon esotericist Julius Evola, philosopher Ludwig Wittgenstein, and others, struggled throughout his twenty-three years of life with his Jewish identity. He detested it and eventually shot himself in the head in order to overcome the perceived parasitic, feminine, wicked nature of his mortal self.

The reason why madness overtakes so many men of genius — fools believe it comes from the influence of Venus, or the spinal degeneration of neurasthenics — is that for many the burden becomes too heavy, the task of bearing the whole world on the shoulders, like Atlas, intolerable for the smaller, but never for the really mighty minds. But the higher a man mounts, the greater may be his fall; all genius is a conquering of chaos, mystery, and darkness, and if it degenerates and goes to pieces, the ruin is greater in proportion to the success. The genius which runs to madness

is no longer genius; it has chosen happiness instead of morality. All madness is the outcome of the insupportability of suffering attached to all consciousness. ~ Otto Weininger

Of Weininger, his friend Artur Gerber wrote, quote;

Nobody who had once seen his face could ever forget it. The big dome of his forehead marked it. The face was peculiar looking because of the large eyes; the look in them seemed to surround everything. In spite of his youth, his face was not handsome, it was rather ugly. Never did I see him laugh or smile. His face was always dignified and serious. Only when he was outdoors in spring did it seem to relax, and then become cheerful and bright. At many concerts he would shine with happiness. In the most wonderful moments we spent together, particularly when he talked about an idea in which he was interested, his eyes were filled with happiness. Otherwise his face was impenetrable. One could never — except to the last few months — find in his face any hint of what was happening deep within his soul. The taut muscles would often move, and sharp wrinkles would appear on his face, as if they were caused by intolerable pain. I asked for the reason, he controlled himself at once, gave a vague or evasive answer, or talked about other matters, making further questioning impossible.

His manners would occasionally elicit surprise, and often a smile, since he cared little for traditions and prejudices.

The influence of his personality seemed strongest at night. His body seemed to grow; there was something ghostlike in his movements and there would be something demoniac in his manner. And when, as happened at times, his conversation became passionate, when he made a movement in the air with his stick or his umbrella as if he were fighting an invisible ghost, one was always reminded of a person from the imaginary circles of E. Th. A. Hoffmann.

The reason I mention this tragic figure is due to some recent encounters by myself and my circle of friends with antinatalists, those who believe that the creation of children is immoral. I wanted to avoid drawing attention to these wretches, in fact I openly and brazenly silenced the

one or two who saw fit to comment on my articles and videos peddling their cultlike ideology, but the topic lingered in my mind for days due to the oddity of it all. It shocked and sickened me that there are those amid us that would actually seek to deny life and all its possibilities, both bad and good. I responded with a few comments hither and thither, and a video on my secondary YouTube channel explaining why antinatalism is a silly if not despicable position; and all this served to do was to attract these loons — like roaches crawling out of the woodwork they came scuttling to me claiming that I “just don’t get it” or that “you natalists always have the same arguments!” It had just about quelled down after my silence on all of it (the Streisand Effect is not a myth, keep in mind; more responses on my part would not have done a thing but to further encourage these fools — and none of them actually cared for arguing my points, only confirming their cultlike victim mentality of always being “misunderstood” or something equally disingenuous) until it was inflamed once more when a friend of mine contacted me about Ludovici and the aforementioned chapter in his aforementioned book.

It is tempting to simply quote Ludovici *ad infinitum* regarding this subject, but I will attempt to avoid such laziness and merely quote him often (one ought not waste the opportunity to spread the good word!)

The trouble with the antinatalist position is that it is a denial of life — in fact, it is a denial of all living; it is a denial of possibilities to the extent of wishing to deny, dare I say, mathematical potential, *id est* the very principle of multiplicity at the ontological level; of the very possibility of having one thing and another which are distinct. It is the denial of being, of virility, of heart, of spirit, of vigour, of breath, of possibility, of chances, of risks, of opportunity. Allow me to explain further.

The logical process for the antinatalist is this:

1. Having children is immoral because there is suffering existent in the world.
2. Subjecting someone — or even potentially subjecting someone — to suffering is always bad.
3. This is because suffering is always bad.
4. Suffering is what pain induces; the longing for comfort or happiness.
5. Pain exists at the physical, mental and spiritual level.

Now, let us work-through each of these points, and comment on their truths or otherwise.

1. Having children is immoral because there is suffering existent in the world.

One could say, regarding this claim, that the opposite is true on exactly equal logical grounds. Not having children is immoral because there is happiness in the world, and the wilful, conscious decision not to introduce this scenario to someone — the experience of pleasure, happiness, knowledge, *et cetera* — is bad. Indeed, this is the basic logic accepted by all species of flora and fauna, and by logical man — look to history and one finds that suicidal cults are very rare, and antinatalist groups or cults are almost exclusively religious in nature; which is to say that they did in fact affirm life and that which is beyond, just not in the sexual sense. The

two foremost heroes of mine, Jonathan Bowden and the already mentioned Julius Evola, did not have children in the sexual sense, but, rather, many spiritual children. They have influenced the lives of thousands of people since their passings and actually dedicated their lives to artistic, spiritual and creative ends: they saw things beyond the moment and beyond their mortality. But I digress: we shall examine the existence of suffering itself momentarily.

2. Subjecting someone — or even potentially subjecting someone — to suffering is always bad.

Always? Truly? Such a claim depends entirely upon why suffering is bad, which we will address in the next point. We can right now, however, address this notion that the very subjecting of another to something — suffering or no — is not always avoidable. Life has its ways of pushing situations into our experiences whether wanted — intended — or otherwise. The argument, that all actions regarding the possible life experiences of another are predetermined by the very existence of the person born, can only apply to the total denial of all possibilities which antinatalists subscribe to. What, however, about those who are living? Conversing with another might have unintended consequences beyond the moment which belong not so much to the first instigator of a chain of events, but rather something the transcends the moment: fate, destiny, the inevitability of occurrence which consciousness allows the experience of. The moments of conversation I suffered with a couple of antinatalists are indeed the fault of them for speaking to me and me for listening; but should, by their own logic, the antinatalists not even bothered trying to speak for me for fear of inducing my annoyance or discomfort at the event?

3. This is because suffering is always bad.

No it is not. Suffering can be extremely valuable. As Ludovici writes, quote;

For us who accept Mortal Life and say “Yea” to it wholeheartedly, there are certain very grave duties too. The thing to which we say “Yea,” we wish to keep both clean, sweet and alluring. This world is our home, and we take a pride in it. We must make it such that we are able to take a pride in it. We recognize that Mortal Life includes pain as a prominent factor; but, provided that pain is practically inseparable from the best purposes of life (as, for instance, the pain of self-discipline, self-mastership, the pain of habituation to new knowledge, new arts, the pain resulting from the natural relationships to our myriads of fellows, and the pains of child-birth), we say “Yea” to it too, and with the same wholeheartedness.

We do not shrink from pain, as Schopenhauer did, we do not magnify it or concentrate upon it, as he did, and condemn the whole of existence because of it. We do not call our glorious history, as the King of the Animals, the Martyrdom of Man, as Winwood Reade did. We

call our history the Triumph of Man; and it is because we wish to maintain it as the triumph of man that we face it with spirit and positiveness.

Our duties are grave, I say; they involve everything, in fact, that can be conceived as belonging to the task of keeping that to which we say “Yea” in the highest degree worthy of our “Yea” — worthy, that is to say, of our unreserved acceptance.

Suffering cannot even be conceived without contrasting it with its opposite; the same is true for darkness, evil, ignorance, dullness and so forth — happiness, light, goodness, knowledge and colour respectively. Pain, that which is bad, cannot exist without its opposite; and it is this ball of possibilities that could be said to be life itself. Life equals the potential for multiple possibilities to occur in spacetime, but we shall get onto that a bit more in a moment.

4. Suffering is what pain induces; the longing for comfort or happiness.

Indeed, but for what end? The antinatalists and other assorted pussies get to this point and claim “Ha! I’ve got you now, breeder scum!” without going forth with it. Suffering is a longing for another state, the desire for something else and that something else not yet being attained. It is a doing word, a verb, much like running or speaking. It requires context; a direction. It implies motion, moving, becoming, changing, evolving, mutating, transmuting, *et cetera*; in short, it implies the living — something is dead, by scientific measure, when the body ceases to change; when cells cease replacing themselves, when chemical reactions in the body which contribute to life such as the process of food digestion in the stomach and gut stop, or when neurons in the brain are no longer active. The physical life is a continuous process of change and moving from one thing to another — and not just on the microcosm of the individual body, but on the macrocosm of ecosystems and foodchains all over the world, or, to go further still, the ebb and flow of civilisations and cultures which rise and fall and violently clash with one-another in stunning displays of virility and force. Suffering, change, motion; all this is a part of life.

5. Pain exists at the physical, mental and spiritual level.

Again; indeed. In fact pain exists, and it cannot cease to exist. And this is where the fundamental essence of the antinatalist position falls asunder.

The basis and the purpose of the universe is the good, and the whole world exists under a moral law; even to the animals, which are mere phenomena, we assign moral values, holding the elephant, for instance, to be higher than the snake, notwithstanding the fact that we do not make an animal accountable when it kills another. ~ Otto Weininger

To conceive of a world where there is zero suffering we must conceive of a world where there is no longing for differing emotional states. As long as we can consciously distinguish one emotional state from another there could potentially emerge a longing for this state or that. This fits the definition of mental or emotional suffering. In fact, if we are to exist in a world where there is no pain we would indeed have to be unconscious as to not experience anything at all, for if we could distinguish between one emotional state or another — or, further still, one day or another — we would of course introduce the potential of suffering.

Say we wish to retain consciousness, though. What would this imply if we still wished to remove the presence of suffering in the world? Imagine if you were slightly happier today than yesterday; you actually woke-up in time for work, you had an alright day, and you had a nice filling dinner as opposed to yesterday's lateness to work, boring day and shoddy excuse for an evening meal. To eliminate the possibility of being able to distinguish between these two days and henceforth ascribe an emotional reaction to or understanding of each day, would you not have to actually either have one of the following?

- Have every single day be exactly the same (which would mean that you would not be able to distinguish different days, existing in a state of practical unconsciousness or braindeadness).
- Or, you just fucking get rid of the lot! Just eliminate the idea of linear space-time and remove the potentiality of being able to distinguish one thing from another at all!

Life must equal both the good and bad and all their component parts. Lived experiences are constituted by a multitude of possibilities, and that is precisely what we are all currently alive for. We are mortal human beings, we are bound to both life and death; this is a feature of our metaphysics, and why Brad Pitt touched upon more than mere theatre in 2004's *Troy* as the part of Achilles with the lines, "The gods envy us. They envy us because we're mortal, because any moment might be our last. Everything is more beautiful because we're doomed. You will never be lovelier than you are now. We will never be here again."

We can finish off by quoting Ludovici to some length in order to sort of conclude our piece here. It is quite true that if better men have said it, attempts to imitate them are in vain. I will let the honourable aristocrat speak his piece:

It frequently happens ... that Mortal Life is so difficult, and those who preach against it are so many, so eloquent and so powerful, that we need almost an intellectual assent over and above our instinctive acceptance of it. For it is precisely in the moments of our greatest weakness, when we feel uncertain, when we have made mistakes and know that we have erred, that the preachers against life and the body, and against the fundamental instincts and desires of Mortal Life,

will seem to be right, will seem almost to convince us that they are right. Like vultures they wait afar off till they see the body of our trust and hope in life, the corpse of our clean conscience, prostrate on the ground, and then down they swoop and devour the carrion that is their natural food.

It is before such disasters happen that an intellectual assent to the deepest promptings of our instincts is the greatest need of all. In practical life it may be taken as a general rule that it is more helpful to have an intellectual justification for our mistakes and the instincts that have led to them, than the most convincing theories in favour of our virtues. For it is innocence in the exercise of our natural functions that the preachers against Mortal Life and the body are most anxious to undermine, and most successful in undermining. And how often, particularly when an instinct has, so to speak, “drawn in its horns,” or ceased to assert itself owing to a momentary mistake, check or rebuff, would not an intellectual justification of its vigorous re-assertion help us to tide over the evil hour without our falling a prey to the opposing party — to the enemies of Mortal Life and the body!

If, however, we bear in mind the maxim that everything is “good” that is favourable to the best kind of Mortal Life, and everything is “bad” that is unfavourable to the best kind of life; if, moreover, we stand bravely and firmly by the principle that Mortal Life is acceptable and desirable, and therefore that all it exacts for its continuance must also be acceptable and desirable, and consequently that the things of the body — beauty, charm, ardour — together with the flesh, the world, sex, woman, procreation, multiplication and good food, are for the glory, joy and exaltation of Mortal Life and man; if, over and above all this, we heroically embrace pain as a necessary incidental factor in the process of living, then, I say, we have an intellectual weapon far more formidable and far more effective for the warding off of those vultures of gloom and doubt — the preachers against life and the body — than any known engine of destruction could possibly be. It is this intellectual attitude to Mortal Life, with all its consequences in our code of morals, our likes and dislikes, that throughout this book I

shall call the “positive” or “yea-saying” attitude: while the opposite attitude of mind will be designated by the word “negative.” Nor shall I refer any longer in these pages to “Mortal Life,” but will speak merely of Life itself: for not only is it the only kind of life that will concern me here, but also, as we know nothing about Eternal Life, and our only notions of life are derived entirely from what we know of Mortal Life, Mortal Life and Life are to all intents and purposes one and the same thing for us, and the expression “Mortal Life” can well fall out at this stage of the discussion. [...]

Unless they are very delicate or very sick, all children are positive. They are fresh from the anvil of Life. Life itself speaks through them without reserve, without constraint. They have made no mistakes yet, or are not aware of having made any; they have had none of those rude shocks that shake our faith in Life and render us an easy prey to those vultures of which I have already spoken, that live on the carrion of shattered hopes and broken consciences. They say “Yea” to Life innocently and unconsciously, like kittens playing with balls of wool. And it is because they say “Yea” to Life innocently and unconsciously that they are so deeply interesting to the positive philosopher. Because in them he sees the attitude which he must maintain and sustain intellectually, despite all the shocks and misfortunes life has brought. But I point out again that I speak of this intellectual positiveness only as a helpful confirmation of sound instincts. If the sound instincts are not there, the positive intellectual attitude is nothing but a pose.

There is something strangely pathetic about this positiveness of the child. The philosopher knows the wilderness it is in. He knows that on the mountain peaks all around, the vultures are waiting hungrily to see it make its first mistake, to see it writhe under its first misfortune — or its first “guilt” as they like to call it. He knows with what extraordinary vigilance they are tracking its footsteps, so that they may be there in time, so that they may be at its side in the first moment of its doubt in Life, to tell it that Life is sinful, that lust is sinful, that sex is sinful, that the World, the Flesh and the Devil are interchangeable terms. And the positive philosopher cannot help wondering with

some alarm how the child will survive this first encounter with doubt, with suspicion, and with distrust concerning that to which a moment ago it said “Yea” so wholeheartedly.

The positive philosopher trembles over the outcome of the conflict. With fear and trepidation he forges the weapons of intellectual positiveness and flings them with anxious prodigality before the child, hoping that they will sustain it in the struggle and confirm its best instincts; trusting with all his heart that they will revive its “Yea” to Life before it is completely overcome. And when the positive philosopher succeeds in this and sees the birds of ill-omen turn disconsolately away, foiled in their endeavour, he celebrates his feast of feasts; because there is more rejoicing in his heart over one child that is saved from negativeness than over thousands that repent!

To the positive philosopher, then, the healthy child is the best pattern for the yea-saying and positive man. The only danger the child is in, as I have shown, consists in the fact that it is intellectually unprepared to justify its “Yea” in the face of the preachers of “Nay.” Apart from this one flaw, however — which in a universally positive world would not be felt as a disadvantage at all (because it is only in negative environments and negative ages that a conscious or intellectual confirmation of one’s soundest instincts is necessary) — the child, or the animal for that matter, presents the perfect example of the positive attitude towards Life. The positive philosopher, therefore, learns from the child, and watches it with interest.

Contrast this with the words inscribed on the tombstone of Weininger;

This stone marks the resting place of a young man whose spirit found no peace in this world. When he had delivered the message of his soul, he could no longer remain among the living. He betook himself to the place of death of one of the greatest of all men, the Schwarzschanerhaus in Vienna, and there destroyed his mortal body.



On Rootedness

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One of the largest divides between American nationalists and European nationalists is the use of the term “white.” It gets thrown around a heck of a lot, and even though there have been efforts in the Neo-Reaction, for example, to purge racialism, the whole sphere of online thought-criminality is permeated with a sort of “pro-whiteness.” This is due, of course, to the American-centric nature of the Alternative Right (or whatever umbrella you wish to use — for some, “Alternative Right” is not edgy enough as of late), and the fact that the vast majority of people involved with making videos, recording podcasts, penning articles and writing essays are Americans. There are clear racial dividing lines in the United States of America; the country has a famous history of racial happenings, and such matters are quite embedded into the culture of mainstream America. In Europe, however, that is not the case.

Our dividing lines are between countries millennia-old, nations which have fought tooth-and-nail to survive against one-another. Even Christianity has failed to a large degree in ensuring peace in Europe between various countries — the Crusades were not just fought against Middle Easterners, remember, but also against pagans and perceived heretics. The European continent has a long and obviously famous history of inter-warfare, and it has only been in the past seven decades where there has, *via* global capitalism, been a significant peacetime (and even there we have had groups butting heads — Irish nationalists, to pick a group relatively close to where I live in England).

The strong differentiation between American and European identitarianism is weakened somewhat by two more recent factors; the European Union, and mass-multiculturalism which has facilitated Islamic terror attacks, most recently in Brussels, Belgium, the heart of the aforementioned Union — the irony is quite astounding, but I digress. The existence of the European Union definitely facilitates a sort of pan-European mindset which some poor fools fall prey to. The internet and the information age of course contributes to this, but the European Union contextualises this — in the typically soulless, ultrabourgeois manner bureaucracies tend towards — on the political and economic planes. Running off from both American influence and the sort of subproletarian nationalism which has survived the collapse of national socialism in Europe, one can easily find people talking about the “plight of the white man”; and the presence of the “brown hordes” simply propels this tribal mindset. Not that I think the tribal mindset is some problem, but it can easily become one when the scary complexity of history and geopolitics is ignored. “White” is not an ingroup as has been noted at *West Coast Reactionaries* before by Andrew Martyanov. It is only a term which can be used in the vulgar context of the United States; it is a strictly one-dimensional, utilitarian sort of word.

If I began to start calling myself “white” what would it entail? The world is the lowest common denominator between myself and someone from... where? Am I equally white to an Irishman? How about to a German, who I actually share a significant degree of my racial make-up with? If you want to talk about “white” interests, then so be it, but that will only have any real pull or meaning in America. Am I then a “European”? To a degree of course, but as

an Englishman the fact of living on an island with its own specific history cannot just be cast aside in order to pursue some metapolitical game. That might be an idealised state of affairs, of course — and if some pan-European racial-consciousness suddenly awoke tomorrow a great number of our contemporary existential problems would disappear. However, that is not going to happen, and only a fool would work to bring it about: it is after all a fool's errand.

Recently Italian-American Angelo Gage had rather a big falling-out with the largely internet-based communities he was involved with. Bickering about the “use” of writing articles and recording podcasts aside, I saw this coming several months ago when Angelo became disillusioned with the “Fourteen Eighty-Eight” crowd and their constant ramblings about the Eternal Jew and all the rest of that great stuff. Constantly calling-out the Jew, Angelo noted, would not bring ordinary people into nationalism because they are not emotionally open to such radical ideas — in fact all it would do with the majority of people is paint an image in their mind of some Roman-saluting fool in desperate need of therapy. This quite sensible yet important point earned Angelo plenty of feedback, in fact veteran English nationalist Joe Owens deduced that Angelo is working for the American government to... share insightful commentary and share his (rather sane, in my opinion) views regarding the path for American identitarianism..? (I must respect Joe but the man has a kneejerk reaction against anything which is not strict politics, which is a needless misunderstanding on his part.)

The Right attracts plenty of people, and especially on the internet where there is no central authority, one finds materialistic, rootless, ultimately nihilistic millennials inserting themselves at the forefront of many things. The modern world will inevitably rub-off on people who might be “waking-up” politically and otherwise, hence it is so important to undertake an active and conscious effort to seek identity and meaning in the world. Jews and Marxists aside, the modern world exists for nothing and this leaves an awful vacuum. Markus Willinger, in *Generation Identity*, went into this point quite well when he addresses the “68ers” (baby-boomers):

We're a great riddle to you. An incomprehensible phenomenon. Our words and deeds refute all your theories and arguments. We live in the world you dreamt of, yet this world disgusts us. Thanks to you, we could develop free from all social obligations and values; thanks to you we go lost and lonely through life. You've destroyed everything that could have offered us identity and refuge, yet you're shocked that we're unhappy. For deep in us lies a constant feeling of being alone, of being lost. We do everything to numb this feeling.

American capitalism, filtered through globalism — which the European Union of the last half-century, filled to the brim with businessmen and Maoists alike, so eagerly welcomes — does not offer identity and meaning to life. To feel rooted to a place, to a history, to a set of values, to a unique shared experience and community, is something viciously antagonised by the

market mindset — Leftist utopians and Rightist whores both spit upon rootedness, upon belonging, and thus the equation is complicated beyond mere racialism.

The Problem of Race

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The racial question is a hot topic, as it were, in online circles — especially in the past couple of years corresponding to the growth of the Alternative Right, *et cetera*. The racial or ethnic side of our crisis in the West is not difficult to observe, whether it is the tension between whites, blacks and latinos in America, or whites and Arabs or Africans in Europe, there are distinct racial dimensions which underpin or even define issues and debates which have arisen in Western countries alongside mass-immigration and forced state multiculturalism/multi-ethnicism.

Different groups with their different cultures, outlooks and biological constitutions behave, shockingly enough to the liberal-bourgeois mind, differently. Group-averages are observable enough, and pattern recognition which corresponds to certain groups and how they behave can and does inform one's actions and views. If I am walking home late at night and I spot a group of dark-skinned men in front of me, I will cross the street. Would I cross the street if it was a group of light-skinned men loitering or walking towards me? Probably.

The trouble with the generally biologically-based view of race and so forth which permeates the Alternative Right and beyond is that it only deals with a metapolitical or metacultural perspective as it pertains to the present sociopolitical context. Yes, a white England is preferable to a brown England — in fact “brown England” is an oxymoron — but how do we deal with exceptions to this modern view, or even encounter a more traditional view of race which actually supersedes present definitions? The most astute point one can find in the more sceptical side of the conversation is that; alright, a white country, but for what? More specifically, of what quality? A focus upon biological race does not answer moral, existential or questions higher still. I have made this point many times, but the fact of that matter is that darkies are only a “threat” because of liberalism, because of white or European weakness and the failure to self-assert. Immigrants only risk demographically replacing native populations the West all-over because the Western *zeitgeist* is fundamentally rotten — “cucked,” to use the trendy term.

Adopting the ideal that white countries should be for white people is not a fault in and of itself, but it is an incomplete idea. “Whiteness” is only one half of the equation — in fact it is the secondary half; morality comes first, and racial purity second as a consequence. One must begin with the idea of rightness, of properness, of what is good. If one (and one should) come to the view that one must uphold loyalty to one's family, community and land as the basis of honour, then the potential for racial miscegenation is mitigated by the fact that it is inherently an act which is antagonistic to the form and harmony of one's family — especially one's children. One does not avoid miscegenation “just because”; there is a reason which removes its moral justification.

This is another important point. Acts must have justification. The modern, liberal-bourgeois mentality is the mentality of “why not?” which is merely consequential of the implicit formlessness inherent to the modern world: there are no genuine rules or standards. One must begin to ask “why?” to even start upon the route back to order both on the

individual plane and the collective, and to sidestep the inevitable nihilism modernity facilitates.

This is not something the race question focusses upon overmuch. On the modern Occidental Right, there is a sort of “if it is white it is alright” attitude which permeates spheres of thought and discussion embroiled with race. I must inform the reader, however, that belonging to one racial group or another does not necessarily determine individual morality. A degenerate, morally weak, nasty, materialistic Polish man is less my friend than an upright, virtuous, traditionally-minded Filipino. In fact I would have much more in common with the latter and would have a much easier time understanding him and *vice versa* than I would the former. Hence my present status regarding a neighbour in contrast to a friend and fellow student of the esoteric. An anecdotal point, I know, but we must consider the relationship between ideal principles and real possibilities if we are to actually meet our synthesis.

To understand race, we must understand man. What is man? What dimensions does he hold? Traditionally, “race,” as many other words, had a three-dimensional character which designated more than some merely material construct; it in fact referred to being “of” a race, not “belonging to” one. Race was seen as an active sort of thing which was found manifest in the person, not the other way around, in their actions and intent. To be a Roman, for example, meant more than being born in first-century Anno Domini Italy; it meant to uphold the Imperial ideal, to be of the *Romaioi*:

The subjects of the empire are the “Romans,” no[t] ... in an ethical or juridical sense, but in the sense of the superior dignity and chrism, since they live in the pax guaranteed by a law that is a reflection of the divine law. ~ Julius Evola

A people are defined by more than their mere biological characteristics. I as an Englishman share significant ancestry with a German, yet there are clear differences in our respective make-ups at higher levels. We are similar physical expressions of different destinies. To claim some “brotherhood” between us could only happen in our modern context with the looming threat of multiculturalism over the coming decades. Aside from this exceptional circumstance, however, what bond is there?

One’s conception of race, of what a man is in his essence, should therefore accommodate such differences. Thus we turn to everyone’s favourite Baron once again.

Julius Evola famously differentiated himself, as did other Traditionalists, from the biological determinism, which consumed much of the dialogue on race in the middle-twentieth century, with his notion of “spiritual race” explained fully in his work, *Synthesis of the Doctrine of Race*. In fact this consideration, which took into account race of the body, soul and spirit, won over the racial debate in Italy. As he stated in a French interview in the seventies:

It is obvious that, as any other conception, even that of race depends on the idea one has of the nature of man. A materialist idea is obviously projected in conceptions that

are founded in materialistic assumptions and that are different depending on the basis we refer to. Therefore, I do not agree with the biological conception of the human being but rather a Traditional conception, in which a man is composed by spirit, soul and body, and this is why I approached the issue of race by all of these three categories:

- I formulated a theory of race of the body, which more or less corresponds to common anthropology.
- A theory of the race of the soul, which studies the typology, the habits, reactions, feelings, aspirations; all of this can have a particular “style” that can be typical of some human groups.
- And finally there exists a race of the spirit which corresponds to the typical forms existent in the studies that refer to the spiritual domain, to life and death in general, the supernatural, *et cetera*.

If by race we mean to define what constitutes differentiated “flavours” of man, then, in my view, there is no better substitute than Evola’s racial triad. Here we can work-through not only the common view of race, but also its context, its consequences and its direction. Race once again becomes a three-dimensional word which implies more than simple biology.

Another very important thing to consider is the reality of caste, which, going by Evola’s racial triad, corresponds more to the race of the soul and spirit than to strict biology. An English warrior has more in common with a Filipino warrior than he does with a Polish worker, as has been noted. In *Kali Yuga*, caste is awry and there are no pure, by-the-blood *brahmins* or *kshatriyas* — everyone is technically a *sudra*; though one can occasionally glance the sun through the clouds, so to speak, and notice who leans in which direction.

Make no mistake, I know where my group-loyalty lies, and I am not suggesting some sort of “tolerance” of multiculturalism with the pretext of spirituality. What I am suggesting is that on the individual plane, on the level of the person, one cannot simply ignore anything beyond ancestry. Indeed it would be foolish to do so. In an ordered age there would not exist the bourgeois mentality, with its market-driven politics and disloyal sons; there would not exist the all-or-nothing individualism which pits the person against any guiding hands; and there would not exist the fetish for nothingness which not only tears apart the social order but also the inner order of the person.

Quality over quantity, folks, is all I am asking you to consider.

Evola's Case For The Tripartite Race

by Mark Citadel, first published at Social Matter

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Race is a vital subject to any kind of reactionary political theory, especially in light of the abuse this topic has endured in the post-WWII era. It has become quintessential in contemporary discussions of race to posit that it is either a “social construct” which can then be easily dismantled, or else is arranged in a hierarchy of moral culpability, i.e. the quality of a race of people, and thus its right to integrity or even existence, is to be judged based upon the scandalized actions of its ancestors.

One can say without doubt that both views have as their core a dogmatic commitment in lieu of any factual basis. The noted Steve Sailer has written endlessly on this topic, and one is best advised to begin with his FAQ. Also of interest, Spandrell's racial theory on civilizational decline.

Such research allows us to discount any notion of equality between peoples of contrasting racial backgrounds, but does not provide further explanatory undergirding for a wise policy of separateness. After all, dogs experience a very similar inequality between breeds (the doberman, the St. Bernard, the dalmatian, and the chihuahua, just to name a few), and yet dogs interbreed freely, requiring the maintenance of humans to ensure “pure breeding,” and perhaps more importantly, dogs have no reservations about engaging in social play with dogs of different breeds.

To be clear, nothing of significance put forward in the most rudimentary forms of human biodiversity is inaccurate.

I would argue instead that it is incomplete. This is because rightists, torn from their moorings in the World of Tradition by force of revolution, have been required to work with the tools available to them, namely a kind of profane science. This is a little like Christians in the Soviet Union having the *Encyclopedia of Atheism's* polemics against them as their only apologetic tool. In this regard, it is truly a stupendous feat that the case against equality between races has been made with a towering force by science itself, and only remains ineffective because it is ignored by large parts of academia.

What separates us from the animals, the dogs, if you will, is the human “inner” component, first of self-recognized agency, and second of the spiritual nature of the human being. In his long and fruitful studies, Julius Evola developed a doctrine of race that builds upon the realities of human biodiversity, grafting it seamlessly into the reactionary worldview through a more expansive, and in my opinion, more accurate assessment of race in its totality.

For Evola, race was not a property that could be so easily discerned at its fundamental level, as the National Socialists of Germany had wanted with their anthropometric and phrenological sciences, which sought to define the “pure Aryan race.” This was a limited and deeply flawed outlook, which by his estimation was emblematic of modern materialism.

The Italian Fascists would later adopt Evola's outline to assert their distinctiveness from the German regime. As is written in *Grundrisse der faschistischen Rassenlehre*:

In a cat or a thoroughbred horse the biological is the deciding element, and thus the racial observation can be restricted to this criterion. This, however, is no longer the case when dealing with humans, or at least with beings that are worthy of that name. Man is indeed a biological being, but also connected to forces and laws of a different kind, that are as real and effective as the biological realm and whose influence on the latter cannot be overlooked. Fascist racial doctrine therefore holds a purely biological view of race to be inadequate.

This doctrine, to which I have become very partial myself and do believe to be a viable “core doctrine” for the Reactionary worldview, sees race as having a tripartite nature, bound in the principles of body, character, and spirit. Let us reflect on each:

The Race of the Body

The first, lowest, and most crude order of race which can be applied to any animal, is the race of the body. This is the aspect of race which experiences a privileged visibility. It is how our senses most easily delineate between peoples, differentiated as they are most notably in appearance. On this order, we may speak of physiological attributes (cranial structures, average height, facial features), attributes of physical prowess (stamina, athleticism, flexibility), and neurological attributes (average IQ levels). Combined, these form what we might deem the fundamentally undeniable aspects of race, which can only be dismissed on a faux academic level, rather than one of any true human experience. When we meet someone of a disparate race, we know about it. Nobody has to tell us that they’re black. Perhaps Sean King, but that’s a whole different story.

While existing at the bottom of the hierarchy of fundamental importance, the race of the body is incredibly significant, because it is used by the inner aspects of race to convey themselves in a way that the senses of those around us, particularly our kin, can perceive. Indeed, the higher manifestations of race are shot through with the bodily aspect.

The exterior is a function of the interior, the physical form is a symbol, tool, and means of expression of a spiritual form.

Furthermore, the sociocultural effects, particularly of IQ levels, have ramifications for the structuring of educational establishments in particular. Such effects are hard for anyone to ignore, especially those with firsthand experience.

The Race of the Character

The race of the character (sometimes translated in more problematic terminology as the “race

of the soul”) refers to psychological types. Extending beyond the bodily race, which would include such neurological data as IQ levels, this is instead to denote a people’s collective predispositions and attitudes towards earthly matters. From “Aspects of Racial Doctrine”:

As racialism of the second degree, one means a theory of the race of the character and a typology of the character of the race. Such racialism has to recognize the primary and irreducible elements which act from the inside, so that groups of individuals manifest a constant way of being or “style” in their actions, thoughts, and feelings.

He goes on to observe how the degeneration of the character race in the modern world is ubiquitous, even within family lines, and this we observe to a far greater extent today with the collapse of collective national conscience, declining recognition of norms and presuppositions, as well as the increasing rapidity of retroactive condemnation from generation to generation. Even among those family lines with no significant miscegenation, we observe this phenomena; the death of nationality, the death of identity.

Let us consider, for example, the phenomenon of mutual understanding: In everyday life there are many cases of persons who are of the same physical race, stock, or sometimes even – as in the case of brothers or fathers and sons – the same line, who do not succeed in understanding one another. A boundary separates their characters and their way of feeling and seeing is different. A common race of body or line is not enough to bridge such differences. The possibility of understanding, and thus of true solidarity, can only exist where there is a common race of the character.

The Race of the Spirit

Finally, for Evola the most important aspect of race, is the race of the spirit, which examines a people’s predispositions and attitudes towards divine and religious experience, a vertical manifestation of racial identity.

In his autobiography, *The Path of Cinnabar*, Evola makes clear the distinction between the spirit and the character, which while both intangible attributes, are immutably different:

‘Spirit’ should here be distinguished from ‘character’ as that component of man in touch with higher values that transcend life. In this sense, the ‘race of the spirit’ manifests itself in the different approaches to the sacred, to destiny

and to the question of life and death, as well as in world-views, religions, etc.

Quite apart from the race of the character and certainly the race of the body, the race of the spirit is a transhistorical element expressed through a less numerous series of peoples with common metaphysical characteristics, and thus when we consider the Occidental people we can most certainly see common spiritual elements indicative in large part of what Evola theorized as a “Hyperborean” origin. This not only encompasses what we might deem “symbolological” similarities between ancient European forms of Paganism, but to a more intriguing degree, the birth of Christendom, which despite theopolitical divisions and fracturing based on character conflicts, was indicative of a collective spiritual unity, perceived or not as it was. From “The Eternal Race”:

Symbol and myth in our doctrine of race instead have the merit of documentary evidence through their capacity to lead us into the primary super-rational spiritual element of the races, to what is truly elemental in the world of origins. This element constitutes the leading thread for complementary investigations of various types. Custom, ethics, ancient law, and language certainly furnish other signs for the investigation of the third degree of race and for the racial interpretation of the history of civilization. But, even here, in order to obtain valid results it is necessary to remove the limitations of the modern mentality and to recognize that, in the ancient world, ethics, law, and customs were only chapters dependent on “religion”: i.e., they reflect meanings and principles characteristic of a super-rational and sacred order.

In addition, the race of the spirit sees an absolute differentiation in quality and health, hence both Evola’s preoccupation with “Solar” and “Lunar” racial modes (that is the masculine, higher, unified spirituality contrasted with the feminine, lower, diffuse spirituality), as well as a hierarchy of spiritual understanding within any healthy society. For this reason, there is a racial justification for the crossbreeding of aristocrats across the Occident which in no way compromised the character race of any given nation, but instead retained the quality of the ruling classes who shared a superior stock of the collective, spiritual, racial consciousness. It was preferable for a German princess to marry an English prince than for her to marry a German who was lower on the hierarchy of the broad spiritual race. In this way, aristocracy was maintained to some degree, and yet the character of the nation was rarely if ever affected.

Conclusion

As Evola applied his racial doctrine to modernity, it was observed that Occidental man had seen his tripartite expression of race corroded by various influences, so that now the spiritual, character, and bodily races were confounded and confused, corrupted and compromised. There is of course much gnashing of teeth and Nostradamus hyperbole concerning the fate of the “white” bodily race, that miscegenation and the much more pressing issue of birth rates represent the most dire racial calamities of the century. We should however first confront problems close to the root, and ask ourselves, how can brother betray brother on the scale that we witness? How does Sweden breed a Jonas Sjöstedt? How does England breed a Jeremy Corbyn? The death of the nation, mentioned above, is evident here as we see people we might identify as “our own” not only lacking any sense of commitment to their kin, but an outright hostility to them and their interests.

The distortion of the psychic character, which is supposed to rally the entire nation to collective unity, is endemic to the modern world. Furthermore, the destruction of Christianity as the religious principle around which any semblance, any hope, of Occidental unity could be wrapped, also confirms that the higher race of the spirit has been completely overturned, in 90% of cases replaced with a nihilistic detachment from all matters of religious experience. The regression of the castes, and the collapse of the aristocracy only add to the ubiquitous misery, proving that Liberalism is no less destructive to peoples than the Soviet style of collectivism was.

What might we say then, to round off this exposition of Evola’s racial theory? I believe there is a compelling case to accept this aristocratic view of race, transcending the overly simplistic reduction of race to a mere biological reality. Of the contributions that the Sicilian baron has made to the rich lore of the reactionary right, this represents one of his most valuable insights. To close, one more excerpt from *The Path of Cinnabar*:

Human nature, instead, is ordinarily differentiated, and this differentiation is expressed in the form of different bloodlines and races. This differentiation constitutes the primary feature of humanity: not only is it a natural condition among all beings, but also a positive element, something which ought to exist, and ought to be defended and safeguarded. The acknowledgement of diversity never led me – unlike certain other racists – to conceive humanity as a series of isolated, self-contained units; nor did it lead me to reject all higher principles. A kind of unity is certainly conceivable for humanity, but only at a higher level; and such unity accepts and preserves differentiation at a lower level. Unity “from below,” on the other hand, is a regressive phenomenon: such is the leveling unity sought by democracy, “integrationism,” humanitarianism, pseudo-universalism and collectivism.

The Myth of Freedom

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A week or two ago two YouTube celebrities of opposing styles butted heads for a solid four hours. Millennial Woes made “The Case for White Nationalism” against Sargon of Akkad who made the case for... something else. Regardless, one can observe in the comments section of the aforementioned video of the debate various people filling-in the gaps Millennial Woes left in his reasoning, which corresponds to my own view of the whole affair which should come as no surprise.

The reason I mention this instance is due to what Sargon of Akkad demonstrated about the ways in which many moderns perceive the world and how they gather and process information. Sargon of Akkad — much like the majority of his some quarter of a million Subscribers — is a critic, *id est* one who is automatically suspicious of all external data, and it is from externality that one’s own principles and views are concretely formed. I just know that should someone of this type be reading this, they will doubtless be thinking “But is not that how all information is understood?” to which I would respond that it depends upon the information and its direction. The Absolute Individual which Julius Evola formulated, the man who can say a resounding “Yes” to his core sense of Being inasmuch as admitting one’s true nature, is not something established *via* rationally analysing the outward world. Indeed, this is one of the key distinctions between the esotericist and the layman — but I digress. We can definitely establish modes of logical operation which do not rely upon some “being moved” by the world in a materialistic sense.

The modern has at the forefront of his essence several established principles, among them being that all things can be rationally understood by all men, that all human beings are born of equal worth, and that all human beings are born with equal rights — indeed the latter has been written into the very Declaration of Independence of the United States of America, that villainous hive of traitors and rebels; the country has at its core this revolutionary maxim. Later developments in this direction include the European existentialist movement, one of the basic assumptions therein being the inborn nature of human freedom (though not every “existentialist” shared the same beliefs, something explained very well by philosopher Gregory B. Sadler in various lectures of his).

This a very problematic assumption especially when one begins to unpack the very definition of “freedom.” The common view nowadays amid moderns is that “freedom” constitutes the ability to “do what you want.” If one takes a higher view, however, “freedom” implies being without restraints, without limits, without boundaries. If we are to examine the human animal we notice that he is certainly born with such things. One has to eat, sleep, blink; one’s heart must beat in order to circulate oxygen-rich blood through the body to operate muscles and organs. One cannot choose to stop bodily functions at a whim. Likewise it is with our animal desires — even ascetics and monks need to eat occasionally, but that brings us onto another point.

The human being is born with desires, some base and squalid, others bright and luminous. The Christian doctrine of Fallen Man confirms this, that man is born into the world

in a “fallen” state from Paradise. In fact this is the basic presupposition of nearly every religion the world-over; that man is born into a lower state of being, but through the active overcoming of this he can attain a higher state of being. This very idea challenges the center of the liberal mind. Man is born into a state of slavery to himself, to both his desires and his biological requirements; as well as his very metaphysics as a mortal bound to life and to death.

Freedom means “being able to choose.” The fact of the matter is that most ordinary men do not or cannot choose their fundamental state; they exist as total serfs to the political *zeitgeist* of the day, to the latest fashion trend, to the whims of their peers, to their own vulgar natures. They are not free men, they are slaves.

Consider the cattle, grazing as they pass you by: they do not know what is meant by yesterday or today, they leap about, eat, rest, digest, leap about again, and so from morn till night and from day to day, fettered to the moment and its pleasure or displeasure, and thus neither melancholy nor bored. This is a hard sight for man to see; for, though he thinks himself better than the animals because he is human, he cannot help envying them their happiness — what they have, a life neither bored nor painful, is precisely what he wants, yet he cannot have it because he refuses to be like an animal...

[Man] also wonders at himself, that he cannot learn to forget but clings relentlessly to the past: however far and fast he may run, this chain runs with him. And it is a matter for wonder: a moment, now here and then gone, nothing before it came, again nothing after it has gone, nonetheless returns as a ghost and disturbs the peace of a later moment. A leaf flutters from the scroll of time, floats away — and suddenly floats back again and falls into the man’s lap. Then the man says “I remember” and envies the animal, who at once forgets and for whom every moment really dies, sinks back into night and fog and is extinguished forever. ~ Friedrich Nietzsche, *Untimely Meditations*

The fetish of faux-freedom which envelopes the modern mind lends itself, in the capitalist marketplace, to a sort of bohemianism. Freedom becomes an idealised state of affairs insofar as meaning that the man who is free is one who has no obligations to anything beyond himself; the man is free not in his state of being, but in his particular flavour of slavery. This is manifest on every level of life and living, and the capitalist, global marketplace bequeaths any and all shapes and sizes of this emptiness to anyone with enough worthless paper money to purchase it.

An obsession with directionless, formless freedom leads one to individualism, which is the belief that the individual person and his rights are valuable enough to not be imposed upon by external institutions or people. We are again met with more problems as explained by Cato Disapproves in his article “Ex Falso Quodlibet” (which I have quoted and referenced many times);

Behavior which harms and destabilizes institutions or abstract entities like “the family” or “the public good” are permissible [to the individualist] because only physical harm to an individual is considered relevant in determining the morality of an action.

The very act of external opposition in the inhibiting of the freedom of the individual is an inconceivable and bizarre concept to the ordinary modern. And this is precisely why his homelands are being destroyed and he is interiorly formless and empty. What the real danger is to the European and to Europe is interior formlessness and a lack of self-restraint. We currently have, in the West, some very authoritarian societies. The problem is, however, that the authoritarianism which exists only serves the interests of the *status quo*, not the existence of the future.

This brings us full-circle. The defining difference between Millennial Woes’ position and Sargon of Akkad’s is that the former believes the individual to be beholden to things prior to himself, *id est* a collective; a culture, and tribe, a family, a thede, and that the individual is conditioned and formed by that which they come out of necessarily. The ordinary man is not fit for genuine freedom, he is not equipped for true, profound freedom. There is a reason why the existentialists like Nietzsche tended to a hierarchical view of life and of reality. The Übermensch is not something attainable by everyone due to the innate differences in capabilities between people. Even the Maoist apologist Jean-Paul Sartre, while defending socialist labour camps as existing out of “love,” saw dialectical struggle as a means of ridding mankind of oppressors and evil — he discriminated, and that is the fundamental point. He saw the better and the lesser man, in his view, those who could have freedom and those who could not. This is not a “Left” *versus* “Right” issue *per se*.

Having freedom as the basis of an entire — universal, in the liberal mind — social order is total folly. Life at its very core is struggle, just as a tree struggles upwards towards the sun, so do we. And like a tree, we must have roots and a direction. The presupposition that all men are rootless atoms floating in a vacuum only beholden to their own shifting desires and impulses has led us to this predicament, both individually and collectively. The answer, then, is not more freedom, but order. And the right kind of order is sorely lacking for most.

More on the Myth of Freedom

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To recap what has been said thus far on this topic:

1. The ordinary definition of “freedom” does not actually mean freedom at all, only the illusion of freedom inasmuch as choice in one’s particular form of enslavement to one’s desires or bodily functions.
2. True freedom, *a la* liberation from one’s lower nature, is not something which is some universal “right” all human beings are born with, in fact it is a state of being which only a small elite of people can actively realise, typically through ultra-elitist philosophy, asceticism or religious experience.
3. The faux-freedom which is the primary crutch for liberalism and individualism has facilitated, through the untrue notion that no man is beholden to anything prior to himself, the destruction of European nation-states as well as the interior forms of Europeans themselves.

As has been noted before, the modern sees anything which imposes itself upon him as an antagonism, as an oppression, as an act of near-violence. The “just be yourself” mentality encapsulates this, though it also speaks of a much deeper, much more profound idea. The Greek phrase *οἰκειοπραγία* (*oik-eio-pra-gia*), “to each his own,” mirrors this idea of self-determination, that each individual person is differentiated from others, the moral-emotional presuppositions which underpin either phrase are strongly differentiated.

The former presupposes that the individual is free to go his own way simply by virtue of his being himself, that as he is his own person — at least to his own mind — he alone is fit to be his own judge and thus any externality which would attempt to coerce or guide him is not justified to do so. It is a term which implies that, simply because man is that questioning or challenging any extension of this is problematic. The latter presupposes a deeper truth, that due to the differentiation of people we all have our own way which lies irrespective of “freedom” as due to the innate differences between individuals our paths are as such. *Οἰκειοπραγία* also means “to mind one’s affairs,” inasmuch as implying a duty, not a right but personal responsibility. The former is universal as all men “are themselves,” while the latter is particular as it takes into consideration one’s actions, and implies circumstantialism. In short, the former notion belongs to the world of quantity, the latter to quality.

What is most interesting about the “reign of quantity,” as René Guénon would put it, is the sheer decline of properness, of conformity to that which is best-suited to the person and their abilities. Instead of a genuine particularism realised in the social order, there is only a bland one-size-fits-all universalism parading as good for everyone, which attempts to awkwardly play the part of a serious reasoning or designator.

The Greeks who used that term, *οἰκειοπραγία*, lived in a hierarchical society. There was an understood definition between boy and man, between warrior and priest, and between the feminine and masculine. Being free, or having choice, was inferior to what that choice

fundamentally was — one cannot help but be reminded of Martin Heidegger’s opinion that the modern world is plagued not by a loss of metaphysics as the Traditionalists would assert, but that it is plagued by the opposite. The modern notion of a man’s freedom or individuality simply rests in the very Being of the man, whereas the proper designation for man’s particularism rests in its specific actualisation. Some men are workers, some are warriors, some are priests, as Plato noted:

- Productive (Workers) — the labourers, carpenters, plumbers, masons, merchants, farmers, ranchers, etc. These correspond to the “appetite” part of the soul.
- Protective (Warriors or Guardians) — those who are adventurous, strong and brave; in the armed forces. These correspond to the “spirit” part of the soul.
- Governing (Rulers or Philosopher Kings) — those who are intelligent, rational, self-controlled, in love with wisdom, well suited to make decisions for the community. These correspond to the “reason” part of the soul and are very few.

A philosophical assertion has of course its logical aspect, but so does it have a lower emotional aspect which leads to petty moralism based upon the assertion’s implications or wider constrictings. *Exempli gratia* one could say that that is a truth that human beings are all differing in their capabilities and experiences, thus there can never be some absolute universal egalitarianism; but one then means to say that equality is utopian, inequality is here to stay — and what then entails as also here to stay? Exploitation? Slavery? Genocide? The majority of people tend to naturally relativise ideas as to contextualise them so they are more plainly understood in the moment, and they will often do this, as should come as no surprise, within the contemporary *zeitgeist* with all its political and other presuppositions.

It should come as no surprise that a growing number of Europeans are seeking *οἰκαιοπραγία* — purpose, meaning, value, context, form, station — after feeling the empty burn of “just being themselves.” Particularism implies hierarchy; quality — which is exactly what mass notions of freedom antagonise and endanger. Under the proxy of equality every standard has to be lowered for the blandest, one-size-fits-all definition of freedom to be applied to all. In reality, not everyone is fit for freedom. Some barely notice it, many abuse it, and no-one important seems to care.

The truest sense of freedom, of boundlessness, lies in fulfilling one’s potential within a known and trusted set of boundaries — this was known to premodern man. It was the realisation of purpose, of tangible meaning. In our present context, however, one is drowned with an infinite number of equally dull possibilities.

Further thoughts on Being Oneself

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“Being oneself” is often held nowadays as some vague moralism *a la* “being oneself” equals honesty, but this often betrays rather a deal of falseness in place of honesty due to, as I have previously addressed, the nature of the self in today’s world. The self is not so much one’s true nature, one’s “I,” but an amalgamation of social habits and quirks which have been picked-up from one’s cultural-political environment. Thus, “being oneself” in today’s climate simply equals “conformity to that which envelopes one’s ego.” Again, the falsehood of Kali’s Kingdom, like a palace of mirrors, is exposed.

What am I? A featherless biped (with broad, flat nails according to some). But this merely describes my outward characteristics; the vessel for my mind and soul. One could further flesh-out this definition by adding “nineteen years of age,” “of Anglo-Saxon blood,” *et cetera*, but would these things truly constitute my person in its completeness? No, for we may have touched upon my mind and soul with mention of blood (at least if we understand “blood” in its traditional meaning beyond its mere genetic aspect), but such a thing is only a passing reference; we require more defining.

I am a person; one being amid many. What differentiates myself from others is the physical, mental and spiritual dimensions of my being in relation to those of others. My mentality has been formed in accordance to external factors throughout my brief life thus far, the reactions to things, my thoughts, habits, sentiments, and so forth, have all been formed in relation to that which is external. Had I been born in India to *brahmin* parents, not only would all these things be different, but would I truly be “me”? No, I would be someone else. Therefore, the “me” can only be established relatively. Had the “me” existed elsewhere, it would not be “me,” but someone else. Thus I am distinguished from the perspective of my mortal self. Moving beyond such dimensions, however, we encounter something different.

The spiritual dimension of man is free from any and all external faculties. Only the ways in which it is understood differ person for person, race for race, caste for caste. The spiritual is “that which is in the likeness of God,” meaning the pure soul unobscured by language, temperament or time, and though it may be observed from differing vantages, it does not and cannot change. This is because God is unchanging, unmoving; He is Being, not Becoming, to use the terms of perennial philosophy. The soul of all men, the essence of their very being, rests in metaphysics which only differ in their realisation from a cultural-religious point of view. Metaphysics is One, “Like the refracted sides of a cerulean gem it casts many different slants afoot. All of these shimmer and break against a dark glass.”

Therefore can we not establish that indeed man is two? One half fixed and immovable (soul), the other relative and freeflowing (mind and body)? Indeed we can. Only half of my being is truly “me”; the other half belongs to, or is a reflection of, God. The spiritual path is that which leads beyond the mind and body to the soul. When people speak of “being themselves,” they speak merely of the lower portion of their mortality, forgetting entirely its higher dimensions such as caste and blood.

Blood equals the trajectory of thede; blood traditionally meant the expression of a

specific destiny carried forth through rite and ceremony, hence, for example, the Roman Emperors were not totally of the same lineage. For if one was to be admitted into the sacral line, it was to be ritualised and one underwent a “second birth” in order to become a part of that process of regality.

There are two elements within the traditions of those civilisations or of those castes characterised by a Uranian chrism. The first element is a materialistic and naturalistic one; it consists of the transmission of something related to blood and race, namely, a vital force that originates in the subterranean world together with the elementary, collective, and ancestral influences. The second element is “from above,” and it is conditioned by the transmission and by the uninterrupted performance of rites that contain the secret of a certain transformation and domination realized within the abovementioned vital substratum. The latter element is the higher legacy that confirms and develops the quality the “divine forefather” has either established *ex novo* or attracted from another world. The quality originates the royal stock, the state, the city or the temple, and the caste, the gens or the patrician family according to the supernatural dimension that acts as a “form” shaping chaos. This is why the rites could appear to be “manifestations of the heavenly law,” according to a Chinese saying. ~ Julius Evola, *Revolt Against the Modern World*

A people, just as a person, cannot be established or sharply-defined purely upon the basis of their material qualities. Hence when Nick B. Steves listed my article “The Problem of Race” in “This Week in Reaction (2016/04/17)” and said, “Race alone does not make a people, and is therefore a poor basis for forming group loyalty. I’d argue its very nearly as useless as shared species. ‘My people’ share much more than race, or they are simply not ‘my people.’” he touched upon something vital. A people, as well as a person, is more than sacks of meat to be moved around for metapolitical means — a point lacking in much of the standard Alternative Right rhetoric, for instance. When we consider the human being, if our analysis fails to grasp him in his totality we will surely miss something vital. The Evolian racial synthesis remedies potential problems, as I have said, but such framework is differentiated from standard rhetoric because it indeed goes beyond the politicking of the here and now, and establishes an understanding of man which is essentially eternal and unwavering. Another point I have made before is that the understanding of race, politics and their interplay most of our contemporaries have is based solely upon the here-and-now in a sort of fashion resembling Realpolitik; the issue, though, is that if one scenario is prepared for, what about others? Or,

further still, what of morality? Principle? Are there no ways Occidental man can both refine himself individually and collectively which do not coincide with goals temporally and spiritually? I believe so; I just do not think that enough people even consider such questions. The modern mind which wrestles with the existential crisis European man finds himself in can also wrestle with modern strategies which are rendered obsolete when proper questions are asked.

To be oneself is to uncover firstly one's true nature in the proper sense, beyond the shackles of the grey capitalist framework which seek to entrap the person beneath a flurry of nonsense; and secondly to see the light between the clouds and begin to comprehend the nature of the divine. But we are not equally capable of such feats, of course; and never will we be, thus the blanket racialism which permeates the online Right falls short and, as is unsurprising, gives not only the collective no concise direction — nor could it ever become a tradition in the proper sense — but it also fails to address the individual in his totality. If the basis of one's entire worldview rests upon dialectical racialism then so be it, but the finer things will be inevitably missed.



Passing thoughts on Islam and Europe

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Tradition is superior to liberalism, in fact we can use “Tradition” as a normative principle *id est* “Truth,” thus, all else besides Tradition means untruth. Following this begs the question of returning to Tradition; how is it to be done? If our age is one of lies, vice and deceit, then how do we escape this hell?

It is often noticed that the institutions which in ages past maintained Tradition and its realisation within the Occidental context have largely — if not entirely in some countries — collapsed. The Catholic Church with its universalism and outright Marxian Pope; the Anglican Church with its acceptance — nay, encouragement — of sodomy and other sins, the irreligiosity of the Czech Republic and Norway, *et cetera*. Europe’s Western religious traditions have withered and died and the Church to this day encourages this further with its advocacy of sin, humanism, universalism, and so on. So we have then two choices:

- We rebuild the Church in some fashion; we encourage the spread of Christianity and European spirituality to anyone we can to have it re-enter the *zeitgeist* in some manner, nomatter how small. Over time, provided the supports are there in the form of books, videos and other media, people can more easily readopt the European religious tradition unobscured by the clouds of modern nihilism/atheism. Those who are already within the Church can work from the inside to purge it of heterodox elements and individuals (most of whom are elderly) and reintroduce conservative and traditional attitudes and politics into the remit of the Church. Over the coming future, as the demographic thus political environment in Europe extremifies, individuals within and without the Church can work to make it an effective and positive force in the culture.
- Alternatively, Europe adopts another tradition: Islam. Europeans convert to Islam, destroy their Bibles, destroy or repurpose Europe’s Churches and Cathedrals, and enter the next Age following Mohammed, leaving liberalism behind them as they march to Allah.

If my loaded language is not indicative enough, I believe the former option is a thousand times more preferable to the latter if not moreso. A Traditional Europe is preferable to a liberal one absolutely, but a brown Europe is not preferable to a white one. The Occidental people — Occidental by both blood and spirit, mind you — have their traditions and those must be rediscovered, not replaced.

Nor do I believe Europeans can even accept Islam on a mass-scale. Islam is not the exotericism of the Western; its spirit stands in direct contrast to what has been represented from the Ancient Greeks to the Middle Ages. The notion of individual, or person, is one such — and I would say the largest — difference between the West and Middle East; insomuch as our place in the universe. The Islamic conception is of man as slave, the Western conception is of man as assistant; our differing myths and rituals confirm this.

Islam is fit for the Middle-Eastern mind and soul, it is not fit for the Western. Hence our battles historically, hence the very low rate of Western conversion to Islam (and even in cases of conversion, it is not the post-Christian layman who is drawn to it at all).

It was claimed by some Neo-Reactionary some weeks ago that we would all be well-off converting to Islam to escape liberalism. When I commented on the article telling him that he should be shot like the traitor he is, and that the Europeans must — and will, I believe — rekindle their own way to God, not turn to some foreign tradition which shares no commonalities with our our former or “sleeping” tradition, he deleted my comment.

The Occidental tradition in all its various forms must regroup, essentially; elements old and new must enter an equilibrium to wrest differences East to West Church-wise, the pagan *versus* Christian elements and so forth. The European must settle to rest his inner demons in order to gather his remaining strength with which to crush liberalism and survive Islam over the coming decades and centuries. If this question is not addressed by the mainstream Churches, public religious figures and others, Europe as we know it will cease to be after the next century; its traditions cut-short by the meddling and pussyfooting of powerful idiots.

A Note on Perennialism

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Let us begin with a basic dialectic:

- Thesis: There is only one Truth which lies anterior to the sensible realm.
- Antithesis: There is not only one man or group, there are multiple men and groups with differing capabilities.
- Synthesis: Truth cannot be understood in the same way by different men and groups.

Those of a perennialist persuasion are often accused of practising a sort of relativism, that because of the aforementioned antithesis is as such, that it informs the thesis. Clearly this is not the case.

There is but one reality, the Hermetic All, but this is perceived in diverse fashions according to how one tunes one's radio, so to speak.

I will not explain in detail the esotericism which underpins such notions overmuch due to the simple fact that it has been done elsewhere by better men than I — and there is a reason why it can take entire volumes; not a mere paragraph in an article like this, to explain matters fully. Recommended reading includes Frithjof Schuon's *Esoterism as Principle and as Way*, most of Julius Evola's work on the esoteric (*exempli gratia The Doctrine of Awakening, The Hermetic Tradition*), and of course the famous work by Manly Hall, *The Secret Teachings of All Ages* — worthy of quoting regarding the superior (who we are dealing with in this article) *qua* Friedrich Nietzsche, and the inferior:

Of Friedrich Wilhelm Nietzsche it has been said that his peculiar contribution to the cause of human hope was the glad tidings that God had died of pity! The outstanding features of Nietzsche's philosophy are his doctrine of eternal recurrence and the extreme emphasis placed by him upon the will to power — a projection of Schopenhauer's will to live. Nietzsche believed the purpose of existence to be the production of a type of all-powerful individual, designated by him the superman. This superman was the product of careful culturing, for if not separated forcibly from the mass and consecrated to the production of power, the individual would sink back to the level of the deadly mediocre. Love, Nietzsche said, should be sacrificed to the production of the superman and those only should marry who are best fitted to produce this outstanding type. Nietzsche also believed in the rule of the aristocracy, both blood and breeding being essential to the establishment of this superior type. Nietzsche's doctrine

did not liberate the masses; it rather placed over them supermen for whom their inferior brothers and sisters should be perfectly reconciled to die. Ethically and politically, the superman was a law unto himself. To those who understand the true meaning of power to be virtue, self-control, and truth, the ideality behind Nietzsche's theory is apparent. To the superficial, however, it is a philosophy heartless and calculating, concerned solely with the survival of the fittest.

Keep in mind, dear reader, the reality of hierarchy. Let it inform your every action, for if you practise some silly universalism and "treat everyone the same" and the rest of it, your understanding of man and higher will never be clear. The principle of differentiation — of multiplicity itself; multiplicity of planes, of states, of levels, of degrees, of measure, of caste, of quality — must be realised by anyone seeking to know themselves and beyond.

However, whilst there are many men, many tribes and many times, there is one Truth. Christians perceive this to be God, and that it is only through the Love of Jesus Christ that man can redeem his sins and "come to" God, not merely "see" him as Christians would say of pagans and people of other religions. Those who do not come to Christ are then — in the view of the majority of Christians — doomed to Hell, or *Limbo* as demonstrated in Dante Aleghieri's *Divine Comedy* (though a couple of pagans, including Cato the Younger, are given special privilege and go beyond *Limbo*, at least in the mind of Aleghieri).

The perennialist takes a different view of course; to him what Christians see as God can also be understood in different terms which are fit for different people; and it is only those who are priests who truly know metaphysics — that which lies behind all external religion — who can appreciate esotericism. As was mentioned in the first "Paganism, Christianity and the European Soul" discussion I hosted on my YouTube channel, the concept of "godhead" equals the concept of the Christian God, the Islamic Allah, the Hermetic All, and the Hindu Brahman. The differences are to be found in the exoteric interpretations of these things.

Every religion has three sort of "sides" to it:

1. The most "basic" level is the folk; for example we could mention ancient Greek farmers who genuinely believed Zeus lived atop Mount Olympia. Of course this was not the case, for if any of the more hale and hearty of the farmers decided to take a rather heroic hike, atop the mountain he would not have found the physical Zeus replete with white robes, fists crackling with thunderous energy — nor do contemporary mountaineers. Folk religion is the level of myth for the most part; stories and fables; what is now often called "religious literalism" — something our American readers likely more accustomed-to than European ones especially in the form of Young Earth creationism in the strictly physical sense.
2. Moving "up" a tier in nuance, one might say, we find what is known as "exotericism." This is the form in which a religion will typically represent itself in an organised

manner. Go to Latin Mass and you will be — if you are not already familiar with the hidden meanings of various ceremonies — met with the standard religious practices of exoteric Catholicism. Prayer is an exoteric practice, seen as a way of communing with God, with the Absolute, which — from the esoteric perspective — has higher meaning. Organised religion is exoteric and operates as (or, as a facet of) the culture for a given group. Pagan exotericism in ancient Egypt, to pick another example, involved sacrifices which were seen as metaphysically efficacious to the priests who performed them, and as a communal, cultural event for the masses.

3. And, as has been mentioned, we reach esotericism; the hidden, the occult, “that which cannot be seen,” or “that which is not seen, but known.” To again pick upon Christianity, the ceremonial drinking of wine and eating of bread is rather pointless beyond its symbolism; and this act symbolises the assimilation of Christ’s love — you take Christ into your very being in that act. A priest or monk does this through prayer and meditation, but the masses require something more observable, more physical, hence the distinction between caste and why you have different religious practices for priest and layman. Esoteric practice seeks to go straight to Truth, straight to the impermeable, straight to metaphysics; it is a style which punches through the riff-raff of the mundane, of the human, and is this fit for a select few. There is the well-known Hermetic maxim, “As above, so below; as below so above,” which corresponds to universal dualism. Such notions are nothing to the layman, but for the Truth-seeker, for the priest, for the initiate, such notions are beyond value as they regard the ultimate meaning of existence; of existential question and more.

Esoteric practice and understanding is initiation. Initiation into higher states. The ceremonies the ordinary observe are vastly different to the esoteric. The purpose of esoteric practice is the “realising of the unconditioned”; the state of man liberated in the highest sense from material reality. This is the ultimate aim of priesthood; coming to, though the I of the Heart, know God, the Absolute — coming to the Father, in the Christian sense.

This is something not only relegated to Christian priests, but also Sufi priests, Buddhist monks and others: for these are different formulations, fit for different races, castes and cultural histories, of the same thing for the same purpose. Hence in the chaotic age of Kali Yuga those of different races of the body may share races of the soul — I may have more in common with a traditionally-orientated Asian man than a modernly-orientated European in personality, in temperament, in essence, and that is because we are aligned in caste.

The standard accusations of relativism which are thrown are perennialists stem merely from the implicit universalism which permeates the mind of most moderns. The inability to comprehend contextuality in regard to religious tradition and spiritual understanding is certainly not nuanced by the Christian or post-Christian universalism which still underpins the remit of Western thinking; this idea that all groups, all persons, all cultures are capable of seeing things “our way” — indeed Christ commandeth it: “Going therefore, teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost.” ~ Matthew 28:19

We are led then to a certainly difficult position. The Traditional belief is that there can

be no “one size fits all” religiousity for religions emerge to facilitate certain peoples confined to them and them alone, reflections of their innate individuality — the fact that groups are different means not only anthropologically, but spiritually as well. How then, did those like René Guénon and the other perennialists reconcile their own system? Indeed Guénon converted to Sufism and his last word was allegedly “Allah.” The trouble with religious exclusivism is that every major religion — particularly monotheistic ones — claims to be “the one true religion,” and going by present trends demographically *et cetera* it looks like the Islamic “truth” poses a serious threat to the Christian “truth.” But, of course, just because no-one might be alive to know it does not mean it is not so. I digress... The perennialist practises perennialism, not relativism. To him there is but one Truth, Brahman, which is realised and contextualised differently for different peoples and castes according to their respective cultures and abilities.

Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled. ~ *The Kybalion*

On European Religious Particularism

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The well-known and notorious “European paganism *versus* Europeanised Christianity” question has been addressed and dealt-with many a time. The overall direction the debate has moved towards appears to be that whilst Christianity — especially in the West — has by-and-large collapsed in exoteric terms, to turn to any external, *id est* foreign, alternative is either distasteful individually or impossible collectively.

The two most oft-mentioned alternatives to Christianity in Europe are the pre-Christian pagan religiosity which our ancestors practised, and an Islam which — at the moment — is perceived as a strong and masculine force (though with its chaotic and petty accretions) which is seemingly fit demographically as well as esoterically (according to René Guénon) to replace Christianity.

I have said it more than once that I believe — with Paul Andersen — that Europe’s Christian tradition is a synthetic mix of the pre-established German and Latin paganism reconfigured through a sort of Semitic solar monotheism, where God walked the Earth as man in order to lead us upwards on the proper path; and this is partly why the tradition has entertained the very possibility of undergoing collapse and various stages of degeneration (the Reformation, Vatican II, *et cetera*), because it did not come to Europe in a “pure” form, it was an imported force which was tweaked and re-interpreted and so forth by different groups and people. The Arians were once considered Christians; that is no longer the case — even a group like the Knight’s Templar was eventually crushed by the Catholic Church itself. The infighting, various splinters and different sects of European Christianity speak of an underlying “roughness” to its exotericism and ways in which the religion filters through the general culture and ethos of the people. Paul believes that these things can be remedied, though it would be no easy task of course to essentially come up with a “new” Christianity (not to mention heretical as Nick B. Steves has said). Nick noted that a religion is never “cut to fit” a given people as Truth is of course not questionable, thus active attempts to sort of fit Christianity into the box of Europe are in vain. I see this whole affair as a misunderstanding. Christianity — Catholicism, Protestantism, Anglicanism, *et cetera*, included — does not need to be changed at a doctrinal level, at the esoteric level. What must be changed is actually Europe. The box is not big enough.

A friend of mine, James of *Dantean Dialogues*, recently responded to Mark Citadel’s excellent open letter to Pope Francis. Allow me to quote the comment in its entirety:

Dear Mark,

Despite the great intentions of your open letter, it fails to fundamentally understand the nature of the Church as a feminine being. Your calls for a “muscular” and “masculine” Roman Catholicism is tantamount to demanding a feminist Church. Allow me to elaborate.

In Western Christendom, you correctly perceive a lack of masculinity and spiritual virility. However, the Catholic response is not that it is the Church that lacks masculinity, but society itself — what we in the West used to call “The Empire.” In traditional (as opposed to traditionalist) Catholicism, especially if one reads Dante whom Benedict XV in his encyclical *IN PRAECLARA SUMMORUM* calls “the most eloquent singer of the Christian idea,” the ideal society is composed of a feminine element (the Papacy) and a masculine element (The Emperor) — what Dante would call “the two suns.” The understanding was that the Emperor himself was the highest seat of earthly authority and that the pretensions of the Papacy for secularization was a usurpation. This can be understood in the analogue of the family which has both a mother and a father. This is why the Roman Church is referred to as “Holy Mother Church.”

Thus, if we take the analogue of the family, one never complains that the wife or mother does not contain enough masculinity! Indeed, she would rely on the father — the husband to provide the necessary virility to protect the family. What you are witnessing is not a cowardly Church, but one who is fulfilling her vocation as a woman. And, just like women in the analogue of the family require men to govern them, so, too, does the Church require an Empire in order to flourish. You were correct to note that the Church readily endorsed the virile actions of the Crusaders, but this was because those actions were performed for the sake of “Christendom” which was just another idea of the European Ecumene — the Imperium; the masculine aspect. If the man abandons the family, is the solution to ask the woman to become a man? No! This is the secret meaning behind the passage of my namesake: “Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.” (James 1:27) The Church is a widow and the poor European nations are the orphans.

Therefore, while your polemics make good points, they should be aimed not at the woman who is being constantly pulled here and there by the ideologies of the world, but the impotence of the so called “traditional” men who have yet to

resurrect the Empire who adored the Church like a man loves his wife. Real men do not let their wives and mothers fight their battles for them! Real men do not complain when their wives and mothers are not “muscular” enough to fight foreign invaders. If you consider yourself to be a man, then protect the Church rather than complain about her.

Sincerely,

James

A Catholic

Mark’s response is agreeable enough, though I would disagree with him regarding how “robust” a Church must be. The Church — any Church — is a feminine entity. It is a passive entity, that which receives and transmutes, that which interprets and relays. The Empire James speaks of is the masculine side of any true civilisation. One must have both the Priestly element and the Warrior element present in the society, and the realisation of these things within the social order births a civilisation in the proper sense.

The Church in Europe is declining and degenerating — and I hold this to be the case all the way back historically — because of *Kali Yuga* informing the social *zeitgeist*. It has little to do with specific events in the Church or the actions of the Church *per se*, but the natural ebb and flow of the moving world of Kali. The Empire and the Church traditionally work in tandem, but it appears the domain of action (the Empire) has fallen first, and the domain of contemplation (the Church) falls with it.

The animating spirit in any religious order must necessarily find some contextualisation beyond its mere potentiality. Whether in prayer or Jihad “the demon of action,” to quote Guénon, must rear its head. How to restore the Church is perhaps not the question in need for asking; instead we must ask “How do we restore the Empire?” Alas, I believe the only answer lies with God, and it will reveal itself with time.

Things brings us onto another point regarding Europe’s religion. Whatever has happened has happened for a reason — there are no accidents. The Age of Destruction must come and pass; the wheel must turn; it is unavoidable. Regarding the religion of Europe, perhaps it is necessary that it falls apart to be replaced by something we are yet to see? I do not think for a second that Islam will fill the void, but perhaps its presence will act as a catalyst through which the European soul can be refound and recontextualised, fit for the next age and its men.

Whether we are in this process proper or not, however, is quite irrelevant. One’s actions are aligned with principle, not potential. European men should be inwardly strong first and foremost, not liberalised, weak and effeminate. Religion — Christianity — can facilitate this, as it did with the Crusades, with Charles Martel, with the Iron Guard, with Charlemagne, *et cetera*. It is not that Christian doctrine has changed, but that man has changed. And so can he be changed for the better.

In private conversation to me, James had more to say:

You know, over the years, I've spent a lot of time pondering the role of Christianity in the world and how to resolve it with my intrinsic understanding of eternal truths. I find that the figure is hidden in the mystery of the Crucifixion itself — and I've spoken about this to various friends of mine in my circle.

The way in which the Church degenerates and decays over the ages should not be surprising to Christians, but it is. That is because the body of Christ was always destined to die and decay. The crucifixion is a microcosm of the era in which "God is dead" because for three days, he was indeed dead; and the decay in which the Church is undergoing is the same as that of the body of Christ when it was nailed and entombed.

That is the secret and hidden meaning of the crucifixion: that it is happening in macrocosm today in the modern age; the modern age is the first act of the Easter Triduum and this is also why most of the apostles — being unable to understand this mystical death of the Catholic Church — have gone astray denying Christ thrice (as Saint Peter did; the first Pope). Only Saint John, the mystical apostle, the one whom Jesus loved, stayed to the end at the cross, loyal to the body that was dying.

This is the position I wish to emulate; to be the apostle who sees the decay of the Church but does not waver from the decay, because the rest of the exoteric religion still believes like Saint Peter does; e.g. "God forbid, Lord that you should go to Jerusalem and die." Right now, the Church must go to Jerusalem and die because she is the body of Christ. And since the body of Christ underwent torture and crucifixion so must the Church. So when I see people jeer at the Church and tell her "Stop being so weak; change the world!" I also hear those words from the gospels, "If he is the chosen one, let him come down from the cross."

People do not understand that something utterly mystical is happening in the modern age. Just as the modern age is the darkest of all times, so was the crucifixion the darkest time. It is the time when God is dead.



“Noise.”

Void

~

Warm weft a'foot;
Moving onwards to the bleak of day,
And under-night,
Morphic compulsions move me forwards and spin me around to look,
Back upon whence I came,
A sting of dissatisfaction enters, penetrating,
The back of my skull,
A bullet,
Unsoundness, unconformity,
Upset, upheaval,
Unimpressed by breath and sense,
The reactive No calls forth and beckons me unto slumber once again,
Before the Before-Beginning.
Singularity approaches no matter actions,
All is but in transit to the inevitable center,
The middle-abode,
This wretched mortal place,
The middle of the tree at its dullest point, and up or down both mean confusion,
A disruption of clarity — the clear dull grey,
In all its death, but not quite certainty
The is; the not,
The moon comes over again,
Another lupic nothingness.

The Wolf

~

The chthonic; the below, Gnawing, Crawling, Gawking, Stalking, It whispers to me in subtle erotic moans which catch my attention at the lowest levels, ensnaring me in one fell swoop. I am the prey now, the hunted, the victim, enslaved to the Wolf.

The Age of Hunger, of desire; the great beast of gluttony stands before me. I turn away but it remains at the front of my mind, its tendrils puncturing the thin veneer of normalcy which masketh all. That underlying demos which Man knows but does not know; That which he feels but fears, and frightens the bourgeois plumpness of the Modern even though his hunger is no stranger of the Great Beast Below.

A creak on the floorboards, It has its way with me; a second — a moment — of blindness, A numbing of the pain of life which we escape through different doors, Some lined with steep steps, Others smooth slides which slither ever downwards to the great nothing — that great Non-Being which lurks in the subconscious, And occasionally leaps into the forefront and takes us all by surprise.

Only one slayer of beasts walked these lands, however he is not dead, but sleeping. Waiting. Waiting to be awoken. It is but time — the Wolf's belly will be full soon and when it lays down to rest it is most vulnerable, (It might even be a distant relative of the Tiger, for all I know.) The energy it takes to consume is never made up for *via* calories and so forth, those calories the Wolf burns are but its own Self.

An ouroboric anomaly which can see the back of its own eyes. And in them is fear. And in them is rage a thousand Sols bright. All just waiting to be peered upon, just waiting for that simple gesture upwards. It is but a matter of waiting, and Lupus knows this, hence its promiscuous rush, hence its rapidity and voraciousness.

A flame which burns twice as bright burns twice as quickly.

Zero One Zero

~

To
Drift
Asleep amid
The growing tensions,
Avoidance of the trouble around,
But
Also
An acceptance
Of one's fate;
Of one's place in chaos
Within and around the mesmerizing phantasmagoria; all consuming
The choice to build; to restrain - the formation
Of one's place in order
To make it
Bend to
You;
Absolute;
To stir the still sands,
To force hands,
To crumble
Into
Dust

