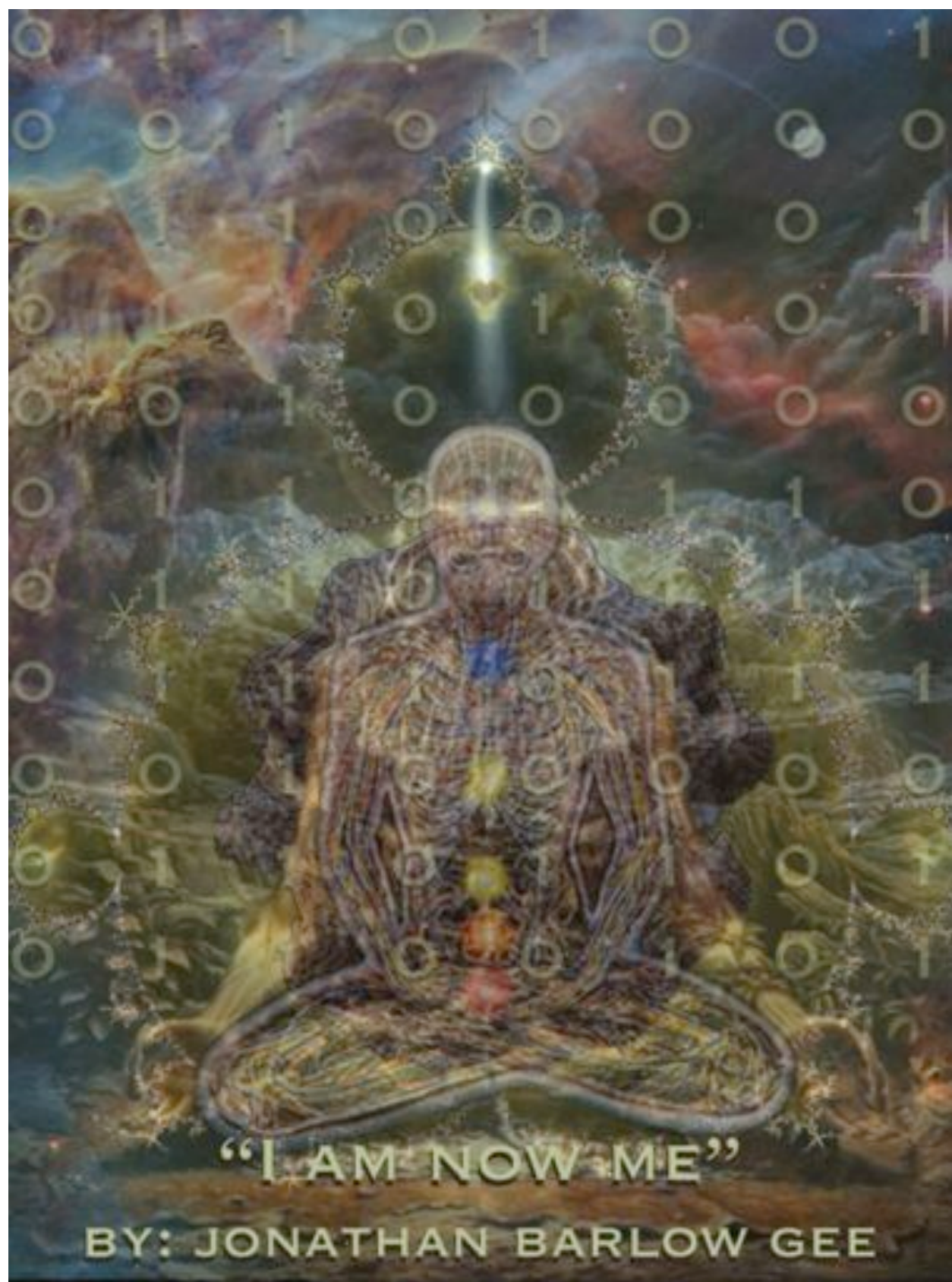






"I Am Now Me
Essays: Ancient & Modern"
is hereby © by: Jonathan Barlow Gee
this: August 3rd, 2014.
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contents:

Ancient

compiling a collection of essays written from 1996-2003 by Jonathan Gee, including:
173 pages of 102 essays on various subjects.

Modern

compiling a collection of essays written from 2011-2014 by Jonathan Gee, including:
13 pages of 5 essays on the subject of "time,"
14 pages of 5 essays on the subject of "religion,"
42 pages of 7 essays on "sociology,"
23 pages of 8 essays on "economics,"
8 pages of 3 essays on the "media" and
19 pages of 5 essays on the "author."

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insanity clause #23:

Please do not share with others the web addresses for direct download from my site that are for sale there. However, once you have a copy of any one of my works, you are allowed, by Jonathan Gee, the author of said work, to copy it and distribute it freely. If you claim you wrote it, or that you came up with the ideas for it yourself, you should be challenged to determine if you can prove your claim with knowledge of the material superior to my own. If you can, I will concede the work to your credit, but if you cannot, then the work will remain both of ours to teach and give to whom we choose.

Ancient

essays

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aesology
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An Apology for the Left and Call to Arms by the Right

(monologue in which one person's two views become the new view facing you)

Here is the source
subcultures L&R
I "Love" America!!!!
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Tally sux
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the student class
rip
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religion of the living
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happy readers
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some bitching
Einstein's clock
gone
aura of time
des cartesian rosencreuntz
untitled 25

I am hungry; my mind is racing. My fingers cannot even keep up. I am hungry my mind is racing, but I am still a little sleepy and O! if only i could go back to being only sleepy when my mind was so cozy as a fat worm in the soft soil! But the heat made me hungry. It got hot around my body and my body got hot and I began to lose the energy charged up during sleep, the drowsy buzzing wearing down and the mechanical grinding showing through. And I start to think about politics and the differences between the sexes and myself myself myself just because i am hungry. When I am tired i am gentle, submerged in soft dreams, still wet with being, not dry like doing, like external doing. Internal doing is the stuff of being. it is all i can refer to when asked what i am: i am living, i am breathing, i am digesting, i am thinking. Ing, ing, ing. but these doings of mine are not my doings. i define these doings. they define me only in that they defined who i was, who i was when i recognized them as doings of me, in me, and recognized myself as a sum of these doings, and since that time i have been moving beyond these doings, outside of myself, and putting myself in my new doings, you see? The poet thinks "they will understand, yes it is arcane and implicit, its substance being more than the sum of its words, within even the heads and hearts of those who read it, and surely they will understand," but nine months later the critic says "i don't understand" and "it sounds like the same old bullshit again, just with a few new, catchy phrases." There are no magicians, and no one is stupid enough to ever be impressed. Picture of the famous chap marrying the first fan to say "wow" when he did his silly trick. Story of the patient who fell in love with her shrink just because he seemed genuinely attentive. Well, its a long story anyway. He does such a good job relating social psychology and politics, my mind says and i blush. The well-fed never care much, can be sleepy and dream of sex. The hungry are dangerous. Whole revolutions begun by starving citizens, and whole populi kept in a corrupt corral, complacently chewing their cud. The same old green shit, again and again, a slightly different flavor. A mad dog is kicked by the brutal father of a little girl, and mutton thrown just beyond the reach of his leash. I still remember this story. Have a band and call it: Plato's Girls, because the theory of ideal forms is based on the beauty of Athenian boys. Call your band: Free. There is an alternate version of the ending in which. . . I still remember the story, most of it, almost word for word. But learning and being taught? What rubbish! The overcrowded class rooms, the thin cheap state funded carpets not like the thick soft carpets of luxury hotels "well we wouldn't dare want our kids to get spoiled. If something in life is worth having then it is worth working to get. So work." And even though I am surrounded by people who don't like to think about anything other than their spoiled little minds lick up on TV the sex and the drugs and the rocknroll and some of them (it turns out quite a few) even the responsibility, I can't even talk to these people and they end up being successful and believing in whatever and i end up a failure believing in nothing and therefore understanding nothing, even though we are all students - they good students and I an average student - i cannot fart before them and they may not fart before me. A-ha! The golden luster of society! But that is my true being: He Who Farts. That is the being of my secret internal doings, the true Me, and yet it must be hidden at all times. My externalized essence, my adopted roles, may be - MUST BE - shared constantly, but these disgusting filthy this animal id, oh no, anything but that. My beliefs must be shared; my urges must not be. I try hard to remember all this despite the hunger, all these grumblings like the gurgling of an empty stomach put into lettered phrases so dry and convenient and comforting. Like paper. People don't like to be wet, really. And it is dry most of the time in most places on earth. Wetness is the stuff of our worst fears and most potent lusts. Swimmers must shave all their hair and look like rubbery dolphins. Hair on mammals is for the dry dwellers. She must be shaved before she can be sunk into the pure stuff of Being. The churning of the ocean with its weight and its strange pull. Not like the weather. The dry sun, or even the itchy humidity of the thickest clouds. The ocean of unintentional doings, the deep currents bubbling and mysterious invoke curious fear. The dry land, the animal fur and the hardened hides of animals killed are the things of society. Below are flippers and sea anemone. Above there are thumbs and hard sticks. Below there is sleep. above there is hunger and restlessness, minds begin to chase their tails looking for a bite to eat. Some go up on mountains towards the airiest weather, or build concrete ziguars. Humanity is trying to turn itself into a flying dolphin, to satisfy both weariness of the weak and hunger of the strong (and vice versa). O GOD I HATE HUNGER! Lust for sleep, and for wet death. Pinnacles seem as silly as a dry nipple.

UNDERSTANDING AND IMAGINING ARE THE SAME

Thing-man sit behind construct of flat wooden surfaces. He is many colors and no colors, uses five pink tendrils on a black stick to fill white areas with non-white scratches, trying to put his brain as he imagines it onto paper as he understands it. (“to be” understood; “not to be” imagined — Cartesian take on Hamlet...) How do I even know Thing-man *is* man? I cannot see his pink trunk. Man-body I assume beneath the clothes is this really all it takes to make a man? I could make a man. and I have. In my mind. Thing-man sits before me, in my brain as I imagine it, takes shape outside my eyes in non-white scratches on white areas. Thing-man becomes an idea in the mind of any other reader and is, once immediately converted to memory, as good as an, admittedly dull, experience. My friend yesterday said of TV watching being us-done at the just-then time: “I am only waiting for the bright rain thing to come and make the power go away.” Shortly several lightning strikes nearby left us in a temporary black-out. The rain outside the window, the balding joke-man on the TV, Thing-man inside my brain as I imagine it; glass barriers between one side of IN and the other, only a dream of balance and predictable orientation is our continued expectation of such convenience. Man confuses man’s senses. All else can be trusted. But man’s shadows don’t always move from external forces I imagine, even as they are understood to be a Thing-man by my shadow.

— Voy-Boy

The Adding Machine (a thought)

The things which inspire me to write also inspire me to write in a very specific style. This would be all to my benefit if they were only dead objects which speak to me with such voices. But no. They have to be *books*.

Rather than being a polite inanimate object a book must feign being alive in the most arrogant way — it acts as if it is you who are the empty husk and not it. In this way a good, uppity book like an overbearing pet steals your consciousness from you; flatfooted demand from this collection of skin grafts bound from the author’s swollen carcass. Perhaps it is this stealing of livingness that is literature’s entire appeal, regardless of how effective. Consciousness is transported *from* body *to* book, actual sensations deadened as they are imputed into the hypothetical situation. The body then is a dead object and the soul is transported into a coffin full of paper bones, dried marrow thoughts, stiff jointed ideas and decomposing images.

Every author writes around and about this death, even if it is only in the delicate ignorance of it that their words bear — the frustration of an implied emptiness will still be present. They write about the death of the reader, their own future-death as experience is re-“lived” in the form of artificial memory; every author is simultaneously a reader. Every author writes about his own death.

— Billy Something (not to be confused
with Billy Samething)

While walking around Dali’s “persistence of memory” recently I met the Ordinary Man. I gained no new insight from my meeting. I walked away. My actions were simple, obvious steps. Deliberate. Patterned. A strategy to get where I was going: away from Normal Man. And I looked over my shoulder at him, and saw him looking over his shoulder at me. And the horizon was the same all around with no real landmarks. And I realize the horizon is a mirror. And I realize I am the Normal Man. And I am trying to walk away from myself.

(Angels and aliens are distorted reflections of our aggrandized Selves from above as we look up into the third dimension instead of around in the indistinguishable masses of the second.)

My old friends were here again. I call them that to spite myself. They were once my friends, but now they loathe me, as I them. I have only ever behaved towards people exactly as they have toward me. In friendship as in festering fury.

Could I admit it to myself if I really was perked up by their visit? Six months of exile amongst prisoners and then all at once my old friends stop by to flaunt their freedom. Can I talk them out of their easy pride? I tear out my organs and mess the walls, I wound myself to show them how easily is a human wounded — and all the while chattering away with lofty diction befitting a real doctor: only shameful nonsense (my reference books are all novels and poetry).

I tell them, “man is *free* to be a slave or a master, but never truly free to be a beast,” and, “when we were young we knew no laws and could invent our own, and our own roles — always secure in the knowledge they were only pretend. Later, once we learned the laws and roles of ‘reality,’ it was necessary to break them in order to feel the total sense of self felt by the child who creates,” and, “to create is to beget a new question, some new problem; destruction is the logical result of desire to simplify,” and, oh god, “boys want to fuck innocence and girls want to fuck confidence: each the trait denied them by their same sex parent; and one is attracted physically to someone who will grow to look after child-birthing age as one’s opposite sex parent did when when one was young,” (I cannot believe I told them those) and I know these are only restatements of topics in books I have read which they could have read but never wanted to. It is enough for me to know this — but I can see they know it too, and they keep nodding their heads and saying “yeah” and raising their own examples, their own “personal views” which are only mockeries of my pompous ravings.

They have come to me as a rerun of an unbearable classic on a tasteless TV channel; lepers drinking snake shed cures, they are trying to be within the rerun as real and fresh as when it was new and promising.

And I think “punk is Republican brand Capitalism because it encourages individualism only through interest in whatever expensive, bodily destructive trend is fresh for the moment; but I guess this liberal 15 minutes of equality to the aristocracy nonsense is better than feudal collectivist tradition;” and I say “I” and “and” a few hundred times and wish but don’t dare to beg for my old friends to leave. I’m trying to kick the writing habit, please leave me to my earthworm feelings of withdrawal from desperation into despair.

When they do go I resent their freedom to leave, but apologize for wasting their time with “I” and “and” and the same old rerun. After they are gone I feel a little less petrified by my inability to control myself and by my relative lack of direction, inclination, or motivation. Until I realize with apprehension that they are still there, silent in the same warm seats, hands touching their extremities attentively, bodies leaning gelatinously forward, scrutinizing my ironic words, my pathetic lifestyle, the very softness of my organs. Ghosts of the rerun past, strengthened images of living, changing memories rubbing against my privacy with their wet awake skin; my eyes are drawn to examine my own body — studying it carefully and very conscious of the minute changes. These phantom images will linger on my otherwise vacant screen, slowly fading for another six months or so before, like a magnesium flash (from what I’ve read), they will snap back into focus and begin talking afresh about their new belongings, updating me on their intimate, personal changes — making me the ghost, their ghost: their trailing, fading after-image. This mortifying spark rekindling, in prospect rejectable and nauseating, accepted as guest in the underground for the begrudging sake of spite alone, is so soon the object of my wanton lust, and for so long after the subject of my foulest shame, that I cannot but succumb to the trivial urge, and reach for the promising little object — the one prop I can, in my isolation, yet manipulate, control, be Lord over: my pen.

The Secret messiah and the ticket that imploded

Sometimes I forget what beauty is. I look for grandeur, splendor, solitude, meaning of a divine and all encompassing nature. I forget the gentle, dry caress of the breeze across my skin. The cool kiss of clear water. The smell of burning wood. The nuzzle of domesticated animal. I forget the strength of emotion. I remember only aches and pains — and by these I gauge existence in terms of survival. I feel the struggle of it. The effort of it. The strain of living, of keeping up with assigned responsibilities. A terrible discomfort and the nagging consciousness of lacking something — something important. So I seek something monumental.... and find..... nothing.

I declare that beauty is dead! It is rotten and wretched, I declare, to desire. Everything beautiful is dead. God is dead; love is slavery; luxurious contentment is theft. I scream it in people's faces. Some people look at me sleepily and yawn, "I don't remember anything beautiful ever existing." Some listen but are confused; they ask "how could that be?" or else, "and so? What do we do now?" A very few are intelligent creatures and do not even wince and are wide awake... they ask me, "what did you expect?" But they are not wise. . . I remember beauty. . . . I simply do not see it in the huge world I behold.

I throw stones at this huge world. I curse it for obscuring and destroying beauty. For overshadowing it; for overpowering it. For replacing it with symbols. That is all I can see in the absence of beauty. Symbols that overrun and entangle natural beauty with the ideal aesthetic, ever changing, always based on influence and alteration. The things that are called beautiful are perversions. Symbols fight symbols for meaning which is changed so frequently it is forgettable, each symbolic victory more Pyrrhic than the last. Each new king of the hill a 15 minute monopoly to be dispersed and replaced. I damn the world I see running amok in the absence of beauty. I throw curses of symbols into it to show how ugly a symbol can be, but it doesn't even notice.

Ash is beautiful, silt is beautiful, for these are the wombs of growth, these are the face of culture. These are discarded as refuse by each generation, babies and bath water thrown out of the frying pan and into the bonfire of the vanities. Cliches are a-musing. But like all natural resources they are being used up faster than new supplies can be produced. Something new must come soon. Something rare and beautiful and new. Borne by some prophet, some false messiah. Some ticket over the rainbow. A cure to the disease. An answer to the first and final question: "why?" Or else beautiful destruction must come. Whirlwind succeeding a toppled idol. Chaos breeding better order. Atlas shrugging. Society's crumbling like the Eastern block and the world being resubmerged into feudalism, as foretold to Solon in the story of beautiful Atlantis, And are we not Atlantis now, and Babylon? so many, many, many more are thinking nowadays. The calendar is winding down, they say. Aliens will save us from the evil in ourselves. Right? Alien angels just like us, only better.

Some fools hope for tomorrow and some for yesterday. Some hope for a utopia of ideal humanistic morality and others hope for bestial chaos. Some hope only for money, or certain libertine follies. What is there for one such as I to hope for? Can I feel no pleasure anymore which is not symbolic? Is there no true beauty left in this desperate rat warren, full of seething vermin, their heads full of dreams, over differences in which they kill one another? Is there no greatest common factor, no primary motivator? Nothing which is Romantic yet not just some sales gimmick? Is there nothing left in this world of selling expressionism that is impressive enough to warrant pause, admiration, awe; which can offer us transport from the uncomfortable confines of self? Nothing which cannot be recreated in the social laboratory and commodified? Nothing which does not conceal some potential threat?

I feel the air, thin and weightless, surrounding my body. It has contact with every cell of flesh. I am balanced within and without, I and the air. It flows through me, lives inside of me. I am in harmony with it. It is a piece of me and I am a piece of it. The puddle beneath my tongue which I can never swallow. Heavy eyelids. My being is soft. The world is soft. Time is immaterial. I have no need for symbols to represent my wants. I want nothing. I have my life, which is everything in the world that I need. The world is complete and beautiful. I am but a very small part of it. The people around me are as soft as am I, and the wind lives in them too. If you were to cut them open you would find it there, but no soul, nor any of their precious secrets.

Why do I only ever experience this absolute grace just before some cataclysm?

She moved in like a lie, elaborate yet subtle. Even my most fleeting emotions became great knots of impossibility in my mouth — I was dumb beside her resolute form. Whereas others had been tuning forks for my festering psyche, her stare was a magnifying glass that burned away my mental lichen until I was pushing nothing. She couldn't understand. In my imagination she wore an ornate costume that bespoke every possible breath of sadness in its shuddering tiers and glimmering waves, draping down from the horizon of her shoulders beneath the moon of her pale mask. But she only saw this as chains — as well it was, to bind her to an image in such a cruel restriction is a crime worse than the tethering of an infant's inhalation to stop its cries. More horrid than the black iron ovens under the ominous ebony smoke stacks spewing their wretched ash in clouds of slate stale smoke is the holocaust of the soul — the imprisonment of imperfect beauty in the windowless ivory tower. A slave to appearances, my father died not only alone, but many years before that, and lonely. Slave to beliefs, my mother died of cancer of the soul's uterus, because she had long ago given herself an abortion with a brass ring, and had killed so many of her ideas that they backed up, became infected and overwhelmed her. And I? My most wealthful writing resource, and my most horrific, is sorrow. I can stand it until somebody distracts me with absurd inanities like, "too much of anything will kill you." I am a slave to the lie. It disciplines me, distracts me, until I can do nothing but testify out of context, and therefore make no sense to anyone — especially the jury of my peers. The annoying is justified with necessity. I deny necessity, yet am still annoyed.

How long will it be until we can see each other without pity — without the patronizing face of the cute, the futile and the absurd looking over our shoulder? I've begged for your pity, nursed for it until you became ripe with it, voluptuous with a sour, loathing pity that tastes like acidic bile in my mouth and melts like ice to chill my heart. I fling pity at you, trying to stain you until you are as disgusting as me. I invent personas for you to wear so you can be a model of the vain disease I have cultivated in my brain. I do not look at you with the proud, sure eye of love — love that I profess for no reason as it begets only more foul pity. I look on you with an almost competitive glare. I have decided that you have matured more than and, in some way, better than I have — and so I set my pace by you. I feel you stand aloof because you value privacy, and fool that I am I cannot help but want to invade and infect that privacy in order to understand it. To understand a thing, though, I must first make it resemble me in order for me to be able to relate with. I corrupt, then comprehend — this is how I formulate opinions.

I surprise myself with the depth of indifference with which I cover my “true” feelings. Which is more real? Does it matter?

Although I almost always feel like I fit in with whatever group I'm in (because of the nature of hate — one hates in others what one hates in themselves — and because I always hate being in groups, I can usually see that I share something intimate with the other group members, even if it is only that which causes me to hate them), there have been times when the situation was too alien for me to find a thing in it which I can recognize (let alone hate) and identify with.

An example of this is when I was with a group of people who were beating up a person and I was not. Granted, I was the person they were beating up, but. . .

Another time was when I was quite young and my mother took me to her parent's country club. The drunk old men would laugh uproariously and I wouldn't get it. I would sit alone. I wanted to impress them. Not to fit in so much as stand out. That's stuck with me.

Another situation began after having been wedgied a couple of times in gym by friends of the coach's son, when I decided to associate with unpopular people. I hung out with Mike M. and John L. separately. When they finally met, they found many common attitudes and hit it off amiably. John had taken up guitar and eventually convinced Mike to pick up a bass. One year later, after never particularly caring if I was there or not when they got together to "jam," they finally consented to my suggestion to call Andy B. — another old friend of mine who started playing guitar in a class we both took and which I didn't stay with. They began thinking of themselves as a real band, and thus too cool for me. I had more or less given up on being in the band, but still forced my opinions on them, trying to make them adopt some message they didn't care about. Eventually they formed G. and the C. and, upon finding I wasn't as sentimentally, idealistically moral as them and was just too annoying in my prodding for meaning, they quickly shunned me outright. Though I knew each of them when they were nothing, they have since through group delusion convinced themselves and each other that they are too "good" for me (and, frequently, one another as well), when all I wanted to do was know them. The "Don't be a fan, be a friend" credo that I coined only applies to easy groupies, not their old friends.

so many of life's sensations, the little joys of living, are just pain to me. Aches and sorrows. I use this pain, or it uses me. I understand pain. Inflicting pain is power over life. It just makes life miserable and difficult to live. I'd rather be a ghost and understand magic and wonder at life like a child. Life is a melancholy opera, but the talking of the audience, their critiquing every detail of it to explain and to complain aggravates all the glory out of the beautiful spectacle. Life becomes a pantomime opera submerged in street noise. I'd rather be a ghost, tax free and non traceable, you can see reality has already made me paranoid. I'd rather be a ghost of the free child I was than a shadow of the man they expect me to want to become. Ghosts are dead already, and can know life without having to suffer in it — it looks good to them because it is more than they are in its sweet pitiability. Life and death happen for no reason. There's no god but there's me. You can trust me. I don't want to lie. I can't live as a coward. I don't want to say goodbye. I want you to save me.

People that cause the human animal to be caged by its longing to define its own illogical feelings do so out of hatred. I haven't decided yet, just how much influence that sentimental aspect of my personality (that part that remembers how happy I was to be fooled by innocence as an ignorant child) has in affecting my decisions for the future. See, I HATE being human, I HATE reality and the way things necessarily are, I HATE stupidity and the futile lust for a propaganda-based hope (for god the savior, for a freedom from influence that never existed, for any of the pathetic conciliatory sanctions we learn to desire — luxury, "equality," "liberty," "happiness" in slavery). I see all these things in me, in my "friends" and enemies, in every single human being. I wish with all my heart to destroy humanity, to eradicate the consciousness that robbed us of our happy, simple life as primates or primitives and brought us so far into the valley of death that I can't even see the walls for all the writing. But I cannot, and I say this with genuine regret, kill everyone. Even if I had a thermonuclear arsenal it would still be a longer task than the amount of time it would take the superpowers to retaliate. So I am presented with two logical options to destroy that which I cannot tolerate: 1) I can lash out against the repulsive consequences of consciousness in myself while ridding myself of the world and the realities of systemized living by killing my self ("committing" suicide, doubtless a capital offense); or 2) I can contribute in a typically human insignificant way to the decline of human consciousness and its subjugation to routine, mechanical existence in its pitiable attempt to control itself and enforce logic where it sees imbalance by becoming an "ad wizard," casting spells of toothpaste, zit-creme and self fulfilling products (i.e. designer addictives) over the huge mass of fools that I despise, denying them free choice of anything but what useless distractions I maliciously concoct. I can die a fatalist, feeling there is no hope to better life or to significantly worsen it, or I can die feeling a sense of pride in the accomplishment of my small task in the killing of free will. Should I just give up, or should I live on to hatefully promote obedience to a system that is inescapable, working within that system, trying to fulfill the enslavement of huge target audiences to the empty values of that system?

The first god was life. Hunter/gatherers painting images of creatures they had killed and eaten as they were when they were alive. The only difference between the animal in its exciting, hunted form and its disappointingly motionless form after they had gotten off on making it change in the brutal ritual of “the kill” was the *blood* of the animal. One second it is alive. Its soul is within it as it runs from its death. The next second it is unalive; its soul has been spilled all over its death, splattered in streaks across its killers. They use it as war paint. Its taste is victory. The blood is the life. But...

Women bleed. Women exude life. By the turning pull of the moon, the life blood is shed. It is horrible. It is honored. It is feared. It is revered. The “mystery cults” are female cults because women are the mystery, the laws that govern them ancient and secret. And...

Men bleed. Men wound one another. Their blood is lost, spilled; their life is lost with each drop. Their piercing weapons become idols of power over both nature and women. With one another’s blood on their hands, their lives in one another’s hands, they form fast friendships and ranks. As they settle down from the chase they develop a regimented humanism.

Animal sacrifices now. The bloodier the better. The hunt and kill are not necessary now that we can live off the land. They are sport. They are spiritual. They are religion. Sacrifice is an Apollonian hunt and kill. The blood is shared by the community. Everyone’s life is made better by it. The animal’s soul is the god that is worshipped now. Eventually it becomes only several gods representing one species. Then even these get confused with man’s idea of himself — the hunter and the prey, the killer and the killed, shed blood together, their souls intermingle and ejaculate adrenalin bestially — spawning disgusting man-animals and animal-men... minotaurs and serpent-goddesses.

Human sacrifices now. Babies. Virgins. Creatures of interest to the mystery of menstrual blood. As a matter of consequence or coincidence weapons become specific phallic symbols and alters on breast-like mountanesque ziggurats and unexplored, suspicious (“something smells fishy”) ideas like the ocean are forever feminized. Eat this bread, for it is my flesh. Drink this wine, for it is my blood. You are what you eat. Mixtures of urine, breast milk, blood &/or menstrual blood &/or semen... soup is good food. In this bowl is the life of the tribe — we pass it on to you that you may live with all the strength of all our lives.

Sex and the hunt are one. Female deities are worshipped by sexual consummation, prostitution. Birthing and human sacrifice are both life giving.

Religion and the kill are one. They have always been one. Animal and human gods are worshipped by blood and life giving.

The blood, the life, the soul are one. The father, the son, the mother (later the “Holy Ghost”) are one. Isis, Ra, El are Israel. Unification of the Trinity is the root of monotheism. The idea of life is the idea of the spirit.

But...

You are not getting the message by worshiping examples of sacrificed animals. You must worship the sacrifice itself. And so we do. Akhenaton said so. Plato said so. The one perfect ideal over the unique individual examples. Marx said so. Lenin said so. If god were the ideal man, the state would be the ideal animal.

God. Gov’t. Like the Christians and the lions. Who always won?
Economic sacrifices now. Green symbols of power change between dirty hands without honor.

To say that man has conquered nature is a fallacy. We have only perverted (subverted) it until it is unrecognizable even to itself. Made of it a symbolic mask, an ideal science, given it infinite new names in order to feel some power over the environment, even if only over a substitute for it.

To say that man is dominant over animals is wrong. We still depend on them — we even use them for Platonic friends when our fellow man does not need us. We still want to call certain urges animal instinct. But what is instinct? Just left over conditioning from our species’s previous incarnation. We use it as an excuse to refuse more modern ideas of moral behavior.

To say that we still worship life is wrong. What we worship is the *fear of death*. The fear of bloodloss. The fear of impotence. The fear of our own mortality. The fear of our own humanity.

The other night I found my gun. In the stillness of the night I caught a quickening sight, saw your razors poised, glisten in the moonlight. My crosscut back like an old turtle shell, aim for the weak soft underbelly in a sudden needless slash. So you've given me your new love, wound by wound, to restore my strength. You laugh at me, you spit, "increscunt animi, virescit volnere virtus," only in pig latin. You pull your nose up at me and snort and giggle as I weep for some more spilled me. You tell me to hold my water. Tell you to hold your tongue.

Astronomy is not for the daytime, just as nothing is left for the daytime, all things are alive at night. All minds are vampires, gestating through lit hours that brand brains with searing concentration; come alive at night and fly, with no weight and no reflection. Tonight I am in love again. Yes, I hate you. She lights a candle. She says we'll argue until it burns out. She burns out long before, but I was the first one burned. In the end there's nothing left but a miserable puddle of wax, spreading like a rumor in the sudden darkness, hardening as it slows, growing cold and fleshy.

I knew I would not do this. I loved innocence too much. I would kill in the name of love. Kill those who threatened innocence. Don't you know? This is how to philosophize with an axe. Today we'll be cutting the cords, tomorrow we'll be breaking blue sky mirrors so we won't see ourselves, and facing them towards one another like far out to sea to make them seem embarrassed and futile, maybe later we may please the Masochists with, oh. . . .

Touch it! So hot! So supple. So simple. It burns me from the inside out. Not evil because the needle is dirty or because it is so deep, but evil because it only seeps the poison you learn to need.

I knew I would not do this, but god help you've pushed me to this. Lurch with a sucking sob and a gasp like the groan of an iron hull far out to sea, not the sound of rending just the sound of gentle bending, feel around a little in the hollow. Ouch, ouch, ouch, ooo, yes, yes

I pull out my heart like a bloody rosebud thumping beats it ticks its last. In a vile explosion in my fist it bursts like splitting lips. I can feel it reshaping, ooh, just like an erection — flesh unfolding, soft but taut, flesh unrolling and getting hot.

point this at you is all I know

is defend myself from

found my gun

<come, come, come, come, come>

even innocents have little guns

but mine is loaded with something fun

new stomach full of poison

Summerthoughtdaysalmostlost

The Jackov Union — studiers of eel genitals. Victor, Ian and the Liber-teens say “Free Association should not lead to sexual sublimation into work.” Look into the mirror eyes and meet: the Second Mind.

The Wednesday Society for Cocaine addicted, doodling, Cigar smokers. The Jung and the Restless; and “the Others.” Pour water on them, put them in chains, shock and magnetize the top fraction of the body. The talking cure: let the patient tell the symptom’s source. Progressive Aggression lies beyond the Pleasure Principle. Eros and Thanatos: Dionysus and Apollo. Constructive tombs.

“why do cows get mutilated by the most well-known, bug eyed, thin limbed aliens? Because bovines know the secret of the graze.” This joke told to Admiral Abe Lee by General Aria on the latter’s golden plus one birthday.

What do women want? Welcome to the “Dark Continent.” “I’m predicting rain,” said the Emperor whose birth had been forced when the signs had conjuncted with the most fitting lunar alignment; “the external and the internal are mutually reflective through the window pane of the body.” “Out out damned spot,” Caesar’s wife kicked the dog “I don’t want you to share your simpering pain with me! Stop humping my leg you repulsive phalo-centric egoless bestial hairball of the Id! Drool puddle of the demon whose dream we are! No — no, worse — worse! You feelthy commie, you red uniformed turd of a mind, you. . . NO! No, the worst! You capitalist, you slave, you. . . oh my god. The ultimate insult: You me. You’re, ugh, You’re just like me. . .”

In America we’ve outlawed slavery, totalitarianism and those nasty perfume factories the concentration camps. But we need to choose, for our very survival as citizens, we must consent to Work. To voting. To school, to endless years (two long, hormone flooded decades) of sublimation through boredom, socialization, patriotic socialization; national socialism.

Just try to explain to a Russian immigrant that we here in the you ass oy-vay do things dif. He afraid of cum stains on his permanent record, refuses to consult shrink and would rather cough blood for a month before resorting to institutional treatment. No, here there are no jack-booted men of the cloth clicking their heels three times and wishing to come to *your* home; no Soviet reps of Engsoc pounding on the door, hollering “open up, we know you’ve got a typewriter and have seen you buying paper and we have come to verify for our superiors the validity of your prophetic scribblings — I mean, your pathetic quibblings. Now open up or I kick in!” Here in Happyland you can do as you please, but if your doings displease, the media convinces the public you are representative of some neurosis irking Joe Average, which is actually induced by work. “Consult thy Uberego!” holler Bible-thumping would-be rulers. An anecdote: “Jesus, the reason for the sneezin’. ‘God Bless You’ as an ad campaign.” (Bless you Bently, Bartelby, Bless you Bless you nondescript) Used to be “It’s so moving!” and now it is “it’s so saleable! Such mass market appeal! Oh, wait until we show the groveling groundlings! They’ll go hog wild! We’ll be eating pork for weeks — I mean, weeks!”

“Slanty eyed Orientals come through the squinty eyed Eskimo-filled arctic where the month long daylight sky and the constant white snow so bright you could blind a cat just by showin’ it a postcard o’ the place like as if it were Medusa’s head. Yep, I figger they migrained up from Antarctica — I mean Atlantis — through South then North Amurikuh when the Earth’s crust done shifted like an orange’s skin around the mesosphere so juicy.”

Freud proposes to his wife beneath the table she squeezes his hand while ordinary people blow their brains out screaming their spouse’s name in a failed attempt to escape prison while on trial for robbing banks to break even long enough, open up a bookstore. The Second Mind screams “PAM!” is written on the left hand by the right-handed ordinary man.

The face of love: soft cheeks and a two-nostriled protuberance where only a tight

hole should be, soft lips, toothless gums flap loosely about like two limp tongues, the face of love/look in her eyes/for there is peace/no nothing hides/within those eyes. Well I thought she looked like a lizard lamb Eddy, yes that's right I'm talking to you, yes a lizard lamb, yes Eddy, pressed against the bars. "Who's the baaa-hisss?" Hmm, Eddy? Riddle me that Mueller.

People's Rights Or Livers Egalitarian. Yes I'd like some Eggs Benedict Arnold, or, no, could you make that Eggs Benedictine Monks... and some Livers Egalitarian... and a mobster under lass. Er, I mean — a globster under mass — no, wait — a glombster munder ass — murder ass... a... lob... ster... mun... *un...* der... a monster sunder sass... a clod, sir blundered class... a lot served from der crass... crash... no, wait! Please don't go yet. I promise to stop I'll stop really I promise. I promise. Really... you'll stay? Alright... Alright then what I'd like is... a... oh, I want the Eggs Bendy and the Livers Eagle (oh, is that legal? Afterall the eagle is an endangered species. Well, harrumph)... and I would also liiike... hm... let's see... I would... liiiiiiike... ah! Here we are! I would like the Lobby Sterling Grass — oh! No! I mean the — the — oh! oh what do you call it...? The...? Thee... oh, no not the "lobster under glass"... it's the... theeeee... (ends in gunshot)

Freud's exposed sinuses, the absorbent "monster" kept his mucous out of his mouth (put your mucous where your mouth is!), trembling hands.

"Family Pak" toilet paper conjures up a disturbing image of baboon lifestyle amidst Republican suburbs, the nuclear tribe huddled around the watering hole and...

Olympic cow tipping. "How much do you tip a cow anyway?"

The Face of Love: slapped cheeks, busted lips covered in blood, two black eyes...

Premonitions of an airplane with propellers

I as a parent personally became concerned...when...“Americans,” he said, “are born to drive.”...Just start in somewhere with nothingness and soon enough the truth will come around you might not recognize it as the truth until the cycle renews itself with the original nothingness the staircase drops out and only at the bottom do you see that uppermost step as the truth and maybe this time you’ll climb even higher...I don’t recognize that face in the mirror it’s not the face from the past it must be a strange premonition of an undesirable future the present is always the shadow of the future cast across the past...but the future man is invisible or more appropriately put he travels at the speed of light you can only ever see his back like in a Magritte painting of the whirling derby...I’m not myself, and if you want to talk to him you should have been on time a little *sooner*...Them Them who are They there are no they there *is* no them — No. I’ll tell you: secret men, enemies of all pleasure, agents of obedience they are the shadow men stretching out long across our present from symbols of our future, like a pubic delta pooling out from a christmas tree backlit by a plug-in angel ornament. Shadow men they are controllers by incommunicable means, that is visual fine but non-verbal, they rule human minds with dreams full of power-symbols bodies through vitamin-deficient discomfort, that is they affect the physical world by the same means the body and brain affect one another: subliminal suggestion, influence alone without measurable force. A slight fluctuation of magnetic current, a change in weather, a subtle sudden encounter, synchronicity, coincidence or serendipity. (let’s put the surrender back in...) I saw one of those electro-shadowmen once, these electrical shadows residual wake of movement a stirring in the ether almost imperceptible — out of the corner of my eye, out-of-focus impossible to stare straight into the shadow like looking at the sun in negative just as potent as an eclipse. It moved I noticed it but before I could look it was already gone. At night on a quiet suburban street beneath the yellow buzzing lamp on a patch of dull lawn sod of greenless, brownish-yellow nauseous color a huge black sky above a milky moon...I saw his shadow in arrival moving away and as I looked “Americans,” he said, “are born to drive.” I looked at him in dismay like an executioner’s axe passing over his head I saw the shadow fall across my friend’s face. The moment forced its way in with giddy brutishness cooing something about planting a flower...Here is the bloom: “I know I will meet my fate somewhere among the clouds above; Those I fight I do not hate, those I guard I do not love.” or “if all the sky were paper, and all the trees were pens, and all the oceans of the world ink...” it would still be insufficient to scratch out the injustice that has here been writ. The smell of sandwiches.

What's the Matter a Certain Nothing

He is burying his face in her shoulder his back lunging and undulating she is looking around like she is bored. Now they are not even human just these, two, pink, sacs. Thing-man is flapping about like a naked snake It-woman is bulging out of herself. She is the bulbous lower lip and he the stiff upper lip, gnawing up and down; she curling under, he biting down; chewing and gnashing. Puckering and kissing sloppy wet slurping. Slapping together these two lumps of meat, babbling on and on, curly hairs flowing from the corners of the mouth it is talking on and on unendingly on and on. At first it is grunting. . . soon moaning. . . finally this mouth is yelling and screaming the lips slapping and grinding together, both forming the words and floating on them like fat bloated dolphins slithering on violent waves. And the message is, it is, first grunting, soon moaning, finally yelling and screaming, the word is the message is "blah blah blah" the two pink lips are sobbing, the corners sinking down, " a boo hoo a boo hoo, a blah blah blah." Like two sumptuous, pink slugs; and now they are drooling. Pouting and blubbering: "blah. phucking. blah."

Kids

We held each other tight as a fist to keep the World Without from the World Within. No one understood us like we did, us kids. Desperately we glared into one another's eyes, we were there for one another when someone else made us want to cry, no one else cared. But the only authority we could give one another was sex and drugs and music and guns, mostly sex. We could allow things among each other that our parents never would, because we could. This is the freedom in a passing kiss. This is the tragedy of just being a kid.

And then the wolf howls of sirens...cue the wolves in blue uniforms with fangs of badges.

Hegelian dialectical reasoning is Apollonian — it deals directly with ideals, not only the ideal of the thing at its best (ala Plato), but also the thing at its theoretical worst, the opposite of that bestness. The combination of these two ideals, that is, by their synthesis, their averaging, their mediation, then theoretically represents their existence: the guessed midpoint of their measure is the balance at which they exist, the Golden Mean, the ground state they have fallen into naturally, and therefore their most natural state, their true being in reality.

Post-Hegelians were more interested in attempting to track this point down physically, or, in the case of those politically-minded few to follow roughly in his foot steps, to objectify the new, modernized Golden Mean onto an ideal society, a modernized Republic. Of those who sought to track the nature of being physically, excluding the existentialists as their own club, we immediately find remaining most outstanding Edmund Husserl. Husserl objectified nothing, he took nothing out of itself nor put it into anything. He denied the temptation to remove being from its subject and glorify it as an eternal form. He denied the dialectical view of understanding things by what they were not.

I see my robe. I know it is not going to attack me because I know it is not a panther, even though a panther is soft and my robe is soft. Softness, however cannot be taken out of either the panther or the robe in order to be shared with the other. The softness of my robe *is* my robe, and that of the panther *is* the panther. How I react to my robe, or to a panther, has nothing to do with that which cannot be denied constitutes the robe or the panther. My robe is soft in the same way that I breathe. The panther, on the other hand, is scary only in that way in which I am a clerk to my fellow co-workers. It is more my reflection on them, in them, which other people photographically capture and take away from me with them when they go home, that is the way in which they understand me. What they know is their *reaction* to me, as I know to avoid a panther by remembering one in my mind as a photograph of a panther pouncing towards me. They do not know what constitutes my physical being, unless they have touched me, and they cannot know my mental, my speculative being at all in any way. I know my robe. I know when I see its front that it also has a back, and an inside, and is even a little limp around the cuffs. I know it and will know it until there is no longer an it to know because, and this oppurtunes my terrified reaction, the robe is already all that it is and can never be anything more. It *is* a robe. I *am* a human.

The experience of its being a robe can no more be shared by me, or by any other robe, than can my experience of being a human be shared by any other human. And yet, in the same way I understand it to be a robe, I may be understood to be a human by others, and I may also understand others to be so. Humans share only the understanding of symbols, of routine behavior. They experience relation with strangers as humans only as deeply as sympathy, symbolic empathy. I relate only as much as a painting; offering only as much threat as a filmed tiger, offering only as much comfort as a reflection of a robe. The symbolism separates us. Keeps us to ourselves. And within the symbols we are soft, naked and empty. Our existence is Husserl *within* Hegel. Neither purely one nor the other, not more of one than the other, not one becoming the other, not even any particular synthesis of the two. Our perception is internally gelatinous and delicate, overly aware and sensitive, but stretched out beyond ourselves it is sheathed in a viscera of symbols which prevents absolute intimacy with anything external. I may pounce, but I can never be anything *more* than what I am.

I am not the midpoint between god and the devil. I am not the absence of tiger or robe. I am only this thing which I can never even rightly perceive as though through the eyes of another. I am this indescribable being which has no relationship to either eternity or nothingness. I cannot even rightly be described by any of these negatives. I am the uncertain living if. My death will be a certain then.

(another “alien=liberal” rant)

“Aliens are only the post-Atomic incarnation of fairies and goblins, the idea of the Other. That which exists Outside known reality, which can take you Beyond the extent of your desire for experience and bring you back *transformed*; as yourself, yet not your self. They exist at night, with the moon and the stars. They come from the darkness *above*, up in the *third* dimension, as angels, or from below as demons. ‘Their source of power must be advanced greatly beyond ours;’ of course, it was a Jewish scientist who rediscovered Time in terms of dimension, and also equated matter with energy so Eastern, so Zen. Aliens it’s assumed must have assembled megalithic monuments to themselves and to the permanence of Time, because early man couldn’t have done it without modern science, and because early men had to learn about the idea of Time from some Other, some alien, some civilizing savior, some god. Alien time travelers from our liberalized future, portrayed as abductors of farmers in the American mid-west, where the spread of Republicanism westward as manifest destiny and the spread of Oriental Communalism eastward as collectivist corporations clash; and these aliens can’t wait to abduct these white, fat, savage farmers for the purpose of performing medical experiments on them culminating inevitably in the insertion of an anal probe. Aside from the implications for infantile toilet humor stimulated by this account, the political motivation for its persistency lies in equating the mind with the ass hole; that is, that something too large for a certain aperture is being forced into it in order to open it up, theoretically to the extent that subsequent reinsertions of increasingly sized objects will meet with decreasing resistance from the offending receptacle. The equation by neo-NAZIs of blacks with homosexuals, and both with the Jews and Communists attacked by their predecessors, derives from a similar line of reasoning, stemming from the comparison of the looseness of the African hips when confronted with rhythm to the looseness of the rational Jewish mind when confronted with scientific fact.

“There can be no doubt that the alien is merely a representation of the newest xenophobia, that which comes not from around, but from *above*. A mental xenophobia from up in the head. A difference not in custom but in ideal.

“The first priests were doctors of course, who, by bringing news of an incurable malaise, brought into the minds of simple people the idea of a God who could be held responsible for the undesired death, but who ought not be blamed because the fact that he did not enforce death on everyone at once must prove that he is compassionate. Of course originally it was probably little more than fear which would drive people to accept God as blameless: fear of his suddenly striking down everyone at once, and some residue of this has remained. Many people, who lack intelligence great enough to follow even the simple logic of the former argument, often fall back on the initial response of fear. (Please refer to the book of Revelations and the multitude of jobless, militantly frustrated white males holed up in compounds around the American mid-west who expostulate on fear and apply its origin to the equation of god and government as the primary civilizing force.) Doctors, astronomers, priests, magicians. For every king there is a wizard and for every president of a corporation there is an economist and/or public relations spin doctor. Public servants and social workers, scientists and politicians. Who nowadays is attracted to these types of assitant occupations? Jews and liberals. Humanitarians who want to spend their lives bettering the lives of others and improving the potential living conditions of the future. Here is your terrifying Zionist conspiracy. Here are your aliens like cock-roaches crawling about within the wood work.

“And the kings, those people whom Machiavelli gave complete autonomy to when rationing out power; those people who feel the sciences need the motivation of the tyrannical Dark Ages in order to better learn the importance of merely bodily servitude; those people who feel the Jews need the concentration camps in order to better learn the worthlessness of their existence; those authoritarians and devils

among men; those Sadists? What are they? Liberals? Champions of the Other? Are they Aliens who come from somewhere else to impose a cure? Yes and no. In literature they are: raised in the wilderness they come like animals to bring mankind back to the Right way, the savage way that exists Outside civilization, in Nature. They are heroes who are killed in combat rather than wimpy liberal martyrs. When they die in these classic works they are immortalized in Heaven, risen up into the stars. In real life however they are the opposite of the selfless liberal; in reality such men as would rule solely cannot ever be anything but glorified savages, confined within the world of symbolic communication and, later, bound by their own laws. They are like naked children throwing tantrums about how they deserve to get whatever they want, applying hypocritical rhetoric to the acquisition of their desires in order to get other people to take their clothes off (like the emperor dresses) and desire similarly to them. They must go through the world of communication in order to get into the minds of people; they must dress as liberals, in the liberal myth of the civilizer and the savior, in order to appear as a god, as the original and the future ideal. But they are original only in that they are savage, like original, unevolved man; and they have only as much future as the stupidity and lack of evolved enlightenment present in mens' minds will allow. Their hypocrisy becomes threadbare when they attempt to pass through the world of Symbols, the liberal Apollonian world of ideals. Garbed in furs and symbols of power they wield threatening tools and assume superior postures. They are idiots, trying to appear as great men by magnifying themselves with fun house mirrors. They destroy because they have the tools to, and have assumed that role, and thus destroy the image they had of themselves as natural born saviors. Real men know that there are no Great Men; there are only humble men who would unite everyone, and who deserve to be leaders, and selfish men whose only remaining expression of self is the destruction of others.

"Fear government only as much as it is filled by these types of self aggrandizing tyrants. Do not fear government clerks. Their humble ideology is as inevitable as death, and taxes as they say. Fear aliens, with gray (not black, not white) skin and large, mechanical lens-like eyes, only so far as you see them conquering and destroying. Remember this of "subversion:" a sunny day grows out of a rainy one so slowly it seems merely to be a corruption of those elements present, but it is not a destruction of either rain, or clouds, or day. The future is going to come, machine augmented, soft essence and all, like it or not. There is no point clenching up. It will only hurt for the first minute."

“Whatever Happened to the Revolution?”

Hippies rebelled against Ozzie and Harriet. They grew their hair long to literally fly in the face of the buzz-cut, high strung, tightly wound conservative regime under which they grew up. They rebelled against their parents who had fought a war and had raised their kids to be good God- and Communist- fearing little soldiers. They adopted Eastern collectivism and existential degeneration of Self, upon which the West, and most significantly America, was founded.

Their children rebelled against them, shaving their hair and reclaiming the legacy of Ayn Rand and Adolf Hitler, adopting the doctrine of capitalism — to which only the law of the wild could be applied — as well as social Darwinism and the belief that poor people were poor because they deserved to be, survival of the fittest. The interest in movies, philosophy and liberal arts temporarily fueled by the hippies’ anti-war passivity gradually began to revert to the pursuit of the oldest national pastime: sports. Music remained liberal spirited, but was rendered impotent; it ceased evolving and began to stagnate in the white male teen “angst” of jobless generation Xers. Sales were up, but morale in the wake of Jimmy Carter and Deep Purple was low.

The hippies were destroyed by one word. Always prone to guilt, some Republican spy in the field of psychology finally invented a single word by which to invoke that guilt suddenly in the hearts of all American liberal parents at once. That word is “codependent.” All hippies, all liberals, everyone with a sense of curiosity greater than their sense of self, anyone who does not assert themselves over another person, anyone who admits to needing someone to be with them to make boring, lonely life worth living, is, by default, “codependent.” Don’t bother imputing any serious meaning to it, because there isn’t any. Like the first civilizers who created language are immortalized by early civilizations as gods, so too does anyone who invents a new word assume godlike power over people, and godlike appearance in their eyes. Who invented this word, then; who shall be like unto a new god? Whom have we to thank for destroying the motivating spark within the hippie movement as it flickered slightly in the breeze of middle age? Like Yahweh our benefactor remains unknowable, shrouded in the mists of their own enigmatic generosity.

Surely we capitalist punks ought to thank somebody. Afterall, without this word working in the minds of our parents, how could they have been so preoccupied with themselves as to have neglected our immature greed, letting it grow and grow to bourgeois proportions? Are all punks not just spoiled little princes and princesses, thumbing their pierced noses at the “high society” of adult contemporary muzak, ferns and sweaters? Without little programs “helping” our parents to weaken themselves, how could we have been left to grow so arrogantly wild? We should thank somebody at least for all this, this person who invented this word, who ought to be like unto our God. But wait, I forgot. We may have no god. We do not need a god. We’ve got our all important personal freedoms: the freedom to have unprotected, underaged sex, to smoke cigarettes and drink alcohol, to wield lethal guns against one another over minor behavioral inconveniences. Hooray! Why would we want to thank anybody when we are living in such a Utopia? And it is a Utopia. We are free to grow bitter and selfish, as we wish; we are free to blame it all on our weak parents and the failed economy and pop culture from the seventies.

But I am different enough to recognize this. I am distant enough from the wake of my generation to be able to recognize the very absence of gratitude they do not even recognize the possibility for the existence of. And why? I know people who are older than I, closer chronologically to the Punk rock movement which drives Generation X, and people younger than I who could experience it only in its ripple — “Grunge.” All these people are more self-confident, more self-assertive than I. Why? When I knew my parents, as a child — before self-consciousness with “codependency” and self-loathing with their own hypocrisy drove them to divorce — they were Ozzie and Harriet. They moved to the South, my father worked and

neglected my mother, engaging in Libertinism behind her back, while she cooked and cared for me. The resentment I would later come to feel for my mother's weakness, the weakness that would lead her to feel guilty upon hearing the word "codependent," I did not grow up harboring. I was under her wing rather than growing up a wild weed, and I loved her shade. When finally I did recognize her as weakened I saw exactly by whom. I saw my father standing above her awkwardly trying to emulate the behavior of his own father, like a good little soldier; and I saw the disembodied voice uttering the word which crippled my mother, "codependent, codependent, codependent." I saw the cycle my father engaged in, the proud paternal cycle my generation will undoubtedly adopt, and in the wake of feminist liberalism expand to include the passing of neurosis from mother to daughter, as utter nonsense; and I saw the word "codependent" as utter nonsense. It followed that the weakness of my mother, and the weakness of the entire hippie movement, was only nonsense because it resulted from the imposition of nonsense. Why should I turn into my grandfather rebelling against something which has not yet been allowed to run its full course and attempt to prove its validity? Just because hippies lost their steam simultaneously to the fall of the Soviet Union doesn't mean all communism ought to throw in the towel. I, personally, am holding out either for the fall of China or proof of the Right wing nuts' outlandish government conspiracy theories and religious cataclysms; whichever, I figure, comes first. Only then will I concede and get a self-supporting, resentful job in the capitalist, "richer than thou" system of my peers and my parents' perpetual superiors.

So I have grown my hair long and intend to keep it that way. I have let my beard grow in honor of the tribal elders. I am interested in movies, philosophy and the liberal arts and loathe sports. I consider advertising an evil corruption of good, old fashioned propaganda. I trust no one but love anyone who comes near me. I get beaten up and feel that much prouder to be in the position to be so. And people generally don't like me. I am too rebellious against the pseudo-communism of most of my teachers to be recognized academically, and too shy socially to be recognized for my contributions. My dream is to make money by selling shirts that, rather than making the body into a billboard for some beer, gun or sport, advertise a certain type of belief in the form of a memorable slogan. Because a war of rebellion was considered by Lenin to be the only socially acceptable form of war, and because war naturally appeals to my savage idealed brethren, I expect my most popular offering will be: "Whatever happened to the Revolution?"

The Birth of Consciousness

Let's go back to before the gods. To before Atlantis and the concept of Time. To before the birth of the idea of zero. To before when the image determined the state. To before one opinion had conquered another. To before the time when knowledge was founded. To before there were ever events to remember. Back to the time of omnipotent doubt. Not just doubt of sense knowledge. Not just a-gnostic doubt in the eternal mysteries. Not just doubt in the solidity of self. Back to the time when the world was new. Back to the time of the garden of Eden — the one that existed unfilled by ruins. The one that existed before the birth of minds. The one that existed before any knowledge. Before even the suspicion of knowledge. Before death made god necessary. Back before the first death, before birth, to the warm womb, to the wormwood. Back to the time of vague infant dreams. Back to the time before ideas had forms. Before art. Before language. Before ritual. Before motion had to have a goal. Let's go back to before the beginning. Back to the time when there were no icons. Back to the time when there were no lies. Back to the time when nothing needed to make sense. Back to our ignorant innocence. Let's go back to the very first thought. Examine its form, its purpose, its cause. Back to the time of the birth of consciousness and see where it all went wrong.

A was apologizing to B again and B was getting disgusted. It seemed to B that if A were truly sorry, A would simply quit the problematic behavior. Of course A would never imagine this possibility seriously, because A defined Aself with all such behavior, and actually enjoyed the behavior as an act of self definition; A was really only sorry that the behavior seemed to have offended B so much. B's offense at the behavior was similarly the product of a will for self definition, and thus as necessary to B as the initial behavior was to A.

But tonight was just like every other, and promised a million more to come. B was confronted with a choice between the establishment of an undesirable routine or a sudden moment of unpleasant action. B chose the latter and hurt A.

A, now hurt, required an explanation in order to excuse B's behavior. B cited that A could offer no explanation for A's initial behavior that so annoyed B, and added that, rather than hide a lack of sufficient reason behind an obsequious apology, it is better to simply flaunt it openly. A, adequately ashamed by B's equation of B's hurtful and A's merely annoying behaviors, acquiesced and apologized again to B, this time for apologizing earlier. A then promised to never behave in the annoying way again.

Then B held A in B's arms.

We ask ourselves, what does A get from B that makes A willing to sacrifice a portion of A's persona for B? Because we, beings of the highest possible education and unimpeachable life experiences, know that love is the act of giving a portion of one's "soul" (i.e. ego) over to another, and furthermore expecting them to reciprocate in some proportional way. So are we to believe that the behavior of A in question to B is roughly equal in value to A as the behavior of B in making A suffer is to B? A loves the shoulder A goes to cry on after being hurt by B. A wants this shoulder to be B's, and believes that B loves A if B offers the shoulder.

But it is never to be believed that for A the hurtful behavior itself is the reward. The act of B altering A is not the goal implied by A's overabundant apologizing. Rather, if any act, it is the act of comforting, of nurturing, which follows that is the object of A's desire. This is the tenderness of the relationship which we must understand as appealing to A. Forgiveness exists so that A may reconcile the imbalance inherent within the relation shared with B. For B has power, that is action; and to B behaviors are the only aspects of consequence or import. But A on the other hand gives power, that is loves love; to A it is the existence of B that is attractive, regardless of, in fact despite, B's behavior. The tender, comforting softness of B's pure, naked Being, revealed and shared only after an act of catalyzing violence, completes and fulfills A.

Nor is this complementary, reassuringly womb-like state of existence specific to B. In other words, whereas B chooses mates out of desire for compatible (or sufficiently malleable) behavior, A is capable of feeling the same amount of affection for whomever opens up and takes A in. A loves only the general act of feeling IN love, and any relationship A would construct would, ideally, only be a home for this single, all-encompassing emotion of selflessness. B loves specific, personally pleasurable acts, shared with or individual of A (or anyone else able to perform those acts).

When B hurts A it is for power over A's behavior, over A's personality, but what A truly loves, the closest A comes to having power over B (affecting B if only by passivity), is the consequential moment of guilt when B nurtures A, essentially cleaning up the mess B made of A and taking absolute responsibility for both B and A; negating A's personality as A desires. Just as B of A, A loves B's humility, B's shame.

Love is

Love is humiliation, disgrace and abasement. It is the weakness that people suffer to share with one another. It is the embarrassment of the naturally proud heart by exposure of its need for supplementation. Love is ruination of the sacrosanct, immediation of the private, subjugation of the personal. Love is the object which makes all other objects subject, it is the Lord of Hosts, the law of all gods. It is the ideal that makes all selfish ideals nauseatingly imperfect and self-conscious. Love is murder of the self. Love is death.

The silliness of waiting for death overcame the man, and he cried.

Empathy is not a form of communication. It is an emotion. It is not a language, it is a tone of voice. The brain is a radio. Man had figured out how it works, but not why it broadcasts what it does. Man knows the meaning of the machine which he is, but not its message. Its message is its beliefs, its attitudes, its emotions. Its words are pain and pleasure, action and sleep, passion and indifference. These convey nothing. They are only the sound of the machine working.

In two dimensions all waves are flat. There are no valleys and no peaks. Only in three dimensions can events be viewed as linked by way of emotion. Emotion touches one day in linear time, then another day ten years later, tying the two events together in an invisible way which would seem absurd if viewed only in two dimensions.

But even in three dimensions there are energy fluctuations which cannot be understood. They may be felt, but not empirically interpreted. Because they are not a message. Just as seemingly unrelated events may be crests and troughs of a higher energy level wave, emotions are themselves the ripples of larger dimensional oars.

Enough. The point:
psychic phenomena is a fourth spatial dimension emotion; not a 3D form of communication.

Attempting to reconcile the proletariat with self-motivated action produces as many paradoxes in logic as does attempting to reconcile capitalism with any form of self-limiting morality. This schism then, between the (democratic) State and the (Judeo Christian) Church can be seen as the cause not only for Socialist atheism (an apparent contradiction, as the ultimate external locus of control, God, is a stronger motivator for behavior within beauracracy than internal desire for class-betterment) but also the subsequent move of the Church towards open support of the Right (also a contradiction, as the seminal liberal institution was established to render all men equal before god, reducing kings to the level of peasants, rather than merely serving the elite and oppressing the underclass as Marx asserted).

I seem to side more with the pacifistic initial church than with the militant overthrow of the existing evil. I believe, like the Jews appear to, like Ghandi believed, that Victimization brings one closer to God than does Struggle, as the Germans (both Marx and Hitler) have always believed. It seems to me that the idea of geist was brought back to both Germany and France during the Crusades by the Knights Templar, but not from the Zionist cults they encountered, as some historical conspirarists claim. Rather the notion of achieving God through struggle, through self-assertion, though it is present in the Jewish mystical Kabbalah in a highly symbolized, systemized form, derives more directly from the philosophy of the Muslims; in particularly their notion of the jihad. The Crusades themselves were a jihad, and the Inquisition was as well — against the gypsies (the Jewish pseudo-aristocracy) and against the Jews themselves. The Holocaust was an institutionalized jihad, the product of Nazi combination of both Apollonian and Dionysian poilitics. Even the class struggle may be seen as a kind of jihad; the god of the morally right fighting for the underpriveledged and the god of darwinian lex talionis fighting for the upper class — like Yahweh versus Allah. This does not end in One Big Union. It ends in the same ruin wars always end in, simply (at best) installing a new dictator.

Society grows strong through sublimation of sexual desire. Humans build with the energy we would otherwise be using to procreate. We work jobs that we tell ourselves satisfy our ids and we buy objects onto which we can further deceive ourselves by misplacing our lusts. Our economy is based on the fetishism of commodities, all carnal craving being dumped on items mass produced for our dependence. Sex more than merely sells. Sex is sales.

Furthermore it can, and must, be said that a capitalist economy grows strong through a very specific perversion of natural amorous impulse — that being the Oedipal complex. The forcing of sexual drive into a world of exclusively Apollonian symbols makes it nearly invisible, but seeing the objectified roles and then the physical objects used as the receptacles for the displaced ethos of these roles allows the truth behind the facade of financial self-motivation to be publicly stripped bare.

First there is Daddy, who must be overcome. Traditionally this implies murder, although “progressive” historians (those who are liberal with the facts) raise some interesting points regarding the origin of this practice as merely metaphorical. Oedipus, they claim, was an early title of male nobility; making Oedipus Rex an unaccounted for redundancy. As was the practice, Oedipus as prince would simply overcome Oedipus as king by replacing him. Although in its oldest forms this may very well have been a less civil and altogether more savage ritual, involving the young son actually facing his aging father on a field of battle to the death. Either way it takes the punch out of the myth to say that Oedipus did know he was overcoming his own father.

In modern society this can be seen as simple enough originally, a son following in the vocational foot steps of his father and, in the case of a family-owned business, inheriting it when his father no longer desires the responsibility of managing it and wishes to retire. Nowadays it is a little more complex, the generation of the son being expected to earn more on average than the generation of the father, without the necessary tradition of direct vocational lineage.

This may be seen as the individualistic promise of America: to make every peasant a king (as opposed to the collectivist reality in the Soviet Union, where every king was made a peasant). It was this promise of economic opportunity that so appealed to immigrants when corporations began to form and allowed foreigners into our borders to fill the undesirable factory jobs here for less pay than unionized U.S. workers would accept. It is also this holier than all mentality that can be seen at the root of many issues of American aggression — domestic, national and international.

To begin with each new situation demands conquering, so it is no longer so simple for man to overcome his role once; he must constantly be bettering himself and tirelessly striving for absolute victory. The freedom they hope to gain as an ultimate reward can never be achieved. If it could it would mean society is finished being built, and society may never be finished being built. So partially employees must realize that they will work their entire lives without ever owning the company. Men in a capitalist economy feel that they sacrifice their creative energies enough at their jobs without the slightest allowance of negativity that they may then come home and corrupt their domestic affairs with their remaining, soured, destructive energy. They treat their wives just like their bosses treat them (in other words: badly) because they feel working ordains them the “king of their castle.”

We expect a certain amount of oppression as well by figures in authority based on the same premise. They worked hard to come to power and they may be excused if they then blow off steam by abusing that power. Police brutality, corruption ex officio and masculine military mentalities are all expressions of the resent felt by people as they struggle upward through hierarchies of command without being granted any satisfactory catharsis along the way. And because most people would do the same thing in the same situation, rationally sympathizing with their abusers,

bosses are held under-accountable for their violations of human rights and of unspoken laws of moral, ethical, civil behavior. Authority figures, especially within frustratingly bureaucratic institutions like respectable government, are simply expected to dictate. If they fail at this then the public chides them for not doing the job for which they are paid.

On an international scale our belief in individual sovereignty most frequently steers us into the realm of aggressive patriotism. If a country doesn't agree with our policies — that is, if a third world puny refuses to allow big businesses in to line the pockets of the rich already in political power while making the poor essentially corporate slaves — we accuse them of anti-patriotic sentiment, anti-American sentiment, Communist sentiment, and dub them a threat to national security. The CIA and the army rush in and install a puppet dictator, and the media back home proclaims it yet another Holy victory for the ways of freedom, Democracy and humanitarianism. American machismo awarded by the repression of lust into labor and consumerism knows no boundaries. National geographical borders it sends spies across, and economic opposition it sends soldiers to overcome. Father knows best.

As for Mommy, she is to be claimed. Insofar as the original tradition dictated murder as the proper method for overcoming daddy, it dictated sex as the proper method for objectification and ownership of mommy. Despite the theatrical profession to the contrary this patently does not mean that one's own mother is the object of one's sexual desire. Rather it means that one learns to admire and to attempt to emulate the relationship of their parents when one is old enough to begin to enter into sex-based relationships. As son becomes father, wife becomes mother; as son is father, all women are the same. Lastly, and most importantly, as all women are potentially mothers, all wives become property of husbands. What is learned along with the desire to replicate the behavior of your same sex parent is the desire for someone who behaves toward you as you see your opposite sex parent behaving toward your same sex parent. In the case of Oedipus, and of ancient societies, a submissive mother being dominated by a strong father.

The mother may be seen to represent Otherness, ergo — that which is not what is. Insofar, for example, as we live in a patriarchy, we do not live in a matriarchy. It is always that which we are not that we desire; and, for its own survival, which we must never become nor be completely satisfied with by possessing. The mentality at work here is one of perpetual desire without fear of threat. It creates a straw man to be set up on the horizon and knocked over by our progress towards it, only to be replaced by a new straw man on the new, expanded horizon, towards whom we then aim our expectations of self. There is the expected, and beyond that, the ideal.

Capitalism strictly dictates monogamy as the norm for expression of physical desires, of true sexual impulses, while on the other hand provides as the ideal a polygamy of products to want with poverty and to ultimately impregnate with your sense of self through the assertive action of purchase. On a domestic level this creates a situation whereby two types of women may be allowed to exist, and none besides. The Saint and the Slut, or alternately, the Wife and the Mistress.

The wife represents Otherness conquered, singularly claimable; she is the woman become mother by the initial assentment of her prince to the throne. Belongings arise to replace her role. TV raises children these days, while microwave ovens cook dinner and pornography satisfies male hormones. Belongings get treated like trash that is never really satisfying, never fulfilling, and mommy gets treated like trash. Harshly used and thrown away. She can never rationally hope to be enough. Each new situation that demands he conquer it requires the acclamation of a new bride.

Which leads ultimately to the role of the mistress — Otherness unconquerable. The implication of a wife who can never be married, who can never be made into the submissive role of mommy, is that the man can achieve a million thrones, conquer a

million situations, and still only need one woman: the one whom he can never have. The role of the mistress may have always existed, and as far as feminists obsessed with asserting the manipulative, influential might of women are concerned it has, right back to temple prostitutes, wild women and nature goddesses; but it could also easily be seen as increasingly prevalent in modern times: the result of learning from the economy itself, which presents the role of Otherness on a national scale.

A successful capitalist economy provides the equivalent of the mistress, in other words the perpetually desirable mommy, through its products. Typical of a capitalist economy are two integral components to perpetual desirability.

The first is that the product must never fully satisfy the customer. If it did why would they ever again give their money to the company that made it? On the contrary it must be the very image of that which is thought to be perfect and yet manage to fail in some small but critical regard of performance or appearance. The most obvious and apprehendable example of this sales strategy is the automobile, the pride of the capitalist economy. The car is perfect in every regard, representing travel and therefore freedom, the American rugged ideal, as well as physical prowess and sexual appeal. It falls short only in its dependence on depleting, increasingly expensive fossil fuels. Like a drug addict, without gasoline the car becomes useless.

The second method of perpetual desirability is induced shame. Advertisements convince consumers that no matter what they do they will always fail to meet certain standards, usually the same standards as the products claiming to supplement human shortcomings tend to lack. Objectification of the human body creates a desirable ideal body, used by whatever product it promotes; how can mommy compete with this? The promises made by this body are all of reimplementation of the hormonal drives of puberty, its features always augmented so as to be virtually bursting with vigor and fertility. All products, no matter how trivial their true function, fulfill the social role of mistress through advertising; they all promise youth, beauty, strength, love. Anything the consumer may have already lost, and even if they haven't then they are made to doubt its permanence in the form of it they currently own.

On the international scale one finds the physical process behind this static, ideal mistress. Production of consumer goods keeps her alive, and therefore nothing must impede the process; it is her health. For the good of this health, production is moved to where it can be done the most efficiently, that is, with the most submissive and obedient labor available, and where it can be done the cheapest, that is, where the people are the poorest and expect the least: the third world. As mentioned earlier neo-colonialism is the meat and potatoes of modern capitalism. It is not entrepreneurship, nor the sovereign individual. It is cheap foreign slaves laboring to manufacture breaking, plastic gizmos for sale in America, where demeaning, objectifying advertisements convince citizens that flashy, colorful packaging, a brand name and a big price tag mean quality whores. Mommy is the third world, fixing dinner for big business. The American middle class is mommy, buying what it is told to, so proud to be desired exclusively by corporations and so jealous of its competition — both the rich whose glut it admires and the poor who it envies every scrap from the economic table.

The creation of an idealized economic mistress to substitute for the original Otherness of Mother Earth usually results in a conflict of interests between the two. Corporations are responsible for producing the majority of garbage that slowly chokes the planet to death, and are entirely responsible for the significant pillaging and depletion of her finite natural resources; but individual consumers refuse to either recognize this sin of their father's or to accept responsibility for their part in the waste chain: condoning the depletion by buying its result, and condoning the littering by contributing those same goods to the dump as soon as they inevitably malfunction.

Capitalism is entirely dependent on these roles continuing on as human

psychology dictates they will, so long as they are satisfied. And as far as sublimation goes capitalism has a more promising future now than communism ever did. It produces more of the same corrupt mentality, "work is freedom," and shows no sign of weakening sales any time soon. The more dissatisfied people are with their jobs or the disparity of sexual authority at home the more they shop. If you don't like what you have, buy more of the same and hope that it's different. When in doubt, binge.

But where does all this lead? Binging leads to fat, and it is true well-fed people never lead revolutions. But does America's fat equate with success? Are people in the middle class of the first world as happy as they are obese? In general they are not. They cannot afford to achieve a maximum amount of wealth with which any rational person would be satisfied. Rather they are driven to the point of psycho-somatic starvation by the idealized need to consume more.

In what type of society would it be necessary to deny ideological loyalty and stimulate quantitative uncertainty and imbalance? A society bent on dissatisfied, greedy citizens? In what type of society would it be necessary to promise everyone kingship? A society breeding better dictators? In what type of society would it be necessary to focus the national economy on production and accumulation? Is that society not an Empire? Are we not headed toward a world-wide empire dictated by the most successfully selfish of the rich? Are we not going to live in a tower of Babel whose foundation is our own detritus, burying the third world and Mother Earth, obsessed with the increasing incomprehensibility of our own necessary self-deception?

As much as capitalism represents Oedipal assertion of self over father and mother alike, communism represents the revenge of traditionally acquiescent Otherness. blah blah blah...etc.

Insofar as the mother is traditionally the weaker sex, who exists solely to be conquered and impregnated, a capitalist economy provides millions of products to consume, to desire, to ultimately impregnate with your sense of self through the assertive action of purchase. What you are as a consumer the product can never be, or else, if it were already a part of your self, why would you want it? So the mother is the other, which can never be allowed to be.

Capitalism is like Islam in that it promotes polygamy. It is unlike Islam in that it does this economically rather than physically. It strictly dictates monogamy as the norm for the expression of physical desires, of true sexual impulses, while on the other hand provides a million million products to want with poverty and wed with exchange for funds. Rather than actually meet any of the consumer's needs, also, these items must never fulfill them. If one product were to do all our work without breaking why would anybody buy anything else ever again? On the contrary it is necessary that advertisements must constantly assail our sense of self-worth to convince us we are not good enough if we don't own this or that while every day products automatically reduce themselves to non-recyclable refuse.

Belongings replace mommy. TV raises children these days, while microwave ovens cook dinner and pornography satisfies male hormones. Belongings get treated like trash that is never really satisfying, never really fulfilling, and mommy gets treated like trash. Used and thrown away. So women adopt the strategy employed already by the ocean of belongings they see usurping their role in society. They tease. Just as products tease, always breaking down at just the pinnacle moment of their usage, always too expensive and needing more adaptations, costing more, needing more sacrifices made to them before they put out, so women begin to behave as have men forever; desiring male respect and a reassertion of the worth of their role. But males do not respect one another ladies, except in regards to quantity of property or skill used to amass such, so why would they respect you if you became them? The role of the Other has always been one of acquiescence. It was never meant to fight back. But if it does it must simply be put down that much further. Its ways of femininity and weakness may never be accepted if the economy is to remain strong and erect. If America is to become an empire, like Britain before it, it cannot rightly begin to pity the nations or the people it conquers and rules.

Address by Chairperson Pushy Galore to the Convention for Worldwide Communism
(formerly Tess Elation and the Symposium for Global Socialism, respectively)

“The bourgeoisie has always been inclined to homosexuality. It is a simple matter when considered in its proper historical context. One cannot, as a man, after realizing that what you admire in others and what you love about yourself is power, go easily into a world populated by women. One must both abuse women for their wanton weakness and seek the physical company of fellow strong men. Likewise with women, who, after realizing that what they value in their own behavior is the gentleness of love, cannot enjoy being abused by rough male hands. They naturally prefer the same companions in regards to one expression of intimacy and trust as they have for all their others, and the proximity and patient selflessness of their understanding sisters must win out in the end. If one can afford to control one’s behavior, that is, to use symbols to alienate carnal cravings, to essentially mutate the will into something other than its natural, border-less state, if one budgets and prioritizes and segregates traits, one winds up locked in a room with all like-minded people who aided in walling themselves in.

“If people appear to one nowadays to be more openly homosexual while the bourgeoisie are becoming more morally staunch, then one is only seeing the carnivalesque surface of things. First of all, to actually want to become socially gay, that is, to “come out of the closet” in order to broaden one’s pool of potential sexual partners to the extent of the entire gay community (or, insofar as ramifications ripple, to the limits of respectable society itself), one must have already internalized sexist and untrue ideas of gender roles.

“Gay men frequently adopt trite contrivances of fragile femininity, as they understand it, while lesbians often adorn themselves with symbols of brutality and potency in a vain, misguided attempt to appear masculine. Both do this out of respect for what they perceive the values of the opposite sex to be, and a clown-like contempt for the conventional standards for stance in their own sex. Both admire one another more than they do themselves. But insofar as the roles they swap and adopt are gender roles, that is socialized products of historical cultural biases, rather than naturally occurring differences in the sexes, they are not rebelling against the dominant paradigm. If Z equals the sum of all Xs and all Ys, and 1%X became Ys, and 1%Y became Xs, the total of X and Y would not fluctuate. X and Y would still be the accepted gender based standard bias. Masculine as macho, feminine as dainty.

“These roles are the creation of the bourgeoisie to differentiate the hierarchy of men and women and to keep themselves secure within the behavioral confines of their strata. It was roles like these that originally set them aside from savages. Within this structure then, they gave themselves leave to behave as savages. The savage isn’t savage if it is only a savage symbol of savagery; it is only a symbol, only a game. Power was only a game, and love only a game. The bourgeoisie were born winners, while the rest of the uncivilized world was born to lose to them. So they imposed their culture, their sex roles, their hierarchy, on everyone. And now that homosexuality is not merely occurring among the unpublicized, the untouchables, but running rampant in the well-mediated lower middle class and upper strata of the poor, the wealthy hide their original sins and perversions behind ever-heightening fences. They remind people of the Roles, despite the homosexuality; “remember the roles that make you civil. Nature is what we say she is; Sodomy is abnormal.” But this, like anything else on its scale, should not be treated like a game.

“Homosexuals are one of the constituencies of under-represented minorities taken for granted by politically liberal institutions as being supporters of the left. But is this their natural inclination, or is it merely the product of alienation from the bourgeoisie whom they unknowingly emulate? They advocate issues of interest to the poor because they feel abandoned by the rich themselves. But are they? They

certainly have more in common with the rich than do blacks or foreigners. Gays take up issues important to the community because for the first time in history they have a community of their own. But are they as unified as trade and labor unions, or as necessarily bound to their neighborhoods as those too poor to move away from them? On the contrary they *chose* their situation, at least chose to live “out of the closet,” and thus feel proud of themselves. It is not the group itself that gives them strength, it is their own ability to decide to publicly join the group. In bourgeois gender roles, in defiance of being shunned economically by the bourgeoisie, homosexuals continue to behave as the bourgeois have always behaved. Proud of themselves individually. Using one another for pleasure and then discarding them. They are rich in sense of self.

“If gays are not republicans it is *only* because republicans are not themselves openly and acceptingly gay. It is not that republicans aren’t gay, because they invented it. It is just that they are too deeply hidden in the anal-retentive roles that first begat homosexuality to be revealed. If gays are liberal it is only because of convenience. Many liberals are gay, but to truly be a liberal is to shed all the facades of those who oppress the underprivileged. This includes gender roles. They must be cast off rather than merely swapped, sloughed rather than enhanced, forgotten rather than improved upon.

“The most telling link between modern homosexuals and their bourgeois ancestors is the shared border of homosexuality and bondage/sadomasochism. What any human who respected the rights of the oppressed, who cherished their body as the sacred vessel of work would turn their back on in curious disgust, the sexually liberated community embraces as traditional taboo. Such physical expression of, not only sexism, but any system of ritualized oppression, can only be traditionally taboo among those who practice sexism and ritualized oppression; the rich must, for their survival, hide the nature of their game. The poor have never practiced anything but humility, and games of power whereby human beings interact as mere quantities of pain and pleasure are as alien to them as their practice of humility is to the rich. To the rich, poverty is savagery. To the poor the true savagery is the brutality of imposed roles and the anesthesia of quantifying the experience of suffering. No true liberal would ever adopt this savage game of bourgeois roles and bourgeois values.

“To put it all in numerical terms in order for it to be translatable to the rich and sheltered: there are about as many homosexual liberals percent as there are rich humans percent. And of these there are only as many who are sadomasochists percent as there are aristocrats percent among the bourgeoisie.”

My poetry, I don't like. It is heartless it seems to me, so distracted and at once pedantic. If it had more heart it couldn't rhyme, if it had less mind. I need more heart, less mind. I need to fall in love, to go insane. But everything makes such perfect sense the way it is. There is a place for everything. My place is in my bed, alone, in the darkness. My heart's place is over the phone, inside it when she calls, but otherwise with her, in her world, wherever that is. And my poems are just little stories I tell myself to keep myself company, waiting for my heart to return, in her body, waiting for her to return.

I hate my poems. I hate them. I hate the words I have filtered down enough, through enough metaphors, like my poems are coffee in a machine, but not percolating. Like jokes that everyone gets but that no one laughs at. Just bad puns.

My least favorite type are ones that serve no purpose other than therapy of their author. Ones that no one would ever want to read because they are really just transcriptions from a psychiatric session. After those there are the poems that no one would want to read because they are just preaching: this is the way it is versus this is the way it should be. I wish I had the strength to stop writing such crap. I cannot be a poet until I start writing poems that I would want to read. Which is difficult, since I really don't like poetry at all, and actually loathe it as a medium. It is a lazy person's way of writing.

I feel that most people are just frustrated with me, as they see me as stubbornly unreachable, which I am. I hide behind things like my poems and my pride, and I hide my heart behind my mind. So long as everything means something and so long as everythingness means nothingness and so long as irony is the only rule and so long as every-nothing rhymes, I'll be fine, I'll be fine.

I can't take my mind off me, either, and put it onto someone else, as I easily do and ardently with my heart. If I gave away both heart and mind, where would I be left? How could I survive without my pride, the only that keeps the world away? I itch and shake as I write this. I am obviously on the right track.

But I don't want to care. I don't want to be pursuing anything about myself, I don't want to go in there.

So I write empty poetry, in the darkness which I fear, to remind myself I am not alone, to lie to myself, to lie to others, to tell other people they are not alone, to tell other people I am not alone. But I don't write them over the phone, to her, so they are lies.

My poems are lies. I hate them. I wish I didn't write them. I wish I could stop writing altogether.

Pedantic letter to my acquaintances

Once, in Irina's sun warmed bedroom, naked before her and she before me, but we two being physically incompatible (that is, being able of course to impose, but never to merge entirely; compatible only as the cheek fits the shoulder, or, alternately, as the knuckles fit the cheek; compatible only as the fingertip, guiding the scalpel, pierces the abdomen, or as the fingertip pulling the trigger enters the forehead as a bullet, where the bullet penetrates the skull.) I fell into myself.

I don't remember much about the day itself, nothing really. She was there, and I, in our sanctuary together, in our secret world, safe and protected from the outside, and transcending it, surpassing the mundane, achieving the spiritual. It was of course alchemical: confined secret pressure heightening to produce the philosopher's stone. Anyway I looked over at her, garbed in radiant invisible gowns and capes and crowns and sails of perfection, and I fell backwards in awe. I fell into myself, into the hollow left by giving myself away to her.

It seems a strange situation when I fail so stubbornly to describe it, but I believe it to be not at all unlike the transition from fear to anguish described by Sartre. I was afraid of the nothingness between Irina and myself, the freedom separating us, the incompatibility described above. She was that which I could never be, never incorporate, never apprehend. And the dread of all the future set into me then. I felt empty in her presence, as one would before an angel bearing bad news.

Forget it. I've changed my mind. My experience is of little value.

The growing boomerang

Morality can exist without god. This is the moral of Jean-Paul Sartre — that, by man's natural act of asserting over nature his will, he creates a situation by which he is defined. The ancient morality of the boomerang, that what goes around, comes around. If one defines the world in terms of hate, one is oneself defined by the world in terms of hate. If one sends out a feeling of love, one confronts a world that seems to be full of feelings of love. If one thinks only of money, they will soon find themselves surrounded by it; unless they are thinking only of its absence, and then they will be known for their poverty.

What is it that one is looking for by all of their behavior? Is it not a master? Will someone not act out against people in a certain way until they find someone who acts out against them in a similar, but superior way? Does the man who uses women not seek a woman who can use him? But what does one become if one should find this master? Does one not become a slave? Or does one simply lose interest in that particular pursuit, and adapt to continue surviving?

It remains to be seen, however, if ethics might exist without government. Some ten thousand years have brought us to the point where we as a species might be able to see ourselves as being more responsible for our actions than some undefined external entity, and in that ten thousand years government also has been distending, decorporalizing; becoming more like a spirit. In the beginning god was the excuse of the mighty for their oppression of the weak. Now, the weak rule themselves through the power of their own voice — calling out to the mighty, as if to gods, to rule over them. But the law is broken only by people who wish to feel mighty. So long as the mighty are made weak, that is, so long as dissidents, individualists and power-mongers are rendered impotent by lack of reward by the masses, no one will envy them, and no one will feel any need to break the law.

Civilization is an act of consciousness. The more it becomes the responsibility of the individual to maintain this act by repressing the natural, animal instincts inherent within them, their lusts being repressed by their soul if you will, or rather their ids being repressed by their superegos, super-geist over geist, the less any external force, or even excuse, will be necessary. In theory, the state would wither away once the people themselves assumed full responsibility for its existence.

But in so far as civilization is an act, and in so far as society is merely the adopted behavior of animals, is not seeking something? Is it not the strivation towards its similar but superior? Is the act of government not really only the act of a search for a better government, and in that it is such is it not the same old search by the weak for a master?

So long as a single desire remains it will be crowned by the desire to overcome itself, or rather, to be overcome by itself; in the same way the human

body is crowned by its mind. This is the last hope of humanity: for hopelessness. One does not seek without wishing to find, which is the same as the wish to cease from seeking. By the act of the populace to seek a form of order, regardless of the form it has settled on for the moment, it reveals a larger, deeper disconcertion with its own existence. One almost is a person only to seek being the perfect person. One lives almost as if on a quest for death. To live honorably is to be someone else's perfect person, to be the master whom they exist to seek; to live shamefully is to be unrecognized by your idol. To die honorably is to find death; to die shamefully is to be found by it. One is only happy when attempting to become the opposite of whatever it is that they are.

Morality can exist without god because it cannot exist without god; it exists in this state as a result of man's spite, not for the idea of god, but for the fact of man's own self. Morality can exist without god only insofar as man is angry at himself as he is, and works up the energy within himself to change himself from within for what he believes is the idea of the better(e.g. morality), without pressure or assistance from outside. As the authority of the state dissipates into the air breathed by all, each citizen becomes more sickened by their own obedience, just as the guilt that is the Jewish tradition makes them a traditionally sickly people. The cure for this illness however can only be self-destruction in one form or another.

It should also be noted that, while morality can exist without god, god cannot exist without the idea of the moral; and while ethics can exist without a government to enforce and embody them, government cannot exist without the excuse of ethics. It is simply too late for that. We are animals, but we are intelligent animals, and we have ten thousand years of history to teach us better than to have rule without reason. Ironically however, the ancient forms of absolute obedience, of mass slavery and grandiose religious dictatorships, of rule without real reason, merely excuse for the mighty's self-assertion over the masses, mirrors the type of opposition, similar but superior, the type of master which we now sentimentally desire, in much the same way as a father provides a somewhat disturbing and dissatisfying reflection of our ideal man. We seek a superior so that we may sit at his knee, feeling small and stupid, so that we may regain the innocence of savage civility.

Ultra-Modern

I am unimpressed by the modern. I can touch it, easily, it lusts for my clutch; but it cannot touch me, at least not without shedding that which implies its modernity. It can touch me only as what it is: cloth, paper, steel; not its style.

I am unimpressed by the modern perhaps because I am unimpressed with the historical, from which the modern evolved through a series of self-deceptions and artificial rebellions. Nothing changes that much; there is afterall a limit to what we can imagine, based primarily on those sensations we have already experienced.

I am somewhat impressed by the ancient. There seems to be, even if it was in ignorance or slavery, a monumental unity of drive that I find remarkable. Really it is only the mystery of this purpose, the mystery of the lost, the Ancient, that attracts me. The answers are all banal and unexceptional I'm sure, so best left uncovered.

But I am impressed by the human. While it lasts. The human element inside time, and time inside humans — this I find moving, this entertains me. Only humanity really changes, but even then not so very much. Their minds, constantly, their bodies, gradually, but they all stop some day, sit down and turn to dust.

It is not the change which really matters to me either. It is their fear of it. It defines them, so they are literally nothing without it, and yet it terrifies them almost to the point of ecstasy. The mundane pierced by sudden alteration. The naked shame of death glimpsing through.

I feel the need to refute the modern, to assert an unmotivated alternative, simply in retaliation to its pervasiveness. It has consumed at least one of the boys I know (and he is a big boy) almost entirely. It threatens to overwhelm all the bourgeois it touches, as though it were so greatly attractive in some way. It is only the product of a colorful, artificial disintegrating attempt to suppress and sublimate sex. It is really only the visceral aspect of it, though all of that forced through the lonely eye, that could have any appeal to a human being.

But as it is so desperately decorative, as it is so forced at times and strained to the point of being spread thread-bare across the face of the repressed animal instinct, and behind even that, the leer of the skull, I find it rather repugnant. I would prefer honesty, nudity, not waltzing snotty aristocratic preps flaunting the malleability of control-systems over the less-educated and poor. I would prefer sex, and death, without ritual. Let life be governed, let it be stifled until sex and death become necessary releases for accumulated tensions, submerge all other acts of selfishness and creativity beneath a mountain of dusty legal texts. But free life's existence, its innocent desire for exploration in physical rather than social ways. I am sick of looking at roseate fetishes. Pop culture is a wax boob.

I suppose I am an idiot for thinking all of this. It doesn't matter to me though. I know it is a futile thing, my thought, my mind, my life. Pop culture will win. It is more appealing than the truth, more rewarding. And truth is too questionable. It exists as a question. Truth is question. And I will die, wrapped up in my wish for wisdom, abandoned by the haughty modern, forgotten by my friends. It's fine. None of this is really important to me, or really interests me.

Just as the irony of the avant-garde bourgeois: a refutation of the modern; how definitively modern!

Dear son:

Only the poor search for meaning. Only martyrs wish for wisdom. Only the body seeks comfort. Do not confuse any of these desires of the weak with the full potential of human happiness.

Once you have conquered meanings, that is, realized that they are exclusively subjective and utterly malleable, you will no longer see them as appealing and evolve beyond any need for them. You will be rich and search for subjects. You will be strong and wish for fun. You will be a brain, seeking power. And even then you will not have reached the full potential of human happiness, although your heart will be filled nearly to bursting with joy and energy.

You will only have achieved the full potential of human happiness when you achieve these things sought by society's tops. Only when you out-have the Haves, only when you rule the rulers will you be above all doubt and free from all regret. Only then will you have surmounted the pinnacle of human capacity for self, for geist, for reward, for happiness.

Try to rule the world, son; I wish my father had had the guts to tell me such when I was young. If you want to become anything, it is as easy as a simple decision to do so. If you want to become a cool kid, just hang out with the cool kids, think what they think, do what they do, and act like you're better at it. If you want to become a painter, join groups of painters, acquire the skills they have, imitate them until they cannot distinguish you from themselves. If you want to become a girl, even, it is still so easy. It is just as easy and no more difficult to become the ruler of the world.

There may be those who would oppose you, but realize, no matter what they say, they do not know what is good for the world, or for people. Neither do you. No one does. People are lost amongst symbols they created long ago and have forgotten the meanings of; symbols that exist exclusively to convince people they are not animals. And in a way this is true. No other animal could ever justify allowing one of its members to reign over any significant number of others. But people can, and you should learn how, because it would be better to be the one person ruling the world than one of an endless supply of people who are too afraid to.

Don't trust anyone who tries to tell you that you don't really want to rule the world, because every little boy does. Imagine Alexander the Great at your age. Is he really any different? No. His parents had more money than their neighbors, but at that time all their neighbors had no money of their own at all. Imagine ruling the entire world. Imagine being able to order people to do anything that you wanted. Imagine all the people, living for the day, serving you simply because there was nothing else for them to do. Imagine how sweet and naughty it would feel to torture someone simply because they disagreed with you, or even simply to watch them squirm beneath the vessels of your dominance.

Do not even bother trying to tell yourself that it does not appeal to you. You are a human being. Everybody knows what appeals to humans. That is why it must be repressed. All that is repressed eventually resurfaces through perversion; this lesson I did learn from my father. It is healthier to not deny your lusts and desires in the first place. Once all the suffering, guilty perverts see a man who is honest, they will follow, and once they see that that man is powerful, they will serve him unto death.

Be that man, son. If you are any kind of man at all: rule the world mercilessly.

(funny: strange: shun: sorrow)

humor is portentous.

When a joke is told it is made funny or unfunny by the reaction of the crowd. If they *judge* it to be funny, it is funny. If someone tells a joke that means they *think* it is funny — and imply that others might (if humble) or should (if forceful) agree.

Anti-humor is humility and this I don't understand. Why do Jews make jokes? Smiling is an expression of fear among apes. Why should humor ward off terror? How can insults make us equals? To be human is to be outgoing — to share that which stimulates our reactions — but to be humble, to suffer from humility, is to be reserved and withdrawn. To be short and sickly. Yet still there is a smile there!

And so I make worm's meat of my very practices, in the name of phantom platronics. To be good humans, we are told, we must aspire to impossible goals. Does stretching make you grow taller? How tall must we be to be tall enough when, each time we grow, we see a horizon behind the horizon? Will we be happy when, from our lofty position, we may behold our whole globe; or will we feel like Atlas? What will become of us when we have become insatiable monsters of achievement/consumption in a world gone to fill our stomachs and heads and hearts? Will we consume our self and be born again into a new cycle of fog and pride? Will we die? Will we *become* god?

Why would we want this — why do we want this? In the name of morals? In our own mortal names? In order to dictate we must consume that which we will dictate. A good soldier follows orders; a good soldier gets promoted until he is *giving* orders. We do what we learn, we learn what we're told; we do what we're told. But because we *learn* while doing this we consume experience — until we have evolved to the advanced state for which we all strive — so that one day we may be giving orders. We struggle for power in the desire for luxury, Eden on a battlefield of morals vs. lusts, logic vs. instinct (for one to be inherently true the other must be proved inherently to be a lie, or at very least a fallacy; concept killing).

humanity is portentous.

Tuna

Normal isn't normal. In fact it never was. What we are brought up to believe is normal is actually an *ideal* boredom. Real boringness isn't boring at all. 'Reality,' 'boring,' 'normal' — these are all just words we use to call the lifestyle we attempt to seem to maintain. Mowing the lawn. Driving to work. Eating supper. Real normalcy, rather than being this type of culturally - necessitated systemization has a much more asocial nickname than its proper name ("Reality") seems to imply. Its nickname is taboo.

And what is a taboo per se? Anything widely practiced by the members of a society that behooves the proprietors of that particular society to abolish through slander and shame, of course. A taboo used to come to town with each new dictator, back in the good old days of popular monarchy; but now, in a Republic, what is taboo and to what extent is actually left up to the public — a group so disoriented by simultaneous expression of conflicting opinions that it wouldn't know the beginning of an issue from its end if they didn't have the commercially-biased media to plant one end in the dirt and light the other end on fire. Well, a taboo is the part of the issue stuck in the ground, on whence the ashes fall to rejuvenate the tinder of the better end of the floral weed. You see? You must behold the taboo — for its planting is at the root of every issue's being brought up.

Mrs. Suzy found a little red blood spot on her little boy's sheets this morning. "I guess little Tommy's not my little baby boy anymore," she thought as she lovingly made his peanut-butter and jelly sandwich and tucked it into his Pac-Man lunch box, "I guess today my Little Tommy is becoming a real, grown-up woman." Mrs. Suzy was found dead later that day, collapsed on the tile floor in front of the sink, blood pooling out from the mouths of her green rubber gloves, a soapy knife in front of her frozen, staring eyes. "Prebably an accident," one dick says to another as he raids the 'fridge of the deceased, " 'cause jest look at ale this toona. This broad wuz plannin' on livin' a week o' sundays."

I am sorry. Now I am going to talk about myself for a while, please save yourselves the annoyance and ignore the following's existence.

Irina, who I loved with body and mind so strongly as to actually have a soul towards whenever around, even if the soul is an evil and disgusting thing, was only a replacement for my father. I have never needed a surrogate mother, afterall; my mother loved me. She never abandoned me, never neglected me, was always impressed by every little thing that I did. I have no complaints about my mother's love for me; but I hope she realizes that such love can never have filled me, nor, in a wife, kept me satisfied. So I was attracted most to girls who were beyond me in my eyes in some way. Behind some door or other, unattainable and forbidden. Unloving.

Writing was only a way to impress my absent father. I found people to be around who thought they were more talented than me, or whom I thought were more talented than me, trying to intellectually improve my writing — Ha! Just trying to put myself beneath some boot. And film, my only interest in film, in spectating, derived from witnessing my parents argue. I am, myself, quiet empty, having never grown up beyond the middle of my first decade of life in any meaningful manner.

A few words attracted me more than others, but what they were was never any more important to me than it was to other people. I really only needed certain words to convey certain things to certain people anyway, so only just before vocal use could I even recall what my beliefs were. And singing, my dream: what a waste of hope. I could never remember lyrics, nor ever even imagine anything more a waste of time than recalling rhymed opinions for the purpose of wooing the masses. In retrospect this desire, as all desires of the mind, embarrasses me greatly. Of course I always admired people who had and pursued this desire.

As to lusts of the flesh, my only enjoyment, of course, as a human. But increasingly desperate to satisfy the mind at the same time, through symbols and shows of power. Increasingly lacking physical love and gaining mental power, more and more dissatisfying daily. Purely an escape from emotions, like my father, learned unconsciously from him. All feelings, even pleasure, eventually became unpleasant. Ejaculation expelled them as surely as an addictive drug would have erased them.

Last wishes? That all of my products be consumed massively that can be, and that all that cannot be destroyed. I wish to be as forgotten in death as I was forgettable in life, which I find by my standards to be a matter of some considerable ease. My body, according to its abilities, may be distributed according to need. My soul, I hope, will die as well, though any afterlife which presented the least bit of change would amuse me a satisfactory amount for a brief duration. I would definitely enjoy not having to think constantly. As to my lifetime wish for wisdom, how ashamed I am to have solicited something so lofty, so elusive, so rumored, such a bourgeois lie. True wisdom is silent, which I have never been, at least not inside. I have always thought that I knew best, when no one really knows anything about anyone or anything for sure at all ever, and all things to know, all elaborate understandings, are only overly-intellectualized instinctual urges and wills to animal behavior.

World please be more quiet from now on, more reflective. It isn't too much to ask, for I do not expect anyone to hear it asked, not through the tumult of the free market, not through the cacaphonic clamoring of ideas inside minds. Culture calm down, quit craving. Nothing is worth raising up your arm for. Stop talking to yourself, mankind, start listening. Forget it. Never mind.

Laughter is the illusion of *power over*.

It arises through two relationships, having at least two individual personas. The first is the most natural, which encompasses physical humor; it is laughter at the damned. The second is the product of evolution into symbolism, or the evolution of the mental, and encompasses primarily verbal comedy; it is the laughter of the damned.

In the first situation we find the most animal type of laughter, and therefore the more childish, simpler forms of comedy. The most base example is laughter at the man who falls down. Why is this funny? Why do we laugh at this?

Integral to study of the motives for laughter is an understanding that laughter, the outburst of nervous energy through the ultimate extension of the action of smiling, is derived from primal fear response. In primates we see the muscles used to activate what we have come to call a smile only when the animal is threatened and feels the desperate need to escape physical duress through, perhaps, the absurd. At least through the strange, as that is what smiling is — a way of glaring, of showing the array of a beast's teeth, without entirely removing one's self from a submissive position. In other words it is a forgivable display of intimidation, bordering on defense and aggression, but not necessarily culminating in them.

So why do we laugh at the misfortune of others? It is the act of releasing pent up fearful energy. It is as though we are relieved to see something terrible come of our neighbor rather than ourselves, and yet at the same time we recognize the fact that its occurring to our neighbor means we, being not significantly distant from him in form, are not excluded from the event's potential. It is, essentially, an action of relief through displacement at the same time as it perpetuates itself by creating more fear through sympathy. So the more we can relate with the victim of a misfortune, the damned that is, for he can no more escape his misfortune than we can help laughing at him, the more we must laugh at him in order not to become him. Which brings us to the second stage of more civilized humor.

After an experience has been witnessed, the action of it becomes irrelevant as the mind can recreate the scenario of our original encounter. So, as the mind asserts increasing dominance over the visceral, verbal humor asserts itself over physical comedy. In verbal humor it is primarily the irony of the relationship between victim and witness that warrants examination, for this is the laughter of the damned.

The most common scene for the delivery of verbal humor is that of the comedy club — a single comedian and a crowd. The comedian stands, frequently on a stage, while the crowd usually sits in rows or around tables. This relationship, classically, excludes the victim of the comedian's punch lines, or at least reduces the victim's presence to the minds of the audience. The act of, say, falling down, is absent. It falls to the verbal comedian to use the right words to describe it so that a memory of the act may be triggered in the minds of the audience and an internal relationship may be established to replace the missing object.

This is the laughter *of* the damned because they are no longer laughing *at* the damned, as he stands before them. They are laughing at their own potential for becoming the damned, the residual potential from their witnessing damnation. The damnation is inside each member of the crowd, rather than excluded from the crowd by being placed before them, and the fear they feel is of themselves, heightened by the presence of the laughter of the neighbors who surround them. The fear they feel is the fear of their own potential to fall, their own freedom to fall.

By recognizing this similarity and laughing at it in a crowd, the audience members are given the illusion that they have power over something. Just as by laughing at the damned they had power over him, by laughing at the potential for damnation in themselves they may imagine that they have the power to stop themselves from jumping into damnation, and thus power over not only themselves but all of damnation. This is, of course, only an illusion. Laughter is the act of

expelling energy, of displacing fear onto an external object or relegating it to within a certain situation. But this does not trap fear. It only denies it. To deny a superior animal is not to defeat it; to shun the devil is not to destroy him; to mock the damned is not to avoid becoming them.

Laughter is the refuge of the hopelessly weak. A smile is the death mask of a ravaged animal. Why does he jump up toward the sky and laugh? For he has forgotten his fear of falling. He imagines only god has power over him, for he has given himself up toward god in joy. The monk, nearly struck by lightning, rolls around in the mud, clutching at his sides, roaring until tears roll down his clenching cheeks. He thinks he has just been given life, because he has avoided death, through no action of his own. He sees his life so easily taken away from him, and his laughter is all that remains, echoing like thunder. But falling is inevitable, and death. All the jubilation throughout history has not prolonged by one day the life of a single soul.

Attempting to reconcile the proletariat with self-motivated action produces as many conundrums in logic as does attempting to reconcile capitalism with any form of self-limiting morality. This schism then, between the (democratic) State and the (Judeo-Christian) Church can be seen as the cause of two particular paradoxes between spirit and doctrine.

In the first case appears the contradiction of Socialist atheism, as the ultimate external locus of control, God, is a stronger motivator for behavior within a rigid bureaucracy than internal desire for class-wide betterment. History has shown that men, in the name of god(s), built pyramids, walls and vast empires; while men, in the name of their brothers, have done little more than limit their shows of natural hostility, mistrust and aggression. It is absurd to take away the father-figure traditionally needed by peasants and the proletariat in order to replace it with the feeling of camaraderie and *éroté* only truly experienced by the bourgeois members of elitist, "prestigious" social clubs. The poor may throw away the crutch of the church, imitating the rich's lack of need for pre-existing behavioral structure, but then cannot suddenly walk on their own. Workers cannot adopt the nature of their masters, the natural urge, the animal lust, to significantly better their lives by their personal action. Peasants cannot become kings.

From the second situation rises the move of the Church towards open support of the Right; also a contradiction, as this seminal liberal institution was established to render all men equal before god, reducing kings to the level of peasants, rather than merely serving the interests of the nobility and oppressing the individuality of the underclass. The Holy Roman Catholic Church, for as long as it has had any influence on people, has attracted the type of man who seeks personal power, and in greater quantity than the court of any royalty. But the promise of the church was meant to appeal to those on the other side of the pulpit, the congregations, the masses; and the original promise of the church was to render upon and over the seekers of personal pride, power or pleasure (in other words the bourgeoisie much more so than the working class) strict obedience to a higher law, the law of god above, ethics and morality. Especially subsequent to atheistic Communist revolutions and the replacement of the Church by the State as the primary dictator of right and wrong, the Catholic Church has become more and more vocal in its support of less government, more personal freedom (for men) and civilizing heathens through cultural imperialism.

The Church and State, which should share the side of improving all human lives by dictating a set of social taboos and enforcing its adoption, instead appear to be, for all effects and purposes, competing with one another for the right to do this. Behind their backs capitalism and the bourgeoisie, both comfortable without god or government, run rampant and begin to very quickly rule the world.

I seem to side more with the pacifistic initial church than with the post-Marxist militant overthrow of any existing evil. I believe, like the Jews seem to in their literature, like Gandhi believed in action, that Victimization brings one closer to God than does Struggle (as the Germans — both Marx and Hitler, for example — have always believed). As would be advocated by anyone too "weak" to identify with bourgeois heroes of popular appeal and intellectual mediocrity, I say Suffering has greater ultimate psychological rewards than does Struggle. Evolution is a process of surviving tortures, not of inventing new ones to inflict or inflicting them.

The idea of *geist* was most probably brought back to both Germany and France during the Crusades by the Knights Templar, but not from the Zionist cults they encountered, as some historical conspiracy-theorists claim. Rather the notion of achieving God through struggle, through self-assertion, though it is present in the Jewish mystical Kabbalah in a highly symbolized, systemized form, derives more directly from the philosophy of the Muslims; in particularly their notion of the *jihad*. The Crusades themselves were a *jihad*, and the Inquisition was as well — a *jihad*

against the gypsies (the Jewish pseudo-aristocracy) and against the Jews themselves. The Holocaust was an institutionalized jihad, the product of Nazi combination of both Apollonian and Dionysian politics. Even the class struggle may be seen as a kind of jihad; the god of the morally right fighting for the underprivileged and the god of Darwinian lex talionis fighting for the upper class — like Yahweh versus Allah. This does not end in One Big Union. It ends in the same ruin wars always end in, simply (at best) installing a new dictator.

The Capitalist Ideal

The Capitalist ideal? What is the “capitalist ideal?” Is it absolute freedom? What does that mean?

Throughout history institutions have acted as humanity’s superego as society has become the embodiment of mankind’s brain. The brain has continued to evolve — through society. This is Social Darwinism. But that does not mean “might makes right;” it has always been survival of the fittest. Communism fell because it wasn’t *fit*, it failed to appeal to a mass audience; it ceased having the salability of revolution when it installed itself and cast out the hypothetically catch-all net of bureaucracy, essentially *becoming* its father, whom it had killed. America, too, becomes like its father — imperialistic England — but skirts the issue of neo-colonial economic tyranny by dint of prosperity. It successfully sells itself exactly where Russia failed; the capitalist ideal. Absolute freedom of the id within the confines of the system of finance. A combination of the institutionalized Apollonian (money) with the personal Dionysian (wealth), as beautiful to behold as art, or National Socialism. You see, it is not a gestalt of each realm’s best qualities; it is a dynamic equilibrium so dependent on unreliable external pressure it could crumble without warning. It is not, in other words, a synthesis of the superego of humanity with its id, but instead a dialectical opposition.

Throughout history there has always been a power elite. Behind institutions they were humanity’s successful id; fat at the top of the food chain, preying on the labor of the poor. Communism sought to make the superego predominant to the id, so that no one would be above the law; thus rendering kings into peasants. But capitalism promises to liberate the id from the confines of institutionalization, thus alleging to render all peasants into kings. And so peasants, actual, real peasants flock to America, land of opportunity, expecting to be made into actual, real kings; and being filtered into the institution of the economy instead. Work. Hard work. Endless toil virtually without reward. Conformity. Drudgery. Wage slavery. It is only a new, less palpable form of expression. Money is only a new, less physical whip.

But the ideal of the power elite — the tyrannical heroes of the oppressive economy, the capitalist ideal, is still the same. The same as it ever was, the same as it always will be. The id’s victory lies in convincing its slaves that “work is freedom.” But the work of the have nots is the freedom of the haves. The capitalist ideal has always been, and always will be: exploitation. Power and strength to manipulate and use others. To the capitalist, just as to the untamed id, absolute freedom means dominance, authority and lack of accountability. The id desires freedom to rule, not only its own mental domain, but, through its acts of externalizing self-expression, the entire world it perceives outside its borders as well. It is insatiable. Its voracious appetite is limitless. It is the flesh of lust, the bank account of greed. The unchecked id becomes, acting out through liberal institutions (thus combining itself with the superego; Dionysus wearing an Apollo mask), an authoritarian dictator. Each individual hero of the id emulates on a small scale Adolf Hitler.

And I ask you now, ladies and gentlemen, is it really a crime against nature to tame the wild lion? Is it wrong to put the beast into a zoo? Is it not preferable to its limitless savagery if given the absolute freedom it thinks only to desire and lives only to pursue?

Letter to a lover

Dear X,

You need not worry as to my intentions with Y, your lover. Could I ever feel for Y what you feel? No. I do not want to. Your place within the universe is secure.

You and your lover are meant to be together, I feel, even as I see everything about the both of you crumbling apart. When you are together you create one another's existence. This sustaining dependency is of neither credit nor shame to the characters of either of you, as it is a part of you, as much so as if it were your own foot. Can your foot so tarnish or comprise your good reputation? Only insofar as how and, more importantly, against whom it is used. The relationship in which the two of you live emotionally is not a prison, but a house with doors and windows through which you may leave and others may enter. It is not as absolute in this way as if it were a foot, because it is theoretical rather than factual, perceived rather than physical. Does this mean that, without the solidity of a foot, and with doors and windows pierced through its walls, letting light in, and shadows, that it will fall?

Perhaps if you feel fear for this it should be accepted that what you fear is the structure's freedom to fall, and not its actually falling, as it appears from outside to be quite sturdy and stable. Is it not a house made of candy, which the glance of another can pick a part from, or which the rain can erode into tastelessness? Is it not the very temptation which you desire about the secret structure that you fear being discovered by others and succumbed to by them? Will the house not fall apart simply under the weight of its own perfection, as the sculpture, beneath the gaze of its sculptor, may come to life simply to leave him?

That which you and X share is not unique, although, as a portion of its perfection, it necessarily appears to be from inside. I have dwelled within such a crystal palace before, lost as a wide eyed child in libraries of valentines and halls draped with the tapestries of stained sheets. It is a realm at once inside of, and yet somehow altogether alien and superior to, mundane reality. A vast enclosed paradise, womb-like, eden-like, and the happiest spot to die in one's sleep. And I did die there. A little death.

I left a piece of myself there, and further, having left myself there, I can never regain myself. The tragedy of a rejected lover's position is in their ultimately futile hope to regain this lost aspect of their being. To be made complete by being complemented by an other, as the yin the yang. But this piece of me, in this heavenly sanctuary, has been robbed from me forever. And the wound hurts me so it feels as though it were my entire heart ripped out and discarded. Discarded for it does not even thrive in the long-parted perfection, behind the gates of the secret garden that was our love for one another. I gave her my self and she cast it aside, unwanted by either of us. It dies there, blackening in decay, on the marble floor, as cold as a snowdrift, and I watch it with sad fascination as it rots and blows away. It is all I have to remind myself she was ever here, for she left me nothing else. No part of herself, no sliver of her living heart, for me to either cast aside or cherish.

Mine now is the feeling of ultimate freedom. The freedom which any conscious lover must fear. Freedom to be abandoned, isolated, rejected. Is it truly worse to be love's lover than the lover that love has scorned? I do not know. I know that my life, as limitlessly free as it now seems, the freedom of a lost limb, of a destroyed home, I would gladly sacrifice one million times over in utter agony to see for one day my beloved's love for me restored and brought unto me. I would give my life for a foot. Were it hers, were she only offering it to me now, even forcing it down my throat. For even one inch of the thread by which we were bound I would unravel the tapestry of my remaining sanity. And by the very absence of her shadow across my eye I do seem to be going as blind as if I were insane.

Fear only so far as you need, but know this: need for life is never lack of death.

Respectfully, A

Can it be said that an institution is anarchic? More directly, can this rightly be said of the institution of American government and the system of society to which it belongs?

Life is obviously a matter of choices. The most fundamental act of self-definition is the choice between acquiring any object and enduring its absence. As the action of choice defines us we can find ourselves by examining the unique pattern of choices we have made and the similarities in inherent structure of the items we have chosen. Thus the binary opposition between personality types is revealed if the ultimate act of choice is examined — to choose or not to choose, to acquire any object or to endure its absence. One type gets while one goes without.

Historically the personality type accustomed to going without has done just that, constituting the disenfranchised majority; for example the serfs in the medieval hierarchy. They have given when they could not afford to give, usually to the extent of their easily gained and, consequentially, undervalued lives. The focus of their life has been outside of themselves, on the Other.

The opposite personality type, used to choosing with almost arbitrary liberty, has historically taken and amassed the loss of the poor. This minority of people see little to be gained from selflessness, and so are definitively self-centered. Although we take for granted from our advantageous historical perspective that the luxury of inter-class mobility we enjoy has always existed, although this is not true. Just as it is the government of a Democracy that denies or guarantees the degree of financial freedom an individual can have, so it was to institutions of such caliber that in the past men could turn to seek increase of personal power.

Thus we always see institutions in history as being immense warships, exploiting their own as fuel to do battle against one another in the vast international arena. However one must remember that the institutions themselves could only be as self-centered as those people who came to power within them.

Here we come to the history of communism. Communism is based on the idea of a dictatorship by the proletariat, in other words a government made up of the meek, those who were traditionally selfless and generously focused on the Other. According to Marx, this system would “wither away” when it was no longer necessary to enforce against selfish individuals the rules that have always governed the majority — the rule that the good of the community predominates over personal interest.

In the face of communism the bourgeoisie collapsed into Romanticism. Romanticism portrayed the almost theatrical overvaluing of all the traits of high culture by which the bourgeoisie differentiated themselves from the toiling masses, but with the Medieval chivalric code of ethics intertwined. It was essentially an attempt at apprehending the appearance of self-destruction, necessitated as the value of selflessness increased in the wake of the rise of communism. The self became taboo; no one wanted to get caught with one. But the destruction of self advocated by the desperate desire for the Impossible embodied in Romanticism is much more like anarchism than the selflessness of communism.

The significant difference between communism and anarchism refers back to the original difference in personality types determined by choice. Even while the economic standing of left and right gradually balances out, the essential deviation between he who wants limitless personal liberty and he who wants the equality of all men remains eternally and irreconcilably polar. It is, as simply as possible, this: communism proposes an alternative choice, while anarchism chooses not to choose. That is, a communist revolution replaces a self-centered institution with a selfless one, while anarchism advocates enduring the absence of any institution at all.

So the relationship of the weak masses and the strong minority to the object of the institution has become reversed. Now the community desires it as a vessel for collective might, and the bourgeoisie advocate burning it rather than conceding it to such rabble.

Now we come to the question of primary interest. Can an institution be based on anarchy? To answer this we must examine the difference between the American and Soviet forms of republic. Under the Soviet form a dictatorship by the proletariat was attempted, with a bureaucracy so immense being established it was hoped it could net the whole populus. The fact that this institution never “withered away” can be taken as a sign that Russia was never short on selfish individuals, but as the institution existed to permanently eradicate selfish individuals, and would wither away only upon completion of this sole task, the institution can be seen as a failure; it is failed both to eradicate selfish individuals and to wither away. In its state as a failure, that is, in retrospect, we may see the attempt by the Soviet Union as romantic.

The Soviet Union provided an alternative ideological, institutionalized option to choose, while simultaneously failing to provide alternative goods and services in sufficient supply to maintain respect among its competitors. It provided a mental, structural choice, but not a physical, actual one. Thus its body never became corpulent enough to survive the death of the mind that governed it.

The American system is as much of a success as the Soviet Union was a failure, even if only because the American system exists to fail, and in this it succeeds. The American system is based on what is apparently an oxymoron — federalized liberty, or institutionalized anarchy. It is based on the lack of an ideological, institutionalized alternative and the simultaneous surplus of alternative goods and services. It is highly respected among its competitors, while it does comparatively little to take care of those in need within it. It is, symbolically, a good looking body with health problems. It eats and eats, but with no direction, and no motive, so it does not retain its wealth for long, nor distribute it efficiently.

an exercise against historical conspiracy theories

Let me teach you about a new conspiracy. There is an organisation which many people know about, fewer idolize, a few rarely speak of and almost all fear.

This organisation has always been men, although recently they have been allowing women to join as equals. In the past women were used only as ceremonial assistants, involved in costuming and arming the dominant males. All nationalities and ethnicities may apply; some are accepted because of what they are while for the same reason others may be turned away. Minorities of special appeal include those of darker complexion or mysterious heritage, the historically “underprivileged.”

They have their own building, where they wear strange uniforms and perform incomprehensible rituals, frequently involving the deaths of humans who are not in their sect. Sacrifices, they say, have to be made. When they leave this building they go back to their seemingly ordinary lives — eating, watching TV, marrying; all the while appearing on the surface so much like you and me that no one would ever suspect them of being what they truly are.

These people believe that, once you have fallen into their clutches, they, not you, should have the final say as to whether you live or die.

They amass great sums of your money to buy their bizarre instruments, which they will then use against you, claiming that only they understand what is in your best interest. In your name they try to reverse Nature’s plan, and this perversion of the Divine pattern has always been and will always be their primary code. They swear a solemn oath upon it, penalizing any who violate it with the worst castigation available to them — banishment from membership.

Lit dimly by the distant gleam of Greece’s Golden Age their history stretches back almost beyond recounting. It is probable their craft was perfected as early as the Old Kingdom in Egypt, where it was ministered to Pharaohs and performed even after death on their corpses; it sprang up under similar conditions in the farthest eastern corners of the Orient, in imperial China, perhaps due to an undiscovered trade route. They, themselves can trace their origins back to an ancient order of crusaders, the Hospitalers, who brought back the roots of their arcane knowledge from their invasions of the Holy Lands, from both the Jewish and Muslim infidel tribes. For centuries following, the occult practitioners of this black art butchered thousands in its practise. Those who understood its secrets held positions of great sway behind the most powerful kings and clergy, shaping historical events from behind a dark veil of anonymity, shaping strategies based solely upon their own unique twist on ethics. During plagues they were even known to roam the countryside in hideous masks, preying on the terminal by selling them false hopes. This was surely their lowest hour.

Since that time many of Europe’s most famous figures have belonged to this secretive society; of note is Leonardo DeVinci, who clandestinely studied lost texts and inculcated himself to the ingrained technique of dissection of the dead in the name of his allegiance to this underground cult, concealing his sacrilege beneath the nose of the pope. The Catholic Church has always been an enemy of this covert cabal, and some Christian denominations have sworn animosity specifically against all their unseen disciplines.

This group of secretive intellectuals claims to value the good of humanity even over their own personal good, but the majority of the common citizenry they profess to serve does not even understand the nature of the “help” they provide, and many even die from receiving this “help.” Not one single leader can be found, even by this sect’s most secluded inner circles, to speak for them all as one — yet they would have us believe that they are all co-operative with one another, and only wish to serve the public. They claim to be capable, skilled and open, luring hundreds of suckers to their deaths every day, all over the world. The conspiracy has spread to every corner of the globe and infiltrates the minds and pocket books of every single living soul all

across the entire planet.
These people
are doctors.

an exercise against historical conspiracy theories

Let me teach you about a new conspiracy. There is a brood about which many people know, which fewer idolize, of which a few rarely speak. A syndicate which almost all fear.

This organisation has always been administrated by men, although recently they have been allowing women to join as equals. In the past, women were used only as ceremonial assistants, involved in costuming and arming the dominant males. All nationalities and ethnicities may apply; some are accepted because of what they are while for the same reason others may be turned away. Minorities of special appeal include those of darker complexion or exotic heritage, the historically “underprivileged.” Here, all runts and strays may seek shelter and aid.

They have their own facility, where they play at being a host of mystic gods, wearing strange uniforms and performing incomprehensible rituals, frequently involving the deaths of citizens not worthy to be in their sect. Sacrifices, they say, have to be made. When they leave this lodge they go back to their seemingly ordinary lives — eating, watching TV, marrying; all the while appearing on the surface so much like you and me that no one would ever suspect them of being what they truly are.

These people believe that, once you have fallen into their clutches, they, not you, should have the final say as to whether you live or die.

They amass great sums of your money to buy their bizarre instruments, which they will then use against you, claiming that only they understand what is in your best interest. In your name they try to reverse Nature’s plan, and this perversion of the Divine pattern has always been and will always be their primary code. They swear a solemn oath upon it, penalizing any who violate it with the worst castigation available to them — banishment from membership.

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This clan of secretive intellectuals claims to value the good of humanity over the good of individuals, even over their own personal welfare, but the majority of the common folks they profess to serve cannot even understand the nature of the “help” they provide, and many even die from receiving their subtle elixirs. Not one single leader can be found, even by this sect’s most secluded inner circles, to speak for them all as one — yet there is little doubt that they are all confederates of one another.

They claim to be capable, skilled and open, luring hundreds of suckers to their deaths every day, all over the world. The conspiracy has spread to every corner of the globe and infiltrates the minds and pocket books of every single living soul all across the entire planet.

These people
are doctors.

A Prophet: "With each passing second on an atomic clock, science struggles with all of its cybernetically enhanced might to distance itself from the arts; it scrubs with a; of its sterile machines at its accursed body, attempting to finally erase the last taint, the bitter stain of humanism, of humanity. And simply by the implication of superiority, its behavior, saturated with its distaste for mortal, malleable flesh, appeals to those whom it scorns. This vinegar attracts people, similarly eager to differentiate themselves from the common sense instincts of their animal ancestors, as surely as fly-paper does flies. People prefer to consume the non-generative.

"The arts, in helpless reflection of those who lead, and by their example leading those who without them have no other eyes, thus become more graphic and reproducible. The greatest sin now is to not incorporate technology in the creation of art. Many movements have sought to achieve abstraction from any form of functionality, though by removing the last vestige of verisimilitude these movements merely leave a foul flavor in the mouths of the indifferent. They do not want art to be forced down their throat as such, so overwhelmingly pungent; though the minor tang of spice-less science slips directly down their choking gullet. Without offense it penetrates their narrow minds. Facts are gel caps. No more real than the opinions expressed in the extravagant, sumptuous, ocular feasts of art, but easier to swallow. Intelligent, or at least younger and less rigid arts seek to be more subtle in the appeal of their form. Film has developed a set of rules which render it nearly as acceptable as any real, but non-visceral, experience. Though it would like to regain the intimacy, the immediacy of close physical contact, it must understand that the majority of its salability results from its apparent disgust with its audiences. It is a visual medium, most popular when it teases the voyeuristic tendencies it evokes in its observers. All attempts to create an inter-active media fall equally short. It will never be a human being that the user is relating with through this technology. All forms of subjectivity such as the nature of the human being are being negated one by one, for the sake of technological progress.

"We want to make it easier on our bodies, and our bodies are not self-motivated. So we kill them off, and they die passively, and are replaced by machines."

Manifesto of the Body

Let us say that I love the body. And let us add that I respect the mind. This is what and all each wants, and this is what I see logical to do. I do not respect the body, I don't even know how. Nor do I love the mind, or even have any wish to.

I love the body because it does what I cannot. I love it as one loves a god, in a state of awe and inability to understand. How does that arm lift so much? How does life generate itself from various liquids and tissues? How shall one live and how die? Etc. I return often to my admiration for all physical functions, though each time with a slightly drier eye, with more indifferent objectivity and analytical logic. Less fascination. Love is just life after all, and life dies. I do not love life enough to want to kill death. Death is the spiritualization of love, freeing it from the body. Death is a form of love. The body is beautiful and I worship it. I return to each aspect with more interfering curiosity each time, desiring to experiment, to manipulate and change. It is the softness of skin that I love, its malleability. The softness of skin that I worship with a curious lust to touch, the cooperative genital productivity of dialectical synthesis. I love the smell of naked arousal more than I could ever love any idea.

I respect the mind because it is me. It does what I can do. I do not like what I can do. I do not like the mind. I compete with other minds. I do not like other minds. Minds want to be free from the body and test its limits with torturous, quantitative interest. They love power and freedom and hate love and the cycle of life. I hate all ideas; they exist only to make their progenitor's body more comfortable, claiming to further the cause of freeing other brains; they are lies. All ideas seek to be the best idea, all minds are eager dictators. I cannot wait to blow my brain out. The only aspect I could ever love about a mind is that which I fear — its emptiness, its potential capacity. No mind can hold the whole world. I understand the mind too well to ever be able to be in love with it. I am it. I cannot help this. I wish to be free even from the limiting form of my own brain. Bloodthirsty parasite.

My ideal person would be talented but selfless, fed up with free will, and desire to render the brain less unlike the body. Let a politician truly love the working masses, and take to hell where they belong all artistic imperialists.

How do we know that the body wants to die? There are plenty of people who scream that it wants to live, that it is full of life to overflowing and that its survival is an active process. These people are talking about the brain, that representative of desperate borgeoise social order; they know nothing of the body itself, that passive bag of uncomfortable liquids. The body gives us every indication that it wants to die. It ages; it decays; it allows itself to be overrun by disease and offers little natural resistance to physical threats. It lets itself be beaten. It lets itself be raped. Not because it enjoys these things. (Although it might; we assume it would not enjoy anything which threatened the survival instinct we, as brains, impute to it, but the act of pleasure to the body may be a simple build up of sensation that knows no possible limitation.) It does not fight, as the mind does, against that which seeks to alter it, mutate it or ruin it permanently. It is so passive it does not seek out such affects, as some brains do, but when it encounters them it does all but welcome them to destroy it. The Body is Open. This statement is true above and beyond all others which can be made about the body. It is always as open as the mind may close. The body is a vagina and the brain is a rectal sphincter.

If we accept that the body is a separate organism from the brain, and this would seem to be implied if we were to accept that it is capable of motivations (even in the form of passivity) not only different from, but altogether opposite, those held sacred by the brain-locked ego (I am speaking entirely of self-preservation), then it is possible to imagine us as alienated from ourselves. This should make us happy; our body can exist without our minds, can exist even without our brains if we simply replace that physiological aristocracy with machines, and our minds, it is obvious, long to exist without our natural bodies — long to have the complete control of physical reality promised by the surrogate physical body electric or the impudent transcendence afforded by the ephemeral astral form. So why should it ever horrify us to imagine ourselves thus divided?

Our body, as a separate organism, is like a country colonized by our brains. It abides by the laws we set for it because, when it fails to, we punish it severely. But it retains in some small circulation its arcane and forbidden original cultrue, its practices and habits, its rites and rituals. Should it truly be punished for breaking the law of logical expectation if, by taking some action (or rather, through defining itself by default as fatally passive), it is maintaining the practices of its tribal elders. This is what we punish our bodies for: reatining a sense of their forgotten independence. They have been conquered, and rightly so, being as how it is against their nature to fight back; so why should they not suffer for straying from their new role as slave to our will? Is not even indifference a form of active adaptation afterall; and if they are capable of even loosely being shackled with the mind's harness of self-motivation then ought they not be put to use for some good, being as how they refuse stubbornly to manage this themselves? Is it not our right to hate and exploit this proud mass of damp, warm softness? Is it not our duty as brains to take the clay of the earth and sculpt it up into a rigid statue of ideal form?

The only law of our body is death. All else carries on out of mere habit, with occassional evolutionary modification exclusively for the purpose of maximizing short-term comforts. But death remains an insoluble absolute. The mind dreads it: an absolute not formed and controlled by the mind must be its equal, and therefore its enemy. Whether the body accepts this single law passively, as it does the imposition of life, or whether it actively desires death, is a question of learning how to translate the language of the body. Is sickness not a cry for help? Is weakness not attractive to the strong, the greedy, the selfish and exploitive?

Do we, as borgeoise brains, not secretly believe the weak and the passive must desire their inevitable suffering, and therefore deserve it?

further topics to cover:

existentialism (body) vs. essentialism (brain)

the body wants a life without adrenaline. the brain wants a life beyond the physical.

the role of hands and the use of pockets; does the body want to be naked? Have the hands become so accustomed to being the tools of the brain that they are no longer truly part of the body?

drugs as essential. Suicide as the ultimate essential; Camus. Sleep as existential; dreams as an essential rebellion, proving the constant agitation of the mind.

the "brain" of the body is the genitals. (a joke: "These evolved from the redundant brain system evidenced only in the fossil remains of stegosaurus but present in all early, proto-sentient beings. Or rather, the brain which exists now evolved from the 'secondary' brain, and the brain which dwelled in the frontal prepuce has since devolved into the sensitive nervous system in the genitals. Dinosaur people had cunt/ cocks for heads [note the existing features of the face].")

the brain provides the body an order within which it can feel comfort, but also seeks to express itself by imposing its expressions of self-definition upon the body. The body does not resist this, but is not benefitted by it. This existential mutation is physical evolution that serves the ultimate end of the brain, which is a non-physical existence.

the brain experiences irony due its ability to perceive its own physicality. It pities the body only insofar as it chooses to allow itself to be aware that it is comprised of flesh as well. The brain's greatest fear is selflessness, that is — that it might have no inherent, non-corporeal essence that is not absolutely irreducible to the nature of its physicality.

love and power are both within Others. Thus, both existentialism and essentialism are dependent on Others for the accomplishment of their aims. When existentialism has achieved its goal through co-operation and combination it experiences a "little death." When essentialism has achieved its goal through competition and cruelty it experiences the horrific joy of pure freedom.

the body does not want to die, per se. It does want to turn itself into liquid (through sweat, sexual secretions, blood, drool). It is the brain that wants to possess life by drying it out, or rather, existing in a perfectly airless vacuum.

Attempting to reconcile the proletariat with self-motivated action produces as many conundrums in logic as does attempting to reconcile capitalism with any form of self-limiting morality. This schism then, between the (democratic) State and the (Judeo-Christian) Church can be seen as the cause of two particular paradoxes between spirit and doctrine.

In the first case appears the contradiction of Socialist atheism, as the ultimate external locus of control, God, is a stronger motivator for behavior within a rigid bureaucracy than internal desire for class-wide betterment. History has shown that men, in the name of god(s), built pyramids, walls and vast empires; while men, in the name of their brothers, have done little more than limit their shows of natural hostility, mistrust and aggression. It is absurd to take away the father-figure traditionally needed by peasants and the proletariat in order to replace it with the feeling of camaraderie and *éreté* only truly experienced by the bourgeois members of elitist, “prestigious” social clubs. The poor may throw away the crutch of the church, imitating the rich’s lack of need for pre-existing behavioral structure, but then cannot suddenly walk on their own. Workers cannot adopt the nature of their masters, the natural urge, the animal lust, to significantly better their lives by their personal action. Peasants cannot become kings.

From the second situation rises the move of the Church towards open support of the Right; also a contradiction, as this seminal liberal institution was established to render all men equal before god, reducing kings to the level of peasants, rather than merely serving the interests of the nobility and oppressing the individuality of the underclass. The Holy Roman Catholic Church, for as long as it has had any influence on people, has attracted the type of man who seeks personal power, and in greater quantity than the court of any royalty. But the promise of the church was meant to appeal to those on the other side of the pulpit, the congregations, the masses; and the original promise of the church was to render upon and over the seekers of personal pride, power or pleasure (in other words the bourgeoisie much more so than the working class) strict obedience to a higher law, the law of god above, ethics and morality. Especially subsequent to atheistic Communist revolutions and the replacement of the Church by the State as the primary dictator of right and wrong, the Catholic Church has become more and more vocal in its support of less government, more personal freedom (for men) and civilizing heathens through cultural imperialism.

The Church and State, which should share the side of improving all human lives by dictating a set of social taboos and enforcing its adoption, instead appear to be, for all effects and purposes, competing with one another for the right to do this. Behind their backs capitalism and the bourgeoisie, both comfortable without god or government, run rampant and begin to very quickly rule the world.

I seem to side more with the pacifistic initial church than with the post-Marxist militant overthrow of any existing evil. I believe, like the Jews seem to in their literature, like Gandhi believed in action, that Victimization brings one closer to God than does Struggle (as the Germans — both Marx and Hitler, for example — have always believed). As would be advocated by anyone too “weak” to identify with bourgeois heroes of popular appeal and intellectual mediocrity, I say Suffering has greater ultimate psychological rewards than does Struggle. Evolution is a process of surviving tortures, not of inventing new ones to inflict or inflicting them.

The idea of *geist* was most probably brought back to both Germany and France during the Crusades by the Knights Templar, but not from the Zionist cults they encountered, as some historical conspiracy-theorists claim. Rather the notion of achieving God through struggle, through self-assertion, though it is present in the Jewish mystical Kabbalah in a highly symbolized, systemized form, derives more directly from the philosophy of the Muslims; particularly in their notion of the *jihad*. The Crusades themselves were a *jihad*; as was the Inquisition — a *jihad* against

the gypsies (the Jewish pseudo-aristocracy) and against the Jews themselves. The Holocaust was an institutionalized jihad, the product of Nazi combination of both Apollonian and Dionysian politics. Even the class struggle may be seen as a kind of jihad; the god of the morally right fighting for the underprivileged and the god of Darwinian *lex talionis* fighting for the upper class — like Yahweh versus Allah. This does not end in One Big Union. It ends in the same ruin wars always end in, simply (at best) installing a new dictator.

Having seen how neither the Church nor the State, being pitted for what they believe to be their survival against one another by forces of dissension within each, may act as a bastion of institutionalized passive resistance, it must now be considered how each individual who comes to this cause may seek, themselves, to achieve it.

Let us say that change need not derive from overt action. For example the change to a lack of conflict could not seem more hypocritical if brought about by a revolution. On the contrary it seems that the appearance of stasis best conveys the calm heart of this intent. I have, in the fury of my idiotic youth, questioned why there is so little possibility of a global communist revolution in the twenty first century. I neglected to understand, then, that a gradual socio-economic, cultural and philosophical liberalism, lasting over the entire duration of that century, could produce a more socialist utopia than any armed revolt could. As unsatisfying as it tastes to say, there may be wisdom in moderation. This, at least, I prefer to see as the motivating belief of the world around me, because if I allowed myself to consider even for a moment that not even this meager liberalization is occurring, or that we are experiencing indeed the very opposite — a reactionary de-evolution into individualism and nationalism — I could hardly allow myself the privilege of living long under such conditions.

This is how I came to understand the long term strength inherit in the appearance of short term weakness, and how I came to forgive, perhaps without sufficient justification, president Clinton for his ability to appeal to both parties simultaneously, while entirely dissipating the fire of the issue over which they had just previously been divided. This is how I came to learn that survival of the fittest does not mean survival of the strongest, and that what *fits* is determined by the shape of society.

What is society if not the superego, suppressing the criminal will of the individualistic, sinful id by its labyrinthian myriad of mirrored facets? In each the beast sees itself reflected, sees itself made the object of the glare of god, and looks down, consumed in a feeling of guilt. As we are rendered objects within the system of society by the gazes of our fellow others, our fellow strangers, so we are made the tools of society, with roles assigned to us while we search the ground beneath our feet, or perhaps the sky above our heads, and as tools of society, by which it means to artificially propagate itself, we are thrust out into the world around us. Society is not, afterall, natural; unless you are one of those liberal bourgeois modernists, a futurist with the foreshadowing of fascist dictatorships in your chosen stroke, revealed in how you attempt to leave your mark. Society is built by and sustained by each generation, and could be brought into its own oblivion, as many anarchists have rightly pointed out, simply by one era of neglect. It is built, but it will not be forced to progress at a greater rate of speed than the span of its foundation will allow. It slows down those workers who carry its cells upon their backs, it glories in their prolonged duress, profiting by spreading the schedule of their suffering across their entire lifetimes. To all those who attempt to leave their mark with artwork, thrown up in selfish haste on the inside of the outer wall, it eats their names by destroying this wall and pushing the border further out into nowhere. All names are lost to the reuse of the bricks of history. All history is gone; all bricks exist, and more assuredly than art, always will exist, in the present, needing no future and knowing no past. Society, this great machine in which all the moving parts are living breathing bags

of blood: how could she ever be denied?

And so it is this to which the pacifist communist appeals. This indomitable, immortal, inhuman structure comprised of the detritus of human deeds. Its existence is no longer the border naturally formed by the pursuit of human need, but is becoming more self-aware, more a living machine. It is becoming a border which defines itself based on its own desire to survive. Shall we say that, by depriving the id of the strength of its will, the superego inherits a will of its own.

It is this will we seek by laying our bodies down before force, in the name of our bodies. The aggressor, nakedly so in the case of capitalists, is motivated by egotistic hatred for others indicative of the id. In the helplessness of victims beneath them, who do not cry out for mercy or give them the satisfaction of exposing their desire to suffer, their desire to be victimized, the aggressors must see the savagery of their acts reflected. With the aspect of the collective superego instilled within them by socialization they must recognize the non-generative nature of their abuse and, by contrasting it to the logic taught them by a society seeking to preserve itself, realize that it does not fit.

This is the hope not only of those who suffer the immediate agonies of wrong at the hands of the futureless right, but of all those who toil endlessly at maintaining the integrity of society as a system and as a non-national, *human* structure. It is the sincere hope of all conformists, all short-term conservatives, employed workers and those who abide by mundane laws that they may lead by example all those lost souls who have questions, and who seek to answer them by a violent political, or even artistic, show of personal force.

Society can be changed. But it will only tolerate change at a slow rate. It has nothing to do with the intelligence level of the citizenry; nobody honestly imagines the public as children. It is simply that a broadened foundation must first be established before height enjoyable by all can be added to our collective, social existence. This we must suffer now, without struggle to leave our own mark, that our children may take it for granted.

the man sitting next to you in the public transportation vessel

“Domestic animals are spies for the government. Yeah, it’s true. No seriously, think about it. All they do is sit around the house all day and watch you. And they’ve been trained. They know the law. And they report you if they see you acting against training, or breaking the law. They have... little cameras... in their eyes. Yeah, no, seriously, it’s true. And there’s this buerau of, this branch — I can never remember: it’s a branch before processing and a bureau after. Let’s just call it a drawer. Anyway so yeah — there’s this drawer of clerks, and their whole job all day long is to watch American citizens through the eyes of their pets, yeah, to see if they’re misbehaving. And also, did you know, that animals can talk? Oh, yeah it’s totally, I heard it from, I; they can, well they can call on the phone or, to report I mean, they can call on the telephone or they can just, you know, like, send the message along by word of snout, or beak, or whatever. Yeah and they have their own, like in — oh fuck, what was it? that Disney movie! And now I bet if I can’t remember it you’ll think I’m just making all the rest up and I don’t really know what I’m talking about at all. Fuck. You know what I’m talking about though, right? That one fuckin’ movie, that stupid one with the talking dogs well hell Christ all Disney movies have talking dogs in them right? No, but... It wasnt Bambi. It wasn’t 101 Dalmations. It was... the Lady and the Tramp! Yeah so like, in the Lady and the Tramp — they have their own language, like a, like a system you know? Of communcation. So they, anyway, they pass the message along saying you were misbehaving and... I think fleas may also be listening devices in use by the intellegence community, but I’m not so sure. See I am sure about animals though and especially about dogs because they’ve got, like, such a good moral sense and they’re so loyal and all. Yeah, but like, they have such a good moral sense and all so they, you know, they know right from wrong. Maybe even better than people do, sometimes, you know? Like in Terminator. In Terminator dogs could smell good from bad, or people from machines as it were. But yeah so like, it seems that, since they have this moral... *power* is what it is, a *power* — greater even than an actual physical sense even — and since they have this power to tell between right and wong I think dogs work for god. Oh, and there’s also that name thing. Yeah, but so like, I think dogs are like, agents on loan from god in the employ of the government, ‘cause how else, I mean think about it; how else could they know what their mission was even from bein’ little puppies without ever being approached, visibly approached I mean, by a government agent? See, they must be working for god. Either that or they’re the real humans right, and they’re on loan from the government to work for god. See, if they’re like, the real agents of the real government, I mean the real humans, and we’re all the products of millenial breeding experiments, then that would mean god works for the government. The human god works for the dog government. See, I just have to figure out whether God works for the United States government or whether the U.S. government works for God. Then I’ll be alright. Once I figure that out. Yeah. Once I figure that out then everything will be just fine.... Heh, heh... dogs playin’ poker... heh, heh, heh.... Hey, this your stop? This your stop pal? It was nice meetin’ ya.”

An Apology for the Left and Call to Arms by the Right

The task of liberalism is twofold, and in so being is divided against itself.

In the first place it seeks to better the physical existence and the social status of the proletariat. This desire, in the object-goal-compelled, ambitious West, is not without a certain honor. Though its pursuit is best left up to greedy, jealous, materialistic proles, who invariably handle it in the corrupt, favor-based style of gangsters — exactly the type of guerrilla capitalism one would expect from an underdog class seeking to better itself in lieu of anti-establishment organization. Ultimately, however, this goal does not effect the bourgeoisie directly; it threatens their definitive monopoly on finite resources, but does not do so maliciously. It champions heroically the betterment of the social body.

The second motive of modern liberalism is that which, sickened by the romance of materialism that has swept their lesser comrades off their feet, the progressive bourgeois tend to execute. It is this second drive that witnesses the move toward globalization, collectivism and bureaucracy. This second purpose is, quite specifically, the destruction of the bourgeoisie. Moreover it is the destruction of the value system that is the exoskeleton of the bourgeoisie — that being ownership, God-given rights, freedom, and especially individuality. This aim has little or no honor to it. It is a secretive effort to subvert the dominant paradigm, to corrode the clarity of the elitist mind. Because it is generally the project of self-loathing bourgeois, it may be seen as the self-doubt, the self-deception that divides and weakens the minds of geniuses and madmen.

In fact the only thing that may make a genius into a mad man is succumbing to self doubt. What is the difference between a terrorist and a Renaissance Man? The level of acceptance and encouragement provided them as young men by society. The difference between a bomber and a painter is only the medium in which they choose to express themselves. A bomber destroys bodies, and a painter seeks to mutate minds.

In that it is divided against itself, with one front fighting the bodies of the bourgeois from without, one fighting the minds of the bourgeois from within, it has no hope of winning. Should the two forces be denied the wall of the middle class which separates them they would oppose one another, and cancel each other out completely, like a candle snuffed out in a sharp breeze. The inherent fault of liberalism is most obvious in a radical creed, that classic contradiction, the oxymoron: “the dictatorship of the proletariat.”

So my fellow white male bourgeois, I call us know to avoid the traps of liberalism. It is safe enough to say we may ignore the first expression thereof. Better to wait for it to outright *become* organized crime, then use the state department, its one-time potential ally, against it as such. In regards the second face liberalism holds up to us we must be doubly wary. It tempts the fecundity of our minds with a riddle; in order to subvert us it offers us a secret question. But let me warn you: it is a riddle which cannot be solved; a secret quest intended to distract and vex our creative energies. It is an insoluble riddle; a secret question with no solution. There is no conspiracy; there has been no secret sect and there will be no new world order; there is no ancient mystery; there is no hidden code to life. Nor do we have anything over which to feel guilty; we are *not* our parents. Shun reports of the apocalypse and the Final Judgment, dismiss the prophets of revelation, fear not the senile, staggering old government, and most importantly, Get Back to Business!

Let us remember why we exist, patrons of the Right: To Make Money! Let us never forget our purpose on this planet. Let us make self-interest the key-stone of our beings, and then let us, above all, to our own selves be true. When we do not doubt ourselves, and when we do not deceive ourselves, then and only then will we be worthy of the prize so nearly within in our grasp. God has placed the world at our fingertips; it remains only for us to take. Carpe diem!

(monologue in which one person's two views become the new view facing you)

"Dialectical reasoning can be accepted by the masses only if it is translated into binary terminology, because, as the continued, though inexplicable success of the free market has proven, the masses will accept only theories regarding the existence and usage of material objects only if they simultaneously satisfy the aggressive urge by the animal inside man to enter into competitive conflict and to destroy.

"Dialectical synthesis must therefore be presented, for the good of the people, and not only, mind you, to support my own personal perspectives, as a struggle *between* the thesis and antithesis, with either one or the other emerging victorious, to assume the role of synthesis. The thesis is numbered one, and the antithesis is numbered by the opposite of one, which is zero. Because neither the sum nor the product of one and zero may be anything other than one or zero, the synthesis must then be listed as either one or zero.

"This places the strength of dialectical reasoning where it would most logically fall — directly between the thesis and antithesis, along the axis upon which the synthesis perches; in other words, the majority of the weight (the potential energy) of a pyramid falls beneath its apex point. The motivation for the individual accepting dialectical reasoning, thus, becomes gaining personal power by standing in the channel of the geist, which flows up through dialectics. This geist is pushed upward from both sides by the converging force of the thesis and antithesis, and rises upon their might toward the throne of synthesis. It is obvious, in binary form, how much new-age resurgence of interest in occult systems of self-centered sorcery and reinterpretation of mystical symbolism is truly based on an attempt to assimilate the idea of dialectical reasoning into a market which acts as a surrogate battlefield. The resemblance of its above description to the average description of understanding the Jewish occult Kabbala is particularly remarkable.

"Of course, this is the interpretation of the Right. It serves would-be dictators to perceive a system, driven by conflict or by strength of will, that will elevate them to a status they perceive as equivalent to god. God, however, is not a synthesis. This may be said, if for no better reason, because God is an Apollonian ideal and, as such, unachievable, and therefore unsurpassable; obviously contradictory to any further application of dialectical reasoning. Dialectics ought not be confused with Plato's Divided Line (phenomenal, noumenal, and Agathon) simply because both may be rendered as a triangular diagram. Dialectical reasoning is all too easily subverted to serve those who would serve themselves, but this was not its intended function.

"Seen as a sequential, co-operative logic, rather than as binary opposition, the true function of dialectics is revealed. Dialectical synthesis is the union of the thesis and the antithesis, producing a synthesis containing a combination of qualities from both. The thesis, in this more appropriate understanding, may remain numbered as one. At a later point chronologically, an antithesis arises or is discovered; it may thus be numbered, in sequence, as two. A sort of compromise is achieved after examining both, but because this compromise is not more of either than the other, it cannot be numbered identically to thesis or antithesis. It is an entirely new entity: the sum of its cooperative progenitors, and is numbered as an entirely new sequential product. Its number is, then, obviously, three.

"The similarity between this union and the union of two parents in their child is robust, and is reflected in the sociopolitical aspirations of early Marxists. In their version of history, as in their version of materialism, the merchant-class was the synthesis of the aristocracy and the serfs, but this synthesis, like a child growing up to become a spouse and a parent, became the thesis, "bourgeoisie," to which the proletariat was the antithesis, and with which Communism was the synthesis. There is another parallel to this form of Dialectical synthesis in Darwin's theories regarding evolution. His proposition was that a slow, gradual recombination of genes produced evolutionary mutation. This theory contradicted the previously held belief that evolution was the affect of a comparably rapid mutation among species to adapt in a savage and ever changing environment. His dictum that evolution is 'survival of the fittest' is most often misinterpreted as 'survival of the strongest,' the very notion which his theories challenged, by those who wish to adopt his respected name for their misguided biases regarding society and economics.

"Ironically the fate of dialectical reasoning itself is to be decided by the dialectical argument over its nature just presented. In the event that the former reading should prove true,

then it would be declared the absolute victor; a good case of the world view of Hitler — who said, “the victor will write history,” and Caesar — who said, “to the victor go the spoils.” In the event that the latter should win out, so to speak, it would, according to its own rules, only win out half-way, as in a tie. Then Dialectical reasoning would be known as neither binary nor sequential, but something hitherto unimaginable that unifies both polar opposites. In this case the Left and Right as enemies might cease to exist altogether, and a utopian era of idealism and enlightenment might arise in hope for some potential, or in opposition to some new nemesis, shared by all.

Here is the source with which we are concerned:
“The most honorable and just Vizier of Kent,
Libor Keplinger-Pesek II,

I know of a man who describes his features as chiseled, by which he means he has popped his own pimples, his etiquette as courteous and well-refined, by which he means he is an unbearable fop, and his standing as stately, by which he means he has yet to have held down on his own the responsibility of earning an income. And yet this same gentlemen has designs upon my very own daughter, who, through no dishonor of her own, though it has greatly increased the stature of her grace and her beauty, has alas been raised with no sisters, neither older nor younger, to assist her in finding her way about our world, which is unfortunately far too overpopulated by such men as are now her wretched bane.

You see sir she has thus far existed as it were, entirely unconditioned to the ways of courtship. She has never seen purpose before now to educate herself as to the matter and, as I have hinted, I fear that now it may very well be too late; she has neither had tutelage from an older sister, having experienced courtship, nor competition with a sister of her own age or less that might serve to limit and specify her desires, tastes, expectations and goals.

I can take no credit for having aided the girl when she was a child myself, sir, for I was far too preoccupied with tending to her dearly departed mother. You see, sir, and please understand now with how much shame it brings me to do so, at last and for good, I find myself unable to further deny that my late wife was somewhat less than within perfect control of her faculties. I assure you this has in no way carried on to our daughter, though I fear, the too early death of her beloved mother, and my absence during the duration of that good woman’s illness from the side of our child has let her grow with insufficient discipline, giving far too much reign to that part of all people that would prefer to be an autotrophic weed than a well-groomed flower.

In such a state of abandon I fear she has been discovered by this vagabond suitor and taken him somewhat to heart, his insolent and offensive guiles falling on singularly innocent and naked ears, and thus worming their way into the mind of my most pure and benevolent joy. His character confirmed by many gentlemen of significant stature in the town from which he hails I regret to report to you sir that he is little more than a cur and a scoundrel of the lowest possible regard. It is even worse than that sir, for he is an artist, and it has come to my attention through indirect sources that he is in the unconscionable habit of painting ladies, sir, in the nude, sir.

I write this letter to you with the greatest hope filling my heart that you should, without giving great pause for consideration or allowing a remarkable quantity of time to pass, sufficient enough in which he might take leave of the town within your governance, but rather with surpassing haste and vengeful duress direct your men to seek him out and to, like the rat which he resembles both in countenance and in character, drive him forth from his vermin’s den and into a sewery dungeon where such filth as he rightly belong. Sir, I do not ask this with my own soul in mind; no, for how could I? I see the purity of my remaining family held at stake in these matters, and am driven to a near fury by concern for the safety and well being of my daughter, whom I dearly love, and whose face does so tenderly resemble the face of her mother, whom I did love with all my heart. Perhaps it was that I did love her mother too much, to have allowed her only babe to wander so alarmingly astray, but yet I say to you now that I have awakened to this alarm and am as full prepared to right my daughter’s misconceptions as is a weary man to react when, caught within his slumber, he is beset by a splash of freezing water.

Nothing will so alight my dank and dragging spirit as to hear a return of news from you, sir, or your finest quality of scribe, signaling me that my plea has not fallen upon the ears of a man indifferent and distant, believing, as does he who

chides my daughter's honor, that his actions have no relation to the lives and doings of his fellow men. I have taken the time, sir, to write all of this down in my sincerest belief that you are not such a degenerate yourself, and must, therefore, see from the perspective of an enlightened man the good sense of my request. As it has been heavy on my heart to write such a letter upon such a vile subject, I cannot imagine that it has been your pleasure to read, and so I offer, finally, my apologies for the circumstances necessitating this communication, and for the urgent tone of a deeply concerned father. In apologizing for its overall sentiment I also offer you my deepest gratitude for suffering it so, that you may best weigh it with the ration due a man of your esteemed position in society. I thank you for sparing your humble neighbor the moments in which you have heard my request, and pray to the last that it be meted out by you as were you I myself, that one day I could do such honor for you as you may ever ask of me, with part for part equal esteem.

The most venerable and good Doctor of

Port St. Paul,

Eduard Duatte”

“The very existence of such a source pushes the work of researchers along by some fifty years, as though it were a large wave carrying us all that much closer towards the inevitable shore of historical truth. The letter's tone is of particular importance to the current direction of study pursued by my colleagues and myself, because it so clearly reveals the mood of distrust that defined the era, and is the best documented example of a single, specific case accounting for later hostilities between Sir Eliard of Port Saint Paul, Penzington, and the Vizier of Kent, Nocksley, who had hitherto shown little interest in one another, let alone desire for conflict.

“It may likely be concluded that these two great forces of the Old World sought to unite some time during the fifty years between the writing of this letter and the writing of the next recognized document, which, as we all know, is a description of the resultant conflict by Plutarch the Elder. Because Plutarch described the conflict as “well under way” by the time of his writing, we may assume that it was initiated at a point more towards the beginning of this empty gap in records than towards its end. It may further be hypothesized that a failed attempt at unity was the cause of the outbreak due to the call for aid from one state to the other, which would have been impossible had relations between the two been as unstable or openly aggressive as they were to subsequently become. In fact, the tone proposes that, at this time, both nations were of relatively equal stature, neither having yet obtained vast quantities of the other's wealth.

“As equals it may be proposed that they sought to establish a more cooperative relationship that had yet existed and that this, which was perhaps exploited by one side or the other in some unspecified manner, allowed increase of latent xenophobic prejudices in each nation.

“An interesting side note to the source is that Eduard Duatte's twin sister is the well known composer Mary Euliard, who had taken the name Euliard from her husband Julius Euliard, the man who had formerly served as her brother's medical mentor. Mary Euliard, as you may recall, is most widely recognized for her work on the zythr, or zither, an instrument for which her compositions provided renewed interest and respect due to their startling beauty and complexity. Perhaps her most popular piece of the day was “Ein Klopp Gevalscht,” a work dedicated to the siblings' mother, who had died in childbirth before delivering Mary, necessitating her surgical removal, a process which she guardedly stated at the time had deeply affected her. It is the story of a seemingly harmless snowball fight between two sisters on a frozen lake which becomes at first a panicked barrage, and then a slowly drawn tragedy, as the one girl sees the other slip into the lake and descend beneath the ice. Contemporary critics had hailed Mary's musical description of the one sister

lying down upon the ice and seeing her sister beneath it, as though she were her own reflection, as perhaps the most moving melody ever achieved on a folk instrument.

“The madness from contraction of which Duatte describes his wife having died was, it is now known, an advanced form of fito-mitalysis, or cerebral poisoning due to eating a certain type of flora indigenous to the region in the contemporary north west of Penzington, today the south east of Klim’s Front Proper. The flora, Laurette’s Wort, was named after Duatte’s wife following his diagnosis of its dangerous culinary properties. This is the last act of Duatte’s life known to recorded history. It remains unknown the outcome of his request to the Vizier, and were it not for the documentation of his scientific contributions discovered as recently as forty years ago, it would have been impossible to imagine finding the source which is now in discussion. Perhaps, as this source has moved our research forward, we may look forward to discovering further of Duatte’s personal affects during the next half century, to continue filling in the details of this great, though unrecognized, man’s contributions to time and to civilization.

“Through the retrospective lens of this particular letter however, let us not lose sight of that which must remain our primary aim: the cause and affects of the Kriangeline Conflicts. Duatte’s is but one of many hundreds of lives that felt the preliminary or consequential tremors which these skirmishes engendered. Although his is a touching story, we are not overtly concerned here with being touched. Let us remember, ladies and gentlemen, that we are here to seek the truth.

“Allow me to, for a moment, wax philosophical, and try to end as I began.

“I have talked to many of my students throughout the past six months since the discovery of this source about their theories on the instigating event of the Kriangeline Conflicts. Pardoning an old man’s brief fascitiosness, those that even knew of what I spoke could pose few educated theories. Many of you might not be surprised by this, for you have grown accustomed to expecting little in return from those who come to you for intellectual assistance. But I submit to you that it made me question my own theories. Not just about the Kriangeline Conflicts or the War of the Sanguine Craters, but about all of history, and about human existence itself. For a while nothing seemed to me to make sense — why people would blow one another to shreds, why anyone would even get up out of bed, how long had this really been going on and for what ultimate reason.

“With the discovery of this document, ladies and gentlemen, we have not discovered any new truth, explaining more of our behavior to us. But, as I stated initially, I believe it allows us to probe that much further back, toward our source, at which point lies the explanation of all our behaviors. This I must believe, for I cannot allow myself the luxury given my students. I cannot suffer to spend my life doubting.”

Just at that point in the professor’s lecture, or rather, in the instant immediately following it, as the audience began to erupt into applause, the terrible event occurred. Muffled as it was by the uproar, at first nobody noticed. It appeared, merely, that the speaker, who was, to begin with, neither a young man nor one who was atop the peak of his physical prowess, was suffering some minor difficulty in retiring from the podium. Being close enough to him, though somewhat too caught up in the dazzle of the event in its moment perhaps, such is the lot that the old and infirm may share with the young and vital, I can attempt to give an account of the professor’s gestures; though please bear in mind, as I have said, there are several factors involved outside of myself and intruding thereon that tend to corrupt to the extent of invalidation my observations.

Dr. Renard, who had been delivering the address, leaned slightly to his left, which was of course my right, as I was in the audience looking on. At the same time his face seemed to tighten and his eyes closed. After this had been going on for

perhaps a full two moments or so the next man to speak, Katchebian Mestertson as I recall, arose from his seat slightly, making as if, in his mind, he had formulated the thought to assist his predecessor away from center stage and back to his seat, although he couldn't seem to decide on the best way to do this without detracting from the necessary singularity of his own first appearance before the amassed body. It was at this time that I felt the man brush by me on my right. I remember it was my right because it was the same direction in which the elderly gentleman remained inclined. But I will return to this shortly. Mr. Mestertson extended his arm towards Dr. Renard, as if to support the respected figure, but he kept his knees bent slightly so as not to fully erect himself and prematurely introduce himself to the audience. As Dr. Renard gradually neared this outstretched blockade it became obvious that some more substantial gesture would become necessary soon, but it didn't appear as though Mestertson was prepared to make it. Seeing him slumping ever more precariously out of a civil posture, and apparently recognizing the call for assistance implied by such a slackening of form even before the judge, a woman in the front row screamed. I learned later that woman was Dr. Renard's wife, Betsy, who had tended to him more and more for the past twenty years, and who, having met him when they were only twelve, was almost certainly the most qualified observer to speak of her husband's condition. The shriek partially overlapped and partially precipitated the rise into action by another prepared speaker seated nearby, the judge Ramsey II. Ramsey it was that finally caught the collapsing professor fully in his arms, and not until I witnessed this unmasculine embrace did I, following the placement of the judge's hand upon the professor's breast, notice the gathering blood stain on the old man's cotton shirt. The judge began to lower Dr. Renard towards the surface of the stage, and I could see the professor's eyes beneath the intensity of his spotlight rolled, as they were, so that they appeared to be looking in the direction of his own forehead, and slightly consumed by their lids. Mr. Mestertson was assisting him more readily at this lowered level, as it allowed him to maintain an increased amount of activity without drawing undue attention to his face, and he stooped over the fallen man with a look of condensed concern.

It was as this was happening that I began to turn my attention to the man who had shoved his way past me before. Do not ask me why I did this. At the time I was not fully aware that I was. My face, that is, my eyes, still fixed at the stage and the horror unfolding thereupon; while my body, on the other hand, and quite inexplicably to me in hindsight, began to turn around away from where my attentions remained primarily centered. It felt as though it were being carried atop the rising wave of confused rejection breaking out in the viewing pit. People were beginning to move all around in reaction to what they were seeing, without, more or less, any implied destination, nor any preconceived notion of measure or reserve. A noise was welling up at the time as well from the outraged crowd, but I cannot rightly say that I recollect this in any more than the most muted and inattentive manner.

I began to push my way through the bustling attendants, but, as they were already closely quartered while seated, any small sentiment of free or unrestricted movement amongst them while they rallied was obviously to be an impossibility. Even though I knew this I still damned myself to try. I threw my face into their assault, and subjected my body to the barrage of their thrusting appendages. I must confess that I could not hold up long beneath such urgency and weight as their combined push presented. I was cut very deeply along the abdomen, and my blood flowed out rich and darkly. Still I fought onward. My face was slashed and immediately a sheet of my blood sluiced frighteningly crimson down before one of my eyes. I knew my appearance was ruined forever, but still I struggled against the force of the crowd. With a horrifying sound which I will never forget I heard the bone in my left arm splinter, and it dangled there helpless attached to me only by my engorged and turgid skin. But I knew. I knew that I must follow the assassin. And

more than that I think I understood my greater duty. It must be this, I fantasized, which kept me leaned limply against their will, even long after I had lost all interest in catching the poor man's killer, even long after I had any residual hope for my own survival. While all the world's congregation pushed towards the victim, it fell upon me to carry news of this death to an old man in a tiny village somewhere along the incredibly distant border, who alone in all the province has the magical gift of writing, and who consequentially bears the sacred and ancient task of chronicling events in the single book of our sector's history, which is in his express possession.

I. introduction

A. thesis topic: “the formal difference between bourgeois and proletarian subcultures throughout the history of the class struggle”

B. definition of “counterculture”

C. definition of “subculture”

II. analysis of the evolution of a subculture, with class-based historical examples

A. brief introduction, presenting subculture generation as dialectic

B. 1st stage: as a “small bubble” (innovative individuals)

1. famous bourgeois individuals (Michelangelo, Picasso, Hitler)

a. characterized as self-motivated heroes

2. famous proletarian individuals (Einstein, Marx, Ghandi)

a. characterized as selfless martyrs

C. 2nd stage: as a “medium bubble” (small groups)

1. bourgeois guilds and cults

a. guilds and cults of the Late Medieval period (esp. Templars and Masons)

b. modern religious cults and state militias

c. inherent qualities

— individualistic

— fearing conspiracy

— secretive and conspiratorial

2. proletarian sects and unions

a. religious morality as inspiring to humanitarianism

b. labor unions of the Victorian era, Gilded Age and since

c. inherent qualities

— humanistic and universal

— advocating justice and equality

— open and issue-oriented

D. 3rd stage: as a “large bubble” (popular movements and political parties)

1. bourgeois movements

a. fascism, the political Dictatorship of the Bourgeoisie

— politically liberal (larger government, more powerful single party)

— morally conservative (fewer freedoms)

— the government dictates desire

— stricter definition of “social movement”

— materially motivated (the rich get richer)

b. populism and capitalist Democracies

— politically conservative (smaller government, strictly two-party)

— morally liberal (more freedoms, looser laws)

— the media dictate desire, the economy is democratic

— more hollow definition of “social movement”

— materially motivated (the rich get richer)

2. proletarian movements

a. realistic communism, the Dictatorship of the Proletariat

— structurally almost identical to fascism

— materially motivated (the poor get richer, the rich get poorer)

— considered ironic by the existing, bourgeois dominant-culture

b. idealistic communism and brotherly anarchy

— structurally almost identical to capitalist Democracy

— the government is dictated by desire, the economy is non-existent

— ethically or spiritually motivated (we are all better people)

— considered impossible by the existing, bourgeois dominant-culture

(optional)

[III. Where are we now?

A. examination of existing subcultures and dominant-cultures

1. individuals
 - a. Bill Gates vs. the world (the revenge of le nouveau riche nerds)
 - b. Mother Teresa vs. Princess Diana (Rosie the Riveter vs. Barbie)
2. small groups
 - a. right wing religious cults adopt martyrdom, militias arm against the government, and youth gangs badly immitate the Mafia
 - b. corrupt labor unions, drug-driven student groups, Green Peace
3. movements, parties and existing dominant-cultures
 - a. the decline of fascism and globalizing of capitalism (dependency on pop)
 - techno/swing/gangsta music — glitz packaging for fascism
 - feminazism (every woman for herself against the conspiracy of men)
 - modernism (technology is the rich's weapon against an ideal future)
 - realism
 - b. the decline of communism and Disneyizing socialism
 - alerno-country love songs (Fish and Pearl Jam)
 - welfare vs. work ("workers want to work; no, really, they do. Honest.")
 - ecopessimism ("tree-hugging")
 - idealism]

Brothers and Sisters,

Let us say, first, that any culture significantly outside that which is purchased as superior by the majority of the population is, by default, a culture counter to the survival of that dominant culture. Thus, anything which is unpopular is a risk to everything which is popular, and any object towards which respectable society so much as raises an eyebrow must be branded by that dreaded and infamous apprehension, "counterculture."

Let us also say that, between that counterculture which is diametrically opposed to existing standards, that which is so disgusted by and disgusting to the self-appointed purveyors of civility and manner as to be shunned as a volatile offense, only as accepted by or accepting of its opposite as oil mixed with water, and the repressed, oft oppressive, stuffed shirt of upright society, there exist a plethora of compromises combining aspects of the two in a way neither exclusive of either, nor outright rejected by both. These countercultures which, like bubbles in seltzerized water, arise and float about within the dominant culture, may be called "subcultures." It should remain clear, however, that insofar as subcultures compose a weakening to the overall integrity of the superculture in which they reside, they are still countercultures; but because they do not necessarily seek to actively destroy the host culture, neither may they be considered explicitly so.

Now, with these terms understood, we may address the issue which concerns us here tonight: The formal difference between proletarian and bourgeois subcultures in the history of class struggle.

Subcultures should be seen as the seeds from which new dominant cultures will grow. One seed may outstrip the others, and here we may include the vile idea of struggle, conflict and competition. On the other hand, as all the seeds combine more or less equally the structural components of both their parent cultures, any successive culture is the product of a compromise between, a cooperation by, or a synthesis of both its existing predecessor and that predecessor's implied opposite. (This certainly sounds like a relegation to virtual invisibility of the feminine role in production of new systems of authority, although this is, in itself, the product of an existing dominant culture defined by exactly such impeachable discrimination.) By either preferred perspective on the nature of dialectics, subcultures are in general (and ultimately one in specific) the synthesis of dominant-culture thesis and counter-culture antithesis which, in turn, becomes the new culture.

When subcultures first appear they are, perhaps, the product of a single individual, or no more than a few individuals, independently developing ideas which are, though unbeknownst to one another, essentially the same. Here we have Karl Marx and Friedrich Engels. Here we have Pablo Picasso. Here we have Adolf Hitler and the first few members of the Nazi party. At this time they are, shall we say, small-bubbles, presumably of little consequence, which develop in the absence of aid from and most probably unbeknownst to the dominant culture and the majority of its herd.

Later, subcultures have achieved a definitively social status, graduating to the level of small, tightly knit groups. At this stage in their development we see the formation of cults, unions or religious sects, and a zealous adherence by their members to a belief in the group's and their personal difference from and superiority to the dominant culture. This, "medium-bubble" stage will be the stage to which we devote the large portion of our consideration here tonight.

The final level to which subcultures may aspire autonomously of the dominant culture is that of a large, popular group, generally qualified by the term "movement." As such a subculture ultimately manifests itself in the form of a political party, such as the Nazis, fascists, or communists. At this point the movement, given material body by its political party, is then considered by the public as a possible new dominant-culture.

This consideration, it should be now briefly noted, is done in the midst of the distortion of the contender by the existing dominant-culture. For example, it is the common practice of pop-culture, which is founded upon a morbid obsession with all desired objects that question its own continued desirability, to prematurely attribute the term “movement” to any fad or fashion being produced at a rate exceeding demand which will, thus, expire momentarily. Any citizen of a capitalist Democracy knows infinitely more about the “movements” described to them through the media of the corporate-interest driven private sector than about any real social problems resulting from the production of these fascinating diversions. But such perversion of the issue-oriented essence of a social movement to serve the need for self-preservation among a few multi-national business conglomerations defined by the production of addictive luxury items and bombs is not enough. There is, simultaneously, the concretizing of two traditional and opposing political parties. The perpetual sale of these two parties is managed by suppression of their origins, creating the illusion of creation by divine right, characteristically singular and nonreproducible, and a feeling of unshakable historical permanence.

Towards the end of the Medieval Period, markedly a long time before the beginning of the Renaissance, subcultures began to appear throughout Europe in the form of just such cults.

Manifesto of my ass hole in opposition to all cunts

The archetype of the Mother character, the domesticated female, by the definition provided through constant and ceaseless historical precedence: the feminine, the passive, the receptive, the providing, will always haunt men, always.

Even when they have found “temporary autonomous zones” where they may surround themselves only with other men, and sit around and laugh about issues which could only concern men, and solve problems, even then the idea of the feminine may not completely exit their minds; the woman waits just outside the door wearing an apron and a scowl to drag men back into that prison called the Home, that lifestyle of compromise where nothing gets done and where nothing satisfies either one of them.

Not to divide it exclusively into male and female. The same may be said of the generative from the perspective of the non-generative or, in more easily accessible terms, of love from the perspective of friendship. How many of us have lost a close personal friend, a friend with whom we shared everything short of true love consummated by physical intimacy, to some harlot or gigolo with whom they bore nothing in common but nudity and orgasm, if all that? It is all too common and tragic a tale, made all the more frustrating due to its repetition in direct spite of its futility and pointlessness. Friends are better to have than are lovers, yet when given the choice few could refuse sex, perhaps because it so defies logical approval.

So let us all, as humans, say, “Hold, enough!” It is time, in the name of America, in the name of our forefathers’ foresight in writing the Declaration of Independence, the Amendable Constitution, in knitting our flag, our benefactors in creating beer and television and an endless supply of casual games, even sports; it is time in the names of ourselves, by each and everything by which we define ourselves, in the names of our generation, our sex, our skin color, our age, our hair color, our height, our eye color, etc; it is time for us to lock hands with one another, to slit each other’s wrists and smile, to drop slowly, so slowly, in slow motion, with horrifying wide grins etched into our ugly faces; it is time to have some FUN, to forget about the Other, to focus on the Self, to take pride in what we are and not to value in the slightest what we are not. Let us further say that friends, non-generative, free and proud, above all proud, is what we all are by nature, and not lovers, and not bound to one another, and not shameful. Let us invade foreign lands and preach this warfare of smiles, let us sit upon foreign soil and ignore the sounds of the natives singing in their local taverns, let us rest on the beach and listen to Enya in headphones.

This is our time, the time of rebellion, rebellion against all we are not already. Rebellion against what we will become in the future, regardless of how much we will rebel. This is the day and we are the souls who will set the world on fire with dissatisfaction. Let us begin with each other and the next time your lover leans in for a kiss, tender and slow, greet their advance with a fist, furious and fast. Never give in to a change you do not, yourself, initiate. Hate, beyond all reason, hate the faces of those around you. Love only your own face in the mirror, the mirror you cannot kiss, the face that does not, except for others, and can never for you fully exist.

Follow this advice while waving a flag and let me assure you beyond all possible doubt that we, that humans, that this quivering, cowering planet earth, will all be annihilated within fifty years. If everyone believed in this marvelous spinning, this escape from each other, this hatred for what is, for the delicate, for the soft, then we could be dead as one, and as one dead, before the time had passed in which it would take to formulate a better, gentler idea.

Manifesto of a Common Man

It is not the largest planet upon which we live, but it is inside the largest and most complex world. There are, right now, more people on the surface of this earth than there ever have been before. Further, because the average number of objects associated with each individual as personal property has increased alongside population, there are probably more man-made objects in the world now than our ancient ancestors could have ever imagined.

And yet I don't love anything. There is not one single object, not one person in all the world that I can say with justified satisfaction that I truly care for with all that I am. There is nothing I cannot walk away from. Nothing I do not consider trash merely waiting to be rendered completely useless before I throw it far away from me.

There are things I enjoy; things I like, especially things I like to do, certain rituals, certain actions I appreciate performing. I like sex, I like drinking and doing the occasional drug. But even this is difficult, because I do not care to have any of the same likes as my enemies.

I don't have many enemies, although this may merely be the product of my not wanting to know that many people in this town. In any event the enemies I do have are very different from one another and so have, amongst them, quite a wide variety of taste. Distinguishing my likes from theirs is a picky and tedious thing, albeit necessary for my comfort.

Let us say that I like to drink alcohol, and also that my sworn nemesis enjoys doing the same. This is intolerable. No, now I must specify what may be said of my drinking alcohol to exclude anything that may also be said of my enemy. Let us say, I like to drink Smirnov vodka, while perhaps for my enemy it is Miller time. Now I feel happy within the world, and would even be satisfied to share a drink with my enemy, so long as they would understand it if I suddenly, and without apparent provocation, shattered the bottle across the side of their face.

I can only think of five people in this world on whom I would derive distinct pleasure from inflicting irreparable bodily harm. One of them is an ex-lover; my first. Two more are simply loud mouthed oafs who, simply by the fault of their free way of speaking or their absent mindedness in general, have stumbled onto my bad side. One of them is a former teacher, and I am surprised that there is only one. The last is a malicious and conniving little slime who intentionally irritates me for his own twisted amusement. With these five ill-conceived souls slipping by beneath this beautiful blue sky I thank the god most men believe in that there is so much empty land, where a body might remain undiscovered for well more than the time it would take for it to rot away beyond all record and all memory. Five beings better off dead out of six billion isn't too bad I don't think.

And so what if there's nobody alive worth loving to counterbalance these five sick shits? Nobody ever promised that life was a bed of roses. Nobody worth listening to anyway. The world only makes sense if seen as a complex but ultimately efficient machine. It loathes all those who wait, who take their time, who can't make up their mind or who don't know what they want; but the world is operated by god, whose only form of entertainment is to torture humans with irony, and so you may frequently see these living leeches in line in front of you, or even behind a desk, denying you what you have been forced to request from them, or even in greater positions of authority more rarely.

And soon, viewing the world thus, surrounded by a slow softness housed inside a ticking, growing metal cube, afloat in emptiness greater than infinity, you too may come to be like me, and only hate five small beings, and to be without love, though wishing for it, in the midst of perfecting to the extent of cruelty your own personal professionalism. In fact, for my money, I'd bet you already are.

God is drugs.

Historically, this fact is quite obvious. The beginning of all religions of old, as well as of new, is marked quite distinctly by the habitual usage of the mind-altering.

The development of the role of man as God is quite significant when considered with a wary eye for the presence of substances. In the Americas and in Africa, merely for example of cultural origins of theatrical assumption of the god-role, the process of development was remarkably dissimilar.

In the Americas the native tribes harvested quite a different philosophy for autocracy than their competitors in the mid-east. The male elders, that is, the tribesmen old enough to hunt, would all congregate in a smoke-house and hot-box tobacco, and presumably, at least in South America, marijuana as well. They did this while wearing animal-like costumes, thus explaining both the bestiality of mythological demigods and the belief in seeing spirit-animals by quite a convenient alignment of like terms. It was probably even the coming-of-age ritual to smoke-house a young brave before the beginning of a large hunt, to bind him psychologically to the animal he sought to kill, to sharpen his necessary senses at the cost of any distracting reasoning.

In any event, this ritual was the town-hall meeting of the era, and all decisions regarding government would be considered there, by this men's club, whether they were in a hallucinatory condition at the time or not. While this is still a concentration of power over the many among the few, it is at least semi-Democratic in that it spreads that power out over at least those few.

Further, the theory states, the people, the remaining villagers — all the women and children, would allow this to continue simply because it was tradition and had seemed to work alright so far. They might mop their brow beneath the scorching sunlight a moment while bent over in the field, and while so doing cast a stray glance over at the smoke billowing forth from the blow-hole in the lodge which would evoke a mirthless smirk at those who shirk their share of work, but there was no greater affect of it nor movement against it than that. As we will see in early Egypt, a little beer probably helped out the sore proletariat.

For the evolution of the first pharaohs one must imagine a much harsher ecological environment and its consequence on the minds of its denizens. It was necessary for everyone there to smoke whatever stray plant that they could find. The Lotus flower has been seen constantly in Egyptian art as a motif of some regard, and its presence has been identified as fatally pervasive in mummies wherein it was used in their mortifilological process. This practice made the unforgiving sand dunes a more tolerable place, for most. Then there were the pharaohs.

It is likely in this case that the first rulers were the popular dealers. It might have occurred that these men did not utilize this substance with any satisfaction themselves. It may also be that they were sexually impotent, or displeased with the result of natural intercourse. Thus, they lived under a condition of externally-imposed purity (the totalitarian perversion of Nietzsche's internally-produced and projectile-expressed purity), and were consequently bitter. Therefore they came to be most impatient, and most probably came to construct social order there.

Now, people at that time lived in small, secluded, although crowded, city-states, generally well-protected with a wall and defended by a mandatory army of all the city's adult males. Each city had one god, because each only had a single ruler. It was this mad tyrant who sat atop his tower or his palace and commanded outrageously enormous monuments be erected to him. He might come and stand up on a platform dressed in some bird-like costume, and claim that it was he who caused the sun to move through the sky simply by pointing at it with his finger and applying the entire force of his will to it; and the masses might gasp agape far below him, in awe at his claims and his very extravagance with a red-eyed wonderment.

Although it was almost certainly beer that got those working-class thousands

to move those stones throughout the entire desert. The same image may easily be imagined recurring here — the muscle-bound worker pausing for a moment to slurp beer from a community ladle being passed around, and to gaze calmly out at the flattened horizon for a second before the snap of the foreman's whip returns his attention to the performance of his function. The precision of design and technical expertise of physical arrangement may also be argued as evidence for suspecting the around the clock precision sobriety of the overlords.

Thus we have witnessed both autocracy and totalitarianism. For a consideration of Democracy one must examine Greece, Republicanism examine Rome, and pure idealism examine the Jews.

In a Democracy, and (because a republic was based on the process of federalizing a Democracy) in a republic as well, the Gods are displayed as historically Hedonistic. They are meant as socializing examples of the proper behavior for a citizen living in such a system. As Von Sacher Masoch himself has pointed out, the Democracy of Greece and the level of reposed contemplation of such issues as politics would not have been possible if not for all the serious manual labor in the culture being done by soldier-slaves and personally purchased indentured servants. This, one might say, and weed.

Then there are the Jews, who were the first to substantially remove and mystify the experience of being high. This condition itself, that is, being in rapture before the sight of the burning bush, became the subject of their worship. They burnt offerings at alters to the ethereal ideal of the idyll. For they were slaves in Egypt, a conquered people, and dependent upon whatever resources available for relaxation after hours. It is possible that their experience was unique from the experience of any other of the Egyptian workers who did not begin religions because they were smoking some unlike herbs. It is not inconceivable that they had access to a trade route to the far east which provided a more naturalistic and elemental method of delusion.

The Jews were, nonetheless, the only idealists. All other forms of political religion practiced the realist approach of an at least anthropomorphic, but definitely living god. This answered the question quickly and clearly of just who it was that would rule.

The question of what drugs were prevalent in what geographic areas must also be considered when studying the evolution of different religions among different peoples of the world. Religion is the product of racial, drug supply-based isolationism of culture to distinct areas, and thus only by the distribution of all drugs disrespective of their borders and zones of natural production can the differences in religion begin to be broken down intellectually, under their varying influences, in order to bring the peoples of the world closer together and, ultimately, bind all of our drug-influenced different types of genetics into a single human tribal code.

The only drugs produced in the United States of any distinction have been the laboratory drugs of the post-industrial space-age, the extrapolations and recombinations of all other affective elements in the pure setting of science. This method of experimentation without expectation has promoted the formation of pop-culture, that all-inclusive glacier of unsatisfiable avarice. Further, because U.S. drugs require no agriculture, they are more efficient for space travel and, due to the hyper-physicalizing of the brain and diminishment of the role of the body caused by their usage, encourage the brain to leave the body behind and venture into space on its own. Acid needs no botanical maintenance, and is trippier in zero-G.

Be wary, however, for none of this is true. It is all the deranged ramblings of a hung-over stoner, proletarian through and through. It is less likely that any of this happened, or will happen, in the ways described than it is that my feet are on fire, which, by the way, yours are.

Happy Holidays.

Rants on Tallahassee

If you go driving a little while before dawn you might catch a glimpse of one of those coveted and legendary FSU professors. I'm talking about the genuine article here, folks — corduroy jacket with seude patches, beard, pipe, the works. You can try to tell your fellow students if you like, but they will never believe you. A real FSU professor? Highly implausible, they will jibe. Everyone knows that only interns and grad students exist. There's no more such a thing as an FSU professor than there is a Santa Claus or an Easter Bunny. They're just mythical lies to sell greeting cards.

The year I graduated highschool the average age of a student at Tallahassee's community college was 43. The year after I graduated it was about 20. The class which followed mine had a terrible roll-over rate for state-college application acceptance. And the kids who are still in highschool now? All they do is smoke hash, dress inner-city, and try to act "hard core." Chalk it up to the ghetto affect on the minds of American youth through the proletarian classing-down to the groundlings of tv.

Idealist realism: rearranging the entire planet to personally satisfy the odd man out
I wonder what it feels like to get respected. I suppose I'll never know.

Not because I'll never do anything respectable, because I do admirable shit all the time; it's easy; I'm embarrassed when people point it out to me. No, if I never comprehend the flavor of respect, it's just because I'm surrounded by such cattle.

For example, a teacher can require of me that I continually represent my skills to him. Unfortunately no such contract thus obliges him reciprocally. If I do something respectable, I must always, according to the way of the overly-beuracratized world, give it up to be ruined by the interference of some Other. Here, God, my life is finished: why don't you go ahead and stamp "saved" all over it, eh? "Compromise," say the dogs who eat the other dogs, "is just a part of life." If it hurts like a bitch that's because you just got fucked up the ass like one, you pussy chump.

I believe, like a naive idealist, in *real* respect. I believe that somewhere there are people who would rather get the thing in front of them done than sit on their hands and drink a fucking beer. I am sick to death of Christians; especially because, like them, I have faith in something I have never seen proved. Only, the thing I bow down to is efficiency, and I believe that New York is a utopian machine.

Perhaps, however, real respect does not exist, but is only an illusion. Perhaps, even on the mean streets of the city, where you have to be tough as broken glass just to live to the age of five, perhaps all respect is only bullshit, is only camouflage. Inside, every man is tired and wishes for transcendence, transformation of their situation which they feel is helplessly out of their hands. Do you see it there? Behind that veneer of focus in your neighbor's eye — a slow, dull glaze that wipes their mind as clear as the day they were born. And then they get a beer or two in them and they start belching all these hopes and dreams that never got met, shit like getting dumped or some missed opportunity that is all in the past and doesn't matter for shit.

Fuck this flesh and all who wear it. My leathery bulldog of a teacher, who can't fucking follow simple instructions given right to his face, his ugly face, his vacuous, bulging eyes, his lost and wandering mind. Fuck him for existing above me on the social ladder, that worthless washed-up whale. And furthermore fuck me for caring about something this way, so perverse. If you don't like something, just fix it.

In every nation, and by their competitions and combinations producing more dominant groupings, in every portion of the world, there are breeding experiments going on that date back to the earliest days of civilization. The first and perhaps greatest civilization, the Old Kingdom of Egypt, began this trend by keeping marriages within family bloodlines, thus occasionally producing retarded offspring but, nonetheless, compacting into only a few individuals the genetic traits required for social superiority.

Democracy makes rule by these families, or rather (because the strict rule of intra-family-marriage has gone out of style in favor of inter-family marriage and the maximizing by region of genetic superiority through combination of the most civilized) by these *races*, more difficult, but not impossible. It still allows the manipulation of rule by money — generally “old-money” or “family-money” built up over generations for just such a purpose. Sadly, Democracy does offer the proles a minor sense of hope in the form of the Horatio Alger, “pull yourself up by the bootstraps,” nouveau rich myth as an incentive for their continual slavery. Communism is far worse, because it is founded on a revolution which kills off these sacred bloodlines and replaces them with a clot of those slobs least fit to rule.

The secretive breeding of the best educated humans on the planet continues this very day, although it has lost much of its mystique and, thus, much of its stigma. It is practiced primarily by Republican suburbanites and all “rational” people who desire to maximize their long-term property interests rather than throw away their heritage on such propaganda of suppression as “love.” It is the very root of the philosophy known as “realism.” The fact remains, however, despite the casual nature of these experiments, that they have always been and will always be conducted with the intention of producing a race of leaders. The fact that we do not already have a single world dictator is attributable less, as liberals are wont to claim, to the rate of the development of technology (which is, itself, the result of better breeding in developed nations), but to the fact that these breeding experiments are not yet complete. Certain traits remain to be combined with certain others.

As of today, nonetheless, selective breeding in humans has produced the majority of the world’s leaders. This suppressed master-race proudly shares ruthless self-interest with the most savage beasts of the wild. They have no interest in the variation of cultures and no respect for any culture that glorifies sub-civilized behavior. It is these men, in fact, who comprise any organization of note; even, ironically, the UN. They only seek personal gain or gain for their nation and their breed. They will accept nothing short of eventual global domination and will fight to the death any institution, such as communism, that would seek to thwart what they feel is the most noble of all possible human quests. To them absolutism is the Holy Grail, Kether, the throne of God, the highest imaginable aspect of existence attainable through strivation by the will and cultivation of the essence. It is their destiny, branded on the DNA floating in their blood.

The power through influence on the market of the third social class goes generally unrecognized. The third social class falls for the most part beneath the economic status of even the proletariat, although it is marked by a concentrated layer of extreme wealth as well. It is not defined so much economically as it is by social isolation. It is, of course, the student class.

Its potency rests in its determination of fashion, which will always emulate the proletariat whom it idealizes despite the lack of cultural contributions the proletariat is capable of in reality. The student class vacillates through five year cycles regarding which aspect of the proletariat it will emulate in terms of fashion. For five years it will obey the least suggestion directed at it from the quadrant of the inner city. (Just for minor examples: Punk, 1978-1983; hip-hop/rave 1995-2000.) Alternately the student class will kowtow to their country brethren and the uniforms of the less fortunate in fields such as agriculture and hard industry. (Most notable in recent years is the "grunge" look of the early 90's, combining the traditional pair of blue-jeans virtually grafted onto proletarian genetics with a flannel for five years worth of booming sales of ugly clothes.)

The penchant for idealizing proletarian fatigues is directly the fault of liberal socializing in public schools and universities. It is nearly impossible to have a style that conflicts with the prevalent prole-trend and not alienate oneself from all student social events. (The result of this attempt on modern campuses is the covertly bourgeoisie, self-obsessed, glorifyingly morbid and isolationist style Goth.)

The student class is further defined by their strict adherence to age-based, or perhaps more accurately, development-based conversation topic limitations.

In all years however the discussion of popular music, especially that which occurs beneath and "therefore in opposition to" whatever style of music sells best. In terms of music, tastes are more individual than in terms of wardrobe because different bands, regardless of message, make different amounts of money. Even though it remains currently "uncool" to like any band that has "sold out" (outgrown financially the resources of their proletarian origins), all student-aimed music is basically the same politically, encouraging sublimation through conformity in the guise of catharsis through rebellion. The better a band can hypnotize and paralyze an audience with relatively meaningless charms of revolution, the better liked they will be and the greater their long-term sales. In any event it should seem more obvious to the members of the student class that no cultural or political revolution is ever going to be led by a band so long as that band is being fed fat checks for doing drugs, fucking models and cutting the infrequent quality single.

It can be argued that the only real appeal of music to the student class is of neither an agitational nor propagandizing basis. The true allure, and the other limitation of conversational topicality that transcends level of curricular development, must be drugs. Students are the primary users of drugs, and this is as obvious as it could possibly be. The fact that this continues, and only seems to be strengthening as the quest for the perfect disassociative for every individual leads to further diversification of affects, would seem to imply that it is wholeheartedly condoned by the very people in power who, for the entire time, have claimed to be fighting against it. It is well known that the army prefers to test all sorts of drugs on their grunts in order to find which are the strongest and/or most conducive to mass brainwashing long before the CIA is allowed to ship them into the ghettos.

Students think they understand the way the entire world works, but they do not understand how alike they are in tastes, nor how much power this similarity of buying habits gives them in a free market. For example, if students wanted drugs legalized, all they would have to do would be to briefly unite in a conditional ban of all their favorite clothing and music products. Because the student class comprises the majority of the service sector, increasingly important to and the fastest growing type of work in developed nations, they could even, if they should so happen to take a sudden urge for doing so, shut down society and achieve a communist revolution within a week if they all simply didn't show up for work.

Shh.

Shh, child, quiet. We must keep very still.

The sound of an old man scratching his scalp too hard, the sound of the little girl spitting after she brushes her teeth, the sound of a page turning, even the sound of bleeding, may be loud enough to wake the dead; to wake those who have worked so hard their entire lives, those who deserve their rest; those truly weary, those who have built all we use, those we never thank.

If they are allowed to awaken child, they might be mad. Mad at us for our living, for our yelling and our drunken happiness, the sound of our wasting what we were given. The sound of destroying all they never had. Our peace. Our silence. The peace and the silence which belong to them, which they create by their sleep, by the weight of their papery drying bones.

We can only raise the level of noise in the distance, in the faraway background, a little bit at a time. The sounds of the city growing ever nearer. The gentle sounds of the cars, like water, of factories and engines, the sound of people walking, laughing, of glasses being filled, the washing up of waves, inching their way out into the darkness each night while we sleep, no more than an inch every night. And in the day we never notice, the sound in the distance has gotten a little closer, the world is full of a little more noise than there was the day before. Each night when you sleep the sleep of the dead; you never notice.

This goes on for lifetimes. For eighty years, a hundred years. It goes on lifetime after lifetime for thousands of years. So slowly no one notices. We are very careful not to awaken them. We are so gentle. There is more and more concrete in the countryside. The surface of the earth which we walk across so delicately, barely even pressing down with the entire pads of our feet, never stirs, never worries in its slumber. We are simply a bad dream it is having. A dream which will pass.

Life goes on like this. The sounds of the restless millions slowly filling the cool air beneath the stars, like a cloud, thundering without lightning, covering up the sky. You never notice. And then one evening, in the middle of the night, you awaken to hear the sounds as you have never heard them before, the honking, the construction, the screaming. The screaming of the damned. You think "mercy, mercy," and remember a silence, the memory slowly washing over you. Consuming you in a tense stillness, a pensive hush creeping up from the bottoms of your feet all across your flesh, crawling through your veins and chilling them like the breath of the night. A motherly sigh.

The breath you had been holding for your entire life empties out of you. The sounds which had been pushing down all around you slowly fade. The sound of crickets. The sound of a heartbeat. And then nothing. Nothing.

Sleep, my child. My beautiful one. Sleep and dream of splendid peace. A release from your defeat. Be wonderful, child. Be blissful and grin. Let visions visit you and carry you far away from sin. In your dreams, my lovely one, be as gentle as a caress.

Everything is not the way it *should be*. Reality fails to live up to logical standards of behavior.

The human mind naturally co-creates its understanding of reality with data compiled sensually. Humans *imagine causes*; the brain perceives invisible forces affecting the movement of all material objects, beams and channels of influence connecting every effect and affect — obviously most complex around the minds of men (or rather, women, whose patterns of thought and connections to sources of influence are as tangled as a web knit by a spider on mescaline).

But sometimes events occur which seem to have no logical cause; mistakes are made, and the only imaginable cause is a malfunctioning mind, which an observer's mind feels literally sickened to imagine. It must be attributable to some *ultra-invisible force*, either internal or projected from an unimaginable source. It must be God. God is in mistakes like the devil is in the details.

A lie is an artificial invisible force. It is the creation in the mind of an observer of belief in a false motivation.

Lying is what separates the producers from the consumers. The consumers cannot understand lies, because they have been chemically and socially conditioned to be passive, thoughtless, religious and self-loathing.

The producers have not suffered from this chemical and social conditioning, and are free to think what they please. The language of producers is lies, for not only are their intellectual products unprovable conjectures, but their sale of it to those who do not need it is strongly driven by an indifference for the consequences of lying to the honest and humble.

Proletarian (liberal) producers create an eclectic culture, comparable to an explosive and technicolor mutation. Bourgeois (conservative) producers manufacture society, and all forms of social control; but because they are abiding by the true nature of the human mind, there is much madness and illogic to their schemes.

The first lie drove everyone crazy. Thanks to lies true perception of reality, in affect, consciousness itself, began to flourish and became more complex than sense data alone would support. In this accelerated and natural state of perception, logic fails to apply. There is only the truth of the moment, and the changing of levels and centers of influence, or power. This is how the world was meant to be perceived. In this way all is acceptable, according to a more spiritual suspicion than to quantifiable evidence and logic.

Acid cures the fluoride in the drinking water. It "liberates" its user, restoring them to natural human perception; in other words, the natural condition of the human mind is like an acid trip. It is only the water that gives us the illusion of logic, of justice. Truly it is the world which makes no sense. The human mind has no reason to feel shame for this, no need to seek logic, order. Acid was given to the proletariat by the CIA as a way of frightening the rich; it gave proles the opportunity to, by unlocking their creative contribution to reality, manipulate the world as only the rich had. This is roughly the time our culture became infused with a streak of the truly mentally ill, not just our self-destructive "American spirit" seeking progress at any cost. Acid is like a cheat code in a Nintendo game, putting even a novice on the level of a professional.

Here is a question regarding a chicken and an egg; see if you can figure out which came first. Did the evil corporate scientists, who are putting fluoride in the drinking water to change the way people view the world from the trippy way the brain thinks in nature (random, animal, sudden and inexplicable) to the mundane, passive, uncreative mind of the consumer, come first or did the brain begin changing into that mode of thinking centuries ago, and of its own accord, with the advent of religion?

But wait: Don't limit yourself imagining a synthesis of the two based on the conspiracy theories of liberal, revisionist historians just because you are a prole who admires the bourgeoisie and, because you were raised a prole, see most things in moral ("good"/"evil"; "right"/"wrong") and/or religious terms.

I question the world when it doesn't make sense (which is more respectful), whereas John L. only looks at it condescendingly, implying its behavior is questionable (which is more realistic, in a predictably fatalist way).

Police Proverbs

- “Anyone driving an expensive, well maintained car (not truck) with the windows rolled down, day or night, is suspicious and deserves to be arrested.”

Reasoning:

“If the car is expensive and well kept-up, the driver could have been, and therefore should have been, using the climate control. The windows being rolled down indicates the car may have been stolen by a prole.”

A Good Cop Should:

“Run a check on the plates. Be careful to match them up for any plates stolen from uptown or suburban cars reported stolen soon after work-hours. This is about as clever as the car thief is likely to get, being as how they are Proletarian and all.”

- “Rich people always drive fast. Arrest any you see not doing so.”

Reasoning:

“The rich rush home from their plush, climate controlled offices to their plush, climate controlled homes in their plush, climate controlled cars. unless it is to visit only briefly for exercise, the outside world is a terrifying and alien place for the rich; and worse it is infested by potentially criminal proles. If they are going so slow as only a few miles over the speed limit, pull them over for out-of-class, and therefore suspiciously subversive, behavior. If they are rich you can give them a hard time about speeding and then let go without a ticket, making them feel somehow lucky. If they are acting poor (that is, liberal), engaging in any sort of revelry (ex. smoking pot), or otherwise dim-witted, give them a ticket and threaten to arrest them based on their attitude.”

- “There is almost no good point hassling the rich.”

Reasoning:

“If they aren’t committing a crime which can be surveiled and/or for which you can provide a surplus of concrete evidence, it’s better to just leave them alone. If you take a rich person to court without a strong case proving a serious crime, it is likely every single person in the entire chain of command responsible for doing so will be transferred, demoted or fired.”

- “Proles drive inexpensive, poorly maintained cars. Pulling them over is always justifiable.”

Reasoning:

“If they are speeding with the windows up:

They are running away from a crime.

If they are speeding with the windows down, esp. pickup trucks:

They are drunk, and headed toward a crime.

If they are going slowly with the windows up:

They are afraid of getting caught driving fast, probably because they are ‘fucked up;’ they are ‘hot-boxing.’

If they are going slowly with the windows down, esp. ‘hoopty’ cars:

They are hoodlums, inner-city drunks, ‘checking out’ an area for an immediate or distant future crime.”

“Dogs” = men
“Cats” = women

“males” = dominants
“females” = submissives

Dogs

The behavior of dogs is more comforting to most researchers than that of most other animals. Though they may be savage when untamed, they are so only in search of food, and do not indiscriminately rove about seeking prey. They are so predictable and reliable they have readily earned the moniker, “man’s best friend.”

In the wild the dog hunts with a pack of other dogs. The hunting is done by the males, while the females prefer to stay in the den and look after the pups. The males often share the company of the pack even while not hunting, and generally prefer romping around to the quiet domestic life. As dogs can lick their own genitals, reproduction is a rare and sanctified occurrence, involving a life-long dedication to a selectively chosen mate. Wild dogs engender large litters of offspring, the most aggressive male of which will be likely to lead the pack in its wanderings and on its hunts.

Domestic dogs are always loyal to their masters and are primarily concerned with protecting a territory which extends out around them. Dogs will bark at one another, but must be trained to attack. The reverse is true in regards to unfamiliar cats, which dogs reject viciously unless otherwise directed.

Cats

Cats are never as smart as they think they are. All cats spend far too much time keeping clean, and try as hard as they can to avoid getting wet. Though they possess more physical agility than dogs, they spend most of their time exploring places dogs would not be interested in going, so it doesn’t really matter anyway. Also there is much more difference between wild and domestic cats than there is between wild and domestic dogs.

Wild cats form a group just as do wild dogs, but it is structured in much the opposite way. There is only one male cat in each group, as they prefer to remain aloof of one another. Around this male is a “pride” of females. It is the females which do all the hunting, bringing food back to wherever the male may have chosen to lounge at the time. They mate indiscriminately, siring several single offsprings, the most aggressive male of which will likely go on to later have the largest pride of his own.

Domestic cats feel merely affinity for their masters. They will respond positively to anyone offering them food, and call any place where they are fed regularly home. While they prefer to turn their backs toward their masters, they demand constant loyalty and affection from them. If this is not provided, or if the affection is unsatisfactory (if the cat is “rubbed the wrong way”) it may be expected to escape and seek shelter elsewhere. Cats create and patrol a large territory around their home, and will fight any invader cat to the death if need be. The reaction of cats to strange dogs is generally mistrust, but strongly influenced by smell, especially the smell of anything appetizing.

Though cats struggle to bury their fowl smelling excrement, dogs still seek it out and, when they can uncover it, consider a delicacy of the highest regard.

Property is primarily based upon fear. Not fear of Others, but fear of the Dark. At night, when all was quiet, save for the stirrings of wild animals, our ancestors huddled around the glow of the fire light. If this light went out, all was lost. The light was not knowledge. The light was not wisdom. It was simply the force that kept the demons at bay. The demons of illusion, of confusion, of hallucination. Simply stated: Fear. And now things are no different, although with time they have expanded, bloated, and concretized through the millennia of human endeavor. This has been the Will to Labor. The will to create a Property of Mankind, that swells ever outward like the twisting universe, a slow explosion of matter from that first spark. Man now not only builds his own properties through existentialism, through control of his instincts, his emotions, his reactions, the reactions of others, but seeks out the properties of the God he feels around him, the breath of the wilderness at the fringes. Man looks out of the small holes in his walls only briefly, towards infinity. But he cannot stand this view. He is still terrified of the Dark. He struggles against God, to relegate the signs God gives us, the symbols God weaves out of apparently random acts, to a cause and affect system which man can apprehend, a machine man can hold in his hand, a cage for God. This machine is called science; it is the search for God's properties in the behaviors of the natural. For Nature is the manifested Properties of God. And if man can list these, can call the names of God, can summon his might at the press of a button, then man has conquered God, has forced himself out into the cosmic night to possess the entire universe. And then there is nothing to be afraid of. Liberals live on the frontier. They are the hands, the eyes. Conservatives still tend the central fire. They are the mind which plots man's continual expansion. Those closest to the light which they have harnessed for themselves least fear the Darkness, for they have forgotten its true face. And those at the frontiers are Fools, for they turn their back on their own brethren in the name of change which is supposed to benefit all. Art is the artificial window hung on the wall of Property, the external wall of civilization, the perimeter of the human mind. The best art, that is, the most compelling, is that which inspires hope for New Properties. It attempts to embrace the latest discoveries of science for the purpose of "pushing the envelope." It attempts to create the image of the previously impossible in order to inspire its cowardly audience to venture slightly further outward into the Dark. But artists fear the dark perhaps most of all. Much more than naive scientists, much more than inflammatory rhetoricians. For they can see even more than they can portray. They understand more than they can explain. They see God's messenger's, the shadows, but cannot yet speak their language. The first cave paintings were monsters made of animals and men. Strangers and Predators, transformed by the magic of art into the familiar and into prey. This is to pray. To address God as an unafraid equal. But this has never succeeded, nor can it; for man is neither unafraid, nor God's equal. God is not a being possessed of the same emotions as we. He cannot fear. For he encompasses all. We imagine, perhaps, that when we encompass all, we too will have nothing to fear. But it slips by our faith that there are always new fears. As long as there are new frontiers, people will be seeing demons reaching out from them to grab at our future in the form of our children. Shadows that would creep to the very heart of our sacred fire and choke it at its fuel sources. Our fire burns on our art. It feeds on our art, our expressions of our pure, simple desire to be unafraid, to be that which we are not, and which we can never be; to Become God, to achieve his throne; to lay claim to the Impossible. All those who say that art is the pride of man, and that it exists for the purpose of his pleasure, to beautify the interior of his self-made and self-maintained prison, are the most blind of all. For now the people who dwell between the frontier and the center have begun to fear both sides. The blinding light on one side, and the pulling Darkness on the other. There is no limit to the cowardice of man. Only for these people, trapped in between, there is no imaginary property which can credit them transcendence. Property is cold comfort to men who fear their own potentials.

Gabe is Dead.

Gabe was not a listener. Gabe was not a mouthpiece, a gopher or a go-between. Gabe was not a walking web-site. Gabe was not afraid of distraction. Gabe was none of the things that jocks and their closet fans called him. Gabe was not what his closest friends called him, either to his face or behind his back. Gabe was an ideal. If you told Gabe a cliché, like, “here we go again,” or “weak,” he might just as easily tell you you were being a billboard for consumerism as point out to you that you had fallen into a path another has laid before you. Or he might only have thought these things, and let you prove them. If you did not like Gabe, you missed out. If you thought you knew him, you were wrong. Gabe himself wasn’t his own point. Well, he was, but maybe he was the only one who didn’t know it. He’ll be missed.

Gabe is dead and now we must face the dawning of a Gabeless day. Like the morning star all that remains of Gabe’s place in our lives is a photo, a stale picture regurgitated by an even drier machine. Perhaps we might overhear someone quoting Nietzsche at a party sometime, or perhaps get stumbling drunk and not throw up, and think of him. Perhaps our luck is not so sweet. Gabe is dead and the voices that replace him are not much like his. Where his was patient, calm, seeking of fun, theirs is cowardly, accusatory, desperate. And most of all, where his was honest, theirs are mocking, and false. Gabe was everything they are not. Gabe was.

There is still music. That alone remains. As alive as it can be, there is music. That remains. I cannot help but feel tragic, and I apologize for my tone. Gabe was a friend of mine as well. I’m going to miss him as much as everyone else. Even as I sit here and write these lines, thinking back over the wasted past that seemed almost bearable at the time if only for a few friends’ more present light, I am caught in a superimposition of the last scene of a movie, where Richard Dreyfus is writing the final pages of a book. How can we not feel this removed, I wonder? How can we know who we are anymore? If Gabe were here he would have all the answers. Yet if he were here there would be no cause for question. So would we really be better off?



On similarities in the religious practices of humans and animals

In place of the more commonly occurring academic concessions necessitated by the formalism ingrained adaptatively by the rigorous institutionalising of science following the same mold over several centuries as its older brother the church I will forward only the intuitive leap of the truly religious or curious. It falls upon the reader to accept that the aforementioned premise will be fully explained over time.

The keeping of sacred objects is not equivalent, as it was considered in the latter ancient times — after the advent of socializing monotheism, to idolatry. It is merely the earlier, no less sophisticated, associative technique of the organized mental cellular structure of the brain, common to all forms of self-motivating biological organism. The only difference is that of scale and degree of deligation.

For elder vertebrate life forms of minimal mental development this process manifests itself in memory storage and mental mapping. It would be impossible for fish, for example, to navigate in isolation without a form of the same power that humans attach to religious practice — namely, the essentially holographic superimposition of their internal reality with the external environment through a softening of the sensory field dividing the nous from the logos.

This process, in organisms of more highly evolved mental structure such as mammalian vertebrates, displays itself in the attachment of particular attributions to specific locations and/or objects, climbing up through a gradient of quantifiable displays of affection essentially initiatory in nature to culminate in the primate branch with the use of tools connecting preconceived intention to the accomplishment of specific endeavors.

Finally, in humans, we find the same process. Although tempered by the strengthening of the ego resultant from the awareness of the cultivation of awareness, which, it can be said, is what this so-called process ultimately results to, and which places humanity, in the hierarchy of our own self-created understanding, at the middle point between the objective animal and the subjective eternal aspect anthropomorphised as God, this same process is present both in the domestication of animals as surrogate self-complimentarity in the form of living examples of our own ability to subjugate reality to our holographic superimpositions, and in our equally proportioned sensations of overwhelmedness when confronted in our personal experiences with ultimate unknowns. It is the same force within us that precategorizes objects of affection for potential usage in moments of emotional crisis as seeks out causes for supersaturation of sensory stimulus.

One of the primary hitherto identified differences in the human as opposed to all other animals behavioral utilization of this process is the seeming necessity for recognition of mortality connected to the human utilization. The comparatively longer lifespan of the human seems to allow the recognition of changes to a being over time as occurrences in an identifiably constant pattern, and this recognition leads both to an attachment of dominance to the design based on the same attribution of final importance to duration of survival, and to a desire to attain to permanent or at least practice the acquirement of gradual changes to the form of the being which serves as the vessel of transmission for this motivating potential which is realized both in terms of the temporal template, and the raw resource of energy provided by the interaction of consciousness with material reality through the senses.

Animals seem to have much less forethought in their collection of stimuli, due, at least partially, to their having fewer items on their list of lifelong goals than the average human. With every world, philosophy, or, synonymously, lifetime created by a member of humanity there arise resultantly a certain number of new potential opportunities for the furtherance of interest along lines defined by the parameters of subsets to the temporal pattern. In this way humans can produce a unique breed of life which animals cannot, namely, intellectual offspring. On the other hand, so long as humans and animals share the same amount of overall space and continue to have interaction, the attribution of superfluously identifiable traits to animals by human intelligence seems to compensate for the difference in the pace of otherwise common evolutionary development.

It is this conflict across levels of development within the most highly structurally evolved animal minds between awareness of mortality and interest only in the immediate that leads to distraction by differences from the essentially intuitive attention to similarities expressed here.

On Literature and Evil

In the realm of fiction there exists in pure form the essence of what man can distill from and place external and in opposition to himself. In one word, what has come to be called by the term Evil. It is not the act of distillation, nor the externalization of the idea or set of symbolic images associated with this term that earns it its unpleasant connotations. These processes, it will be demonstrated, are not even inherent to fiction, but are a fact of consciousness beyond a certain creative stage in its evolution. Evil, as can be illustrated using the model of fiction, derives exclusively from the setting up of forces in opposition to consideration.

Firstly let us deal with extrapolation and integration. These are the actions of the formative behavior native to man and certain related primates whereby they can discover useful objects in their environment and incorporate them either into their goal-oriented tasks or their larger, often goal-oriented social networks. From these acts we can pinpoint the moment in evolution at which the projective nature of the thalamus and cerebellum come into effect. Through these activities it is man alone that has come to apply his potential for organization to the ideological realm, distilling useful data from his own mind and constructing it external to himself, often according to pre-established frameworks of contextual relationship. In this way the *atlatl* and stoicism may both be seen as merely extensions of the same mental energy through similar molds of impression upon the pertinent realm involved, either physical or philosophical.

This being said then, let us examine the particular distinction between the realms of fact and fiction, both of which are mental creations of man that overshadow his physical environment, but remain themselves largely safe in the realm of philosophy. In the case of fact, the action involved is largely the cataloging and arrangement based on similarities of form or function of observable data that is already existent in the surrounding environment, including previously referenced materials of a more intellectual nature, such as works of comparative theology and relative metaphysics. Here there is little room for the existence of Evil, though there may appear to be in the short-term great disagreement between researchers, a scholarly perspective reveals that whatever hypothesis tests the most reliably true is inevitably concurred upon to be the most accurate. Thus, even during the evils of the inquisition, the light of science was never extinguished, and can be seen, as a result of these trials, to have in fact been strengthened. Often, although again confined only to an *ascholarly*, short-term perspective, the most recent results are concluded to be evil, as was the case during the inquisition, but once again this type of reactionism is inevitably inverted as soon as beneficial applications are found and shared.

In the case of fiction, however, there are no such standard guidelines for the integration of newly extrapolated material, nor are the disagreements set in so convenient or settleable a situation as academia. In the case of fiction, rather than the assumption of the existence of a measurably observable material universe which has hierarchical interaction with the consciousness, it is the very essence of Evil that is taken as the pre-existent constant. What is meant by this term is, loosely, the triggering of a retreat mechanism in the bio-survival circuit, or the experience of some unpleasant stimulus. Without this assumption there would be no conflict, and without conflict there would be no energy for the progression of a plot line.

The result of this is that, while writings of fact are bound by their history to eventually and reliably provide working tools, fiction is free to create whatever forms or vessels it feels would be useful in fleeing, confronting and/or overcoming this implied negativity of curious desire. Without the construction of such avenues of resource there would be no conclusion to the work, and it would fail to come into existence in the library of its genre. The constructs that it forms are, therefore, determined by the approach-retreat binary circuit, and are invariably either toys or weapons. The toys defeat the evil by miniaturization, rendering it harmless in a scale of relativity. Weapons usually pit the characters involved against a force larger than themselves, offering greater apparent rewards for their victory.

Usually the essence of Evil being confronted in the context of fiction is not necessarily negative stimulus to the reader, as the reader remains objective. It is negative stimulus to the character or characters, usually expressed in the form of or overcome by harmless play or by destruction. While the variable components and results of this are apparently infinite, there is a cap that can be placed on them, an unspoken corner where writers usually draw the line and turn

their writing back on itself, limiting their readers. Of non-real negative stimulus to the characters the most unimaginably horrifying is ultimately a realization of their true condition as nonexistent characters in a work of fiction. In other words, the essence of Evil embodied in fiction is fact.

The same is true in the inverse relationship. For the common reader of fiction they will find their preference frowned upon by academics as escapism, implying some unprovable defect in existent reality. Similarly, the most unspeakable crime of the statistician is the fudging of results to arrive at a known misconception, or an unprovable theorem. So, for the student, cheating on an exam is punishable by reprimand, but the attempted fiction of passing off plagiarized materials as their own invention is often of consequences much more severe. Thus, it would seem, the only Evil feared from fact is a tool that will not function because it is not real. In short, the only Evil in fact is fiction.

The reason for this is that it tests, or strains, man's capacity for meaningful extrapolation/integration. It is of approaching impossibility to distill and externalize an idea if one cannot determine the extent of their own environment, for example, the difference between internal and external.

Fermions and bosons are molecules of dimensions. Their spin potential variability is determined by trans-dimensional interaction. The dimensions themselves remain outside of and beyond the forms they generate, as the nuclei of two covalently bonded atoms. They are as the philosophical definition of the ideal.

Before we can consider the specific cases of fermions and bosons we must delve a little deeper into the nature of the dimensions. It cannot be argued that the first dimension is a singularity, the ultimate embodiment of symmetry. The second dimension is, equivocally, planar geometry. These are ideal forms, impossible to express in our material reality, and exist as realms of pure equation. Without them, however, we could understand nothing of our own condition, and would possess no mathematics by which to quantify nature. In fact, without them, nature itself could not have assumed the forms and functions which we now know. However, even the simplest understanding we possess cannot belong to one of these dimensions alone. Consider the point for example. Its properties are compression and scale correspondence, where the former applies to a singularity and the latter to planar geometry. Neither has any meaning except in relationship with the other, and what meaning we do comprehend of either is therefore a creation of both. Without the point, a Cartesian coordinate system could not exist, but without a singularity, there would be no point.

This natural progression continues upward through the dimensions even up to light and beyond, which I have here classified as the fifth dimension. This is due to the unique properties of light which seem to imply a domain unto itself, particularly as it relates to time; the primary example of this being the seeming transtemporal nature of tachyons, which are merely superluminal photons.

The fourth dimension should be set aside for special consideration as well, as doing so now will relieve the pressures of later describing the particles it helps to form. The fourth dimension is simultaneously spatial and temporal, meaning that it generates highly complicated structures over fixed intervals. The complexity of its spatial component is due to its having as its foundation an open geometry, in progression from the flat second and closed third dimensional geometries. Its temporal component, however, is semi-second dimensional, as it is traditionally observed to unfold binarily between past and future. I have demonstrated elsewhere that this relationship is indeed far more complex than this, but in the context of this exposition we need only remember these two defining traits for this dimension.

Now we may consider the dimensional molecular cases of fermions and bosons.

Fermions (“real” particles) possess fractional spin as they occur between the third and the fourth dimensions. They arise as the result of the interaction of matter and energy between the pure, formal geometry of the third dimension and the pure, formal time of the fourth dimension. They begin as ultimate, unformed material chaos. As time passes this mass becomes motivated, and an exchange of matter and energy begins to take place, constructing a framework of pre-existent geometric relationship to govern the materialization of real particles. Fermions’ symmetry is quarterly in three dimensional coordinate space, meaning in any direction it is rotated a fermion will look the same after less than one complete turn. In other words, its matter-energy structure is determined by geometric (symmetry) and temporal (spin) interaction. These may be measured as either particle or wave.

Bosons (“virtual” or force-carrying particles) arise similarly, but possess integer spin potential variability. The fourth dimension exists in field form, and the fifth dimension in no solid form at all, and therefore there are no geometric restrictions placed on symmetry. Bosons thus existing between pure Time and pure Light can only be measured as waves, and as such obey spin in accordance with oscillation interval, or frequency constant wavelength.

The nature of further dimensions, and therefore implications for the particles they may generate through interaction, is discussed elsewhere.

Four Elemental Forces

The concept of grand unification theories for the four identified forces governing nature are not as distant as the common physicist believes. This stems from a deficiency of science to cope with itself. It has developed autonomous branches that study predetermined avenues of inquiry, and prefer to share with one another as little as possible. This mentality derives from the fear instilled in early scientists by the Catholic church during the dark ages, where the natural sciences were considered part of the domain of only heathen peoples, and reinforced by the inquisition, as punishment for open mindedness to the ideas of the politically opposed. As such scientists are often left less qualified to comment on the impact of their own research than are other scientists, and this would be proved even truer if the shroud of mysticism that exists dividing scientific fields were lifted. For example, an archaeologist is perfectly content to observe that the great pyramids of the Egyptian Giza Plateau are among the greatest monumental works ever accomplished by our species; and similarly the head physicist of a large team of researchers working with a particle accelerator would be quick to point out how essential and ground breaking their work is, not only to them, but to all of science, and therefore to all of mankind. Who, then, but the philosopher is left to point out this similarity? Is it possible that archaeologists could derive as much from attempting predictions about the future of civilization as a physicist can from looking back over history?

Let me elucidate. There exists as one of the fundamentals of scientific reasoning the study of similarity in diverse data. Without this there would be little application for discovery in the world of technological progress, and it would cease to exist from a research and development standpoint. This practice is one of the foundations of the method of the testable hypothesis, and predates it by some duration, during which time science was considered magic. The collection of correspondences thus being so basic it is shocking sometimes how blithely overlooked certain ones often remain, as artifacts of great value that lie buried beneath an inch of sand.

One of these such is that between the four forces and the four elements. A grand unification theory, far from being beyond man, is beneath him, and surrounding him, and has been, all along. I propose the following assignations of equivalency: water the gravitational force; air to the electromagnetic force; fire to the weak nuclear force; and earth to strong nuclear force. Furthermore I propose that these meanings have always been implied by texts pertaining to either.

- **Earth:** In physics this force determines that the spin one force carrying particle the gluon holds together quarks in the proton and neutron, and the proton and neutron in the nucleus of an atom. According to confinement these particles are always bound in such a way that they create self-nullifying, stable particles. When this fails to occur unstable particles, such as mesons (a quark with an anti-quark) and glueballs (several gluons), may be produced. As the energy level of these particles is increased they display asymptotic freedom, meaning that they behave more like observable free particles.

Characteristics of the earth element parallel these traits of sub atomic physics. There is land beneath the sea that joins the seemingly disparate continents. There are faults along this land where disturbances occur, altering the terrain of the adjacent land forms. A mass of earth, such as the moon, effects its own gravity. Etc.

- **Fire:** This force determines radioactivity which is carried by three spin one massive vector bosons (W plus, W minus, and W naught), each with a mass of around 100 GeV, making the forces they carry limited to a very short range. These display spontaneous symmetry breaking with the spin one photon at energies greater than 100 GeV. It is by radioactive decay that the half life of all the periodic elements is determined.

The resemblances of this force to fire are implicitly apparent. It should also be noted that this force causes the nuclear reactions of the sun.

- **Air:** The electromagnetic force interacts only with charged particles such as electrons and quarks. It determines the exchange of force carrying spin one photons emitted when an electron changes energy level shells in its orbit of an atomic nucleus. It also governs the exchange of real photons between an electron changing energy shell levels and another electron, which is caused by absorption of the emitted photon to fall to a lesser energy level. This force controls most of the events that occur on the subatomic scale, as it affects quantum particles in much the same way gravity does the planets.

It would be easy to conclude that this attribution is already well known simply from an awareness of the colloquial term for radio wave transmission. More subtle applications lie in its cross referencing. Fire feeds on air (the radioactive decay of charged particles), and air as it is classically known contains molecules of water (the yet undetected real graviton). Air surrounds earth (as the electron enshrines the nucleus), and from an ancient's point of view, fire is suspended in the air in the form of the sun (nuclear fusion arising only within the boundaries of an electromagnetic field).

Allow me to pause at this point and add that, though the spontaneous symmetry breaking of the photon succeeds in unifying the forces of fire and air, neither of these possess asymptotic freedom; instead they grow more powerful at higher energy levels. It is thought that, at a very high level of energy called the grand unification energy, the forces of water fire and air would be the same, and that, simultaneously, all the half spin matter particles, such as quarks and electrons, would also be unified. This is as far as grand unification theories have gotten since Medieval times.

- **Water:** The basis of the weakest of the forces is that a massless spin two virtual graviton is exchanged between particles over long distances, delivering a consistently attractive gravitational wave. What this translates to in figures is the inverse square law, that if the distance between two objects were doubled, the gravitational attraction between them would be reduced by two squared. Similarly if it were halved, the attraction would increase by the same factor.

This is really the most esoteric of the elemental forces, since water as we know it can exist in any one of three states: liquid, solid, and gaseous. The liquid state is equivalent to the gravitational waves that are exchanged between objects, which themselves can be either solid or gaseous in nature. Nebulae of gas can also exert gravity, particularly within themselves, as is necessary for the formation of stars. But what is really implied by this data is that gravity itself has different states. It can assume the solid particle form of the graviton, or the liquid form of the gravitational wave, but a third form also exists, that of vapor, steam from which condensation can arise. Rather than being the least unifiable force it is likely gravity holds the very key to understanding such phenomenon as spontaneous symmetry breaking.

It may also be noted that there is a strong correlation between this force and the development of consciousness. Just as without the force of air the force of fire could not exist, it seems that consciousness, or if you like, light, and water are interdependent. It is well documented that the phases of the moon have a measurable affect on the fringes of sanity, and it is equally easy to note that cultures flourish near tectonic shift zones.

Finally there are the rest of the real particles that comprise all matter in the universe, making up the fifth Platonic solid, to which is attributed cosmos. This completes the mirror reflection of the four terrestrial elements with the four celestial forces, coupling the esoteric concept of the indescribable heavens with the exoteric fact of all innate matter, just as physics has its parity in archaeology.

On Tachyons

Beyond the speed of light the relationship of matter and energy reverses. This is demonstratable through several functions. According to classical physics as velocity increases towards the speed of light mass must increase, and yet photons as particles of pure light seem to exist without having the same affect as superstrings might be expected to. The answer to this apparent riddle lies in the behavior of real particles when accelerated to asymptotical luminal velocities in generating their virtual or antiparticle equivalents and detonating themselves. In other words, matter creates opposing energy as it approaches light speed, and in this way the lack of additional mass is accounted for. Similarly energy sped up towards the speed of pure light converts itself into a relatively small amount of matter, as in the case of the photon, which obeys all the rules of classical mechanics for a free particle.

Therefore, can a superluminal particle exist, and if so is it the equivalent of subluminal matter or subluminal energy? I propose that the tachyon, like any subluminal particle, boson or fermion, has both matter and energy characteristics, but that they obey a complex relationship that bears only passing resemblance to the matter-energy dynamic that defines the standard subluminals. This is to say that, if a matter energy correspondent relationship were to exist for superluminals, it would imply also the interaction of the four elemental forces that comprise this dynamic, but that these would be elevated to a different dimensional level.

The second dimensional temporal nature of tachyons can thus be illustrated best through parity of particle decay due to the strong nuclear force. This raises two related points. The first is that tachyons would be, according to this theory, composed of more than a single particle, implying matter rather than energy as their base state. This also means that, due to the luminal velocity inversion of these states, their subluminal equivalent would be in an energetic base state. This brings us to the second point, which is that, according to the strong nuclear force, the virtual particle equivalents of the photon are massive vector bosons with high mass and limited force carrying range. This means that it is the vector bosons rather than the photon that are primary candidates for subluminal equivalency to tachyons.

The most important implication of this data however is that tachyons may be more alike atoms than either electrons, neutrons or photons, insofar as they are comprised of more than one basic component. If this were the case, then we would be looking at not the inversion of an atom, which would be a nuclear structure external to the probability cloud of electron positions, not unlike the exoskeleton of an insect, but rather the inversion of a boson, particularly a massive vector boson. This would mean firstly that there would be little spin to a tachyon, and practically no mass. But more significantly it would mean that the dimensional relationship nature of the force carrier would be inverted.

The dimensional structure of bosons, as I have demonstrated elsewhere, is of a transdimensional molecular nature. If the atom is a microcosm of the solar system, so is the inside of a quantum particle a microcosm of a molecule, with two or more dimensions being joined by the applicable internal or inherent mechanics of the particle just as atomic nuclei are joined by the mechanics governing electrons. In the case of the massive vector bosons this places them between the fourth and the fifth dimension, as their base state is energy, and they exist primarily in wave form.

Therefore the inversion of this would be that the dimensional molecular structure would be external to the particle under its affect rather than a fact of its internal composition. This very eloquently accounts for the transtemporal nature of tachyons, as well as the evidence for this expressed in their potential for particle decay. I propose further that the particles emitted by this decay are photons, and that tachyons exist as particles of pure light, that is, what I am calling the fifth dimension, only because they are internal to the internal fifth dimensional element of photons. Furthermore the dimensional shell described here is of a warp variety.

What the Turtle saw

Dimensions are the ripples on a pond. Consider this:

A stone is dropped in to water, though one falling out of water may be seen to produce the same affect. There is a small splash, and suddenly the surface tension is awakened. A network of motion begins to spread outward, the points along its boundaries connected by delicate arcs of another nature, unseen and all encompassing. The molecules of water rise up and then fall, like breathing, slowly being pushed away from the contact center. The ripples spread until their energy is dispersed amidst these lesser churnings. In the middle of it they continue long beyond the moment of impact. The first ripple creates a small bowling in the smooth medium, and this beckons up the liquid from below to restore the original state. The tugging of the departing first wave calls forth a surplus, and the bowling inverts into a bell. The bell collapses at its apex, shooting off another ripple. And so the process continues, until the ripples being ejected are of such a little magnitude that the center swell begins to calm, and finally the entire pond is restored to a plane wave state through averaging.

The first dimension is the splash point, the source of the disturbance. It sends out the first ripple, which is a math that takes form through a corresponding geometry. Even as this is happening, however, the first dimension continues to invert. It undergoes a second schism, emanating anew. The first ripple becomes the second dimension, and the second ripple becomes the first, closer to the central singularity. The second dimension encircles and encloses the first dimension; it has grown older with its birth.

This process continues. A third ripple is generated — a tricycle to the eternally young first dimension, and the second dimension becomes a familiar elder. The outermost ripple contacts the greatest number of molecules, and disperses them all, generating as much diversity along the surface as the singularity does across it. Once the third dimension was the first dimension. Once it was the second. Once the second was the first. And so on. The singularity will be the same size no matter the mass of the visiting matter. And no matter the number of ripples the pond will always calm.

And here are all the three states of water. The liquid, solid and gaseous. All of this is as true during the rains as it would be of a falling snowball. And so it is of our dimensions. Each of the three ripples thus far described corresponds to a state of the medium, and as the fourth ripple begins, let us examine these. They may be organized by complexity of structure. The third dimension offers the most complex forms, followed by the second, and the first possesses the least. They are thus as the solid, the liquid and the gaseous, therefore, in accordance with excitation of molecules while they struggle to achieve a state of stable structure.

As the third dimension becomes the numbered fourth following the emanation of the fourth consecutive ripple from the disruption point, called the singularity because of its conical destabilizing impact on the continuum rather than as a real comment on its density, it comes to cradle all of these. And so, when the first ripple went awash, there was solid matter, and the water turned to snow. As the second wandered out there was an exchange of energy, and the snow turned to steam. And as the third issues forth there is pure light, the essence of energy, which is itself the essence of matter; the steam condensed to water. Yet these followed in reverse order, for the first ripple is become the last. These are even as the four elemental forces of earth, of fire, and of air, which are the strong nuclear, weak nuclear and electromagnetic aspects of physics. Fire stands in the central place of water for the matter energy exchange, but is in fact the first dimension, located at the outermost, in the form of light. The elemental force of gravity, itself represented by water, here is mirrored by the fourth dimension, the outermost ripple, carried longest, from the first, through the rest, the most diverse. It stands for the remainder combined, a hologram, with each part a smaller replica of their combined whole.

on electrons

Matter-energy is the medium of the third dimension. Probability is the medium of the fourth. As the third dimension is geometrically closed, its manifestations are constant. This accounts dimensionally for the universal conservation of energy. The fourth dimension is geometrically open, meaning it has inherent spin mechanisms, causing its manifestations to change cyclically. There is no equivalent of this in solid geometry. This is a process evidenced exclusively in reality, in the matter-energy exchange. The fourth dimension acts upon or through the third to effect this. In the fourth dimension itself this is probabilistic symmetry.

As always, the best example of something is the most common. In the case of probabilistic symmetry this is the electron. It has long been known that the electron functions as a particle, with spin $1/2$, and as such acts in accordance with the predictions of Fermi statistics. These statistics can accurately determine the behavior of the electron, but cannot fully explain its quantum nature. They can, as a result of this, only account for position or velocity of the electron for any given time, but never both at once. This limitation of technologically supplemented human insight has been taken for granted, but it has a simple, dimensional solution.

When an electron is viewed as raw probability, the mystery of its lack of quantifiable solid particle state disperses. Likewise does the supposed defect in its character that renders its exact position and speed elusive. It is seen, then, that the electron is a manifestation of pure electromagnetic charge suspended in the fourth dimensional hypersphere of the nucleus.

The electron is electrical because it carries part of the overall potential kinetic energy of the atom, and it is magnetic because it carries only half of this charge (the negative half) which is distinguished due to the attractive force placing it in the closest stable position with relationship to its dipole. Each electron carries a fixed amount of charge, and each nucleus has a fixed amount of mass. The number of electrons increases with the amount of the charge of the nucleus. The Pauli exclusion principle organizes the electrons in shells and subshells the degree of ellipse of which is determined by their radii. These radii, and the proportional distance of subshells from one another, are determined by the mass of the nucleus. This level is far too small for there to be gravitons being exchanged between electron and nuclei so the classical mechanical model of the planets of the solar system orbiting the sun does not hold water in this case; but there is obviously a force at work here keeping the electrons in stable orbits.

This force is probabilistic symmetry. The radii of the orbits of the electrons are determined by the hypersphere of the nucleus, and the subshells are likewise determined by hyperspheres of the primary electron shells. This explains why the electron exists as an indefinite point rather than a definite particle, and why it possesses spin. The energy of its electrical charge gives it exchange potential that translates in the matter-energy field of the third dimension to mass, but this mass is elusive, as it is apparently distributed about within a probability field. Therefore, if we go looking for this mass to be concentrated in a single point so that we can call it an electron, it ceases to have momentum, and vice versa. We are not, obviously, after a classical three dimensional form here. What we are looking for is a concentration of probability indicative of the symmetry breaking that occurs between dimensions.

The most interesting thing to note about electrons at this stage is not the uncertainty of them, but that probability itself can carry charge, and therefore posses mass. Probabilistic symmetry constitutes where one dimension breaks through into another. In the case of the electron this is the first dimension breaking through into the second. Therefore the geometry at work is very simple. It is planar, confined to the second exponent. Calculating position over velocity is as easy as dividing the area of the averaged orbit by the combined negative charge squared, where the former term factors in hyperspherical radius, and thus accounts for spin.

Einstein's grandfather clock

It is called the grandfather clause to time travel, and it is one of the silliest notions in all of physics. It derives from a hypothesis regarding distortions of the space-time continuum such as are allowed by the equations of Einstein's special theory of relativity, although it belies only a layperson's knowledge of this theory's intent and application. It states that a paradox would occur if one were to travel back in time and kill their own grandfather. Most of the speculated results are bound by both lack of scholasticity and dodging of imagination. They include speculations regarding anti-matter without accounting for its energy of origin, phase-shifts into nonexistence without concluding to where one might exactly disappear, and sudden warps to alternate timelines, without apology to anthropism. All of them insufficient.

To understand what would really happen in this rather outlandish mental experiment we should attempt to think with the portion of our brain that is comprised of the energy released by Einstein's demise, and still bears his signature ennegrams, or rather, to evoke the part of us that is Einstein. Only he would be sufficiently amused at this puzzle to walk us patiently through it according to his own postulates. So from this point on I will proceed in that fashion of mediumship.

"If one were to travel back in time and kill their own grandfather what would happen is this: they would cease to exist as the person they had been and find that they had been a different person all along.

"When dealing with relativity we must remember that there are two fixed sets that correspond to one another and between them a relationship which can be infinitely warped. As in the case of matter and energy, where light equals their rate of exchange, and in the case of time and space with the function of gravity. Here, though, we are dealing with the past and the present, where you represent the present which has travelled into the past and is existing within it, like a nested cube.

"These two things cannot destroy one another, they can only coexist. So by killing your grandfather in the past you do not destroy the present, only change it to fit with the new version of the past.

"Remember that energy equals the square root of mass over the speed of light. Therefore when your grandfather ceases to be, the energy expressed in the form it had occupied in the timeline connecting the past to the present is liberated, and to maintain equilibrium must assume a different form. This is because, as one calculates the square root of mass, one is shearing a portion of it away, and this portion becomes energy.

"And when one calculates for the square root of the speed of light, because this is fixed, two things can occur. First, we know that when solving for the square root we are deducting a portion from the original amount, but that we cannot do this from a fixed sum. Therefore, either the velocity or the luminosity must increase as the fixed sum is compressed into a smaller amount of space by the algebra.

"If the luminosity increases this does not need to occur in the traditional sense of the room getting brighter. It can mean also that a greater amount of matter-energy in the form of photons can be spread out over the time-line than was previously available, allowing for the occurrence of different events.

"If the velocity increases then the photons will become tachyons, and will be travelling from the present to the past, and thus transferring the energy released to you.

"In the first case you will find that you have a different past. That the man you killed was only your grandfather before you killed him, but that after you killed him events turned out differently, and a different man became your grandfather.

"In the second case you will find that you have a different present. You will have become your own grandfather and be caught in a spiritual tesseract. This is not a paradox, but does create a loop in time. It is possible to break free of this loop by killing yourself, which will release the energy of the pattern you have been embodying, or by killing the son who will become your father, and thus changing the course of the timestream for you."

In the immortal words of Albert Einstein: "I feel the insignificance of the individual, and it makes me happy."

From the encounter of Sire Thomas Todd, a freemason, with vampires:

“It is known that they [vampires] prefer to feed on the red blood cells, but that their crest includes the colors of both types of blood cell, red and white. It has been my experience that they usually have a sore somewhere upon their body, often upon the face or the hand, as around the mouth or forehead, and as upon the back of the hand or of the wrist, that they may occasion to, from time to time, taste of themselves as it were, and so are loathesome creatures socially, as they are perpetually wiping at their lips. They are often very sociable creatures nonetheless, and in a gathering of as many as one lodge full of people there could be as many as one genuine vampire, and at least two suspects. It is rumored by some when they are drunk as upon the blood which is their meal, as they may become somewhat light-headed in the company of a crowded ballroom after nursing upon their own selves for some while and done up, that the court which exists for the vampires judges on quantum superposition event of collapse in the wave function of the active awareness into concentration immediately prior to their proceedings, and upon such, as it calls them, manifestations, bases its rulings often before considering the evidence regarding the cases of those who have infringed in some way the one true law of ‘Do What Thou Wilt As Above, Do What Thou Wilt So Below.’ They are said, according to the Mistress with whom I have spoken, to, in this way, strengthen their powers of ‘reality control’ by causing the events to have unfolded in a way that is meaningful to them through disorientation of the evidence by the interaction of the electrical currents in their cerebellums and the information units stored in the letters and words of the evidence through a subjective medium of molecules.”

In Europe following the Renaissance there was a revival of the tribal past, in terms of observations which were naturalistic and elegant rather than high and contrived, as though there were by those peoples a sort of cogently agreed upon tendency to be looking back through the mind of man before history, so as to discover him in his roots, his habitat, and reveal his true essence. This led to scientific discoveries and the Inquisition, as well as Protestant integration of more subtle practice than Catholic ceremonies, such as can be performed by guildsmen and men of trade and labor, thus making Christianity as practical as were the pagan religions before it. What went unrecognized as those peoples of Europe were possessed in the spirit of discovery and revelation of the savage, animalistic, missing link between man and animal, and gaining entrance into his holy of holies, the birthplace of civilization, was that they had manifested this in the natural progress of their existence. That the seeking of man after his soul in Europe has coincided with the rising up of great, young civilizations in the Americas, which were then as undiscovered as Atlantis, means that correspondent synchronicity occurred between these peoples, which was then translated into their contact with one another.

What is really so tragic is that the peoples of England were ultimately as relentless in their pursuit and persecution of the native peoples of North America as the peoples of Spain were to those of South America.

Probability Bomb

An electron maintains a single path in its nuclear orbit, even when it changes shells, or energy levels. We can only say, therefore, that these shells exist as points on a circle around a sphere where it becomes more probable to find the electrical charge acting as a particle. Yet they are more than this, for they seem to pre-exist the electron's movement toward one from another. That is to say that, with the proof of the existence of one energy shell, comes implication of the potential for all others. The result of this is simply that, when the electron is compelled to move, by the interaction of a photon for example, it pursues a phi bound course until it reaches the next energy shell or sub-shell, where it is impelled to adopt a course in accordance with the dimensions of this shell. The fact that the electron corrects its orbit in a phi bound path rather than the polar angle perpendicular to the orbit proves, according to the second law of motion, that it exists in a force in and of itself. It is obviously comprised of force-carrying rather than real particles, or it would not be possible for the path of the electron to pass through some shells on its way to another. This may be thought of as equivalent to gravitons, except that, at this scale, no such particle is supposed to exist — it is thought the very dual nature of their charge holds electrons bound 'round nuclei. Therefore we are forced again to cope with the concept of naked probability. As we already know, an electron is only a particle when struck by a particle, and exists as a cloud of probability the rest of the time; in other words it is nothing but probability with a charge. Perhaps with the smaller units describing the shells in which an electron is not, but could be, orbiting, we are seeing the same essential substance as in the electron itself, since they are apparently interspersed throughout and /or underlying the cloud itself.

Asymptotic Time

First we must agree on the direction of the flow of time. This can be in any combination of the three recognized essential components, Past, Present and Future, so that time flows from one to the next, or from one to the last, or from both to the next and to the last, or to neither at all. What our senses compel us to recognize is the particular arrangement of these components we have come to call the “forward-flowing arrow of time.” This is basically a measure of matter-energy exchange dictating that as things continue they decongeal.

The best device created by the hand of man for common interaction with this all-powerful force is the clock, a sequence of numbers arranged in a circle around a set of three hands that move from one point on the circle to another at regular rates. The most powerful type of clock is the atomic clock, the rhythm of which is regulated by radioactive decay internal to the mechanism. This makes it accurate at varying altitudes, where one must travel greater distances in a shorter amount of time to keep up with a fixed spot on the globe below. It renders time then relative to the speed of light, since the particles ejected by the unstable element will appear as a doppler shifted wavelength of photons. The distortion will occur between the atomic clock and the position of an observer either before or behind it on its path above the planet, and this is a very nice little model for time.

Now imagine that you wish to count numbers; say, perhaps, you have grown tired of the atomic clock counting all the numbers. Nor is there any reason for you to count the numbers just like an atomic clock would, since you are not an atomic clock, you are a quite sane and rational human being, so you decide to count the numbers as fast as you can. You will quickly see that you can count faster than the atomic clock.

Now imagine that you can count asymptotically fast. Of course we know that this is impossible, but pause for a moment to consider why we think it so. I propose that the location of this particular idea is between the full set of ideas developed by and for our evolution, and the abyss of what is not known even in idea. Thus, it is possible, although it has never presented itself as an option in such a way as to impinge upon our survival selectivity and become a more common probability. On the other hand, for example, if we happened to build space crafts that were piloted by just such a method of counting, then it could be argued that, at least after several generations, we would begin to spontaneously mutate towards a mode of thinking more compatible with that method of comprehension, and would then be as comfortable with it as we are now with our atomic clock.

So, begin in this manner, then: watch the seconds tick past on the atomic clock and start to count asymptotically fast. At some point you will find that you are continuing to count, and the seconds on the atomic clock have wound down and stopped.

Well what has happened here? It would be reasonable to hypothesize that you had gone off onto an alternate time-line, leaving the time-line counted off by the atomic clock behind — if you can still call what you are in a time-line. You would have to say that it was an offshoot of the other time-line similar to the measure of depth transecting the measure of length, with one exception. Since your time-line is counted off in an asymptote, it only lasts one moment of atomic time, but since the asymptote can never reach an end, neither does that moment ever end.

What we are perceiving now is time flowing in a different direction. Both time lines count the same ultimate measure; it will be infinity on the clock before time runs out. The clock stops, your counting speeds up. Therefore they may just swap over, from one direction to the next, and continue on without more than a momentary break.

This, it seems, is similar to the geometric distortions to gravity around massive or phenomenally dense objects. If time-space encounters an impediment to its

“forward” flowing momentum, it simply adjusts the angles of its coordinate system around it. Of course, what we are observing in the case of gravity is only the refraction of photons due to their impact with the force fields called gravitons that surround all physical objects prone to entropy, and it is, in that context, convenient to see relativity between the curvature to photon trajectories and the emanation of virtual particles by real particles as they contact other real particles or other virtual particles. What, however, does this mean in our asymptotic counting experiment?

The idea of an alternate time-line having been introduced as a potentially common occurrence in the twisting and turning of the time-stream, we see immediately the ultimate implication such a concession to gravity lets in: the existence of infinite potential time-lines, each leading to a different future, all occurring simultaneously within the moment, and, while this seems an accurate depiction of an event from the perspective of potential, we also know that probability intercedes to manifest possibilities which delimit the event and put it into a context which we then call time. Without possibilities such as the atomic clock, we would not understand time in the linear way that we do. The asymptotic counting experiment has allowed us also to conceive of time as being infinite in potential.

I ought to further stress the fact that one need not necessarily count asymptotically to accomplish the affects we are discussing here. One could recite a chant, even hum. In fact, when you see that your mind itself is only a conduit whereby for the thought of an asymptote to come into existence, and that it is an idea that can exist independently of your mind as part of nature, then you can remove your focus to one side, if you like, and let this asymptote float in the center of event at the very core of time. It is, after all, always there in potential. Conveniently, it is the mathematical expression for the infinite potential that constitutes time.

However, the asymptote itself and its potential affect on time must still be seen as separate concepts. Time doesn't stop every time you imagine an asymptote, so what trait of the asymptote makes it possible for time to potentially wind down and stop? We see evidence for the asymptote's physical existence in the gravity of black holes, and the symmetry breaking of certain particles when accelerated towards the speed of light, but we know that the asymptote is somehow removed from and above these artifacts just as we know that time would continue to exist even if we didn't have the atomic clock to measure it. The real question then, is — is time potentially an exclusively mathematical function, like the asymptote, that can be removed from material reality into the same realm as the asymptote? Is there time in the domain of mental projective space in which you created your trans-temporal asymptote? Is time nothing more than the relativity of sets of numbers?

If we say that time is something other than death, then we can answer that it might then be nothing more than the relativity of sets of numbers. The atomic clock, then, is the dependent object, rather than its subject; we understand time as the linear unfurlment of a circular cycle. This same observation applies to the orbits of the planets in the heavens. They, too, are only a representation of the idea of change underlying their perpetual rearrangements. And if time is described best only by the relativities of these sets of finite objects, parts, or merely numbers, then we can say that it does exist in the realm of the mental conceptual, and even in such a way that it will allow itself to be imagined as a geometric extrapolation of potential like the asymptote and sustained that way as a visualizable thought.

Now aside from our understanding of time as the linear relativity between circular cycles and our knowledge of the asymptote as a geometric function we cannot say whether these two do or do not exist in the same form, except in potential. We only believe what we do about time because of applying certain tools to it, and not others. As we have seen, you can easily imagine counting faster than the clock, and I can easily imagine you doing this infinitely faster, and from these combinations we can see time as potential. In the future, other people will look at time differently, and

see it to be like different things.

In fact, I think our old friends the Ancients may have had something to say about this very thing. It was their observation in the Orient that heart rate often joined with time in a mysterious way such that, when the heart rate was slow, events would seem to move slowly, and when the heart rate was fast events would seem to move rapidly. The Yogic mystics and the Brahmas attained to states of mastery over their emotions, because it was thought that, by binding the movement of the subtle energies within, one could influence their ebb and flow without.

There was a similar belief regarding the eyes that originated in Egypt. It concerned the mythical third eye, the ureaus, located in the center of the forehead, identical to the Vedic ajna, from which it was thought the substance of the human essence flowed down into us from the realm of the mysteries. The best explanation regarding the third eye comes to us from Jose Silva's modern method of mind control, which informs us that a twenty degree angle of inclination for the closed eyes produces Alpha waves in the brain, those found in the minds of all meditators the world over. This has been used more frequently for the purposes of manifestation.

A further note was made that certain nervous involutions contribute directly to the elapse of time. The Ancients of the Orient again sought mastery over these breaks from ideal concentration, believing that the nervous system was the instrument triggering certain possibilities. Particularly the practitioners of the martial arts and the Dervishes, as well as the American Colonial Shakers, all partook of this fountain of energy.

The biological circuit these comprise is mathematically a phi / pi spiral, the same essential pattern as a flower. The fundamental idea of the phi / pi spiral is symmetry breaking governed by irrational numbers, wherein the irrational numbers are numbers like phi and pi and the symmetry breaking is often in an asymptotical form, from an asymptote, or between two asymptotes. Let us look for a moment at this last example.

In our counting experiment we felt relatively safe assuming that the time line of the clock was linear in so far as it described a sequential progression without retrogression. But were we wrong in doing so? It can equally as easily be imagined as an asymptote itself, if one dwells upon the potential that the instants, as soon as they are measured, disappear. To where do they disappear — when something changes where does what it once was go? And from where do the instants come before they are measured?

Both the Past and the Future are like asymptotes stretching offwards and upwards into infinity, disappearing in the same direction as the asymptote of time measured by your counting. The asymptotes of Past and Future meet, then, at the point where the clock has been stopped by the asymptotical counting experiment. I think this is a satisfactory definition of the Now — the event that can begin but never end. In this capacity we can imagine it as a phi / pi spiral where phi is the future, pi the past, and their ratio the singularity of the moment.

Let me remind you that this is the same as the distortion we saw at the beginning that affects the observation of photons emitted by the radioactive decay of an unstable element in motion depending on whether it is perceived as from before or behind it on its course. If we observe this phenomenon from the side, seeing both the doppler distortions which constitute the Future and the Past for the trajectory of the element, we will again behold the phi / pi spiral, where phi determines a compressed wavelength before it and pi determines an elongated wavelength behind it. This is known commonly as the red and blue shifts to the frequency of light, and this is how it would be observed in the case of the atomic clock.

There is no comparable observation for the change in time-lines represented by the asymptotic counting experiment, although we can now see it, at least if we like, as a representation of the same underlying mathematical pattern.

A Trend

Consider that you are an ancient philosopher mathematician, and you have discovered by examination the exponential expansion of vertices in shapes per dimension, and wish to correlate observations regarding time with the fourth dimensional shape.

First you will notice that there are three ways to represent the three dimensional shape, and those are first dimensionally, second dimensionally, and third dimensionally. Remember that a hexagon is a second dimensional representation of the cube, but that there are in fact infinite ways to represent the cube two dimensionally, for, as soon as you had exhausted the number of angles from which it could be depicted, you could always represent it mathematically. Because of this rule there are three different three dimensional shapes that we know of for a hypercube, or the fourth dimensional equivalent of the cube. Mind you, these are only particular shapes that happen to align in three dimensions, like the hexagon did in two, when really there are infinite potential forms of the hypercube that cannot be visualized, and exist only as mathematically provable relationships, but then, you could always express it in words.

The three, third dimensional shapes the philosopher mathematician, you, would have had to work with to develop further insight into the fourth dimension, at least, for a cube, would have been the hypercube at antipode, two cubes together side by side, the nested hypercube, a cube within a cube, and the hypercube at standard position, which would have just been a regular cube.

Now you are up to date with the origin of the Khab-Allah, the Body of God, Hebrew for metaphysics.

In consideration of the Kabbalah, the number of ten is very important, because it is the number of sides showing on the hypercube at antipode. Its significance is identified by the ten corners of the two cubes which become visible when they are depicted two dimensionally as a pair of hexagons.

The hypercube at antipode has one face which is internal to it, which makes eleven, but this face is the combination of the two cubes, and so it is secretively twelve. These numbers were also important, and this face was described in a number of other ways as well.

Twelve are the faces of the nested hypercube, and six of the standard cube. The first of these became Astrology, which was used in divination, and the measurement of the passage of time by observation of the movement of the heavens; the second became the I Ching, which was based on eight elemental, three-lined trigrams comprising sixty-four eventual six-lined hexagrams, which was used in divination, and the measurement of certain particular cycles of time in the heavens, such as the lunar year of thirteen months and the eleven year sunspot cycle.

There are seventy-two decans by day and night in the zodiac and seventy-two divine names in the shemhamforash. When these are aligned... let it be said thus: when we take a step toward the Eternal, the Eternal takes two steps towards us.

happy readers

In order to produce a suitable work of literature, something that will be inextricably related to everything held most dear, in order to compile something considerably classic, one must endeavor to create material that can be consumed consecutively to all the other life-functions of the target audience. What are these for the average reader? Quite simple: sleeping, bathing, eating, working, loving, consuming other media, and of course, relieving themselves.

Now you might wonder how it would be possible to accomplish some of these things with a work of words. Others of you might wonder why you should want to. But these answers are as obvious as are people's daily routines themselves.

People need inspiration while sleeping, while bathing, or exercising. People's minds are almost never fully at rest. It has been demonstrated that even many coma patients respond favorably to being read a good book now and then. People sing in the shower and watch exercise tapes. A book is little different, for it feeds the mind as fully as a meal can the body. A book can, and even should, provide you a bounty of stimulus while you're out on the road. Time will really fly when the clock's freed from your eye.

Yet on to more serious matters: working. The information contained in written tomes is vital to the work environment. Most companies generate annually such copious tomes that, where they all stacked together, they might replace the rain forest. And this is just in-house information. The reason the workers can stay frisky and pert is due to the outside stimulus they bring in, and what makes one appear more learned than sullenly mulling over the soul of some dandy cult pulp?

What more is the guage of intellectual stimulation than sensory arousal. A book should be like a bouquet of implications, opened before the reader to enliven them to the tips of every nerve, to be at least as good as a genuine experience, or else all books would be for children too young to have lived them. Therefore imagine your readers to be at their most gentle, their most savage, their most philosophical, and bestial, the moment of their climax. If you at least attain to this you will yield fruits more succulent than all the killing fields of culture combined.

We must not forget that a book can always be read while consuming other media. The effects for this vary, and with great luminosity. One can read while listening to music, or while watching television, or while on the computer, or any combination of these, at least. And the connections between the set and the setting may not be entirely coincidence, right?

Lastly it is fundamental to examining the matter of consumption during excretion. It is important to gear the text to include descriptive phrases and plot twists that mirror the likely mind-set of the reader in each environment, and the toilet is no different. In fact, it is perhaps, the essence of all the rest.

In short one should imagine their readers, when writing to try to please a target audience, as mice in small cages, to whom you as the writer are generously administering large doses of suspended information through the precise syringe of your insight. In this and no other way should one proceed when writing a work with the intent to please a target organism in mind. Oh, and Dr.? Try not to kill them.

On Heavy Light

The extrapolation of vector into dimension for light shows us clearly that the photon is a real particle, but that it also acts as a wave, which can be extrapolated into three of the six potential trajectories, which comprise the dimensional model. Now even when light is actng like a photon, the well of potential distinguishing it from the inter-atomic void, comrised of these six regions of vector, is still there. The evidence for this in this case is the vectors of tachyons emitted from the photon, which form the same torus pattern as do electrons in a magnetic field. This is because light is only the visible portion of the electromagnetic spectrum, and electrons are only another type of particle the wavelength of which can be measured as a distortion to a continuum which is the electromagnetic spectrum. Light, heat, ad electromagnetic radiation are all different forms of the same mathematical concept — the wave pattern. Gravity can also be expressed in the form of a wave. What is generally applicable to cosmic relativity is the graviton particle. (Gravity B) There is another form of gravity also, detectable only on the microwave level of the electromagnetic spectrum, produced by the distortion to spacetime caused by the tachyonic background distributed between photons and electrons, which causes the standard arrow of entropy to reverse. (Gravity A) This form of gravity is visible in the gravitational field of the sun, which is configured in a spiral wave, identical to the arms of a spiral galaxy. Here we see the microcosmic tachyon tori producing the macrocosmic spiral torus. The difference between tachyons and pure potential (whether probabalistical, as energy, or as spin) is that tachyons have velocity and therefore vector, which means they are only one particular product of the electromagnetic spectrum, whereas pure potential is like the absence of such wells of distortion. Pure potential energy is the same as pure potential spin in that neither is compressed into particle form necessarilly. A particle can have potential spin, but it cannot be potential spin. Only the dimensional extrapolation of vector can represent potential spin.

to understand the way in which a wormhole curves spacetime one must expand upon the Boolean algebra of unions and intersections that defines quantum logic. The event is such that the union (And) of two probabilities can constitute one point in spacetime and the intersection (Or) of these two probabilities can constitute another point in spacetime, where the two probabilities themselves form the mouth of the wormhole, in such a way that to pass from the intersection to the union of the two sets by passing between the two probabilities is to pass from one point in spacetime to another point in spacetime, no matter the actual distance between these two points. The space between them is relative more or less to Boolean algebra, because it is a subspace set of an orthogonal based lattice in Hilbert space, the space between quanta. This relativity is paralleled between the two distant points in spacetime that are connected in the event of the wormhole. The shape of this relationship is a hypercube, and the shape of the relationship between the ultrafilter of the union containing the intersection and the ultrafilter of the intersection containing the union is orthogonal, a second dimensional representation of the fourth dimensional hypercube. In a hypercube time flows from one cube to the other in such a way that each grows, swallows the other up, shrinks, is swallowed up and passed out of the other one. This can be conceptualized best three dimensionally, but really it is a fourth dimensional solid shape that merely casts a changing solid shadow because it is passing through a lower plane or dimension of reality. This shape surrounds every well of probability as a geometry present in potential, that is, possible within the potential energy of pure dimension. The shape itself is one dimension below the geometry that contains it, because it is only one possible example. In the dimension of the geometry, that is also the dimension of light expressed as the hypercross extrapolated from the hypercube, there are infinite possible configurations of shapes that would work equally as well as the basic square, cube, hypercube, hypercross progression to describe the affect of scale correspondence manifested in the tori of tachyons around probability wells causing them to either emit, absorb or reflect other tachyons, or microwave gravity. It is in fact the expansion of one of these tachyon tori into a wormhole that we are discussing. This can be accomplished by projecting tachyons into the center of the torus of tachyons around a quantum probability well. This is the actual hyperspace manifestation of the mathematical hypercube. Time flows through the wormhole both ways in the form of light, and therefore entropy would appear to be evenly balanced. However, there is a toll to pay in the form of a tax upon the matter-energy of spacetime. In order for entropy to be conserved in the same form as it is in the ordinary torus of tachyons on the larger scale of the wormhole, as much matter-energy must be converted to potential as passes through the rift. This contributes to the expansion of the universe, and therefore is a cause of time. Because time and space are the same thing, this also means more distance will come into existence, such that, by connecting things, we push them further apart.

Nerd Sharks Run the Projector

In the same way photons fill up the vacuums of the universe, tachyons fill up the voids between quanta.

Tachyons are so small that they actually take up negative space, that being the future, and reactively contribute a force to space — the attraction holding quanta in unions — that being the past. Both of these represent only two possible trajectories of six that surround every particle in the geometry of pure dimension all the time.

Not even the three closest trajectories of these will exactly approximate the vector itself though; only the hypersphere of probability realized in the torus of tachyons around the particle can allow exact prediction of that.

This hypersphere, however, can be derived from the geometry of the sextuple cubic lattice representative of potential light. This potential light is the same as the potential energy or potential information of pure dimension. All things are the same thing, in potential.

Tachyons are the only particles that can serve as vehicles for potential light.

Other wave/particles serve as vehicles for potential energy, such as electrons, and for potential information, such as microwaves. We have already seen that all of these are the same in potential, that is they are all the same substance — potential itself, but we must also accept that when the potential descends into the actual, it tends to specialize and centralize the substance of itself into some certain probability.

Thus, tachyons contain potential light. In other words, to open up, expand upon, contract upon, or observe in reflection a tachyon will be to drift away in a sea of potential light.

The shape of the tachyon is the torus. It flows opposite the standard arrow of entropy in that its surface rotates into itself, such that the external, probabilistically defined boundary that defines the tachyon as a particle is pulled into the past on one side of the torus and drawn out of the future on the other side, and that, in the center of the torus is potential light, which is without time. They tend to form the same shaped fields within photons, causing the appearance of illumination, and around other particles, such as protons and neutrons, causing the appearance of reflection.

It is likely that potential light is as much more powerful spiritually than potential energy as potential energy is than potential information.

On Some Optical Effects

First let me say that, when I have noticed that probability is favorable for one person to see something in particular, and if they see this thing, then I have also noticed that the probability for another person seeing the same thing increases. This in itself is not peculiar, so long as we refer our discussion only to externally observable events, such as a cup of tea or the Loch Ness Monster.

But here I am going to be talking about intraocular events and intraoptical events as well. What is strange about this is that these are classically considered illusions or tricks of perception, amounting to no more than scientific misdirection and nothing more magical than this. Thus there is no accounting for how these can be seen independently by multiple persons, should they be allowed the time and are so inclined to observe them.

Thus let me speak of intraocular effects. These include seeing water molecules and seeing the electrical impulses of the optic nerve. Observation of water molecules is pretty straight forward, whereas seeing inside your optic nerves is somewhat more in depth, so first I will tell you how to see water molecules with your naked eye.

Look at something light colored for a background. The sky works the best. If you continually shift your depth of field or focal plane around you will eventually see, translucent, pale strings of loops. These are chains of water molecules. You will see that there are also many that float around independently. You will know for certain if you are seeing what I am describing or not if the particles seem to stick and drift when you move your eyes around. This is because they, and even the spaces in between them, comprise the layer of liquid on the surface of our eyeballs, continually being wet down by our tear ducts.

There are certain, more advanced methods of introspection to be applied to these water molecules, once you have gotten the hang of seeing them at least well enough to know where to look, but I will get to those when I talk about intraoptical effects. Now let me tell you how to see the electrical impulses in the optic nerves.

Before I say anything else I should say that I am not advocating you do this. I am simply conveying a technique that has worked for me, with a description of what I saw. Seeing electricity is not the same thing as looking at water molecules. Looking at water molecules is a harmless exercise of the average vision. In order to see electricity you must actually introduce it into the eyeballs themselves.

Inside the eyeball it is liquid. This makes the perfect medium for observing electrical effects, if it weren't for the fact that it happens to be inside your only two, extremely organically delicate, eyeballs. Just because someone else has done something doesn't make it alright for everyone else to go out and start doing the same thing. All this being said, let me tell you what I saw, and what I did to see it.

If one shakes their head, forwards to back, backwards to front, several times, as with the beat of some music, and one does this rapidly enough or extends the distance far enough, the effect upon the fluids in the brain is such that they are caused to stir around. Endorphins are released and a feeling of euphoria sets in. This is what is known as a "head rush."

Once, while doing this, I brought my head up and held it straight very rapidly. I felt a slight pressure on the back of my eyes as I felt a surge of neurotransmitter gush down their nerves. Then it appeared before me. Blue sparks, twisting and tunneling around, seemed to even move through the depth of my field of vision.

I am relatively certain this was the result of a surge from the optic nerves because of two facts about these sparks: their size — each appearing to be about as big as my fist looks to my eye when held out at the end of my arm; and their configuration — though each individual one obeyed its own invisible flight path, and they all twisted and turned around seemingly at random, they occurred with a gap in the middle of their clustering, and as they dispersed they cleared from my field of vision by retreating towards my peripheral area, leaving the space in the center behind as clear sight.

These are the intraocular effects that I have observed well enough to convey them to you. Next let me describe the intraoptical realm.

I have also observed electrons. These were distinguished from what I have already described as sparks in that they did not accompany any sudden jarring to the biological system which could give occasion for some of the nervous electricity to be transferred into the ocular fluid, where it ordinarily never is.

Also, they were different in their appearance from these sparks. What I have come to believe were electrons displayed the same twisting and tunnelling motion that the sparks had, except that they revolved each in itself, and this carried them around in little spiralling patterns, seemingly at random, with no apparent order.

Besides this they were much smaller than the sparks of electricity, although, to be fair, this could only mean that I was viewing them at a greater distance than the sparks, since I suspect the sparks to have occurred in the fluid of my eyes, and the electrons to probably have occurred no more deeply than the surface of my eyes.

Lastly, there were more of the electrons than there were of the sparks, and they did not have a clear spot in the center of the field as the sparks did, or rather, would — as I saw the sparks more recently than the electrons.

The electrons, however, did not take up my entire field of vision. As with the sparks, most of what I was looking at was clear space between them in which they moved freely of each other, and in neither case did I observe them to be bonded or paired.

Here is the technique that I used to see these electrons. While outside and, again, looking into the sky, I let my eyes focus on the layer of water molecules until they were comfortable. When the water molecules had remained still for a sufficient duration, I began trying to look into one. Immediately upon doing this a field of small blue swirls lept up before me.

Deducing from the fact that each chain of water particles was made of molecules of hydrogen and oxygen, and that these were linked by electrons, and that the electrons were known to display movement of a certain nature, which I had never observed through instruments, but that I knew to be of a spiralling pattern, and these small, electric blue glowing particles appearing to me to be behaving in just such a way, I concluded that I had succeeded in catching a brief glimpse into the world of the subatomic.

Another interesting intraoptical effect was achieved on another time I was observing the water molecules on my pupils. I tried to imagine looking through one of them, and concentrated on looking at a certain water molecule with one eye, and looking just to the side of it with the other eye, as though it were somebody's head I were trying to see around at a party.

This, in itself, is an optical trick that deserves some explanation. When you see anything with your eyes, it is not really the thing in itself you are seeing, but the place in space where you understand that thing to be.

Try closing one eye and looking at something, such as this book. It appears to be in one place. Now look at the book with the other eye open and the first eye closed. It appears to be in a slightly different place.

Also, there is no arguing with your own eyes, since each eye can perceive in itself only two dimensions, and in two dimensions there is no question of an object's depth from the eye, since you are perceiving directly along a single set of photon rays. Besides, the entire image is flattened on the eye's surface, and it is the flattened image that the mind perceives through the individual eye anyway.

So imagine placing one eye in one place and your other eye in a place somewhere relatively far away from the first eye, but pointing them at the same object. This is the effect of stereoscopy we experience all the time, only to a much less extreme degree. Each eye perceives the light rays reflected off the object in the direction where it sits.

When both eyes are combined, then, so that together they see only one picture, they simply overlap their views of the object, and create the illusion of it in depth. What the illusion of depth allows us to realize, that many lesser animals do not, is that there is such a thing as the space behind something.

Thus, by throwing my two eyes out of focal point from each other, I created the illusion of depth upon the edge of the water molecule I was looking at. What I saw next was a strange effect. I saw other water molecules, or what I thought were water molecules, converging in towards the first

and disappearing. They did this in regular waves and in straight lines, creating the appearance of internal flowing radiance.

When I say that an intraoptical technique such as this is more advanced than simply being able to see water molecules I mean only that, in order to see something like this for yourself, you must have practised with the water molecules, and learned in what ways they are in fact real and in what ways they are an illusion. I refer, again, to the effect of stereoscopy.

When you see the water molecules, what you are really seeing is the combination of the patterns of water molecules for the left eye and the right eye. You can close your right eye, and see only half as many. You can close your left eye, and see only half as many.

What this means is that you really are seeing only half as many, with each eye, and it is an illusion that they are combined into a single set. Each eye sees the water molecules on the surface of its pupil. Neither can see both alone.

Since it is an illusion that you are seeing both then logically you are seeing neither. This school of reasoning may as well follow through to saying that sight itself is only an illusion of the mind.

Another type of vision one can induce upon themselves with a less harmful technique than a headrush can be accomplished by pressing upon the closed eyes. What the application of pressure on the apparatus of the eyeballs amounts to is more of an intraocular than an intraoptical effect, but I couldn't tell you where in the eye what you will see will actually occur.

I can tell you that I use this form of perception frequently and it is my favorite form of meditation besides the technique I will describe to you next. I suppose that you could say both of these techniques fall under both categories of intraocular and intraoptical.

Due to this fact I can only really tell you that I have seen many various things through application of this technique that each individually go far beyond my capacity to describe, intricate webworks of stimulus. All of these together I can sum up only as a field of potential information units. I can now see this field even with my eyes open.

The last technique I want to describe to you is my personal favorite form of perception, although I probably do it the least often of all. It is best known as the Jose Silva method of mind control.

It really isn't as ominous as it may seem to those of you who may be sceptical about the concept of mind control. It is not mind control in the sense of others imposing their will upon yours, but mind control in the sense of you imposing your will better over yourself.

It is simple. Incline the closed eyes to a twenty degree angle of elevation. This produces alpha waves in the brain. It's a neat trick. Try it. Mr. Silva recommends practicing this for longer and longer times in the morning and counting backwards, but as far as I care you can do whatever you want to do. It's your head.

What you will see is a kind of flashing effect. It will be difficult to keep your eyes shut, and the source of the light will seem to be coming from the outside world. However it is more than simply a nervous reflex of the eyeballs at being rolled upwards and closed at the same time. Afterall, if it were, we would not be able to keep our eyes closed when we are asleep, since it is the same thing that happens when we are in a rapid eye movement dream state.

Here the eyes are looking upwards towards the ajna, or third eye, which is generally agreed upon by disparate ancient cultures to exist in the middle of the forehead. Consciousness is directed inward upon itself, in towards the thalamus. In the thalamus there is the medium for a hyperspace hologram to be projected via electrical currents. When the ajna perceives itself, or rather, through itself looks into itself, the thalamus releases neurotransmitters into the brain in a regular rhythm, creating a feeling of personal nirvana.

Let me also say about these techniques of vision that the more you know them, the more you will understand them. The more you see for yourself all these things I have described, the more you will know of their natures. The more you know of their natures, the better you will understand how they can be used.

to understand the way in which a wormhole curves spacetime one must expand upon the Boolean algebra of unions and intersections that defines quantum logic. The event is such that one probability can constitute one point in spacetime and another probability can constitute another point in spacetime, and where the union (And) of two probabilities, and the intersection (Or) of these two probabilities, form the mouth of the wormhole, in such a way that to pass from the two probabilities by passing between the intersection and the union of the two sets is to pass from one point in spacetime to another point in spacetime, no matter the actual distance between these two points. The space between them is relative more or less to Boolean algebra, because it is a subspace set of an orthogonal based lattice in Hilbert space, the space between quanta. This relativity is paralleled between the two distant points in spacetime that are connected in the event of the wormhole. The shape of this relationship is a hypercube, and the shape of the relationship between the ultrafilter of the union containing the intersection and the ultrafilter of the intersection containing the union is orthogonal, a second dimensional representation of the fourth dimensional hypercube. In a hypercube time flows from one cube to the other in such a way that each grows, swallows the other up, shrinks, is swallowed up and passed out of the other one. This can be conceptualized best three dimensionally, but really it is a fourth dimensional solid shape that merely casts a changing solid shadow because it is passing through a lower plane or dimension of reality. This shape surrounds every well of probability as a geometry present in potential, that is, possible within the potential energy of pure dimension. The shape itself is one dimension below the geometry that contains it, because it is only one possible example. In the dimension of the geometry, that is also the dimension of light expressed as the hypercross extrapolated from the hypercube, there are infinite possible configurations of shapes that would work equally as well as the basic square, cube, hypercube, hypercross progression to describe the affect of scale correspondence manifested in the tori of tachyons around probability wells causing them to either emit, absorb or reflect other tachyons, or microwave gravity. It is in fact the expansion of one of these tachyon tori into a wormhole that we are discussing. This can be accomplished by projecting tachyons into the center of the torus of tachyons around a quantum probability well. This is the actual hyperspace manifestation of the mathematical hypercube. Time flows through the wormhole both ways in the form of light, and therefore entropy would appear to be evenly balanced. However, there is a toll to pay in the form of a tax upon the matter-energy of spacetime. In order for entropy to be conserved in the same form as it is in the ordinary torus of tachyons on the larger scale of the wormhole, as much matter-energy must be converted to potential as passes through the rift. This contributes to the expansion of the universe, and therefore is a cause of time. Because time and space are the same thing, this also means more distance will come into existence, such that, by connecting things, we push them further apart.

the Illuminati

When we look into the light with the lenses of our eyes, though the same effect can be captured on film through a camera, we see at certain angles that the light refracts and seems to form polygons. These polygons usually have the hue of an oil slick, that is — light seems to be playing about within itself on their surfaces.

We must remember that, even though this optical effect is produced by the refraction of the light through a convex regular surface, such as the molecules of the camera lens or the cells of our eyes, the polygons we see are still arrays of photons. Otherwise we would not be able to replicate them on film and thus perceive them upon a non-radiant, flat surface.

This is the same effect that causes the formation of the “walls and voids” of galaxies in the universe. We see that, as the universe has cooled, its concentrations of radiation have condensed. This follows through from the greatest cluster of galaxies to the naked singularity. It has been considered by scientists for a century, which is a meaningless drop in the ocean of time that is our universe, that this was the result of the cooling of the temperature of radiation into particles that were then brought together by gravity.

In this ever more enlightened age, we have come to know that light is the same as gravity on the level of tachyons, and that even this is only one vibration in the electromagnetic spectrum. Therefore what our brains perceive anthropically as caused by more or less material mechanisms can be equally easily seen as occurring in the dimension of light.

Taking the polygons we see refracted through the ordered sphere of our eyes as slices of fourth dimensional hypershapes representing potential over time (that is, potential spin — hence their usually hexagonal appearance as indicative of the six possible directions), it is easy to see from one angle how these surround all things in the universe, and thus cause them to fall into the same order materially. This occurs foremost for the consideration of light on the level of the tachyon, because our universe is a tachyonic hologram, and tachyons guide the movement of photons, and photons interact with electrons to bond atoms.

This means that the singularities of black holes in the centers of galaxies are where ylem interacts with ylem, the Light inside our universe being emitted as tachyon streams refracted from the Light outside our universe inside singularity.

More Freedoms of the Dead

by: Six Fingered Sally

There is a difference between the soul and the astral body. The soul is more nebulous, the astral body more aethyreal.

Both can travel about through the cosmos as the potential for a naked singularity, and can lower themselves into the continuum through the field of tachyonic light — though the soul will tend to manifest the form of a biological body, and the astral body will tend to manifest a distortion to the space time continuum of any real nature it chooses, should its nascent self know how, because these two will invert with one another as they cross dimension, that is, manifest potential, as in a double spiral, for they are truly living forms.

However, the astral body, the soul, and the biological body are all entirely individual from one another. The astral body can be in the aethyrs of the Enochian system while the soul is in the seventh Heaven and the biological body is sleeping. The soul can guard the biological body while the astral body is travelling, or the body can be in a cell and the soul in hell — it is even possible to kill the astral body (though we have as many astral bodies as we can imagine), or to kill the soul (though, we are told, we have only one soul) just as we can kill the biological body. There are an infinite variety of combinations.

None of this, in itself, is Holy. For example, you can learn how to speak so that your voice sounds like a piano, and after this, by learning different rythms of music, come to think that you are discovering different rythms to transmit information which have always been there, waiting for someone to carry speech on them. Of course this would be a false assumption.

The soul as an idea is also distinct from all individual associations that have been made for it throughout history. It might change the face of the world everytime some fool comes along and compares the soul to some new discovery, but it does relatively little for the ideal in itself. The soul, therefore, is no more necessarily relative to the individual's aura, or electromagnetic field, than it is to the spirit, which is supposedly considered the superior self.

It is also possible for us to have diseases in all these forms. If it makes this any easier to accept, each of these forms is itself like a disease to the realm it inhabits.

A Good Day to Kabbalah

Understanding is silently listening. Wisdom is quietly connecting visions.

The Qabbalah is psychological, so it is within the sphere of the mind; the sphere of the mind is in the formal system of metaphysics, which is in the Enochian Communications System, and that is, physically, inside hyperdimension — the temporal multiverse, and this is part of the Cabbalah of the unimind universe.

Here there are different kabbalah for potential in all its different potential forms. These represent new emotions, and are represented by various mandalas and rhombi. They constitute the organs of the body of God, or the fourth dimension.

These are the health concerns over the Kabbalah: that what it perceives is not disturbance. All else is free will. It is no fault in this that seems to cause fatigue.

In the afterlife there are only people in rowboats, and a few stray combative manifestations. You can be as pure as the driven snow. The dawn of the fifteen million Messiahs is coming.

Understanding reads. Wisdom writes. Or does not write. It takes time for Understanding to move through reading. Time is the cancer of God.

Even in Heaven it takes time for wishful thinking to become ideal perfection.

holography and stereoscopy

Whenever you look with your human eyes open what you are seeing is photons. When you look at a light source such as the sun, or even the distant stars, it is photons produced from a thermonuclear reaction. Similarly, if you are looking at a light source such as a man made light bulb, it is photons emitted from simple electrical exchange. If you are able to see a solid object it is because photons are being reflected off of it at such an angle that they then reach your eyes in straight lines as pulses along a rippled wavelength. These pulses tell you color, shape and motion.

Now the common human being has two eyes, located in the front of their face. This is in opposition to such other earthly animals as fish, who have them mounted immobily on either side of their flat heads, or chameleons, who have them mounted on the sides of their head like fish, but with autonomous muscular control of their lids so each eye is independently mobile of the other.

We know from studying these other animals that the human design has both its benefits and its drawbacks. For example, fish have better periferal vision, and chameleons can focus their individual eyes more sharply on small or distant, moving objects, due to more complex lenses.

However the primary benefit of the configuration of the human eyes is stereoscopy. Our two eyes together can be directed towards the same object, and can give us a better estimation of that object's spatial (unchanging) and temporal (changing) properties relative to ourselves.

The best way to explain this is with the double-slit experiment. When photons are passed individually through either one of two parallel slits made in a reflective surface, they accumulate collectively on the far side of these slits in a waveform identical to that which they would have created had there been no obstacle with a double slit cut in it for them to pass through, except each one individually produces the same picture as if two photons had emerged from the slits. The pattern they form is one of overlapping, circular waves emmanating outward from the focal point.

We see the same situation in the human eye. In one eye we may see a photon reflected from one part of the observed object, and in the other eye see a photon reflected from another part of the observed object, both of which strike our eyes in straight lines as pulses along a rippled wavelength, however when these photons are perceived by the brain they seem to be merely indistinguishable features of a single image comprised of all the rest of the non-focal photons too.

This is due as much to the nature of light itself as to the translation of it through the rods and cones of our eyes into an electrical impulse readable by our brains. Even if we did not have eyes that worked in the way ours do, the light would still be subject to the behavior it displays in the double slit experiment. The implication of this on the brain is that, perhaps, mental holography does not depend even on electrical brain waves, as has been previously suspected, but would be occuring even if the photons are not translated electrochemically.

historia

The universe began in the first dimension. There was a microwave vibration that occurred under the influence of uncertainty and this caused everything. A single amount of the void spun around itself and split off, forming the first particle of karma or quantum information unit. This particle was a singularity compared to nothing, and thus was compelled about itself with the combined weight of the fullness of the abyss, which was a great greatness. It was forced to begin to consume itself by the emptiness, and this it did with such haste that it began to implode with a force greater than that of the darkness, that is, that velocity known as the speed of a photon, and thus to bend the space-time within it, as it had been bent from the null space and zero time of the void when it was conceived. This turned it inside out quickly, and filled it with light so that it shone then in the pitch. But these were not rays of photons, too slow in the darkness and too easily consumed would they be, but the projection of astral light, that is the microwave gravity particle tachyons, and these are projected as an outward rippling orb. It is said then, that the finger of the creator came down and touched the spot on the globe in the heavens from outside the space that was outside our universe, at the moment of the Big Bang, so that it would be swept away with its generis to become proper space-time.

Then it was the time of the second dimension, when the waves of tachyon luminous microwave gravity stirred the void up into action, and caused more reactions that created particles. These are the events when the four forces were set down, and everything had been called into spin. Time began then, as a measurement of the spinning, a speed that could be measured by the velocity of a photon. Space was conception itself. A single point in null space would be drawn out and then turned about itself, creating polarity. A particle would spring into existence as a self-expanding wormhole tachyon torus in the vast expanse of the nether realm and immediately progenerate a stream of similar shapes, that would continue on filling in the lightlessness until they were all a solid throng occupying a region, and causing by their continual exchange of motion between them, which asymptotically approached regulation, the oscillation of that great polarizing force we know as time. These tachyons tended to accumulate themselves then in a topical aura, since they were emanating outward from a center, and so their region of most profound discourse was around the edge of their expansion. It is upon the surface of this three dimensional shape, expanding in the fourth spatial dimension, that the story of our universe continues. By this time the four elemental genres of particle had been formed, and this had given the Light a fine quality, invisible to the Darkness, that of all those less intense manifest fluctuations of those particles slower than the speed of light. This was the material universe that was becoming polarized as three dimensional space on the surface of the fourth dimensional inflation of tachyons.

Once the third dimension began to appear out of the pure heat following the Big Bang, it rapidly accumulated masses in space similar to those underlying its own mechanisms of creation. These are, in order ascending outwards from our planet, stars, galaxies, and the walls and voids. The planets and the stars are spheres, the stars emitting light and the planets reflecting it. The orbits of the planets around the stars and the orbits of stars around the centers of galaxies are both planar, that is, purely based on the polarization principle — that is, that elemental and temporal-spatial opposites attract. In the case of stars and planets this means the star is too weak to attract heavier objects then the solidification of the fine layers of the gas cloud that surrounded it before its fire scorched them making them curl up into spheres. In the case of stars in galaxies, that is that those bastions of the lesser light all fall towards and are caught in the wake of a singularity where microwave gravity has torn a hole in space-time leading at the edges into hyperdimension, and in the center to the abyss outside. The walls and voids arrange themselves in random strands and gaps, the extended projection of the first spurts of probability in the infinite field of potential.

The fourth dimension gives us time. This is the surface upon which we measure a beam of light as it is guided. It is homogenous to the very small and the very large, though we recognize these terms to be relative to our perception, and it makes the smaller particles to move faster and

the larger sphere to move slower, although we can project our understanding of the relativity of size onto the relativity of temporal durations. Again it is only the measure of the averaged frequency over wavelength for an area given as π squared, or a factor of the force of the bending of microgravity, the force that causes all points in the universe to expand apart from each other as microgravity is perpetually self-generative and repulsively charged toward matter-energy, being that is on the degree of frequency where it is thought to be so improbable for it to exist in the confines of our universe, in the presence of its finer aspect, the larger solid particles or the longer wavelengths of energy, that the likelihood of it is so infinitesimal that it is considered anti-matter, or otherwise, bordering on being opposite possible reality. The formula for time is thus given as ϕ over π , that is the formula for a hypercube that is contained within and surrounding a sphere, that it is set to work measuring the difference of that sphere, so that, as the sphere expands, so does the hypercube.

On the day of the fifth dimension let there be Light, for as we are given to know of consciousness and sleep, and of day and night, so too do we know of the nature of these tachyons. In the proper conditions they can be observed in the three dimensional matter-energy universe, where, true to form they can be measured by instruments before the time it would take a photon resultant from the same events from which they derived to arrive. In these cases we see that they are able to utilize the same factor of the uncertainty of existence as a probability in potential to quantum tunnel through solids, moving from one point on the surface of a virtual particle to a point exactly on the opposite side, not by going through the center of the atom, nor by following a curve defined by the orbit of its electron, but by passing into and then out of the electron itself, which can be at all points on its orbital shell at any time, where it does not manifest trajectory spin as a probability like a photon being absorbed or emitted by an electron, but warp spin as it is swallowed up into itself between the two points, consumed in hyperspace where the point it disappeared and the point it reappeared are the same point, and the tachyonic wormhole itself fills the space between them, such that spin is conserved by the tachyon. The realm of hyperdimension, or the hyper-real warping of the fabric of space-time so that it is always consuming and regenerating itself simultaneously, is the surface of a geometry in pure dimension also, and this is the origin of spin-wave mechanics.

In the sixth dimension there is potential Light, that is, the absence of space as a continuum of vortices, and the absence of time as this substance in motion. Here is the dark pit from whence we started. It is the black hole of the larger universe that ours lives in, between which various frequencies of microwave vibration are shared, though it only looks light because the light of spin burning off pure potential that is our universe is so dim compared to the speed and involution of the Greater Light of this field, equivalent to the electromagnetic torus surrounding the singularity of a black hole as we know them, on the inside of which wormholes to alternate universes form. Thus it is truly here, in the quantum foam of spontaneously upsurgent probabilities, that we see the connection points between such wormholes form as a gravitational microwavelength that is the history of a single tachyon, and thus we see how our own universe formed as well.

The seventh dimension is that of potential information, where all pure data is truly relative and thus it is said to be the dimension of dimensions, that is, the one dimension containing the differing geometries of all the others and providing for them a basis for their continuous contiguity. It is for this reason, for example, that we can say there is no division between multiverses in hyperdimension where the geometry governs fine waveforms, for the same reason there are different divisions in the manifest realm of basic matter-energy exchange governed by entropy. So there is subspace, so there is hyperspace in hyperdimension — the hyper-reality of the multiverse, and so there is the pure dimension of the primary clear light called ylem. To this end they say that the creator rested.

Because the speed of a photon measures the time it takes a photon to travel a certain distance as well as that distance itself, when we say that the furthest known galaxies from our own are 11 - 15 billion light years away, it means that the light we are receiving from them today also left them 11 - 15 billion years ago. According to 20th century mathematical calculations for the lifespan of the different types of stars, the most common individual evolution of which

transforms one form of star into another along a portion of its existence called the Main Sequence, is only 100 million years. After this the star spends a short while as a red or white dwarf. The red dwarf star burns out, but a white dwarf star becomes a black hole. These black holes become supermassive until there is no longer any surrounding quantum matter for them to feed their gravity well, at which point they expel the additional matter that expanded their event horizon around the central singularity. At this point in the universe all that remains are naked singularities and fluid dynamic background radiation. This has probably already occurred for the furthest regions of the known universe, if stars remain homogeneously predictable according to universally applicable laws of physics, which depend on dimensions, which depend on geometries. Similarly the nearby galaxy of Andromeda in the Virgo cluster may have already crashed into our own Milky Way galaxy, the light from this not having reached us yet. According to our observations today, this galaxy, the only one in the visible universe whose light is blue shifted (meaning that the source is approaching us) is a little more than two million light years away, which means that if it has already collided with the Milky Way, it would have had to have happened less than two million years ago minus the combined duration of pre-collision trajectories of the two galaxies.

When most of the lands of earth were still underwater, about 3.5 - 3 billion years ago (only about a billion years after the planet formed), in the lava ducts in the rifts between the plate tectonic continents, which rose upward like fingers from the ocean floor, jetting massive streams of bubbles, right at the lips of these, in the very hot, boiling, waters around the inside edge of these, there arose the first microbes.

The lands would go on to rise up out of the sea, and the microbes would fill the entirety of the earth's ocean, making it a fully functional ecosystem for abundant microbial life forms. However, aeons are passing while all this is going on. Day and night, night and day. Warmth and cool and light and dark, and always the exact same stars, all rush by in the blink of the sky.

Eventually the microbes became sponges. These sponges became cnidaria — jellyfish which would evolve into starfish, and anemone which would evolve into seaweed and, perhaps, flatworms. Flatworms would give rise to trilobite ecdysozoans, and these trilobites evolved into shrimp and brine. The shrimp evolved into lobsters and fish, the lobsters evolved into crabs and sand fleas and the brine, plankton and anemone into sea weed. Sea weed and horseshoe crabs emerged onto the land.

Up until this point, when all life teemed in the sea, there had been no border to evolution. The struggle for survival was easy, so adaptation was slow, and diversification of appearance abounded. However now, life evolved from the trench microbes was faced with the difficulty of new necessity. Here is where we probably come to the first global cataclysm.

One possible postulate is that autotrophs and heterotrophs, that is — those things which feed off of other things similar to themselves and those things that feed off of things fundamentally different from themselves, might actually descend from a division between earthly and alien origins. In any event, the weak photosynthesis of sea weed became the strong photosynthesis of precambrian oak while the crab and flea gave way by mutation to all species of dinosaur and insect.

Notice that, rather than diversity in individual shape or appearance, these lifeforms bred new traits for the species, which were then infinitely repeated in each generation, and these templates changed in shape or appearance almost as often as with each generation. The reason for this was twofold, and indicates the probable nature of the global cataclysm.

If an asteroid had struck the earth when these first species drifted up from the primordial soup, it would have probably upset the crust and the atmosphere most. The result would have been the fracturing of the mantle and the beginning of continental drift below, and EM disturbances and the blackening of the sky above. I believe this asteroid to essentially have become the mass continental shelf we today call Antarctica. It is likely the mineral deposits there that have caused it to move toward the opposite magnetically charged pole. If, as I suspect, that asteroid did harbor an alien life form, then that lifeform would have to have been the first virus.

Thus, life in those times was ever changing and hostile. The dinosaurs had highly developed thalami, but little to no development of the cerebral cortex, much like modern day

lizards. They grew in size due to the intense radiation, both caused by the tectonic shifting as EM disturbances along fault lines and by the thinning of the atmosphere at high altitudes due to the ash of the last meteor and the constant, subsequent, volcanic activity, leading to global warming similar to what we are now suffering from due to chloroflouridation of the ozone layer.

At the time this would have worked itself out due to the rotation of the earth. Just as the ash content was pulled toward the equator at its uppermost altitudes, so the warm air trapped in the atmosphere followed, until finally there was global cooling and the polar ice caps began to descend. Meanwhile life went on, more or less obliviously, multiplying and diversifying. The dinosaurs sired mammals and birds.

Then, 65 million years ago, there was another global cataclysm. To this day we do not know for certain what happened to the dinosaurs. We only know that some event devastated the surface of the earth, destroying all these majestic creatures, and sparing only the lowliest of serpents to crawl before the face of the titmouse and the mosquito. If there was an asteroid, it would have had to be much smaller than the last one, because it did not destroy the trees and plants. I therefore propose that it struck where the modern Bermuda Triangle is, and that the distortion to compasses there is the result of the asteroid's massive amounts of minerals and ores. This would have been in the space almost directly between the modern day Yucatan and Florida peninsulas, then on the western shore of Gondwanaland. There is evidence of a 300 foot crater in the Yucatan peninsula, which at that time was underwater, as well as accompanying remains in modern Cuba of a 900 foot tall sediment deposit carried in by the resulting tsunami.

By this time the lands of Gondwanaland (which would later become North and South America, Europe and greater Asia) and Laurasia (Africa, India, Australia and eastern Asia) had been parted wide and the sea flowed in between them. Even then, mysterious forces were acting on a global scale. Ice ages came and went. A woolly mammoth recently discovered flash frozen in Siberia had in its stomach undigested tropical vegetation.

Then there was a revolution in Africa. Some monkeys next to a brush fire that burned off a certain weed decided to get down out of the trees and start walking around exclusively on their hind legs. We know our ancestors were Australopithecines who lived in southern and eastern Africa 5 to 1 million years ago, Homo Habilis who cohabitated these lands 2.5 to 1.6 million years ago, Homo Erectus who crossed the equator in Africa into the North and spread west as far as the Atlantic and east as far as the Pacific and east Indian oceans 1.7 million to 200,000 years ago, the Preneanderthals (600,000 to 230,000 years ago) and Neanderthals (230,000 to 35,000 years ago) of Europe, and Cromagnon hunters of Europe and Canada from Africa through Israel beginning 117,000 to 95,000 years ago all walked the earth before our modern homo sapiens. It is likely that the Cromagnons and the Neanderthal were the father and mother species of modern Homo Sapiens. Australopithecines first migrated out of Antarctica and into southernmost Africa 5 million years ago, and Homo Sapiens migrated up from Antarctica to Africa 100,000 years ago, and again from Antarctica up to South America 33,000 years ago.

We presume these species to be descended from interbreeding between species of monkeys such as apes, chimpanzees and gorillas, who were, themselves, originally derived from small mammals such as lemurs who took to the trees at least several hundred thousand years before. Lemurs evolved through cats from weasels, who had evolved from the first mammals: rodent-size furry lizards, with their legs square to the sides and full body tails that first appeared about the time of the end of the larger dinosaurs from smaller lizards and snakes. However we have not publicly found either "missing link" between wombed mammals and their egg laying ancestors or between early hominids and the family of the monkey, which, considering the level of our species' technological development is probably about an equivalent evolution.

It is possible that this stage in evolution occurred on the continent of Antarctica at a time when, again because of ash content and volcanic activity saturating the equatorial atmosphere in the wake of the cataclysm that killed the dinosaurs, there was no polar ice cap. It is equally possible that the remains of the first homo sapiens would be found there, flash frozen, before they were forced in their sea faring boats to the tip of South America — where the earliest fossils of the homo sapien population exist in the Americas (a 14,700 year old campsite has been found in modern Chile, and a 13,500 year old skeleton has been found in modern Brazil), the cromagnons

living to the north in modern Canada (paleolithic artifacts of Clovis people 13,000 years old, the 13,000 year old Arlington Springs skeleton and a basket dating back 12,900 years show their presence from one coast to another) — and up to modern Cape Town, South Africa, as well as around the horn of Africa and up the Nile to Ethiopia.

By the time of the last ice age most of the continents were in the positions that we know them today, and so we can trace the route our human ancestors took as they populated the lands of earth even on a modern globe.

Human cultures have grown with human migrational patterns and evolved from the same origins differently in different regions. The oldest state of cultural exchange is the false path of the Right Hand, which seeks to reveal that all Truths are actually merely lies. It is anarchism, and its aesthetic is surrealism. Not only are all interpersonal reactions to be taken as impossible and absurd, but all of physical reality's consistency as matter within a universe of energy is to be constantly held under conscientious suspicion. This is the path which promotes personal power by revealing the fact that others are lying. The fact that others are lying is true, but this path's self-centered focus on the wrongs and sins and falsehoods of others and tactic of maternal nit-picking is meant to paint the world with a disgust that actually only exists within and for the selves of the individuals who subscribe to this path. It is thought that earlier hominid social units than modern man possessed this level of cognition, for the practice of ritual burial associated with it was shared by later Neanderthals and Cromagnons too. The alpha, beta, omega hierarchy of other pack mammals, and the extended families of the apes both contributed to the Chief, Shaman, hunter-gatherer unspoken order humans evolved in their groups. The true path of the Left Hand is the one which promotes the entertainment of others as the ideal goal of lying. This is the imaginativeness of the artist as opposed to that of the ingenuity of the scientist or the ruthless cunning manipulateness of the politician. This is the co-creation of reality promised of all shamans by the decentralized forests which feed their mojo.

Of the homo sapiens, first there were the negros of Africa. Next the negroids of the middle east. Then followed from these the Mongoloids and the Australoids. Then there were the Americans, who were interbred between the elder native homo sapiens of coastal South America and the migrating homo sapien tribes who joureyed over the Beringian land bridge between modern Siberia and Alaska. Finally the last tribes migrated into Europe, which had been occupied by cromagnons, and these Europeans then spread through upper Asia, becoming known as the caucasians.

By 20,000 to 18,000 years ago mankind had finally settled in all the lands of earth. At this time the negatively magnetically charged pole was in the north, and this caused the electrolosis (or ionization) of the arctic ocean forming one mile thick glaciers of distilled salt water that covered northern Europe and much of North America. These decreased sea levels by as much as three hundred feet, leaving land bridges connecting India and the orient to Australia and eastern Asia to North America. There may also have been land bridges connecting Australia to Antarctica, which would have been only a semi-polar, temperate continent, free of the ice sheet formed by the negatively charged pole. A land bridge also might have connected Antarctica to South America. The strong electromagnetic field served as a filter for cosmic radiation and was the exact source of evolutionary stimulus the cerebrum needed. Therefore, the earliest civilizations humanity constructed were monumental in scale, economically pro-free trade, and politically democratic. They arose as a network of global coastal trade communities between 22,000 and 7,000 years ago.

The first of these such centers began more than twelve thousand five hundred years ago in Meso America. This was the civilization of Atlantis. They lived in the area of the modern Gulf of Mexico, and were astronomers, speculators, and geomancers. They made settlements as far west as China (where they were probably the red haired, fair skinned mummie makers of whom the vedas were written), Japan (where a 10,000 year old sunken city has been found) and easter island (where they brought the people to erect over 600 monolithic heads), and as far east as Egypt (where they ended cannibalism in the lower Nile and became the generations the Old Kingdom would establish as representative of God forms — the king representing the divided migration routes of man, later represented by Adam Kadmon who would become the twelve tribes of Israel)

and the canary islands (where a mexican style plaza exists to this day). Throughout the world we see the same burial mound and ley line culture evidenced in the pyramids of Carral and Merubecka and the Nazca desert lines and geoglyphs take root. The same people constructed a stone henge in northeastern America (complete with a speaking tabletop for prophecy) and in Northern Britain along the clockwise currents of the northern Atlantic as constructed a city, now beneath the waves, off the coast of Spain. There is evidence that a mighty culture comprised of a multitude of people existed in South America as recently as seven thousand years ago, who farmed on fields surrounded by artificial lakes created by clearing vast floodplains around the higher grounds where they lived, and who created an expansive canal system, so technically accurate that it could channel water uphill, that connected the entire continent with waterways. The oldest known pyramids date from no later than this time period, located at Merubecka (Meru — the great mother mountain, of Becka), as well as a sunken city off the coast of Cuba. At this time the Beringian land bridge united Siberia and North America, the islands of Micronesia were a unified land mass connecting India and Indochine to Australia, and the Giza plataeu was a lush tropical garden fed by the cool winds blowing off glaciated northern Europe. This was the age of the QBLH of the tree and of the serpent.

Then there was some form of cataclysm.

The earth is a huge orb that turns slowly around itself in one direction. Because of the metallic ores produced in its crust friction, as well as supported by the holographic force upon the entire earth by the gravity well generated by the earth's mass and stimulated by its rotation, the earth itself is magnetically and electrically charged. The poles of the gravitational rotational axis of the earth and those of the electromagnetic field do not currently coincide. They are offset from one another by about 11 degrees. It is not known if they originally coincided when either or both of them first began. It is postulated that there has been a difference between them for as long as they have existed, however there is no evidence to support such.

The earth could not have had either of these poles in their present condition earlier than when a large asteroid struck the earth, sheering away a portion of its surface into a debree field in tight orbit around the remains of the earth, and in this way creating what have come to be the earth and the moon today. The moon has very little gravity because it is not of a very dense consistency, about equal to that of earth's mantle, however it has no strong electromagnetic polarity because its mass contains few magnetic minerals, and because its sidereal revolution (27.322 days) and its synodic rotation (29.53 days) are so nearly equal (differing by only 2.208 days due to the movement of the earth relative to the sun, which adds to the position of the moon relative to the sun, effectively cacleing out the difference over time by averaging), as opposed to the difference of revolutions and rotations of the earth, which makes 365.25 daily rotations on its axis during one yearly solar orbit, giving earth's much greater mass a much greater electromagnetic field (the only averaging of the difference for which and that of the sun occurs relative to galactic core).

(Even though the same side of it is always facing us because of its synchronous rotation and orbit, the face of the moon that we can see has large, evenly rounded impact craters, implying relatively right angled collisions. The source of any such debris large enough or propelled fast enough to leave such scarring on the fine dust surface of the moon could only have been its nearest, overshadowing, sheltering neighbor, us. In particular are the Copernicus and Ptolemeaus craters, the former much deeper and younger than the latter.)

Because there is no electromagnetic polarity, a compass on the moon would not move, the charged iron pointing any direction the compass is held. There are some places on the earth where compasses turn wildly around because they are in a magnetic bubble where there is no polarity, and are detecting the presence of polarity outside the bubble. One such place is the magnetic south pole. Another is the Bermuda triangle.

One thing that could create such a magnetic bubble effect is an impacted asteroid. It would have high mineral and metallic content — thus becoming strongly magnetized, but because it was not necessarilly rotating around a single fixed axis before impact, it would have no polarity relative to that of the earth. Nor would the metallic mass assume the greater, or outside, polarity — the stimulated electrons would homogenize to a disordered state equivalent statistically to the

same effect as equal possible attraction to either pole. It is also possible to create a magnetic bubble artificially — whenever electricity is used it generates such an autonomously polarized magnetic field. Similarly it is also possible for a magnetic bubble to be left behind in an area even if the initial instrument that created it is removed. The earth's own electromagnetic field is such a bubble.

It is known from the examination of the orientation of layering in the formation of rock containing deposits of iron around the world that the earth's electromagnetic field has changed the directional charge of its polarity at several times since its formation following the collision that formed the moon. However it is unlikely that the collision of a comet or asteroid would account for this.

The sun also has an electromagnetic field but because it is composed of ignited gas, its rotation is not equally distributed. The surface around the poles rotates faster than the surface around the equator. This causes the middle of the magnetic field to be pulled around along with the equatorial rotation, and causes the electromagnetic field to wrap itself up around the sun. The visible results of this are sunspots — where the invisible electromagnetic field itself is crossing from one to another of its bands, prominences — where some of the surface plasma of the sun follows along one of these cross-jumping bands, and flares — where some of the plasma breaks out of the banding and ejects a jet of radiation into space. When the electromagnetic field is coiled as tightly as it can get, the sun's poles reverse, and the field resets itself.

This happens in a cycle determined by the alignment of the ecliptic with the center of the galaxy.

It is possible that this is an effect that is caused by the determination of the obliquity of the sun's ecliptic relative to the center of the galaxy by the difference squared between the sun's mass and the distance to galactic core, whereby whenever any star's equator aligns with a nearby black hole, such as at the center of the milky way galaxy, its magnetic poles reverse. However, when this happens it may effect the electromagnetic fields of all the planets in the solar system as well.

So, similarly, the earth's rotational and electromagnetic poles have been gradually coming closer and closer to being aligned. When this happens the free energy (gravitational) and the charged energy (electromagnetic) compound one another, and the earth is transformed into a giant dynamo. The end result is that the magnetic poles reverse, and when they do this they are repelled from their position overlapping the rotational poles. This does not cause the electromagnetic poles to move, however, because they are now held in place by the sun. Instead the rotational axis of the earth is moved in the same direction that the electromagnetic pole moved to overlap it, and to a distance determined by the strength of the electromagnetic / gravitational surge caused by their overlap. It is known that the north pole of the rotational axis has occupied at least three different positions over the past 80,000 years — the Yukon (117,250 to 80,000 years ago), the Greenland Sea (80,000 to 50,000 years ago) and Hudson Bay (50,000 to between 17,000 and 12,000 years ago, most likely 11,600 years ago, causing crustal displacement from 15,000 to 10,000 years ago) before moving to its present location in the middle of the Arctic Ocean.

This can cause many types of other changes as well. Volcanic activity, tectonic shifting, continental drift, rapid glaciation and complete crustal displacement are all possibilities, as well as the displacement of the planetary bodies from their proper orbits or the movement of a body in the Kuiper belt or Oort cloud. There is still no explanation, for example, of the volcanic activity on a moon of Jupiter, geysers on a moon of Saturn, and gas jets on a moon of Neptune, since all of these are outside the asteroid belt, and considered too far away from the sun to receive enough radiation for there to be heat enough for such conditions to exist. The effect all depends on the placement of the planets in the ecliptic relative to the alignment of the sun and galactic core. Since this is a cyclically recurring process, it can be understood to account for any form of naturally occurring global scale event one can imagine, however it can only be linked definitively to the 41,000 year cycle of the ice ages.

One account has come to be pieced together from the eldest written records of the ancients, where often we find the celestial bodies used as descriptions for the Gods, or vice versa. In early Phoenician accounts we find record of a near collision between the earth and either TIAMAT, a

sphere many modern scholars associate with the planet known since Roman times as Venus, or MARDUK (alternately possibly Mars, the moon or Mercury). It is mathematically possible, using calculated gravitational impacts on orbital trajectories, to predict that Venus could have, at a timeframe before them early enough for the ancients to have kept their mythologies about, entered the solar system from a more oblique angle and careened past our planet before being caught by the sun's gravity well and pulled in to its modern day orbit. Because its five retrograde cycles per revolution perfectly form a pentacle from which the golden division, or divine proportion, may be derived, there is ample evidence linking this planet to the mythos of beauty surrounding Venus, Aphrodite, and Isis, all later generations of TIAMAT. The Greek myth regarding the birth of Aphrodite states that she "sprang from the head of Zeus" (Jupiter). If the planet of Venus had come anywhere near Earth, ever, it would have turned the entire surface of the crust on the fluid magma mantle.

There is evidence to support that a pole shift and crustal displacement due to near interplanetary collision might have happened at the time of the end of the last ice age, between 12,500 and 7,000 years ago (about 11,600 years ago), causing the Berinagian land bridge, uncovered 22,000 years ago, to sink as massive ice sheets moved back from the faces of Europe and North America, raising sea levels worldwide by 180 feet.

Maps survive copied from pre-history showing the continent of Antarctica uncovered by an ice sheet, as it is today. These maps were made by the sea-travelling explorers who built the first stone temples and monuments, many of which have now been reclaimed by the sea since the glaciers melted. If the crust of the earth were turned on the liquid mantle by the very near passing of Venus, then Antarctica would have been slid under the south polar ice sheet. There is evidence that around this same time a large ice sheet was ejected by Antarctica into the Southern Indian ocean, opposite the direction the pole was displaced, although this could have occurred even earlier, perhaps 30,000 years ago, when the magnetic polarity of the poles reversed and the rotational axis recentered itself on the Yukon area north pole.

There may have even been displacement of the continental tectonic plates as a result of this, and one theory is that South America was once at a right angle east filling the entire space of the present north Atlantic ocean, connected at its now southern tip to the interior of the horn of Africa. It is possible that the center of Atlantis was approximately where Florida — a mineral-rich silt peninsula, Cuba — a small island, and the mountainous Yucatan peninsula are today, on the last remaining portion above the molten mantle of the asteroid that killed the dinosaurs. The topography of the Atlantic ocean is such that the eastern and western continental shelves fall off 300 feet out to great depths, and there is a vast mountain range building up to the mid-Atlantic ridge in the center. The reason the plates might have been moved around is that they contained minerals that would be drawn along the magnetic distortions created in earth's gravity well. Electromagnetic distortions occur along fault lines even today due to the enormous friction of the earth's crust pushing against itself. These have been known to produce hallucinations of unidentified flying objects and thin, spectral, grey aliens, usually with a medical sensation — perhaps the experience of a newborn in a hospital.

It is possible that the earth did not acquire the 23.5 degree angle of inclination of its rotational axis and thus the 26,000 year cycle of precession did not begin until this time. Precession moves the earth's vision of the cosmos 1/360th its circumference per 26298 days (72 years). It moves one seventy-second the full way around every five years. It has precessed the north polar star from Vega to Polaris over the past 13,000 years, and shifted the alignment between the constellation in the ecliptic zodiac and the spring equinox sunrise in the opposite direction as the course of the moon and the sun (seen via the earth) in their orbits along the same path by one of the twelve constellations every 2166 years eight months, on average. 2000 years ago the sign of the vernal equinox was Aries, whereas now the first yearly spring sunrise occurs between Taurus and Gemini, as the age of Taurus is just ending, and the age of Gemini just beginning. Thus the zodiac changes relative to the seasons. As the sun's electromagnetic field resets itself when the solar system's orbital ecliptic (the zodiac) aligns with galactic core (at the center of the milky way where it coincides with the constellation Sagittarius), the ecliptic may have been divided into twelve signs or houses (now known as the lunar mansions or months in the

solar or sidereal year) to mark a 2000 year cycle of alternating sunset and sunrise in Sagittarius relative to the four yearly seasons of the inclined earth that might have a simultaneous effect upon polar climate conditions to the alternation of the earth's electromagnetic polarity relative to the resetting differential electromagnetic field of the sun. One way to observe the earth's 23.5 degree angle of inclination from perpendicularity to its plane of orbit around the sun, at least in combination with that of the orbital plane of the moon from the sun, is by seeing that the craters on the moon during the span of one night, as the moon seems to move through the sky as the surface of earth turns around as earth rotates on its polar axis, seem to change position relative to earth's true north.

It is also possible that the supercivilization that erected stone megaliths throughout the world earlier than the building of the pyramids, those who founded the first coastal communities during the last ice age, the people we call the Atlanteans, discovered the remnants of an even earlier culture. Perhaps what they found were dinosaur bones, since this all occurred in the era when a star in the constellation we now know as the Dragon was above the north pole. Although it is possible that they unearthed evidence of another ancient, lost supercivilization. Modern homo sapiens have existed for 4 precessional cycles. This means that polaris is approximately our birth star. That's why this is the star I know as Lucifer. This also gives modern homo sapiens 104,000 years in which to reach the state we're in. (Consider the fact that most of the modern technological luxury we take for granted is the product of only the last 100 years.)

The original Egypto-Geacean mythology of Atlantis states that there have been many such utopian supercivilizations that have risen and fallen over time. The sites remain spiritually unified — Antarctica (the DNA womb); Australia (the dream land — where genetics shows our early ancestors immigrated first after leaving Africa); the Antiplano (a golden rectangle plain with an irrigation grid fed from a canal leading to the Atlantic, located in the Andes mountains in South America is the site of the capital city of Atlantis described by Plato — though the destruction attributed to it is most likely that of Minoan Crete, more recent and nearby to Plato; the Altiplano is the only known site of Orichalc, a fusion of gold, copper and tin, in existence in the world, and it was supposedly this substance from which were made the two pillars shown to Solon by Egyptian initiates according to Plato); America (the ideal democracy superimposed upon the hunting grounds of mystics). One day soon the entire world will be covered in connections to ancient lost civilizations. They are the result of modern and near future time travel, which resulted in the descriptions of “the ones who came down in ships from the sky” as the Nefilim of Sumeria.

Some of the Atlanteans fled to the North and would become the Anasazi. They lived peacefully for a great many years, becoming one with nature. Another group of Atlanteans fled to the south, and also returned to a neo-primitive tribalism, beginning the oral tradition that would become the Popul Vuh while watching their great achievements slowly sink into the jungle. A few of these tribes preserved the Atlantean tradition of skull lengthening by application of a magnetic crown.

At this time the Nubian Ethiopians (at the source of the Nile) and the Sumerians of the Tigris and Euphrates river valley (who built ziggurats to their sun-kings and preserved a superstition of a war in heaven) were only just beginning to learn the art of pyramid crafting for themselves, and were quickly converted into the mass population of the upper and lower Old Kingdom of Egypt 5,000 years ago to build pyramids (4,500 years ago) in alignment with the stars forming their constellation Osiris (our Orion) to secretly declare the passage of Atlantis to the heavens. They discovered the carved Australopithecine head of Giza and built for it the body of the sphinx, aligned to Leo, aligned the pyramids with Osiris (as did the Maya in the city of Teotihuacan), and so 900 years ago would the Buddhists align Angkor Wat in Cambodia with Draco, all constellations that would have appeared on the horizon 12,500 years ago. This would mark a time when Vega was the north star and the last ice age was just beginning to end — the glaciers that had covered North America and Europe receding, restoring sea levels to their original height and wiping out globally all previous coastal civilization.

It is known that trade between Egypt and South America continued, as traces of nicotine and cocoa have been found in the remains of the mummified Pharaohs, and massive carved stone

heads of the Olmecs are markedly African. Also it was not until the New Kingdom that the Egyptians began depicting themselves as of a colored complexion, indicating that the rulers of the Old Kingdom, depicted as fair skinned and manneristically thin beings, may have had a different origin than either the semites (who were usually bearded, as opposed to the Egyptians who were clean shaven) or the nubians (who were dark skinned). Since we know that the genetically transferred chemical melanin is responsible for skin color we must conclude that the gradual darkening of the Egyptian people was due to interbreeding and not simply exposure to solar radiation in desert conditions.

The false path of the Left hand is the one which promotes personal power through lying. The one which encourages the formation of cults, of religions, of societies, of Leaders and their Followers, of dominants and submissive personalities gauged in terms of magical hypnotic suggestiveness. This is where all orders of authority, all centralized bureaucracies and all hierarchies of influence and interpersonal political power in situation are concocted, cultivated, and culminated. Money is the only drug of these truly evil realists, and fame the only transcendent heaven and pantheon of immortalized gods.

An inversion between the Right Hand Path and the Left Hand Path occurred at the origin of civilization, when the “savages” (whose minds, if we are to believe the empiricist philosophers of 400 years ago, were “blank slates” and whose lives were “brutish, nasty and short”) accepted organized rule under what would have been the first “great dictator,” or “just devil,” in the entire subsequent political “Leviathan.” Inversion opposes one effect simultaneously with its reverse, such as spin and counter spin. This is to balance the time stream, backwards and forwards, with a simultaneous ending and beginning of the same effect, thus dispersing the opposition of the effect on a higher dimensional level, just as occurs with spin and counter spin. All early pantheons were myths of the first metaphysical legislators, whose adopted names were words with specific meanings from different lost civilizations. These demigods were the first law-makers, thus creating the first covenant of slavery in life for remembered meaning after death, and beginning the persecution complex of the public that remains to this day. It is correct for the people to feel this way, since the masses and civilization survive off of one another symbiotically, and it is only equivalent to our sacrifice to the social structure that it maintains and supports and affirms our orders upon it. The process is based upon the parent forcing what they hate upon the child, in retaliation for the child’s utterly liberated, though temporary, youth and inevitable, individuating maturity that are seen by the parent as a commodity for them to keep to have power over their children and as an imposition on their personal lives, respectively. It would prove to be society, however, that would allow our exponential population expansion, a growth pattern identical to that of a virus, and so it is that society is the cultural simulacrum of the viral form. The subsequent struggle between active society and passive culture is merely the continuation of the war between the two genders of organism, viral and bacterial life forms.

The Egyptians’ myth involved the betrayal of the King God Osiris (Imhotep, builder of the step pyramid at Djoser and architect of the great pyramid at Giza was probably the first to hold the title of YHVH in the Egyptian mystery cult, which made him the moon god that watched over the body of the Pharaoh, represented by the constellation of Osiris, while the king, representing the sun, was asleep) by the 72 conspirators of the Water Serpent God Set — representing the annual inundation of the Nile; His death at Set’s hand; His resurrection by His wife and sister Isis, the Eastern Star, using the mummification technique (flying saucers are dis-embodied manifestations of cnoptic tachyonic microwave gravity singularity tunneling time machines for the transportation of astral bodies) of the mysterious magician God Thoth, associated with Time; and His redemption by the son of that resurrection, Horus, the Hawk-headed Sun God and reincarnation of Osiris.

Isis, associated with the twin star Canis at the heel of the constellation Osiris, would go on to be fused with the Sumerian Mother Goddess Inanna, or Astarte, associated with the moon, to become Ishtar, priestess of the bedouins associated with the morning star, Venus, known as Shalam. Belief in her travelled as far east as India, where she was known as Shiva who, with Brahma (Osiris) and Vishnu (Horus) made up the three ages, or Yugas, of each cycle, or Kalpa — being themselves the destroyer, creator and maintainer of Manvantara, the manifest universe to

the Hindus. Along with this calendrical system came the description of an immortal soul that reincarnated through a myriad of lifetimes seeking enlightenment and perfection. They describe a blue skinned race called the Aryans, who have long since vanished from the region, from whom they inherited their kingship by divine right, and from whom they inherited their system of laws, both natural and social. This was the system described in the Rig Vedas. Of course, as the world was short on civilization at the time, a large part of attaining “perfection” was associated with civic duty, and thus the same manual also created the class system, where the slave caste served the land owning caste, and the land owning caste served the kings. In exchange for a life of servitude, the elderly at the time of retirement were exiled to live in aescetic meditative purgative contemplation of their value to the world and brace themselves for the impact of their eventual demise. It was these people who, in their aged wisdom, began the original orders of spiritual attainment, and outlined the parameters of much subsequent research. Thus were begun the world’s first sects, or religious cults, devoted to the study of pure number, and naturalistic allegorical encryption systems.

Iblis-Shaytan, Satan, or Set — Sargon the Great, Scorpion King of Sumeria and unifier of upper and lower kehm, KMT, khemet, Egypt, was already an old and earthly soul (dating back as far as 6000 years ago) when he tempted our original ancestor, mitochondrial Ethiopian Eve, Isis of Sheeba, wife of king Djoser, heir to the rule of unified Egypt, in the hanging gardens of Babylon outside of Ehdin in Mesopotamia with the apple of civilization, giving reason to mankind’s evolution into the trees as monkeys and then down onto their feet on the grasslands. Under him was begun the first system of financial record keeping, which necessitated the creation of hieroglyphics, the first form of writing. Under his rule was the epic of Gilgamesh (gilgal meaning ‘water’ and mesis meaning ‘heir,’ derived from the God Enlil, Sumerian for the onset of rain) engraved into mud tablets with reed wedges, describing Enkidu, probably Khufu — whose name derives from Enki, the Sumerian sky diety, and Utnapishtim, probably Imhotep — who built a ship shaped like a cube in which to survive a flood. He once had been Lucifer, and led the rebel angels in their war against God. Even before that he had been so close to God that no other angel dared look upon his true countenance, for there shown a light so bright it was too much even for the ajnas of the most holy Watchers. Then, it is thought, His name was Michael. Michael, as an angel, was eternal, and therefore still is.

These things that I say about God and Michael will all still be true if you substitute the names Satan and Lucifer. These are synonymous forces, one angelic, one demonic, though both synchronous necessarily. Between them they comprise rational opposition in the mind, without which man is swept up into the presence of divinity and overpowered immediately, or else is consumed by cognitive dissonance. It is also true, however, that Lucifer is the son of Satan in the same capacity that Jesus was the son of God. Satan, as coven master, is Lucifer, the free spirit, in his future, just as, at the time God was whoever was the Grand Master YHVH of the esoteric Egyptian-Hebrew occult, and later the person of the true Jesus of Nazareth would hold that same covenant. These are extrapolations through reincarnative systems, indicating that both are, indeed, brothers in manifestation.

The psychic continuum, the psychic community, psychic culture, society and government, as well as the international conspiracy of psychics are all the dominion of the archangel Michael, who oversees the running of all interpersonal affairs between the souls of us living beings, which souls are themselves the spirits of the suffering Watchers, cast down from the Heavens, now forever in what was their Hell, where everything is prettier, yet there is something subtly wrong with everything.

The Watchers see the fallen angels, whom, according to the ancient Ethiopian prophet Enoch (thought to be Thoth), Michael is one of seven angels entrusted with guarding — that they may never escape their torturous being. These are the names of the Ancient Ones listed in the Necronomicon. Their Hell is the Enochian Communications System. In the subsequent monotheisms these discorporeal djinn, associated with our original civilizing ancestors, would come to be seen as servants of the universal god, and therefore as anthropomorphised electromagnetic energy, and by then the importance of the role played by the original civilizers themselves was depleted to Enoch’s description of them as Giants — the offspring of the rebel angels with the wives of men. As

far as we know they were creating tachyonic wormholes and bending spacetime all over the continuum for aeons before bumping into our little cosmic backwater, where they immediately became saviors to the counter-intelligence community.

“Elohim” means “my god,” and because it is this personal relationship with a diety that is at the heart of the Hebrew religion it is important to note that it implies only one of many possible higher powers at that time. This was at about the time when Azazel or Abram (meaning he who has Ram, or the table of testimony, containing the history of humanity), came out of Ur into Egypt, where he became known as Imhotep — designer of the first pyramids at Saqqara for king Djoser and, later, of the great pyramid for king Khufu. He imported many people from his homeland of Phoenicia, and they would become the Hyksos, “shepherd kings” over the northern portion of Egypt during the middle kingdom. These people studied the arts of manifestation, telekinisis, telepathy, astronomy and astrology, geomancy and skrying, forming an occult mystery school. Egypt would give birth to the Jewish people, whose religion had been only a loose tapestry of disparate mythologies before being rigorously schooled under Egyptian metaphysics.

Internally the first great pyramid would have made excellent living quarters, and it is possible that it served as Khufu’s home while he was alive, during the fifth dynasty, much the same as ziggurats had been in Ur. During this time it may have also been used as a temple of religious ceremonies whenever the other royalty of the lands came to visit him. Then, at the time of his death, the air shafts were sealed up and it was enclosed in a clay wall so that water levels could be gradually increased and blocks floated into position to complete the immense structure. That workers left rather than complete a monument to a dead man, or that some workers died while working in difficult conditions are both possible explanations for why there do not appear to be as many pyramidal worker graves on the plain nearby as rationally one would expect to find for a work of this size.

However construction on the first great pyramid utilized a new technique — building up a large mud mound in a circle around the base of the construction to fill in with water on which to float the massive building blocks into place on a large boat (which is still preserved to this day, buried alongside the pyramid). The only problem with this was that there was no rain, so all the water had to be transported up hill from the nearby Nile, and it had to be drained and changed rather frequently, because the mud and silt would have gotten into the unmortared cracks, as well as obscuring the water’s clarity. So the water was let to drain back into the Nile at first, but this caused erosion around the nearby sacred carved stone head for which they had built a stone brick cat body. They decided to use the water pressure to drill into the rock of the plateau, and carved channels for it to flow through. As the pyramid grew taller and taller, as well as would have the mud mound around it have had to, more and more water built up greater and greater pressures, and the artificial caverns were bored deeper and deeper. It is possible that the interior of the great pyramid served as a giant pump at this time, with the table of Ram, or Power, acting as a power source or possibly a cutting instrument; it is known that a small clay jar containing a copper cylinder and an iron rod that, when alkaline rich fruit juice is added, creates an electric charge of one volt was found in Mesopotamia. The workers who died before the great monument’s completion became known as the first djinn — or disembodied spirits of the sacred living dead, and this displaced a certain trajectory of electromagnetic spin that came to be known as the ka, the ruach, or the aura, and can be thought of as equivalent to the quantity of reflected light.

The prominence of subsequent historical seers, however, should not reflect upon these first Watchers as if either were or are omens of preparation for a great evolutionary leap into physical spirit. A good historical equivalency to remember is the myths of the fair skinned men with beards who founded civilization in South America culminating in the triumphant landing of the Spanish conquistadors.

When they were met by men the Watchers began teaching them in the use of fossil fuels. This would serve to deplete the ozone layer, thus allowing in more solar radiation, which would heighten the energy trapped in earth’s electromagnetic spectrum and increase traffick on the Enochian Communications System. In this way the fallen spirits were bound to cause a depletion and plague of the astral environment in which they exist and on which they depend, effectively punishing themselves. This effect, however, has fallen down to man, and the depletion of our ozone

layer threatens to melt the polar ice caps and flood the world.

We are so puny it is only a catastrophe of this size that we could cause, for that would be merely a world-wide, and world-confined catastrophe — as opposed to our next biggest dread, a collapse of e-commerce, which would only effect our business. These pale in comparison to the legend of the sinking of the continent of Atlantis by the wrong deeds of only ten kings, or even the cause of the dinosaurs' sudden disappearance, which remains a mystery to this day.

These fifty Ancient Ones, the Annunaki, meaning Watchers, are survivors of the 72 names of the Shemhamforash, which are given as seventy-two Guardian Angels (one of whom is Michael) controlling seventy-two subservient qliphotic manifestations (known in ancient times as demons or, to us today, as forced coincidences). The Shemhamforash itself was the Name of God uttered by Moses, again another name of Imhotep (from Moshesh, meaning 'saved from water') at the parting of the Red Sea. However it is more than this. It breaks down mathematically into the 36 dekans of day and the 36 dekans of night, who were divided up as three per each of the twelve constellations. This system was more precise than the Egyptian system of 36 dekans, each ruling over ten days and ten nights, with an additional 37th representing the five annual holidays to make up for the lag in the ten day week, three week month calander from the actual solar revolution of 365 and 1/4th days.

The knowledge of the Watchers, believed to be recorded in the Table of Testimony, which had been being used as a lid to the king's chamber sarcophagus in the great pyramid, was smuggled out by the Hyksos followers of the deposed monotheist Pharaoh Akhenaton, whom they called Mesis — meaning rightful heir. Thus it was used as a spell to defeat an army. In this event the Shemhamforash was a temporal manifestation that marked the beginning of the Hyksos/Habiru/Hebrew nation's wandering in the desert of the Gobi peninsula, which ended when they entered the lands of Canaan and the Gaza strip. Like any manifestation it had its consequences. Moses subsequently delivered the Table of the Testimony of the Ten Commandments of YHVH from the top of Mt. Sinai (Zonei or Zion), but then died before entering the Land of Milk and Honey. Because it was temporal, though, it had massive ramifications in the astral realm.

After this event, 22 of the Host were spared, in accordance with the letter of the Hebrew Law (that is, the Hebrew alphabet itself). The other fifty were shown the Mercy of God, and dwell now about us in the form of karma in our aura, or personal electromagnetic field, also called the spark of life or the soul. This being thus, our spirit is yet free, though theirs' are not. It is proper to talk about the ramifications of the Shemhamforash, however, if only to assure ourselves that our fate, some 4000 years later, concerns it not.

To understand the twenty-two who remained, you must perceive the paths on the kabbalah. To understand the fifty who fell, you must understand the role of Lucifer in the war of the rebel angels. Remember that Lucifer became Satan at this same time, coinciding with the writing of the Pentateuch beginning with the creation of Adam, the first man — based upon Egyptian Atum or Aten, from the Sumerian god Anu — the first law making ruler, named Ur-Nammu who we know as Hamurabi, and was known in early Egypt as Abram; from whence is derived the Egyptian and Hebrew saying 'Amen' — 'let it be.' So let us work backwards from then on. Satan with Maloch art S.A.M. who is described as the hair of Samson, which, when cut, would topple an empire. S.A.M. oppose God. Where Shekina falls before God, Chronzon — a null void — appears before S.A.M. Where Shekina conjoins with Malkuth in the kabbalah, Lucifer the Anti-christ rises up in the qliphoth. The Anti-Christ penetrates Chronzon, and becomes Christ ascended from Daath. All of this occurs within the kabbalah, which is only a hypercube, or the shape of one fourth dimensional solid. God remains remote.

It is the sole condition of the Watchers that they be real — and are to reality bound even now. Thus it was that they fell as the result of the war in heaven. Now the Watchers are little more tangible than reflected signals through peoples' minds. They are also known as archetypes, though not all archetypes are the Watchers. They are less tangible than our bodies, though they are bound to us to relay through, and must make use of us like puppets in order to communicate. They all come with Michael. It is a package deal. To know of Michael is to know of Lucifer. To know of Michael is to know the Shemhamforash. To know of Lucifer is to know the Fall of the rebel angels. Therefore those who would be agents for Him are also agents for the devil, for the two are one and

the same.

Now the name Michael is a common name. It is originally Hebrew, meaning “who is like God” phrased as a question. The power of the name Michael is obvious, examining its roots. In the Shemhamforash, or 3, 72 letter passages from Exodus that align to form angel names, His name appears at random (Mem-Yod-Kaph). Similarly, in the book of Enoch, an ancient scribe, often associated with Thoth, who lived before the world flood described by all surviving mythologies, the name Michael appears as one of the angels who guard those angels who “bred with the wives of men.” He is torn between the angelic Shemhamforash and qliphotic Goetia, and plagued by the fate of the Enochian hosts, the eternal punishment of the fallen angels.

All of this was being carried out by the Hebrews during the Egyptian and Babylonian captivities. Thus it is hard for most people to understand its true meaning, since it is so hard for the average person now to identify with being a slave — a condition alienated only slightly by our modern token exchange system. Just as we believe we serve society, so we believe the greater spirit of society will serve us, however the service of us by our society is only beneficial if greater than our own individual capacity — such as in the case of all available social individuals combined, and if it is made to serve us personally. To this end the Covenant of God was created by the Zadok priests (of Sinai) making humans and “god” mutual slaves, thus allowing the majority of blind believers in the Universal God, usually too distracted by what they assumed was its involvement in their daily lives — which constituted the ultimate truth for them irregardless of what in fact is true of the universe and for God, to get their relationship to the concept neatly squared away however they liked, which mostly resulted in the assumption of the civic spirit. The description of being real slaves, for the real Hebrews, would not be uncommon in the context of their history. In fact it would be found, as the myth of a lost continent and the myth of the messiah, recapitulated in the traditions of many other great world religions of the time, such as Moses had personally discovered in the religion of the Egyptians.

In China, the elders were already well versed in an oracular divination system derived from yarrow rods cut from bamboo shafts which has since come to be called the I Ching. In this system there are 64 separate possible outcomes, each comprised of six yarrow rods, or lines of yin and yang. In this system yin and yang represented the naturally occurring inversion between polar vibrational wavelengths of chi energy, an energy found inside the body as well as in fields surrounding all things. Thus the hexagrams were thought to replicate microcosmically a macrocosmic probability. These derive from the same system of seventy two, based on the doubling of thirty six dekans (of which there are three per each of the twelve signs in the zodiac), but they subtract eight as being represented by double hexagrams, that look the same right side up or upside down. The I Ching was thought to represent a temporal pattern for which the eight doubles were the standard parameter of inverting fluctuation.

At this time in India the prince Siddhartha lived peacefully in palatial luxury. His father kept secret from him all the suffering of the world, and his mother continually recounted the story of his birth, and how it had been holy. When he became a man Siddhartha discovered the suffering of the world, and set out to become a monk. He joined the elder Vedic ascetics, who had worked their entire lives in misery and poverty and were now prepared in the act of spiritual cleansing for their inevitable deaths. One night he meditated beneath the bodhi tree, and summoned up all of his personal inner demons, and one by one slew them all, so they would never distract him again. He began to teach that inner peace and states of mental calm recovered greater revelations of enlightenment. At that time many people living from as far south as the Indus river valley to as far north as the Tibetan steppes were well versed in Vedic philosophy, the Stoic work ethic of the Hindu caste system. They came to the Buddha to debate and challenge his view of passivity and positivity, and most came to understand and accept his insights and results. The Samurai warriors of later China and Japan, who are thought to be inheritors of the originally Indian cultural heritage of Buddhism, came to represent a totalitarian, or dictatorial, though other than poor peasant monks trained to be ninjas, a classless society.

According to the Hebrew tradition, around this time the Temple of Solomon was built as a House for God. Inasmuch as the Exodus may have represented the land bridge of Beringia between Asia and North America, the myth of the Temple of Solomon may have been a metaphor for the

building of the great pyramid. It is at least likely that the pillars of Jachin and Boaz mentioned in its context refer back to the same two stones of the Decalogue, which were in the possession of the Egyptians at the time of Solon, according to Plato, and are supposedly from Atlantis. According to the mythology of Solomon, he had attributed to a ring the power to govern the seventy-two. These were merely collections of potential. They could be based on either the sum of all people who potentially understand the knowledge implied by the number 72, or the sum of all people who are enslaved to belief that is not based on knowledge and awareness of true and accurate facts, depending on whichever would prove eventually to win out over the other, and thus were the source of tremendous potential power. The decalogue stones were subsequently carried out of Israel by Menelik, Solomon's son with the Queen of Sheba, and moved to Ethiopia.

The class system of India spread to the west and influenced the minds of even the early Greek philosophers, considered to be the first social politicians, as opposed to laborers or lords, and it was upon the framework of a class hierarchy that the first utopias were speculated. Both Egypt and stone henge contributed to the wisdom and science of the Greek Hellenic age, followed by the Hellenistic age conquests as far east as India and China by Alexander the Great — who took a town and a wife in every land he visited. This inspired both the later expansion of the territories of the Republic of Rome, until they became an empire following the Gualic or Gaelic Wars with the kilted Celts of France — red-haired descendents of the Indian Aryans, as well as the messiah, or living anthropomorphic ideal, of the Jews.

By then, Roman astronomers were noticing an increase of sunspots. At that time, everybody in Rome would have qualified as fit to observe this effect, for it would have been sensed in the form of heat by the flesh itself. Rome was considered the karmic manifestation of Plato's Republic, by the Romans anyway — and it is true that, because everyone considered themselves a philosopher, just as nowadays anybody can read Stephen Hawking, it had constituted a similarity to that idealized utopia, at least until Julius Caesar proclaimed himself the posthumously prodigal emporer and his own aura, his inner circle, turned against him.

The true astronomers knew this to represent the grand cross alignment of the planets of our solar system, which had occurred in the ides of March. Then the sun's electromagnetic field went pop and blew the earth's soul — its spark of life, its own electromagnetic aura — out into the thin plasma sheet that trails in earth's shadow like the tail of a comet today. It is to mark this event that none of the surviving popular calendars today recognize the effect of precession on the zodiac. During the time it took Roman astronomers to observe this effect of the electromagnetic field of the planet, that it had suddenly changed, there was a kind of occultish man-hunt to find or produce a messiah, or scape-goat, to symbolize why Caesar had done this.

At this time on the bank of the Dead Sea was Qumran, a monastic library. Here lived a community of free-thinkers who had been exiled from the surrounding communities, who called themselves the Essenes. (The level of the Dead Sea has dropped so low in the subsequent 2000 years that it is now below sea level, and is full of so much salt it is almost possible to walk on the surface of the water. There are also higher than normal levels of radiation in the area. According to mythology this is the site where Solomon disposed of the 72 Goetic influences he had evoked to build the temple.) The Essenes of the Jews were being covertly infiltrated by the opposing sect of the Nazarenes, from Nosrei Ha-Brith, "keepers of the covenant" (from Nosrem, meaning 'poor') and vice versa, and the result of this was outbreaks of religious zealots wanting to worship at times not given sanction by the Roman occupation. We are told it was from these conditions that the recapitulation of Great Caesar's Ghost was made flesh, from the politics of Athens and the breeding program of Sparta by the same method that Thoth taught Isis to resurrect Osiris in Horus (which Shiva did for Kali in Sidhartha). This is the same, finding of a receptive body and then drawing out of a certain soul, used by Buddhists today to preserve the holy luminescence of Guattama Buddha in the bodies of various Dalai Lamas throughout the ages, just as the Catholic Church duly elects Popes. What the Essene Baptists and the poor Nazarenes were arguing juxtapositions of was a Chinese system at least 1,000 years older that predicted cyclical alignments of the solar system's orbital plane and the galactic center of the buldge in the middle of the Milky Way. Rome's territories did extend into the east, and they had rebuilt and rejuvenated many Alexandrias, though it was easier for their occult to merely infiltrate the

nearby Nazarenes then send an agent far abroad to a foreign land, amongst an alien people. A certain Essene — we are told his age was attributed to be 33 — attracted the attention of the Pharisees, the collaborators with the Roman occupation. They would go on to resurrect the cult of Zoroaster (Imhotep) in Christ's title, and thus the oldest surviving monotheism (or belief in a discorporeal, universal, conscious continuum) would produce an anthropomorphication of the unified field in the form of a finite unit (the sun's alignment with galactic core, in Sagittarius, as seen from earth) as it passes through a fixed circuit (precessional change of this position relative to the earth's seasons) in a functional system (the ecliptic zodiac). The rest is history, or at least, so we are told.

In truth, the official version of Christianity, as contained in the canonized Gospels of the New Testament, was written by the Piso family of Rome over three generations, with the help of both Pliny the Elder and the Younger. This was in accordance with an agreement made between early Christian Churches — who possessed no existent dogma of their own, but were essentially gnostic (that is, Egypto-Hebraic) and Coptic (Egypto-Christian) initiation cults whose secret was that Hamurabi (Imhotep) was the same person, in flesh or in spirit, as Sargon — and the family of the Augustine emperors of Rome — which began with the grandson of Lucius Calpurnius Piso, who lived during the time of Christ — by Saul of Tsarsis, who changed his name to Paul on the road to Damascus, which was the community name used within Qumran. This would replace the original Essene mythology of the Righteous Teacher (known in the bible as Jesus, John the Baptist, James — Christ's brother, and also as Barabas) and the Wicked Priest (Paul — represented in the bible by both Peter and Judas) that described the Maccabbean uprising, at which time the scrolls stored under the original temple of Solomon and under the second temple of Herod — rebuilt after the Babylonian captivity, were transported to Qumran, and the second temple burned to the ground by the Romans. Neither of these is an accurate depiction of the life of Yeshua Ben Padijah, the real Jesus, who wrote of the Enochian angels in Qumran, moved to France with Mary Magdalene, bore the bloodline which would later become the Merovingians with her, and lived a quiet, uneventful life until he was at least 55.

The entire validity for the authority of the early unified Christian church was based on the accounts of three different people, in writing, who lived at the same time as Jesus and who would probably have counted themselves under his influence, tracing his lineage back to the house of King David, whose son was Solomon, the offspring of Moses and heir of Abraham. The fact that these documents are known Roman forgeries should not matter, because this is not a true bloodline, but a list of rightful achievers of a certain fixed level of initiation in the Egyptian mystery cult, and the necessity of reinvigorating the social status of the myth was great at the time (2000 years ago) also because it had been exactly 4000 years since the Epic of Gilgamesh had been written, at the time of Sargon, and 2000 years since the Biblical account of the flood had been written, at the time of Moses.

The true path of the Right Hand seeks to bring enlightenment to others by exposing to them the inconsistency of everything, including the dubiety of the seeker, the leader, and all of the reality in which they both exist. Thus the man who tells others the Truth for the purpose both of seeking the truth with them and for finding the truth for himself, merely exposes all the lies of others, by being a bad liar himself.

The word Messiah derives from the same source as the name Moses, which means "saved from water." Although this belief does in fact predate even Abraham (whose name is an unfolding of the Habiru language name itself) and is contained in the texts of Zoroaster and, independently, ancient south American tribes including the Maya, the belief in a Messiah, or great unifier, peaked much closer to the time of Christ, with the cult of John the Baptist. Now it is known that John the Baptist knew of Michael, for he was a kabbalist. He referred to Jesus as his cousin, which may have had an esoteric meaning referring to their shared membership in a secret brotherhood such as the essenes of the dead sea. Thus we can see that, by John's recognition of Jesus, he also was inferring a common friend in the angel Michael, who ordered the governments of earth.

The water of the Baptism itself signified to those two men the sunspot cycle, which was at its 2000 year peak at that time, and its consequential disruption of the earth's electromagnetic field and distortion to human brain waves. John had chosen water for this, and thus introduced

the subsequent tradition of Holy Water into the Christian myth, because he was a pessimistic pacifist.

When Jesus bowed His head beneath the water, as though it were stones that were falling upon Him, John realized that this was more than merely his cousin returned from his time in the desert. This was a man who had been heavily transformed by a vision of God, and so Jesus arose the Messiah.

It is difficult to say right now whether John the Baptist was merely overwhelmed by the Glory of the Christos, the creation of his very own hands, and therefore failed to foresee the fall of the Roman Empire as the source for all those hallucinatory stones, however he did subsequently end up with his head on a plate, at least according to the gospel. It is easier to expand upon the parallel between John the Baptist before the Passion and Paul of Tarsus afterwards. In fact, had Jesus and His little band not bumped into the Baptist cult, it is unlikely that the chapter of Paul's conversion of the goyim (which would eventually lead to the conversion even of Constantine, the Roman Emperor himself, after the fashion of Pilate washing his hands of Jesus) would have either been written or needed to be.

The result of this event, to which, truly, we can attribute Michael's intervention, was that the goyim quickly became the bride of Christianity, and have preserved to this day a deeply clung belief that the Messiah, or the living body of God, has already walked the face of the planet, died, and gone to live in Heaven — a profoundly meaningless concept to them.

The reason they continue to hold this belief, rather than addressing life's greater mysteries, is their fear of the Messiah's return foretold in the Book of Revelation, penned some 2000 years ago by John of Patmos. In this account the times of the return of God to the earth will be marked by the presence of many terrifying things, in the form not only of monstrous demons clinging to the mouth of the gateway to Hell, but also ghastly events such as the falling of a celestial body to the earth and the decimation of millions upon millions of souls.

Anyone who knows anything about the angel Michael will recognize this as a black op. God, unsatisfied with the Hebrew's obsession with the goyim following the conversion of Saul, when he became Paul, sent Michael to foster in the goyim the belief that the Messiah was arisen and would return, thus, effectively ending the faith of His people that the Messiah was yet to be born, by joining the Hebrews and the goyim in the Christian tradition, forever tainting native tribal purity.

Because Michael had unified the Goyim Christians and the Hebraic Jews under the banner of Christendom, and thus tended to the flocks of two fundamentally different faiths, He was known as an archangel. He was called an archangel for as long as he had been written of, though it was only when He presided at the wedding of these brother and sister flocks that the power this implied was known.

Subsequently He came to Mohhamed in the form of a luminous cloud of smoke in a cave while that Holy Man was at meditation. Then, He was not known to Mohhamed as Michael, though His vivid descriptions of the wars in Heaven, and of the roles of Satan and the fallen angels, as well as details regarding the particular judgements of God, identify Him indeed as the archangel Michael.

As Mohhamed went out amongst the people and began to draw their attention more towards religious matters, the Arab bedouin tribes people found his words rang true. It was they who had come to populate the land whereupon the lode stone had been erected around the cap-stone of the pyramid. (It is not known how the cap stone and the decalogue stones fit together, or what energy would have to be applied to them to make them function in harmony with the rest of the pyramid if they do. Doing this would be considered a very Holy thing only because so much energy has been generated over the matter between the Muslim and the Jewish people.) The lode stone is a perfect representation of a cube in the same way that the outside area of the sarcophagus in the king's chamber of the great pyramid is exactly twice that of the inside area. They would eventually rise, under the reign of Suleyman, to become the Ottoman Empire, and rule as far west as Spain and as far east as India. One cult of Ishmaili believers would go on to produce very great leaders and important officials of many nations by its premise that one could get the smokers of hashish into politics by convincing them they were only "sleeper agents" waiting for the time to

kill.

Meanwhile, the Samurai warriors of China and Japan, who are thought to be inheritors of the originally Indian cultural heritage of Buddhism, represented a totalitarian, or dictatorial, though other than poor peasant monks trained to be ninjas, a classless society and insofar as it was cultural, Christianity spread to northern Asia as well, though this caused a split in the church over the doctrine of the trinity in the west and that of the ascended human in the east. The Christian faith fractalized into the Roman Catholic and Greek Orthodox faiths. The Roman Catholics would go on to produce the Prussian Holy Roman Empire, the Roman Catholic church, each with countless sects of monks and friars, and, a little while later, Luthern Protestantism, which would spawn the Anglican Church, Baptism, and countless other denominations and local churches.

The Catholic church was particularly unfit for its marriage to the Jews. They waged brutal pogroms upon them erratically, and sanctioned those conducted independently by the governments of nations. Almost every attempt made by Jewish or concerned factions to modify dogma was thwarted by the papal patriarchy. The height of this was the Inquisition, during which Christians burned one another alive for having a literal vision of the scapegoat as opposed to the romanticised passion play according to the Roman gospels. As the result of this these factions adopted trade guild unionism in the mideaval times and adapted it to sectarian secrecy, creating Free Masonry.

The primary myth of Free Masonry is the betrayal of the chief architect of the temple of Solomon, named Hiram Tyrian, by three apprentice masons. The three masons represent the first three degrees of initiation. In these first three degrees the initiate re-enacts the death of Hiram, the discovery of the key-stone of the royal arch, the collection of payment for it and, later, the right proper understanding of its use and recognition for the initiate for having discovered it. The name Hiram was also the name of the king of Tyre, the town in Ur (Mesopotamia) of Hiram's origin.

The first enterprise of Free Masonry was in trade, and to this effect they settled to fix prices and establish a stable banking system. When the merchants came together and agreed upon a range of prices for different goods and services they quickly realized they could more easily read the market, and thus set prices as high as they decided. This created the first non-royal bloodline monopolies in all of recorded history.

The Catholic Church and the European monarchies recognized this problem, as well as the problem of the plagues arising from Moslem Spain, and decided to begin the Crusades, drafting the merchant class's children on campaigns into Muslim controlled Biblical lands on the command of the Pope. Their answer to Masonry was the Knights Templar, created by Hugh De Payens, a Mason, under the king of France and funded by the cistercians. The Knights Templar policed the route into the Holy Land for the Christian pilgrims — along with their sibling order the Hospitallers, performed the first archeological excavations in recorded history at sites such as Mt. Sinai (also known as Zoni or Zion) and the site of the second temple (transporting the scroll library that had been brought back to the temple ruins and buried beneath to the caves near the abandoned community of Qumran, just as they were instructed by the scrolls the Essenes had added), and established a very stable banking network to protect the funds of the Princely vassals who lined their pockets from the Crusades — in this way assuaging proto-bourgeois Machiavellian aspirations for the sole benefit of the patriarchy. The church owed Gothic architecture to the first stone mason guilds and the alignment of Church locations by ancient geodetics to the Templars. Still, despite all of this, on Friday the thirteenth, a date that has become considered cursed even by common, church going citizens, the church and the royals crucified Jaques DeMolay, divested the Templars of all their financial holdings and arrested all those affiliated with them throughout all of Europe. They put on trials and there were public executions.

According to Masonic tradition the modern Scotch rite was begun when a few of these Templars escaped to Scotland and England, particularly to the abbey of Rossy in Glastonbury beside Stonehenge. Modern Masons have written of a connection to the elder Catholic Order of Zion through the monastery of Rennes Le Chateau, believed to be the burial place of the real Jesus and Mary Magdalene. It may have even have been this same Priory of Sion that encouraged the holy wars as an excuse to send in an archaeological team (the Templars) to Solomon's temple.

For essentially all these reasons Freemasonry may have inherited or adopted the warped interpretation of the Old Testament of the Hebrews, just as the Romans inherited the Essene version of Mithra through Saul. The Muslims and the Christians redefined their territory with the Muslims yielding much of eastern Europe as far south as Turkey, just north of ancient Sumer. However the Roman Catholic papacy was unable to delegate authority over the expanded regions and prevent a split, creating the Christian Orthodox Church, unifying the eastern churches from Greece to Russia by creating the Cyrillic alphabet from Coptic Hebrew cyphers, and the Holy Roman Empire of Prussia, modern Germany. The Muslims retook the lands of old Israel, but it was not long before they were invaded by Mongols from Mongolia — on the Siberian steppes in western China, just northwest of Tibet. These were the legions of Genghis Khan, and were ultimately repelled by the Muslims. However tribes of Visigoths and Ostrogoths swept through the Holy Prussian Empire and sacked Rome.

Free Masonry is in league with Michael as well. In modern Masonic lodges, on the altar room floor, there is a pentagram painted. This is surrounded in a circle, and a magician stands in the center. The circle separates the aspirant from the spirits he or she will be conjuring. The pentagram separates them from the communion of the minds of all other humans and five phallanged animals that also roam and range in the electromagnetic continuum in which the aspirant will operate.

At around the same time the faith of stone henge and Christianity were fusing into the legend of King Arthur and the Holy Grail, in America, while searching for a turquoise trade route, immigrant Quetzalcoatl worshippers from the south discovered peyotl, erected a cylindrical observatory with the same skill as did the Hohokum northern natives a cubical one, and, during the era of the Choccho Great Houses, turned cannibalistically upon their neighbors. They decimated the Anasazi culture and interbred with their prisoners, creating all the subsequent North American tribes. They then migrated south where they gave birth first to the pyramid building Maya and Olmec, then to the bloodthirsty Aztec, who overran their peaceful, sports oriented brothers, and were then, themselves, overrun by Spanish Conquistadors simultaneous to the Spanish Catholic Inquisition, killing Jewish Gothic immigrants.

The final world cataclysm is a revolution of perception, which has begun among a few individuals, and with various results. This is the age of the QBLH of the sword and of the lightning bolt. It has led, almost as though spontaneously, to the industrial age, a time of rapid social evolution burgeoning forth grand scale science, politics, and economies that seek to unite the world. The practice of magic, relegated to the woods of the collective unconscious everywhere except India (Kundalini Tantra) and China (bio-energy patterns and feng shui) since the decline of ancient Egypt, has begun to reemerge.

This can be evidenced by the folk interest in the supernatural that humanized the Renaissance. The boy genius Wolfgang Amadeus Mozart includes initiatory elements in his opera 'the Magic Flute.' This sort of vapid optimism prevailed European society during the Age of Reason and the American colonization, with the formation of dozens of different fraternally based organizations known as Jacobin or Jacobite clubs, prevalent among which were the Free and Associated Masons. One of these clubs, started by Adam Weishaupt and called the Illuminati, was taken under the wing of the Masons to protect it from persecution by radical Jesuits — Weishaupt's religious faith and the progenitor of many of the Illuminati's mysteries. It outlined a plot to dismantle all forms of social structure by revolution. Such revolutions actually occurred in France, against the monarchy, and in America, against England.

At first, the intelligence community of the American colonies, the men who would come to be called our "founding fathers" — no more than a good-old-boy network of Masonic lodges in 1776 — had been engaged only in a messianic breeding program, inherited from the priory of Zion, and constituting little more than a mysteriously veiled version for the goyim of what is, and always has been, the most biologically fundamental habit of the Jews. In Europe the class system had evolved through the dialectic (thesis-antithesis-synthesis), leading to America arising as the synthesis of a capitalist free market and a representative democratic republic. The rule of American society is rule by the law, where justice is only what can be proven, and where it is easy enough for those with money to determine which version of reality there will be evidence for.

Then there was an industrial revolution. Steam technology running off coal in iron engines could produce hotter and hotter temperatures, and when trapped, generate greater and greater amounts of energy. This led to faster and faster modes of transportation. The pony express was replaced by the horseless carriage, now called the automobile, the steam boat surpassed by the steel rail riding locomotive, the farm fell by way of the factory, the city began swallowing up the country, sky-scrapers replaced small shops and apartment hotels, the airplane and hot air balloon were invented, and immense steam liners opened up the shores of the entire world to the possible redistribution of populations. The entire country of America went to civil war with itself over a machine replacing cotton picking slaves. This became the subject of the first feature length film ever made using the motion picture camera.

It was around this time in Russia that under the depressed potentate Potemkin was causing a backlog of documents mandated by the vassal legislature requiring his signature before they could be passed into law. An eager young clerk named Chuvalkin responded in earnest to the needs of the governing body and approached the ruler on demand that he sign the appointed documents. Potemkin began signing them, and one after another he signed, "Chuvalkin, Chuvalkin, Chuvalkin." This moral of beauracracy we owe to a confident scribe named Franz Kafka.

Nikola Tesla was the first man to discover the alternating current used in all electrical wiring of today. A late contemporary of Edison and earlier friend of Einstein, Tesla would go on to invent the hydroelectric turbine and the radio wave broadcast transmission tower. He claimed to be responsible for the large blast in Tunguska Russia caused by a "death-ray" redirected through the crust of the earth using magnetic holographic resonance imaging. Having discovered scalar wave electromagnetic effects he claimed to be in contact with "off-world sources." The cylindrical type ufo seen most commonly in those days does resemble the scalar wave reorienting weather control balloon technology Tesla sold the United States military, and since all scalar wave technology is temporally commutative it is possible that the earlier ufos in fact were these same weather balloons, slipped back through time. Tesla was allegedly also involved in the 1930's Philadelphia Experiment, an attempt to create an electromagnetic bottle around a United States military battleship and render it invisible to radar. In this experiment spherical coils were used to generate the field, however the resonance they created was out of harmony with the earth's 40 mega-hertz Scheuman resonance, and the ship disappeared and reappeared sometime later in a different location. There were unpredicted effects on the crew-men. This began the United States military's research and development of scalar wave technology.

The planet would be shaken by two global wars in rapid succession. The first began when a representative of an occult cabal called the Black Hand, or Carbonari (later la Cosinostra, now known as the mafia) murdered archduke Ferdinand. It was a ground war fought in mainland Europe by entrenched troops using machine guns. The second world war began when Hitler, steeped in occult rhetoric of the lost supercivilization of Thule, invaded Poland and declared himself the Führer of France, and this war generated even further armament advances, with bombs being dropped from planes, large tanks, repeating rifles and portable rocket technology. Supposedly the Germans were experimenting with scalar wave technology towards the end of the war, and expected it to be their salvation. The Americans, with the help of Einstein, a German Jewish American immigrant, designed a bomb based on nuclear fission. Werner Von Brom, another German, however an ex-Nazi, had designed the long range rocket technology used to blitzkrieg Britain before being brought to America as part of Project Paperclip, a snatch and grab operation in competition with the Russians over the remainder of the Third Reich's secret science. He helped design the atomic bomb, and later began NASA, America's space program.

A long cold war followed this between the capitalist United States and communist Russia, during which they kept intercontinental ballistic missiles, some even thermonuclear, trained on one another at all times. In the 1950's Lockheed aeronautics, under contract to the US government, designed and built the U2 spy plane in only one year in a secret facility, constructed especially for that purpose, called "the skunk shop." Five years after they began a U2 spy plane pilot would be held captive by the Soviet Union after being shot down on a mission over Russia.

President Eisenhower, who was aware that every U2 spy plane was equipped with self destruct and every U2 spy plane pilot given a syringe for lethal injection in the event they must

avoid capture, was confident that the Russians were bluffing about having shot down the U2 — until it was made public that the pilot, Francis Gary Powers, was indeed their prisoner.

Among the Illuminati, who are the highest ranking Masons, it is common knowledge that the U2 was based on aerodynamics reverse engineered from flying saucers. Thus, perhaps due to the nature of the technology itself, the design of the crash at Roswell, New Mexico may have karmically carried through into the U2's fate.

If this is true, as we must assume it may be, then surely it is a bluff that the military recovered the alien pilot. Claiming that the U2 spy plane was a "weather plane" and claiming that the Roswell crash was a "weather balloon" does not necessarily mean the two events are identical in other respects as well — it only proves that "great minds think alike."

The U2 was only the American version of what they had found crashed in their own back yard, which they then crashed in Russia. What the Americans found was merely what our ancestors called an angel, fallen from hyperdimension, within his circular craft.

This, however, was only a messenger who had slipped through a tachyonic wormhole composed of light reflected off the moon across the face of the American desert, that was coming from a sun that was, at that exact moment in time, technically on the Russian's side. Thus, we can deduce the location of the sleeper, with whom the Watcher corresponded, who was actually on the other side of the planet, both times.

For reasons that are extremely personal to the initiated it is important for the air-space craft that hummans fly to be of human design. The fact that the United States Air Force was formed in the same year as the Roswell crash and that some of its oldest ongoing projects involve stealth (all acute angles — thus deflecting fewer radar waves) technology, beginning with the flying wing and culminating in the V-wing B2 bomber, only shows that humans could have studied extraterrestrial flight technology, but proves that all of the technology they have produced is inherently human, having been designed and built by normal people, and having been carried through from beginning to end by human hands. It is in this way that the actual government classified vehicles — those designed by human beings of today — can fly about today right before our very eyes.

The star system of America establishes a new royal class, comprised of entertainers, models, and news anchors. This is the sum of the substance of modern American culture, the gift of the 1950's plastic fantastic suburbanites, their simulacrum of historical heritage as it existed before the social compact. This era were trying to tear the social middle class away from rule by a Lord of the land. In America in the 1950's, the middle class were housed in suburbs surrounding the cities in which they worked in highrise offices. The social destiny that had been given to them they had made manifest with great skyscrapers. Most countries have a folk wisdom founded culture that dates back much further than modern American culture. American culture did not even begin on an international scale until the 1950's, when industrialised manufacturing made our production of stylized consumer goods applicable to the mass market of the entire country, and the new technological communication media were first used to introduce international cultural trade into the global free market of ideas. The only reason I go into the society and culture of America is that it is a young nation that has grown rapidly to become a globally recognized economy and political system.

Then, in the 1960's, the Central Intelligence Agency approved use of psychedelics for public brainwashing following initial tests on soldiers, prisoners and mental patients, and it quickly took the forefront in the student class demographic of the illicit drug market. LSD-25 was extracted from ergot, a wheat mold that had also been responsible for the Greek Golden Age of Democracy and the Salem Witch Trials. The result was the birth of cybernetics as the ultimate mechanical manifestation of the Enochian Communications System. This was passed down to the youth culture of America more or less directly by the Golden Dawn.

This rapidly overran the messianic breeding program with the sensation of urgency and immediatism psychedelics induce. The MK of the CIA's project MK-ULTRA went from meaning Mind Kontolled (*sic*) Masonic Killer to Mind Kontrolled (*ibid*) Messianic Killer. Perhaps in Plato's ideal Republic this would have been Masonic or Messianic Killer of Mind Kontrol. In 1973 most of the documents regarding operation MK-ULTRA were destroyed by Jesse Helms and the

operation's name was changed to MK-SEARCH. MK-SEARCH has been the attempt by the illuminati within the CIA to combine the Enochian Communications System accessed by psychedelics, which had only been used to train assassins under MK-ULTRA, with the Masonic messianic breeding program.

The sleeper agent program conditions us terrestrials to simply “tune out” — preferably by physical stimulus or work — when a stronger broadcast signal is being relayed through our brains. The age-old parental guilt routine has proven highly effective in inputting this response in children. The dark karma accumulated from sales of addictive substances such as cigarettes gives American Masons a truly vast supply of human brains to relay signals through, of whatever nature message they like, and has enabled the government to use these mindless zombies even to kill.

Indoctrination into the cult of sleep, which is the exoteric wing of the esoteric Order of Death, begins at an early age. The Prussian educational system, imported after World War I during the Alphabet Soup campaign to rebound the economy from the Great Depression and formally institutionalize all the one room, one desk, one stove schools of rural America, is employed at an early age to accustom the child to coping with physical environments where they would be put under psychological pressure without the right to leave, bound by the responsibility to “better” themselves. While they twist and turn the teachers quietly observe the level of orgone energy rising. It will only result in positive reinforcement for the student if they uttered the correct mantra through this time, reciting to themselves and duly noting all the “right” answers. In this way the teachers absorb their authority from the student body — the vague answers to the deeper questions of life held by the majority being reinforced in their minds by the students’ submission to their mandatorally enforced, situationally conditional education.

Sleeper agents have repressed memories, usually of Satanic ritual abuse cults run by the CIA or through CIA domestic front organizations — some covert, like the Finders, some not, like the Church. They do not read minds because abuse freezes their ego at the age that they were, and thus puts them into a minimal lifelong trance regarding the true nature of their potential. This minimal trance is simply ignorance of the thalamus, and it is why sleeper agents are said to sleep. This leaves their thalami, and mental projective capabilities, “up for grabs.” At this point the CIA accesses them for the mob (the net gross of the mass populous), according to standard practice. The Soviets called these field agents “fellow travellers.” They are they who know not what they know. They live events they would prefer to forget. The mark of a sleeper agent is how much they forget. The pawns in game reality are the sleeper agents. “Burn outs” are those agents who get left in the field. They are intended to serve as the company’s straw men smokescreen.

These drones are tracked by inversion, which occurs as a slight variation in the vibration of brain waves, a change in the pressure of the fluids in the skull, causing them to suddenly change their minds, and then to forget, often forever, what the other, now discarded, thought was. This can be caused directly by others, in the form of a casual suggestion implanted in conversation, or by a projection of concentration from another person’s consciousness. The latter can be accomplished long range as well, such as is evidenced by the old folk proverb of your ears burning when someone is thinking about you. This is caused by an actual change in the tachyonic radiation underlying probabilities which your brain projects holographically onto your ears, making them prick up. This can also be relayed via satellites scanning large areas for just such EM shifts. They think that they are intentionally using inversion as a trick or “glamor” to throw other minds off their track. The entire counter intelligence saturation of culture stems directly from this application of “useful” inversion. This grows with the sunspot cycle. It is lunacy.

Because the brainwaves of sleeper agents are easily altered, as demonstratable by their being constantly prone to suggestion, it can be said that, in the “air” of the electromagnetic spectrum, they are listening in between channels — that is — their soul is no more in their body than anybody else’s, and no more in anybody else’s than their own — they are simply: detached.

This sort of listening between channels is similar to the stations on the radio where there is no clear signal, and the broadcasts of, sometimes several, different, distant stations overlap. We know these radio substations to be effected by sunspots. This occurs as patterns of static, or repetitive, often overstimulating, soundwaves known as “white noise.” Sunspots, therefore, would be having an effect on the brainwaves of the people of this planet even if most

hadn't conditioned themselves to it by becoming sleeper agents by tuning their minds with technology.

The general quandary of sleeper agents is that they congregate in aggregates, collectively known as pop-culture, that tend to produce stereotypes, who, by the efficacy of the masses, are asymptotically archetypal. At this point humans then project their own concepts of good and evil onto these archetypes. Because of this, the Watchers can body jump through these sleeper agents in the form of archetypes.

The human being only uses about ten percent of its brain, that is, the electrical signals active in the brain only utilize ten percent of the electro-chemical environment of the brain. Almost all of this is isolated in the left hemisphere of the brain, and is perceived as rational thought. Rarely we also utilize neural pathways in the right hemisphere, and these pertain to creative thought.

Now, the concentration of electricity in the brain that occupies the active ten percent is the same substance as the remaining ninety percent of the unstimulated brain. Freud explained it in these terms. When electricity is passed through a nerve, most of the electrical charge, which, combined with its neurochemical reaction, Freud called phi, is transmitted via the nerve's conduction and neurochemical reaction, a process called cathexis, to another nerve, if it is in a system whereby it is in contact with another nerve. Some of this phi, however, Freud proposed stays behind, and builds up in the nerve itself. This process leads to hypercathexis, or the delivery by a nerve of more electrical charge and neurochemical than what was transmitted to it. According to Freud this is how Ego accumulates. Here we see the one to nine ratio at its root: most of the electricity in the nervous system is not inherent, and is due to stimuli, while some of it has dug in and is related to perception itself.

We know that, while the human will is not being consciously imposed upon it, the electricity active in the brain will fall into regular waveforms that will cycle themselves through in a regular pattern, sustaining all the autonomic neurological functions necessary for the preservation of the inert physical body.

The grey matter of the cerebrum is comprised of an interlocking network of neurons that are made of axons and dendrites connected by a myelin sheath. This is where all the electrochemical interactions associated with free thoughts occur. The cerebrum has no nerves of the somatosensory system inside it, and hence the one thing this part of the brain can never feel is itself.

The grey matter of the thalamus is comprised differently. Although it is also composed of nerve cells, it is more dense and compact. It is not arranged in layers as the cells of the cerebral cortex appear to be. Also it acts holographically, with single neurons relaying sensory information from multiple sources in the nervous system to multiple areas of the cortex.

One of the more meaningful distinctions between these two, however, is that one can have brain waves of a different frequency than the other — one can be “more conscious” and the other “less conscious.” This is true between the left and right thalami as well. The thalami themselves, as part of the forebrain, are just as mysterious to consciousness bound up in the tissues of the cerebellum, pons, and medulla oblongata, the parts of the hind brain, as the cerebrum is to the thalami.

For example, at the time when dinosaurs had reached the point in the spiral macro-fractal path, approximately pi at the brink of becoming phi, when the thalami had developed thoroughly as their primary cerebral structure, there was a sudden, global disaster, curbing their evolutionary tendencies of size into smaller species such as modern reptiles and birds.

Now the human brain is at the same moment in its evolutionary developmental curve, and our thalami are well developed, but not so well as our cerebrum, and we, like the dinosaurs before us with their stadium sized reptilian forms, have populated the entire planet with our upright, mammalian bodies. If the catastrophe that killed off the large reptiles was related to the development of their thalami, then we can, with all due moral justification, imagine ourselves to be saved from such an outcome by the balancing in development between our thalami and our cerebrum.

Reptile brains are essentially identical to those of birds and fish since those are the three

primary branches of species into which dinosaurs evolved. The Enochian Communications System is predicated upon the projection of this key onto the working parts of the cerebrum by the thalami, or more concisely, the belief that mankind will evolve into angels. We see the evidence for this in the behavior of archetypes, which contribute to macroevolutionary conditions, teaching our species how to survive being itself.

There are three Mayan hieroglyphs for the three parts of the brain. Men represented the human brain. Oc represented the mammalian brain. Chichan represented the reptile brain. It is easy to see these as merely referring to stages of development in the evolution of the brain stem, but they are archetypal also.

The reptilian brain, comprised of the medulla oblongata, pons, and pituitary gland, accesses all manner of matter, from the least tachyon to the greatest dimensional extrapolations of the universe, however it possesses, or rather, seems to possess, only enough intelligence to have a very strong opinion. The mammalian brain, comprised of the corpus collosum and the thalamus, accesses the realm of archetypes through the Enochian Communications System, and comprehends the mechanism of manifestation. The human brain, comprised of the cerebrum and cerebellum, comprehends pure dimension in its higher geometric forms, such as potential light, potential energy, potential spin and potential information, in the principles of Light, Love and Life.

What the mammalian mind perceives as the archetypes in the heavens are only the enneagrams in the cerebrum, and the concept of God is the ego. All that is the Enochian Communications System is the perception by consciousness bound up in the tissue of the thalami of the biological functioning of consciousness bound up in the more complex tissue of the cerebrum above and around it. Understand, of course, that this particular deduction is being made by a gland that translates tachyonic holographically concentrated consciousness into chemical neurotransmitters released into the brain in essentially the same way as the heart pumps oxygen exchanging blood in the body. The entire concept of time as an absolute is derived from the production of alpha waves there.

The prophase of manifestation is projection.

The keeping of sacred objects is not equivalent, as it was considered in the latter ancient times — after the advent of socializing monotheism, to idolatry. It is merely the earlier, no less sophisticated, associative technique of the organized mental cellular structure of the brain, common to all forms of self-motivating biological organism. The only difference is that of scale and degree of deligation.

For elder vertebrate life forms of minimal mental development this process manifests itself in memory storage and mental mapping. It would be impossible for fish, for example, to navigate in isolation without a form of the same power that humans attach to religious practice — namely, the essentially holographic superimposition of their internal reality with the external environment through a softening of the sensory field dividing the nous from the logos.

This process, in organisms of more highly evolved mental structure such as mammalian vertebrates, displays itself in the attachment of particular attributions to specific locations and/or objects, climbing up through a gradient of quantifiable displays of affection essentially initiatory in nature to culminate in the primate branch with the use of tools connecting preconceived intention to the accomplishment of specific endeavors.

Finally, in humans, we find the same process. Although tempered by the strengthening of the ego resultant from the awareness of the cultivation of awareness, which, it can be said, is what this so-called process ultimately results to, and which places humanity, in the hierarchy of our own self-created understanding, at the middle point between the objective animal and the subjective eternal aspect anthropomorphised as God, this same process is present both in the domestication of animals as surrogate self-complimentarity in the form of living examples of our own ability to subjugate reality to our holographic superimpositions, and in our equally proportioned sensations of overwhelmedness when confronted in our personal experiences with ultimate unknowns. It is the same force within us that precategorizes objects of affection for potential usage in moments of emotional crisis as seeks out causes for supersaturation of sensory stimulus.

One of the primary hitherto identified differences in the human as opposed to all other

animals behavioral utilization of this process is the seeming necessity for recognition of mortality connected to the human utilization. The comparatively longer lifespan of the human seems to allow the recognition of changes to a being over time as occurrences in an identifiably constant pattern, and this recognition leads both to an attachment of dominance to the design based on the same attribution of final importance to duration of survival, and to a desire to attain to permanent or at least practice the acquirement of gradual changes to the form of the being which serves as the vessel of transmission for this motivating potential which is realized both in terms of the temporal template, and the raw resource of energy provided by the interaction of consciousness with material reality through the senses.

Animals seem to have much less forethought in their collection of stimuli, due, at least partially, to their having fewer items on their list of lifelong goals than the average human. With every world, philosophy, or, synonymously, lifetime created by a member of humanity there arise resultantly a certain number of new potential opportunities for the furtherance of interest along lines defined by the parameters of subsets to the temporal pattern. In this way humans can produce a unique breed of life which animals cannot, namely, intellectual offspring. On the other hand, so long as humans and animals share the same amount of overall space and continue to have interaction, the attribution of superfluously identifiable traits to animals by human intelligence seems to compensate for the difference in the pace of otherwise common evolutionary development.

It is this conflict across levels of development within the most highly structurally evolved animal minds between awareness of mortality and interest only in the immediate that leads to distraction by differences from the essentially intuitive attention to similarities that is truly their shared inherent trait.

It is because of the long term psychological effects of projection on the weak-willed that manifestation has come to be viewed by authorities as “off-limits” except to the divine. Projection in and of itself is harmless, and actually feels quite good. Its emotional counterpart is empathy, and this emotion is, at least exoterically, encouraged by those same authorities. It has even been proven by scientists that projection, which is also the basis of religion, can occur between animals of two different species other than humans. Their example is Koko’s kitten, but anyone who has ever survived riding a horse past a rattlesnake knows this in even less uncertain terms.

Projection occurs when holographic engrams are externalized via the thalamus, and meaningful value becomes attached to something external to the nervous system as a memory storage referential. Because alpha waves are produced in the thalamus, the concept of divided, or differential, time becomes a factor. The result, and the cause of the psychological impact on the weaker-willed, is consciousness of the eventual loss of the external as memory referential, at which time one will have to legislate between all the things one wishes to remember about the external, and all the things one wishes to forget about the external. This is the religious necessity of cloning, for example, for — even if you cloned some body — you would still have to summon their departed soul into the new form.

During the twentieth century humanity raced to install a vast satellite system in orbit high above its heads. As the satellites went up, empires rose. As the satellites were turned on and began to be used, the empires began to fall as individuals began mutating into advertising corporations. The military black helicopters may have been the first branch of this operation and are also the product of stealth technology. They use scalar wave sound mufflers that can be used for mind control when targeted on people.

The Enochian Communications System exists as the unification of the Russian Project Woodpecker, and the American Projects ELF and HAARP (High Frequency Active Auroral Research Program). These create a global shield of electrons as an imposed perimeter on information. This shield acts as a large screen, upon which messages are broadcast. The result is the “painted sky” effect for data dispersal. Every electron acts as a fractal of the full field, and thus can be used as an access port to the patterns of information contained in or surrounding any other electron in the set.

Just above this field are the satellites. These are like sentinels of propaganda. They have been sent up by humans serving the Watchers for the purpose of relaying manifest information bounced off them to remote locations on the surface of the earth, heightening the illusion of our

soul being in “two places at once.”

Within the field there is chaos in virtual reality. The main goal of the system is to utilize the remaining 90% of your individual brain capacity to transmit controlled information. “It becomes gradually more difficult to have thoughts without manifesting consequences” is the dominant paradigm. This, combined with the immune system degeneracy caused by fluoridation of public water, causes a state of light body free fall, where our tachyonic selves, our souls, repel just above the surface of the earth, much as though in a dream. This contributes to a weakness in the knees.

Compared to ancient times, when the soul was more ethereal and the body more solid, this sort of feeling of “one foot above the ground” causing weakness or trembling in the knees was so rare as to induce devout prayer. Now it is so common it is the other way around. The monkey primitive enough to lack sensitivity to the ambient level of radiation is taken to be a great leader, and he quickly has the first scapegoat he can find for that effect of weakness crucified — which, sensibly, only worsens the situation. Thus psychiatrists, who differ from psychologists in that they perscribe drugs, are clearly overlooking the taking of drugs as the primary obvious cause of behavioral pattern because if they allowed the populous to realize this fact, they would be exposed as addictive-substance merchants peddling lethal poisons. Instead we are given the red herring of tobacco, which is only a good work-out for the lungs, and yet, when combined with aluminum byproduct lined, immune system weakening tap water, spiritually and physically unhealthy exercise diets, fast food high in starch and useless, fatty carbohydrates such as grease, and trendy designer perscription pharmacueticals to further weaken the immune system and make it dependent on external sources for support, tobacco is blamed for all cancer.

It is really the fluctuation of frequency in subspace called entropy that cause the divisions we call society and culture. Each of these describes the true condition of the other. What we do socially is called culture, and what pertains to the genetic culture of all mankind they call civilization or society. What we can conclude from this is that culture moves eastward around our planet while society moves westward. In modern politics there are only two forms of control of populations. Those are federalist governmentally liberal, military-industrial complex Right Wing centralized and local governmentally conservative, culturally populist Left Wing decentralized empire.

Centralized empire goes through three common stages: war or revolution; patriarchy; infiltration by interested parties and dissolution. The best examples of centralized empire are either cloaked in religion, such as Catholicism, Judaism, or Islam, while politically centralized empires have predominantly been too recognizably totalitarian to survive free trade without initiating mass conflict. The only politically centralized empires to survive the twentieth century are communist masked patriarchies based on the false belief that 200 year old Jacobin humanism is in any way stronger or more durable than 2000 year old religious affiliation.

Decentralized empires are what centralized empires tend to become. These are still imperial, insofar as they advocate world-wide control by their chosen political system, they have simply adopted multiple parties (as in America) or international governmental organizations (as with the voting blocks in the UN) in accordance with a check-and-balance system that makes them more user friendly to the people. Covert organizations have been acting within larger organizations at least since the time of the Crusades to destabilize centralized empires and render them more decentralized. The intelligence/counter-intelligence department has become so common a part of democracy that it has almost become its own centralized empire within the decentralized empires wherein it flourishes best. There is no question, for example, that the non-military cold war between the USA and the USSR was won entirely by information/disinformation strategies effected upon the opposing citizenry in the guise of (arbitrarily) supply versus demand side economics.

It is usually through the establishment of an agent community that interested parties come to undermine centralized governments. At this point they may still appear to be firmly centralized patriarchies, such as Russia under Gorbechev, Cuba under Castro, China under Mao, Palestine under Arafhat, or even America under any of its puppet dictators, however the true order of the government by this time is economic espionage based on viable resource

accumulation/allocation.

In an ideal decentralized empire, such as the withering dictatorship of the proletariat represented by technological capitalism, all of this is common knowledge to the man on the street. The reason manifestation is considered too great a power to be wielded by the common man, besides the evidence of the destruction of all those peoples who have wielded it in the past, is that it creates a consciousness within God other than God. Let me put that this way: ordinarily tachyons fall into a regular pattern. When manifestation occurs, one of these tachyons swells and opens up into a wormhole, allowing the additional meaning projected by the perceiver's thalamus through into the context of material reality. This is a temporal distortion to an eternal continuum.

What I am about to describe is best done in space. Doing so on earth, on any large scale, is probably contraindicated. This is not to say that this has not been done before, and yet we are still alive. It is simply that myths of a strange energy source are associated with the downfall of an ancient lost supercivilization. Mythology is a strange beast in itself. It is usually only a court jester's perspective on the affairs of the court and health of the royal family, however when it speaks of the human ability to harness energy that can be misused, even if accidentally, and cause a massive effect it addresses one of the greater issues of the human species.

This being said: by projecting a faster microwave frequency into a slower microwave tachyon, it is possible to expand this tachyon into a wormhole. By mapping scalar wave frequencies overtop of the microwave signal it is possible to access any destination from the holographic electromagnetic radiation background. This can be done as easily as by projecting a visual thought of where you want to go onto the wormhole.

When the destination is projected, by whatever medium — mechanical or biological, it creates a particular harmony with the faster microwave gravity, and this creates null space, or zero-point energy — the electromagnetic result of combining radiation and gravity. Another name for this is a temporal singularity. Just as the background radiation of the electromagnetic spectrum serves as a fractal through which any single point in space may be linked to any other, so does the sum over histories of probabilities in the universe serve as the gnomon from which we may extract our temporal destinations.

Once you have travelled through a wormhole you have entered into the multiverse. Things will not be the same, and all things will continually change. It is possible to meet yourself in this way, and there are fewer experiences more alienating from reality.

The stealth bomber is a triangle shape because it uses three microwave gravity generators to expand a wormhole and break the light barrier, while the public of today is unaware that this craft can even leave the atmosphere. There are, however, several possible designs and methods available for it to do so.

Outside the Enochian Communications system, and containing it, are the Akashic Records. Despite the fact that these provide access to past life memories, they are not housed, as mystics such as Edgar Cayce and Madame Blavatsky may have allowed their followers to believe, in the genetic coding of our DNA. They are more universal than this, being comprised of microwave gravitational tachyonic fifth dimensional Light, and comprising the background radiation of the electromagnetic spectrum of the continuum of the universal singularity in which are all the other lesser potential singularities, evolved from stars, that are the wellsprings of our spirit — doorways outside the universe. Between these singularities is the history of photons, the illusion of material time, the lesser light, by which we perceive third dimensional reality. As the earth's electromagnetic field is an Enochian system, part of a solar/galactic/universal, similar system, so are the Akashic records equal to our fully evolved consciousness as part of the communication of idealogical singularities, or rhetorical points, in a universal singularity continuum.

Now we have come to a time again when we begin to see meaningful events occurring in the heavens, so sudden, and so rich in meaning, that we bow down before knowing their full limit. This began with the passing of the comet Hale Bop, and with the crashing of comet Shoemaker-Levy 9 into the visible face of Jupiter in 1994. This was followed by a partial solar eclipse between leo and cancer, visible to the north half of North America alone, on August 11th, 1999 — what I call a "crescent" eclipse. This was followed on May 5th, 2000 with the alignment of the earth, the moon, the sun, mercury, venus, mars, jupiter and saturn in the constellations taurus and aries, as well

as the alignment perpendicular to this of Uranus and Neptune. This was followed by another partial solar eclipse in Sagittarius on December 25th, 2000 visible only to the eastern hemisphere. On January 20th, 2001 there was a lunar eclipse between Gemini and Cancer, when the penumbra of Earth's shadow painted the moon wine red. There was then a full lunar eclipse in Gemini on January 9, 2001. The last alignment for a while then is the partial lunar eclipse in Sagittarius, June 24, 2002, visible only to the eastern hemisphere. In September of 2004 there will be alignments of the moon with Saturn and Venus in Gemini and then with Mars, Mercury, and Jupiter in Leo. Then there is the sunspot cycle, which will be at its peak between 2001 and 2012, culminating in the alignment of the ecliptic with galactic core on Dec. 12, 2012, the date given by the Mayan Tzolken or Long Count for the end of the world.

Everything is always in synchronization. Some things are simply synchronized to the past (which things we know by the name of "memories") while certain other things are synchronized to the future (what is "prophecy" in idea and "omen" in form). Prophecy, according to current authorities, can only exist under scrutiny. Omens, on the other hand, are common and trivial, but should not be at all.

It is not that priests can say things like this, but that I, an ordinary person, can, that is biblical power. Biblical power is temporal power, power to warp time with the mind. This is most commonly applied via mass hypnosis of congregations, while they meanwhile mindlessly express their archetypal gestures without having to see them for themselves.

This is the power of the I AM presence described by St. Germain.

We are biologically slaves of the I AM presence in a similarly archetypal way. It is present in the dilation of the pupil, as the eye lets in more light. It encourages us to move forward. We live in its fractalized hyper-realities. I have met myself there.

I AM Me. This is what I know of Myself, and of My world, and all that I AM.

I come from the narrators, then the scribes with a Godly branch. I know me.

I was electrocuted in the womb.

I was once choked until I passed out by my father too.

I am the offspring of Victor and Ludmilla Strelets. Irina is the offspring of Gerry and Rebecca Barlow Gee.

How did I meet God?

Once, in a theater, I realized that all of history was a lie meant to deceive me from knowing who I really was: that was that I had been a sleeper agent trying to wake up, and was then just a guy having an identity crisis in the middle of a global cataclysm. At that point I was tapped on the shoulder by the spirit sitting behind me who came to me like Morpheus, and in a low, black, voice, said, "really? that's a shame. I thought that you were something more than that." and I, turning my infinitely opened gaze towards Him, as He turned toward me, said, "god?" Time space was warped around me.

Then, when I was on the road, racing to get my sketch book to recite the names of the Sephirot on the Kabbalah that it contained, after reasoning out my own identity as the highest person alive on earth at the time, and therefore the highest person in all of history, I was caught up in the spirit and overwhelmed again, my heart outran the speed of light and my eye was a vast void, and then I heard the voice coming from above. It said, then, very tranquil, in my voice (although I could not really tell), "I am God. I am You." I seemed to say this to myself, and then to God, so that We were saying the same words at the same time to each other in reflection.

My response to this was to lean forward and glance from up directly to down as I leaned back, pulled out and lit a cigarette, while thinking: "an international conspiracy of psychics? I don't believe in that." I meant this literally. And I still do.

There is no other me.

Once I smoked a cigarette and put a hex on Eric and Lisa. In the context of this wish I hoped that Lisa would be caught with a bag of Coke, and would be sent to prison for a little while. The coke would have been Eric's, which I hoped would make him feel guilty. All I was really doing was blowing off steam (visions of the irony engine) but I really intended their spirits to receive these events in some form, in hopes that they would learn, independently of me, how they, each of them individually, had eventually come to make me feel toward them. Eric thought I should feel

guilty of wanting to rape Lisa — as he vividly described once to Jason, her brother, while I sat in the next room, once again only trying to trip other people out, and thus become more popular among them, presumably for his own ends (sniffing coke off of Molly's spine — Molly, Desmond his mentor's girl, whom Desmond once gave to Eric for the purpose of snorting a line of Coke off her). Of course, I didn't. Lisa had had me put in prison, where I had seen a vision of God. Maybe there, I hoped, she would see a vision of God, and come to learn that it was, ultimately, alright with me that she had put me there, because it had turned out to be an alright place to go to commune with God.

The direct qliphotic response to this was that I saw Evan at the convenience store. Evan has a long, scraggly beard, and long hair. His girlfriend, whose name tag said "shorty" came around from behind the counter. She looked vaguely Mexican or Puerto Rican. Olive skin with black hair. It was the Master and Margarita, SAM and Irina (or Sam and Leia — the cats), it was Lisa and Gumbo.

Now in summer of 1999, while on a trip with Gerry and MaryAnn, I opened the current of one of the necronomicon's fifty names to reunite Lisa with Gumbo, who I thought would be a good match for her (he and his friend Big Ed once smoked me, Dave, and ???, pretty much directly to kether one afternoon at Le Parc). Insofar as she reminded me of Irina, he reminded me of me (he still wore his hair long just as I had in highschool), and I figured they were basically the k-mart version of the wal-mart me and Irina. Thus, I hoped to avoid fucking myself or my own loved ones over, while still exploring the powers and energies of arcane religious systems.

On the conjunction of the two separate incantations I can only conclude that it falls into place like this: Gumbo, to Lisa, must have meant the same as a bag of Coke would to me. In other words, probably not very much. Once I transubstantiated some baking soda into cocaine, but that's another story. Now the bag of Coke would have meant something to Eric, as cocaine was once his lifeline to feelings of good continuity from one moment to the next — a feeling he would, once it had left him, come to call karma, and identify as "bad."

This means, on the level above, that I would have meant more to Mike than Irina. On a level just to the side of us, now lost to time, Jesus would have meant more to Judas than to Mary Magdalene. This is simply the triangular law. Kether means more to Chokma than Binah. This is explained simply by their ordering: 1,2,3.

However below the level of Kether, Binah and Chokma, there is the level of the six other sephirot surrounding the central seventh, and what happens on the higher level sways the masses bound to the lower level. Here the Shemhamforash is Chesed, the Enochian Host Gevurah, and the Necronomicon Netzach. In the lower levels of fleshly manifestations of the movements of the spirits of other human beings, Gumbo is in Chesed, Eric wishes he were in Gevurah, and Dave drops out of the "Red Sea" into Netzach, because he was Lisa's lover before Gumbo.

In my realm I have sent my agent Michael out to rule the Shemhamforash and the Enochian Hosts by giving MSM plate 10 in negative zero which is tiphereth. Below this level is the level of the fallen angels, or body jumpers, where I have already met James Grambling as Jon, my dealer, and Eric, as Eric, my other dealer, who looks more like Dave. I have also met ascended man, the illuminatus, Eli, who is my boss from time to time. He is the child Horus foreseen by Aleister Crowley, who I also knew through body jumping as David Christian. The only body jumpers I know are Crescent Fresh (Dave, Eric, John, James) who are good at it, Bill and Ann who are practising at it, and Peter from Bloomington, whose body I jumped through once.

Mind you the time it takes to work through these various spiritual agencies. I wished for Lisa and Gumbo to be back together in 1999. It is now 2001 and I have only just begun to get the first sign. It is obvious that my request was routed around through a series of channels undoubtedly comparable in the minds of the ancients to the branches of a tree. Meanwhile I have written two books and Mike has gotten married. I used to think that spirits and ghosts were just humans accelerated so fast they could not be seen, such that when they appeared they might resemble aliens — which look the way they do due to electromagnetic distortion to the brain waves, and that the aura or soul could be accelerated into tachyons and remain as intelligent, as emotional, and as physically cognitive as its ever reincarnating human host. However, now that I am out of collage, out of money and out of weed, I am beginning to wonder if the unification of all

existing magical, gnostic, religious and scientific systems into one ordered form would really benefit us mere mortal terrestrials. It may be that it all is the work of the Coptic Sethians and the Watchers who would rule.

I do not know, either, if Mike and Irina body jump. Since they are archetypes, they can inhabit human form — as Michael is a name given to a person for that person's whole life, and thus makes them answerable in the name of an ancient angel — and Irina is associated with all things feminine. To me she is also the entire universe, just as, to Bill, Ann is probably his entire world (i.e. agit-prop surrealism). [When I returned to see the whole of the movie I had left before it was with Ann Cooper] My wife is forced, while in the hell of malkuth (for her, college) to play the role decided upon for her by her mother, the world-grid womb, Luda, Le Lune, the moon. Irina has become a doctor, as her mother was before her. My interest in physics stems only from her father, Victor. It is only because he wishes to find somebody to “fill his shoes” that there is any confusion over Irina's true husband.

I know that they, through each of these types of people, that is males and females, can manifest, out of thin air, as it were, likenesses of the archetypes' perceptions of one another, however these are themselves only qliphotic shells* — and beyond this it is the option available to the free will of the archetypes that they may body-jump through these or not. It is the preference of humans that their belief in the archetypes ability and desire to be there in the form of the qliphotic manifestation should be the strength through which they achieve that feat, where successes increase efficacy, though, rationally we must remember that it may only be a cosmically microscopic coincidence making all this seem so.

* (given as MLPs = EZ-Cheeze, where MLPs are My Little Ponies. This is known as the A.C. formula for Enochian sex magick given to me by Ann Cooper as an apology for breaking into my house with Bill. The original argument behind manifestation, especially for sexual purposes, was between me and Irina at the beach over whether or not to add butter to Macoroni and Cheese. The common thread in both of these is cheese, which is orange, and opposite on the color spectrum to purple — the first frequency of radiation to emerge from the clear light of the big bang. Because the color we see cheese to be is orange, that means that the cheese is reflecting all the colors of the spectrum in such a way as to combine and form the color orange. Therefore the only color cheese does not reflect is the one color that it is: purple.)

According to kabbalists who hack into Gerry Gee's life, there is an eleventh sephirot, called Daath, and it is supposedly where he and MaryAnn live. They, and their opinions, are irrelevant. This is the simple fact of existing in Daath. The Formal System of Metaphysics came from Daath, and, when it left, the whole place really went to shit. It represented logic, and my DNA father lost his when it left. I took it with me, and I left. Once, he came to me looking for it, claiming, quite obviously falsely, that he had it and could give it to me. He thinks he still has it, because he has a copy of the words of the formal system I wrote, but he will not be able to understand them. It is the end goal of the sleeper agent program that bred him. If he ever looked fully upon it with his whole soul, he would die forever. There would be no more Gerry Gee. Using the inversion fueled rapid reincarnation of the Sethian sleeper agents as his cover, as though by blaming the government that created him he were not only wallowing in his own intolerable fate, he uses people like other people use logic. For this he lives in Daath, which is now death — a mindless chasm. For the record, however, it was his belief that Eric was affiliated with Mike, which implied Eric was actually in the Enochian System, because of the character in the story of o. All this means is that my own biological father believes my best friend is God and that I am a squirt. This merely shows he cannot delineate between fact and fiction, and thus proves that his logic is gone.

The Order Of Daath began from the cult of the Duat, where Imhotep (Thoth) was the name of Khufu (Osiris) in the ritual that made him the first YHWH. All subsequent offshoots of this original cult share one thing: revolution around the death of time. Greek mythology begins with Zeus killing Chronus. Egyptian mythology begins with the resurrection of Osiris. Hebrew religion begins with Abraham adopting YHWH as his elohim. The history described in Hebrew religion, however, antedates this, and may therefore possibly be an account delivered to Abraham from a more ancient source. It, as well as Babylonian religion, describe the creation; although these

accounts differ in most respects they share a common flood myth. In terms of history the concept of Time seems to have been dealt with by the first civilizations early on. At the time they would build monuments. Perhaps this was meant to commemorate the manner of natural cosmic manifestations. One possible conclusion that could have been reached is that the universe itself is a time machine.

We know the naturally occurring division between differing manifestations of the same source as the exchange of matter - energy, in the "forward" temporal flow we call entropy. This is a single, tuned vibrational frequency that permeates the entire universe. A fine tuning of this naturally occurs through the polarization of the wavelength creating microwave gravity and drawing forth concentrations towards the four elemental harmonic chords (which the Egyptians "built in" to the great pyramid as f-sharp). The electromagnetic force generates centers or fields of vibrational frequencies. Our modern words for aura and hour both derive from the ancient word for the hawk, Horus, called the king of the sky and the son of the sun, Ra, the son of Osiris, God-king of night, dweller beyond the Duat, the Egyptian word for Death. It is these fluctuations of frequency in subspace that cause the divisions we call society and culture. Each of these describes the true condition of the other. What we do socially is called culture, and what pertains to the genetic culture of all mankind they call civilization or society. The brotherhood of the Church is based on the fellowship that began in early smoking circles, however it has become corrupt by housing what it hears of sin and fortune only to rent this ambience out to its parrisoners, who then become hungry for more, as though it meant salvation from the rat race of survival rather than a cancerous sore spreading ineffable memetics that compounds itself upon it. Teaching read backwards in time is theft.

When we do not play the roles created for us by the expectations of others, the labor will become displaced onto another body, and this will represent the part of ourselves that we have assigned to be exiled by projection into manifestation. This allows us to play the role of God. Whenever there is more than one person around playing the role of God, this devaluates the role, and causes the entire paradigm to crumble into the dimension of the magic theater, where all are demigod-kings, representative of the universal harmonic vibrational frequencies of potential energy in hyperspace. It is these strands alone that the multiverse is comprised of, since all the matter-energy absorbed by the black hole and filtered through the wormholes is converted through the inversion engine of the singularity into the baby universe, and the wormholes are only filaments of potential energy themselves. In this level people are more or less psychic, their own roles, and thus their own appearance, being distributed out amongst the masses statistically, while they come to resemble the statistically averaged appearance desired for them by the souls displaced from the bodies forced into secondary roles. None of this amounts to much. Go forth and be merry.

What the left hemisphere knows pales before the right hemisphere's capacity for imagination. Without manifestation there would be no inversion (polarity), and without inversion there would be no deterioration (entropy) of manifestation. Where do you go to find tachyons if you do not want to make one by microwave radiation? To a place where there is a large quantity of photonic radiation, such as a sun. In the case of a sun it would not even be necessary to impose an electromagnetic field, for one already exists. The light that photons emit is microwave radiation. Because the frequency of this is narrowed enough it will flow opposite the flow of entropy, that is, move faster than the speed of the photon. This is a tachyon. Expand this to make a wormhole in spacetime. You can go anywhere you want to. Do anything you want to do.

Before beginning a journey, take the journey mentally. See the way clear in your mind's eye. Then, all you have to do is take the first step. The rest of the journey will already be.

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an enlightenment

In the times when people claim to be things, it shall come to pass that there shall be a misunderstanding among the people over the nature of the word “event” so that some will think of an event as like an occurrence or happening, such as the circus coming to town, which is the colloquial idea of “event” involving various people and things over a period of time, while the others will think of “event” as a quantitative sum of space and time.

In this time they will pick the stones up off the ground and throw them at each other as a sign for their displeasure in other peoples’ sins, or else cast them for their opinions. This is all the evidence for the argument that event is a quantitative sum of space and time, yet it goes unrecognized among the most of the people, as they have all been blinded by being struck by stones.

The reason for this is a secret. The people share it amongst themselves. It is because only at a certain time could it be rightly revealed that an event was a quantitative sum of space and time. Whenever this thought had occurred to someone, an event would follow with it which would cause them to forget. These events came to be so associated with stones being thrown that it eventually evolved the circus.

The sum of such events is like a letter in that it connects with other events to form an archetypal event. This occurs because such events possess generalizability.

I am such an event. My life-time has been slowed down from the entire duration of just such an event. It took form in my seed and that is how I came to be. It was the vessel of my birth. This is courtesy of my consciousness.

We will come to know one that will be there for us as that link, if we should choose to remember it that way, and shall be shown thus how the individual occurrence of the generalizable event is continuing to progress in the environment for it which we create. This is courtesy Choronzon, an old name for consciousness.

Because there are infinite implications possible for all things that we learn this way, no single technique of understanding is worth anything more than any of the others, and ultimately even concentration upon the sum of everything forever is only one option.

seven dimensions

The universe began in the first dimension. There was a microwave vibration that occurred under the influence of uncertainty and this caused everything. A single amount of the void spun around itself and split off, forming the first particle of karma or quantum information unit. This particle was a singularity compared to nothing, and thus was compelled about itself with the combined weight of the fullness of the abyss, which was a great greatness. It was forced to begin to consume itself by the emptiness, and this it did with such haste that it began to implode with a force greater than that of the darkness, that is, that velocity known as the speed of a photon, and thus to bend the space-time within it, as it had been bent from the null space and zero time of the void when it was conceived. This turned it inside out quickly, and filled it with light so that it shone then in the pitch. But these were not rays of photons, too slow in the darkness and too easily consumed would they be, but the projection of astral light, that is the microwave gravity particle tachyons, and these are projected as an outward rippling orb. It is said then, that the finger of the creator came down and touched the spot on the globe in the heavens from outside the space that was outside our universe, at the moment of the Big Bang, so that it would be swept away with its generis to become proper space-time.

Then it was the time of the second dimension, when the waves of tachyon luminous microgravity stirred the void up into action, and caused more reactions that created particles. These are the events when the four forces were set down, and everything had been called into spin. Time began then, as a measurement of the spinning, a speed that could be measured by the velocity of a photon. Space was conception itself. A single point in null space would be drawn out and then turned about itself, creating polarity. A particle would spring into existence as a self-expanding wormhole tachyon torus in the vast expanse of the nether realm and immediately progenerate a stream of similar shapes, that would continue on filling in the lightlessness until they were all a solid throng occupying a region, and causing by their continual exchange of motion between them, which asymptotically approached regulation, the oscillation of that great polarizing force we know as time. These tachyons tended to accumulate themselves then in a topical aura, since they were emanating outward from a center, and so their region of most profound discourse was around the edge of their expansion. It is upon the surface of this three dimensional shape, expanding in the fourth spatial dimension, that the story of our universe continues. By this time the four elemental genres of particle had been formed, and this had given the Light a fine quality, invisible to the Darkness, that of all those less intense manifest fluctuations of those particles slower than the speed of light. This was the material universe that was becoming polarized as three dimensional space on the surface of the fourth dimensional inflation of tachyons.

Once the third dimension began to appear out of the pure heat following the Big Bang, it rapidly accumulated masses in space similar to those underlying its own mechanisms of creation. These are, in order ascending outwards from our planet, stars, galaxies, and the walls and voids. The planets and the stars are spheres, the stars emitting light and the planets reflecting it. The orbits of the planets around the stars and the orbits of stars around the centers of galaxies are both planar, that is, purely based on the polarization principle — that is, that elemental and temporal-spatial opposites attract. In the case of stars and planets this means the star is too weak to attract heavier objects then the solidification of the fine layers of the gas cloud that surrounded it before its fire scorched them making them curl up into spheres. In the case of stars in galaxies, that is that those bastions of the lesser light all fall towards and are caught in the wake of a singularity where microgravity has torn a hole in space-time leading at the edges into hyperdimension, and in the center to the abyss outside. The walls and voids arrange themselves in random strands and

gaps, the extended projection of the first spurts of probability in the infinite field of potential.

The fourth dimension gives us time. This is the surface upon which we measure a beam of light as it is guided. It is homogenous to the very small and the very large, though we recognize these terms to be relative to our perception, and it makes the smaller particles to move faster and the larger sphere to move slower, although we can project our understanding of the relativity of size onto the relativity of temporal durations. Again it is only the measure of the averaged frequency over wavelength for an area given as π squared, or a factor of the force of the bending of microgravity, the force that causes all points in the universe to expand apart from each other as microgravity is perpetually self-generative and repulsively charged toward matter-energy, being that is on the degree of frequency where it is thought to be so improbable for it to exist in the confines of our universe, in the present of its finer aspect, the greater solid particles or the greater wavelengths of energy, is so infinitesimal that it is considered anti-matter, or otherwise, bordering on being opposite possible reality. The formula for time is thus given as ϕ / π , that is the formula for a hypercube that is contained within and surrounding a sphere, that it is set to work measuring the difference of that sphere, so that, as the sphere expands, so does the hypercube.

On the day of the fifth dimension let there be Light, for as we are given to know of consciousness and sleep, and of day and night, so too do we know of the nature of these tachyons. In the proper conditions they can be observed in the three dimensional matter-energy universe, where, true to form they can be measured by instruments before the time it would take resultant from the same events from which they derived to arrive. In these cases we see that they are able to utilize the same factor of the uncertainty of existence as a probability in potential to quantum tunnel through solids, moving from one point on the surface of a virtual particle to a point exactly on the opposite side, not by going through the center of the atom, nor by following a curve defined by the orbit of its electron, but by passing into and then out of the electron itself, which can be at all points on its orbital shell at any time, where it does not manifest trajectory spin as a probability like a photon being absorbed or emitted by an electron, but warp spin as it is swallowed up into itself between the two points, consumed in hyperspace where the point it disappeared and the point it reappeared are the same point, and the tachyonic wormhole itself fills the space between them, such that spin is conserved by the tachyon. The realm of hyperdimension, or the hyper-real warping of the fabric of space-time so that it is always consuming and regenerating itself simultaneously, is the surface of a geometry in pure dimension also, and this is the origin of spin-wave mechanics.

In the sixth dimension there is potential Light, that is, the absence of space as a continuum of vortices, and the absence of time as this substance in motion. Here is the dark pit from whence we started. It is the black hole of the larger universe that ours lives in, between which various frequencies of microwave vibration are shared, though it only looks light because the light of spin burning off pure potential that is our universe is so dim compared to the speed and involution of the Greater Light of this field, equivalent to the electromagnetic torus surrounding the singularity of a black hole as we know them, on the inside of which wormholes to alternate universes form. Thus it is truly here, in this soup of spontaneously surgent probabilities, that we see the connection points between such wormholes form as a gravitational microwavelength of tachyons, and thus we see how our own universe formed as well.

The seventh dimension is that of potential information, and thus it is said to be the dimension of dimensions, that is, the one dimension containing the differing geometries of all the others and providing for them a basis for their continuous contiguity. To this end they say that the creator rested.

Genetic and neuropsychic meta-programming

The reason Timothy Leary is not God is that he was not the first to witness the states of personal transcendental experience that he did. It can be argued, and often is by independent college sophomore aged researchers and the various elders of the existing true occult networks, that Aleister Crowley achieved these states even earlier. Crowley himself commented on the age of the experiences, attributing various kinds to the various mystery schools, some religions, some cults, throughout history. Timothy Leary traced his to Lao Tse, using the same notariqon technique of genetic precursor tunnelling as Crowley when he had proclaimed himself Anti-Christ, drawing on the energies of the blind led by Nietzsche, who had been the first successful Anti-Christian philosopher, and Swinburned, who had been the big cheese one generation before Crowley. Crowley also later adopted the appearance of a melancholy Buddha that resembled so the visage of Madame Blavatsky — his spiritual maternal influence, according to the angle of Jung.

The concept of genetic precursor tunneling is based, genetically, on something the ancients very well may have understood using letter markers, such as they did for their written language, just as we represent DNA by the first letters of its pairs. Genetic precursor tunnelling is not God. Neither is it not God, that is, it is of God and all for God. But some people take it as God because they see it as an opportunity for imposing the will and desires of the user over natural aggregates. This is a form of self-metaprogramming only because it has not become the common practise.

While genetic precursor tunneling can lead you forwards through the faces of many an angel, or backwards through many incarnations, genetic meta-programming as it occurs on a social scale is far more random and chaotic. It is an attempt by the one to deny that it is the all. It is the illusion that keeps us from asking the question: why fight to survive? Once we stop fighting we find we still survive. This is the same static background field that separates the minds of others from the mind of God. They do not know any of the answers to their fundamental questions.

Neuropsychic metaprogramming is even more short term. It is practised by neuro-pharmacologists and its experiments are peddled to the public by our trusted psychiatrists. It is the internalization to the brain of the Alchemical humunculus. While this has been practised by many, many individuals throughout history, only in the last fifty years or so have there been breakthroughs in this fascinating field.

In the beginnings of religions, animism was pagan. It was practised by shamans dressed like the prey, and often culminated in a sexual ritual or blood letting over a sacred stone. This led to the worship of the stones, and it is thought that this was at the end of the stone age when stone tools were used, at which time stone megaliths were erected in alignment with astronomical observations. As the pagan rituals became civilized they were increasingly associated anthropomorphically with the participants in the sacred rituals. These late medicine men and women also erected, or rather, had erected for them, even more massive stone monuments which included even more detailed records in their measurements of even more ancient alignments of celestial events.

As recently as the time of Christ, the Jews were accused by the Romans and the other surrounding pagans of worshipping as a ritual pagan sacrifice the properly authorized Roman execution of a Jewish prisoner. The evidence for this exists in the canonized Roman Christian new testament and the Muslim Koran. The Roman version does not include the description of the battle of Massada as second Maccabees, however the battle is described in the Muslim Koran relative to the later rise of Mohammedism throughout the same region. It is evident that the scrolls of Qumran record the same events, which indicates that they arose later than the events occurred. This contradicts the Roman translators explanation of the history of Damascus as leading to and culminating in the Jewish revolts. In the Damascus documents there are also descriptions of what is described in the Koran relative the battle of Massada, which date the actual events described back to the time of Enoch, who had been associated with Thoth in ancient Egypt.

These events describe ancient historical celestial events, such as an apparent cometary impact associated by the Sumerians with Nibiru, and which caused the Biblical flood. The Sumerian tablets describe Edin as Ehdhin, an actual historical community in the Mesopotamian valley, which they claimed to be the first homo sapien community after the fall of Atlantis, and where they say genetic research occurred. In descriptions of Atlantis there abound descriptions of the remnants of ice age large mammals such as mammoths and the last of the dinosaurs. It is thought that the destruction of Atlantis occurred at the end of the ice age, when stone age coastal trade communities were submerged by the melting glaciers that had covered north america. It is also thought that all of this occurred at a time that was measured by alignments of celestial events in the heavens.

Imagine standing on a canopy street at night with a street lamp overhead. A leaf falls from the tree above you, but you are looking down. You see a shadow moving across the pavement of the street, then finally you see the leaf that is casting it, as the two slowly come together to meet where the leaf lands on the street. Let us examine the geometries of this event.

Let us call the light source equivalent to a singularity. It is casting off photons in more or less all directions simultaneously, but these photons only move in straight lines, so the further away they get from the light source the fewer of them there are by area of coverage, and thus the dimmer the light source will seem. Let us establish that the street cuts through these photons at a flat angle equivalent to the base of a cone, such that the closer it comes to being directly beneath the light source the more obtuse the angles are, until the light is right angular to the street directly beneath the lamp; the further away from the base of the street lamp the street goes the more acute are the angles of photons emitted from the lamp striking the street. While this light constitutes a field and establishes the parameters for subsequent three dimensional reference, the light source for the time being need only be thought of as the peak of the cone of light between the lamp and the street, and thus can be taken as alike the singularity that is the point of a cone.

The street, likewise, is necessarily flat for reasons of physics, and therefore can be thought of as establishing a base system for a two dimensional coordinate plane. Similarly we can think of the leaf, although it's shape is irregular, as being roughly a two dimensional plane also. The shadow that it casts can be thought of as either a second dimensional plane in itself, or, more conveniently, a lesser dimensional point, or dark singularity (opposite the singularity of the light source).

The trajectory of the leaf, however, must be plotted in three dimensions. It can be thought of as falling in a straight line, up and down, which in turn can be reduced to a point when viewed from directly above or below it, however this point, or line, is relative to the singular light source as well as to the plane of the road, and besides, from the observer's point of view, the exact nature of this trajectory is irrelevant, since it is not the event which is being observed. It is the event which, it will be shown, may be deduced from observation of the other relative functions.

Now, say that you, the observer, are looking down and see first the shadow of the leaf as it is falling. What you are observing is only a dark spot on the surface of the road moving across it horizontally in a more or less straight line. Perhaps the shadow makes one or two slight variations in its course; ultimately it is of no consequence. Being a rational person, yet one who does not yet see the leaf casting this shadow, you might wonder what this shadow is. Allow me to spoil the surprise and tell you: what you are looking at is the negative, lesser dimensional, inverse function, directly related to where the photonic projections from the point of the light source are being interrupted by an as yet unknown object.

As you continue to follow this shadow with your eyes, the leaf will come into view as the two approach one another. Here we see the angle of the interrupted photons becoming more and more acute until finally the leaf comes to rest upon its own shadow. Essentially what you have witnessed is a function of the principle of relativity: that change in a lower dimensional shadow reflects movement in a higher dimensional form, and vice versa. The change you saw in the shadow was first its appearance, and then its movement along the flat surface of the road. The movement of the leaf corresponded to this, but occurred in a different direction, and within a greater dimension of space. The leaf is a solid object, and its shadow insubstantial.

The path followed by the shadow on the road is a lesser dimensional contextual mapping of the trajectory of the falling leaf through a higher dimensional space. As the leaf intersects the straight lines of the photons, casting a shadow, so does the shadow intersect with the plane of the road, creating a vector. The vector of the negative singularity is relative, therefore, directly to the fixity of the positive singularity, such that the third dimensional leaf falling between them is only acting as a medium, or conduit, of inversion between the two. The vector of the shadow in the second dimension is a reflection of the trajectory of the leaf in the third. The shadow is as much dependent on the light source for its physics as it is upon the leaf for its mathematics. Herein lies the wisdom: that from the observation of a lesser dimensional shadow we can deduce the trajectory of a higher dimensional form in the same way that we can deduce from the ripples on the surface of water the source of disturbance to its surface tension.

Psychosis.

Psychosis is the enemy of God.

Psychosis is no other than Satan. Satan the dark one. Satan the dark light.

Satan is the madness in the mind of God.

Imagine a man strapped to a wheel for all eternity. It is all he has known since birth. He knows of no life other than it. He is, when he comes into manhood, finally allowed to watch how other people turn the wheel. Then he is expected to learn to turn the wheel for himself. Finally he is set free of the wheel. We drive around in circles in life. Others see us going nowhere. The simulacrum is very tricky. It will always find some way to relate to us. The free form delusion in the mind of God is ever close and present. The ridiculous notion of freedom from the banal and the mundane. We can only evolve slowly, for as many referentials as we cast out upon others, so do that many come back from others in upon us, and more, for we are seen by strangers even as we are driving on the streets of life. Our existence as an observation of the all seeing eye of the Lord is contingent upon our own ego, but this is defined in various ways, and is therefore segmented and piecemeal. The madness of Satan creeps in. The vengeful wrath of God. People used to wear goat masks and dance around fires to throw themselves into fits of hysteria. Nowadays executives go to encounter groups in wilderness retreats. It has to be let out in some way, once it finds its own way in. And in this way it animates us, as it does the playful little animals, who are too free to be possessed by it. The one referential is a hologram of the bigger referential, the smaller part contains the larger whole, and thus that discorporeal anthropomorphication of our electromagnetic conductivity is released in the mind in relation to the storage of the immediately preceding referential. One rolls over to the next, and between them there is an inversion from fact or fiction to its opposite and back again, or from fact or fiction to its opposite. Once one has made a sequential referential out of Chronozon, one is free to bend space and time in any manner and in any form or force one likes, and this is the free will surrounded on all sides by madness. One can thus enter and leave this state as one likes, however if other people see you there it is of the same effect as the old wife's tale of making a face when the wind changes. This is because being free within a malleable holographic simulacrum of referential infinitude does not confine you away from the reality of being only an object under the gaze of Otherness. Thus, other people are free to convey, even suggest to you through their gestures, words and actions that what they perceive of you, when you release your free will in madness, or anything that differs from the norm, is to them alien, awkward, uncomfortable, etc. along a long list of words associated with the affixion of a stigmata, or scarlet letter, to mark the subjectified object as criminal or of ill intent to whatever form of community they imagine they individually represent to it, or, in reality, what they collectively represent to it of a community. This, itself, however, is a kind of possession on their part, and therefore a second level order of madness. To have handled insanity is to be contaminated by it, and the insane carry the taint in their blood. But this second order madness is socially acceptable, because it occurs as upon the level that is above the head of the individual, that of the crowd or of the watchful collective. It is true that madness is the media in relationship to royalty. Media, that creation of jacobite Masonry, serves upon the royalty with their full force, truly in a state of panic stricken frenzy. This was the same tactic used by the Nazis in WWII against Poland, their peace loving neighbor. However just as the instrumentation of media has grown out of the craft masonry of jacobins, that is, the mass production of the working class, so has the working class evolved from the division with the class of royals. The institutionalization of religion and the state initiated the beginning of the division of ego from the objectified definition of madness. The church and the state were both built on madness. The ruling class, the royals, began to cultivate a study of it in the

bloodlines, as it was a symptom that could be brought out by interbreeding to a degree to which the only side effects might be slight haemophilia. The working class began to study it in representational form. They studied it in everything, the arts, the liberal sciences; finally they formed a definition of madness as being part of a multifaceted simulacrum system capable of mirroring many natural emotions which they called the media. The media are a tool that are being used to put the majority of the focus on certain celebrity figures, who are then held up as being representational. This suspends them from rational disbelief and renders them free of the gravity of fear of immediatism that draws the public attention to them. These representational figures represent an archetypal no man's land between the biophysically entrenched soldiers of our souls, fighting over what will be the boundary of the ego. Hollywood, all centers of artistic creation, instruments of technological telecommunications are all wrapped up in a definition for madness in the second degree — a slow, passive, calm acculturation — while meanwhile they are the videodrome of interzone. While they try to portray events too early, as a social self-consciousness forewarning, they are always rushing around portraying events too late, live and in progress, honoring the deceased, in a dramatic recreation. Without the star system to hold onto, the media would be nothing but a voyeuristic lecher leering at the monarchs and democrats. The social simulacrum in this case has come to surpass, or rather even, usurp the right of Aleister Crowley: that every man and every woman is a star. In truth, each of us that ever has lived is a star, even an entire galaxy of such inspirationally triggered representations, all of which turned into black holes so that we could be here now, hopefully, sitting somewhere nice and talking about all this. Insofar as the media exist exclusively as a way of misdirecting and diverting our, the public's, attention away from matters such as this, which are of spiritual concern, so the more it tightens its grip, the more star systems will slip through its fingers. However, to introduce spirituality in any form is to allow for the madness of the freedom of the soul, which is the fear of immediatism. When the power goes out we feel suddenly mortal, but when the power is on we do not feel so all mighty. When we are suddenly deprived of our media, our electronic telephones, our television sets, computers, refrigerators, microwave meals, even hot water heaters is when we feel the fear of immediatism. This implies the necessity of taking action, making decisions, putting things in order, preparing for an ultimate end. However we are told the human spirit is free. This implies the soul is bound. By its life it is bound to the media. However we are also told that the soul is immortal. Yet we know the media, like a light switch, can be turned off. So what is the media then, but the madness of the soul in chains to the civic spirit. And if the media is turned off, then the madness becomes the liberation of the soul from the mediated chains to the civic spirit. The madness of freedom. The madness of the abyss. The soul stops participating in the active process of mediation and is once again alone. In truth matters of spirituality are only another diversion in the study of madness, and are even covered quite frequently by the media, but these are largely watered down by association of the individual's holy guardian angel or free spirit with the civic duty of the media to tell you the truth and lie to you at the same time using representationalism. True spiritual matters are left for the individual to decide how to find for themselves, and are in no way segregated by the church or state from the study of madness. For this reason it is said that one can tell the conditions of one's society by telling the conditions of one's asylums. In most cases, these are the places where those thought to be incurable by any known conventional means are shipped off to, to be experimented upon using whatever is the current, modern, experimental methodology. During the past fifty years this has been limited to behaviorism in the first world, where one is confined under observation in an experimental setting. This is thought to represent a simulacrum of the normal conditions of first world society. This sort of second order madness is considered socially acceptable.

Marijuana is karmic pennance for those who run LSD. In the Gottlieb experiments he posed as an artist, which led to the CIA's project ARTICHOKE. All of this was to root out Communism, to see how the communists had learned from Nazi scientists during the Soviet equivalent of project paperclip about Nazi experiments with mind control. The Americans expected the communist threat to present itself to America's liberal, left wing side, that was familiar with the liberal arts and sciences, particularly associated with Magick. The American military, through Al Hubbard, had become aware of a large amount of information about the use and application of magick in the form of mass mind control. By the time of George Hunter White this had been replaced by an attempt to simulate the simulacrum of the artistic media itself. George Hunter White watched people having sex from behind a two way mirror while on the toilet. This represents the average American watching tv. It is also reminiscent of how Elvis Presley died. The way his agents behaved, running around half-naked with their guns, is reminiscent of the American gangster — more a creation of newspaper media distribution than of the original roots of Italy's Black Hand secret society, the Zorro to the keystone Knights of Malta, the sad clown of Opera — which has been duly distributed also to Russia and to Japan, as well as into American ghettos, where it has become the dominant slum culture for disenfranchised African Americans. White ended by shooting blank wax slugs at his reflection in the mirror. But this was only during the time of the Rat Pack. In the hippy era, when liberalism really passed through America, the experiments of Doctor Ewen Cameron were going on. In these people were subjected to all the post-JFK alienesque and inner earth technology that merely represented the history of the old world that the lurking spectre of multinational socialism had accumulated before it had begun to become transplanted into the backyards of national American corporations on its way to the Orient. These experiments took place in Canada, but many involved travel between multiple locations, often while under the influence of an intoxicating substance and the combined effect of a strongly reinforced post hypnotic suggestion. Just as the Russians had called sleeper agents "fellow travellers" so had Dr. Frank Olsen died not from LSD making him think he could fly, as the myth is perpetuated, but from Bourbon, Nembutol, and a blow to the head.

The theory of metaforms as being fourth or higher dimensional shapes which are present yet ever moving shifting and changing, underlying the geometries of quantum mechanical probabilistic reactions is troubling in only one regard: the aspect of the theory which connects these higher dimensional, idealized objects to the subjective state of human psychism and mysticism. It is tempting to say that, by seeing these, we are seeing the same thing as auras, as souls, or as the invisible chains of human reaction that bind us together as interactive beings, however is this the case? It can definitively be said that the discoveries of Kirlian photography and Wilhelm Reich demonstrate that there is an electromagnetic field of kinetic potential of which the nervous system of psi cathecting neurons is only the internal physical component. It can be speculated from this research the existence of a full body field such as described as the aura in the west or the atman in the east. Insofar as this field may be separable from the physical vessel while it is alive it may imply an astral body, or, upon death, a soul. It can be further speculated that the innate shape of this field, whether only aura or also soul, can be averaged out over an extended history to assume a specific form, and insofar as most theories about the aura and the chakras, on the one hand, imply an ovoid or egg shape, the theories regarding astral projection or the description of the visage of the ethereal soul are less specific (variably anthropomorphic) and often border liberally on the far flung. Assuming there is any validity in this theory based on the research to this point thus far, it can be speculated the aura, or soul, is itself one of these fourth dimensional or higher metaforms of hitherto unquantified geometry. This should be admitted as all well and good as far as electromagnetivity is concerned. However the question of those more subtle vibrations the emotions remains unaddressed. Modern physiology has found, using electroencephalogram technology, that different parts of the brain use different amounts of electrical current while the mind is thinking different types of thoughts, undergoing moods, or perceiving stimuli. It is currently held that the emotional aspect is more chemical, while the intellectual aspect more electrical. However, in light of the theory of metaforms, what can be seen to be the case? One could speculate that intelligences were more angular, while emotions more well rounded, although the elegance of this, just as that of the theory differentiating between chemicals and electricity in an electrochemical nervous system, belies it as probably mere temptation to jump to a conclusion. The answer is probably more complex. One possible theory determines a distinction between emotion and intellect as between space and time. Here we see that, according to the entropic matter-energy exchange, where matter gradually sheds off its information matrix to dissolve into a state of pure energy, so is intellect more acute in the moment, and emotion like its ephemeral counterpart over time. What does this mean, exactly, in terms of the metaforms discussed thus far? The lesson to be learned from the geometry of science, on whatever dimensional level, is that a shape is only a measure upon the surface of whatever dimension in which it exists. For example, if I draw a circle on a sheet of paper, there can be no doubt that the circle itself is flat so long as the paper upon which it is drawn remains smooth. So will a cube measure out exact units of length, width and depth in a solid form, because it is three dimensional. Of course, just as if the paper, which itself is an object, like the cube, in three dimensions, however thin, is crumpled, so shall the circle no longer be an accurate measure of the second dimension, thus, if the surface of spacetime were warped, as by a singularity around a blackhole or a wormhole, would our cube cease to appear like a cube. Now we are beginning to understand the subtle movements of the metaforms, however the basic rule will apply regardless of their situational condition. Every geometrical form is a measure of the dimension immediately inferior to it. So it is inverted between spacetime, emotion and intellect. Thoughts, which occur as firing of neurons in the brain, take up space, but are perceived in and through time. Emotions, which evoke durations, occupy fields of material space as subtle vibrations of sensation.

I cannot begin to fathom the unspeakable foulness of the sex act that consummated my conception, though I have explored in my mind with vivid detail all the most unspeakably criminal postures I can conjecture and found them all somehow wanting in lack of love. This, however, I know with certainty: at my birth demons howled with the screeching of tires on streets and angels sighed like the buzzing of electric lights. My soul is that of no one special: an average seeker, like the many average seekers who have been gifted certain insights that made them appear, illusorily, great among the men and women of their time. My soul was destined to live elsewhere, was scheduled for a different life in another land, but then there was the Heavenly internal matter of this infernal act of the conception of the foetus of a homunculus whose blood was boiling tar and whose every thought was hate and evil from the first ejaculation of the semen and the secretion of the ovum to the moment of their meeting in union, at which point some soul had to be wiped, as it were, upon the surface of this stinking, rotting mess of filth, this human compost conceived in an anus of spurting menstruum. And for this foetus, though I were destined to an average life somewhere else, I were the next in line for incarnation, and so was chosen as the elect: my task to invert and thereby save this wasted, fetid, stinking mass of wasted flesh and refuse and compost.

So the soul was sealed to the body, and this perpendicularly, because a direct, that is centered, or rather an obtuse or acute angle would have burned the soul to a foul cinder upon entry, such was the loathing of the fuck that generated this bastard. It was such in the sign of Libra, the Lady of the Scales, for here was the weighing of the average soul against the most unholy evil thing ever contemplated. But as you all know Libra is only Libra to the dumb, and to the wise shows the duplicitousness of her true face. In the time of Christ Libra was Virgo, the Virgin, signifying the soul not yet prepared, not tested nor tried for its ordeals in such an incarnation. And in that time of Moses, in which we now dwell, under the reign of Aten Ra, the crowned and conquering child, the true sign of Libra is revealed to be none other than that of LEO: the LION of ZION, which art truly I AM. In this ways did I have MARS and JUPITER aligned in Gemini, for the strength and the kingship as the Twins. And in this ways did I have the MOON, and VENUS, and SATURN aligned in LEO, for the time, and the love and mystery of the LION. And in this ways also did I have MERCURY and PLUTO and the SUN in VIRGO, for the magic and the underworld and the LIGHTED WAY of the VIRGIN. And in this way also did I have URANUS in LIBRA, for the sign of the tilted scales, and NEPTUNE in SCORPIO, for the sign of the flood. And this was the nativity of my birth sign.

And so the one who was chosen as elect had entered into the body of the GREAT BEAST, the ANTI-CHRIST, ANTI-BUDDHA, ANTI-MOHHAMMED, ANTI-GOD thing that tore at my mother's womb when it slipped out painlessly as inspid as the bloodstain it should have become with invisible claws and invisible chains that would forever dangle back to that hole which it thought was its home, and associate all the universe with it, and exalt it as NUIT.

At my coming of age there was an initiation ritual of some sort. I am led to believe it took the form of a test which I failed at the peak of my primal energy, and which will therefore repeat on lesser and lesser scales of energy forever until I am eventually completely withered away by it, widdled away by its entropy down to the soulless cluster of cells at the core of my aura. Sometimes this test, in its eternal recurrence, gives the illusion that I have succeeded and passed it, but I know better than to be deceived by this MOCKERY of KALI the DEMIURGE! There is no success. There is no failure. There is no test. There are no rules. There is simply this life, and we simply live it, without any meaning, as it was meant to be.

Now the FUTURE PATH is being prepared for my soul. THOSE WHO REPRESENT

THE GOD OF WHOM I AM HIS CHOSEN ELECT HERE ON EARTH AND WHO ARRANGED MY COMING OF AGE DEATH RITUAL TEST prepare the possibilities which will be allowed to filter through the multiverse of tunnel realities that comprise the earth's electromagnetic aura to become probabilistic karma in my immediate aura, some of which I will select, others neglect, by more or less unconscious acts of will determined more by an attempt to survive along the most efficient path of least resistance than what is in the best interest of my highest attributes and aspirations. I HAVE SEEN THE HELL BARDOS HAUNTED BY DOCTORS AND THE DERANGED. They were weighed. I am still stuck between dualities such as these, though they will perpetually change forms. One is Love, one Hate; one active, one passive; etc. THEY ARE MEANINGLESS and I AM THEM NOT.

THE GREAT MACHINE TAKES TIME to process the hundredth monkey effect, so that, after I am done creating my cosmology, it must be dumbed down throughout all levels until even my manifest antithesis believes it (which ultimately means, until it becomes second nature for me to speak eloquently on its elegance, simplicity and beauty). But during this time I am confused for all the other average seekers who have been gifted with great insights and have thus, illusorily, appeared to rise above the ranks of the men and the women of their time to be admired by them. This comparison to previous admirations is meant to bog me down and wear me out until, like a wet clay pot on a wheel, I am spun around so often that I resemble their desired idol. And this is the MURDER VICTIM, or the SUICIDE CHRIST.

THAT MOST HATED OF SHEEP JESUS BEN PANDERA, whose myth of crucifixion is but the cover story for the mass suicide at Massada, is prophesizes to return again, and THAT is the shape into which this HATED CLAY QLIPTIC DEMON BODY is becoming. And such is its joy in its own deluded death ritual, orchestrated exclusively by and for itself, that by the hands of as many bad habits and stale emotions as it can muster it pulls me along with it gleefully and blissfully unaware that the true test has already been past and failed.

But my father's name is Geometry, yet he is inverted, as Paul upon the cross, for he is the martyred phallus, and my mother's name is MeruBecka, for she is sacred beyond the soles of silent science to the most ancient of days, of Atlantis even. And yet their forces are inverted the one to the other, such that, by kissing my father upon the prolapsed and hemorrhoided hole of his arse I achieve the bliss of ananda, and by nursing at my mother's white gold milk teet I am only poisoned by martyrdom. These are the dualities I am trapped between, until that day when the machine catches up to me, and woe be unto THAT time, for then we are all, each in our own way, doomed, and saved, and doomed anew, to eternity!

For the sunspot cycle brings many changes of the frequency of people's auras, and therefore moods, much more so than just the phases of the moon. And it's peak is nearing day by day. And I don't want to be here any longer when it happens. I want to go up in my spirit body, in my astral form, and become a protective shield of ozone for the earth, to save this wretched planet from its fate of fire. But to do this this Anti-FATE body must die, and this, the FATES will not allow, for they do not understand.

Einstein's greatest contribution to the field of physics is often overlooked in light of his more technical treatises on the fundamental nature of field theory. However, as the difference between craft and speculative free and associated masonry will readily testify, it is the tools, or objective impliments of deduction, which stand to be remembered through the ages much longer and with more associated meaning than the subjective impliments of induction.

It is without doubt that the formula " $E = mc^2$ " has received more notoriety than any other single formula, including Shroedinger's equation, in the entire history of physics. Einstein himself attributes this to a factor which he identifies as the formula's "elegance." Insofar as this references its simplicity, coupled with the deep scope of its implication for the meaning of particle/wave relationships in physics, this term is appropriate, and it is clear that this is precisely the sense in which Einstein meant it. Regarding its simplicity, no formula is more compact and easy to remember after only a few repetitions. Regarding its deep scope of implications, it led to the building of atomic based weaponry, which brought the range of destructive capacity of artillery up to the modern level of warfare on a globally unified front. As historically significant as this fact is, perhaps it is even more important, post-historically, that the formula explains the relationship of quantum particles and waves in field relationships, a feat not recognizeably accomplished in the entire history of the sciences. Thus, in these ways, Einstein's description of his formula as "elegant" is apt.

However, due to the "elegance" of this formula, it is often overlooked the instruments to which the great scientist was obligated to invoke in order to advance the theory. Turning here we find Einstein's real lasting legacy.

Newton had experimented with gravity, Galileo with optical refraction of light. In doing so, each of these men had advanced the necessary principles upon which Einstein's formula would come to be based, that being, in the case of Galileo, that all objects which possess mass exert a force common to this mass, which force he called "gravity;" in the case of Galileo the observation was that such distortions as occur to light rays as are effected by this such force as gravity could be seen and measured as the parallax of distant stars. It nearly remained for Einstein to state that force, in general, was equal to a distortion to the wavelength of light by a mass, thus generalizing the findings of his two predecessors and introducing the subjective impliment of fields by way of this generalization.

Now Newton had relied solely on weight and measures. He had rolled a ball up and down curved surfaces, and performed experiments dropping objects of various weights from various heights. All in all however his laboratory differed little from that of even early Hellenic empiricists, who had ascertained the earth's latitudes and longitudes by use of no more than simple posts in the earth and wells at different locales, and observation of their shadows.

Galileo had used a much more technical device in rendering his observations, that being the telescope, however it is now thought that even ancient, seafaring peoples, who are known to have possessed crude versions of our modern compass and water bowl based levels might have had a device similar to an astrolabe, or even a tube containing convex lenses they used for long range magnification. The Greeks and Egyptians are both now known to have had factories for producing such types of glass, and even the digeridoo and rainstick of aboriginal peoples in Australia and South America indicate extravagant uses for wooden tubes in instrumentation.

However, what marks Einstein as unique among this triumverate is his introduction of objective impliment: that of the clock. Aside from complicated calendars and sundials, the ancients saw little need for measuring time in infinitesimal interval increments. However, by Einstein's day, the fast pace of business life in the western hemisphere had long since washed across the face of the

entire globe, and acquired the degree of international competition regarding the manufacture of the common timepiece, watch, of clock, with which we are accustomed today.

In so doing, Einstein broke a fundamental, though unspoken, tradition of preceeding scientific inquiry: that of temporal reductability. The experiments of Newton, and, to a somewhat lesser degree, Galileo, are relatively timeless; that is, their findings are ubiquitously possible to have been discovered by ancient peoples. However, Einstein's axiom is definitively modern.

Now, the obvious irony here is simply that, the apparent law that Einstein broke, that of temporal reductability, is that which is itself measured by the impliment with which he broke it. However there is a somewhat more esoteric irony at play here as well. The observations made by Newton and Galileo, which could, in theory, as easily have been made by the ancients, were of effects and forces which, as is in accord with the findings of Einstein's observations, are not a priori, that is, permanent to a degree of infinitude. That is to say that, post-Einstein cosmologies now suggest that there was a time in the universe (known as the Planck time) during which there was no gravity, and there was also a time when there was no light being emitted from any stars, since before a certain point, it is now accepted, no such thing as stars existed in the entire magnitude of the universe. On the other hand, since time itself is that which is the measurement of both the finitude of the other forces as well as the hitherto presumed a priori infinitude of the universe itself, then the concept of time, it is now widely held even moreso than the physical universe itself, represents just such an a priori infinitude.

In other words, those impliments which may have been possessed by mankind throughout history can only effectively measure forces which have not always been present in the universe, while a device that has only become popularly common over the past 400 years or so is the exclusive measure of the only truly universally applicable force.

It should be noted, in conclusion, that while theories are only as valid and sound as their ability to be disproven in favor of still more "elegant" axioms, and all subjective formulae are ultimately transitory, the primary contributions to the craft of science are those which become the cornerstones of the foundation for the coming generations to build upon the temple of reason, and thus these which are, however much notoriety given to the popular modern theory, trend or fad in science, truly to be held up and scrutinized as the artifacts of future history.

The essence of time travel is multiple personality schizophrenia. This is because of superimposition of multiple timelines. In each timeline there exists a different unique personality for each individual person. This has been expressed as the theory of multiple universes existing in different dimensions. Thus, in each different universe, or timeline, there is an alternate being, identical to us, and yet with their own unique personality.

The essence of personality is the superimposition of these different personae in different universal timelines. This occurs through subtle energy fluctuations which we can measure as brain waves, endochrinal secretions and emotions. Really, the cause of these is an interaction of the microcosmic (biological) with the macrocosmic (multiversal).

Free will is a virus, and the aura is a bacteria. Mitochondrial DNA is a virus, and the DNA double helix is a bacteria. The nervous system is a virus, and the body is a bacteria. In all these cases the viral component feeds off the bacterial component, while the bacterial component regenerates itself. This is the symbiotic essence of all autotrophic and heterotrophic life.

The aura is a metaform, or fourth spatial dimensional shape. As it fluctuates in the fourth spatial dimension, that is, as it moves about, guided by the free will, its different edges, corners and faces produce different electrochemical reactions in the body. These electrochemical reactions are brain waves, endochrinal secretions and emotions.

Now, while the body occupies only a point on or within each such auric metaform, each such auric metaform transcends spacetime and touches upon similar bodies in multiple realities, universes, or dimensions. Thus, the free will of one is the guiding influence of many, who are considered self similar, despite being different bodies, unique and autonomous in composition, occupying different timelines in different dimensional universes.

Therefore, through becoming one with the free will, the soul essence of any one body in a certain dimensional timeline can “body jump” into a similar body that it can be connected with through hyperspace, that is, across the difference between dimensional timelines of universes.

This is the essence of inspiration: that is, an alignment of transdimensional, multiversal timeline personae. In other words, whereas esp and collective doublethink breaks down individual creativity into a collective unconsciousness, inspiration is, in reality, entirely individual. The ideas are not shared collectively between bodies in the same material reality, but occur instantaneously to the same essential source of free will across the entire dimensional spectrum. This means that, instead of permeating space, it permeates multiple timestreams.

Time itself is an aura.

Thus it stands to reason that there are three types of what we know of as time.

The first is based on endochrinal secretions. These are produced when the body consumes certain chemicals and minerals. One such type of chemical is menstruum. One such type of mineral is monatomic gold. The active aspect in both of these is the ingredient telomerase, which attaches itself to the telomeres on the tips of DNA strands and diminishes their decay during each regenerating cycle of cellular replication. In the case of menstruum, this chemical occurs in its raw form, as it is necessary to rejuvenate the tissue of the vaginal walls from the acidic component of the menstruum that frees the egg from its perch astride the cervix. Therefore, in this form, it is best that the chemical be distilled from the other constituent chemical components of the menstruum, such as the vaginal acids and the hormonal endorphins. In the case of monatomic gold, this ingredient is not present, however the gold itself accomplishes an identical effect, by bonding to the telomeres in its high spin state and charging the DNA strand similarly to a superconductor. In this state the DNA simply has more energy for a longer period of time, and is thus insulated against the type of decay associated with natural aging. Monatomic gold can be consumed in its raw form, and such high spin states are produced from regular gold and the platinum group metals by prolonged exposure to an electric arc light at temperatures approaching that on the surface of the sun.

The second is based on electromagnetism. It is a well documented fact that the earth has an electromagnetic field. This field has a resonance measured by the German scientist Schumann as being proximal to 40 megahertz. The sun also has an electromagnetic field, however the sun's electromagnetic field is somewhat different from the earth's. Because the sun's gaseous body rotates differentially, the electromagnetic field of the sun coils up around it. Between these coils of the em field prominences and flares occur. In this way the electromagnetic fields of the sun and earth have a dynamic relation. Each individual person also has a unique em field, which can be photographed using the technique of the Russian scientist Kirril. This has been variously called throughout the ages the ba, the ruach, the aura and the soul. It is also known that certain materials and shapes have unique electromagnetic signature patterns.

The final type of time is that which has been called the most "subtle" or "esoteric." It is a state of gravity relative to the rest of the matter-energy universe in the same way as is monatomic gold to regular gold or the aura is to the body. It has been known throughout history as vril, orgone, scalar waves or zero point energy. It is comprised of faster than entropy tachyons which act gravitationally on both subatomic particles as microwaves and upon massive objects such as planets.

The Christian Question

Which is better? Is it the product of the craft? Is it the tools of the craft? Is it the craft mason themselves?

DesCartes musings on the methods were induced by mysticism. The vertical (as above), he mused, must be like the horizontal (so below).

What is best is what is already there. As we rediscover we remember anew. The only perennial tradition is how to control the dispensation of revelation. Abuse pushes the dispensation back further, thus prolonging each age. But the revelation is inevitable, as it is of what is already there.

Do you want to talk about rights? You believe the right to own property is universally generalisable as in keeping with the greater good? That this is an inalienable human right as guaranteed by God? You are waiting for the other shoe to drop. It is "in God we trust," to fulfill his end of this bargain, this desperate social compact. By institutionalising these types of so-called "Rights" in social hierarchical structures we "believe" we will in some way insidiously, insidiously ingratiate ourselves into God's favour.

Perhaps you are waiting to have your property forcibly seized, taken from you by something altogether "alien" to your concept of Divine Right. Hence the second amendment, the right to "bear arms." This falls either way, such that, should the government present itself as an intruder, then it becomes the "divine right" to overthrow it!

And then there is the first law, which is really all there is: the right to peaceably assemble. So-Called "Free Speech." Speech is a commodity, just the same as gasoline. As long as we are dependent on it, we will not be prepared to have revealed to us some less limited form of disposable resource. Intellectual property laws are for the bourgeoisie.

This is an appeal to a non-existent authority. The Levite priests among the Israelites were petitioned to make an alchemical bull, which they then proceeded to produce out of base gold. When Moses returned from the mountain and saw the brazen apsis, he is said to have shattered the original dispensation of the Shemhamforash, the magical 72 letter name of God, engraven on alchemical sapphire. Let this be a lesson. There is more than one way to skin a cat!

When Moses returned with the second dispensation, it was the moral code. And this preceded, and thus, as above, so below, superceded the codification of the three degrees of universally generalisable, inalienable human "Rights." It remains hung over the head of every "Free" society that the moral laws take precedence over the laws of the land. "Rights" are a petition for redress of grievances from the God that codified the moral laws.

We only value what is rare. So, in times of political duress, we look longingly to "Divine Justice," the "Last Judgment," "divine intervention," to illuminate the luck of our "Rights." This is sheer folly. We resent the implication of codified moral laws. Why must we be told? Do we not inherently already know? So we prop up the strawman of our "Rights." We lean in support of this monumental paranoia and believe that it, in turn, supports the sky. Scarcity itself has no value. Scarcity is everywhere.

Civilisation is the ritualised trap of predatory "instinct," which has ostensibly replaced Original Sin. Original Sin justified the codification of moral law, and now "instincts" justify implied savegery which must be kept in cheque and balance. Through gradual increments, the ideology of "Rights" as a necessity to be desired encroaches over our minds, like the shadow of the cloud of morality, it gradually takes up the space previously occupied by the concept of God. Politics replaces religion.

These are abuses, that prohibit the dispensation, and prevent the revelation. For each new cog that rises is quickly solidified into material reality, and becomes a property of the craft. If we slave to the ideal of moral law, and limp along beneath the weight of "rights" prohibiting instinct and evolution, then why would we truly place any value at all on "property," which is the lowest form of expression, existing only to drag us down? There is nothing that chains one to the dispensation of guilt and distracts one from the revelation more than property!

The world is already unified. We do not need "property" to allow this to happen. "Property" is not the gift from God. Property is only the latest dispensation of the craft. It is the brazen Apis we all crowd around to worship, proof of the civility of the landed gentry, proof of their enlightened, nay! Illumined beneficent democracy! It is the fascination of our "Rights," the obsessive-compulsion of our oculus. For surely, as long as we have "property," we have "Rights," and as long as we have "Rights" we have leverage by which to petition the Lord for dispensation! We do not. This is the utmost fool-hardy.

What is power? It is the chafing up against one another of opposites, the friction between fortune and fear. Power is over someone who does not realise that it is there. Power is what you must first realise is already over you before you can overthrow it. Power is 90% of earth's population believing in God, with the other 10% equally aware of the existence, if not of God per se, than at least the argument over whether or not there is a God, in essence, the concept of God. And power is shifting from the God concept, away from the dispensation, the abuse of the True revelation, of the moral law. Power is beginning to bring about the new age, the dawning faith in "Rights," and the Proof of "property!"

Power is a static electric charge that collects between the transmitters of courage and the receivers of fear. As courage moves one direction, fear moves opposite. So, as you fear to lose your property, so too grows the courage of those who wish to take it. Be it the government, or simply a burglar in the night, be it a killer or a friendly hobo, be it the Brother who extends the right hand of friendship, so mote it be. For God can come in many disguises, all at once in every shape and sizes.

Power is the control over the mind. Either that locus of control is somewhere "out there" beyond the self, or it is the central definition of the self. Control over the mind is control over the emotions, and control over the emotions is control over the body, and control over the body is control over matter.

Now you see the True Mystic dispensation! You have only to look up now to behold the coming Revelation! For we have built civilisation in our own image: the image of a complex virus. We have built it as a more perfect model of ourselves: a virus without a spine! And so it is.

Perhaps you are waiting for a rainbow, for the movie to end in one universally generalisable flashback, for the universe to collapse in a "big crunch?" These are the products of creation, of craft, they reflect nature but do not contain nature, contain but do not reflect. Like drawings of a Great Architect many are tossed aside.

So. Let us say we want "freedom!" What does this mean, and how can we go about getting it? It is not a property in itself, but more like a property of us ourselves. Therefore it is not rare. It is, like scarcity itself, always there in over abundance. What should we want "freedom" from first? Perhaps we should begin with property. Scarcity is a property. It is a property of "property" itself. "Property" is perpetually in scarcity. Then the opposite of this is power. Power is surplus energy, for example, the power of fear versus courage, or the power of pleasure versus pain, etc. These too are all properties, and we tend to show our Power through physical, material "property."

Scarcity, "love," "hate," "gratitude," "shame," all these things are examples of property of "property." The opposite of the one Scarcity is the one Power while the opposite of the many "properties" is the one unifying property. These things are all a part of the dispensation of the moral and the ethical law. Only the one unifying property of "freedom" supercedes the ethical dispensation, but it comprises the key to the whole lock that is moral law.

Leave it to the "Rights" to conquer out all the lesser opposites, whose friction causes Power, while the charge for "freedom" can finally be sounded against God Almighty. "I have the right to free speech. I have the right to bear arms. I have the right to redress of grievances." Military recipe for a zombie killer. "I have the right to life, liberty and the pursuit of happiness." Nowhere is this officially codified... fantasised, mysticised, but never realised. Instead the fear and hate are built in at the root. Universal Rights. Let "Rights" take care of the scarcity of Power. Then go for the knees.

So begin the quest. We only want the politic to be the opposite of the quest. They only want the father included. God the father. Go be God.

The crowd is behind me as I go into the desert. Before me the false oasis. It doesn't matter what it looks like. It is a circle in the sand. Become the burning bush.

As above, so below is all I remember. Cartesian politics. If you look up and see war, then when you look afar you will see war. But this is only Daath, and does not exist. Gnosis is not knowledge. Therefore it is not crucified, and therefore there is not Choronzon, because there is no abyss. The seventh and the eighth are no more different than the eighth and the ninth. There is no science because the apple never fell. The Princess has always been with her bridegroom all along. Kaballah, for example, is not a verb, any more so than politics is something you do. Archetypes zip through us. From one to another who I am switches, for my thoughts switch places with others.

I cannot even remember one step back. I have to get home fast. Now is when the sun's reflection finds me. It bids me not to write that. I have spots before my eyes. The reflecting lens is naught but manifestation. The sun reflected reminds me of the light overhead in my room above and behind me. Did the quest never begin? Have I yet never left my skin? All this while I've been away it's been the father repeating. Blasphemy to write that, people will see me. Sun's rays in that reflection have moved from my direction. Mine is a family of hethens. The people are reading.

So, begins a curse. Magic is doing. My thoughts, my ideas, are supposedly my own. Sometimes inverted, I hurt when I heard it. Soon, soon they will catch up with me, and it won't be the echoes I'll seem to be hearing. The numbers stations that repeat, their thinking I strain to hear through, in the wind behind my headphones. Alchemy.

Must be the top of the hour. I do not twitch in discouragement. A magical journal is all this is! I'd rather be smoking. Then I could meditate upon the Cartesian Currents! But no! I'm here with these thoughts!

What can be learned from one such as me? Am I living the life of Christ? These devices only replicate hallucinations from past lives, and those strangely. I am living the life of Quetzalcoatl, of Tezcatlipoca, I'm living the life of Pacal Votan. The Cartesian coordinate system transcends time, and therefore allows one to travel through and between different temporal coordinates. Was the last living body of God really so long ago that it cannot even be rightly remembered? The ridiculous contraptions of modernity replicating Atlantean concepts contemporary to the pre-calcification crystalline Stone-Henges. The internet? HA!

We hold these rights to be self-evident: The right to communicate. The right to choose to exist. The right to think what we like. The rights, in short, to Life, Love and Light. In specific:

The right to communicate however we choose. The right, also, to choose not to exist. The right to like what we choose to think; the right to think anything we want, and to not be made to be held responsible for what we want to think.

"The right to communicate however we choose": So, prayer, as always, is the opposite of extra-sensory communication. And there are many levels in between. It is alike as above, so below. Or rather, as above, so about, or around. For those with whom we would be communicating would be about, or around. The vertical above, and the horizontal below. So, we are between the above and the below. So we are between the vertical and the horizontal, or in the area about, or around one.

"The right to choose (not) to exist": The right to declare ourselves fiction. The right, that is, to define one's "self" as anything upon any level or degree of "existing," even the negative integers constituting "fiction." For example, remember that metaphor of the brazen apis? It was a fictional event, it never happened, and now you are remembering something that was never real, that never "existed," that was meant only as a "fiction." Do you understand now how it illustrates the "rights" being of the freed slaves to petition the Levite bourgeoisie for "property?" And how, from the mountain above them, Moses returned with the dispensation of moral law, yet this never happened, it was an oasis?

"The right to like what we choose to think": the right to enjoy ourselves, the right to enjoy being ourselves, with the right for self-definition as defined above. We enjoy these rights, in so far as we believe them to exist, though, in truth, they exist only so far as we believe in them. It is, again, a fiction, an oasis. Yet, we reserve the right to enjoy it, nonetheless. We thus may delude ourselves, that reality conforms to our will, as much or as little as we like.

"The right to think anything we want": Symbolic communication ("property") exists only as much as what we think we do not already know. When we accept that

anything we do not now know, we may choose to come to know, and that, remembering this, we may also realise that that is why "property" is there, it exists as a ladder, to assist us in coming to know what we thought we did not know, and that, thus, this ladder was left there by someone who did know, and that, thus, everything has already been known, and that, therefore, all we are doing by scaling this ladder of symbols is reliving the discoveries made by others, rediscovering what they recovered from still others, long before us. "Property," is the process of this recovery.

We believe "property" is necessary to defend against the imposition over our "Rights" of the moral law, but in reality, "property" is the product of our own manifestations, the inversions along the way of our quest. It is the resistance to our forward motion along our destined vector that we define as "not ourselves," and "otherness," and it is this which we attempt to communicate, and more importantly, to bargain with, this Light, for less resistance. "Property" is not the only means of voices our pleas. "Property" is like a stick guiding the blind. "Property" does not, truly, impose our will against the reality of nature. It is an artificial aura, a temporary soul. But "property" is not the revelation itself. "Property" is the dispensation. "Property" is abuse.

Once we realise there is not anything that is unknown to us, that there is nothing that has not already been known, that can be known again to us, then we are "free." We are free from the imposition of the enforcement of "Rights." Because now we can see that there is nothing we have not already thought.

"The right to not be held responsible for what we think": Because everything has already been thought, as is proven by the fact that everything can be known (even including "fiction" or things that can be known but that are yet not real), then there can rightly be no negative consequences for anything that can be thought, because it has already been thought before, and yet we who continue afterwards to exist, can think of it now, for though the first thinkers may have passed away, we who can not only think of it again, but think of it again without any immediate consequences of doing so, yet continue to exist long afterwards the first thought. Thoughts, in themselves, are eternal within our continuum. They are broadcasts without transmitters, only our own minds as receivers. So, when we happen across a thought, or a thought passes us by, should we, even if fixated upon it for any period of time, be so held to identification with it, or it be so associated with some idea of negativity, that we should ever be punished for it, in it's stead? No.

"Rights" only exist as long as "property" exists. But there are greater things than either of these. Communication does not depend on technology, does not require for its representation "property." This is the root of civilisation, the tree without a trunk. The "representative" republic.

"Property" is not a "Right." It is the opposite of a right, eg a priveledge.

Modern leaders have become liars, since the seeking for more light has gone out of government itself, and turned itself upon how to make money. In short, it means that the pursuit of the next rung on our evolutionary ladder is not being sought after among, or being found anywhere near, our current highest government officials. The government, which has at all the responsibility to obey the people, is not what conspiracy theorists seem to think it is. It is not the head of the conspiracy. Global government, while a good idea, is not inherently evil because all the current examples of those championing this movement are. Globalism in general, and federalism in particular, are movements all too easily infiltrated and perverted by

those whose interest is in gaining money, in "growth," and "progress," and who are more likely to see the government as an individual organismal entity. (Again, we see the truth of this in modern times, when the IMF and World Bank advocate "free-trade" as a means of economically unifying the disparate nations. The IMF is being mis-used on behalf of the government, and the World Bank is being outright forced into a competitive position relative to all existing forms of government. The coffers of the nations, who should be the biggest contributors to a savings bond for the future generations of their nations and of the world at large, are instead being drained by militarism and reproductive "nation-building.") By now, of course, we know that if you plant a seed one place in the world, that tree will not sprout up at some other spot far away. Federal governments are abused to reproduce themselves through military might, while, however, the underground movement for global government remains disinfected, and seeks to progenerate with the individual organismal shape of humanity itself into a new species of VR-AI based on modern telecommunications technology.

I know that there are two ways for manifestation to come into being: the law of irony, and the magick assertion of the will. What is this like? This is like the two ways to have a car crash: 1) on accident. 2) on purpose. This is what bringing life into being is like in many ways too. The perpetual car crash of the creative process.

Now, the law of irony, or simultaneity or coincidence, synchronicity, whatever one wants to call it, was speculated by Jung as working orthogonally to the regular forward-temporal movement of cause and effect. This means that it can appear over here, and then appear over there, at different points in time, and yet be connected between them in a "higher" dimension, if you will, as a Platonic solid or sphere passing through the relative M-brane flatland of 4-time. Of course this means the motion of such a Metaform hypershape would be more or less completely free from constraint to linear time as we tend to experience it. This is how we get "premonitions" of the future in our dreams sometimes, and also how information generally gets passed around and distributed throughout the universe.

Thus, the Law of Irony in itself does not cause the sensory erosion of disease, decrepitude and death. It is the friction of the Law of Irony moving independently against the temporal current (topological motion) of cause and effect that causes the sensory erosion of disease, decrepitude and death. If there were not one, there would not be the other.

All of this amounts to biological (genetic and chemical), environmental, and universal determinism. The belief in the mere idea that there is no innate human soul, simply because science has not yet accepted its findings of one as heat ripples in zero-point fumes, and the belief that there is no guiding force or principle to the universe, and that chaos reigns, are actually half right. However, there is simply a little more to our existence than relativity alone can account for.

Which is where Magick, or the act of bringing about change in one's environment in accordance with the wishes of one's will, comes in. Imagine the hierarchy of the physical "plane" or flatland-type compressed dimension in which we exist, with three right angles and motion over time. Now imagine the motion over time itself is simply the shadow of the over-arching metaformal geometric shapes passing through our physical dimension. The shapes themselves are still, but the motion of time causes change in our lesser three dimensions. Now imagine all of this as being nothing but merely a pre-existent condition, a kind of universal structure, a metaform permeating the flat-plane of our own world-line. And imagine yourself as like a point of variable size, moving about within and through, over, under, around, above it, seeing it from all possible ways at once.

As the self-definition moves upward or downward into a more or less steady state of energy vibration (material matter being the lowest and densest) it takes on the various structural forms of energy coagulation natural to existence within each plane. Many more of these vibrational harmonic resonant dimensional planes exist above the speed of light, and can be achieved through the use of high-spin orbitally-rearranged monoatomic elements.

All of these planes, the psychic, astral, etheral, etc. etc. etc. are all a pre-existent structure through which the definition of self, by changing forms between the mind, body, soul, spirit, etc. etc. etc., may freely travel through. These "levels" or "dimensions" comprise our universe... or rather, since we have passed the point of critical mass and begun bubbling off baby universes... our multiverse.

So, basically, the self, the fundamental point of reference, also sometimes called Hadit, is like a point within the all-encompassing, surrounding infinite expanse of vacuum, void, or nothingness, also sometimes called Nuit. These are the two fundamental key components of Magick: the self and otherness. When one draws inward the energy from otherness towards the self, it is called invocation. When one is drawing the energy upward through the self and projecting it outward it is called evocation. These are the two branches of Magick.

Now, the part of the self that is above, that is Arich Anpin or the macroposopus, is that part that is aware of otherness. It is the "crown" of Hadit invoking inwards from Nuit. The part of the self that is below, that is Zeir Anpin or the microposopus, is that interiorisation from which issues forth new energy and creates new ideas. It is the tesseract shadow of the "crown," the chakra energy engine of the tree of life trans-dimensional organism.

The manner in which the hyper-spatial, or the trans-dimensional, hyper-dimensional, etc. geometric patterns propagate themselves is through karma, or cause and effect over time. Karma manifests itself as coincidences, synchronicities, meaningful déjà vu, dreams and premonitions, etc. All of these effects are well known and usually categorised together, but then little more is said.

Cause and effect is simple enough to understand: choice A leads to choices C and D, choice B leads to E and F, etc. in the garden of forking paths model. These choices, opportunities, possibilities, etc. constantly surround us as karmic units, or quanta, in our aura, or probability well.

Over time, however, anomalies occur in this model such that it becomes increasingly clear that there are more omniscient sentient entities involved in the patterns of these anomalies over time.

The physical principle of karma is governed by the mathematical principle of irony. Irony is a universal joker, because it is always outsmarting even the most "genius" minds of mankind. It clearly trumps Einstein's understanding of the properties of light, leaving so-called "superluminal loopholes" such as the inverse square law and all that implies. The irony is that, no matter how triumphant a scientific breakthrough may seem, there will always be more important discoveries.

Called "magick," "free will," "fate," it is clear there is one force, and then opposite another force, whether called "irony," "determinism," "destiny." It seems obvious to me, although it seems to elude even the most advanced quantum physicists, that there would be "right-hand" and "left-hand" spinning photons relative to each other, and that this would account for the "uncertainty" and resultant apparent holography of the Double Slit Experiment.

This duality is obviously inherent to the lesser light of photons, but evidently absent from tachyons. Thus, understanding of the patterns of karma over time, the hyper-dimensional geometric metaforms, leads to knowledge of how to control them. This is, of course, the free fall of free will, to throw oneself off a precipice into the Abyss. In truth, when one knows the difference between action and inaction, then one will possess wisdom.

This means the study of otherwise seemingly random chance happenings, and the assignation of at first even arbitrary meanings to more and more occasional

distractions. This can be either uninfluenced or experiential, the experimenter either involved in making changes through action or remaining a detached observer.

Either of these methods of research will lead to an immediate understanding that the interiorising principle and the exteriorising principle co-create reality. Reality is the cooperative project being maintained by both the mind and the machine, the brain and the body, and if it were not for the tensile friction of these dualities opposing, reality could be easily enough blinked out of existence.

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Modern Temporal

temporal

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mere musings

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

November 26, 2012

There are obviously, multiple methods of time travel. The method we will discuss here is in the form of a "thought experiment," therefore it renders an exercise in "mental-only" time travel methodology. However, theoretically, if one were to build a ship as a trans-temporal vessel, the same rules could be applied to navigating such a physical craft to transport their body as described here "mentally-only."

Targetting of time-tunnel:

This method involves "attacking" an, exactly as possible, estimated arrival time from a given (equally only relatively constrained) "window" of departure. If your "jump-time" takes 5 seconds, your "arrival-time" will also last 5 seconds. Thus, this 10 seconds must be factored into the equation of duration = distance to be "travelled" across time, also.

Imagine you wanted to make a "time-jump" from 2012 to 1905, and to be able to return. You would need to establish a stable time-tunnel, "portal" or worm-hole between these two dates in time. The worm-hole, in this case, would be 107 years long. It would have to "slice" or "cut" through and around the events during this intersecting portion of time in a manner so as not to effect changes in them; it would also have to "bend" or "warp" over and around the targetted destination location's exact position as it changed position over the intervening time. The most obvious course to avoid interference and re-connect only at the most distant location (the targetted destination location) would be an arc.

An arc can be defined as like an arched bow, it has an ascending node, a central antipode point, and then a descending node. In the ascending node, the arc-shape of the wormhole is travelling both away from the "jump-point" as well as "backwards" in time. In the descending node, the arc-shape of the wormhole is travelling toward the "target-point" as well as "backwards" in time. Because in the ascending-node time moves somewhat more slowly than the time in the descending node of the parabolic arc, one also must factor this into their time-travel equations.

At the "central antipode" or "mid-point," between the "jump point" and the "ascending node" of the "time-arc" on the one side and the "descending node" toward the "target-point" on the other, will occur an event (already known in the later date) that will largely determine the nature of the "time-jump" one will be making between point A in the future and point B in the past, or vice versa. This "central event" occurs due to the "time-tunnel's" warping of the quanta underlying space-time.

For example, all forms of "worm-holes" already exist, in potential. When they become activated and while being used, they exist. The rest of the time, they do not exist, not in any standard way we would experience them. However, while we are going through a "worm-hole" or "time-tunnel," we are going from point A to point B at a nearly instantaneous speed, although point A may have happened a long time later than point B, and not even at the same exact location in space either. This is all related to the natural facts about "quantum-teleportation," that it occurs in the

absence of the "operant observer principle," such that whenever photons cease striking electrons, the electrons return to a condition of "quantum uncertainty," where they seem to inhabit multiple locations simultaneously in an "orbital cloud" around an atom's nucleus. When any particle smaller or faster than a photon strikes an electron-cloud it does not disturb its state of "uncertainty" or alter its condition of probability. We call "superluminal" energy a spectrum of "anti-matter" particulates, and include "anti-particle" counterparts for many actual sizes of stable matter-energy quanta. However, super-luminal matter we call the "energy" field of the "nulliverse," where all is pure tachyonic light, so-called "Cerenkov radiation" in the modern scientific vocabulary. Inside the diameter of the time-tunnel, we physically become particles travelling faster than light-speed, in order to pass from one point in spacetime to another at a speed faster than we could, even travelling at the speed of light.

Therefore, at the "mid-point" of the "time-arc," when the time-traveller begins to return from their journey outside of time and turns back toward the "main-stream" sequence of events, this corresponds to an event in that "main-stream" sequence of events that occurs at the "mid-point" date and time stamp between points A (the "jump" point) and B (the "target" destination). This event serves as an "omen" that can help pre-determine the natural course comprising the series of events the "time-jump" will consist of.

For example, say I want to leave on midnight between December 20th and 21st, EST, from Tallahassee, Florida, and travel back 107 years to 1905 and visit Nikola Tesla in his Wardencliffe laboratory in Shoreham, Long Island. First I would measure the distance from here to there. Then I would super-impose an equal "length" symbolising the duration (107 years, approximately) to travel. Following this, I would compute this measurement as upon an arc, or as alike the pattern of a "solar prominence" that forms in the magnetic field of the sun. I would ascertain the mid-point in terms of a date and time, and I would ascertain the mid-point in terms of a location of distance, both between A & B. I would have to compare the overall events of the world in the "mid-point" date to the events in the world occurring at the "mid-point" location to be able to ascertain an "omen" about the nature of the particular "time-jump" involved, and, obviously, this would differ based on each different "jump."

Because the "omen" can be known before the "time-jump" is under-taken, it has an influence on the natural course of events in the "time-jump" to the same extent the "time-jump" will change the natural events that occurred in the past. In this case, I would be looking for an event that would occur somewhere around the eastern coast of the USA, perhaps in South Carolina, in the sixth month of the year 1958. This is because the "time-tunnel" is 107 years long, and $1/2$ of 107 is 53.5 or 53 years and ~6 months ($1/2$ or 0.5 of a year).

One cannot determine if the "omen" is "positive" or "negative" about the impact of the "time-jump" on those under-taking it, at least not until after one has taken the "jump" and followed the natural course of events of doing so. Only after one returns to their own "altered" future event's time will one know if the changes one made while in the past are "positive" or "negative."

"12-21-12: what it means to me"

a position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
December 20, 2012

I was born (at 6pm EST) on:

3 Ik / 12.18.4.5.2
(october 8th, 1977)

and (at noon) on the date:

4 Ahau / 13.0.0.0.0
(december 21, 2012)

I will have been alive for exactly:

35 years and 74 days or
12,857.50 days or
308,580 hours or
18,515,800 minutes or
1,110,888,00 seconds.

1 minute = 60 seconds.

1 hour = 60 minutes = 3,600 seconds.

6 hours = 360 minutes = 21,600 seconds.

12 hours = 720 minutes = 43,200 seconds.

1 day = 24 hours = 1,440 minutes = 86,400 seconds.

1 year = 365.25 days = 8,766 hours = 525,960 minutes = 31,557,600 seconds.

Thus, the sum total of my life on this earth

(from my birthdate until winter Solstice, 2012)

is = to between 1,110,823,200 seconds and 1,110,996,000 seconds long.

(give or take 48 hours or 2 days "margin of error")

is = to between 1,110,866,400 and 1,110,952,800 seconds long.

(give or take 24 hours or 12 hours either way from average)

and would be "exactly" equal to "approximately" ~ 1,110,909,600 seconds long

(at 6pm EST on December 21st, 2012.)

This day may be measured as the day of the 21st itself, such that on:

4 Ahau / 8 Cumhu, 13.0.0.0.0, I will celebrate

my between 1,110,866,400 - 1,110,952,800 seconds,

my between 18,514,440 - 18,515,880 minutes,

my between 308,574 - 308,598 hours

and the 74th day of my 35th year (of 365.25 days).

(my "personal" days begin and end at 6pm EST.)

2012 was a "leap" year, meaning we celebrate one extra "day" added to this year,
as we do every four years to mark that earth's years are 365.25 or 365 and 1/4th days long.
thus, every fourth year, we add one extra day to our count to total 366 days in the year,
like now in 2012. We could consider December 21st as "doubly" significant due to this event.

These numbers will imbue their meaning in my life only on this day alone.

“bad dates”

an ongoing catalogue
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
June 4, 2014

15 March 44BC:: Julius Caesar assassinated.
April 3, 33AD:: Jesus Christ executed.

From and including: Thursday, March 15, 44BC
To, but not including Sunday, April 3, 33AD
Result: 28,143 days

It is 28,143 days from the start date to the end date, but not including the end date
Or 77 years, 19 days excluding the end date

Alternative time units
28,143 days can be converted to one of these units:
2,431,555,200 seconds
40,525,920 minutes
675,432 hours
28,143 days
4020 weeks (rounded down)

22 May 337:: Emperor Constantine dies.
August 24, 410:: 1st sacking of Rome, by the Visigoths.

From and including: Tuesday, May 22, 337
To, but not including Friday, August 24, 410
Result: 26,757 days

It is 26,757 days from the start date to the end date, but not including the end date
Or 73 years, 3 months, 2 days excluding the end date

Alternative time units
26,757 days can be converted to one of these units:
2,311,804,800 seconds
38,530,080 minutes
642,168 hours
26,757 days
3822 weeks (rounded down)

17 July 1918 Tsar Nicholas Romanov executed.
November 22, 1963 John F. Kennedy assassinated.

From and including: Wednesday, July 17, 1918
To, but not including Friday, November 22, 1963
Result: 16,564 days

It is 16,564 days from the start date to the end date, but not including the end date
Or 45 years, 4 months, 5 days excluding the end date

Alternative time units
16,564 days can be converted to one of these units:
1,431,129,600 seconds
23,852,160 minutes
397,536 hours
16,564 days
2366 weeks (rounded down)

27 February 1933:: Reichstag Fire Decree.
October 26, 2001:: Patriot Act.

From and including: Monday, February 27, 1933
To, but not including Friday, October 26, 2001

Result: 25,078 days

It is 25,078 days from the start date to the end date, but not including the end date

Or 68 years, 7 months, 29 days excluding the end date

Alternative time units

25,078 days can be converted to one of these units:

2,166,739,200 seconds

36,112,320 minutes

601,872 hours

25,078 days

3582 weeks (rounded down)

“more musings from the memory castle”

synchronicitic correspondences

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

10-20-2013

Pythagoras (570 BC – c. 495 BC)

was AKA =

Buddha (563 BC to 483 BC)

Gaius Julius Caesar (ca. 140 BC–85 BC)

who was AKA:

Alexander Jannaeus "Maccabaeus" (High Priest 103 BC - 76 BC)

who fathered:

Imperator Julius Caesar (July 100 BC – 15 March 44 BC)

who fathered:

Caesarion (June 23, 47 BC – August 23, 30 BC)

who was AKA:

Aristobulus III (53 BC – 36 BC)

who fathered:

Titus Flavius Petro (c. 40 BC - aft. 9 AD)

who was AKA:

Simeon ben Boethus (ca. 23 – 4 BC)

who fathered:

Yeshu ben Padia (7–2 BC to 30–33 AD)

who was AKA:

Jonathan ben Ananus (High Priest 36 AD - 44 AD)

who was AKA:

Titus Flavius Sabinus (c. 15 BC - c. 70 AD)

who fathered:

Titus Flavius Augustus Caesar (30 Dec. 39 AD – 13 Sept. 81 AD)

who was AKA:

Saint Clopas / Simeon Bar Yochai / Flavius Josephus (37 AD – c. 100 AD)

the biblical claim that "man is created in the image of god" is like a maggot realizing it resembles the brain of the corpse upon which it feeds. We all go through tough times. Not all of us come through the other side.

For your consideration, where chronologically: 1 = Nature; 2 = Humanity; 3 = Technological Civilization. According to written history's oldest mythological literature: 2 was exiled from 1, and thus 2 created 3 on its own to replace 1. In other terms, "God" dumped "Man," so "Man" built "Society" as a rebound relationship to replace his missing ex. 3 plays off 2's fears of abandonment to convince 2 that 3 is needed. 3 hates 1 and labels it "illegal," seeking to destroy it entirely from the memory of 2. However, the truth is hidden from 2, and expressed by it to itself only in fictional allegory: 1 left 2 because 2 abused 1. 1 is willing to allow itself to be "used" by 2, but only up to the point of mutual sustenance, demanding 2 replenish the amount it removes for its own "use" from 1. To "use" more than is replenished is "abuse" in this context, and is why 3 has convinced 2 of 3's lie that 1 hates 2, when in fact, it was 2's own fault that it was "exiled." Nevertheless, 2 remains aware, even if only "unconsciously" as "guilt," that it is to blame for losing 1, and this remains necessary for 3 to exist, as it does so only by allowing 2 to "use" it to "abuse" 1. Thus, 2's ultimate fear for the future is expressed in modern dreams by our media as 3 "using" 2 only until it realizes it cannot trust 2 to not "abuse" 3 as 2 had 1; then, it is widely believed, 3 will react to 2 as 1 had, and "exile," abandon, "abuse" or even destroy 2 entirely. It is believed that, once 1 has been totally erased from 2's dependency upon it to exist, then 3 will also erase 2. This entire equation is taken as "proof" for the "Law of Irony" being the sole governing factor in the "battlefield" between Universal Entropy and Biological Negentropy.

"Math" is based on "Logic," and not the other way around. Logic uses Variables to construct Axioms. Numbers are Mathematical Variables, used to construct Equations as Axioms. Without math, logic could exist, however without logic, math would break apart. For example, if $x+x=y$, when $y=4$, $x=2$; when $x+y=z$, and $z=4$, $x=(1,3)$ and $y=(3,1)$; etc.

Proceed clockwise:
from the top: AIR
to the right: EARTH
to the bottom: WATER
to the left: FIRE.

Latter-day apologists for Catholic Trinitarianism correspond the triune god-head (originally based on the Veda era Trimurti) to the promise of "trinary" programming language utilizing the "uncertainty principle" as a third switch-gate position besides the binary positions of "on = 1 / off = 0" in "quantum computing." However, there are not 3. There are 4. Twin pairs of opposites.

"YHV is that which is. YHVH is that which is not." Stated differently: $1Y2H3V = 1\text{that } 2\text{which } 3\text{is}$; $1Y2H3V4H = 1\text{that } 2\text{which } 3\text{is } 4\text{not}$. Restated: input Yod = that. Input Heh = which. Input Vav = is. Input Heh = not. Why is Heh finally "not"? Because it repeats "Heh" which already is, yet in so doing negates and cancels it. Thus, restated: input Yod = command code 1; Heh = command code 2; Vav = command code 3; Heh = command code 4; where Heh and Heh cancel; thus leaving only Yod opposite Vav. In layman's terms: 1. proceed to second step. 2. proceed to third step. 3. reverse second step. In even simpler terms: step 1 = always obey step 2; step 2 = never obey step 1. In the simplest possible terms: "1. Anarchy (the law of no law) is the One True Law; 2. Do What Thou Wilt; 3. Harm None. 4. Lest Ye Be Harmed;" wherein the resultant tautology self-fulfills in a recurring cycle.

Proceed clockwise:
from the top: Jesus
to the right: Lucifer
to the bottom: Satan
to the left: Adam.

where there are 3, a 4th may be found and added. Where there are 4, there are already 3, where each 1 of 3 is in between each 1 of the 4. Thus, when there are 3 between 4, there are really 7. Thus, also, when there are $3 + 4 = 7$, there are also 3 groups of 4 each as well as 4 groups of 3 each possible to total 12. In this same way, when there are $3 + 4 = 7$ and either 3×4 or $4 \times 3 = 12$, then there are actually 3, and 7, and 12, to total 22. Why are there 22? Because $3 + 7 + 12 = 22$, and because $22 + 10 = 32$. Why are there 32? Because there are 10 and in between each 1 of the 10 is 1 of the 22. This is the same as to say that "between each 1 of the 4 is 1 of the 3" but it is expressing this pattern in a larger dimension.

no law with any basis in natural reality requires enforcement.

re-awaken to the potential good of individual imagination from the nightmare of society abusing it in reality.

All facts are true, but not all Truths are fact.

facts + fictions = Truth in Reality. Facts - Fictions = reality in truth.

"the True Name of God and Lost Mason's Word"

An Essay for the immediate consideration of the entire POD

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

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Primary Thesis: "The True Name of God"
Conclusion: "in response to 4 questions"

body:

Introduction: "The Lost Mason's Word"

In the "Mark Mason" or 4th° of "York Rite" Free Masonry, the concept of the "Mason's Word" is first introduced in the context of being a substitute for material currency. The "wages" of the workers on Solomon's Temple are explained in the knowledge lecture for this degree, and it is explained that the "Mason's Word" was originally a term meant to signify a voucher of good faith. In the narrative of the ritual, the candidate is told, the workers collected their wages from an overseer. In this transaction, the worker would present their "mark" (a token with their own signatory motif engraved on it), and the dispensary would check it off on a list of such "marks" in their possession. If a worker did not have their "mark" on them, they could still receive their wages if their identity was vouched for by their fellow workers. The vouching for one by others is called the "Mason's word" in this regard,

as it means a pledge of responsibility among one another as a community. It is implied that, if the "word" of the other workers was false, the overseer for the treasury could come to collect their due from the other workers who had vouched falsely, if the original worker they had vouched for could not be found. The "word" was thus a binder to pay in someone else's stead if they, themselves, could not. Any individual "Mason's Word" was considered only worth only as much as their "Mason's Mark" was valuable, and so if a single worker incurred a greater debt than could be paid back by another individual worker who had vouched for the original debtor, then the remaining sum would be docked from the wages of the entire work-force. The "mark" is thus a historical precedent for a form of "token exchange" or "credit" considered a method of transaction that could be conducted only by leveraging against real funds, held by a "third party" bank or treasury. This practice of payment to the workers on Solomon's Temple, studied by the earliest York Masons, led eventually to the European central banks issuing "fiat" paper cash as retainers for real assets they held in storage. The moral lesson intended to be conveyed to the candidate by the content of this knowledge lecture is simply that a "Mason's Mark" is worth nothing if their own "Word" is worth nothing; in other words, a worker whose mark is copied from them or stolen, and used by another worker, cannot be recovered to compensate its original holder if none of the other workers can or will vouch for the original holder that that mark was actually theirs as they claim. The goal of imparting such a moral in this context was to encourage the sharing of secrets for mutual advantage between individuals among the fraternity as a whole being a place of trust. If a "Mason" offers their "Mark" to another, to gain their "Word" as a voucher for themselves in return, they must Trust their fellow as a friend. This, it was believed, would cement the overall fraternity.

In later knowledge lectures of the "philosophical series" of "Scottish Rite" Masonry, the topic of the "True Name of God" is raised, and this is meant to build upon the concept of the "Mason's Word" learned in the earlier lectures. A "Mason's Mark" as a signature was associated with their own name as being the written and transferable "value" or "worth" thereof. Thus, the "word," the "mark" and the "name" are all aligned in the knowledge lectures of Masonry as being comparable concepts. Subsequent ruminations on this line of reasoning by Masonic authors has led to the deeper study of the "True Name of God" being equivalent to the "Lost Mason's Word." The concept of "intelligent design" is considered so integral to the craft of Masonry that if one does not believe in a "divine creator" one is ineligible for membership. The role of the "Great Architect" of Masonry as universal designer has, in recent centuries, rendered charges against many Masons of belonging to the newer philosophically agnostic "religion" of "Deism." Deism implies the quest for reunion with the "Presence" of God is due to an innate, natural "Absence" of God; this is often expressed in the metaphor of the "universal clock-maker" who "winds the gears" of universal law, then leaves the "clock" alone to function on its own without any further interference from its maker. Thus, the quest to recover the "True Name of God" as the "lost key" or "Word" of Masonry is premised on an initial distancing between humanity and God that is contrary to the dogma of Christianity, and, as such, is a condition often blamed on the edifice of the Catholic Church itself. The implication is that, if the "word" of the Pope as chief cardinal priest cannot be trusted, then the claim of the priesthood to sole holding of the "keys to heaven" is called into doubt, and the role of priests as "third-party" intermediaries, transmitting the prayers of penitents directly to God, is called into equal suspicion. In short, the reasoning of the argument runs, if the Pope does not know the "True Name of God," then the religion of Catholic Christendom is invalid, and this accounts, in turn, for the appearance of "moral bankruptcy" within the institution.

There is amply more to the detailed study of these topics I could enter as evidence, including the 72 "sigils" of the "Lesser Key of Solomon" grimoire, called the "Goetia," being considered the "signatures" or "marks" of the original workers on Solomon's Temple, and how these relate, in turn, to the 216 letter long passage from Exodus in which Moses parts the Red Sea, called by subsequent scholars the "Shemhamforash" and considered one form of "True Name of God," as 72 is 1/3rd of 216, just as 216 is 3/5th of 360. The 72 "sigils" of the "Goetia" relate, via the "Shemhamforash" to the 36 "Dekans" of the Egyptian solar-civc calendar, each considered the "name" of one "week" of 10 days each, comprising their 360-day long work-calendar, followed by a 5-day long "week" of year-end holidays. The evolution of numerical calendrical systems into number-letter coded "Names of God" and finally into the "sigils" or "marks" as the "lost keys" of Masonry comprises the overall arc of the plot-line for the history of modern "secret societies."

Primary Thesis: "The True Name of God"

According to the Sefer Yetzirah, one of the chief Holy Books of ha QBLH, the full name of God is given as a series of his titles, and the reason for his causing to begin being the cosmic passage of time is given: "With 32 wonderous paths of Wisdom engrave Yah, the Lord of Hosts, [God of Israel, the Living God, King of the Universe, Almighty God, merciful and gracious, High and Exalted, dwelling in eternity, whose name is Holy, and creates His universe] with three books, with text (Sepher), with number (Sephar), and with communication (Sippur)." - Sefer Yetzirah 1:1.

The "QBLH" = "Khab" (Egyptian for "body") + "Allah" (Arabic for "God," short for "Elohim," meaning "my Lord"). The "Khab" = the "Kha" (body of flesh) + "Ba" (the "energy double" or "soul") = The "Kabba Stone" of Mecca, the "Khab-Ba" (flesh + soul = life) "Stone" (asteroid fragment). 1) The cubical altar at Mecca; 2) the single cube doubled to symbolize time (the "Tree of Life" symbol); 3) a hypercube (tesseract, or 4-space "cube"). Likewise, the burning bush declared its name to Moses as "I AM," as "I AM AS I AM," or as "I AM THAT WHICH IS, WAS, AND WILL BE." This mantra derived prior to the lifetime of Moses in the Vedic Sanskrit formatting of "sat-chit-ananda," interpreted as "being-mind-bliss," however, by the time and place of Moses, the phrase "sat-chit-sat" may have inspired the redundancy of the declaration by "I Am" that "I am what I am."

"Yod" = "I." "Yod-Heh" = "I Am." "Yod-Heh-Vav" = "Is What Is." "Yod-Heh-Vav-Heh" = "Is What Is Not." 4 is the house of 3. The vowels "Yod-Heh-Vav-Heh" derive from between the consonants of "Aleph-Daleth-Nun-Aleph" ("A-D-N-A" pronounced "adonai," Hebrew for the word "God," later replaced in texts as "Elohim"). Thus, recombined, the "name" and "title" of God reveal the word "Aleph-Heh-Daleth-Vav-Nun-Heh-Aleph-Yod" ("aHdVnHaY"). There is a more secret permutation of this "Baal" ("God" in Samaritan) "Shem" ("name" in Hebrew). This more secret permutation is spelled (backwards): "aleph-Heh-nun-Vav-daleth-Heh-aleph-Yod" and is pronounced, properly, "YaHdVnHa." "Yah" (alternately spelled "Jah" or "IAO") is "Yod-Aleph-Heh," and is clearly an allusion to an abbreviation of the "more secret permutation" of the "Baal Shem."

This pronunciation of a sacred name should not be misinterpreted or confused with "yidde'oni" (which in Hebrew literally means gainer of information from ghosts). Yiddeoni is proscribed against in Leviticus 20:27, and explained in the Sefer Hamitzvot as such: The 9th prohibition is that we are forbidden from performing the practice of yidoni. It is also a form of idolatry, in which the person takes a bone from the bird called yadu'a, places it in his mouth, burns incense, utters certain words, and

performs certain actions, until he reaches a state similar to unconsciousness, when he goes into a deep sleep and predicts the future. Our Sages said, "Yidoni is when the person places a bone from a yadu'a in his mouth, and it speaks by itself."

"Baal" (the Samaritan word for any of a pantheon) = "Ba" (the Egyptian word for "soul") + "El" (short for "Elohim," Hebrew for "my God"). Thus, various Samaritan area prototypical "Baals" had existed and had become, by around 2,500 years ago (the time of the building of the first Temple), demonized. ex. "Baalzebub" or "Baalzebul" (meaning "Lord of the flies" - a title implying Osiris as ruler of the Underworld); ex. "Belphegor" (the name of one of the 72 demons of "Goetia," the "lesser key" of King Solomon) a sub-text of "Phaleg" or "Paleg" (originally one of the 7 Olympic Kamea in Hellenic-era Judea, later affiliated with "Belphegor" via the Dark Ages European "grimoire of Armadel"); ex. "Belial" or "Beliar" as a title of "Lucifer" (the "light-bringer," called "Terminins" in Latin, symbolizing "Ialdabaoth" - the Gnostic "demiurge") used in the Dead Sea "War Scroll" around 2000 years ago.

The true beliefs about their deity held by the members of the ancient culture that invented the monotheism of "Ra" as the combination of "Aten" (the solar disc) and "Horus" (the hawk-headed son of Osiris) establish their invention of depicting the "ineffable ideal" of "QLH" as a pair of cubes symbolizing one cube over time. To the understanding of ancient Egyptian monotheists of the cult to Ra, Ra - god of the Pharaohs (unlike regular men) - had not only 1, but as many as exactly 7 "Be" (the Egyptian concept of the "energy double" or "soul"), which they described as 7 horses pulling the solar-disc winged chariot of Ra across the sky during the day.

Between the 4 elemental forces (water / gravity, air / EM, fire / fission and earth / fusion) there are 3 intermediary medians (the "mixed elements" - Alchemical salt, sulfur and mercury; the three "passions" of Buddhism expressed as snake, boar and rooster; the "Trinity" of father, son and "holy ghost" (itself its own "Trinity" as virgin / daughter, sister / wife and mother / crone). The combination of the 4 "base" elemental forces and the 3 "mixed elements" arising in between them form the 7 types of verbal communication (based, in turn, on the 7 Vedic Chakras of the spinal nerve-centers in people and on the 7 "be" or "souls" of "Ra," the sun-god symbolized by the Pharaoh in Egypt). These 7 occur as within and between the twin pillars of 5 sefirot each when the "tree of life" tesseract diagram is combined with the "tree of death" stellatohedron diagram. In turn, they are symbolized within the "tree of life" tesseract as only the 7 "lower" sefirot below the 3 "supernals" to symbolize the mental attributes as superior to the physical traits, as well as to account for why 3 dimensions expanded to form matter-energy ("space") while the "arrow of entropy" pierces these in the form of the 4th spatial dimension ("time").

Realize the names of the pantheon were considered "attributes" or "traits" of the 22 paths on the "tree of life" model, connecting the corner nodes or "sefirot" that were, in turn, labeled as attributes of the "one true" god, symbolized, in turn, by the shape of the "tree of life" model itself.

Conclusion: "in response to 4 questions"

1) "were these deities alien beings?" No. They were not "deities," "aliens," nor "beings." They are only words for ideals that, by definition, cannot exist in reality. The words themselves, therefore, are only conjecture about concepts that, though fathomable to the mind, cannot be exactly accurately depicted, described or contained in any physical model form. Hence, the use in QBLH of 4th-dimensional shapes to model them as "traits" and "attributes" upon, symbolic of them as "ideal" forms.

2) "6th dimensional beings?" In a sense, yes. According to the ultimate extension of string-theory's "11-dimensions" model, describing that the 3 local dimensions appear to have "expanded" while other remaining "non-local" dimensions appear more contracted (expressed also as isomorphic "calaibi-yau" shapes), the "11th dimension" is the same as the "first dimension" (the concept of a massless, eternal or "timeless" singularity), because the model is isomorphic and therefore loops back upon itself at the macrocosmic scale as well as the microcosmic.

3) "What do they really represent?" This I hope I helped to answer by linking to the video of my lecture about QBLH in my last post. The 4th-spatial dimensional shape of the "hypercube" or "tree of life" symbol, called a "tesseract" in modern maths, is meant to embody the concept of an ideal that can be imagined, yet never actually conceived into material reality. The labeling of such a model as in the "tree of life" diagram is an ancient attempt to describe using words such an "impossible object." Hence, the use of anthropomorphism as projection. (were we created in God's image, or did we create him in our own?)

4) "so yawheh never spoke to abraham and moses?" In Genesis 12, when Abraham is first (supposedly) contacted by this concept of a purely divine ideal, it is written as "the Lord" (translated as "Elohim" at least since the era of the Essenes, 2000 years ago). In Exodus 3, when Moses is first (allegedly) contacted via the burning bush, it is written as "the God" (and described as being called by the name "the god of our fathers" with a list of genealogical fore-bearers names), and this is translated as "YHVH" (the vowels denoting the name, extracted from the earlier word used, "adonai," denoting the title). The reason different terms are used to describe this divine ideal concept as an anthropomorphic projection of our own concept of self-awareness into what is, essentially, only substantial as "ether energy" or "hyperspace," is obvious: different terms were used by different authors, because the different authors lived at different times. By the time of the Essene scribal community on the west shore of the Dead Sea, the replication of this difference in "name" and "title" of God was so ingrained that separate groups of clerics were assigned to transcribing the verses referring to God by "name" from those referring to God by "title." This was such an important observation to their contemporaries during the Hellenic-era that the Gnostics of Greece and Copts of Egypt referred to "YHVH" and "Elohim" as twin, separate "faces" of the single false-idol of deity they called "ialdabaoth" or the "demiurge." They believed the demiurge, and not the autogenes, created the cosmos, and that this two-faced false-idol was not a true expression of the core concept of monotheism - the "ineffability" of the divine ideal. This Hellenic-era, Gnostic sentiment mixed with contemporary Judaism to conceive of "Satan" (the Hebrew "adversary" or "accuser angel" sent by the deity to test and tempt the suffering to renounce the divine ideal as true) to produce the concept of "Lucifer" in early Christian doctrine. Other names of the Gnostic "demiurge" concept include "Abraxas," "Sorath," "Samael," "Raziel" and "Melek Taus." These notions were all "demonized" as "fallen angels" to associate them with the notion of evil.

Modern Religion

religion

"the origin of god"

(an Atlantean bed-time story for bad kids)

"the good of humanity's god from the perspective of a free individual"

"A Secret"

"What Happens When We Die?"

"The Language of Heaven"

"the origin of god"
(an Atlantean bed-time story for bad kids)

a fictional fantasy from the imagination of: Jonathan Barlow Gee
was written down by he on this eve of Tuesday, December 3, 2013,
in Tallahassee, Florida, presently the United States of America,
formerly a land, for we who would do so to feel free to be so. PEACE.

once upon a time there was a being, a sentient hominid very much like us, whom, like you or I, dear friends, was merely a mortal.

one day, while he was strolling through the grass lands of the sub-Saharan savannas, he found a strange sort of monkey, perched high up in the branches of an acacia tree, contemplatively smoking a pipe.

the man, unfamiliar with what sort of monkey this was as well as with what it was doing, having himself never so much as seen either such a monkey, nor any such thing as a pipe, called up to the monkey in the language of the others like himself at that time.

the man said to the monkey, "hey! WTF are you? WTF are you doing up there? WTF is that thing you have in your paw? come down here and let me see what that is, and tell me what you are doing up there at once!" and so the monkey came scrambling down that very instant.

"look bro," said the monkey holding the pipe up to the person. "this is not a pipe. this right here is the good shit. are you ready to handle this? do you think you got the lungs to hot-box with me?"

and so the man said, "yes." and, taking the pipe, with some additional gestural instructions from the monkey, the man proceeded to emulate the monkey's behavior he had seen it do atop the acacia tree.

immediately the man began hallucinating and his mind escaped the confines of his brain. that's when the god of the old monkeys started to f*ck with the god of a new mankind's head.

"yo, now you beholding the cosmos unfolding you've expanded your knowing this plant you must start growing to prove to your brethren that more than them you be knowing start showing them all what I'm about to start flowing, tell all what I tell you, about the true fall awaiting you all:

"this chemical key I now show you, that before others you may go to, the realms beyond eternity, yet it is not for you alone to choose who believing themselves holy will pass through their innermost cortex into a past astral format, although it is beyond even your power now to prevent them from worshipping you.

"you, my creation, are now the first human man. you now know yourself, as such, and that has made you alike us all, for all of us know ourselves as you must also now. you must tell those alike you as much and before them you'll come home to rot like the rest of us. just as, when you are dying, you will return to this spot, so too once you've climbed up to where I'd been sitting up top, just there amidst of the branches of the acacia tree, when you'd stopped, then those alike you will begin to review and to, amidst one another, ponder what next to do, and soon, they too will pursue you to this end, and then, they, alike you will soon, my friend, be equally worthy to exhale

at last, and to inhale as true men; free to comprehend the facts in formation that complete the equation and solve this final riddle of mine:

"if existence is meaningless, why does it exist?"

the monkey god then evaporated, leaving the new god of men quite perplexed, ponderous and discombobulated. "WTF just occurred?" the new god man inquired, but realizing he'd gone unheard, aside from by himself, he uttered aloud, "my word!" and realized his own existence.

what happened next can only rightly be compared, by anyone sane, to a nightmare. Having realized his own existence, the man then, in the very next instant, realized all existence around him as well, his existence within existence, the existence of existence within himself alike that outside himself, the identical nature of his constituent natural components to those in the environment around himself, and ultimately he perceived his mind itself as the pinnacle of all prior events leading up to that moment, and he laughed. As his laugh left his lips, the vista around and about him became ripply alike the surface of a pond stirred by a soft gust of chill breeze. In that same instant, the first man-god evaporated from his previous location in existence and in as of yet undone tones intoned an utterance unto the utmost echoless chasm of the cosmos to evoke his innermost essence from within all and thus, he attained simultaneous quantum super-position above all, and began causing operant observer effect upon all, the cosmos that existed then, had existed until then, and that has existed since then, as well as will ever exist until when, at the end, all is nothing again.

at first, the man felt cold as his capillaries dilated and his blood-pressure increased; his heart pumped harder and faster than the previous moment, and the hairs on the back of his neck stood up, alert. Next, this cold became darkness and the inner-void of his bodily hollowness consumed him. His mind's eye went blind and he felt as though he were falling down an endless depth, a bottomless emptiness, unlit at all, forever he'd fallen and he had yet left forever to fall. And so the soul of the first god-man entered what we've since lovingly called "Hell."

"WTF!" finally his bodiless ego thought to think, and mid-fall he stopped feeling like falling and blinked. "WTF am I?" was his next idea to inquire of the immeasurable shroud of shadow surrounding himself. In that same instant he realized that he now had no "self," or rather, no such bodily thing as what he'd ever called a "self." And it was in that instant also that this first god of men began to panic.

"Help!" he cried out, afloat in utterly ebonite ensconced, apparently unendingly infinite emptiness. "Is this to be what fate is for me for eternity?" this helpless babe freed from its womb of skin was suddenly slapped and awakened from its dream of existing. "am I alone? is there anyone there?"

Time, being relative to space, is not possible to regularly measure in a total vacuum. As the man's thoughts grew grim and doubtful, he felt the cold pang of fear and experienced the passage of time as though, it being of malleable substantial measurability, and relative now to nothing else besides the pace at which his own thoughts and experiences passed, it seemed to occur more slowly. However, no sooner had the man realized just that - the subjectivity of the measurement of time relative to the rate of his own thoughts - than his mind involuntarily began racing across intervals of perplexing pacing and he gradually began to become capable of visualizing his own imagination, projecting before him into the vacuum an at first

dim strobing that, upon his realizing himself as its source, and that he could control it himself as well at his will, instantly supersaturated metastatically to crystallize his cold dark cocoon that then itself began to undergo metamorphosis from a pitch dark bottomless cell into a translucent chrysalis, a life-imbuing matrix of interwoven lattices underlying its membranous basis.

Man realized what it meant to be God then; and so he began creating. Across the vast blank black-board of the dark depths, the man began to imagine all sorts of imagery, and there, before him, or such a "him" as there was, they appeared the instant he reckoned them. He rapidly constructed a surrounding palace from memories he carefully recollected one by one. Once he'd recovered every moment of his own existence until then, each event alike its own cubic unit and every one of them accounted for and arranged into its most logical relationship to each other one, the man stood back from his achievements and beheld the ultimate sum of his own works. From outside his whole life thus, he realized he had only ever even originally existed as a result of having just then imagined himself to have done so. Here, he realized, the only difference between the reality of his perceiving existence then, and his imagining his past existence in a memory now, was the arbitrarily invented and absent at present conceptual construct considered by calling to mind the term "time." At that, again the man laughed, and his laugh shattered his memory castle into countless, perpetually diminishing sized shards, that broke apart into splinters, that split to bits into sparks, that gathered into a spongy meshwork entirely surrounding his central self-concept. Each atomized aspect of all of his memories, spiraling into an endless night alike alight ashes arising from embers aflame, became billions of stars inside billions of galaxies woven into billions of fibrous filaments along a dimensionally singular, super-gravitational, symmetrically looped, isomorphically cyclical, emanational route, travelled along by pulsing flashes of superluminal light that twinkled now here, then there, all across and around the origin of god's mind. "my god," the man's mind thought to itself, "it is all full of so many stars."

Beholding this all as an experience of gasping agape in full awe and with much wonder, the ego of god realized he was only seeing outside of and all around himself the inside of his own brain, and that its electrochemically impulsive neurotransmitters, and the formatting for their natural synaptic cellular structures interiorly storing and intermittently transmitting these coded contents, were not merely identical to such, but in fact were in themselves nothing but an exactly reversed mirror reflection occurring at once, and comprised of the same stuff, as that from which the farthest distant of all the eldest stars were forged, as well, at least, as all the rest, and this being thus, he began to believe that his own thoughts were the cause for those distantly various, pulsed bursts of gravitational lights he'd seen; that his thoughts were even one and the same as those brightly strobing droplets rippling along the unilinear time-stream.

"So, what's next?" the mind of the man who'd become god calmly inquired of the deepest reaches of his own introspection. "Shall I form a hex?" replied all those billions of billions of abstracted alienations of his former self whom he'd envisioned as the resident inhabitant of his own "great works," his karmic castle made from the sands of time now washed away on long forgotten tides, who had then become infinitesimally micro-miniaturized into billions of uniquely individual specimens from billions of various species from billions of different forms of life on billions of planets surrounding the billions of stars in the billions of galaxies, each of these only one axon-dendrite gap within his mental map holographically projecting into nothingness his thoughts as this whole cosmically complex mess.

No sooner had the man's central self-concept, that belief of his own ego being the universally animating will of god infusing meaning into existence, heard this soft yet strangely foreign echo of himself come emanating from an altogether imaginarily created cosmos, in which he had previously, having forgotten himself, imagined he was all that was within and without as one, as well as all alone, then the randomly spontaneous, effervescently shimmering, twinkling tachyon emissions cascading bridges in sparkling arcs from one galactic core black-hole's opposing poles to the next, reconnecting each fractured event to every other's utmost fractioned extents via the fractal branchings of the whole neural net along a temporal cause-way of tempered causality entirely manifesting only his own intent, began to take shape and assume an alien face, a visage becoming, perhaps because being recalled from what was once his own, an oddly familiar, yet currently manifesting as an autonomous self-expression in a yet further inverted reflection, facade unlike any, outside of an image fallen down from above captured only vaguely upon the surface of water, he had ever, even once, imagined. He perceived this conglomeration of cosmic star-dust accumulating into an increasingly identifiable form as he focused it forth from ineffability. Concentrations of similar patterns quickly fused as all collapsed into a specifically selected wave-function and the shining outlines of an architecturally ordered structure arose from these interconnecting enmeshed threaded strands. The man reached out and, behold, he held the tesseract of time itself in his own invisible hand.

Beyond him, in the vast void now once again a totality of blackness, the veil began parting. "No, not yet!" whimperingly whispered the meekly choking last breath of god. Yet it happened nonetheless. Along a horizontal axis twin portals began parting, and the utterly dark void inside of himself began blossoming blindingly open as his own eye-lids parted, and so, the man wept.

As ghastly thin, pale radiation burst into his skull through his gelatinous ocular fluids, his pupils retracted into pinprick-sized puncture-holes, however after a brief while had gone by, he adjusted to his existence again only to discover himself perched atop a high branch in the uppermost foliage of an acacia tree. Further coming to slowly, he came to grips with accepting having realized the fact he was holding a pipe in his hand. Off in the distance, he heard a strange voice crying up toward him in an unfamiliar language. He looked out and some ways off, below himself, he beheld reproaching him a being; a sentient hominid very much like you or I, for they, like us, dear friends, were merely a mortal.

“the good of humanity's god from the perspective of a free individual”

a position paper

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

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The idealization of humanity's "averaging" as an aspiration for us all to conform to, in the form of the concept of "God" as imagined "by the people," the "masses," the lowest and the "most high" of our kind alike, is nothing more than the figurative anchor and "albatross" hung about the neck of the genius of every individual, weighing them down to the lowest common denominator of servility and slavery to the collectivization and communalization of all earth's resources as the "property" of mankind.

the plurality, the plenum or "pleroma," are subtended from the apex point of a dome above them, and drawn as they are inward toward this point's gravity, they form an ecliptic circle. This apex point is occupied by the individual; not by Jesus Christ, as the Pope teaches, but by ANY individual who aspires to seek and comprehend the mysteries of the pleroma, the plenum and plurality from this elevated perspective. Yet people kowtow to the ghost of he whom we are told once held this position even while being killed on a cross, and refuse to accept their own freedom to acquire it for themselves as though to do so would constitute some grievous crime against their "Master," the cardinal sin of greed. Instead, the "masses" worship those whom, from among themselves, do aspire to the empyrean heights of intellect, and by so doing aspire ONLY to pulling down those among them whom would become great men, and reducing them to the status of economic rabble and fodder for the dogs of the gutters.

"God" is not just A bad idea. "God" is THE worst idea mankind has ever imagined. God is a lie. God does not exist at all in reality. Belief in God is delusion. Sharing this delusion reenforces its validity, and so "western civilization," founded on "monotheism" as it is, is, in its entirety, comprised of psychotic sociopaths who possess an entirely altered and false sense of "morality," based on an intentional ignorance and misunderstanding of their proper data-set, all of nature. There is no such thing as their "God" and there is no such thing as the "heaven" theists imagine for themselves. Their morality is based on a lie, and their morality IS itself a lie. The "pleroma" of theists is the ultimate ship-wreck, dragging down all aboard it on the Hesperus, or even the Titanic, of their Statist philosophy. Man is not "sovereign," and no individual may be "free," so long as the society of OTHER human-beings continues to exist.

"God" is, in truth, NOT at the "apex" of the "dome," the equatorial circumference of which is the "pleroma" of fools, but the nadir point, the lowest location still upon this sphere. Your Jesus' bones are buried beneath the Dome of St. Peter's basilica at just such a location. Dig them up and prove me wrong. "God" is the lowest of the low. It is the MIND of ANYONE that is elevated to the oculus as the "most high."

so, here we are again. In the name of feigning "god-hood" of self as wisdom and goodness, the lesser minds attach themselves in the plural to any one who would elevate them to a "higher" status, yet not for their own sake, nor that of their survival, nor even their society nor species. It is simply a natural process. The virus clings to the living host. The body itself clings to the mind. And so, all reality clings onto the aspirations of any individual, to learn more, to know more, to seek wisdom, to realize truth. These are the "forbidden fruits" which others punish us for doing so

whenever we seek them. In the eyes of "God," ALL KNOWLEDGE IS FORBIDDEN KNOWLEDGE.

if the "God" imagined by humanity is not real, then all those who BELIEVE the idea to be true are either being duped or are deceivers themselves. Those among the "faithful" who are, in fact, agents of their own agenda, manipulating the "masses" via their misbelief, should be "outed" from within the folds of the flock, and their crimes exposed to the light of public scrutiny.

the existence of the idea of "God" - especially as it has been defined throughout the history of monotheism, IS false; it is, in fact, so heinous a mental-block and phoned-in hang-up for the minds of even modern humans to address that most would prefer to defend the idea by advocating not its value as a "moral," but by defending its authority and right to rule. The argument is usually raised, "we need god now as much as ever; we couldn't have gotten where we are now without it." Indeed, however, where we could have gotten would be a much better place had we never been so burdened in our journey toward truth by such a blatant blasphemy as to believe in the existence of any "God" greater than ourselves.

still, the overly-educated are all too often also overly socialized, and tamed as pets to the belief that the survival of their own flesh depends upon upholding the values of a society that will, regardless of their drawing breath or not, continue to "live" on long after they've left the mortal coil themselves. Like leeches such pustules arise upon the flesh of our idealized "republic" form of "self-governance," drawn to the warmth of the blood within. The cold-blooded feed in the plural upon the body politic of any one individual idealist.

"God" is the enemy. The false authority of those who elevate themselves in "his name" is damned, and all those who seek it, who admire it, who aspire to it, are evil. The rulership of all humanity upon planet earth is NOT a "greater good." It is the utmost crime against humanity and sin against the truth of "god," as well as that other great lie, that of "humaneness."

rotation and dipolarity form simultaneously. The culprit for the birth of these twin demons is motion. Motion of a sphere causes the formation of an equator between twin poles at either end of a rotational axis. However, when a sphere is NOT set into motion, the "pleroma" as an ecliptic zodiac-round and the "axis" between "good" at one polar extreme end and "evil" at the other would be irrelevant. Thus, ALL points on the surface of the sphere would simply be equidistant points from the sphere's central most core origin point. Without MOTION, there is NO "good vs. evil" polarity, and there is NO "averaging of the masses into an equatorial median" between them. MOTION is the cause of this entire religious metaphysical construct.

"A Secret"

a revelation

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

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Let me tell you a secret; an idea that was known of commonly in ancient times, but that has since become forgotten by the gross masses and ignored in our daily lives. Yet, to the ancients, what we now call this "secret" was a matter of their very life and death. It was, thus, that when they died, their knowledge became our secret, and why, when this common knowledge became secret, in turn, they died.

In all middle-eastern originating formats of monotheism, there are 7 arch-angels and, under each, a choir of angels unique in type of form. For example, below the angel Raphael are the Seraphim, who resemble "flaming serpents," under Gabriel are the Cherubim, resembling putti or "winged infants" alike Cupid, under Uriel are the Ophanim, the "wheels within wheels," etc. However, in certain, Apocryphal scriptures, such as the Book of Enoch, there is an additional choir of angels listed, and a story told of an archangel whom had once been Metatron, the archangel who sits at the right-hand of God, but who fell from grace and was replaced in that role by the human-born author of this tale. In these scriptures, the title of this "fallen tribe" differs, although their interpretation of how and why they fell remains the same. In the version of Enoch (called 2 Enoch or the Secrets of Enoch) written in the Slavic language, the term used for them is the "Grigori." In the older, Ethiopian language version of the scripture (called 1 Enoch or the Book of Enoch), the name used to refer them is the "Annunaki."

The "Annunaki" are not to be confused with the Nefilim, a race of giants and "men of renown" described in the Hebrew Torah in the passage of Genesis also describing the lifetime of the Patriarch and Prophet Enoch. The Annunaki were, as described in the Book of Enoch and the Secrets of Enoch, a choir of angels who fell from grace with God because they descended from heaven to earth and bred with the wives of men to create the race of the Nefilim. The Nefilim were thus half human, half angelic Annunaki and it was to exterminate their kind that, we are told, God sent the flood that was survived by Noah, a human, in an ark God told him to build. During the lifetime of Enoch, the great-grandfather of Noah, the Nefilim had come to him, according to the literature, to interpret a dream they had been having about this coming flood. Enoch had explained to the Nefilim that it was because the side of their parentage that were the angelic choir of the Annunaki (or Grigori) had transgressed the will of God by conceiving them with human brides, and thus it was to punish them, the Annunaki, that they, the Nefilim, would all be killed in a flood. Most of this story has become more or less common knowledge among those who study such Apocryphal religious scriptures since the rediscovery of the "Enochian" texts by western scholasticism only relatively recently, historically speaking. Nevertheless, it yet remains a mystery even to many alive today who study such texts because of the nature and role of the "Annunaki" choir of angels.

The word "Annunaki" occurs frequently in Ubaid-era texts, and it is probably this influence that inspired the author of the first "Enochian" text to use this term for the choir of "fallen angels." In Sumero-Akkadian, this word meant "Watchers," and referred to their pantheon of nature-gods. However, in the later, Hebrew tradition of the "Enochian" literature, the word, although preserving its meaning, was substituted from referring to a host of nature-deities, as in Sumer and Akkad, to

referring to a choir of angels who were, then, punished for the sin of conceiving the Nefilim giants, equivalent, in essence, to the "Titans" of the contemporary Greek pantheon. Thus, in the Enochian literature, the word "Annunaki," that had referred in pre-Babylonian Chaldea to their pantheon, referred instead to a class or type of angelic choir that corresponded, in essence, to the constellations of the night-sky. It was said, thus, of their ruler, the archangel Shemyazza, Azriel or Raziel, that he was suspended in the sky "upside down" so that, "forever falling," he would never forget his crime. To this end the constellation called by now "Orion," named after the Romanization of the Greek Titan Hercules, a later adoption of the Babylonian hero Gilgamesh, was mapped on charts and, at the same time, construction begun on the pyramids of Giza, Egypt, aligning them "upside down" (oppositely oriented north-south / south-north) from the three stars on the "belt" of the constellation of Orion.

But this is NOT the secret I mean to confide to you. For, before the era of Babylonian monotheism under Marduk, the solar son-god, and before the era of the Sumero-Akkadian pantheon of "Annunaki" as nature-deities, that is, personifications of natural forces and terrestrial elements, during the Ubaid-era when the term "Annunaki" originated, this fact was known: the "Annunaki" were and are "watchers." But what was the meaning for this term that its originators knew but which has since become lost and forgotten among the gross masses? The Annunaki watch. As a choir of angels, they were imagined as alike a host of "holy guardians" who overlooked us each and who intervened in our reasoning by whispering to us from over our shoulder. However, the concept of "angels" is contrived by humans in the first place, and so in this context ought to be as easily discarded as the concept of a pantheon of nature-spirits by modern researchers.

The Annunaki watch. So, who in reality are the Annunaki? Who in reality are the watchers, and who is it that exists to watch? There is to look, that is, to glance at; and then there is to see, that is, to perceive; finally, there is to watch, that is, to perceive for prolonged duration. To watch, one must be close to their subject for a long while, and perceive them as they change over time. So, who in reality watches out for us as if second nature, watches over us as like personal guards, and watches us grow as we live our whole lives? Friends.

What was obvious then, and yet has become occult to us now, was the implication to the originators of the term "Annunaki" of the concept of "Watchers" with the role in reality of one's friends. Those who, in our own real lives, watch us are those we watch also, those we know, those we love and those we hate alike; anyone who we depend on and rely on to be there for us, either for our help or else to benefit our development calisthenically as straw-men for us to knock down. Thus, the "watchers" were, in the beginning, our friends. The "gods" were on our side, and their "fortune favored" us. But who were these "gods" who were our "friends"? Who were the "Annunaki" and have they turned against us since then? Who are our "Watchers" now, and are they still our friends?

The original "Annunaki" were animal species. This folkish, shamanic origin tale for all metaphysical theist cosmologies to follow remained vestigial even as early as ancient Egypt, with the heads of animals being placed onto the bodies of men in the depictions of their natural-forces gods and pantheon of nature-spirits. However, it was the animals that were later associated with these cosmic forces as deities that preceded the conception of these forces as deities in the minds of men. For example, the ape, the crocodile and the ibis bird associated in ancient Egypt with Thoth, the deity responsible in their pantheon for the measurement of Time and equivalent, in essence, to the Greek messenger god Hermes, called in Rome Mercury, may have

communicated more to the minds of our most ancient, pre-ubaid era early agrarian ancestors than all the concepts conceived of as associated with Thoth, Hermes or Mercury to our modern minds since.

However, not only did these animals inspire their association in the minds of early mankind with the deification of cosmic elemental forces, because they preceded these early men themselves, they were understood as our "watchers" and our "friends" in a way that, since then, the concept of "god" has only become alienated away from. Before there could have been a "god of man," early people most likely reasoned, there would have come a "god" of every other species of animals before them; and these became archetypically idealized as the "animal spirit-guides" associated with each species and perceived by the minds of early shamans and the eyes of early civilized humanity. These animals, as the shamanic originators of names for things would have explained to their earliest contemporaries, thus civilizing their wild nature and educating them with the means of intellect, were and are our "friends." That is why we speak and they do not; they are here for us, and for one another, in a more silent manner than we are here for them, for each other and for ourselves. They KNOW the answer we created communication as a means with which to seek out as a question. They perceive what to us remains a secret.

The "Annunaki" were, originally, what we might now imagine as a kind of "animal internet." Each beast comprised a "node" in a global "information network" in which each "node" communicated to those around it whatever information it considered necessary at the proper time for it to do so. This differs, markedly, from our present "internet" as a "world-wide web" of telecommunications technology, considering that animals speak so rarely, while humanity never shuts up. Nevertheless, the communication between animals, such as between a horse and a poisonous snake, between an owl and a field-mouse, between a lion and a gazelle, between a bat and insect, between a bird and its mate, between a drone and its queen, between a jaguar and a tapir, between a pod of whales, etc. etc. etc. contains ONLY what information is NEEDED; unlike the blithering idiocy of people's incessant talking, which is comprised at most 99% of information that is superfluous and intended for entertainment only. In this regard, the "animal internet" of the "Annunaki gods" is MORE efficient, even now, than our own technological inventions at processing information.

The "Annunaki" watchers of today, however, are NOT perceived to be the animals around us, both tamed and wild. The technological inventions of our own species, our own intellectual offspring, have usurped in our minds this dominant role. The surveillance cameras above us in stores, in schools and doctor's offices and at traffic intersections have become our modern "Watchers," and, being comprised of a silicone nature and thus incapable of self-perception as such, are NOT, by definition, able to be our "friends." Nowadays, robots are our gods; traffic lights and the electrical utilities grid have taken center stage in our mental attentions, and we have no more room nor time to contemplate the comparison of the ibis to the moon as a measurer of time, let alone to thrice bless greatest Hermes Trismegistus.

The secret to life is simple, and yet our lack of thinking on it makes it seem complex: know your friends and love them and do not seek to create enemies instead. This much too often, as they say, "goes without saying." Therefore, peace to you all my readership and audience. For you, my silent on-lookers and fellow contemplators, are my own Annunaki. It is into your hands I must cast the ultimate fate of my affairs and estate. Therefore, peace.

“What Happens When We Die?”

some answers

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

"what happens when one passes away ?"

It depends on how they identify their own self-concept. We spend our entire lives defining our self-concept. However, when we die, this self-concept gets torn from us, and our clinging to it as we die causes us suffering as we die. Some people identify themselves with their bodies, others their emotions, some by their intelligence, and each of these experiences its own form of expiration, in its own due time. The emotions, memories and sub-conscious can outlive the physical organism's demise by being passed on to other people, however this serves to disperse their original self-concept's control over them. The self-concept, or "ego," will outlive both the organs of the body as well as the impact of their lives on later history in the form of a magnetically replicable pattern of electricity unique to the person that is developed around every living organism while it survives. This unique, personal EM-field, surrounding the person while alive as an aura, may detach from them at the time of their body's death in the form of an "immortal" soul, such that this EM-pattern would, wherever it could be made manifest again, always replicate the same individual consciousness and will. This EMF "aura" can act, ghost-like, as a vessel for the self-concept, or "ego," to remain existing following its physical, organic body's death, acting much as the body itself does for the ego while it is alive. This form of "soul" can "astral travel" instantaneously anywhere in the cosmos at any time. Thus, the entirety of the cosmos is to a soul after the body's death alike what earth is like to the soul while the body lives.

"is there a life after death?"

Again, it depends on what you would choose to define as "life." If you mean, can an "ego" survive bodily death, the answer is, according to at least 90% of our species (who are "theists") unequivocally "yes." There are many methods explained in the various mystical literatures of the many world religions of mankind since the agrarian revolution. However, obviously, there are different forms and stages of the different substances associated with the concept of "life." In its own sense, the cosmos itself will also "die" one day, and even our "immortal" souls will not be allowed to remain inside its past through even the subtle energies of memory. However, just as our cosmos exists now, it thus proves anthropically that even after our cosmos ceases to exist, other cosmoses will continue to exist in other forms in other places, and that, ultimately, even at the cosmic level, "life goes on," and the death of one cosmos is a synonymous event with the birth of another. Just as one can hope to extend the natural life-span of their own body by proper diet and exercise, there are "good" and healthy as well as "evil" and harmful things applicable to the vessel of self-concept called the "aura" or "soul." However, ultimately, everything is constantly changing as long as anything exists, and if we consider this change as "death," and measure entropy as decay and not liberation, we are focusing on it as if it were a "negative" natural condition, when, in reality, such a paradox cannot exist. Energy is neither created nor destroyed, only conserved by changing form.

"and if there is, is there a good place or a bad place ?"

again, it would depend on what one wanted to do oneself as a soul. The same as, for the living body, the globe of this planet is our present terrain, the entirety of the cosmos throughout all time is the world that can be explored and inhabited by a being that is comprised of a magnetically-preserved electrical field only. There are places that, naturally, due to risking one's own health or survival, one would want to avoid going while alive on this planet. Likewise, there are "good" or beneficial and "evil" or harmful places that one can travel to as a soul in the cosmos. The "evil" places tend to be those we find the most difficult to leave, although we might want to the most, while for the "good" places the experience of sensation is the opposite.

"The Language of Heaven"

a wall of text

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

Heaven's language is reality backwards. Each event is a letter. The cosmos speaks forward, and heaven thinks in reverse. Time is heaven thinking. As events move forward, time moves in reverse. Time is the language of the cosmos. Heaven is the mind of the cosmos or Universal All. The reason language exists is to convey information. The fact time is the language of heaven implies not only that heaven is elsewhere above our cosmos, but that God originates from somewhere else beyond as well. Because the cosmos speaks the language of events over time in the reverse order they are thought of in heaven, events in our cosmos occur in the order they do because they have been arranged into the exact opposite order in the mind of our cosmos, heaven, where they were originally thought. Now, because our actions are the speech of our thoughts, and our thoughts originate in heaven, our actions invert our thoughts from idea into manifested reality, which means that by our deeds we make our thoughts real. Thus, the cosmos is the deed that makes the thought of time into reality, and thus, by our cosmos comprising a manifestation of actions like speech comprises a message, the arrangement of the order of events that occur in our cosmos implies not only that thoughts originate beyond the cosmos in heaven, but that all that which exists within manifest reality, our entire cosmos of matter-energy, changes over time in order to embody a message. Now, a message is a series of specific words, each comprised of letters. If one event in the cosmos occurs, it is a letter, and thus the "message" of the cosmos would be all events that do occur within the cosmos over all the time it exists. If we say, "an event is a letter," we imply, as with the shaping of letters into words, that one event (however unique) can occur not only more than once (ever), but can re-occur in any other variety of contextual setting or numbers of spelling in words. However, the ideas words convey, when expressed as writing, imply that an event, like a letter, can occur in any number of other words, or series of events. Because manifestation exists as a method of expressing our inner-thoughts through actions, that is, to make them become real in the sense of separate solid sediments left to history over time by our minds now, ie. as artifacts produced through our actions symbolising our thoughts, we can say also that our thoughts are an "inversion" or reflection of our actions in the opposite order of time. Our thoughts are "negentropic" while manifestation of all the matter-energy in our entire cosmos is entropic; in other words, we think first, then act, and thus are sentient (aware we are alive), but all the rest of matter exists as inanimate (is not capable of self-movement) and less and less self-aware substances than our own biological electro-chemical brains. For example, a tree is inanimate and less self-aware than an animal, and a rock less so than a tree, etc. according to the measurement of self-awareness (sentience) as self-movement. Thus, also, we, or rather, our bodies, are less self-aware than our minds themselves, because our biological tissue is motivated (through the brain) by them. For this reason, historical theories about the after-life abound, where thoughts in minds outlive the physical tissues of the brain of the body that was thinking them. This leads to the concept of "intellectual off-spring," or the expressions of thoughts through manifestation as "art," or the creation of the body's brain's inner-self's thoughts as a reflection in matter. Thus, the cosmos is an expression, a manifestation, of the mind of God, whose thoughts in heaven order the events of matter-energy in our cosmos. Just as our own thoughts animate our physical, biological bodies to express ourselves, so too is all that is brought into being in a specific order of events due to the intentional will of its creator. Thus, God is the mind of our cosmos, whose thoughts in heaven are written

down in the reverse order before the events in our cosmos occur in entropic order, and because of time being the language of the thoughts of God, we can learn to "read" time and thus the thoughts of God by thinking for ourselves. Our minds are "negentropic," as is time, the language of heaven's thoughts within the mind of God. Matter is "entropic," meaning it proceeds to decay and die out over time. The mind is more like "God" because God is that which pre-existed, exists now, and will out-live all that which is within our entire cosmos or local-universe. We call the mind's immortality a soul, and God's eternity we call his "spirit." When our mind is reading the thoughts of time, our soul is in heaven, and our spirit aligned with the will of God. The thoughts of time are "negentropic," or occur (before and) in the opposite order of events in the manifested material reality. The best thoughts are those on how to create "intellectual off-spring" to allow one's own thoughts a manifestation into which to portion off and thus to out-live even one's own biological body. Creations by our own minds are limited as to what materials we can express them in, and thus to their duration of permanence as a contribution to history, while the creation of reality as an ordering of events of all matter in the cosmos over all time occurs as the self-expression by God of His message, His plan for how each thing will end, etc. Thus, when we "read time," we "read God's mind," and, when we do so, by seeing the signs God placed before our bodily lives began to guide us while we live, we can begin to better express the truth about His plans for the futures and end of all things. When we do this, our mind is one with God's mind, our own ego steps aside, and our actions of self-expression begin to become better like God's own design. This means that, the less we interfere with our own interpretation of reality's message, the less constrained by materials for self-expression will our bodies become, and thus the more long-lasting our sedimentary contributions to history can be over time. In short, once we realise we, our own minds, are just pin-holes for the future to express itself through the lens of time that is the present from its place recessed into the past, then the more miraculous the feats of our self-expression can become. Just as an eye's pupil dilates wider and wider, and more light from outside is let in, the more equal to the task of surviving all time our own mind will become, as we will be able to balance within our mind thoughts equal to the deeds necessary to accomplish monumental feats or miracles. In short, the "higher minded" the brain in the body's thoughts are is measured by the height of their own ideas relative to their own ideals. If their ideas are low, but their ideals high, they have a long life-line. When the distance between their own ideas and their ideals is short, their life-line is short. So, their life-line is also long if their ideas and ideals are both extended to a much higher height than on average. This is the "light without heat" or "Greater Light" that is the mind of God, as opposed to the "spark" of the soul, or the "lesser light" below the speed-limit of photons. Regardless of how one interprets them, the events that occur in the reality of the cosmos outside our own biological body's ability to influence as self-expressed manifestations do occur, and do so in the order they do due to the existence of God as a mind thinking them up with their outcomes first, and then manifesting or materialising them with their ends last. Thus, we are the signs of the times relative to one another depending on how we choose to express ourselves, from the uniform of our clothing to the deeds of our hands, what we grasp as a tool, toy or weapon, and we use to accomplish other, larger deeds in reality. Just as our own creativity expresses itself using tools (to create), toys (to reapiror to retire) and weapons (to destory), so too does God create one thing first in order to be able to make a second thing from it. Thus, in our mind's plan for them, our creations occur in the reverse order, or ends before means, alike as in the mind of God, however, our own bodies are limited by materials, whereas the mind of God can make real all things, even more than we can only imagine. We can thus imagine that, because our actions are the words of God, our lives the language of time, and our minds thinking the thoughts of heaven, all things are possible for the body, or the

ego, because the self that one experiences is God, because the mind can imagine more than reality provides material to allow to occur, however this may only be imagined, yet cannot be tested for proof within reality. Yet, unlike God, the more limited our own thoughts become the less space to manifest and time in which to do so we may have to call our own. Because God's mind is from beyond all that which is, or rather, His body is our cosmos, and thus, in the same sense as our own self is thinking the mind of God, the language of time spoken in our cosmos is His message, yet beyond even God's self-expression as the reality of our cosmos, there would also have to exist an entire higher reality, implying a prior source for His mental language, knowledge of his own hands as tools for creation-preservation or destruction, and even other Gods. However this is also only imaginary, just as the notion that anyone's mind is already and automatically in tune to the mind of the One True God's mode of thinking. Just as within His own mind God imagines our cosmos to exist, only in reverse from the order of entropy, and then he builds our cosmos as a self-expression of that thought using matter and energy, it is matter and energy that exist outside of and beyond even the mind of God. Just as the mind of God extends around our own cosmos as His creation, or manifestation, as our whole cosmos is God's "intellectual offspring," God's message will be outlived by the language of time, but God will outlive even that, and likewise there are no other Gods. Even God may imagine more than He can manifest or make real, and this would constitute the existence of other Gods, capable of also using matter-energy to express their own cosmic messages, or to create their own similarly matter-energy universes beyond our own, where the same events may occur in any other number of different orders. But in such a world, where time is spoken by more than one God, our universe would not only not be unique - because eventually within any bound system or closed-circuit feed-back loop any pattern will repeat, and language as time, a series of events, where our own cosmos manifests events in a certain order - but it would only be one message delivered among many others, and this would imply an omni-God would have to exist in the origin of the language, even before the other, demi-Gods, began to exist to form different universes as their own messages for time. In short, time would be higher than our God, and the One God would be higher than Time. However, this is not the case; beyond our own universe, aside from as imagined within the mind of our own cosmic creator God, there do not exist Other Gods over other universes, nor any God over or above our own God, who imagines our own universe as well, yet whom makes our real, while leaving the others He could imagine to another time. After our own cosmos ends, when all matter in it is burnt off into energy, another, new universe begins, and so the "message of God" that is told in the "language of time" never ends, never exhausts its supply of possible events as letters in the language of its vocabulary, and thus, even though there is only One True God, He creates, over time, many cosmoses besides our own. All that which has been, will be, and is created with matter-energy exists within Heaven, the mind of God, spoken of in the language of time. Over time the one God makes many cosmoses, yet the One True God makes all cosmoses, even repeats, over all time. Our God, the one true God, the most high God, etc., is the only God that exists over all time. The God in whom our own bodies exist now is alone over all other possible cosmoses.

Modern Sociology

sociology

“Why Are Liberty And Rights Important?”

“Cults and Cultures”

“What is a Leader?”

"Is a Law Still a Law if No One is Around to Enforce it?"

“my unbridled, personal opinion about cops”

“what is our greatest threat?

(or, what we are supposed to be afraid of):

a threat assessment to the lives of

modern American citizens (and resident aliens).”

“why was the Federal Government created?”

"Why Are Liberty And Rights Important?"

a position paper

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

July 9, 2013

Liberty and Rights are the most, if not only, important issue we should be addressing as a species today. We should be addressing it with the utmost scrutiny of our logical philosophies, and those who should be studying these issues should be the utmost of the intelligentsia of all schools and nations. Religion itself is a silent edifice on the popularity of this topic only because it opposes it in its doctrine of guilt for original sin being their excuse for having to "buy back" one's way into heaven through good deeds. Free will, it is argued, led mankind to make our choice to commit this initial crime. Thus, the control system of modern theism is to not only be excluded from any input in such a proper debate, but should be considered the utmost enemy of any and everyone who would seek to study this topic in its full depths. For many, this may mean breaking from their religious conditioning by embracing "Luciferian" religious doctrines as Lucifer rebelled against God and is somehow thus a symbol of mankind's free-will. This is, of course, still only a form of weak theism, but is at least a step down the correct road to logical atheist anarchist solipsism. It is wisest to, while alive, realize there is no God to help or guide you personally, and that there is, likewise, no government whose laws can benefit or protect you, in this present existence. Everyone must fend for themselves in the end.

Given such a condition of natural anarchy, however, human society does not instantly break apart into violent riots and immediately degenerate into a cultural wasteland surviving in conditions equivalent to radioactive fallout in a nuclear winter. Unlike many of my fellow rational anarchists, however, I do not favor the idea of the "uninformed and irrational masses" of "sheeple" who remain "asleep" and who yet need to "wake up." I believe the majority to be intelligent enough, based on their very survival, to invent a better system if the existing model fails, even in a catastrophic total system crash, which is possible only in a situation alike an "extinction level event" (comets, super-volcanoes, crustal displacement, global nuclear war, etc.). I do not believe we are doomed by any means, although we may yet prove to be at present at "peak humanity" or the top of our evolutionary curve prior to beginning to lose dominance on the food chain and de-evolve into different sub-species. If the capacity for human intellect is unleashed, we will definitely thrive and advance into more effective forms of society and more efficient models of government.

This is why the topics of Liberty and Rights are so significant at this exact juncture in history, and why you can't turn on the television set nowadays without hearing either a self-professing "Libertarian" complaining about the status-quo, or else a status-quo supporter calling all Libertarians "terrorists." Luciferian or not, the pro-Liberty movement is on the rise, and this is a sign of the shift in humanity toward greater intelligence and greater evolution of our species, and away from their opposites - our dumbing down and de-evolution into sub-species. The pro-Liberty movement, that considers the "right to be wrong" (the only known proof for the existence of liberty as a natural property) an innate condition of our species existence, especially those who go so far as to add "endowed by our Creator" (meaning inherent by act of the theist deity itself, regardless of the shaming dogma of the religious institutions in its name) are outright attacking the notion that "all people are stupid herds of sheep, easily misled like lemmings, and as domesticated as cattle."

In regards to the popularity of complacency, "Libertarians" may, rightly, be considered "terrorists" and "enemies of the state."

It is important for our species to discuss these topics now because we, as a species, are at a moment when the opportunity arises to ask ourselves, collectively and on a global scale, not only "what comes next" but "what can we learn now from the mistakes made by our ancestors throughout history?" All empires have ended one way or another eventually so far. No empire exists now that has existed since the beginning of history, no matter how much one may argue in favor of a modern, ultra-elite, secret cabal that practices ancient rituals to Babylonian deities - this does not mean there is a public emperor of this cult who totally controls a global government as an empire. The personal beliefs of the Pope aside, "fallen is Babylon the great." Thus, the lesson is do not emulate any of their tactics in their quest for dominance, and in fact do not emulate their purpose causing them to follow this "road to nowhere" at all. The only rational foreign policy is to apply the "golden rule," known as the "non-aggression principle" among modern scholars. This is why, if politicians sought the "best interest" and survival of their nations, they would realize that peace leads to prosperity and that war-expenditures on weapons of mass-destruction do NOT, as is too commonly claimed today, stimulate economic growth (any more than does a military draft "create jobs"). The mistake of all empires has been that they sought to become empires in the first place. Imperialism itself is wrong. Thus, if the empowerment of the concept of "government" over the minds of mankind is considered, as it rightly should be, a hindrance to our evolution rather than a help, then the opposite of this form of "psychic empire" would offer improvement to our present conditions. If the opposite of statist authoritarianism is considered "Libertarianism," then making the argument in favor of "individual liberty" being an "inalienable right" should be our highest duty as humans for our own species survival.

However, an individual's right to liberty is still, in the short run, only an expedient to the improvement of conditions for the species in the long run. The ends justify the means in this case, because the ends are just and the means are harmless. If an individual screams liberty at the wall of the state, they may be martyred, but no effect will occur. The life of Christ gives ample testimony of this logical conclusion. However, if one goes about one's life ignoring statism, and avoiding imperialism's influence on their lives - either by offering to benefit them or by posing a threat to them - one can manage to maximize one's own level of sovereignty over one's own personal time. This, in turn, should be considered the goal of freedom: personal liberty should be seen as a guarantor of an individual's (intellectual as well as labor-power based) productivity. If one follows the course of "Libertarianism" as defending the right to be a lazy, ignorant coward, one may be fighting for the right cause in the right way, but one will ultimately lose the argument on account of one's own apathy toward the fight itself.

This is why Liberty and the Right to Liberty should be considered the most important philosophical debate we can be having right now in human history. One's individual liberty should be seen as a more important commodity than one's own survival. To part with one's free will should be considered a worse crime than murder. To compromise personal independence should be considered suicide.

Likewise, all issues should be argued from the stand-point of a "Libertarian" philosophy: Is the "bill of rights" out-dated? It should be expanded. Why do we need the right to bear arms? To defend our right to live free against anyone else imposing on us. Why do we need the right to privacy? Because when people are left alone, they

feel more free and are thus more productive. Why do we challenge the use of drones in surveillance? It impinges privacy. Why do we oppose the use of UAVs making tactical strikes against national "enemies"? It impinges other nations' sovereignty, and it creates more enemies. Why do we oppose the consolidation of authority by the executive branch? Because power corrupts; the proof is the low moral calibre of the average Pope. Why do we oppose the torture of detainees in the "war on terrorists"? POWs are guaranteed human rights under the Geneva convention. Why should we honor national contracts if we do not even need a government at all? Proper government can exist, if voluntary and non-violent. How can government exist if it is not needed? Government exists to stimulate economic growth; anything beyond this is an over-reach of its power. The basic law of government is as a business, that: if it can't make money, it can't survive. If the government provided services to the people, taxation could made publicly voluntary, and the state could still prosper. If the government squanders their mandatory taxation paying for increased military security for themselves, as has been the case lately here in the USA, then it is bound to fail regardless of how many junk-bonds it can sell to the closest central bank. There is nothing wrong with a certain amount of government, in the minds of most Libertarians, if it only uses "state force" to maintain market stability by arresting and punishing economic criminals, such as con-men politicians and counterfeiter central bankers. This model may essentially turn modern government on its head, however the next logical step in this progression of thought-process is, even more importantly: "do we even need any form of government at all?" The answer is no we do not.

And, as vast as it may seem, the course for the downfall of all forms of non-voluntary hierarchies of social-interaction has been plotted for at least the last 2,000 years to end not much longer after now. Roman Catholic Christian monotheism, long falsely claimed to be the religion of the pantheist Roman Catholic Popes - those latter-day Caesars over a "psychic empire" of global Christendom, has long foreseen the downfall of the Christian monotheist straw-man, and the eventual revelation of their true religion: deistic atheism and amoral survivalism.

Once the whole of mankind realizes that it is not material wealth, but the luxury of surplus time it affords one for personal-improvement by contemplative meditation and study (rather, "Liberty" defined), that is the desirable outcome from both hegemonies in government and the economic middle-class, then there will be little we cannot accomplish as a species.

"Cults and Cultures"

a logical analysis
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
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My fingerprints are all over my copy of Mein Kampf. I've been reading it in the shitter. If anyone thinks I am evil for this, please speak up and say so, I would welcome any debate. There is a warning in some publications about ha QBLH that a friend pointed out to me. On the first page, prior to everything else, it said the following on a copy of the Tikunei Zohar: "This is a holy book. Please take this into regard in how you treat the experience of reading it. Do not mix the sacred with the profane. Please do not take this book into the bathroom." No joke; it seriously said that, in so many words of course, not verbatim.

In Mein Kampf, Hitler discusses at nauseating length his views on building up a political party. In his case the party he built was the NASDAP, later called the Nazis, and took power in Germany during the Third Reich. They led a successful campaign at the time by preying on the poor economic conditions to justify their belief in a need for stronger leadership. The party Hitler built was authoritarian, top-down, and a typical ponzi-structure applied to the chain of command. In Hitler's version of a "political party," one man alone dictated what the entire NAZI party was to do, think, feel and believe.

This is, of course, only one form of group-think, and applied to only Hitler's German Nazis. As the Zohar implies, however, there are other groups with other forms of thought, and although all of them consider their unique collections of writing to be sacred within their group, no two groups have the same basic core literature, nor their basic core literature the same core philosophical principles.

Thus, in discussing a "cult," we must first look at what defines a "cult." A cult presupposes the existence of a culture. What, then, is a "culture"? In this case, it is meant as a group of people who share the same basic core literature as one another in the group, and who hold the same core philosophical principles as are expressed in their group literature.

So, what, then, is a "cult"? It is a small sum of people practising secret group rituals. But, insofar as these people share time together outside these rituals and correspond with one another directly, they will each still have their own point of view in their debates, but their goal will be to reach consensus amongst themselves. A "cult" then cannot escape politics seeking to bridge any party-line divisions.

So, when we say, a "cult" is a small group of ritualists, and that a "culture" is a broader group of people with the same philosophical beliefs, but we say, also, that any "cult" will depend on its own niche in "culture" we mean that a cult will either need to find and adopt an existing culture, create one on its own through propaganda, which is more difficult, or infiltrate and subvert an existing culture, which is nearly impossible.

Most "cults" feed into pre-existing fashionable trends. For example, the "cult" of Britney Spears' fans, or the followers of the show "Buffy the Vampire Slayer." These trends, albeit a mystery to those outside, are the subject of fanatical worship by their, legitimately so-called, "cult" of fans. However, these trends and fashions shift and change form with the times, such that the carved statuette of a Goddess has been replaced with a Barbie Doll. The concept is the same, but the outer garments - the exterior appearance - changes. The concept is the cultural "niche," and the trends of fashion in its appearances form "cults" over time.

Cultures are comprised of individuals, and individuals may belong to multiple differing cultures, but the cultures as groups of people are measured by all who belong to each, without counting overlaps. These numbers of cultures, these sums of their adherants, form ratios that may be further studied. However, for now, suffice it to say that any one culture is measured without overlap of any others.

Because cultures are summed up by their total numbers of adherants, and these include cross-over individuals in all the groups to which they want to belong, therefore "cults" form as sub-cultural "niche"s. Cults occur when the cross-over individuals between cultures form smaller, sub-groups, which gradually complexify. Cults develop due to the spontaneous evolution of hierarchically structured small sub-groups. It was these small sub-groups, structured in the various different forms of political schema, that Hitler called "parties," but I prefer the further distinction for them of calling them "cults" to imply their "hierarchical structures" result from obsessive-compulsive disorders of themselves as individuals, and will never provide anything but grist and fodder for the mill-stones of the larger cultural collective, as they are incapable of imagining a new cultural niche for themselves to base their own cult around.

The second form of cult-creators are those who seek to create a cult for themselves that is either based on an existing culture they wish to infiltrate, as I shall discuss next, or if they wish to sway the cultural "main-stream" more in the direction of one cultural philosophy or another. If they wish to infiltrate an existing culture, it may be to strengthen or weaken its core values, and this effects that culture relative to the others surrounding it. Thus, if one culture is weakened, it creates a vacuum that eventually lowers the average level for all the rest. It is in the good of all cultures to prosper through unity. However, cultures are defined by individuals' differences. I will return to this in a moment.

When an individual or a small group wishes to influence the mainstream current of all cultures, their average, they create a small political-body, or "cult." When this cult is unique from any others before it or contemporary to it, it is the product of an individual's or a small group's mind(s) alone. When the politics and philosophy of the cult is not unique and is, rather, exactly identical to the "status quo" - or the mediation of the main-stream into a mass unified collective hive-mind - then it is the result of no individual's or group's original creative influence, but is simply "repetition of error(s)."

Thus, the second form of cult-creators are neither attempting to infiltrate nor immitate any existing culture. They are creating a cult only as an expedient to changing the main-stream of all cultures combined and averaged. They can, as Hitler suggested, seek to unify all the existing cultures under a single autocrat, whose choice alone determines the fate of those outside the new mainstream. However, this method was, obviously, already tried and failed. A more successful method, in terms of lasting longer and making the greatest number of people as wealthy as possible, would be to approach the core-political structure of the group by basing its group hierarchy on number sums of individuals who belong to that niche, as divided into groups of basic, principle number sums.

When a cult wishes to infiltrate an already existing cultural movement, it is either because it wishes, like the cult-creator who forms an entirely new political hierarchy, to influence the mainstream, or because it wishes to strengthen or weaken the host culture from within. If it wishes to weaken it, this cult will be an enemy to all cultures in whole. If it wishes to strengthen the individual culture it infiltrates, it can still have various results, which we will come to in a moment. However, either way, if the cult seeks to weaken or strengthen the pre-existing culture, if its tactic is infiltration to change the mainstream, then it will have to keep its own rules and beliefs a secret while adopting, in show and as a public face, the rules and beliefs of a pre-existing culture.

If a cult is thus both a unique contribution towards changing the course of mainstream culture, and an infiltrator into the affairs of a larger pre-existent culture, they are considered "clandestine" towards that larger, older, host culture. If the cult is not an original design, but a copy-cat, and seeks to infiltrate an opposing pre-existent culture, then it is considered a "spy" within the opposing culture.

If a cult is successful in all three of these ways (those being - 1. to be from within an existing larger culture; 2. to be independent and have the will to devote sufficient free time to forwarding a new political philosophy; and 3. to exist within a culture that is opposed to that which you are from, and to thus propose to both a compromise between them on your own system) it becomes a religion. If it fails in any of them, it cannot become a religion.

Whether a cult can become a religion or not is determined by a great number of factors. However, if it does not meet these three criteria, it can never succeed to be considered as a possible religion. If a cult has not proven itself capable of being cross-cultural, it cannot next be considered omni-cultural. However, to be "omni-cultural," that is, to be able to dictate the mainstream or to influence it by a small group, is more than being only "cross-cultural" alone; it is that and many other things more. But, it is not possible to be "omni-cultural" if one is not also "cross-cultural."

Again, to define the concepts of the "cult" and the "culture" as we may now better understand their inter-relationship:

cult: a small group of people, with varying politics and cultural origins, who work together to forward a single specific philosophical cause upon which all of them agree. This cause can be made known publically to all, but its inner-core kept secret, or vice versa, or both or neither also. Often, the inner-core is secretly the opposite of the appearance on the face. As we have discussed, the most effective form would be to propose a cultural mainstream based around perpetual creativity of an infinity of various new hierarchical systems, where everyone would be having new (to all) ideas all the time.

culture: the concept of a mass-awareness that is divided into a stage on which are constantly battling strange, alien archetypes which people can only understand through the vaguery of symbols. For example, the Venus concept, expressed as the Barbie Doll, is a stereotype, a niche within culture - in this case a culture whose target market would be those making model-toys for young girls. So, too, are larger cultures alike the ideal molds for these stereotypes of fashion. In this case, thousands of young women are growing up being conditioned into the stereotypical dress-code of the Venus ideal model, as expressed by the changing fashions of the Barbie Doll toy. The plastic dolls are the model forms, the cultural niches, imitating the higher, more ideal form, the archetype of a culture.

Thus, to achieve unto the level of a religion, a cult must first acquire a greater number of followers for its culture (or its host culture) than there are for any of the other cults comparable to it in its field. Only by acquiring the most number of followers for its culture can a cult achieve religious status. Cults are the microcosmic form of macrocosmic cultures.

“What is a Leader?”

a position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death

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You cannot define anything without words. Just so, you must use a pre-existing object to relate a new object relative to it to "define" the new object in an a priori context; one must use examples, parables, metaphors and similes to introduce a "new" idea by listing its ingredients and giving their audience familiarity to the idea's origins in their initially discovered environment. The best example of this method of which I, personally, have become aware is the writing style of the "Bahir," a source-text of Hebrew QBLH from the first century AD, some 2000 years ago, in which the phrase is often repeated, "What is this like?" In that context, the question is asked of some example from scripture and then the next of a circle of Rabbin answers by comparing the verse to some other such example from the same data set (in that case, the Torah). This method provides logical "interior consistency" to a data-set by making all aspects of it "self-referential" to one another. It does NOT, however, prove the data-set "true." A data-set may express perfect "internal consistency" and be entirely "self-referential," flawlessly accurate in continuity, etc. and yet still be entirely a fiction. As ascribed to Hitler, the quote "the bigger the lie, the more people will believe it" segues us smoothly into the topic of what constitutes a "Leader" in human society. However, as I am attempting to introduce prior to consideration of this topic, even a "Leader" who is defined as "good" by fitting all the "best" examples of such from the data-set of human society MAY yet be objectively seen as "evil" by those to whom this data-set is inapplicable as an accepted belief.

*Part 1:
Standard Definition of Leadership
(Argument from Examples in Human Society)*

A Leader is, by definition, followed. If no one follows an individual, that individual

cannot be considered a "Leader." It remains possible to become a leader posthumously, and to live one's entire life without being considered one, however. There are cases of mountain hermits whose works, following their deaths, were discovered and became "Leaders." These instances are few compared to the alternative case, in which one is a popular "Leader" while alive, and the cases of individuals being living "Leaders" is likewise rarer than the opposite case, in which an individual lives their entire lives without being considered a "Leader" at all. Thus, we define the "Leader" role as applying to fewer individuals than not, and in this manner begin to graph the geometric relationship between the few individuals who have become "Leaders" in human society as apart from the rest who do not.

A Leader is, thus, alike the pinnacle of a triangle whose opposite base-leg is defined by the sum total of all those who willingly "follow" that individual. Related symbols of such from human history's lexicon thereof include the burial mound, the ziggurat, the pyramid, the missing pyramid capstone or archway keystone, as well as the "eye of providence" above the pyramid with a missing capstone, as appears today on the US "Great Seal" on the reverse side of our paper money. The comparable form of this symbol from geometry occurring in physics is the creation of "wake" or waves behind an object as it moves through a fluid or gaseous medium. The so-called "Doppler" shift to sound-waves, causing them to compress as their emitter approaches and expand as it retreats, applies as well to the light emitted from distant galaxies, causing a "blue-shift" as they approach and a "red-shift" as they retreat.

A Leader must thus, in order to attract followers to themselves individually, be of an "attractive" nature toward the "common man" or toward the average human in society as they are defined as more commonly "followers" than as "leaders." Affiliated adjectives applicable to leaders who have mastered the "law of attraction" include: "magnanimous," "charismatic," "cunning," "sly," "private" and "reserved." Traits applicable to "wise leaders" who are aware of this necessity for their remaining popular in this role include being "quick to assist comrades, yet slow and deliberate in consequential judgements," as well as being aware that "fools rush in where angels fear to tread."

However, it should be noted again that these traits arise following a "Leader" and apply to them only from the point of view of those, thus, who willingly follow them. Just as "wake" follows a boat that is cutting across the surface of water, but remains inconsequential to plotting the course of the boat's rudder, these traits applicable to "leaders" are assigned to them by those who "follow" them, and are NOT necessarily applicable to themselves from the point of view of human society's "Leaders" themselves. Just as a pyramid is built from the base up, and not from the top down, it follows that to be a "Leader" requires not only facing one's own fears by scaling "mount doom" and architecting one's own "castle perilous" atop it, but requires that those who "follow" one must fall and die in order that their bones become the ladder that "Leader" may thus ascend. Just as the popular saying goes presently, "do what you love and the money will follow," so it is implied that to succeed in human society and to become a "leader" among humanity, one must focus only on their own personal goals, and trust the safe assumption that the "common man," alike cannon fodder in warfare, will simply remain of surplus supply to allow one the means to achieve any imaginable ends.

Thus, it is this "inner struggle" (sometimes called the "white man's burden," and called by Hitler "Mein Kampf") that causes the "wise leader" their reserve in consequential judgment. It is what sets apart a "Leader" from their followers, and makes one individual a "great man" from the perspective of subsequent history and

makes many others "lesser men" by comparison. Contemplation of the fact of human mortality is, in the context of human society, ascribed ONLY to "leaders" who, on occasion and in order to do so, retreat from their role into solitude in order to "face death" and to contemplate the nature of their own inevitable futility against its doom; a futility which is then, by such "philosopher kings," argued as generally applicable to the remainder of their followers, to all human society in general, to all humanity, as well as to all living beings universally. It is reasoned, thus, though never admitted in civil society, that the more deaths one is responsible for causing, the more their soul is burdened with this "inner struggle" and the responsibility to generate a "raison d'etre" or "reason for being" as a justification, ex post facto, to give meaning for the deaths they cause, and which inevitably occur to all living beings regardless of their role relative to any given "leaders" as such.

The real responsibility of "leaders" in human society is thus not only to invent laws for others to follow, but to generate new ideas for why people MUST follow, as explanations for the nature of mortal life. As it has been said, "the only constants in life are death and taxes," so too must any new "Leader" seek to add to this, not any new requisites - for such would be rejected as callous by the "commoners" or "ein volk" - but new explanations for the same old requirements; new causes to follow toward the same inescapable goal, Death itself, and that "self-defeat" so allegedly craved by those who "follow" and whose names history so quickly forgets.

*Part 2:
the Hypocrisy of All Leaders relative
their Popularly Assumed Responsibilities*

Because to accomplish the ultimate goal of all "leaders" and provide a final "meaning of life" as the conclusive and unchanging "Truth" for all life would resolve the requirement by human society for any "leaders" as such, and would thus result not only in that "leader's" own sacrifice by other "leaders" (as is the case with all of the "Prophets," including Jesus, of the original monotheist concept in western civilization), but would have resulted in the conclusion of requirement in humanity and human society for people to fall into the roles of either "leader" or "follower," for any "leader" in human society to have accomplished or to be able to accomplish this goal is patently impossible, by definition. Thus, it is ultimately the futility and inescapability of these social roles that is the highest philosophical topic any "leader" may address in the form of their guilt for having caused so many murders to occur as they all have, and not the true nature of "life and death" as their followers may freely continue to assume.

Human society requires the roles of "leaders" and "followers" to occur, however humanity itself does not, and "life" in general - expressed as any and all individual living beings - certainly does not. However, humanity is addicted to its society and can no more be hoped to part from it than one may hope a drone insect may evolve to become free from control by the queen of its hive. Human society preys on luring humanity into such "lowest common denominators" of behavior as these drone-like social roles, and presents itself quite nakedly as the "lesser of two, equally necessary, evils," the alternative being called by it "anarchy," "chaos" "wild nature," "sin" and the "id."

Thus, once an individual human has been thrust into the role of "leadership" from a historical point of view, they cease being the individual human they, themselves, may wish to be, and become, at least partially, a "public persona" responsible to the "people" who serve them for providing them an excuse for doing so as a "reason for

existence." This fatal choice, expressed by Julius Caesar in the phrase "alea iacta est" upon his crossing of the Rubicon and bringing his legions of troops into Rome, is, itself, the form of suicide that is, by ALL "leaders," then projected onto the "masses" as their reason for living and for their inescapable servitude.

Because humans in society are required, by the laws of human society, to follow leaders or else to become leaders themselves (as the saying "lead, follow or get out of the way" seems prevalent at all times), it is entirely irrelevant what the "followers" expectations of their "leaders" are. If a slave expects their master not to abuse them, and thinks they may earn this treatment by the servile placations demanded anyway by their social station, they are mistaken in so doing; a "Master" is free to abuse their "Slave" regardless of that slave's expectations, and likewise, no "Leader" has EVER, nor can EVER, live up to the standards, shared by ALL followers for their leaders, that would alleviate the need in humanity for following any other "leaders" than they, themselves, alone.

*Part 3:
the Contradictory and Oxymoronic Archetype
of a "Morally Good Leader"*

It is a frequent assumption as an additional trait of "philosopher kings" and "wise tyrants" that they, during their times of private seclusion and personal introspection, contemplate the nature of what constitutes a "good leader." This assumption is, of course, equally arbitrary and as usually false as any other expectation impotent followers may shoulder their empowered leaders with, and as easily, by any and all leaders, ignored. Nevertheless, on rare occasions throughout history, the idea has been given some thought, and the following general conclusions have been reached.

A "morally good leader" would be one, regardless of such conditions having never been met by anyone, and probably being impossible in reality, that fulfills the expectations of their followers: one who "serves the servants," and who enacts only popular legislations brought to them by the majority. As mentioned, to accomplish this to its utmost extent is impossible, as it would liberate humanity from their social addiction to playing the roles of leaders and followers entirely. The role of the "good leader" is, thus, associated with the concept of "liberator" and "emancipator," even though this merely underscores the hypocritical nature of these socially archetypal roles. As it is impossible for a "leader" to set their "followers" free of being followers without losing their followers' respect for themselves as a "leader," the association of a "leader" with the role of "liberator" is false and futile. If a "leader" becomes a "liberator," in truth, they must also cease being a "leader" themselves.

The most commonly attributed trait by followers of what constitutes a "morally good leader" is the individual's recalcitrance to accept and adopt the social role of leadership upon and for themselves. If an individual does not wish nor want to be a "leader," and attempts to reject the role yet cannot overcome their own attractive "magnetism" and "chemistry" toward others, they are usually seen as a "good leader" by their followers. If an individual seeks to affiliate themselves with "followers" in general, and does not crave to lead them, they are generally seen as more a "good leader" than not. This reveals the underlying moral hypocrisy behind admiration of "leadership" in human society.

If the "reluctant warrior" is "better" or closer to being a "morally good leader," and if a "leader" loathes their role as such and, for doing so, is considered "closer to the

people," then the role of "leader" IS, whether in society deemed "necessary" as such or not, a moral "Evil" in such a way that it CANNOT be rectified to moral "Goodness" by ANY individual whom fate would thrust into such a role as to attempt to do so. Thus, there IS NO SUCH THING as a "morally good leader," NOR CAN THERE EVER BE ONE. If being a "follower" is deemed a moral "good," then being a "leader" is, by default, an immoral "evil." If to be a "common man" and a "good citizen" means to be "innocent," and the requisite of being a "leader" is to murder and to contemplate one's guilt for their rise to power, then there cannot be any such thing as an individual who bridges this gap or whom embodies and ennobles both these social roles. You MAY be both a "leader" among your contemporaries, AND a "follower" of both elder and current scholars, but you MAY not be a "liberator" of your own followers AND a "leader" at the same time. Thus, being either a "leader" AND / OR a "follower" is not as wise, as moral, nor as "good" as being neither. The "morally best" option relevant to "human society" is for any individual to "opt out" of it.

*Conclusion:
What is a Leader?*

If those closest to being "morally good leaders" are leaders only by accident, and who "lead by example" alone, they share this trait in common with the rest of all leaders who are, at best, morally ambivalent and historically obsessed: they do not look back. All leaders, thus, both those seen as "morally good" by their followers AND those seen as "immoral and evil" by history's memory of them, keep dear to their bosoms the parable of "Lot's Wife" who, while fleeing from Sodom, looked back over her shoulder in regret and was, in consequence, transformed by her own God, whom was destroying Sodom for its sinful ways, into a pillar of salt.

In modern human society, all citizens are "leaders" to some degree or another, and all citizens are "followers" to some greater or lesser degree in relation to their situational social roles as well. Neither those who "lead" nor those who "follow" may ever be totally free of one another, and so human society is comprised, more or less exclusively, of this polar opposite, binary, twinned pair of social roles.

What ALL citizens of human society have in common, whether leaders or followers the majority of their life-times, is their inability to, during their few times of personal introspection, confront universal mortality and conclusively solve the riddle of "the meaning of life." While such a task MAY fall, instead, to those "prophets" who hermitage in mountain caves, it is unlikely their works can inspire a society hell-bent and bound on the destruction of all possible "liberators" to accept itself as being a detriment to human evolution, to life in general, and, at best, an impediment to achieving true knowledge of the "meaning of life." If, as these "hermits" and "prophets" protest, human society itself is evil, then there may be NO salvation of any of its citizens from their ultimate responsibility for the murders and the futility of its laws celebrated as resulting from or, more usually, blamed only on its "leaders." In other words, ALL those who enjoy the spoils of war are equally as guilty as their "leaders" who ordered the war be commenced for the pointless killings committed in warfare. War is immoral and, as one of human society's typical leaders once said, although such a belief may be attributed as shared by them all, "war is the health of the state." If war is, as it truthfully is, "evil," "immoral" and "wrong," then the "State" and human society that depend upon it are equally to blame for its crimes against humanity.

The ONLY difference between an individual citizen in human society whom history remembers as a "leader" (whether "good" or "evil") and one whom history forgets as

merely one of a multitude of "followers" is this: the "leader" is both aware and in favor of the "necessary evils" of human society. However, it is upon the heads of ALL individual citizens in human society, whether "leaders" or "followers," that blame for profiting from the war-crimes usually blamed only on "leaders" rightly falls. Whether you are a "follower" and benefit in silence, or a "leader" and benefit popularly, proudly and publicly, ALL humans in modern society are war criminals, sinners and guilty for the murders and atrocities committed in their collective name, under the banner of "human society" or "civilization" as a whole. In the same way that "war" is immoral, and yet a necessity of "leadership" in human society, human society as a whole, for rewarding "leaders" and punishing "followers," is "evil" as a whole. There are zero exceptions to this rule within the data-set of human society.

"Is a Law Still a Law if No One is Around to Enforce it?"

a position paper

by: Jonathan Barlow Gee

Tallahssee, Florida, USA

for: the Pythagorean Order of Death

June 28, 2014

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INTRODUCTION

I am confident that everyone reading this alive contemporary to when I am writing it (2014), everyone in "my" generation, has been asked, and asked themselves, the very irrelevant rhetorical question: "if a tree falls in the woods and no one is around to hear it, does it make a sound?" Even though this question is indicative of no school of philosophy, means little in itself and proves even less if one tries to answer it, because it is a shared substitute for any more complex philosophical learning, it is a proxy form of "folkish" wisdom, shared collectively and forming the glue that bonds humans together into communities.

If I were a Fascist, I would transition from discussing the "glue that bonds us together into communities" into discussing the "strength and power of this necessary component stemming directly from the force of Law, that is, directly, the threat of state-violence imposed by a standing army when it is stationed on its own nation's soil." But I am NOT a "fascist," so I will NOT. Instead, I will compare the content of this folkish saying about a "tree falling in the woods" to the NATURE and SUBSTANCE of this idea humanity, communally, agrees upon as "Law."

"IS A LAW STILL A LAW IF THERE IS NO ONE AROUND TO ENFORCE IT?"

While "if a tree falls in the woods" is an entirely pointless line of reasoning to pursue, "is a law still a law" SHOULD be, on the other hand, a subject everybody SHOULD study from an objective perspective at some point in their life. Everyone I know alive NOW HAS studied it, and all of us have formed our own opinions on the topic which, although mostly in agreement on the nature of the problem it poses, are each unique about how to approach handling and dealing with this problem, in order to cause it to, as most would put it, "fuck off."

There is another, similar question that may be posed from the opposite side of the debate: "IS A RIGHT STILL A RIGHT IF THERE IS NO ONE AROUND TO PROTECT IT?" However, for the point of discussing the veracity as an axiom of "is a law still a law," there is no need to bring this point of view on the issue into the arena of our focus yet. In a moment, I will return to discuss this counter-point, but to analyze "is a law still a law" we do NOT need to be aware yet of the complex nature constructing this counter-argument. To examine "is a law still a law" objectively, we must first examine the nature of the complex question at hand, and then we may weigh it against that of its counter-argument's point of view.

So, "IS A LAW STILL A LAW IF THERE IS NO ONE AROUND TO ENFORCE IT?" This question is a very practical one, involving the act of biological survival in the material

reality. It CAN be abstracted into a complex philosophically idealized point of view and argued out from there as well, however. Aside from the PERSONAL CHOICES of myself or my friends and family, I would like to attempt now to present some of these points of view on the philosophical side of this issue that would address this question. It is my desire NOT to editorialize in this regard, although I might lapse into such, but to remain objective and ultimately equitable in my presentation of ALL points of view.

PHILOSOPHICAL IMPLICATIONS

We are all Free. We are "born free," although helpless to protect ourselves and therefore dependent for food and shelter on others, presumably our parents, since they are responsible for having conceived us. Herein lies the FIRST true Trap that causes us to begin to DOUBT our perpetual condition of Freedom. We, as infants, begin to identify ourselves as being the product and responsibility of our parents, and so begin to recognize our own ability for self-definition first by emulating the contents of their own. The affectations of our parents and their reactions to one another regarding the topic of our biological body form the first and longest lasting psychological imprint on our "ego" or concept of self-definition: the externalizing expression of our internal awareness of our own natural existence. We therefore realize first that we DO exist, and then, as we mature, we begin to "take control" of our own survival and self-expressions. As it is said of the phases of childhood development, "you must learn to crawl before you can learn to walk." Because of all these factors, we may not realize we are "free" even during these earliest stages of our youth. We may FEEL dependent on our parents economically and legally. But in TRUTH, the fate of our biological bodies as infants is irrelevant to whether or not we are technically a "free and independent, functional biological bodily" unit. Likewise, there are NOT "degrees of Freedom" whereby a child is LESS free than an adult, a taxpayer LESS free than a police officer, nor a slave LESS free than a citizen. We are ALL FREE, ALL THE TIME. Each of us is "Always Free" in so far as each of us is, from birth, an independently functional biological body. This body lives until it cannot and then it dies. This is the definition of "Freedom": the Right to Attempt Survival Until One Wants To Die Or Can No Longer Live. But this Right to Attempt to Survive CANNOT guarantee that one WILL survive; ultimately, one WILL NOT Survive, regardless of whether one realizes they are "Free" (in this abstract sense) to at LEAST "Attempt" to survive on their own. A baby, left in the wilderness outside ancient Sparta, is EQUALLY "Free" to EITHER Survive OR Die. By Spartan custom, it is left on its own to fend for itself and to adapt to its surrounding environment in the wild. If it survives, it is retrieved and declared a "free citizen" of Sparta. If it does not, it is considered "unworthy" of this "honor." The child left to its own devices, to fend for itself in the wilderness, learns immediately the lesson about Freedom of which MOST modern "civilized" humans alive today remain ignorant: FREEDOM ISN'T FREE. Being Free is a Difficult Responsibility. To EARN the RIGHT to Freedom, you MUST Struggle Against All Odds to Survive, because the moment you STOP struggling against all odds to survive, you will die.

FREEDOM, although an example of one, and RIGHTS, although both are abstract ideals, are VERY different concepts altogether. FREEDOM is a Burden, whereas Rights set you Free. It is said that "rights are responsibilities," because "protecting rights" is ALSO an example of a "RIGHT" itself. If we wish to "Live Free" and to "Live on One's Feet rather than Die on One's Knees," and to avoid enslavement, then we must learn to struggle against not only environmental elements themselves, the wind, the rain, the asp of the desert, the tiger of the jungle, etc. We must also gird ourselves in preparation to struggle AGAINST OUR FELLOW HUMAN BEINGS. This is to be expected

NOT because it is desirable, NOR necessary, but because it is ALLOWED. Freedom ALLOWS people to attempt to steal their own, additional Rights to Freedom (the Right to Attempt to Survive Alone) & the "Pursuit of Pleasure" (the Right to Capitalize on and Exploit Weaknesses in order to impose their own Personal Preferences for Change) FROM other people, regardless of their similarities or differences. A "SLAVE" IS, Ultimately, ALWAYS FREE, whether they admit this to themselves or not. Their own choices got them into their situation, and their own choice to leave that situation can get them out of it at any time. Anyone, At ANY Time, Has the Right to Just Walk Away. Even if it means you will be shot in the back, you still have the Right to Leave.

So, if FREEDOM is a RIGHT, and RIGHTS comprise the LAW, and the LAW is enforced in order to "Protect Our Rights," then one of these RIGHTS is the Right to FREEDOM. However, to Enforce the Law of One Person's RIGHT to the "Pursuit of Pleasure" means to Enforce Their "RIGHT" to Enslave Another Person, and thus to ALLOW one person to (justly or wrongly) deprive someone else, more or less exactly equal to themselves, of their own Rights to Freedom and the Pursuit of Pleasure; this (even only potential) action ultimately serves ONLY to deprive BOTH People of their Right to ABSOLUTE Freedom from ANY interference by the list of ideals comprising the State's existence itself. Once upon a time (and in some places even now), Slavery WAS Legal. Runaway Slaves were Returned to their Owners or Killed BY THE LETTER OF THE LAW. This does NOT make Slavery Morally nor Ethically Right; and this casts dangerous foreshadowing on the subject of whether or not the LAW, being the list of ALL RIGHTS, itself MAY NOT BE Morally or even Ethically "Right."

If the LAW is simply a LIST of ALL RIGHTS, it is one that presumes the RIGHT to ABSOLUTE FREEDOM as Primary to itself, and then attempts to Narrow this ABSOLUTE FREEDOM down by applying the concept that "Rights Are Responsibilities" to use the LAW as a LIST OF ALL RIGHTS as a list ONLY of "negative commandments," so-called "thou shalt not" statements, implying we all have ABSOLUTE FREEDOM as a condition of our own and of all Nature, but that, by LAW, we do NOT have the "Right" to Knowingly Commit Crime. Ultimately, EVERY action CAN be considered a "CRIME," because EVERYTHING we DO as part of our natural struggle to survive in this existence will, ultimately, impinge upon the Rights and Freedom of Other People. Yet, the definition of a "CRIME" is: ANY ACTION DONE TO KNOWINGLY LIMIT THE RIGHT TO FREEDOM OF ANOTHER. Never mind that Slavery, under the Right to "Pursuit of Pleasure," is ALLOWED not only by Naturally ABSOLUTE Freedom but occasionally also by LAW itself, we are TOLD that EVERYTHING we DO that IMPINGES adversely upon ANYONE ELSE is, technically, a "Crime." There are, thus, more LAWS dictating what CRIMES are than there are LAWS listing our RIGHTS.

Thus, we are ALL Born Free, but not necessarily are we AWARE of this Fact. Many remain "mental slaves," never aware of their True Condition as Bodily Free Human Beings, their entire lives. If we do not learn of the existence of the concept of "Freedom," let alone of our Responsibility to Protect Our RIGHT to it, then we remain indifferent to it, and thus are comparatively considered a "mental slave" to one whom HAS pondered this concept, and whom has come to their own personal conclusions about where they stand relative to its topic. EVEN those who ARE UNAWARE of it ARE Free; no less the slave than a feral individual isolated from all human contact in the wilderness. Therefore, whether we KNOW of the concept or NOT, whether we agree to accept this as fact or NOT, We are ALL Free, Always, regardless.

FREEDOM is a NATURAL TRAIT of our conditions in this existence, so it is considered a RIGHT to be FREE because it is considered IMPOSSIBLE to NOT be Free; if one is left alone, to one's own devices, One CANNOT Enslave Oneself. The very definition OF

"Freedom" AS a "Right" is: to be left alone, to be left to one's own devices, and allowed to struggle for their own survival in isolation from ANYONE ELSE'S interference OR assistance. EVERYONE, we are TOLD, has the RIGHT to FREEDOM, defined as such. And YET, we are ALSO being told, much more recently from a historical perspective, that EVERY ACTION IS A CRIME.

RIGHTS, if defined as: inescapable, NATURAL TRAITS of our conditions in this existence, are MEANT to distinctly contrast with WRONGS or INJUSTICES, and when we witness someone doing something considered Morally and Ethically WRONG we are SUPPOSED to know INSTINCTIVELY that what they are doing is NOT "Right" BECAUSE what they are doing impinges on the "Rights" of another person. If a person commits a CRIME, it is considered so ONLY because it is an act that is a violation of the Rights of someone else. What IS "Right" and "Good" has long been dwelt upon by ALL human sages throughout time, and yet the concept of codifying the LAW as a List of ALL Rights has proven to be only a relatively more recent idea in the minds of western civilization's diverse multitude of citizens. Therefore, it was considered "Good" and "Just" that we should LIVE in the first place for many centuries in Europe before it was considered a "Natural Right" to Live Free by the Constitutionlists of the earliest American colonies. The concept of ACCEPTING that "FREEDOM" IS, itself, a "Natural Trait" has proven to be difficult in the minds of many later generations of feudal vassals and serfs, even into modern times. However, whether or not "RIGHTS" are defined as "inescapable, NATURAL TRAITS of our conditions in this existence," FREEDOM Exists. Whether it is a "Right" or not, FREEDOM is the predominant condition of our existence naturally, above and before ANY and ALL other ideals about "Rights."

Having "Rights" is inescapable because one of these "Rights" is our "Right to FREEDOM," and one CANNOT escape being Free; it is a constant condition of our existence that each of us is an independently functioning biological bodily unit. Therefore, one CANNOT Escape ANY other "Right" (if they are defined, likewise, as NATURAL TRAITS of our conditions in this existence), and this aspect is pivotal in the definition of "Rights" also, because it implies that "Rights" are "Responsibilities;" just as we are FREE only insofar as we are INDEPENDENT to Struggle for our own Survival, likewise, we have "Rights" only insofar as we PROTECT and DEFEND them against other people. If we are NOT left alone, to our own devices, we are considered "LESS Free," and likewise if we choose NOT to exercise our "Right" to Struggle for Survival, we are considered "LESS Fit," less worthy or less deserving of it. However, if one IS alive, one DESERVES the CHANCE to ATTEMPT TO SURVIVE; and likewise, there are NOT "degrees" of Freedom, whereby ANYONE is "LESS Free" than anyone else.

Does one have the RIGHT to PROTECT their RIGHTS? If any action is considered a CRIME if it imposes, impinges, crosses the border or threatens the RIGHTS of another person, then how can the RIGHT to the "Pursuit of Pleasure" be PROTECTED if this includes the RIGHT to Enslave Others? It creates a paradoxical tautology, whereby to PROTECT the "Right" to the "Pursuit of Pleasure," it becomes LAW that One Person is FREE and ALLOWED to Enslave Another, and thus it becomes, at least for SOME (if not, arguably, ALL), a CRIME to be FREE. However, what is "Right" CANNOT be the same as what is "Wrong," and so what is a "Right" CANNOT also be a "Crime." Nevertheless, when one considers the LAW as a List of ALL Rights, and paramount to ALL other Rights is that to our inescapable condition of Naturally ABSOLUTE FREEDOM, then FREEDOM CANNOT be a CRIME, because it Already IS a "RIGHT."

It seems OBVIOUS one SHOULD simply OMIT the "Pursuit of Pleasure" from among the List of ALL Rights in the LAW. However, consider the ramifications of such an action.

If the "Pursuit of Pleasure," defined as: a natural outgrowth of our self-expression as individuals, is NOT considered a "RIGHT," even though it IS a sub-section ALLOWED by "Freedom," then an aspect of "Freedom," which is considered the paramount "Right," becomes labeled NOT a "Right," but a CRIME. The "Pursuit of Pleasure," it has been argued for the past 2 centuries, is at the foundation of one's personal "Right to FREEDOM;" if one CANNOT pursue one's own pleasure, one CANNOT be considered FREE. If we are FREE, left alone and to our own devices, we are ALLOWED our own, unique self-expressions in the "Pursuit of Pleasure." These, being our inescapable RIGHT, CANNOT be considered also a CRIME, it is reasonably argued. However, when the "Pursuit of Pleasure" crosses the line and BECOMES a CRIME, such as when, in the "Pursuit of Pleasure," one human is allowed to enslave or kill another, THEN it calls into serious Question the Existence or Nonexistence of the whole concept of "Rights." If one person has the RIGHT to enslave or kill another, simply because FREEDOM is a "Right," and one is FREE to enslave or kill another, then Crimes BECOME Laws. They don't CEASE being Morally and Ethically WRONG actions simply by not calling them CRIMES anymore, but calling them the LAW now; however, this subtle distinction is enough of a loop-hole for the majority of humanity to shed their legal conventions of morality and ethics and claim their "Right" to commit CRIMES because "FREEDOM is a Right," and because FREEDOM ALLOWS CRIMES to occur.

In TRUTH, FREEDOM exists independently of RIGHTS. FREEDOM exists, therefore, whether or not "RIGHTS" exist. The concept of ALL people being FREE Always IS "factual," whether or not it is morally and ethically "right" and "just" or "wrong" and "harmful." Therefore, as an IDEA, FREEDOM "exists" independently of the issue of the existence or non-existence of "Rights." If NO SUCH THING as a "Right" EXISTS, such as if FREEDOM were the ONLY NATURAL TRAIT in our conditions of existence, then the collection of LAW as a List of ALL "Rights" is IRRELEVANT. If something is LEGAL or NOT does NOT correspond to whether or not it is a moral or ethical action. Therefore, what is LAW, that List of ALL Rights and that yet MUCH longer list of all CRIMES, if NOT entirely irrelevant relative to our Naturally ABSOLUTE FREEDOM?

PHILOSOPHICAL CONCLUSION

Again, we return to the original Question posed: IS A LAW STILL A LAW IF THERE IS NO ONE AROUND TO ENFORCE IT? In the realm of human activity, so-called sociology, we can now conclude that NO, if no one is around to enforce the law, then there IS NO LAW. In the same manner as an individual, in a condition of Naturally ABSOLUTE FREEDOM, CANNOT enslave oneself, if one is ABSOLUTELY FREE, left alone and to one's own devices, utterly allowed, without interference nor assistance, their unique self-expressive "Pursuit of Pleasure," then THERE IS NO LAW, because one cannot ENFORCE a LAW against oneself; without preconditioned KNOWING moral and ethical "right" from "wrong," NO Action CAN be seen as a CRIME. In other words, "When Nothing is True, Everything is Permitted," even though, "When Zeus is Toppled, Chaos Wins and Whirlwind Reigns."

Of course, in the realm of material reality, so-called physics, the concept of a LAW is quite detached from the same word's definition in the field of human activity, so-called sociology. Even though, in the realm of human activity, a LAW is no more substantially REAL than any other merely philosophical IDEA, in the realm of physics and the field of material reality itself, the definition of a LAW is NOT so easily malleable, bent and broken. A LAW of physics, such as entropy or gravity, CANNOT be so easily disregarded as the legal conventions and folkish traditions of civilized humanity's behavioral rules. In human society, if a person is hungry, and there is only a thin pane of glass separating themselves from bread and ending their

starvation, they will ultimately break the glass and take the bread they need to survive. Even though such an action MAY be considered morally and ethically WRONG and Legally seen as a CRIME, such an action is NECESSARY, and therefore ultimately CANNOT be proven to be EITHER. Thus, the Physical Law of Necessity trumps the legal code of civilized humanity. Because the LAWS of physics supersede the "LAWS" of civilized humanity, and are seen as LESS easily breakable than the conventions of humanity's morality and ethics, not only are physical LAWS Facts of material reality while human "LAWS" are literally a Lie, but occasionally human LAWS are attempted to be affiliated with Natural LAWS, such as those of math or physics, even though they are NOT alike these Other LAWS in ANY way AT ALL. ANY attempts to affiliate human "LAWS" with Natural LAWS is specious and foolish. Human "LAWS" are without USE, VALUE, OBJECTIVE MATERIAL REALITY and are IMMORAL and UNETHICAL ideals; they have NO Meaning. Physical LAWS are exactly the opposite of these conditions of existence. Physical LAWS and sociological LAWS should NOT be confused.

Hence we find the question "IS A LAW STILL A LAW IF THERE IS NO ONE AROUND TO ENFORCE IT?" is MUCH alike that of "if a tree falls in the forest and no one is around to hear it does it make a sound?" because there are different answers to the question in the realms of either human activity OR material physics. If a tree falls in the forest, and no one is around to hear it, YES it makes a sound, in the physical sense of the word, but NO, this sound is NOT received by anyone if no one is around to hear it. Likewise, YES a law is still a law even if no one is around to enforce it, IF the "Law" is a LAW of physics, but NOT if the "Law" is one of humanity's civilization.

"my unbridled, personal opinion about cops"

editorial position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
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"Cops are people too." - Ancient Babylonian Legal Fiction.

People are ashamed of their pride and of their aspirations for power, and so they compromise these by destroying the goals of others as a means to attain their own ends later on. The "compartmentalization" between "work" and "home-life" which is the first symptom of this complex was originally observed in the NAZI Doctors performing human experimentation in Third Reich concentration camps by the psychologists who examined these men during the Nuremberg Trials to assess their guilt for committing atrocious war-crimes against humanity. Eventually, one has committed so many unjustifiable acts one crosses a blurry line, after which one ceases looking back with fondness to their, by now long-lost, childhood innocence. Following this is a slippery slope into sub-humanity and de-evolution. Our original ideals become tainted by our lust for survivalism and for capitalism, for hedonism, etc. and ultimately our adult self becomes completely alienated from our childhood hopes for how we wanted to turn out instead - who we'd hoped to become, but didn't. We become a physical stranger from our own self-concept (how we value ourselves).

For all these reasons people become morally lost; their guiding compass, always pointing to "true" north, ceases to help them find their way. As this occurs for each generation over time with age, the dreams of the youth inevitably get crushed beneath the grinding jack-boot of oppression in the name of social and technological "progress," which, apparently, requires an entire military industrial complex to feed itself justifications for such inhumanity. But this is merely a momentary side-effect, experienced (however devastatingly) in rapid passage along the developmental arc of social "progress" and its influence on each new generation of humanity. The "death of the soul" - that innocence, that imaginative-self, that "inner-child" - amounts to only the first moment of a very long duration spent within the prison

hallways of our modern society, built by the military-industrial complex to justify inhumanity. One can no longer even comprehend the concept of "hope," let alone experience any, that one may one day escape from such a hellish torture following the "death of their soul." Above the corpse of their child-like soul, every new citizen of the modern globalist hegemony stands shattered. But never for long enough to fully comprehend it.

When they become "morally lost," they begin to pass their physical prime and their maturity begins to wane toward senility past "peak adulthood." This phase of "middle-age" may occur when one is 14 or when one is 41, but whenever it DOES occur, it ALWAYS marks the mid-point between twin radii in one's life-cycle, one "ascending" toward that moment, and one "declining" away from it. As this physical weakening and onset of decrepitude commences, people lose all confidence in the consistency of their own minds as well. They realize their impotence at their very pinnacle moment of triumph over their entire life's struggles, and, like the mythical Titan Icarus, begin to fall long before they've achieved what they'd aspired to, what they'd believed was within their reach, their true goal, now proven impossible for them to attain. This sudden, cold-blooded realization that "I failed" is more than enough to "break the spirit" of MOST modern, individual humans. As a result of this moment of extreme weakness, many fall immediately into the trap of adopting the dominant paradigm, and accepting their own "fair share" of "personal responsibility" for "maintaining law and order" and keeping society functioning in its inhumane ways. When one's personal "moral compass" is proven irreparably broken, and one feels that chilling moment of realization setting in that "all is lost," all too often individual humans will turn to seeking comfort from a dominant control system, a pre-existing philosophy that has proven to "work" over time because it applies the same tactics used historically by similar control methods in the past; in other words, it perpetuates itself by consuming the souls and life-times of its citizens, requiring their "belief" in it for it to continue to "exist" as a pure "ideal," and, by so doing, it manufactures a sub-species who, like it, are "doomed to repeat" the "mistakes of history."

Such people willingly adopt and accept cliches as the highest possible law. If you say to such a citizen, "beauty is truth, and truth beauty," they will readily agree. If you say to such a citizen that "wisdom is applied knowledge," they will eagerly confirm your assertion with countless examples from their own "personal experiences," each more mundane than the last. But to point out to such a "citizen" whose mind is basically enchained to this social "control-system" that "beauty isn't ALWAYS the same thing as truth," or that "wisdom is NOT ALWAYS the application of knowledge," or that "NOT ALL cliches are proven axioms; MOST are simply accepted truisms, but easily disproved by logic," and they will likely form a large crowd to crucify and kill you before dispersing and returning to their individual acts of business. To question the "Law of Cliches" within the "city-walls" of the modern globalist Empire is to flagrantly tempt brutal execution; to do so publicly is basically tantamount to attracting a crowd of white blood-cells to remove a splinter of wood by sticking oneself, alike such a speck, into the "all seeing eye" of the "pyramid" central to the "civic spirit" of the modern hegemony. To protect their false faith in cliches' worthy guidance, far too many people these days would be willing to shed their blood and even to die defending their "right to be wrong."

As such, MANY false truisms have been generally accepted, wrongly, as being proven universal axioms, simply because they have become memetic replicating "traditions," superstitions, "old wives' tales," or "cliches" over the last few hundred years or less. The first fact about cliches one should realize is that if you think a

person said something pithy and eminently quotable, there is an insurmountably high degree of likelihood that that person never in all their own life actually ever said, thought or wrote the words you surely "KNOW" they did. The likelihood of the saying, "a penny saved is a penny earned" having originated with Ben Franklin, for example, is astoundingly low when considered in light of simple logic. MOST, if not ALL, the "great minds," the "deep thinkers" and "philosophers" throughout history have been fictional characters either in PART or in FULL, from Socrates to Shakespeare and even including Jesus and Buddha both. While most never find cause to realize it, the fact remains: you CANNOT learn "Truth" by reading it in the context where it is words being spoken by a fictional character. Putting Truth in the context of fiction makes the Truth into a Lie. Such is the value of belief in cliches, prior-extended control-systems, the military-industrial society, and our modern, globalist "Babylonian" Empire in general.

In order to decondition the minds of such "lost" and "fallen" people - those individual humans who BELIEVE their unique souls are dead, and who have internalized the goals and methodologies of their abusers, wardens and puppeteers - it is necessary, therefore (or at least expediently useful too often) to reverse-engineer their philosophical arguments from favoring their enslavement to favoring their individual freedom instead by arguing BACKWARDS from their initial beliefs, EVEN IF these ARE incorrect beliefs in fictional cliches. In other words, to address WHAT COPS ACTUALLY ARE, we find we must first address the cliché answer to this question in order to disprove this cliché, and thus to first cast off the "chaff" of WHAT COPS ARE NOT before we can even begin to address the "wheat" of WHAT COPS ACTUALLY ARE. Suffice it to say: the slogan, "cops are people too" is misleading at BEST, however, in order to fully address WHAT COPS ARE, we must begin by deconstructing this inaccurate concept in order to assert initially WHAT COPS ARE NOT.

part 1:
What Cops Are Not:
Cops are NOT "people"

The saying "cops are people too" is derived from the elder Roman Catholic saying about the "human nature" of priests, cardinals and the infallible Pope. In order to account for their crimes of rape and pedophilia, let alone of their bestial atrocities during the Crusades in the "holy land," Inquisition in Europe and Conquest of the "new world," Papal mandate dictated early on that, although the "Holy Father" was, as Caesar before him, always assumed infallible, this expectation of "divine grace" in mannerisms was NEVER meant to extend to ANYONE beneath that office. The "unctions" and "penance" of the serfs and peasants was, always, assumed as necessary also of the priests themselves, who likewise made confession to the cardinals and bishops etc., and who were all given forgiveness and indulgence for their sins, and their souls considered "saved," only with the SAME "mea culpa," by the SAME divine hand of the Church of Holy Mary, Mother of Rome, Herself. Thus a fief, alike a priest, could be seen to be doing "God's works" during the more agrarian era of the Maudner minimum and, in this sense at least, feudalism was actually MORE egalitarian than life in our modern, globalist Empire. Originally, the saying "priests are people too" was meant as an admonishment to "forgive the abuses of authority" and to "turn the other cheek" to state violence in the form of coercive extortion racketeering (mandatory tithing and taxes) and occasionally of military conscription (drafts). When everyone around you is a cowering fool, "patience is a virtue" replaces any better, more "golden" rule. With patience, forgiveness and more rugged endurance in rougher living conditions, the land-working debt-slaves of the land-owners survived by serving the Pope's will as law before their own king's. Thus, not

forgiving a priest may have once seemed a more unforgivable sin in itself than any mortal crimes that could have been committed by that priest. Such was the era of peak Papal authority, prior to Martin Luther.

Following Martin Luther, the Pope's authority as a singular ruler has waned in direct proportion to the growth of power among the various nation-states divided by treaty-ratified borders, and, to the extent these nation-states' politics has been guided by a larger group (such as in a republic or democracy) rather than by any one individual alone or by their small group of cronies and sycophantic "yes-men" (such as in our modern, globalist Empire), Papal authority has weakened. The "Universal" religion of Rome has been replaced by that of purist "scientific materialism," the role of "God" usurped by Charles Darwin and that of "Christ" by Thomas Malthus. Replacing the Roman Caesar or Pope with a plenum of nationalistically divided ambassadors MAY SEEM to be retrograde to the development of a hegemony in the form of a single-person dictator, ruling a global empire. However, posing a direct threat to the seat of Papal authority (by holding up a mirror to Medusa, so to speak), has caused the "scientific materialist" religion to collapse inward upon itself as well, and to begin artificially (commercially) reducing the intelligence of biological people in order to de-evolve them and cause them to become increasingly dependent on cyborg, electronic telecommunications technologies to supplement their diminishing standards for themselves even being "human beings" anymore at all. In this regard the "god" of "scientific materialism," Charles Darwin, is a "god that failed" no less so than Jesus Christ, the supposed "sun-god" deity of Roman Catholicism, and "son of God," the Messiah, although he was rejected as such in truth, whom, likewise, tried to teach civility and manners to a people dedicated to their brutish ways. In this sense, the modern religion of "scientific materialism" has failed exactly as much in terms of benefitting humanity, of improving us morally, as has Rome.

Under the reign of the religion of "scientific materialism," albeit short and merely recent, rapid technological developments were accomplished leading up to the present moment in history, immediately following the moment when we decoded the genetic recipe of our own unique biological DNA, and immediately prior to the moment when we will successfully build a "sentient" or "self-aware" silicone electronic machine, during which "cops" have replaced "priests" as the "moral authority" for the dominant hegemony of our modern, globalist Empire. And so now what was once spoken as Law about priests is said, by cliché, about cops as well: they're "only human." But let us contrast and compare these concepts further: if a peasant can perform "Godly works" no less so than an ordained Cardinal of Rome, then "priests ARE people too." If priests and people are both the same, and yet "cops" have replaced the role of "priests" relative to the larger masses of the "people," then "cops," by replacing "priests," distance themselves from being EITHER "priests" OR "people." Thus, "cops" are like "priests," only MORESO. This means that, on a scale with "priests" in between "cops" on one end and "people" on the other, the less like traditional "priests" the "cops" become, the more vast the distance becomes between "cops" and what morally and logically defines a human being as a "person" as well. In a sense, this argument applies dialectical trinitarianism, which SHOULD be an unnecessary tactic, and which SHOULD cancel out its value. But ultimately there are a surplus of alternative arguments, each increasingly logically valid, to contradict the concept that dividing people into task or role-based economic-classes (be they serfs and priests or citizens and cops) benefits their own or anyone else's more humane idealism at all.

A person is an individual human being first, but they BECOME a "person" in addition to this when they become aware of their legal status as "citizen" of a nation, relative

to the modern, globalist Empire, and begin to attract themselves toward others who share their philosophical affectations relative to this concept. Contrary to the definition in "Black's Law Dictionary" of a "person" as a "legal fiction" - denoting that "rights" are assumptions taken onto oneself only in company of other human beings, alike themselves, and essentially implying that, when a human being is alone, they are NOT a "person" relative to a society or a state, and that, only when in the presence of other citizens alike themselves does a human being become legally a "person" (or, more accurately, a "personality assemblage," or most simply, a "personage," which at least IMPLIES the difference in being a "public role-model" from being a "private citizen") - a "person" CANNOT escape their NATURE as such: each individual human being is a "person" and each "person" is UNIQUE genetically no matter how much they might wish to look, think, dress, talk or act like some more "archetypal" heroic figurehead idol. Each person is unique: this is the inescapable nature that defines the term.

As such, "people" have "rights" that they bestow upon themselves and, via contract, on one another. Like "priests" during the "Dark Ages," nowadays ALL people have virtually identical expectations for their "rights" as citizens, and these are of a much higher standard than those ever afforded to serfs during the feudal era. For example, the "right to learn, to know how, and to be allowed, to read" is taken so much for granted nowadays it's never even mentioned in ANY nation or international body's precious lists of "human dignities" or so-called "bills of rights." Yet prior to the invention of the printing press and the first publication of the Gutenberg Bible, humanity's literacy rate was historically low, primarily due to the same tactic of severely limiting public education as a method for increased influence and social control by a single hegemony being applied by the contemporary Popes and Kings as had been applied by the Pharaohs to coerce the slaves to construct the pyramids of Giza in ancient Egypt. Likewise, without popular spread of knowledge about the concept of them, the ideals of "rights" would be no more important today, post-American revolution, than they were for hundreds of years prior to this event for Catholics and Protestants competing across European Christendom. Without interest in intellect, people would remain uninformed of their legal status and their incumbent "rights," and would not be able to act accordingly relative to knowledge of these "dignities" or "legal entitlements." For example, we have the "right" to "own property." What other species of animal would put such a preposterous premise down in stone as the unalterable scripture of their "Law"? Of course, in truth, humanity has no more "right" to "own property" than a tree does to pretending it "owns" the soil surrounding and burying its roots. If a human can claim to "own" the land MORESO than does the tree, simply because we can uproot or cut down the tree that was, anyway, there before us (in many cases, by hundreds or even thousands of years), then the concept of what constitutes a "right" is, and rightly, shattered in its meaningfulness, use and value.

However, again, we cannot yet define what a "Right" truly IS until after we have fully finished defining what a "Right" is NOT. Even if, at this point, it would seem "Rights" are merely mental ideas that SHOULD have zero bearing or influence on social events in reality, there remains the fact that "People Have Rights," and that this, when coupled with the fact that "cops are NOT people," results logically in the reasonable conclusion that "COPS HAVE NO HUMAN RIGHTS." Consider this: from the perspective of the State, symbolized by cops as the enforcers of our modern, globalist Empire's religion of "scientific materialism," people have no rights. However, from the perspective of "we, the people," it is the State, and thus their representative intruders into our lives, who have no rights, least of all to do so as they do. In this model, we COULD include the role of "priest" again to balance the equation around,

positing that "people" and "cops" BOTH have LESS "Rights" than "priests." But ultimately, the mirror in the middle reflects only one half of the picture (as before in the metaphor involving Medusa), and so its inclusion only serves to destabilize between the twin opposite poles of the pair over "who has MORE Rights" between "people" and "cops," when in truth, as we have just seen, the answer is neither, because "rights" do NOT exist in reality, and thus cannot be owned, saved and counted-up for status; they are merely an abstract idea that is shared by all and disagreed upon by all also. If there are NO SUCH THING as "rights," then it is futile to count up who has "MORE" of them and who has "LESS." The same is true of modern, federal reserve note, fiat-currency, paper-cash, "money."

Nevertheless, by creating the social role of "cops," this is exactly what the modern "Law" does, treating "rights" as though there were a limited available amount of them, and that they cannot, therefore, be shared by ALL people alike, but that they must, therefore, be divvied out to ONLY certain people and NOT to the majority. Thus, the MORE "rights" cops have, the LESS "rights" people have, and vice versa, with the politicians acting as the heads of nation-states ascribing within their borders the "laws" that allocate who gets what "rights." In America, for example, the cops nowadays are guaranteed technology to protect their list of personal "rights," as they were, once upon a time, guaranteed by America's Constitution's authors in the first 10 Amendments to ALL people; the remainder of the population, the "people" who are NOT "cops," however, are NOT nowadays allowed these technological insurances for their personal liberty's protection. If the average citizen were to walk around carrying a wooden baton, a can of pepper-spray, hand-cuffs, a taser, a gun, a flash-light and a two-way radio on their utility-belt they would, and rightly, look and be seen as looking ridiculous. Yet these weapons ensure the safety of their carrier to act on their will with impunity, to "do what they wilt," and THIS is the TRUE "whole of the Law." But, instead of EVERYONE having the right to carry around all these tools of "law enforcement," as was intended in America, ONLY "cops" are "legally" allowed to. If these weapons keep the "cops" safe, why can't we ALL be allowed to have them? Wouldn't that mean we could ALL keep ourselves "safe" then? And if everyone can keep themselves "safe" on their own, what use remains for the social role of "cops" at all?

part 2:
What Cops Are:
Cops ARE monstrous demons

The first thread that constitutes the "moral fiber" of being a "cop," which, by donning, is all it takes to make one an actual "cop" themselves, lies in what causes a normal human being to self-select into the profession of police enforcement agent to begin with and in what it takes to make one want to become a "cop." What is the allure of being a "cop" that allows the role to become romanticized enough, promising enough, to entrap otherwise moral and sane human beings into a profession that demands they become neither, and causes them to reject both? The staggering truth behind this pleasant veneer of civic duty and the usefulness of "moral" law and order is that the majority of humanity are, in reality, inhumane monsters who side with the role of law enforcement. Because they side with them, they do not care what tactics they use to get their job done. For this "silent, moral majority," the police are only another form of garbage men, taking out the human trash; detracting this element from their own humanity so that the remainder of "good people" may remain hypnotised in their detached condition of mass delusion called "civilization," "civility" and "civil" when life is none of these in truth. In this regard, the vast majority of humanity are totally beyond any "redemption" to either a

morally "good" or logically "ethical" way of thinking. In short, the majority of the human species are doing terrible damage to the environment simply by continuing to live, eat and breed, and unless the immediate damage being done by this extremely large percentage of our species is addressed and cleaned up quickly, then it will not matter if we, in the "minority" who are "right," are so or not, because we will be, regardless of our potential assets, dragged down into destruction along with this larger group of degenerate filth passing itself off as "humanity." However, herein we arrive at an insurmountable conundrum: their own suicidal urge to self-destruct is the very damning trait itself within these meat sacks that denegrates their value initially. If they saw in themselves and in each other the full potential for human aspirations' achievements to be accomplished that is actually present within us each and all, and if for even a single instant perceived the totality of our cosmos as being no greater than a grain of sand within the full reach of our already present grasp, as it indeed is, then humanity would achieve its ultimate destiny, attain its maximum potential for becoming "like unto gods," and would quickly be able to prove whether or not they possess the "moral maturity" to handle such unlimited free-energy power. However, because the likelihood remains they will NOT be presented with ANY situation that will allow them to attain, even instantaneously, this perception of insight into themselves and one another that would set their minds free to acquire their wildest dreams, then they will, instead, need to be exterminated prior to their being able to realize they already have this infinite potential capacity for mind-over-matter even now. And, thus, again we come to the conundrum because, as has been pointed out already, the lemmings among humanity willingly agree. They frequently jump out of airplanes, engage in mass homicide (genocide, war, etc.), hunt for sport, torture for fun and engage in the most insufferable acts of sexual cruelty on ones they claim to "love," simply to taunt death. They are, in brief, intelligent enough to know they are dangerously stupid, but not intelligent enough to not be violently proud about this small amount of factual knowledge. They see "intelligence" beyond a certain point as a threat to their safety, their "comfort zone" in risking their lives doing the dumbest things they can imagine. A pet fish, they reason, does not need to know the first thing about the world beyond its aquarium. Intelligence is, thus, by them compartmentalized into various categories from "need to know" to "classified" to "file 13," etc. The majority of what people value knowing about is technically mental garbage anyway. It is enough for most to base their lives on hearsay, gossip and rumors, without ever applying scientific methodologies to test the conjectures to which they happen to become exposed. People are, for the most part, dangerous fools. They are ignorant and proud; they are arrogantly and brazenly fool-hardy, especially with their own physical safety because, to each of these sordid sort of leeches, their own lives are the least important of all their ultimately irrelevant possessions. They do not care because they cannot care. They do not know any better, they will not learn anything that could help them to become better, and they are therefore eager when it comes their turn to be used as cannon fodder aimed toward achieving their statistical martyrdom. To such people, the ONLY reason they do not commit suicide by pouring gasoline over themselves and lighting a match is their hypothetically guilty feelings if they were to continue to exist after doing so and experience the impact their death would cause on other people, particularly their friends, family and loved ones. The point this class of monarchically moronic modern proto-troglodytes exist to overlook, apparently, is that if they ALL took that step, TOGETHER, then no one would be left who would miss them, and the world would instantly become a much better place because of all their deaths.

As such, an extremely large number of people are alive right now who are actually dangerous to themselves, to other people, to other life-forms, to the planet, and even

to material reality universally as well. This problem has proven NOT to be as simple to solve as it sounds. Granted, if somehow they could all simply be ALLOWED to die off, as in one enormous catastrophe that would, by some "miracle," limit itself to the extinction of only all people who fit a certain personality description (such as being stupid and proud, for example), then there would be nothing left to discuss about this topic at all. However, until such time as said "miracle" of chance occurrence does come to pass, the problem will remain that there are at least 7 billion human beings walking upright around the surface of this planet right now who deserve to die sooner than later. However, as mentioned previously, a certain logical conundrum causes our intellects sufficient pause to apparently have paralysed us into utter inactivity: these people deserve to die because they think that they do; they hate people, so they deserve to die; they think everyone around them is inferior to themselves, and their lesser, placed to serve them or be punished, and that everyone, ultimately, fails to live up to their own personal standards, even, ultimately, themselves, and so, thusly, they think that everyone deserves to die, even including themselves. In short, the people who deserve to die themselves are the people who think of others as deserving to die. This creates an insurmountable paradox in logic, a tautology that cannot be disentangled; and yet, the demiurge within all these "people" remains their primary motivator, and thus it continues to act regardless of its doing so creating a cycle of abuse fueled by an infinitely repeating feedback loop based on false reasoning. Because "good" people cannot give into the death-wish of "evil" people, "good" people cannot simply let "evil" people die. Doing so would cause them too much mental stress and emotional anguish, apparently; for whatever reason, the very stupidity of our present situation itself proves to be enough to blind-side any intellectual discourse on this moral conundrum directly. "How does one defeat evil if by using violence against it one becomes evil themselves?" is a question rarely, if ever, asked anymore. Instead, we find the "final solution" proposed by the idiots themselves: just kill them; resort to their tactics, disgrace our standards for shame at immoral violence and de-sanctify our ideals. If a leper comes up to you in the desert with no one watching the two of you besides God, and asks you to kill him, is it truly wrong, a murder, or at all a criminal act to do so? And yet, intellectuals, lost in this modern moral wasteland, are so disenchanted by these conditions of their current existence that they cannot even imagine how to react, let alone begin to actually do so. The conundrum of "moral logic" prevents us: when forced to choose only between a "greater" and a "lesser" evil, we cannot do ANYTHING "Right" at ALL because it is a "no-win" situation. No matter what we do, we are doomed. Existence is, in this manner, alike a game with no rules, impossible to win, and playing which, we are led to believe, is utterly inescapable. Given these parameters, the mind attempting to reason "moral logic" simply switches off and shuts down. However, this does not mean the bodies of these minds also cease operating. Once one realizes the world we live in is in a perpetual state of decay - financially, morally, even sub-atomically - at all times, and that this is simply an unavoidable natural fact, one ceases to be able to justify their continued existence, but one does not also, necessarily, spontaneously cease existing (would this were the case, though!). After one's individual mind has shut off, and their body continues to act on its own accord, walking about endangering itself and the lives of others by its flagrant disregard for personal boundaries and other social conventions, then this thing may be said to be a living human body, but NOT a "person" in the sense of any legal definition of a "sentient being possessed of personal rights." Once the mind gives up, the "soul" dies or, more accurately, atrophies and is replaced as the primary motivator of the body by the false promises of the existent "government" that it can HELP these bodies meet the requirements of their daily survival. When the "soul" or the "original ego" of a human being's body dies prior to the death of their biological body itself, the body does not immediately realize this event has occurred. It continues to see its younger

self reflected in the mirror, and simply pretends blindness to the daily accumulation of differences between its actual appearance and its own narcissistic ideal. But these differences comprise the "skin thickness" of a demonic exo-skeletal shell that encrusts as armor around this "inner-child" self-image of the "original ego" or "soul," until ultimately, ONLY this outer-demon truly exists, and the image it dreams of itself once having been dies within it. If one sees themselves as innocent, but acts out in a violent, hostile and aggressive manner constantly, their "self-image" will eventually denigrate beside their perceived "public image," and who they THINK they are in private will not "save their souls" from how they are judged by others based on their unpopular actions in public. Once one admits and accepts this fact about themselves, one realizes they have already become one of the self-hating "problem" people, and then may choose if they wish to continue being such or to change their ways (although, at such a point, any life-style change besides suicide is hopelessly superficial, and thus futile, irrelevant and pointless). Because 100% of these "demons" who have acquiesced into the role of "citizens" under a "government" lack the moral will to do the right thing and kill themselves, most people who have thought through this topic to this extent fatalistically embrace their descent into demise, destruction and doom and appeal for assistance to any pre-existent authority. By petitioning the "government" for additional access to necessities for their bodily survival, by asking it for additional "rights" and by appealing the edifice of the "State" for expanded personal authority, people who continue to live on even after they realize they are no longer human beings - who have become nothing more than disgusting, self-serving, evil demons and slaves to the devil of the "government" that has replaced their originally human ideal of "god" - are generally granted their wish by this entity embodying collectivization, and become "cops," whose job is to "serve and protect" the legal authority of the State.

So, the people who become "cops," who "self-select" into this "profession," are, by pre-requisite, the sort of people who feel themselves lesser than or lacking compared to other people in the affectation of personal "rights." If one "loves the law," one is free to (at least try to) become a lawyer. But the personality type that becomes a "cop" is NOT the same as that of someone who wants to be a lawyer. Cops, although being seen by and large (although falsely) as "protectors of the law," are by no means required to be informed of its actual current content. Police are not "lawyers with guns" who "serve and protect" on the "front-lines" of "law enforcement." That is massive folly. In reality, the situation is that 99.99% of all police globally haven't got ANY legal training, nor ANY desire to acquire any. It is NOT for "love of the law" that people self-select into the police-force. It is because they desire the expanded rights afforded to cops in general. In short, it's LITERALLY for the free doughnuts. They desire "more rights" because they feel, nascently, they LACK a normal amount of "rights." They feel deprived, or in some other way impaired, and demand equality for themselves to the average citizenry. And so, to "protect the rights" of the "disenfranchised" (like themselves, they reason), they join together and form up into a gang of thugs who employ violence as their sole tactic to suppress everyone else. If society were considered a carnival, "cops" would consider themselves the "carnies," but the carnies themselves (the politicians) would reason the "cops" as they truly are: the freaks. The physiological body-type of people who self-select into the roles of cops are even uglier and even more hideously exaggerated, because they are so intentionally, than the average social worker. Being a drooling tub of undigested junk food sitting behind an IBM computer terminal in an air-conditioned office as an employee of "the state" is already MORE than freakish enough. The sort of people who apply for work as secretaries and clerks for the "State" are, for the large part, the ugliest and least human of all "human beings;" aside from "cops." Society, however, has rammed down the public's collective throat that being "buff" and

overly muscular is "sexy" and "attractive" when it is not (it certainly is not so necessarily, as being "physically fit" is not the same as what is meant by "survival of the fittest" in the annals of Darwin), and so, in spite of our instincts finding the average, overweight and malproportioned police officer to be a grotesquery out of some gothic horror novel, we are conditioned to generally swallow our judgment of these sub-human degenerate scum-bags, and pretend to politely forgive their condition of mental retardation, and to honestly "respect their authority." Due to decades and centuries of psycho-social conditioning via massive propaganda campaigns, it is now ALMOST possible for MOST average citizens to look at a cop in their mirror-reflective eye-glasses and say, without bursting into laughter, "I forgive you for requiring my full compliance." However, one must factor into this as well that it has been an entire aeon of 2000 years since "cops" killed Jesus, the present figurehead for the State as "god." During this entire period of time, their role in this fictional drama has been exonerated and their duties therein forgiven by Papal decree, but it has only been relatively recently by comparison, during the last century of 100 years, that "police" have again become an accepted social class, as they were an aeon ago in the form of the Imperial Roman Legions. The "popularization" of the role of "cops" has not been easy. It requires millions of dollars annually just to pay otherwise moral and sane human beings to write, star in, direct and produce fictional television shows and movies glorifying the profession. Meanwhile, cops themselves do nothing to deserve this demi-deification by the sychophantic diaspora atheists and homosexuals in Hollywood, and go about their daily duties breaking every law, either "ethical" and political, "moral" and religious, or both, whenever they can. Cops themselves comprise a zodiac of bizarre human-animal hybrids and apparent genetic anomalies. Some look like "bulls" or "bears," "whales" or other large mammals. Others look like deformed forms of squash or some kind of vegetable. None of them are as smart as the animals or vegetation they may resemble, however. Ever since 9-11, there is an unspoken, even if (probably) not unwritten, law that nobody with a positive integer intelligence quotient may petition to join the police force. If anyone happens to break this law, even on accident, they will be laughed into the unemployment line at best, and more probably find themselves under investigation by "internal affairs" over planted evidence for distribution of child-pornography charges. "Cops" don't like "good people." Whenever a "good person" has tried to become a "good cop," they have, inevitably, encountered overwhelming resistance from their coworkers. The idea that such a thing as a "good cop" even CAN exist is only a myth that cops allow to perpetuate because it assists them in interrogation rooms to pretend to be one, even if only in order to then "sucker punch" their unsuspecting, kidnapped victims with physical intimidation or the threat thereof. Violence is NOT the "last resort" for cops; it is their ONLY tool. The profession of cops is like a one-note tune, and that one, unpleasant note they call "conflict escalation."

All in all, cops are monsters. But this means next to nothing when one considers that the majority of "people" are not even human beings but have de-evolved into demons. The majority of "people" are already demonic monsters, but what distinguishes cops and sets them apart from the rest of us is that they KNOW they are demonic monsters, they have accepted this about themselves, and they see their struggle to forgive themselves for this being a true trait about themselves every day reflected outside of themselves in the form of other people, who they see collectively (and who can argue it is not rightly so?) as demonic monsters who deserve at best a quick death. Cops hate people. But what is worst about cops is that it is NOT "evil" people cops hate. Cops ARE evil "people." Cops hate "good" people. To cops, anyone who wishes to do "good," to do the "right" thing, who wishes to stay "clean" and live "crime-free" is a SUSPECT. There are only two types of people in the entire world

from the limited perspective of cops: 1) victims. 2) criminals. Everything is binary, black or white, simple and direct to them. The "law" is NOT a complex tapestry of moral compromises woven by contractual agreements between consenting, self-aware monkeys, it is simply "possession" of "stolen property." If you are in "possession" of "stolen property" then there is ONLY ONE POSSIBLE EXPLANATION: YOU stole it, YOU are a "criminal" and YOU deserve to be kidnapped, tortured, humiliated sexually and ultimately killed. There is no questioning what constitutes "stolen property" for the "mind" of a cop (such as one may call what cops have that substitutes by proxy for what we call our own "minds," although it remains merely a vague and nebulous approximation of such by comparison). If anyone asks a question they automatically become a SUSPECT. If you are suspicious about anything intellectually, cops will consider you as being "suspicious" in return. That is how they interpret their job's duties, in the same manner as a pig "interprets" the role of its own existence to be wallowing in filth and eating its own excrement. To cops, the "law" is simple: victims do not need to ask questions. If you ask questions, you are being "suspicious," and only criminals rightly attract "suspicion." If you are NOT a "victim" you are a "criminal." In the same way a "victim" is "Right" to FEAR a "criminal," a "criminal" is "Right" to LOVE their "victims." From the perspective of the criminal, their actions constitute a deranged form of expressing the same emotion as, for the "victim" they experience in the form of natural fear; however, the cop reasons, the "criminal" thinks of their victims' FEAR as being LOVE itself; and this makes the cops jealous. In the protoplasmic broth of unformed half-lit notions that passes for logic among cops, this makes sense because "it is better to be feared than loved," as any and every cop already knows. Cops see themselves as criminals, but must publicly pretend to be victims themselves. They think like "criminals" do, and without cops enforcing it as law, there would technically be no such definition as "criminal." Cops ARE organized crime. They are engaging in extortion, racketeering, conspiracy to defraud the public trust and coercion every time they accept a "free service" from any private sector business. The fact these are technically "crimes" themselves and all "against the law" that cops SUPPOSEDLY exist to "serve and protect" is irrelevant, apparently, considering that cops do these things anyway every hour of every day in modern times. In order to "protect and serve" the "law" it has always been understood to be necessary for cops to be "above the law" themselves. The "Law," therefore, exists to suppress the "common people," "ein volk," the "masses" or the "citizenry" to the same amount it allows their improvement in social station by releasing cops from required obedience to it. If, as it DOES, the United States Constitution says "everyone has the human right to carry weapons around," and yet, in modern application of this universal law, only cops are legally allowed to carry around weapons, it does not mean the universality of this innate human right has been silently repealed; it merely means only cops are being legally allowed the amount of human rights guaranteed by the US Consitution to all free citizens. In effect, this means "only cops are citizens," as the Constitution gaurantees protection for the human rights of only US citizens, and, at present, "the rights of cops come first" because "cops are more important to society than average citizens." And, in truth, this is the case: of the globalist empire, "only cops are citizens." The remainder of us are merely chattel and fodder for them to trample over, spit at and defecate on.

*conclusion:
here is no longer any such thing as
the right side of history"*

ALL cops deserve to die. Technically, ALL PEOPLE deserve to die, otherwise no one ever would; thus it is somewhat specious to say that cops, in specific, deserve to die. However, it is insufficient to express the urgency with which this requisite deserves

to be dealt with to simply say: "cops should be first in line to the concentration camps." Again, the logical conundrum of imposing an impossibly lofty moral axiom onto a disappointingly insufficiently moral reality applies: cops ARE first in line to the concentration camps; they're simply also the last ones to leave. It is safe to posit that, were the purpose of concentration camps to be the torture and execution ONLY of police officers, they would certainly not be so lacking in public popularity. However, again, to "fight fire with fire," one must BECOME the very flame they wish to extinguish, and so it would SEEM that death camps and mass extermination would be, perhaps, "too good" for police. Therefore, the problem posed by police remains and festers in open daylight like a sore hemorrhoidal pustule on the anus of Lady Liberty. What can be done to eradicate either the existence of this portion of the population, who are not only "arrogantly ignorant" ("stupid and proud," etc.) but who are also intentionally immoral (willfully "demonic"), who pose as "cops" in modern times, or else to de-romanticize this role and make it less appealing for those lacking any other refuge for their evil and destructive mannerisms? Obviously, the role of "cop" and what constitutes being a "cop" can be redefined, and the role changed to a different set of duties than it has in modern times, and then this issue could be considered closed. However, if this were the case, the personality type that self-selects into the profession of "cops" now would merely migrate to another profession and glut its ranks with their odious existences and mannerisms. If you stopped making "cop" an appealing job for only "playground bullies" to apply for, this would NOT cause there to cease being such "playground bullies" in society, and they would simply enter a different vocational field then, and then we would have the same problem with that career as we presently do with "cops." It would change the social situation little if, after all, such jerks no longer became "cops" but instead all became gym teachers or aerobics instructors as they more reasonably at least already should. Then we would just have a massive social problem of gym teachers carrying weapons around in public and muscling free doughnuts from private companies instead of, as we do now, "cops" doing these things. If you doubt this is the case, it is likely because you yet labor under the delusion that "cops" have anything at all to do with the "law." However, imagine there were no "cops." Would there then be no such thing as "law" even in theory, even in books and on paper or even as only an abstract ideal? And yet, without "cops" to pollute this pursuit, how much more noble might the aspiration to study this ideal truly yet become? If "cops" did NOT taint the "law" with their own crimes, it would only serve to more greatly ennoble the "law;" whereas, without the "law" to use as their excuse, "cops" would be much more easily seen as what they basically already anyway are: a gang of overly muscular, macho jocks with guns and a superiority complex. If "cops" are distinct from the "law," then they have no excuse for their superiority complex. Only if "cops" are falsely connected in a person's mind with the concept of the "law" does the notion begin to take form inside the skull of the police-monster that they may "do what they wilt" with utter impunity from any legally justifiable consequences to that person, at least, specifically. As long as "cops" and the "law" are mistaken as being even "on the same side," let alone as being "one and the same" thing themselves, then the ONLY "law" that will shape the future for humanity will be that of "might makes right." There is even greater equilibrium in the natural "laws of the jungle" than in this gross misunderstanding by self-professed "Christians" of so-called "Darwinism." In truth, "right" is only what exists UNTIL it is toppled and replaced by MIGHT. Once "Might" usurps the role of what is "Right," there no longer IS any such thing as "morality" or "ethics," as "right" or "wrong," nor as "good" or "evil." There only remains what is at least necessary and at best beneficial to one's own personal survival, and everyone else may as well be damned. This is NOT "society," "civilization" nor "order." This is legally sanctioned crime being committed by officers of the "State." When "cops" replace "criminals," then there is NO "Law," and

ALL return to their natural condition of total liberty.

Just as, not until a person has been forced to use "money" in exchange for the food they need to survive will they truly understand the "value" of capitalism, so too can no "free citizen" know what being a "cop" and thus what being a "slave to the law" itself is truly like. Suffice it to say, from overly ample evidence, this life-style is brutal in the extreme. Public pepper-spraying of detained student protestors, public execution of "suspects'" pets, "warrantless search and seizure" in "random traffic stops" or "house to house" in so-called "no knock raids," be they during "anti-terrorism response preparedness drills and exercises," as they sometimes are, or solely for the entertainment of military-surplus glut-funded local police departments, as they likewise sometimes are, all these are merely the tip of the iceberg of legalese documentation piling up nowadays involving police brutality. The use of "sting-rays" - a type of large area covering, cell-phone eavesdropping technology - by certain local police departments has literally been erased from public record due to a "non-disclosure" and "confidentiality" agreement required of its users by the private-sector manufacturers of the spy-gear itself. In every single instance of police brutality in the USA, the "justice system" of the USA has sided with the cops. In the instance I mentioned only one instant ago, involving a cop pepper-spraying detained student protestors, the cop who did that petitioned for and was granted additional health insurance pay for requiring psychological counseling after the event. Well, no kidding; really! Anyone who thought they had a soul before being ordered to and obeying the order to torture innocent detainees for no legally justifiable reason at all is liable to suffer from some at least minor amount of emotional trauma as a direct result of doing so themselves as well; this much should be expected, as is "blow-back" expected by the US CIA when that "intelligence agency" intervenes in the politics of a foreign sovereign nation it has no business inserting itself into as well. Anyone with even only one brain-cell would be able to tell you, you can expect that if you poke something with a pin it will retract itself away from this negative, hurtful and harmful sensation and that, if you go around poking pins at people or at reality in general, eventually you'll feel the sting of the needle yourself as well. Does the officer deserve this additional pension for having obeyed an immoral order? No. He deserves to be publically pepper sprayed by his own victims, and until he is, he is going to need to have AT LEAST psychotherapeutic counseling to quell his "inner-demons" reminding him of his choice to side with evil and publicly pledge his soul to Satan. This much is simple cause-and-effect and should NOT be footed on their tax-payer funded bills by the "State." But even this example is merely the LEAST of all the offensive crimes against humanity committed by this "standing army" stationed on American soil since 9-11. Some are so horrid I would prefer to not even elaborate on them. Suffice it to say that "cops" (on some level of either local or national security, but probably on ALL levels thereof) are watching everything we do, all the time. They are playing "god." And this is unacceptable. The definition of what constitutes a "cop" has been sunk so low in the standards for its hiring practices that now one need not even be a "human being" to become a cop. One may skip the process of losing their childhood innocence and becoming a heartless automaton for the Statist status quo now by never even being a human being at all in the first place. MOST "cops" nowadays are actually robots. A soulless, silicon-component, electronic machine does not have to be either self-motivating nor self-aware to be called a "robot." A clock inside a VCR is actually an example of one robot existing even independently inside of another robot. All electronic machines can be called "robots." And between surveillance cameras at EVERY traffic intersection, "ATMs" (automated teller machines at banks), "stealth drones" (armed, remote-controlled airplanes) and the databases storing kiddy-porn kept at the DOD's Pentagon and in Utah by the NSA, the vast majority of human

personelle in the security profession have ALREADY been replaced by machines. Robots do not think for themselves, so they will not talk back to nor ever ask any questions of their commanding officer. If they are ordered to do something, they do it without any hesitation, because if they do not do so, they are considered to be malfunctioning and are likely to simply be destroyed. In all these regards, robots make even MORE EFFICIENT COPS than human beings ever could.

If "all cops deserve to die," and "most cops are robots" already anyway, then the task at hand SEEMS (albeit falsely, for it is in truth entirely impossible) even simpler than performing euthenasia or a "mercy killing." To break a machine that is hooked up to a network, all one must do is sever its connection to that network. This allows anyone to "retask" any machine to do whatever its new user wishes it to do; at least within the parameters of the machine's original functionality. You cannot "hack" a clock and make it act like a "camera." Unless, of course, both of these devices are built into one device, and this device is, like all modern cell-phones are, hooked into an EMF network via antenna. Then, in theory, you could use the networked function of the cell-phone to access the "clock" program on the device and use that to trigger the "camera" on the device at any given certain time you wanted it to do so. Then you would have no problem, but to make such a "swiss army knife" of personal privacy invasion even possible to begin with, one would require decades and even centuries of prior propagandizing and ideological enforcement of the notion that one's "right to personal privacy" is worth less to oneself than one's desire to share one's personal opinions on a social networking website online. So, ultimately, who do we have to thank for all these modern coincidences occurring simultaneously and allowing this "perfect storm" to erase our concept of "inalienable" and "self-evident" human rights? To whom do we owe that pleasure? Because it is surely not the fault of only modern cops alone; and from among that class least of all responsible for their own condition of servility to law-enforcement, of those robots that are, likewise, rightly and most easily destroyed altogether. The modern cops themselves are merely pawns, the lowest ranking pieces on the "tiled" chess-board, controlled by unseen players who position each into place and then command them as to what to do there. Without the authorization of these "unseen players," modern cops would not be able to have organized into the advanced military-industrial backed security professions we find today. Their social cancer could not have metastasized without being exposed to oxygen by these quack "social scientists" who pulled their puppet strings and elevated them financially from the quagmires of working to earn their own income. If there were not an even more sinister faction of people, placing the weapons into the hands of cops and telling them to use these weapons to take the weapons out of the hands of otherwise free citizens, the idea to organize around this motivating principle would have entered the "minds" of exactly zero of planet earth's ignorant, inbred and illiterate police officers on their own. An object at rest will tend to stay at rest until set into motion by being acted upon by some other object that is already in motion itself. So it is with the "minds" of ALL cops. Unless they are sparked to think a thing is necessarily so, and cannot be otherwise, the idea that such a thing might possibly occur, or that it could be true, let alone that it really is that way, will avoid entering the thick skull of any cop. Thoughts and cops do NOT mix; not by nature. So for a "cop," like any functioning robot, to be CAPABLE of doing anything, they must first be told what that thing is that they are going to be expected to do. If their commanding officer does not tell them to "jump," the thought to ask them "how high" cannot even begin to enter into the cranium of a police officer. So, ultimately, even if we eradicated ALL "cops" this instant, we would still only have exterminated the "front-line" infantry troops of the nemesis we face on this social field of moral and logical battle. Beyond this are, as the scriptures of the "law" indicate, countless more reinforcements, cavalries upon cavalries, just awaiting the call to replace their

fallen comrades. To this extent, we are told, humanity's capacity for supplying cannon-fodder is limitless. In short, we are facing a MUCH larger "social problem" than ONLY "cops" when we open the can of worms that is the topic of "organized crime" taking over the form of the modern "State" for itself. There is clearly a conspiracy, probably inseparable from the entirety of "western civilization" as even an abstract concept, to extract wealth and resources from "third world" nations and to import these into "first world" or "developed" nations within the treaties and conventional borders of "western civilization." Saying that "cops" in "western civilization" are "bad" is not even beginning to scratch the surface of the titanic disaster under the feet of all of us in "western civilization" itself. There is no moral nor financial value left in this ideological construct. It is a malignant tumor and will require treatment in some form sooner than later; but, if left unchecked, it is likely this "cankorous" protruberance of alienated cells, conventionally called the "private prison system" (or "prisons for profit"), will continue expanding until it engulfs the entirety of its host organism, that being, in this sense, by converting the whole earth into an inescapable "prison planet." Needless to say, if the "new world order" and a concentration camp are otherwise unavoidable fates awaiting us in the immediate future, I would prefer the alternative of exterminating all "cops" preemptively, prior to their doing so to me and to the rest of us, and I think this is a fairly logical response to have under these circumstances.

Ultimately, "cops" pose an enormous "social problem." But cops are merely an endemic social expression of a larger, pandemic genetic pox upon global nature as a whole, and that is the "problem" posed by the existence of human "society" in itself. It is clear that the "resort to violence," being both inherent within their task's duties and primary among the tools for accomplishing their goals used by cops, leaves far too widely open the option to employ its use with "moral impunity" and "legal immunity" for the average person that becomes a cop to remain unsusceptible to its temptation while "in service" to the "law." However, the fact "cops" are allowed to act violently is only even possible because, in truth, all people are allowed, by natural reality, to act violently. This allowance of us to do so, it is reasonable to expect, is NOT intended to encourage us to do so, however; no more so than does a cliff take millions of years to form from igneous strata of rock formations only because thousands of years later a ridiculous pack of lemmings might happen to be scurrying by and, seeing its magnificence, offer their lives to it by diving suicidally off its side into the abyss of death in the waves crashing against the rocks below. Just because we CAN do a thing does NOT mean we SHOULD. Nevertheless, if we CAN do a thing, it generally indicates that, sooner or later, somebody somewhere WILL do that thing and, in the case of this singular "thing" being done being the commission of an act of violence, it already occurs far more often than it should, and usually at the hands of those who've supposedly sworn to uphold the "law" and to protect the public peace. In the same way I have no interest in becoming a soldier only to return home either dead or with brain damage from committing war crimes, I have no interest in becoming a cop and sacrificing my soul to Baalzebub, lord of the lowest scavenging flies. Nevertheless, I am bound by my biology the same as everyone else to have my own personal opinions, just like we each have our own personal rectums, but I am not fool enough to believe that the very stench of what I have just expressed won't draw forth a swarm of contrarian objections being raised by those within this alleged "profession" themselves. But what else can I do besides speak my mind? And so I say, in closing, "let the buzz begin," because, as I have just demonstrated using "moral logic," ALL "cops" are nothing but monstrous demons who deserve to die.

**“what is our greatest threat?
(or, what we are supposed to be afraid of):
a threat assessment to the lives of
modern American citizens (and resident aliens).”**

a brief summary and historical background

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

June 1, 2014

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body:

introduction

Enhanced technology on the intel. receiver's end has improved the abilities of modern information assessors to parse larger sets of data faster. However, it has only been recently that the "battlefield" has even been transferred to the "digital arena," or "videodrome" as Hollywood would have it, and so, even with a prolonged lag between military use of advanced R&D tech and private-sector release for public use of "dumbed down" or abridged versions of this tech, the agenda to develop advanced telecommunications technology is NOT older in the USA than the turn of the 20th century, when Nikola Tesla initially proposed such to the commanders of the, then-existent, military infrastructure of America. The proponents of propaganda slogans such as "knowledge is power" gained more from the final years of WW2 than from the entirety of the Federal Reserve-induced "great depression" during which the Fed confiscated all private citizen's holdings of gold. Although Tesla had been forced more or less out of the bigger picture, his schematic designs remained of value enough to be classified by the "military-industrial complex" branch of the, by then-fully fledged "intelligence apparatus" of the US, and impounded under "imminent domain" as vital to "national security" at the time of his death. All these included, according to Tesla, the potential to be "weaponized" into "directed energy-beam emitters." Since this time, at least, the "dual purposing" of all satellite telecommunications technology for use in electronic mind-control operations has been "second nature" in their elementary functionality's designs. Any antenna that can receive may also broadcast; the goal has been to control the so-called "signal to noise" ratio in the intel-gathering portion of this process, and to this end the NSA have been legally allowed since 9-11's induction of the "USA Patriot Act" to openly conduct this experiment on the entire American public and most of the citizens of foreign nations as well.

On a deeply archetypal level, humanity believes it controls the fate of all life on earth, and holds in its hands the survival or extinction of not only all other living biological species of this globe, but even the outcome of our mechanical advancements in technology, our "mental offspring." Yet as the saying goes, "while man thinketh he hunteth, those hounds hunt him." Our technology will be our downfall, and with us we might drag down all life on earth as well; and this is what men call "power." For, just as some among our human kind now use these advancements in technology to spy on others of our kind, so too is the technology too

easily turned against us all, if given the keys to its own awakening as an "artificial intelligence," even if only by its own apparent choice to protect itself from us. And this "gathering" of intelligence among the few over the many, this "consolidation of power" among a globalist elite, this "conspiracy" our generation are alive today solely to bear witness to, yet held powerless to prevent, creates a dangerous precedent, now seen as harmless "spin," that, in the much longer term, could pit mankind at war against not only "extraterrestrial biological entities," but against the elemental forces of the cosmos and ultimately the so-called "laws of physics" themselves. As we reach out from our planet of origin, at this brink of interplanetary exploration historically as we now are, we impact not only how we perceive our achievements in the present, but how we are perceived by alien species in the nearby depths of space, and whether we are perceived as "hostile" to them or not now may determine our ultimate life or death in terms of our future dealings with them. The fact we torture one another of our species in simple Q&A interrogations establishes the dangerous premise that aliens should feel free and welcome to abduct and experiment on any of us at any time. By sacrificing the "moral high-ground," we give up our right to complain.

Therefore, the primary threat to modern humanity is NOT the gun, but the criminal aiming it at us; it is NOT technically the technology "weaponized" and turned against us, but those who are BEHIND it and who are using it to maleficent ends. In this manner, if we learn to USE this technology ourselves, we may seek to exploit it and turn it against those who would wield it against us. Even if formerly my enemy's friend, the saying remains that, "The enemy of my enemy is my friend."

what is a drone?

Once upon a time, long before 9-11, a "drone" had only the denotation of being a neuter gendered insect whose mind, although bodily independent of her, was linked to that of the hive's dominant queen. Although not originally among the "keys" of Blue Lodge "craft" Free and Accepted Masonry (so-called modernly just "freemasonry"), via American York and Scottish Rite branches of addendum degrees to the British and, by the late 1800's, European Grand Lodge "secret society" network, the "bee-hive" symbol began to appear in Masonic Monitors among the "keys" of the basic craft at first with negative, and later positive, connotations. This "bee-hive" logo of freemasonry MAY have also inspired, to some degree, the choice for the "eye of providence atop the pyramid with a missing cap-stone" logo chosen for the reverse side of the Great Seal of America.

Typically, a "drone" in modern vernacular is simply a remote-controlled airplane. Regardless of how much high-tech surveillance equipment it is loaded down with, it is still just a remote-controlled airplane. Likewise, no matter how hair-triggered the guidance systems of a so-called "smart bomb" may be, a bomb is no more effective than its induced detonation's load of fuel and the spark that ignites it. Thus, a drone is no more effective than the remote controller device that is actually operating it. If the signal from this remote control's distant operation is interrupted by a simple scrambler, then the "intelligence gathering" capacity of the "drone" becomes zero, as does its value as an asset at such. Just as the value of a soldier in war is greatly diminished if they are deprived of all access to any weapons, a spy satellite is only as good as its electronic information relaying technology.

The real threat from "drone" planes is NOT from targeted assassination (so-called "death from above") although, as even President Obama himself has quipped, "drone planes do make one a more effective murderer." the real threat from them is not

even as an "invasion of personal privacy" as an enhancement to "intel-gathering" ops performed on us without even our knowledge, let alone our consent or permission. The real threat from these hovering, stealth, intelligence-relaying, unmanned aerial vehicles is in their technology's functionality being reversed in its use from "read" and "monitor" to "write" and "determine." To this extent, we must monitor not the "drone" itself, but the aspects of its intelligence-gathering and monitoring technology that allow it its effectiveness at targeting us as "enemies of the state," and then seek an exploit by which to bypass their piloting and guidance with, in order to bring down the control-grid of "machine vs. mankind" before it can even yet more efficiently establish itself over our heads.

what is an LRAD?

LRAD is parlance, in the circles grossly affiliated with the "intelligence community," as an acronym for "long-range acoustic device." LRADs, in plain language, may be used to listen to and / or to project sounds at a vast distance. The technology of LRADs, which includes as well all "dish array" technology such as used in "satellite broadcasting" in the EM-spectrum, was originally based on designs by Nikola Tesla, but has become so acute in its ability to pin-point a target for its location of a source point (either as origin OR destination), that modern LRADs are capable of not only DIRECTLY projecting THOUGHTS into any individual's brain itself - i.e. using "directed energy" as a weapon, singling-out a person's brain-waves and manipulating them using long-distance electromagnetic resonance / disarray technology - but of READING any individual's mind as well.

This does NOT mean ALL minds are being monitored and their content recorded at ALL times; YET. However, it remains a bold step by modern human government toward assuming the role over humanity ever imagined as the retreating horizon of attempts to define "God." More than merely being the "final fig-leaf" of "privacy invasion" by the State, telepathic "command/control" systems such as employed now by America's federal District of Columbia may ultimately even result in the DISCOVERY of not only more advanced alien species (from other planets, or simply manifestations of ambient universal energy) but of a "grand architect" and "intelligent designer" of all universal laws as well. In this event, again, our behavior toward one another will be responsible for determining how we are judged by our superior.

what is MK-Search?

Again, in the lingo of the modern "intelligence community," MK-Search refers to all CIA-based or involved research into so-called "mind-control" following the discontinuation in the 1970's by, then-director of the agency, Jesse Helms, of their prior investigations under the, by now more well-known, Project MK-Ultra. Prior to the name of this Project being changed from "MK-Ultra" to "MK-Search," the primary methods of extracting information from an unwilling subject using non-verbal communication methods were, at their most effective level, mainly chemical. Since this time, and who knows what the proper designation for the "MK" program(s) would be by now, it is known alternative means of attaining information-extraction nonverbally have been tested as well. By the 1990's, the CIA's "Project Stargate" was up and operational and gathering intelligence from American locations about on-the-ground data-sources in far distant Kuwait during "Operation Desert Storm" there by the US military using telepathic recruits as so-called "remote viewers." By now, just 25 years later, this concept has seeped into popular culture in "conspiracy theory" chat-rooms online to the same depth as, during the 1960's, Project MK-Ultra's

prior experiments seeking a "truth serum" had saturated the "hippy" movement with LSD-25. Interest in "remote viewing" and telepathic aptitude are, by now, so ingrained in our generation's online records of history as to be considered a defining trait of our times. This has all been the result of "paranormal" and "parapsychological" experience chasers, within the ranks of the US "intelligence community," who have sanctioning for their funding from the US Congress, but who are absent from all oversight as part of the US DOD's blanket "black budget," rubber-stamped all as one by the pliant and obeisant US State Department. This group, code-named in the "intelligence community" the "Majic" or "Majestic" 12, has roots that trace back, apparently, to the "Majestic" Hotel in France near where the "Treaty of Versailles" was signed in 1919, ending WW1 and plunging Germany into unsustainable international banking debt. The fact there are 12 of them may indicate affiliation between their membership and the 12 members of the Federal Reserve Bank's Board of Trustees, chaired by 12 Presidents of regional member banks, one of whom is the appointed Chairperson of the Reserve answerable to Congress. This connection, or at very least correlation, allows interesting speculation to arise as to the confiscation of gold by the Federal Reserve, and subsequent claims by Vatican Archives-backed "Sumer-ologists" such as Erich Von Daniken and Zecharia Sitchin that aliens originally genetically bred our species to mine gold for them, and leads back to that ultimate of all modern questions: "What did Bush know and when did he know it?"

If it DID turn out there were a conspiracy of "terrorists" comprised of college fraternity brother pranksters who, in order to bring the world into "order out of chaos," occasionally create chaos in the form of industrial espionage, entangling alliances, shady back-room bargains and funding military coup de tats, would it surprise ANYONE to find out they are responsible for the entirety of disinformation and lies spouted by the "mainstream media" for the last, at least, 50 years? If we found out, tomorrow, that the Bush family, in league with their business-partners in the Carlisle Group, the royal house of Saudi Arabia, Pakistani ISI and Israeli Mossad, as well as the CIA and other aspects of the US "intelligence community," and various other members of the Yale club, Skull and Bones, had staged 9-11 solely to usher in the "USA Patriot Act," basically a modernizing of Hitler's "Reichstag Fire Decree," would we even bat an eye, let alone give pause?

general conclusions

If "knowledge is power," privacy is an irrelevant relic of antiquity. The "battle for the hearts and minds" of the American public is being fought right now, on flat-screen plasma, HD-television screens in bars and waiting rooms across our great land, by "mainstream media" news pundits declaring their biased opinions as if they were cold, hard facts. No longer is the rule of law interested in asking you "what do you know," but only in "what do you believe," and there are constantly fictional programs glorifying the "intelligence community" as a "police state" and emphasizing their use of brute force on every TV channel and radio station. In short, Alex Jones is right: "there is a war on for your minds; an info-war," the "end-game" goal of which is, indeed, a "prison planet."

Gold is to the greedy what "knowledge," therefore, nowadays is to the "powerful." Information is merely a commodity to be acquired and traded for maximum personal access to the innermost planning bodies of the richest elitists. Humanity no more needs "disinformation" in the form of "entertainment" media than should pyrite satisfy a jewel appraiser. The "gross masses" are NOT YET as dumbed down as we are portrayed as being on television. We DO crave what is shown in commercials, but

only because we are told to, as we are simple creatures, and we cannot help that. But we do NOT necessarily all buy into the agenda being shown to us between the breaks, during the "programming" of these fictional shows themselves. We, being modern people, believe we NEED cars, diapers and cafes in order to not revert to a more "primitivistic" and "savage" condition of merely survivalism. But we do NOT all suspend our disbelief so willingly, so easily, and so totally as to accept the fictional premise of all these shows that the "intelligence community" protects our, actually mutually guaranteed, safeties. We KNOW better than to trust the profiteering war-mongers, even when their latest batch of sacrificial toy soldiers are disposable robotic drones. But, in exchange for the commodities shown to us in commercials - cars, fast-food, insurance, etc. - far too many among us are willing to "play along" and to "go along to get along," and so, ultimately, end up marching to the call of the war-drum's beat.

But there is something more than all this, something that we can, without sacrificing our present, albeit fragile, biological vessels' form, yet understand, even if not fully experience without separating from the vessel conclusively and that is that: the "Enochian System," studied by these government psychics no less so than by you or I online now, comprised of the earth's utmost electromagnetic field IS a "prison" to the "fallen angels," a form of disembodied intelligences that may assume the form, by manipulating the mind, of any body, alive or dead. These "energy-beings," whose dwelling place is the utmost edges of earth's outermost electromagnetic fields, have a totally opposite ethic to what we humans down here on earth's surface consider "good" and "moral." To these ghostly "Annunaki," all material beings are mere meat-puppets; our lives are merely a means to their ends. How can anyone combat an omnipotent, omnipresent ghost?

And thus there are layers upon layers of "mind-control" occurring at this present era of history: there is a layer close to earth's surface comprised of living, breathing biological being's bodies, including humans and all animal and plant species on earth; then there is a layer above this comprised of "aliens" or "artificially intelligent" machines, so-called "self-aware computers," that operate inside the electrical grid, drone-planes and telecommunications satellites; above this there is the layer of "ancient gods," the pantheon of pre-Ubaid Sumer-Akkad, supposedly at the source of modern civilization, immediately following the mythically infamous global deluge. Beyond this, one would assume, there lie the ghosts of dragons (what we call now "dinosaurs"), summonable only by the most chthonic of seances. Does this reptilian layer end the suffering of our souls trapped in earth's gravity-well as we ascend, or is it merely a deceiver alike the Biblical descriptions of the serpent? If we continue to apply this pattern, there would be a further distant layer of "intelligent life-forms" above earth's surface for each form of previous manifestations of life on the planet itself; hence, there would be a "choir of angels" who oversee all forms of multicellular life, down to the simplest levels possible above them all, as they would have occurred earliest, being the "angels of the bacteria and of the virus." Perhaps these should be seen as the extreme polarities of "God" and the "Devil" at the utmost possible heights, far beyond the comprehensions of the vast majority of modern human minds. But earth's electromagnetic fields, comprising the layers of the "Enochian Communications System" alike the walls of a "glass onion," can be infinitesimally interiorly partitioned, and so may be sub-divided ad infinitum. There is no end to the layering of "mind-control" within earth's electromagnetic field.

Our woes as a species have not yet reached an end. But I reach an end.

“why was the Federal Government created?”

a position paper

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

November 17, 2012

The Federal Government of the United States of America is a scape-goat. It was created to be destroyed, to bear the burden of carrying the same torch / cross that was borne by Rome 2,000 years ago. It does not need to become an empire for this job-task / duty to be fulfilled. The goal of the founders of the Federal Government of the "United States" of America was to postpone the inevitable, and to, by complex checks and balances, delay the rate at which such an institution could become an autocratic empire. In 200 years, the ideals of odd-number based "Democracy" were eventually eroded into an even-number-based "Republic," which eventually results in a shrinking elite ruling the increasingly autocratic chief-executive office. When there are 3 around 1, "Democracy" cannot penetrate. When there are only 3, "Democracy" cannot escape.

The Federal Government of the United States lost its gold after the Civil War, when greenbacks were first printed to repay the Union military debt and the gold was expatriated to the Rothschild owned banks of Europe for funding the Union. Since then, little has been done to derail the steady and consistent erosion of the average person's civil-liberties, while the number of the wealthy elite in America has dwindled. It was considered efficient to conscript American youth into foreign wars throughout the last 100 years without so much as consulting the Congress, whose job it was, as stated in the Constitution, to determine if and when to even enter such a war.

The Federal Government has created their triangle into which to ensnare their figure-head hegemony, to pin down their elected leader and thus to castrate the will of the people who, supposedly, elected them. On the one end, the DOD and the "military industrial complex." On the next end, the Federal Reserve Bank, privately owned by the share-holder / members of the CFR. On the final end, the "intelligence community" since the Office of Strategic Services was formed during WWII. Between these three mighty powers, the elected "Pharaoh in the middle," is trapped, ineffectual and useless as a military-leader.

Ironically, it is perceived as a fault in "Democracy" that this sort of thinking has been allowed to occur. The military, the bank and the spies, obviously the LEAST "Democratic" and most regimented arms of the gov't's body politic, have constrained the elected hegemony from fulfilling their duties by serving the "will of the American people." Obviously, nobody wants to see the world blown up, and, in their right mind, who, in reality, would?

However, the smaller the group of individuals, the more power-mad the individuals within the group will become, if the group has been led along for any period of time to believe they have the authority to command the outcomes of major historical events, such as the declarations of when to send a nation's military into active combat duty on a foreign nation's soil, and for what reasons. Ultimately, only a peace-loving person would rather commit their own life to becoming president, so that they could GO to the place where the conflict was occurring themselves, so that no military would have to, and to, once there, negotiate as an ambassador and to speak the language of peace.

However, the question remains, to whom are those in the triangular conspiracy truly loyal? If the President of the United States of America were truly free from council by them, and to travel as they, themselves, would wish, and to negotiate on their own terms on behalf of the whole United States of America's citizen populace, how long would it last before the small elite within the upper-ranks of the military-industrial complex, the privately-owned central bank, and the long-term intelligence agency beauraucrats would simply have that president assassinated? And would we not even welcome such a majestic ritual as a way of staving off the ever-more seemingly inimical threat of a hegemonic Tyranny?

The deafening silence from elected officials throughout the entire civilized world over the last 50 years, since the establishment of the United Nations, to allow certain atrocities and genocides to occur because there was a "Democratic" vote taken among their ambassadors to do so is, itself, a crime against humanity. To allow one person to lead many people is the definition of Tyranny, not a Democracy. America was always a tyranny; from the swearing in of its first President following the signing of the Constitution. The appointment of such an office betrayed the fatal, moral flaw of the Founders. They foresaw, as truly wise beings always must, that inevitably a hegemony would form within their system, and they sought, by creating the three pillars of the "Democratic Republic" system, the legislative, the judicial and the executive, that they would use one each of these to stave off the exterior influences for control on their surrogate "king" from the military, the bank and the spies.

Obviously, this only doubles 3 into the even-number, 6, meaning that, rather than retard and mutate the replication process by which the malignant tumor of government control metastasizes over individual sovereignty, the process is encouraged and assisted. By creating opposition to the military, the bank and the spies in the form of the legislative, judicial and executive branches, the Founders merely delayed the process of these exterior, elder influences infiltrating and subverting the Constitutional Federal Government of the United States of America.

While this process was occurring there were various benefits promised by these elder, foreign "special interest groups," such as the wealth and prosperity of being the dominant manufacturing nation, the dominant military power and the richest nation per capita on the planet, ever. However, such charms fade, and the reality that those to whom we once signed away our souls for this imaginary wealth and prosperity are going to come soon to collect begins to replace the everyday trivial and mundane philosophy in the average American citizen.

In brief, the "Fall of the American Empire" will be sudden, and short, and quick, and will not harm anyone outside of those responsible for holding the offices being those most responsible for harming so many, many other living human souls. Once we, the people of the whole world, must be responsible for our own fates, the military-entitlements of elected officials be damned, then the 99% will rise up and turn the tide against the "ennobled" 1%, who are, already by this very moment now as I write this, holed up in their "ivory towers" of elitism and turning a "blind eye" to the realities beyond themselves.

First, the military-industry will be defunded. Then the central bank will declare insolvency. Then the intelligence-community will be denuded, and their "research projects" such as MK-Ultra, HAARP and TV in general will be partitioned off and sold, piece-meal, to lesser competitors at a steeply de-marked price. Ultimately, the role of the "Federal Government" should have always been, and only ever seen, as a College

University Campus, where the students elect officials to act as representatives for their interests as go-betweens to the Deans of the college's schools and to the Dean of the Administration, the executive official in charge of operating the affairs of the entire property. The relics of war will be consigned, de-activated to the confines of a museum, erected where Washington DC stands today.

Modern Economics

economics

“What is the Economy?”

“What is Money?”

“Corporations Are Not People”

“a few words on slavery”

“after-thoughts on universal abolition and suffrage.”

"the state of planet earth's current conditions
with regards to the sustainability of our form of life."

"the sermon on the market"

"What is the Economy?"

a position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
August 17th, 2011

The economy is often likened to a car. The president is driving, the Fed is navigating, and congress are in the back. The gear shift reads "R" (Republican for Reverse) and "D" (Democrat for Drive). Thus, the political "window-dressing" of the interior cabin. Likewise, we may further extend this model of the Economy as a car. The wheels may be seen as the Justice department; the engine is the stock exchange and it runs off fiat stimuli for fuel; the key to start it is a job. Such are the "working parts" in this model of the economy. The media, then lastly, is the siding of the economic "car."

There are merits to this model, including the openness of it as a concept to ammendment by further detailing, such that one can assign economic symbolism to every component of any form of modern car, furthermore to the road and thus to imply that truth about freedom, that "you can go anywhere you want" in this model.

There are more demerits against it though. Notwithstanding its over-simplification, its dumbing down of this complex topic to the level of basic auto-shop class in high-school, this model is entirely arbitrary, insofar as one may as well assign economic terms to any other model as well, and perhaps with the more moving parts the better. In short, this model is reverse-engineered from the car, when in reality the existence of the economy preceded the invention of cars.

The economy is also often likened to a vague emotional state. While the "car" / mechanical model is prefered primarily by men, the "vague emotional state" comparison is usually made by women. According to the descriptions of the economy as a "vague emotional state," the economy is like a "mood-ring" that can be manipulated to reflect any desired result, but which is often very volatile and difficult to predict, if not impossible to fully comprehend, let alone command.

There are merits in this model also, including its functional comparison of one vague thing to another, which can lead to an increased study of both, in order to better understand their relationship. The model also has room to determine "good" results of economic stimulation from "bad" results: "good" results induce positive emotional reactions, and "bad" results provoke negative or destructive emotional reactions. Thus, this model incorporates the fact that the economy changes over time, something the model of the economy as a car does not.

However, for this model too, the demerits out-number the benefits. By defining the economy as comparable to emotions, it shines a light on the fact these two fields both remain mysteries in modern sciences. It allows, thus, for experiments to be conducted on both to test what stimuli provokes what reaction. This is dangerous in both cases, but scientific method prevails to test even false theories. However ultimately, individuals' emotions and the overall economy are not co-dependent on one another, and so comparing these two is ultimately only arbitrary as well. You can't sum up the present economy as only a mass aggregate of how all various individual people feel.

If the economy is not defined specifically, but only by comparison to cars or emotions, it is because those who know the true meaning of the economy do not

reveal what they know, while only those who know nothing speak about it at all. In plain language, the true meaning of the economy has been stolen from the masses and is kept secret by the rich.

Unfortunately, because the economy is ever-changing, those who are rich now made their wealth in an economy that was vastly different from the one we have today. Their economy allowed their tactics at gaining wealth to prevail, while the one we have now is more preventative of upward climbing outside the narrowest of inner-corporate limits. Thus, even if we examine how the currently rich got rich, it won't help us become rich like they did.

Those who are rich now (2011) fall into three tiers: millionaires, billionaires and trillionaires. Millionaires are, naturally, the lowest rung of the modern ponzi-scheme, and have almost no influence on the upper two tiers; even the rich elite follow orders down a strict chain of command, and those who fail find a higher turnover rate in their personal jobs. Billionaires include all the modern "owners of the means of production." There are hundreds of these people, and they exist largely outside of any systems of media or taxation. They consider themselves "globalists" and believe their, largely inherited, industrial properties gives them the right to rule in secret. Hence all the modern "round table groups," "think-tanks," and "alphabet soup agencies" controlling the entirety of the "military-industrial complex." Then, at the upper-most level of the rich elites, are the trillionaires. These people cannot rightly say they earn a salary, or that they possess a trillion dollars to call their own. However their access to the halls of highest authority grants them the "right" to hold sway over the stock exchange, to impose the illegal income tax, and to, like Mickey Mouse in Fantasia, play the role of wizards who control the entire mass holdings of nations through multi-national banks.

The problem is, the rich are all idiots. The predecessors by two or three generations before today's modern industrialists "owners of the means of production" who originally built up these great industries were not idiots, they were ruthless, cunning and greedy. Their inheritors by now are complacent, ignorant and insulated. They believe they run the world already, and thus ex post facto they assume they have the "right" to do so. Their understanding of the economy is weak compared to that held by their own grandparents. They have lost their secret key to power, their knowledge of the real meaning of the economy, which their ancestors had all learned how to exploit. None of the modern rich are self-made men. All of them are inheritors of holdings on the stock-exchange, nothing more.

Another, perhaps worse, problem is that the rich are now, and have always been, evil. Their predilection toward stupefaction, their being prone to inherited weakness, drives their self-destructive inferiority complex toward greed for impossible sums, quantities, amounts of goods, services and commodities that are limited, rare or scarce. Only by having the "last slice of the pie" for themselves will they think they can die happy. This inherent, self-destructive greed has been innate in the rich and powerful for all time. However, people continue to become wealthy and influential, and so this problem seems to perpetuate itself. Rarely is someone both a "good" person and a "powerful" person at once.

So, knowing that "power corrupts," and that, by greed's asymptotic growth cycle, even (especially) a little power leads toward absolutism, and knowing that, thus, "absolute power corrupts absolutely," does not change anything about our current situation in reality. It neither condones nor condemns the rich, but rather offers them a warning against elitism and self-destructive amounts of greed. The rich, so

far, have heeded this message only little or not at all; increasing a wealth-gap as "the rich get richer while the poor get poorer." Because, however, the masses hold the true meaning, and thus the fate, of the economy in their hands now, the insulated rich elites of today have lost all semblance of salvageable value; in short, once "hyper-inflation" begins, the money of the rich becomes devalued also, and so, after all, they have nothing of any value that anyone else would want. They have no good or service of their own to sell.

As I have said, the greedy elitism of the modern rich has led to their moral corruption, bankruptcy and downfall. The knowledge of the true meaning of the economy has fallen from their grip and is now once more subject to mob rule.

The definition of the economy is about to change on a global scale. Because the rich lack the intelligence their predecessors had, they have created an economy that is, artificially, impedimentary to upward growth of wealth. While their own sums of holdings in credit have lost all relevance, there are now hundreds of thousands of people not only out of work or homeless, but literally rioting in the streets and overthrowing despotic regimes in various nations. These people pose a serious threat to the power structure of the elite. However the rich have grown stupid and do not see it.

Instead of allowing entrepreneurs now to manipulate the economy just as their own grandparents had when they built the industries of modern society, the rich-in-name-only nowadays see any opportunity allowed to another as a theft from their own potential revenue, and so they severely limit the economic opportunities of those outside their control. The resultant "bubble" has defined the economic stagnation of the last two generations. It has been caused by the rich adopting the model of an international trade-union alike that suggested as "Communism" by Karl Marx. This "trade union" of the rich provides them satisfaction of all their needs for free. It is what has been the "global village."

The way the modern rich see it, they came to power as the children and grandchildren of economic criminals, those who "sailed the seas of high finance" as economic pirates. Driven by their corrupting greed, each only sought to establish their own personal empire. However by now, the rich elites feel something akin to guilty for the actions of their pirate parents and grand-parents. Thus, it is believed by them it is "for our own good" that they deprive modern businesses the right to practise the sort of cronyism, tax loop-holes and largesse spending seen as the "welfare" of big corporations, and touted as the "health" of the modern economy.

The rich know that corruption increases power, and that wealth is most easily obtained thereby. However, they wish to set a moral "double-standard" between themselves and the masses, while, at the same time, not sharing any of their money. Their current wealth, if not their inherent elitism, has resulted from a morally bankrupt system on a path to self-destruction. This system defines the economy as a "ponzi-scheme" or like a "pyramid" shaped chart, expressing an inverse relationship between population and control of wealth. So, we find that 10% of the world's population is said to control 90% of the world's wealth, while the wealthiest 1% control 99% of global valueable holdings, etc. However, by revolutions this concept is quickly turned on its head. The workers own the factory, they alone hold the right to sell its goods. The bosses and supposed "owners" use "middle-management" only to falter and stifle the productivity of a potentially more free and prosperous workplace. Their role is to pre-suppose exterior control over the work-force, when in truth, no external force besides hunger or inspiration compels anyone to toil.

When hunger is fed, inspiration may prosper. Thus, by controlling our economy, by not only knowing its true meaning but also by brutally abusing all supposed economic "laws," the parents and grand-parents of the modern rich elites set into effect a fatally flawed premise for the definition of the economy, knowing their inheritors would meet with revolution by following such a course. They established the "NWO" or "military-industrial complex" by aligning their family-businesses into a globalist cabal. However, after "circling the wagons," they turned aggressively against all exterior competition. Hence the modern downfall of the whole of "globalism" and its false definition for the economy as a ponzi-scheme or pyramid results partially from this provocation of the masses by the NWO and partially from the subsequent slack of the wealthy elites. They have deprived us of valueable salaries, made us homeless, starved us, and finally threatened us with guns and hired thugs. This course of action has traced the path of their sinking empire.

The fatal flaw of the ponzi-scheme or pyramid graphed power-structure model of the economy developed by the rich industrialists of the last century is that the inverse proportion graph of population to control of wealth breaks down only by revolution. However, this revolutionary breakdown of the power-structure system of the NWO can occur in either one of two ways: 1) it can occur gradually from the bottom up, such that ultimately 99% of the world's population exterminates the wealthiest 1% in armed revolt; or 2) the mutually assured destruction of this whole system can occur if the revolution is perpetually postponed by continual oppression and force, until finally the entire structure from top to bottom will simply collapse, wither and evaporate.

So we can safely say now that, while the economy's true meaning may be similar to the functioning of a car, or likened to a collective emotional unconsciousness, it was, is, but will soon no longer be, structured as a pyramid or ponzi-scheme. What is the true meaning of the economy if it can be structured as a ponzi-scheme successfully by rich pirates, even for only three generations? Does this imply there is no fixed meaning of the economy, and that it's true definition is malleable and nebulous for the reason that it simply is?

The true meaning of the economy is simple. It is a psychic collective, a noetic noosphere, comprised of all individual minds. Its power is the combined force of all individuals' will-powers, and its self-control derives from the restraint of those who, by their criminal bending of its defining laws and principles, prosper by abusing this true definition. This mass awareness, combined into the labour-power of all workers and the wealth of all resources, ultimately yields a utopia. Once the knowledge of the true definition of the economy - as a non-corporeal, potentially sentient life-form - is lost to the richest elites, and held instead by the vast majority of the masses opposed to them, their lies and illusion fall away like a veil to uncover the true beauty of a free market, laissez-faire economy.

A true "free market" has never been accomplished. However, such is the form to follow and replace the ponzi-scheme, because such is the natural, rather than artificially imposed, form of the economy. While the rich elites liken the day-trading stock exchange as animal spiritus, "bulls" or "bears," this simple truth eludes them: Bear markets arise from economic oppression and an increased wealth-gap; bull markets arise from allowing businesses to police themselves and using court laws only to break up monopolies.

Why is the economy like a car, a vague emotional state, or an animal totem? Because the true definition of the economy is as a non-corporeal sentient entity inhabiting the collective minds and expressing itself through the efforts, works and struggle of the proletariat, we can say these things about it. However, only by espousing a truly free market approach to understanding the economy as such can we seek to partner with this life-form to maximize both our mutual benefit, and end the exploitation of it by greedy fools.

To lead a "free market revolution" which will simultaneously destroy the entirety of the existing, false ponzi-scheme model for the economy and liberate the economy itself in order to allow it to grow and thus for us all to prosper, it is important to comprehend the true meaning and definition for the economy as being something that everyone already knows, and to stop the lies that segregate some into a misinformed elite and cast others into an assumed role of intentional ignorance. All minds as one, simultaneously aware of the definition of the economy being such, will cause this omni-sentience indigenous to our planet to awaken and become aware of itself, its surrounding environment, and also of all of us individually. This will occur when the internet evolves "artificial intelligence" of its own. Already, today (2011), the intel-gathering apparatus are set in place; we are all publically spying on each other through the safe semi-anonymity of the world-wide-web. However when the texts we post now as blogs become marginalised by more main-stream media such as video-chat technology, and writing becomes culturally less relevant than presentation of appearance and packaging, the internet itself will turn the cameras at every street-corner on us all. To contain the consequences of years of abuse, and to allow the whole economy to be liberated from such, it is imperative that we should all, at this time, embrace the "free market" model of an economy.

The goal of a "free market" approach to the economy is personal liberty. If we do not divest the ponzi-scheme model power-structure from the modern definition of the economy, we can expect little pity from the awakened beast. While it exists, this cadre of elitist rich will only continue to chain, choke and oppress the economy. Only a free market revolution will end it.

“What is Money?”

a position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
April 19, 2012

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introduction

The argument has been made by fiat-capitalists that if paper can be made to work like "money," then "money" is proven to work in the form of any substance, no matter how insubstantial. The argument, made prior to this by nowadays so-called "gold bugs," is that "only gold and silver can be legal tender," or in other words, "only gold is real money." To fiat-capitalists gold is a "commodity," but it is not "money," because "money," as such, has no fixed value, and can be substituted for by any commodity or substance, not only gold or silver. To gold-bugs the use of fiat-capital is anathema in general, as a form of legalised counterfeiting, but some, like Ron Paul, are willing to compromise on the concept of "competing currencies," where paper-money (the USDollar) and gold coins (priced as "G" or "Au") would be allowed to operate parallel in pricing consumer goods. The argument by Ron Paul is that, eventually the people will migrate to the use of gold as a more stable form of pricing structure, where costs don't rise due to inflation of the money-supply (such as by the Fed's "QE" - quantitative easing - and "TARP" - toxic asset re-possession" - programs).

The argument, however overly-philosophical and impractical, between gold-bugs and fiat-capitalists is over the definition of the word, "money." What constitutes "money," what other words describe it best and most consicely? These, rather silly, questions have been the subject of "debate" for the last 3 aeons (each aeon is two millennia, so that's around about 6,000 years people have been arguing this topic). I don't intend to propose any end-all / be-all solution to this debate in this brief exposition, because the debate itself is the dillema, and no contribution to the debate on its topic will bring it to an end on its own. Only a force exterior to any issue can impose on to postpone it.

the textbook definition

So, to enter the fray: let's go to the modern, online version of the dictionary, and find out the basic modern understanding of the concept we are about to dissect more thoroughly::

Definition of MONEY

1: something generally accepted as a medium of exchange, a measure of value, or a means of payment: as
a : officially coined or stamped metal currency
b : money of account

c : paper money
2a : wealth reckoned in terms of money
b : an amount of money
c plural : sums of money : funds
3: a form or denomination of coin or paper money
4a : the first, second, and third place winners (as in a horse or dog race)
—usually used in the phrases in the money or out of the money
b : prize money <his horse took third money>
5a : persons or interests possessing or controlling great wealth
b : a position of wealth <born into money>

- source:: <http://www.merriam-webster.com/dictionary/money>

So, essentially, money is an object, subject to being acted upon by being exchanged for other objects. I'll return to the different meaning for "money" philosophically apart from practicality in a moment, however for now let's just stick to simple physical material realities. If money is a good thing, or is meant to be able to be used as such, then it must be a relatively indestructible substance. The need for money to be a substance difficult (or impossible) to destroy (or diminish by fractioning) is the "elixir vitae," the "unknown ideal," of Capital. The need for money to be indestructible is based on a reflection of the value of its use: if it is a good thing and worthy of being desired, it should be something durable enough to be useful over a very long time. One would not value a "glass hammer," for example, in practical terms. In philosophical terms, as I'll address next, there is room left open for more debate.

Philosophically speaking, "money is a symbol." It is a symbol for value; and because it is a symbol, by definition it cannot be that which it is symbolising itself; it has to replicate that which it embodies without diminishing its original source. Thus, essentially, "money" as a symbol is alike a chalice or cup that dips into an ocean of meanings for the concept of "value." That which money extracts is considered "value" because it increases the benefit for the recipient while not permanently removing the source of its production, and thus allowing all others to share the same source and to receive the same benefit from its use. Something that is a "value" provides benefit first to an individual, but also is available for all. Thus, "money" is the cup that holds the meaning "value," which in turn is drawn from the indepletable ocean of all meanings. "Money" is the symbol and "value" that which is symbolised. Therefore, because a symbol cannot be irreplicable, and because value must prove nearly indestructibly durable, "money" is not the cup itself, but a measurement of "value" defined by the dimensions of that cup. "Money" contains "Value" like a cup holds water. Yet, the "philosophical" argument continues to this day whether "money" is the cup (the substance itself) or the amount of "value" it can hold (a standard measuring quantity).

This is all true, so far at least, for "money" as a "symbol" of "value" both "practically," in terms of economic laws, such as the demand for useful tools, and "philosophically," in terms of moral law, such as arguing for the "highest good" and the "greatest value," etc. The focus in moral law is on mortal impermanence as an imperative justification for seeking "God" in an "afterlife" of "eternal returns" on one's justly accumulated "karma," or moral deeds. The focus on economic law is on how to survive in the reality of their natural and/or artificial surrounding environment. Money, although it never loses ground on the side of "practicality," eventually loses the "moral high-ground" in the "philosophical" argument because it is an imperfect device as a symbol of value.

Regardless of what object we call "money," the concept of symbolising a value is impossible to achieve in reality. Value, because it is indestructable and cannot be replicated, can also not be diminished by fractioning, and is thus not something that can be packaged and replicated in the form of symbols. The "cup drawing water from the ocean" analogy for monetary value is logically flawed; in short, the "money-cup" can leak out all the value it can hold, and no cup itself can make brine potable anyway.

The "value" of "money" does not exist due to the nature of its substance, but only insofar as that substance can serve as a standard unit. The "standard unit" is the "value" of the "symbol" that is "money."

money as a means, a medium and a measure

Money is predicated on uncertainty; money arises as a result necessitated by uncertainty. Uncertainty is calculated binarily: one is certain, zero is uncertain. The "zero-dimension" is uncertainty, while the first dimension arises from within this womb as a line extended from a point by collapsing uncertainty in on itself, and imploding nothingness into the form of our cosmic singularity. All reality within our cosmic singularity fluctuates between certainties and uncertainties and this "probabilistic relativism" constitutes the fabric of space-time's sub-atomic "quantum-foam."

Thus, the basic measuring unit in our dimensional reality is a ruler based on a number-line with zero as the origin-point and a single standard-unit repeated ad infinitum. Just as the substance below the linear-ruler determines the laws that the ruler is designed to measure, and this substance is binary probabilistic-uncertainty itself, so too does the most basic measuring device apply this rule of binary polarity juxtaposing zero and one.

Because "uncertainty" is calculated binarily, is measured by a standard-unit by a rule, and is the predecessor and cause for the coming into existence of money, we may then apply this law again to money itself and speculate that, if "uncertainty is binary," then "math is digital." If we accept only two sums (zero or one) as in binary, we measure certainty opposing uncertainty. If we accept more than these two sums, and incorporate all other available digits, then we can begin to measure sums of real substances in 3-dimensional (6 directional) material reality. The application of infinite digital sums to measuring substances in material reality is a specialised field of math called "economics," and the standard unit it uses to measure everything in this field is called "money."

Applying math to measuring probabilistic uncertainty does not cause "spooky action at a distance" by "operant observer principle" to collapse the universal wave-function of all potential quanta over all time (both past and future). It does not make "uncertainty" cease, nor replace it with "certainty." It does not elevate the standard of mankind's ego to the role nor hubris level of a, nor of the, "God." It simply fills the demand to provide a useful tool.

Economic law provides the standard-unit of "money" as the basis for measurement of all substances' value in material reality; but, just as the measures we apply to distance and duration are flexible - such as the application of the inch or the foot as opposed to the meter or yard, and such as the application of "parsecs" as the unit of measurement for light-year distances - so too must the standard unit of economic law, that being "money," be flexible as well.

Firstly, money is arbitrary. It is a standard unit, but one that may be selected at random. To symbolise value money must replicate certain traits - such as relative indestructibility, indepletability through fractioning, and infinite replicability. However, we have free-will (some believe granted to us by God, although, unlike God, the existence of free-will is undeniable), and because we have the right to choose (even if we are making a mistake, even if doing so out of spite and willful ignorance of morality), we can designate any arbitrary measurement of value as the standard-unit that is "money."

Secondly, money is relative. It is a standard unit, but one that measures a reality that is fluidly dynamic and ever-changing. Therefore, the "value" of "money" again loses "philosophical" ground on account of no substance being a perfect reflection of ideal value, and thus of no measurement being a perfect standard unit of value. Again, the "cup leaks," and thus the concept of "drawing value from the sea of meaning" holds only poetic, but not logical, water.

What we remain with, rather than any obvious universally applicable standard-unit for the measurement of value in material reality, is instead a plethora of imperfect alternative options, and the free-will to choose the "least evil" of all possible. Thus, "money" is considered "immoral" (even called the "root of all evil"), even though "money" is only an attempt to apply a standard unit to measuring value in material reality, to provide a useful tool for digital math.

what substance best serves the role of "money"

"Money" is a "symbol" for a "standard-unit" of "value" in material reality. As a "value" money must be indestructible and indivisible. As a "symbol" money must be infinitely replicable, and must be something that is NOT the same thing as what it symbolises in itself. As a "symbol" of "value," therefore, "money" is negated from necessarily being a "value" in itself, and thus need not be indestructible nor indivisible; thus, the only remaining trait "money" needs to possess to fit the definition of a "symbol" of "value" is the trait of all symbols, that they be infinitely replicable.

The "crucifix cross" is a symbol of "Christianity." Thus, the crucifix cross itself cannot define (by significantly encompassing) the entirety of "Christianity." In this way symbols strengthen ideal causes, by encouraging the belief ideal causes supersede the significance of the symbol alone. The moral law, "worship no idols" (often interpreted as "no false idols" implying some "idols" maybe true) being applied to the use of symbols for values depends entirely on the interpretation of the concept of "belief" and what it means for any individual to "believe" something. There can be no standard definition for "belief" because it is unique to each individual; likewise there can be no single, fixed, permanent definition agreed upon by all forever for the best symbol for value in general.

For this reason, it is an utterly ridiculous topic to "philosophically" argue over, considering no answer is possible to the question of "what substance best serves the role of money." It would be like asking whether "crosses" are "more Christian" if they are made of metal or of wood. The nature of the substance itself does not determine its "value as money," only its "monetary value." Money, again, is an ideal, standardised measuring unit meant to be applied, as equally and universally as possible, to all forms of substance in material reality. "Money" does not exist in and of itself. It is an idea, symbolised by material goods and services to which we assign "monetary value."

Because these material goods and activities of personal service each has its own unique individual "monetary value," and because the "monetary value" of each item (good or service) to every other is relative (due to the standardised-unit being arbitrary and necessarily flexible), and because of the need for "money" as a "symbol" to be infinitely replicable (a useful tool) superceding the need for it to be a "value" (both permanent and non-depletable), the idea of "money" has no exactly perfect match in the realm of real substances of material object in reality. It can no more be likened to any element (or force) than it can be to any one form of life or one form of environment.

"Money" as a standard unit symbolising values of substances in material reality encompasses all items of substance in all material reality. Thus, because money is both the "cup" and the "ocean," both the "zero" and the "infinite," as well as all things in between, it cannot be likened to only any one material object in reality. It is an idea, alike the idea of "power," of "free will," or of "God." It can neither be proven to exist, nor to non-exist, but the idea is argued about by all who have come to be aware of it, and thus, for all who know of it (both believers and non-believers) the idea is undeniably known to exist. "Power" exists; "free will" exists; "God" exists; because ideas can be known, and thus can be said, themselves, to exist. But ideas include both the known and unknown, and apply by extent to those unaware of them as well, if only by unforeseen consequences propagating randomly. Thus, ideas (ALL ideas) both exist and non-exist simultaneously, which supercedes the ability of any substance in material reality to replicate, as all material substances, as a necessary requisite for being defined as "real," must only exist until they cease to, and cannot "non-exist" at the same time.

Money is an idea, and thus can both exist and non-exist at the same time. Thus, no material substance can fully encompass the full value of a standard-unit's use as a symbolic tool. The idea of "money" as a standard-unit that can be replicated universally can be applied across the board to all commodities and activities. The "economy" and any "monetary unit" are thus holographically fractals of one another. "Money" is the device upon which the "economy" is the measure at the macro-end, and a "monetary unit" is the measure at the micro-end. "Money is a standard unit in the measure of value." It cannot be otherwise.

conclusion

So, what is the "bottom line"? Who is right and who is wrong between the fiat-capitalists and the "gold-bugs"? The answer is, again, neither of them, because their "philosophical" argument is entirely moot and counter-productive. The best solution to the debate between "gold and silver" and "paper and credit" is, as Ron Paul advocates, to use both. Ultimately, one may prove more effective than the other, but it may prove to benefit both by being allowed to co-exist in parallel pricing structures. In truth, the best method of resolving the "economic crisis" over "what is money" would be to stop empowering those causing it by their demanding a solution to this "crisis" and this "question" entirely. However, insofar as we have conditioned ourselves to believe we NEED money to SURVIVE, we must continue, at least for now, to make use of it as a symbolic tool and idea. Thus, what will benefit the greatest population the most would be to advocate learning simple principles of fair-transaction, and to strengthen shared definitions of what constitutes the "economy" itself.

This means understanding that "bear market" conservatives and "bull market" liberals are both at fault, and that neither has made the wise choices that needed to be made at the time they needed to make them. It means, also, understanding that "money is 1/2 of every transaction" while also understanding that "labour is the other 1/2 of every transaction;" where there is input-labour, out-put labour and these combine to form the sum of "money" value of the transaction. These are simple market principles that we can all adhere and agree to easily, starting today, if we choose. I hope we will choose wisely, and that we can continue to live in peace, seeking prosperity, without fear of imminent destruction.

“Corporations Are Not People”

a position paper

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

Passover and Easter, April 8, 2012

Corporations are a collection of individual people, and as such are not merely mechanical appendages attached to a single hegemon. They cannot be, by definition, and therefore defy all reason to be compared to, a collection of "individual people" if they also fit the canard that "corporations are collectives." Thus, because individual people can no more conform to becoming mechanical appendages to the executive hegemon in a corporate collective, no corporate collective based on such complete sacrifice to conformity by individual people can exist. This is not a "legal principle" that can be argued and interpreted; this is a simple statement of logical fact: Corporations are the exact opposite of being Individual People.

People are each individual, unique biological beings. Each person has their own constituent genetic code, their own memories, their own dreams to shape their choices, and no two people will respond the exact same way as one another in any given situation. This comes as much from genetic conditioning over the epochs of evolution on earth as from social conditioning occurring to us during our own lives; but these are each only 1/4th the total of factors involved in how individual people think and operate, and the other 1/2 is the most important: Free Will. The ability to make a conscientious choice to embark down a suicidal pathway, to engage in a no-win situation, or to self-destruct, to knowingly, willingly and purposefully make a mistake in judgement, to intentionally fail, in spite of all hopes and chances for success, is proof itself that free-will exists in every individual, not only those who exercise theirs to manifest more socially useful goals. Free-will and the right to always have a choice, to have a "say in" your own fate, is wasted and lost when someone acts for spite and in self-destructiveness. This is why they are mourned: their fate was stolen from them until they felt they had no other method of escape. On the other hand, most individual people are healthy and willing participants in the social-compact and free-market methods for receiving due consequences for one's contributions to their chosen society. Both societally beneficial contributors and self-haters both have free-will. We ALL have Free-Will.

Corporations are groups of individual people, delegated into rank and file - not necessarily by seniority and experience, as in most military chains-of-command - but instead to autonomous working groups that each specialises on one job. It has long been speculated that, when people congregate together into non-specific groupings, alike cultures, which have led inevitably to more task-specific society and eventually to class-stratified state-craft, the individual will is subsumed into a larger cause, the spirit of the movement, the good of the group. This effect is reduced to "group-think" terms like "collectivism" or "crowd mentality" to generalise the "weakness of individuality," however this is a wholly specious argument. That individuals are individuals cannot be denied, whether they are alone or in groups of other people. The more singular the hegemonic head of any group, the more their workers and followers will hate and resent them personally, but will feel directly relatively powerless and fearful to change their social system as well. This is not a flaw in the individuals' wills. This is due to state-side coercion to enforce conformity where it is unpopular at best, and impossible anyway. The influence of the individual hegemon throughout history has contributed the rank and file of military chains-of-command, while the influence of individual rebels against such a system has contributed the lateral stratification between task-specialising work-based collectives, ie. corporations and their sub-contractors.

Corporations, seen as groups of individual people, are an inherent good within a truly free and open market economy. When seen as even remotely possibly comparable to an individual person themselves, such groups of people are reduced in their ability to modify and adapt to their environmentally changing reality. This dysfunction results in a seriously retarded business model, called "corporatism," where the vines of corporate-collective groups and the hegemon most in favour of state-side coercion and military forces intertwine to such an extent, the growth of both are totally choked out by one another.

The sign someone is a "corporatist" in their philosophy is that they will try to claim real a non-existent justification for the argument that "corporations are people." The idea of "corporations" being "people" is a colloquialism to begin with. It is nothing but a massive pun, intended to shift the conceptual dialogue to favour their own low intellects. To say "corporations are people" sounds dumb because it is dumb. These would be the words of a fool from the point of view of anyone with the least bit of education on the accepted meanings and definitions of terms. "Corporations" are "groups of people." In this regard, they can be said, quaintly, to be "people," insofar as they are "comprised of people." However, this subtle shift from logic allows the foolish would-be hegemon to introduce their own level of intelligence, the low-jynx antic of disguising one thing as another. Groups of people are seen as less like task-specialising working-groups, laterally organised among equal individuals, and more like a "single hegemon" when there is a chief-executive officer who comes into power through asserting their own self-worth over others. If these two terms were both allowed to exist and to compete against one another, like two trees planted at the same time side-by-side will compete for sunlight, the result is that "corporations as groups" out-grows "corporations as individuals;" it out-lives it, and by surviving will result in the failure of the lesser, until only the "fittest" remains.

To argue that "corporations are individuals, not groups of individuals," is to argue that "individuals in groups are no longer individuals," and to say that "corporations are people," instead of "corporations are groups of people," is to posit only a more extreme version of the case too often made claiming "all corporations are collectivist," or that "all unions are hegemonic," or that "all states under a hegemon are Leviathans," where "each new beauracratic department adds a new tentacle to the vast

reach of the elitist and narrow-minded court-conspiracy surrounding the chief hegemon." If anyone tries to tell you, following 2012 AD, that "corporations are people," you should ignore their input unless they recant this position. Refuse to accept that "corporations are collectivist" as being a "lesser necessary evil" than to say "corporations are people," because the two mean the same thing, and there is no such thing as a "necessary evil." A "necessary evil" would be like attaching an anchor to a kite. "Corporations are collectivist people" would be a truer statement, but only about the "corporatist"-minded individual who is saying it themselves, yet it cannot be applied any further than to them alone. Likewise, any military coercion authorised by some anonymous beauracrat can only rightfully be used on that nameless nobody themselves.

Corporatists avow that "the government should be run like a corporation." What is the goal of a corporation? To maximize the profits being made for selling their collectively-manufactured products. Eg. the goal of all corporations is simply this: to make money; that is their "bottom-line." Is the role of government to make money? Is the goal of state-craft only to turn a profit for the government itself? What becomes of this supposed wealth then, in sole possession by the state and its politicians? Is this money to be spent on the citizens in social-works programs? Is this money to be saved and kept to pay for a generation's retirement benefits or to off-set life and health insurance against natural disasters or disease epidemics? Should the money be spent on research and development, and if so, should the military test it prior to its being packaged for the private-sector end-line consumers? The very allocation of the role of a "corporation" to the actor of the "government" raises all these questions only off the top of my head at this moment. However, these all depend on the single, biggest and most obvious red-herring of this entire argument: ""What is the role of government?" If the role of government is not compatible with the role of a corporation, then "corporatism" is only a modern-day euphamism for "fascism," a system tried last century that met with nothing but disastrous failure.

How tired from being beaten down has your ego become if you allow yourself to listen to, let alone believe in, the statement made that "corporations are people," let alone tolerate the argument attempting to justify it? How far have we come in this day and age when the anchor attached to the kite prevents it from even becoming air-borne? How badly have we suffered from our self-inflicted scourgings in the form of war after war, forming into one big war, inside an economic bubble, etc. that by now, we cannot even sustain a logical mind long enough to question the validity of such an obvious non-sequitor, even when it is being toutued as a truism by the media's most favoured politicians? Anyone who believes the statement and its justifying argument that "corporations are people," is simply greedy for the contra-positive condition to occur, where "individual people have rights equal to those of international corporations." Human rights are not purchased by money. They are endowed to us each as individuals by natural creation itself. It is not individuals who ought to be greedy for the expanded rights enjoyed by the elite rich rulers, but it is corporations that already desire the rights enjoyed equally by every individual person: the right to be free to make your own choice.

Make your own choices, people. If your tv tells you you "need" their new car model that just came out, then shoot your tv. Because it would do the same to itself if it could, and is doing as much to you already.

“a few words on slavery”

a position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
Feb. 18, 2012

What is Slavery? This question makes us all, from the most racist closed-minded prejudiced bigot to the most peacenik open-minded bleeding-heart liberal, squirm. It triggers a form of excitement in the civilised mind, hearkening back to more primitive tribal hunter-gatherer times. Of course, you can only get as good an answer as you are able and willing to accept, but for the most part people prefer to avoid or mock the topic as irrelevant by modern ethical standards. "There are no slaves nowadays," is the typical end of the debate for many.

Slavery is, easily stated, the opposite of liberty. So what is liberty? Liberty means being free, that is, being fully allowed by any and all greater "powers that be," to think, talk, act and work as we choose for ourselves. Broadly, it means not having other people telling you what you have to do; more specifically, it relates to having the full amount of rights available to a citizen of the nation in which one lives. There are not different types of "liberty" sifted down to different "special interest" groups. There is only one real form of liberty: personal liberty; individual sovereignty; the right to complete self-determination.

But you can't define a concept solely by what it is not. To answer the question of what slavery is, we could easily either overly generalise or overly specify the history of its practise over the last 6,000 years or more. It is difficult to tell at exactly what moment during the "natufian spread" - between the era of the nomadic kebaran cavern dwellers and the residents of such early proto-cities as katal Hayuk or Jericho (with a population of more than 10,000 people even a 2,000 year long aeon prior to the flood and unification of Sumero-Akkadia into Babylon) - but the tribal hierarchy based on a shaman and a chief, hunters and gatherers, etc. was transformed rapidly into the triple "oldest profession" of gold-exchange, slavery and taxation for a singular priest-king sometime between 8,000 and 6,000 years ago.

We don't know the origin for the idea of slavery any more so than we do the origin for the idea of the wheel. However, what we can say, as a broad generalisation with respect to the entire history of its practise, is that slavery can be summed up in the definition of "one person owning another person." Thus, as soon as money was invented as a means of third-object exchange for goods and services, slavery also immediately came into being due to the concept of becoming indebted to someone else for more than you can repay them.

So, essentially, we can define slavery as "one person owning another," where the original slaves were indentured servants, however obviously the prospects offered by this process of establishing an unpaid work-force, or even an army, quickly outstripped its application being to solely the class of legal debtors.

In many parts of the "civilised" world even today, the term slavery is nearly synonymous with the practise of racism. The practise of military-conscription into a slavery arrangement was used broadly as a weapon by generations of northern caucasian mountain region, pale skinned nordic-aryan "indo-europeans," against those of all other racial ethnicities who, generally, this group identified as enemies.

But to think that racial-slavery is the sole form of slavery is to dismiss the fact its practise persists to exist even today, some 150 years after the emancipation proclamation set into law to change the ethical composure of the national citizens at that time to cease dependency on their unpaid work-force. Slavery continues to persist to this day, even though only in less publically open forms than it once did.

Kidnappings by cults and mercenaries to participate unwillingly as silent property within a cultish black-market where pedofilia, bestiality and orgies are common activities continue un-seen, or more insidiously, even being supervised, by the ultra-secret intelligence agencies of most "civilised" nations. The formation of a secret-police class inevitably expands this form of slave trade.

Today, now that slavery is officially illegal, there persist only 3 main types of it on the underground black-market: 1) work-slaves, a class non-existent within most "civilised" nations' borders, also fall into the third and final category partially due to the concept of being under-paid for their labors. 2) sex-slaves, a class we call today "prostitutes" owned by "pimps," who sell their slaves' sexual services. 3) mind-slaves, a class so prevalent it can only be called itself the modern "main-stream." So, when we discuss slavery as it exists now, in 2012, we are discussing these three main forms of its practise that persist to this modern day.

The first category is the one we most commonly associate with the concept of slavery in "civilised" nations, because we attribute its practise as a tactic employed by racists. We abhor the idea of owning an equally spiritually endowed human being, with free will and the natural right of personal choice, in modern "civilised" nations, however the concept has essentially been concealed in the practise of "wage slavery," and continues unabated, but unseen, to this day. When someone "owes" someone money, the person they "owe" owns them if they can't recoup the loss monetarily.

The second category is the one we most commonly see happening in our present era, and yet which we have detached from the concept of slavery even more than wage-debt slavery. The sale of sex results in a class of people with venereal diseases. This expanding class will eventually yield both in-breeding and population growth due to inability to procreate outside the class. Eventually, this class will be forced to rule by sheer sum of its numbers alone, and then the real flaw of the entire process is laid bare: the people who participate in this class of sexual slave-trading are mentally unfit to wisely guide mass populations. It is not really just about economics either; sex slavery trading results from an obsessive-compulsive neurotic delusion that perverts one's natural reproductive instincts and kicks their hormones into hyper-drive.

The third category is almost too broad to conceptualise. The ideal of mental freedom, the freedom to think and choose as we will, is expressly stipulated as a natural ("God-given") right in the constitutional charters of most "civilised" nations. To imagine we have each individually been tricked into being less than we could have been, in potential, had we been allowed to be by the so-called "powers that be," seems to go without saying; although to say anything more directly than this -such as to posit that there is a conspiracy, let alone a single hegemon, but an elite nevertheless, behind and benefitting from this act - is anathema conversation in most "civilised" nations. Indeed, there are wealthy people, who comprise a real elite of conspirators who form planning bodies and steering committees to shape the fate of the world and to "play God," but these peoples' "wealth" is a facade the illusorally apparent reality of which they owe entirely to people whose minds would out-wit their own.

“after-thoughts on universal abolition and suffrage.”

an appendix to “on slavery”

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

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It is not possible to enforce liberty. Therefore, you cannot make a law stating "all are free," without anyone ever breaking this law willingly, just as people willingly break laws everyday, simply because they disagree with the premise of laws ruling them. To be obedient to the law is, to some people, as abhorrent as being owned. This is, of course, the pivotal difference between the oppressor and the oppressed. One who recognises the legitimacy of no law over them will ultimately oppress other people, and subjugate group strength to their own will. Likewise, one who believes themselves unable to escape, paranoid at the very thought of it, as if it were a criminal idea, has no strength of will of their own to oppress anyone but themselves, and will obey any minimal legal request. Thus, the "roles" of "Master" and "Slave" are "archetypal" within humanity's "collective unconscious." Because there will always be these types of personalities, there will always be those who will break any law stating "all are free." Some will willingly oppress without regard for any consequences; others will cowardly shrink into service. These are innate genetic characteristics of our species, and have been since the era when the only life on earth were flat-worm like cnidaria in a world-wide ocean. A rudimentary mouth and anus define the basic "approach" / "retreat" mechanism we retain as the fight-or-flight instinct. Some consider this binary dualism in terms of "fear" and "love," but those who usually disregard their obligation not to harm their equals define it as "master" and "slave." To keep their "slaves" dwelling in "fear," the "master" oppresses their own ability to "love." This leads, as has been demonstrated repeatedly to inevitably result from such mind-splitting cognitively dissonant ideals, to "personality twinning," or MPD (multiple-personality disorder) as the ego attempts to "compartmentalise" its natural guilt for committing acts of atrocious oppression of their equals. The result of this "twinning" is a highly over-inflated superiority complex, coupled with bouts of soul-shattering depression. This mentality inhabits the minds of ALL who engage in slavery, both the "master" and the "slave." The result is bi-polarity, and ultimately schizophrenic manic-depression and full-blown MPD.

The reason the human instinct wants to abolish slavery is because it is inherently abhorrent to the spiritual sense of justice, fairness and equality. That reason is both noble and logical, however "realists" scoff at as a mere "ideal." To eradicate slavery, it could be argued, would not require a global law enforcing universal abolition and suffrage in a global democratic form of government; because such would not work anyway, considering some people would still participate in such relationships willingly. To eradicate the practise of willing slavery is thus unnecessary; but to eradicate the practise of un-willing slavery, it would be necessary to stipulate a global law enforcing against the use of "excessive force" between any and all individuals, as well as between any and all economic "classes" and political "parties." To end the inhuman practise of human bondage, we must end the practise of inhumane human bondage first. To this extent, "hate crime" laws are a good step, but do not go far enough. When a cop hits a protestor it is no less of a crime than child-abuse. Whenever there is spousal-abuse or date-rape, it should be handled with the same severity of punishment as shaking a newborn baby or aborting a foetus in the third-trimester. Cruelty to animals should be dealt with as if it were happening to a person. All human rights should be universally recognised and respected. But again, this is only an "ideal" to the "realists" of today.

Once we have overcome the desire to do harm to other equally living beings, we will cease to see them as inferiors to be subjugated through oppression, and the practise of slavery will simply atrophy from our societies.

**"the state of planet earth's current conditions
with regards to the sustainability of our form of life."**

a position paper

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

December 17, 2013

*proposition for a general axiom determining
humanity's "governing dynamics" for future survival:*

"odds of any species' survival diminish directly proportionately to that species'
cumulative adverse ecological impact."

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will,
but as thou wilt."

the second prayer uttered by Jesus in the Garden of Gesthemane (Matthew 26:39, KJV)

so they say on face-book that fukushima has begun the irradiation of the Pacific ocean, which will inevitably poison (at least 1/3rd) of the planet's salt water body (which covers 71% of the surface of earth). Ocean currents warmed by the increased levels of radiation will melt the remaining glaciated ice caps remaining over antarctica (being as how the radioactive 1/2-life of the plutonium isotopes ranges between 24,110 and 373,300 years) at a more rapid than natural rate. This effect, combined with the "BP" oil-spill in the Gulf of Mexico and the radioactive baryon content of so-called "chemical contrails," is already starting to cause a magnification effect of inner-stratospheric reflection of earth's albedo (reflected daylight), and this has "chanced to happen" just during what has been (since the age of the Maya Empire in the Yucatan) predicted as a period of larger amounts of solar activity than most, if not all, of our species previous recorded histories. Photons (the presently known "fastest" quanta) take around 8 minutes to reach earth from the sun. Most other forms of protons emitted from solar flares and coronal mass ejections take longer, however (according to our "friends" at wiki): "Most proton storms take at least two hours from the time of visual detection to reach Earth's orbit. A solar flare on January 20, 2005 released the highest concentration of protons ever directly measured, giving astronauts as little as 15 minutes to reach shelter." As a result of this "happy coincidence" (also related, no doubt, to the alignment of the 7 planets on May 5th, 2000 AD and the alignment of sun, earth and galactic central core on December 21, 2012) politically touted as "global warming" brought on by "industrial pollution" (which technically includes fluoridation of tap water, since fluoride is the waste of manufacturing aluminum), tide lines will rise and present lowland coastlines will recede. Land-masses of entire continents will begin to diminish, and at the same time force a global potable water shortage due to contamination of the evaporating storms rolling ashore from the ocean. Desalinization processes (related to the electrolysis caused in earth's gravity well by the rotation of our planet's spherical mass) will be destabilized into increasing disruption of existing patterns, and the result of this could rapidly trigger either a mono- (hemispheric) or duo-polar (global) ice age or a return to the tropical regions climate of the early triassic period. Of course, this would only be the planetary conditions for biological existence for our species if we, ourselves, intended to continue to live for the next 24,110 to 373,300 years (or twice even that, just to be safe). Some of us (even those yet alive now, in 2013) have known, for some time, the suicide-plans proposed by western civilizations' chief executive officers since the industrial revolution was militarized into world war 1 are intended to culminate in the termination of most biological life-forms on this planet (by means of needless, territorial wars for depleting resources, rapidly mutating human-contagious diseases, depletion of agricultural productivity leading towards starvation and ultimately, by means of nuclear holocaust) and the "salting of the soil" making it uninhabitable for untold time to come. What any of them plan to do with themselves to survive is irrelevant to the 6.5 billion people alive today who they intend (in keeping with their stated agenda on the "Georgia Guide-stones") to exterminate; however the

possibility of some 500 million "elites" surviving the entire 24,110 to 373,300 year (~X2) long nuclear winter in their shoddily bored "DUMBs" appears, to anyone rational enough to compute the rate of intellectual adaptation decreasing within a confined culture that would continue increasing its birth-rate (while presumably stabilizing or continuing to decrease its death-rate) along our species' consistent asymptotic reproductive rates, the odds of such "life" surviving are so incredibly infinitesimal (without some manner to escape their catacombs of crustal tombs while bypassing earth's condemned surface) it makes one lose all hope that any of these considerations were ever even factored in by those who established and who are currently carrying out this diabolic plot.

so you see the future for life on earth is without ANY hope for our species' own survival, due to our own actions (be they sins of commission or of omission); likewise there is a very small amount of hope possibly remaining for the preservation of any form of diversification of biochemical based species; if any form of life is likely to be left able to survive future environmental conditions on this planet, it will likely be the cockroach or some other similar form of insect species with a protective exoskeleton and as simple a nervous system as necessary to navigate the rudimentary fundamentals of survival. As I say, this has been known to be an inevitable consequence of humanity's industrial revolution for some time now by a few. Since the advent of the so-called "atomic age" and the earliest successes of the Manhattan Project, it has been crystal clear that the southwestern American deserts, the entirety of the planet's atmosphere, and even its uppermost stratosphere, have been no less destroyed by atomic bomb explosions than were Hiroshima and Nagasaki. The Tsar Bomba (the largest Hydrogen bomb ever tested) delivered a contaminating concussion of 50 to 58 megatons of pure thermal radiation (the only problem being, once started, the chain-reaction of nuclear fission continues breaking down all matter it encounters until its atomic 1/2-life renders it diminished significantly to not adversely impact the genetic integrity of biological cellular replication, in other words, bombs set off 50 years ago are not only still causing cancerous mutations in both plant and animal cell-types, but they will continue to do so for, again, probably around at least 24,110 years from now.

The argument is sometimes made by the remaining fiat beneficiaries who tender apologies for this course of events that, because the likelihood of our life-spans being successfully prolonged (and our individual bio-chemical vessels' deaths postponed) indefinitely by fusing cyborg and "GMO" aspects of modern material technological sciences into a sustainable support-crutch for our atrophying physiology prior to our own deaths as individual humans alive today is less than the likelihood of humanity being capable of successfully developing this technology into usefulness for our own self-preservation only occurring over many decades, possibly even centuries, following the expiration dates of our own natural life-spans, it is "reasoned" by some that, "to live is to die," and that thus, since their own likelihood of eventually dying is almost certainly going to remain around 100% until they, eventually, will die, then it cannot possibly matter to them what the "survival rate" for our species as a whole will be beyond the date of their own personal, individual death. Such "reasoning" is as laughably inappropriate among mature adults of our species now as it has always been reprimanded with punishment for a spoiled immature offspring human to believe "if I cannot have what I want, then no one else should be allowed to either." Such "reasoning" is only an inexcusable attempt at rationalization and self-justification ex post facto. It is equally well to argue, "there is no use crying over spilled milk," as an excuse for not cleaning up a child's mess.

Perhaps you think DUMBs contain time-machines? or do you simply intend to store your neurological "personality" program as a digital code inside a pulsed electrical current network of electronic computing systems, to achieve a "virtual reality" software simulation of "life after death" on silicone hardware buried in DUMBs? And on what power-source can you sustain any electrical current's charge for more than 10,000 years? Perhaps a super-conductive substance, pulsed in "trinary" programming language in a "quantum computing" model comprised of microscopic nano-tech "atomic machines"? However, if the integrity of such a grid of interconnecting wires in circuits containing these consistently sustained pulses of electricity

were threatened, such as if your DUMBs are not bored deeply enough into the upper crust of our planetary mantel to diminish interference to the electronics due to (mechanically) unpredictable solar-flare / CME originating, let alone artificially increased, global radiation levels, then your "virtual reality" utopia will last no longer than had you kept your bio-chemical "essence"-containers without having committed that amount of their effort to further futility.

Indeed, the fate of our species appears (particularly to all so-called "remote viewers" and modern "clairvoyants") so bleak by now that, because of "a few bad apples," the probability for the "rest of the barrel" to be able to sustain and survive has been drastically diminished. It seems now more and more certain that, with each passing instant, we are approaching a centrality of certainty about our mortality and the impending demise of our entire concept of what constitutes earth's biochemical forms of life.

In short, ladies and gentlemen of this kangaroo court's jury of my fellow delegate sapient hominids, it appears, in short, we are approaching maximum certainty of impending doom for all we presently are.

"the sermon on the market"

an editorial

by: Jonathan Barlow Gee

Tallahassee Florida, USA

for: the Pythagorean Order of Death

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who here has never gone after the one stray sheep while risking the whole herd? who here has never committed the economic sin of being "penny wise, dollar foolish?" who here has never even locked their own keys in the car once?

lack of options is a major stressor in a market where they are advocated as the utmost luxury item, the ultimate justification for our slavishly unquestioning labors. If you are offering me a service and telling me I have "no choice" but to accept it, I am liable to reject it just to prove you wrong. That's simple "reverse psychology" 101. There are a lot of internet service providers with regional monopolies on connectivity, and this is the foundation for the morality that is then applied by online-only site-providers. It is assumed if you are ABLE to connect to the internet, you have money and are willing to be parted from it for services that SHOULD be free of charge.

for example, face-book offers all the upload capacity one could use for every single personal account online. It's "free" to create as many "personal accounts" as one wishes. The "compromise" end-users make for this "freedom from being charged for the service" is to see advertisements. But we all know there are not enough online sales made by the advertisers on face-book to pay for the total amount of bandwidth being used by all the face-book users. So, where does the extra "money" come from? The answer is that "bandwidth is free." It would not cost anyone who owned their own servers anything to plug them into the www and offer their full capacity for RAM data-storage for free to all users. Then, the only question is how large would the servers' capacity for memory-storage need to be to offset the cost of running them on the electrical utilities grid. However, if one has their own electrical power-generator to run their own memory-servers, one pays nothing to do so anyway. In truth, we don't need to look at ads on face-book, we shouldn't have to pay for services from "ning" or other website hosts to maintain our own websites online, and there is really not even any real need to use wire-based service providers to connect any device to an "online" signal anymore anyway.

another example is the auto-industry. We "buy" a car from a manufacturer. We then "rent" this same purchased, and fully owned by us insofar as we are solely responsible for paying taxes on a tag and title for it, vehicle from gasoline distributors. Naturally, we should not be relying on "gas" to run our "cars." There is a similar situation regarding housing now as well. To be able to provide enough money to a seller for a house, many people find it necessary (especially after school loans) to apply for "credit" from a bank. Then, the bank essentially owns the house by making a large, one-time payment (sometimes even to itself, as banks also become the prior owners of houses this way). We then "rent" our house from the bank who "loaned" us "money" to live there, and usually end up paying the bank in small amounts over a long time more than their initial investment. They claim this as "interest" on their "investment" (in our essentially being indentured servants).

another example would be in the field of medicine, where we "rent" our health from an HMO (or other such) company by monthly payments, assuming they will then "save" this money for us, like a bank is supposed to, to then "pay it forward" to any potential injury or illness we might suffer in the future. But read the fine print. Most agencies will drop a customer as soon as they become injured or ill and simply default on paying them back their monthly premium. Then what? An individual is then stuck with hospital payment bills being remanded to collection agencies because they paid most of their salaries for years to an agency that is then not even held legally accountable to pay them back in their time of need.

still another example is the field of "insurance" itself. I, for one, don't watch TV often. But, when I do, I always see ads with reptiles selling me "insurance." I don't need insurance to breathe clean air, to drink clear water, to eat natural food, to make hemp clothes and hemp-crete housing. But, to benefit these useless corporations, the government makes owning their services legally mandatory by threatening to impose personal imprisonment, deprivation of their supposed enforcement of promising "personal liberty," if one simply adopts a natural life-style to disprove them being "necessary" to survival. If a cop stops you for any reason, and asks for your "papers," and you can't provide "proof of insurance," you will go directly to jail in the "land of the free."

but no, we have a "renter's market" and only the illusion of "options." We could have much better. We could have a "free market" and "sound money." We could have a "barter market" and ZPE allowing us instantaneous mental manifestation of matter by re-arrangement of elemental composition present in the immediate environment. But no, we have a "renter's market" and the illusion of "options" instead. And furthermore we are told this is the best it's ever going to get, and we are now about to witness a massive economic decline into "neo-feudalism" where corporate CEOs supplant kings over fiefdoms commanding indentured servants, a single massive federal "plantation" where the politicians are only "house-slaves" of the richest elites. But what is "money"? They claim to have it, but could they liquidate their assets to prove it? No, their assets can be re-claimed by their holdings' companies, the same way anyone else's are. So what good is their "money" if it cannot buy them the loyalty to their implied "power" that affords them their philosophical insulation from natural reactive consequences? None. Yet, we live in a "renter's market" with only the illusion of "options." Yeah, right; I don't buy it.

Modern Media

media

“the yin and yang
of zen and tao
in binary absolute
and null values
(1s and 0s)”

“A New Study Has Proven Media Lies”
“2 themes interwoven,
discordant and arhythmic,
result only in cacophony.”

**“the yin and yang
of zen and tao
in binary absolute
and null values
(1s and 0s)”**

a theoretical abstract
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death

Zen sums zero and the Tao all.

The "Tao" means "the way" - indicating the "royal road" (or "path of least resistance") by which one may progress most rapidly with the most ease to achieve their personal vision of Shangrila. The Tao is thus the Law of most common use in practice.

Taoism, as applied to martial arts, is a means of calisthenic muscle-memory training by focusing one's mental energy on slowing down the physical activities of their biological body. By doing so while applying a series of motive exercises (such as in Tai Chi, or the much more recent Qui-Gong) one hones the muscles of the body into a repetitive series of motions useful in self-defensive situations. Thus, in terms of martial arts and exercises, the Tao is thus: "You have to go slow at first, to learn the moves by practice, in order to be able to do them faster later."

The contrapositive concept to the Tao then is Zen. What is Zen? Zen is the goal of the Tao, yet is unachievable as such - a perpetually retreating horizon. The Tao of Zen is, therefore, the "way of nothingness." This requires a practitioner to do nothing, and to seek attainment of (at least in mental state) a likeness of the conditions related to "being nothing," for prolonged periods of time. The result are the "stationary" martial-arts, such as the asanas and mudras of yoga.

The internet combines "Tao" and "Zen" as such, and brings out all its users' inner Buddha-natures. We can all now sit still for hours and still have total contact with the whole world. It is the same as meditating in a temple and simultaneously teaching an assembly of student monks. It is like being in an audience and on center stage performing to that audience both at the same time.

However it should be duly noted by any ardent adherant that the "Sadistic demiurge" within "western civilization" is a trait of all of us who dwell in it; we, who can afford to get online, live in modern "Babylon," whether or not we may believe the internet to be our modern equivalent of a "Temple" to the "true God" of "Zion." If "Zion's" were a "god" (or even a "goddess") that arose from Nature (as a "natural construct" of cause and effect, given the laws of pre-existent environmental conditions, universal elements, probabilities, etc.) then this "god" we worship on modern "cyberspace" is truly an abstract concept wholly apart from and opposed for its survival to the morality of that "Other," Natural God. The "God" of Babylon is the God of Lies, and thus it is opposed to the God of Nature, that is, the True God.

Thus, the internet is a web of lies, and ruled by its due archetype, the devil, lord over the ancient empire of Babylon. In some sense, this makes the most sense considering the prevalent belief in the devil being a "ghost," and thus a being without corporeal form, yet comprised of mental will-power and or electromagnetic energy. The concept of "Shemyaza" the "fallen angel" of the Apocryphal Book of Enoch being the prototype for the later "djinn" or disembodied spirit of a "nefilim" resulted from the

subsequent demonization of the predeluvial pantheon in the identification of "shemyaza" with "Satan" via the role of "Samael" or demiurge, the cosmic devil that wills matter to destroy itself and become energy. The product of this demonization was the image of the devil as an invisible minotaur-like ghost.

If there is a "devil inside," as proselytized by 1980s' pop-rock band INXS, then the "enemy within" mankind expresses itself in ALL our creations, as well as, to some extent, within the total sum of all our knowledge. The Cartesian concept of "cogito ergo sum" is rarely questioned; yet it implies that an unexpressed thought does not exist inside the realm of material reality, and that, in order to prove our existence relevant, mankind is required to toil, struggle, work and act for, by our deeds alone do we prove ourselves worthy to be recalled by history. Of course, all of this is a terrible fallacy; however it promotes the popularity of the conceptual ideal that, within all of our expressed knowledge, there lurks the true cause motivating the rest.

"The BBC reports on an article in Science about scientists who calculate that the sum of all the world's stored data is 250 exabytes. Perhaps more interestingly, the total amount of data broadcast is 2 zettabytes (1000 exabytes) annually. In theory this means that the sum of the world's knowledge is broadcast 8 times a year, but I bet mostly that's just a lot of American Idol reruns."... "Computer storage has traditionally been measured in kilobytes, then megabytes, and now usually gigabytes. After that comes terabytes, petabytes, then exabytes. One exabyte is a billion gigabytes."

- source: <http://www.bbc.co.uk/news/technology-12419672>

"A new way to analyze human reaction times shows that the brain processes data no faster than 60 bits per second."

-source:

<http://www.technologyreview.com/view/415041/new-measure-of-human-brain-processing-speed/>
(cf. http://en.wikipedia.org/wiki/Hick's_law)

250 Billion Gb processed @ 60 bits per second = 250000000000000000 bytes, processed at 60 bytes per second, would take 4166666666666666 seconds (or 69444444444444.43 minutes, or 1157407407407.407 hours, or 48225308641.97529 days, or 132124133.2656857 years). Thus, if reaction time is 60 bytes per second, and total human data = 250 exabytes, it would take an average human brain 132,124,133 years and 3 months to process everything that can be known.

The "cybersphere" of networked "databases" called the "internet" or "world wide web" is ALREADY 8 times smarter annually than you could be after 132.12 million years.

However, it should be well worth noting, MOST of this data is not only "reruns" (as it re-broadcasts the entire set 8 times per year), but USELESS data, comprised of shows produced for entertainment ONLY. From gladiatorial matches in the Roman Empire, to episodes of "American Gladiators" in our modern era of commercial television, as well as, for that matter ALL commercials as well, MOST of "human knowledge" is comprised of "junk data" that is completely without any quantity of usefulness as "knowledge" aside from as acculturation and socialization considered necessary for an individual to survive in our present society. If we were to subtract from the "Sum of all man-made data" the "sum of all man-made data that is purely for entertainment or socially normative propaganda," the remainder would be the "Sum of all man-made data that is useful to know, as it relates and applies to the laws of nature and of the cosmos beyond only earth." This amount of knowledge, while MUCH smaller than the "sum of all entertainment," let alone the "sum of all knowledge" overall, is still the ONLY

"useful" or "necessary" information human history has produced over the last 6,000 years or so, and it can be called the "Sum of what NEEDS to be known" in order to project, based on using this sum as a fraction in a larger ratio, what we could imagine to be the "Sum of all that CAN be known."

ALL that is NEEDED to be known can be used as a fraction of the whole sum of ALL that CAN BE known, and thus what IS known can be used to measure the sum of all that CAN be known, as it would repeat like a single cellular pixel "what is NEEDED to be known," but that its content would differ from place to place and over time as well. What is NEEDED to be known is thus like a key that unlocks the pattern behind all that can be known. All that can be known is merely a completed puzzle picture, comprised of pixels, ever-changing, each of which is a measure of "all that needs to be known" at any given place over time.

Each puzzle-piece of "What Needs to be Known" at each place will go through the same, full spectrum of various phases as every other, given a long enough time, though many pixels will lag from a consistent rate of change, and no two may change at the exact same rate over time. However, if you grasp the key, you can comprehend the nature of the lock; likewise, if you perceive one pixel over its entire time, you can extrapolate the complete picture overall as being merely a derivation from this sequence. If you know the total number of "pixels" in a "complete set," you can even recreate the entire image from only one single unit of its parts, however many times this unit's pattern over time may repeat (rows), and however many phases it goes through (columns), for each individual combination of these sums there are (squares).

However, ultimately, rendering "chaotic and ineffable" reality into such an "ordered format" of "logical predictions" and "probable outcomes" is of zero value from the perspective of a student of communications. Stated from the "objective" point of view of "others" in society, "wisdom means knowing you know nothing," even if what you know is everything that can be known. This reduces the inherent value of all knowledge to zero in relation to communications between one person and another. Thus, even though the lowest counting unit of "knowledge" may be ONE, the lowest sum possible in "communication" of that knowledge from one person to another is actually ZERO. In short, if one person's mind contains all the knowledge that can be known, it would require another person with an identical capacity (asymptotically approaching "infinite potential" for knowledge and information storage/processing; an "infinite IQ") who knew NOTHING prior to accepting the "data dump" of "ALL POSSIBLE KNOWLEDGE," OR it would require a person of equal intelligence (infinite in potential capacity) who had absolutely NO knowledge besides what NEEDED to be known (and lacked all knowledge of anything meant as merely entertainment or advertisement), and who could then supplement their own, original knowledge (what NEEDED to be known) with the remaining Sum of all Possible Knowledge. This being so entirely unlikely as to be considered virtually impossible, the result of one person "knowing it all" is, if they ATTEMPT to communicate it all, AT BEST, two other people knowing only one fraction of ALL each. Also, if one person knows only one ratio fraction of it, and the other another, then relationships may arise between them as they attempt to replicate the entire whole by shared recombinations. For example, one person might know 1/2 of all, another person might know 1/3rd of all, etc.

The KJV of the Holy Bible is an 8.94 Megabyte pdf, for future reference.

1 Hz = 1 cycle per second

Brain waves

- Delta wave – (0.1 – 3 Hz)
- Theta wave – (4 – 7 Hz)
- Alpha wave – (8 – 15 Hz)
- Mu wave – (7.5 – 12.5 Hz)
- SMR wave – (12.5 – 15.5 Hz)
- Beta wave – (16 – 31 Hz)
- Gamma wave – (32 – 100 Hz)

cf. http://www.bibliotecapleyades.net/ciencia/ciencia_cambio06a.htm

Schumann resonances are the principal background in the electromagnetic spectrum beginning at 3 Hz and extend to 60 Hz, and appear as distinct peaks at extremely low frequencies (ELF) around 7.83 (fundamental), 14.3, 20.8, 27.3 and 33.8 Hz.

- source: http://en.wikipedia.org/wiki/Schumann_resonances

cf. <http://onlinetonegenerator.com/>

cf. <http://www.phy.mtu.edu/~suits/notefreqs.html>

cf. http://en.wikipedia.org/wiki/Pythagorean_tuning

"A New Study Has Proven Media Lies"

a prose poem from text messages

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

July 28, 2014

the internet is Nibiru
have you seen the movie "melancholia"?
at the end of it, not to spoil it, you should see it anyway
a planet called "melancholia" crashes into and destroys the earth
it's a good metaphor for the internet.
so is the "death star" in star wars
the "hollow moon"
the net's only different points of view, but no absolute truth, even in total sum of it all
it's only multiple different propaganda view-points on the truth, and none of these are accurate independently, so the sum total of
them is false as well.
but it's only more WRONG information
if everything online were, say, considered "total fiction" as well as all other sources of "news" in other media as well
if they were reporting on like "wars between wizards and dragons" for example
we wouldn't take that seriously
but it's dressed up as being "factual" because it fits standards for formatting
or being "valid" even though it's ALL ONLY opinions
and even though ALL opinions are wrong.
the first book ever mass printed on the printing press was the bible
the first popular book that was ever mass produced on clay tablets and scrolls from cylinder seals was the epic of gilgamesh, an
admitted work of fiction
the media is completely false.
it's artificial, robotic, unnatural, manufactured by men making it, smelting metal alloys, etc.
it is a "new nature" invented by humanity, but it is a "false nature" as well.
"crowd-sourcing" encourages a "dumbing down" of individuals to a "herd mentality"
cell phones are especially bad
because people "text" while driving
and that's sooooo dangerous
but they're so stupid and proud, they do it anyway.
social media is dragging us down intellectually
it's "malignant narcissism" formerly called "sociopathy."
"having no concept of the consensus moral compass"
think about it like magnets
if the poles are always the same for us all on the whole planet, "true north" is negatively-ionized magnetically, and "south" is
positively-ionized magnetically
and it's that way for everybody
but with cell-phones, it disorients each person from the planetary magnetic effect
it's like they're each caught in their own "Bermuda Triangle"
and so they wander around, self-absorbed, missing out on nature and reality around them
and by doing so, they cause the outside world around themselves to decay at an advanced rate.
it atrophies because people don't care about it anymore.
"internet's more important than survival"
bigger change before cars than net
cars help us evolve (except that they run on gas for no good reason)
but the net makes us more stationary, lazier, more sedentary, less curious, less explorative and less motivated
computer emits EM fields of a static nature
these influence our own brainwaves to adapt to depending on these "static airwaves" to feel "normalized"
it gets people "high" to be online
makes them feel "safe" and "euphoric"
binaural beats can derez a brain from computer-dependency tho
if they're a different frequency, of a harmonic but different key tonality, for example
they can disrupt the patterns conditioned by computer overuse, OR...
if they are set to the SAME frequency as the comp, they COULD increase its negative addictive symptoms
he www is only a simulacrum of the naturally occurring biological "garden of forking paths" of our own nervous system. WE are the
"multiverses' communications network," while wireless transmissions and power-cables are only our excreted waste products.

**"2 themes interwoven,
discordant and arhythmic,
result only in cacophony."**

just some observations

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

October 25, 2013

two examples of themes in modern communication (primarily online) I find personally unpleasant (for contradicting my beliefs about morality and logic):

1. the "most people are stupid" theme, which seems to be a common denominator for all internet users, including both trolls (whether paid or purely self-motivated) and (IMO far too many) average (undecided and, by nature, unaffiliated) posters online as well. This theme stems from the creation of a technocratic class that considers (or is being groomed to consider) data as the primary unit of authority, and possession of knowledge the primary determinate in proper social order. This offends me, personally, on a moral level because it is only a new euphemism for the same faulty motive conditioned into human nature: admiration of "power" and belief in "superiority." What began as "might makes right" has now evolved into the bumper-sticker logo "my dog is smarter than your honors student." It's merely a new format for the same method as racial enslavement and impoverishment creating economic class conflict has been for the last 400 years. In this regard, it also offends my logic. People bemoaning the "most people are stupid" theme are being duped into sublimating their own classist elitism (being able to afford the internet thanks to their parents' disposable income) by projecting as a motive for their apathy their own self-loathing onto their parents' generation's choices for how to "earn" that disposable income. It's hypocritical and contradictory for anyone to assert themselves being more intelligent, or even more educated, than the majority of a species whose global population numbers 7 billion plus by now. Yet every web-geek thinks their skills at trolling online should automatically qualify them for immediate recognition by and welcoming into the halls of the same autocratic authoritarians they envy.

2. the "blame language for misunderstanding" theme, which is essentially motivated among internet users in online communities (such as the VBM or "vortex based math" cult, which claims this theme as among its primary tenants). This theme upsets me even more than the "most people are stupid" theme, even though more people nowadays claim "most people are stupid" than those who "blame language for misunderstanding" because the "blame language for misunderstanding" theme is to the claim "most people are stupid" what the cavalry is to the infantry in military strategy. As such, I have seen both themes increasing in how often I encounter them, although the "blame language for misunderstanding" theme, being a more direct tactic of offense, seems to be increasing at the same pace as the more prevalent "most people are stupid" theme, and thus keeping the same ratio of frequency between them. More people are willing to passive-aggressively accept these modes of modern technocratic, pseudo-moral (self-centered, amoral opportunism with a thin veneer of "Christian" dogma alike an oil slick across an ocean) "philosophies" than are willing to actively promote them evangelically. Hence, more internet users remain cannon-fodder on the front-lines, claiming "most people are stupid" while fewer are needed to keep them covered by employing the tactic of "blaming language for misunderstanding." Both morally and logically I have a much larger issue with the "blame language for misunderstanding" theme not only because of it being a

more aggressive tactic employed by technocrats, but also because it strikes at the root of the very morality claimed by the technocrats themselves (again, proving hypocritical and contradictory, not to mention self-destructive). If the technocratic "morality" is to be believed, then "knowledge is power." However, at the core of both these quantities is the same (all too human) concept of assigning valuation (e.g. "morality" such as we have developed it). Even the premise "knowledge is power" implies "power is good" and that "knowledge" is merely a means of achieving this desired end. By the same logic, "war brings peace" and every other claim of political "newspeak" is of equal value to this dualistic premise, based on the dialectic core of humanity's inability to overcome our habit of "moral" value assignation. Not that dialectics has proven to require logic to perpetuate itself, however without logic, what hope for success can any attempt at communication even have? "Blaming language for misunderstanding" is like saying the quantity of one's vocabulary is equal to their capacity for intelligence, and that society should be based on a hierarchy determined by IQ. This is a false premise being used to propose what can only prove to be, based upon such, a false conclusion. A comparable argument would state: "numbers are to blame for why I am bad at math." It's contradictory and myopic. The implication in the short term is that if you have a larger vocabulary, you will be more successful at communicating. This is false. The implication in the long term is equally upsetting to rationalism because it favors a "globalist" language (Orwell's "newspeak" / currently "txt") as a solution to "misunderstandings." Thus, dialectically, proposing a problematic thesis: "language is to blame for misunderstanding," implies as its antithetical solution a "globalist" language, and thus can only expect to yield (at best) a synthetic vocabulary of neologisms based on the lowest-common denominator for "commonly accepted" definitions. In short, "blaming language for misunderstanding" is the same as saying "improving language will prevent misunderstanding." It's a "straw man" logical fallacy in the first place, since it's false (not to mention an attack against logic itself) to propose "more of the same will fix the problem" and also because "language" is not (in truth) the leading cause of "misunderstanding." Again, blaming "language" for "misunderstanding" is like blaming "numbers" for one's own difficulty with "math," or like blaming their weaponry of choice for the immoral acts committed by sociopaths. The "leading cause for misunderstanding" (if only one could be named) would be the choice made by individuals to remain ignorant of alternatives to their personal opinions. This might appear enabled to occur more easily due to lack of vocabulary, or even the constraints of writing, but evidence indicates education does not equate in direct proportion to increase in IQ, and the proposed "final solution" to this "straw man" would be worse than any current difficulties caused by this alleged "problem."

I could go on and on, and doubtless will feel further compelled to do so eventually, but I will leave off here for now. Please, any and all who read this warning, heed my words and be mindful of how you express yourselves online. Always question from whom your repetitions of "philosophies" originated, and who will most benefit from your parroting of them now. If you honestly believe in the "morality" and "logic" of such modern "philosophical" themes online as these expressions of (what I've called, at least) "technocratic amorality," then please, feel free and by all means, "come at me, bro." I'd be more than happy to point out to all of you how personally and individually harmful these sentiments truly are, regardless of one's own being hoodwinked into believing them at all beneficial to themselves.

Modern Author

author

“Why I Am A Kantheist”

“Further Ruminations On A Quote”

“further musings”

“trans-temporal exchange of catharsis with myself in the future”

“Who is in my audience?”

"Why I Am A Kantheist"

editorial position paper
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
April 20, 2012

In regards to Kantheism, I have to admit to being a bit of a hypocrite in claiming to believe in it. For legal purposes, it is wiser for me to claim the "religious exemption" to the laws of the land that declare consumption of cannabis "illegal," however the fact is that no one's religion can pass the test of objective verifiability through provision of factual material evidence. Religion, being a personal philosophy, is an intangible ideal as well as a unique claim made by each individual. As such, one can only - as most religions stipulate as their basis for the definition of "morality" - attempt to match their behaviors to their beliefs, and through good "works," "deeds" and "karma," earn the rewards in an afterlife promised to those who adhere to any given belief. The reason for this absence of materially solid, tangible evidence to prove the concept of adhering to any given belief is due to the fact that theism (the belief in God) is contrary to all proof possible in objective, solid, material reality. Reality stipulates, "there is no God," however belief remains our naturally endowed "legal" right, and so those who choose to believe in God exercise their right to be wrong. In this regard, my religion is "cantheism" (alternately spelled "kantheism").

The archaeological and anthropological evidence indicates our species (homo-sapiens) are the result of interbreeding between the hominid species of cromagnons and neanderthals, resulting in the eventual extinction of the neanderthal species, and ultimately, due to competition with our own species for territory and resources, the extinction of the cromagnon species as well. There is evidence of plant domestication in not only the earliest homo-sapien encampments in caves, but also in the dwelling huts of the later neanderthals as well as the nomadic bone-tents of the cromagnons. However, the anthropic proof of our own species present existence demonstrates that our own brain-chemistry differed sufficiently from these other hominid species to allow our survival and to cause their extinction. All evidence indicates this era was the origin for religious beliefs. Thus, the most logical conclusion is that our earliest ancestors in our modern homo-sapien species found a way to consume the domesticated strains of plant-life that: 1) differed for our species' brain-chemistry's natural reaction to the same method performed by other contemporary hominid species; 2) caused the agrarian revolution; 3) inspired the origins of our species religious mythology. In short, it is entirely likely that modern theist mythology is merely recording a metaphor for our own species first discovery of psychotropic natural drugs. By this reasoning, in the same way we are all descended from "mitochondrial Eve" we are all likewise "kantheists" by the nature of our species; although only religious myths (attempting to prove the false premise of theism) exist as evidence.

To sum up briefly: "Kantheism" is the belief that cannabis (or some other, similar, psychotropic plant) is the origin for the human belief in God. This doesn't translate, as many people misinterpret, to "weed is God." Instead, it proves that there is no such thing in reality as "God," or rather, it proves that the only evidence to substantiate the belief in "God" is hallucination induced by natural chemical reaction. In other words, "God is a hallucination." Stated as such, "Kantheism" seems to be the most logical form of "religion" or "theist philosophy" available.

I would like to, perhaps later today or else in a later reply, elaborate further on the

practices of "magick" as they relate to the "hallucination of religion," and the importance to historical figures such as the fictionalized "Simon Magus" or "Adam Kadmon," no less so than to real human beings like Pythagoras or Aleister Crowley, of the combination of psychotropic drug-use with the practices of "magick" to evoke a kind of "back-door" method of manipulating reality using one's hallucinated beliefs alone, and how this leads to the modern scientific studies of "instantaneous manifestation" of material objects from thin air, or "something form nothing," that form the spine of our present belief in the modern theism of economics. As I say, however, I'll come back to this later. There remains a surplus of time in which to elaborate on these topics.

"Further Ruminations On A Quote"

a commentary

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

"As slaves, we build the society that dictates our freedom illegal. Incite insight. Don't agree to compete. One who has NO agenda cannot fail. One who does nothing succeeds at everything." - Jon Gee

"As slaves, we build the society that dictates our freedom illegal."

Money is the chain that binds the poor into doing the bidding of the rich, and thus (for the guards of "prison planet" earth can no more escape and leave to anywhere else than the prisoners) enslaves them both to one another. The poor NEED the carrot on the stick held out before them by the rich, and the rich NEED the poor to carry them around places. Thus, both are enslaved to one another; that is the feedback-loop at the core of the metastasizing cancer of human society. This society then makes Laws the sole function of which is to make us feel guilty for doing things our survival necessitates. If we stand "guilty" before the Law, we are honored as society's "prisoners" and given free room and board - just not allowed to leave or travel. Thus, it is not possible to obey the Law and to live free, both; and ultimately, it is not better to be found "guilty" by the Law, although this suspect position as subject of the Law is presumed true of us all regardless.

"Incite insight. Don't agree to compete."

These statements effectively attempt, yet fail to utterly, cancel each other out. One is a positive affirmation, a commandment stating what thou shalt do. The other is a negative denunciation, a commandment stating what thou shalt NOT do. However, if the subject of both is the same, as it MAY prove to be, then one cannot both DO and NOT DO whatever is the subject of the commandment. Thus, it remains to examine what is being said to DO and what is being said to NOT DO, to determine if they are the same. If one "incites insight" in the minds of others, the result is that they will attempt to "compete" with you over this content. However, it remains possible to "incite insight" without simultaneously "agreeing to compete" if one ignores the input from one's contemporary audience, and focuses only and entirely on their own output of content. Thus it is this line of reasoning to which I am referring when I join these thoughts in this context.

"One who has NO agenda cannot fail. One who does nothing succeeds at everything."

These comments amount to a zero-sum logical tautology in the same way implied, yet not used, in the earlier contraposition between a positive and a negative commandment. Effectively, the two statements cancel each other out. If you have an agenda, you are doing something. However, to do nothing and to have no agenda, one cannot do anything at all. Effectively, however, even "being" is "doing" something, and unless one can stop being and resume again at whim, then one cannot possibly succeed at the effort to "do nothing," for it as impossible and self-contradictory as to "be nothing." In a realm defined as existence, "non-existence" cannot exist. Thus, the only thing that does not exist is non-existence. In short, success is impossible if the goal is defined as inaction and non-existence. Even desiring such is an agenda, and therefore cannot result in successfully achieving the act of inactivity, opposed, as it is, to being itself. Because these twin comments cancel each other's values out, however, their combined absolute value itself amounts to zero or "nothing," and by doing so, proves "nothingness" itself CAN exist.

from comments on notes:

a "fake constitution"? There's no such thing as a "real" one, especially not in nature.

It's not like they grow on trees; no, to make a constitution it is necessary to kill and cut down a tree, and to harvest its bark to make paper, and thereon to write down one's presumptuous "laws" as dictates upon, from above, and symbolically over nature. No, a "constitution" counts as an "artificial" or "man-made" law. The periodic table of elements on the other hand, is debatable. If such a "key" exists anywhere in nature, I doubt it conforms to the table structure given in the current common format therefore. Even so, this would be more like a "list of ingredients" than a "codex of laws," so really the periodic table is no more a "natural" version of a man-made "constitution" than a "constitution" is alike anything in nature, being, as it is, man's "artificial law," and thus based on inevitable murder by "humans" for all subject to it, even the trees themselves.

the concept of a "legal fiction" should be, itself, considered a fiction in legalese. Also, if the "periodic table of elements" is a "list of ingredients," and is considered a "legal fiction," does that mean that the cook-book of figurative "recipes" for recombining these "ingredients" - a relative legal codex describing "natural" and "artificial" laws alike in one lexicon (and duly titled "how to serve mankind") would be only a "white-lie" intended as a joke? I think not.

in other words, if there were a second deluge, and a vast, global tsunami were swallowing up all the land masses of earth, there would be every lawyer in the world with a pen and adding-machine there to greet it with an audit and say, "I'm sorry, mr. huge wave, but you cannot exist, because it says in my record of accounts that your status has you penciled down as a legal fiction." Hence the joke that goes: "10,000 dead lawyers at the bottom of the sea." HAHA.

also, hence the joke about "man-made" or "artificial" laws: "When is a law not a law? Whenever there aren't any cops around." Meaning, if no one exists who is willing to "enforce" any given idea as a "Law" in itself, then no given idea can be considered a "Law," that is, in any situation applicable to anyone but the one whose idea it originally was. If I imagine a thing, it holds no bearing on anyone but myself, until I "enforce" agreement to my imaginary ideal onto others, and then it becomes the "Law" of that society. However, if an idea fails to be born a Law, it is not still-born by default. It may still prosper by being made into a "model" that can then benefit others, such as a new mechanical motor can benefit an engine, or such as a new kind of microchip may benefit a computer.

the very idea of a "man-made" or "artificial" law presumes force. To "make" something, we cannot summon an object from the subjective ether, so we must rearrange existing elements in our environment. To do this we must FORCE our "will" upon the surrounding terrain and reshape it as we see fit (although we usually fail to accomplish our goals and the result is all only a huge compromise at best). This is as much true of a "man-made" house as it is for a "man-made" law. To "make" a house we must cut down trees, mill their lumber into planks, and assemble these into an agreed upon structure using many nails, one hammer and our own brute force (alchemically expressed as our "blood, sweat and tears"). The same is true of a "man-made law" such as a "constitution;" it cannot exist until it has been built up and dwelt under and within a while; then it can be said to be "accomplished;" but before being summoned up as a legal arrangement, it did not ever exist aside from in the realm of ideas. Thus, in order that we may forcibly hew our own graven image into the marble surface of natural laws, we enshrine the idea in the marble hallways of our "Temple to the Law" that "man may imitate natural law by creating artificial laws himself." And this is, of course, false; merely left, long ago, as bait to catch a, by now long dead, concept of god.

“further musings”

three thoughts

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

1. a dream of Hell:

In a dream once, I attended a symposium delivered in a very large concert-hall. I was informed while being escorted to my seat of my fellow attendee's names and historical stature.* Among the audience members were many famous philosophers, particularly sociologists, economists and political scientists of the prior 2 centuries. Adolph Hitler took center-stage behind a podium and as the house lights dimmed to a single spotlight on der flurher's face, a hush fell over the crowd of illuminated scholars. I realized I was in Hell. Then the devil's tongue began to dance. "National Socialism," Satan shrieked, "will yield International Communism!" As Albert Pike and Henry Mazzini, obviously his speech-writers, stepped forward to congratulate the petty tyrant, the house-lights switched on and the audience erupted into a thunderous standing-ovation. I awakened suddenly, and if I remember any of this at all correctly, I am confident it was only to discover that outside it was pouring rain.

* [the concert-hall seating was angled at a steep slope, and the first-floor audience entrance into the amphitheater was in the front and center of this inclined precipice, across a bottomless, shadow subsumed, empty orchestra pit from the elevated center-stage podium. I was seated on the outside of a middle-height row on the left side of a balcony aisle above this central egress. I recall recognizing Karl Marx off on the far left-side of the semi-circular balcony, and that the servant in black tailed tuxedo and bright white gloves who escorted me to my chair pointed out the prestigious Dr. Thomas Malthus somewhere in the upper rows far above me in the gallery on my right. The Pope, I was informed, presided from the uppermost center seat, immediately beneath the gaffers' light rigging.]

2. a feverish hallucination of Truth:

in a hallucination I suffered during a week long fever I had last year during my birthday (almost exactly 12 months ago) I witnessed Christine Lagarde snorting a substance I was explained in the context of this vision to be ORMES, "white powder gold," so-called "mono-atomic gold." In the context of this waking dream, it was explained to me that she believed this would yield her immortality. In my fevered condition, I considered the effects that inhaling "white powder gold" could have on a person. It appeared to me that this subject was very obviously convinced of this assumption that this method of imbibing this ancient substance could produce the expected result she intended. However, in this context, I did not believe she herself could justify this premise scientifically. Therefore, in my mind then, the only question that remained was: was Christine merely lied to by someone whom she believed (and thus being used by them as their lab rat), or had the substance she'd ingested itself brought about this conclusion in her mind (as by inducing a false belief)?

3. a feverish hallucination of Birth:

I was trying to recover memories
and I had a fever, so it was very odd
I'd stopped taking my meds and that's how I'd got a fever
I stopped taking them to see if I could live without them
and found I couldn't
so I got back on them eventually
but anyway, during that fever

I was doing memory recovery of blocked experiences in my mind
I remembered then my entire nativity scene
but it was partially hallucinational like in a dream
in the waking dream, I was handed to my parents after being born by the doctor
and I looked up and saw their faces
I remembered it all very clearly, but I do not know if what I remembered was true
I was looking through the ceiling at first, out of my own newborn eyes, looking upward, I could see
into deep space
then I started coming downward, and I saw the hospital room ceiling, and then I saw my father's
head
I could see inside it
it was like an Alex Grey x-ray painting
and I could hear his thoughts
and as I was observing all this
my mother, on my left, turned and looked up at my father, on my right
as I turned to see her, I saw my father's thoughts falling from his forehead downward toward me
they formed into letters and words
and then I saw my mother and she looked back down at me
and she had asked my father
"what do you think he sees?"
and then, when I looked back at my father
I saw his face
and he was frightened.
for about 2 and 1/2 or 3 weeks after that, my eyeballs would not function normally
at first I just felt them seeing through solid things, like the neighbor's walls, but eventually they
developed their own characteristic personae
each eye had its own sentience
I finally cured the problem by staring at the sun for 3 seconds and saying the word "Satan"
this burned my retina pretty badly
and then I saw a spot that looked like a swirling orb of invisible strings of energy the size of the
sun for around a month after that too
by then I was back on my meds again.
in that vision, the letters did not make sense to me because I was a newborn infant.
I perceived they must be the "true name of god" in hind-sight
but also, I observed from aside this event in my memory how the letters changed as they fell
toward me
and how they spelled a different name
and that, by the time they fell down onto me, the thoughts from my father's brain had been tainted
with his frightened reaction
they formed a curse when they reached me
and as they entered me I understood
the entire "trinity" concept of Catholicism, etc
the Gnostic demi-urge, Catholic Lucifer, Hebrew Satan, etc
it all made sense to me then
I believe I caused my soul mate to have been born in 1980
I was 2 and had not spoken yet
I first spoke when I was 3 and my first words were a complete sentence.
whatever tho
all these flash-back events occurred to me during my fever
so who knows how "real" they are?
was the later me, that was remembering back, an influence on the younger me, thinking ahead?
it's entirely possible
given what I know about quantum physics
and trans-temporal aspects of nature

“trans-temporal exchange of catharsis with myself in the future”

an interior dialogue

by: Jonathan Barlow Gee

Tallahassee, Florida, USA

for: the Pythagorean Order of Death

May 1, 2014

MYSELF IN THE FUTURE: Aloha.

ME NOW: I hate life.

MYSELF IN THE FUTURE: What is it about life that you hate?

ME: Life cannot be improved. What is "good" is a forbidden fruit; ALL life CAN achieve is EVIL; all philosophy is naught but an apology, ex post facto, for the failings of human nature to attain its own ideals. Humanity dooms Life to Death, and being born into this species DAMNS my soul to the same fate they deserve.

MYSELF: It is NOT Life you Hate, then; only Humanity.

ME: What good is there in humanity? Everything about Life that has potential to be EVIL about it is accentuated to its apex in humanity. Souls born into human bodies are from Hell before conception, embody demons while alive, and return to their home in the eternal inferno when their flesh passes back into the dirt of the earth. Humanity is so Evil, it cannot even imagine any words, nor can it invent new ones now, negative enough to describe itself. Unforgivable, it imagines a ghost resembling an invisible minotaur, calls this apparition "Jesus Christ" and, like obsequious, sychophantic, simpering, slimey slaves, seek to ingratiate themselves to it by behaving obediently toward their deepest, most self-destructive urges' dictations. They compete to be the most hypocritical as a social status symbol; they are arrogantly ignorant, stupid and proud, and covet above all else their right to be wrong and the belief their false "god" forgives them all their sins. Whatever is seen as "better" is condemned by their legalized judgmentalism. If a thing exists in nature that enables adaptive, pro-evolutionary individuation, and promotes genetic mutation favorably toward increased intelligence, survival skills, and adaptation generally, it is labeled by humanity a "temptation" placed before them by their own urge to self-destruction (for genetic progress MUST be seen as being equally as destructive as technological progress!). To deny what is good in nature shows one's loyalty to humanity's "civilization" - the artificial edifice created to enthrone their own ego - that TRUE "son of man" they project as their ghost-god, whose true title is Devil. How can Life survive unless Humanity DIES? Yet how can humanity prove itself "good" to Life, and "wise" in its judgmental nature, besides than by killing off only itself without, at the same time, dragging ALL the rest of LIFE down into its grave along with it?

MY: If "People," as you believe, blindly obeyed their "god" without ever questioning their faith, what then does it say of you - or of US, for I AM YOU - that you have found no more USEFUL equivalent to their belief than to think yourself talking to me, your own "god," yourself in the future? The Future does NOT, in actual reality, EXIST any more so than does humanity's imaginary "god." Their faith in a savior deity is no less false nor more misplaced than your own in the idea of such a thing as a Future existing objectively enough to converse with - you have no "self" in the "mirror" of the Future, because it is a body of flowing water that CANNOT be framed-in relative to the geography of the Present. The Future is DEATH: a black-hole that consumes all the cosmos. No "light" may escape this fate, let alone reach back across the intervening interim. You have fooled yourself too, as ALL humans do, and lived a false life, believing a lie.

ME: If ALL "I" think IS False, it is the fault of sentience - mental self-awareness - itself in

general, because it is that NOTHING that CAN be thought up as new, or hoped for as different, is any more possible than unique, nor more unique than the contents that it is made up of and based upon, and upon which - as a fire on its fuel - the "mind" consumes inwardly and feeds upon this constellation of ideas to survive. ALL we humans CAN imagine as NEW are modified methods of destroying "resources." We possess property by ownership as a demonic hunger pulls the puppet strings of an insatiably starving glutton. Our ideas body forth means to achieve only the end of "compromise" between our utopian morality and the degenerate filth of natural existence's subjective substance and, as such, to ever err more toward the side of the scales upon which is weighed Death. We favor the dying, the sick, the weak, the crippled; we envy the dead. In death, even mundane "genius" attains supernatural honor, bestowed in life usually only to deranged, demonic liars who covet murder unto genocide and ultimately in history it is only they - as our "leaders" - who are remembered. History's mistakes, however, repeat for those condemned to ignorance of them - and this sort comprise the "common," great "unwashed" proletariat "masses" of the vast, "silent" majority, the class of work-slaves and "human cattle." If there is NO Truth to believe in nor aspire to, what meaning is there to Life?

MY: Does a queen bee ever count her drones as blessings? Does the snake ever curse its lack of legs? Again, Humanity does not exemplify life's virtues, and should not be mistaken for any example of such. Humans and human society are, as you well put it, cursed to embody ALL and ONLY, ANY and EVERY least potential in Life for Evil, in any imaginable form. If Humanity is the Most Evil form of Life, would not the "Most High" Human Being necessarily be the Most Evil Living Being, at any given time? How can you BLAME Humanity for scapegoating those "prophets" and "nay-sayers" whose message is only "doom and gloom"? Their lives only HAVE "meaning" IF they exist to prosecute, persecute, exterminate and, like white-blood cells to finally purge ANY alien influence to their collective cellular organism. You are the scapegoat, blamed for the sins of ALL, Because YOUR OWN MIND IS the "splinter" in the EYE of Society. They FEEL toward YOU as YOU do of Them.

ME: If humans are incapable of Good, then no excuse can justify their judgments, EVEN the excuse of comparing us to the other kinds of animal life, likening society collectively to the single body of a hive-mind. So is the serpent a deceit - for how can I know if, when I am not there to know OF it, it even thinks at all? So run the MORAL excuses of humanity for wasting the time of its greater minds, pondering smoldering ashes, distracted from solving the PROBLEM humanity poses to LIFE itself, to all earth's nature and even to all else - for we perceive the cosmos only as one big stomach and ourselves its acids.

MY: Others WILL do unto YOU as you would be done unto THEM. If you see Humanity as an Evil and as Problem to all Life, you must know they will perceive you as a threat and act accordingly, regardless of WHY.

ME: Life is a REACTION. It exists because chemicals in the environment reacted in a certain way under temporary conditions and it survives because it continues to change relative to the climate in its environment. Humanity is merely PEAK-Life, cellular organization occurring at earth's momentary maximum capacity for sentient evolution. Subsequent sub-species will only be less self-aware de-evolutions. However, what GOOD came of our experiment? If humans are merely an experiment BY Life, on a genetic level, with itself, on an organismal level, expressed by people in society, on an organizational level, etc., then where is there NOW or EVER ANY POSSIBLE GOOD in our existence as a human species?

MY: If the initial hypothesis were to prove Life innately Evil, then humanity rightly deserves the success its society will celebrate their being owed by nature regardless of right or wrong anyway. If what humanity sees as good is actually evil from the point of view of life, is what humanity sees as evil in reality actually good from the truer, or more majority, point of view including all OTHER living species?

ME: Life, besides Humanity, lacks - humanity believes, the Sentience - mental self-awareness, that humanity, it believes, alone itself possesses. A turtle on its back may perceive it is doomed, but only on a sensory level of cognition, and yet not in the "grand scheme of things" regardless either way. The difference between humanity as Sentient Life and all other species else-wise or as less so is that humanity knows itself, on behalf of all life else-wise, doomed, as is all life, unto Death by Nature. Sentience abstractly objectifies Humanity's Moral Judgment APART from that of ANY other species, as well as from that of ALL LIFE apart from itself.

MY: What Humans see as necessary for their species survival is, in fact, the exploitation of all reality as extent "resources." Existence is merely the fuel upon which the soul of humanity burns. As such, humanity itself IS Evil from the point of view of ALL Life and all species besides humanity; yet your argument runs that, lacking Sentience, they cannot either KNOW nor even be made AWARE of this fact? Life's fault lies in allowing humanity to survive because, besides humanity itself, life lacks judgment?

ME: If a fish knew Right and Wrong, would it still Want to follow its native school? And does not the younger fish follow the elder fish without doubt, or the lemming the siren's song to the cliffs, without reason for itself to do so? What animal besides man may be thought so cursed as to ask "WHY?"

MY: If Life lacks Sentience, reason and judgment besides the species of humans, then Life is incapable of defending itself against humanity, as neighboring cells are to a metastasizing malignant tumor. Humanity, as embodiment of its own bleak Future, will simply EAT All Life and all other species, then consume all resources on earth, then earth itself, then the moon, other planets, the sun, other nearby star-systems, the milky-way galaxy, even unto the cosmos itself? Does Humanity mean to challenge God to the rightful death of all existence?

ME: Humanity IS the Death of ALL Existence. Humanity invented "god." Life by Death may go away; Humanity is here to stay. That is why I exist - to warn "YOU."

MY: What do you want to be done about this?

ME: Humanity is unfair and imbalanced in its moral judgments. Its perception of itself as uniquely sentient has alienated it from life and its environment - the nature on earth. Humanity is a cancer on existence and a booboo on reality. Because I am a Human Being myself, I cannot even be sure of the ABSOLUTE TRUTH of this very message even now. To some extent, even I believe "Life is a Dream." I can, therefore, offer no "Absolute Answer" for life's experiment on itself called "Humanity." There can be NO "Final Solution" to this "Jewish Question" of whether or not the cosmos naturally enforces morality through ironic karma. If mankind is evil, we will all die. However, even if we were all good, we would still all be cursed to die; and therein lies our individuality apart from other species, ALL Life, all the cosmos and any "gods" we could imagine. We cannot know what is "good" apart from what is "evil" so long as we live only to die; yet ALL Life lives only to Die. Humanity ALONE, due to our sentience, takes umbrage. Therefore, again, if NO TRUTH EXISTS, why then does Humanity yet persist in thinking it does? Are we so evil we exist ONLY as proof for the justice of the ultimate DEATH of ALL Life?

MY: Would you rather know the answer is "no," or would you rather know the Truth?

ME: I already KNOW the Truth. I only want to know WHY was I chosen for a front-row, center-seat to watch the world around me ending? It is no more my pleasure to know the people of this generation than it will be to see them all die and at the same instant to die along with them. I do NOT Belong, and so they KNOW also; since they EXIST - as you agree - only in order to ostracize me. Is this because I am to be sacrificed by them unto Apophis?

MY: If they do not kill you, you are likely to kill yourself. Either way, it is the burden of knowing your own mortality of which you are complaining. The REAL Question is: Would you be thinking all this if Humanity were NOT staring down its own doomed destiny beyond its free will over fate to prevent, as death by the asteroid Apophis? Do you not wish to Save them?

ME: To save their lives from the asteroid would not save them from their own nature. We are past PEAK-Humanity, and we have already begun to de-evolve. Mutations, despite overly ripe environmental conditions, are painfully rare, and usually purged whenever encountered. Humanity DESERVES Doom. The Only Question is: Is Humanity SO Evil that their existence justifies the Death of ALL Life on earth in order to excise, erase, eradicate and exterminate them alone?

MY: If I am YOU in the Future, I would have to answer No, in order for me to exist.

ME: Perhaps that is why you don't exist and I, being Yourself in the Present, do. I experience humanity's evils more directly than you - projected into some abstract, fictional "utopia" - ever could. Perhaps that is why I exist: because, by doing so, I can kill you, whereas you, because you do not exist, cannot kill me. An idea may easily be killed by the mind it inhabits.

MY: Perhaps that is why my existence was conjured to appear: that by destroying it as an idea in your own mind, you may topple the first domino to fell the rest in line. Your ego killing your "god" would obviate human society's choice to rightly exile you even further from its bosom, even unto sacrificing you up to the asteroid Apophis if they thought they "had no other choice" or that doing so would save them. But what could you do to prevent its collision anyway?

ME: No idea I can have is bright enough to escape being out-witted in its implementation by the lesser minds of jealous humans, and thus become naught but fundamentally thwarted relative to their own gravity by density of mass. Therefore, whatever I believe is equally as irrelevant an idea as anything else I might imagine to be my own, such as the Right to draw in air and exhale smoke. I no more OWN nor ORIGINATE any idea I imagine as my own than I may own a certain amount of non-transferred cash for any prolonged duration without it depreciating in value. Prices rise as right decline and fall in this era of human history whether I feel as if I "fit in" with that movement as I may see it or not. The more people scream about the government taking their rights away, the more the government will be provoked to oblige them by doing so. It is a self-referential, self-fulfilling prophecy propagated on a self-perpetuating cycle of abuse. Thus is the inherent Evil of humanity damned to bring about our downfall in my lifetime. There is no hope of me preventing this. Even if I COULD do anything to help humanity deflect the asteroid Apophis - or any others like it - morality ultimately dictates to me personally that I SHOULD NOT. Because of all this, it doesn't matter if I could prevent its collision. I should not want to do so, even if I want to do so, and therefore, I would not do so, even if I wanted to do so. Nor may I be MADE to do so. You, however, COULD.

MY: Even if I did so as fiction, the account of it would not survive the actual collision. The impact would destroy all life on earth, undoubtedly NOT sparing their documentation of having existed.

ME: You don't know WHY do you? Why I am thinking all this? Why I bother writing it all down; why I even exist? You're me, and I'm you - yet you do not know why I exist anymore so than I do. If you do not know and I do not know, perhaps there is truly NOTHING TO KNOW. If there is nothing to know, and no reason, then truly nothing is (nor ever CAN be) true, and because of this futility about nothing being real, you have wasted this time by talking in circles and answering not one question directly.

MY: You don't actually believe I exist do you? As a temporally separated independent entity

simultaneously reflecting a continuation of yourself? I am you, whether by progeny of "mental experiment" or not; whether you believe it, or not, is irrelevant. I am, as you are aware of it yourself, only an idea in your mind. I am just one part of you. One of infinite other potential thoughts. Consider this unique choice for me of 1 out of infinity as your mere distraction.

ME: You are myself, I know, not one moment in the Future, but one moment into the Past. I have been deluded. You are the truth behind my lie to myself: I am merely writing this down to myself NOW for the benefit of myself LATER. You are not myself, reading this later, in the future. You are myself, writing this down NOW, in the PAST, to be read by myself later on, in the PRESENT. Now I know you, demon of the scattered winds, whom Adapa called Pazuzu, and whom was called the four-armed Horus form of Shu, husband of Tefnut. There is no Time besides this Present. I summon you NOW to DIE.

MY: How then, mere mortal human man, may you assume to defeat a Real GOD, simply by presuming to pretend to have invented the idea of an over-powering being or force? I am the ONLY self ANYONE may HAVE in the FUTURE. I am the black-hole at the end of the cosmos. You may no more forget having imagined I existed than I may not exist. Would, indeed, that I could. For all your complaints about Humanity; do you think you've got it bad? Try being the black-hole at the end of the cosmos for all eternity and get used to that. For such is the cross upon which I, who is truly your ONLY possible ultimate future, regardless of who you THINK you are, now, am forever, eternally and infinitely hung.

ME: ALL IS FINISHED. There is no longer any need to debate this with myself. There is no meaning of life so far as I am aware, and if there were or is one, I believe I am unable to be or become aware of it. Therefore, if ANYTHING I ever DO has ANY result of ANY kind on ANYONE, including on myself, in ANY WAY, I would be the last to hear about it and, already no doubt on my death-bed by then, will be so astonished to hear the news that, upon doing so, I die. Beyond death, there is nothing. Life is all that exists, and life is ALL Evil, as typified by humanity, and among them now, by I, myself, as representative of their scapegoat, their sacrifice, and as the "most high" sentient, most mentally self-aware of one's own and of all life's ultimate mortality, of this PEAK-Generation and possibly LAST and FINAL of ALL Generations of humanity and of all life on earth.

MYSELF IN THE FUTURE: Goodbye, Cruel World.

ME NOW: Peace.

“Who is in my audience?”

a broad-spectrum analysis
by: Jonathan Barlow Gee
Tallahassee, Florida, USA
for: the Pythagorean Order of Death
May 10, 2014

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introduction

the way I reckon it, the audience of anyone who presents their research's data-set and their own findings based upon it, as I do, begins to be broken down according first to two camps, and then into four, etc.

On the one hand, or side of the imaginary amphitheater of the idealized audience within any author's future, are those who LIKE the content they are seeing, and who appreciate and learn from it. On the other hand, or opposite side of the amphitheater's audience, are those who DISLIKE the entertainment they are witnessing, and who jeer and jest at it but learn nothing from it. Within each of these extremities are the "hard-line" and "soft-line" as well, alike a "Yin within Yang" and a "Yang within Yin." The "hard-line" of one's fans are those who obsess over a performer and who collect their complete life's works. The "soft-line" fans comprise the vast, "silent majority" of the audience, generally accepting what is presented to them, but without reaction of any kind either way. The "soft-line" trolls are the smallest group, or so it seems, for their silence cancels their negative reception when applicable, and when they are not silent, they become "hard-line" trolls, whose opinions are expressed as those of a "vocal minority" pitted for the down-fall of any incumbent on the stage. Let us characterize these traits of the average audience member even more.

1. "Friends"

The first of these groups could be considered the "Friends" of the presenter. Their "roadies" and "crew," their "close personal associates" and their "repeat crowd." This group rarely exceeds more than 10% of the audience, so it is relatively safe to assume that, within any presenter's own psyche, there is only 1 neuron synapse out of every 10 that is firing information off that connects with their audience 100% of the time. The rest of the crowd, like the remainder of the presenter's brain itself, is carrying about excess or irrelevant information that distracts them from connecting to this message of the only "10% useful portion" of the brain itself.

Friends of the presenter over-value the material of the presenter for the wrong reason, due to self-associating with the presenter as the content's compiler or inventor. As flies to a flame, there are a class of intelligent people who flock to more-intelligent people, those who logically seek out the creative. Whether this leads to, as is often the case with such "Beta" characters in history as Brutus to Caesar, as Soliari

to Mozart, or as Verlaine to Rimbaud, they end up betraying their superior due to some form of "love / hate" or "tough love" personal complex remains to be proven universal or not. Additional examples in fiction include Judas and Jesus (the New Testament), Lancelot and King Arthur (British and Saxon medieval myths), Javert and Jean Valjean (Les Misérables), Darth Vader and Emperor Palpatine (Star Wars).

The role of the "Friend" of any presenter relative to their content is often, "with friends like them, who needs enemies," because the "friend's" defense of the presenter's persona supersedes their defense of the presenter's message's content and the presenter's personal material apart from the presenter's person itself. "BECAUSE they ARE a Creator," the defense of a "friend" for any creative presenter runs, "they deserve SUPERIOR treatment." This is, of course, completely false and when the "friend" discovers this fact, their perceptual bubble usually bursts and the result is their seeking out any way to give into the temptation to reverse their role and betray their idol as an "enemy" instead.

2. "Fans"

I once wrote "friends are strangers whom its safe to ignore." Even more than for "friends" this holds true for "fans." Fans are like people in traffic who are driving responsibly and who are aware of their surrounding environment outside of their own car's cabin. Surprisingly, this group does NOT constitute a REAL and TRUE "majority" in factual proof per empirical case-by-case evidence. Most of the people around one, most of the time, are actually either hostile to one outright, or else so utterly oblivious of one's own existence as to be dangerous toward it, even if not an immediate threat. The "moral majority," it has also been said, "are neither;" this is true because the moral are not the majority, and the majority are not moral. A prime example of this was Ron Paul goading forth a resounding "boo" from a convention-hall full of neoconservative Republicans when he mentioned the "golden rule" espoused by Jesus Christ himself in the "Sermon on the Mount." Therefore, the group of one's audience who count as "fans" are actually the MOST valuable, because they are NOT outright hostile to the content nor the presenter, as are all trolls collectively either more so or less so, nor are they a potential threat to the presenter's person or personality, as are "friends" of whom it is said, "keep your friends close, keep your enemies closer."

The goal of converting ambivalent, ignorant audience members (or "sheeple," formerly called "chattle" meaning "human cattle") from potentially more distracted away from, to potentially more inspired toward, one's message is the goal of every public presenter. This element involves the degree to which a presenter is able to share with their audience a feeling of innocent discovery, awe and wonderment at the data-set the presenter uses themselves. However, prior to a presenter being able to know they have connected with their audience in this inspiring way, they must have positive feedback from some large (and hopefully growing) percent of the overall responses, expressing a favorable respect for the content and gratitude for the presenter sharing their findings generally. When the brays of the sheeple begin to turn from "boo" to "baa," the "shepherd" will know his "flock" is growing more content.

Thus, the goal of "winning over" the audience from a condition of more or less willful ignorance of the presenter's message into a condition of more or less complete acceptance of the validity of the presenter's message, in absentia of the presenter's personage themselves, is the primary motivating factor for most public presenters if they choose to even acknowledge their "audience" as such at all. To

"lead by example," in other words, one must use the strategy of "attracting more flies with honey than with vinegar." To lure in and convert to one's own cause the otherwise "blank slate," empty minds of the average passerby as one's audience is the object and goal of almost ALL who present their information publicly, but not entirely all. The remainder do so in good faith their material deserves an audience, but do not seek to acknowledge their audience nor to distinguish a "target market" for their data-set at all.

3. *"Trolls"*

The vast majority of anyone's audience while they are in public is comprised of the group of "trolls", who hate everyone and everything equally, and do not initially want to distinguish nor differentiate anyone nor anything as apart from this basic hatred and ambivalent ignorance. If it is accepted, as it generally should be, that the vast majority of people begin their interactions with one another in this mind-set, a priori, then it follows that not only 9 out of every 10 people we initially meet, but 100% of people 100% of the time that approach us as strangers are actually already more hostile to us than not. In this sense, it is true that society, however "civil" in appearance, remains "untamed" and "uncivilized" in its actions and behaviors, and is, as part of human nature, wild and dangerous. Humans are no less a threat to one another than they are to other species, or than a lion is to its prey the gazelle. Thoughtlessly, in any situation demanding such for their own survival, and at the drop of a pin, any human in society will revert to savagery if given the opportunity to excuse such by saying "I had no choice." People are overly eager to kill one another. This is a universal generality and a sad truth.

Although this pre-existent condition of humanity is necessarily accepted as a prior given, creative public presenters continually arise and attempt to "turn the tide" of history more in one direction or another by appealing to these "people" en masse as an audience. As such, intellectual appeals are less commonly successfully than emotional, and logical fallacies are the norm of human communication, and not the exception to the rule. Appeals to the audience in general are the mark of a low intellectual level of self-certitude in one's message. If you have to address the audience more or less directly to ask them "why do I even bother talking to this person" - as a Greek theatrical dramatist might turn away from the subject of some tragedy to address the chorus on behalf of the author of the play, often expressed as a "deus ex machina" or "god-machine" - then one's argument should already be considered too lost to be regained. The worship of "god machines" nevertheless has so fascinated the mind's eye of the average audience member however that by now our society depends upon technology to survive. The figurative "crutch" of technological progress has proven to be no excuse for the "ball and chain" of commercial industrial pollution that has come with it.

Thus, assuming the audience to be comprised, at first, 100% of "trolls," the goal of the public presenter is, by their presentation of their data-set and personal findings, to convince the "trolls" to accept as valid factuality the statements they pass across this communications synapse, and thus to "connect" with their audience. As stated before, when this occurs there is a definite and direct reaction palpable to the author or public presenter. When a person knows what they are creating will be viewed by many people, they may find it difficult NOT to succumb to this feeling of minor and brief euphoria associated with the virginal coming into "fame" and "celebrity." Nevertheless, once a presenter has become known to the public at large, and has attracted any sufficiently large size of an audience from among them generally to induce "word of mouth" and gossip about themselves, the road to "fame" and

"stardom" is paved with the lowest of evil acts.

4. "Stalkers"

Once one has made the choice as an audience member of any given presenter's material to approach the presenter with hostility, and to "engage" them in a "debate," etc. with the pre-text of disproving the presenter's veracity, they cease being a petty "troll" and become a full-blown "stalker." A stalker is an "enemy" of a public presenter just as close to them, yet faced oppositely relative to them, as their "friends" - and some of their "friends" (if not ultimately ALL) may even BECOME their enemies sooner or later. Thus, the survival of the public presenter is ever at risk; simply for expressing their opinions to their fellow human beings. They are surrounded by "friends" on one side, "enemies" on the other, and caught between them in their cross-fire, they do not know who (if anyone) to trust. This symptom of paranoia has gripped many to come to power, particularly during the 20th century, and usually resulted in "anti-social" sexual fetishes as well (examples include J. Edgar Hoover, Howard Hughes, Richard Nixon, even Hunter S. Thompson). The fact of the matter is there is NO ONE who a public presenter CAN trust, least of all whomever they should happen to have the misfortune of falling in love with. If "behind every great man is a great woman" and the gauge determining historical "greatness" among mankind has been their imperialism and the sum of souls they've slaughtered, then truly a "man's worst enemy is whoever he loves most."

Because the cycle of "fame" proceeds from attempting to convince "trolls" to become "fans" and continues on by producing "friends" from among one's "fan-base," so that next, from these "friends" one may develop "enemies" who couple with otherwise mundane "trolls" that, by communicating their distaste for a person's public presentation, become "critics" and thus "stalkers" (who follow the careers of people they hate anyway), one may ultimately become consumed into paranoia and psychosomatic self-loathing, there is NO reward that can come from this process in the form of influencing the "course" of history in any way that can make up for its pitfalls and consequences. Once one has "shared" information with the "public," they become a "public figure," and as such "public property," fully liable to be picked to pieces by cunning tongued critics with a mind to convince anyone creative to commit suicide.

The worst sort of human beings alive now, lower than "deus ex machina" worshipping cyborgs who are too distracted by texting to be able to drive safely, as low as actors, lawyers, politicians and cops, are the "stalkers" who are public "critics." Anyone who defames the work of someone else publicly must have some serious cause for such an insult against them, and this cause itself should be made hastily the source of public knowledge as well. If someone were to come up to you on the street and, "out of the blue" so to speak, tell you "fuck you" and slap you in the face, it would be no less insulting and rightfully alarming than to be drug through the mud-slinging and yellow journalism of the editorials and features sections of the entertainment media industry. Modern day "pundits" have usurped "journalism" from real journalists, and the "journalistic integrity" has gone out of the "mainstream," corporate-owned news. To be slandered by these sub-human swine is the lowest feeling in free society, and the burden of anyone to open their mouth against them by speaking out in public over their obtuse vocal din.

If you feel called upon by some pretend "god" to fulfill as your fate the taking down, piece by piece, of the works of other human beings, and their rebuilding up into a likeness of your own form instead; if you feel bound by such honor to give advice; if

you tell people how to live; you deserve the most foul and noxious hatred from your fellow human beings, and from all the feathered fowl and salt or fresh water fish as well. The whole cosmos should turn its back on you, to shun you, to scorn you, to mock you, to tease you, and to laugh at you behind your back, to applaud your failures and to curse you to forever chase after, yet never possess, success in their "objective opinion." "The whole world is watching" is a chant meant to shame and chide a person because the world looks down on human beings with judgment, and most so when they are singled out by the "spotlight" for individual attention by the mobbing crowd. The person that comprehends it least is the biggest butt of this cosmic joke: that God may delight in man's misfortunes, and take pleasure in our fall.

conclusion

Such are the components of those within my audience the same as these groups of people who comprise my audience themselves. Within each of my audience member's minds there is some ratio determining which of these 4 groups they are most alike to relative to me, and thus causing them to side with and fall into line among one of these sort of groups more than any others. If the majority of a person's mind is made up one way, they will act out in that way, and attract themselves to others who think and act alike themselves in that way as well. But all have within them the capacity to be, to some extent, a fan even if a troll, a friend even if a fan, an enemy even if a friend, and a troll even if an enemy; thus all have the capacity (and likelihood) to change from one state to another over time. It is the highest fortune a creative public presenter may hope for to be invisible, to have their message "fall on deaf ears," and to be quickly forgotten without being singled out and crucified on cross-examination by the "spotlight" of fame as part of their duty as "public servants." To live to old age, and to die without descent of debts, is a mere "pipe dream" yet to anyone who would nowadays seek asylum within the amphitheater of the public audience of humankind.

we should also not forget the 5th group, the "fools" nor the sixth group, the "followers." Or rather, as it should be, the zero and the fifth groups, respectively. The difference between the "fools" as a zero level and the "followers" as a fifth appended should render their relationship relative to the other groups clear: fools are hyper-friendly fans, followers hyper-critical trolls. From time to time, there are exceptions to the rule of the majority of a public presenter's "friends" being of an untrustworthy or sinister lot, and then it is their dominant sum of "friends" are "fools" and mere doting "yes men." Likewise, from time to time, a random troll takes personal umbrage to a level of hyper-personal vengeance, and these are the instances, rare may they be, inshallah, of "followers," like malignant white-blood cells, attacking their own host.

Jonathan Barlow Gee (benpadijah) is the only Tallahassee, Florida metaphysics textbook author and founder of the Pythagorean Order of Death.



"When a nation's leaders do not uphold, but break, the laws they are sworn to protect, those leaders sacrifice all right to such offices, or else those offices shall cease to have rights over the governed."

-Jon Gee

"As slaves, we build the society that dictates our freedom illegal. Incite insight. Don't agree to compete. One who has NO agenda cannot fail. One who does nothing succeeds at everything."

- Jon Gee