



Protervitas - Issue 001

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In Praise of Extremism

There is little else that is as pathetic as spiritual and religious half-assery. People advocate this or that belief, be it ideological in any sense, or religious, if you will. This sort of rat cannot even take themselves seriously enough to even express the ultimate consequences of what they advocate. The reason for this is that ultimate consequences never actually come close to their range of considerations. The rats only think about immediate effects and how this will affect them in their own lifetimes, in the best of cases. Vermin can only overrun, consume and panic. That is what vermin do. The sort of mind that is always thinking about its own immediate benefit can only and will always be intimidated by the expression, potentiality and carrying out of actions that are so great that they fall completely outside what seems to them familiar; they are uncanny, outside their own ken. Unable to comprehend, unable to grasp, they taint any and all acts of bravery and daring with the words 'unreasonable' and 'unnecessary'. The extremist individual, on the other hand, knows that there is a necessity for decisive action; that greatness lies in the inception, the crossing over, the purposeful destruction; that all else is nothing but maintenance, repetition, degenerative dissolution and a thinning out of the creative essence of extremist disruption and intrusion. In extremism there is a commitment to ends, and thus there is a deeper connection to reality. Here, extremism does not exclude any side of the multi-dimensional spectrum of action, but rather emphasizes a complete adherence, to ultimate consequences, of whatever it is one holds to be true and necessary. The current mold must be broken cyclically in order to always be in contact with the essence. The extremist who lashes against those barriers and so, causes disruption and spreads dissent can be dealt with in any way deemed necessary, even if this implies eliminating this troublesome individual. Yet those actions of transgression, that spirit, must be honored on its own, for it bespeaks of the essence of human greatness. Extremism, however, is also fragile and if broken by an overly controlling civilization, may signal the end of human evolution and thus of our kind. This idea runs contrary to all that we are taught, that extremism means an end, when in truth it always means a clawing and a bashing upon the limits we have erected. Extremism surely implies danger, but it is a path, and as such it is only the way to a destination; if this destination was not reached because of failure in strength or calculation, then the risk has been paid and the individual or species eliminated itself. It is in overcoming difficulties, in treading the dangerous path, that human evolution is possible; humans only thrive in evolution, the contrary stagnancy would imply a bloating of the numbers of the inadequate unto rapid or slow decline, either of which necessarily implies self-consumption and self-erasure from the cosmos in the most humiliating and pathetic of ways.

Pelagius.

Onward to thievery

As you hold grasp things that does not belong to you, it summons the desire to claim, occupy and possess. There are only illusory moral and legal issues over stealing; it is only a matter of justification of ownership over things. In the nonhuman realm, the boundaries between objects are blurred under the interrelationship of everything. Take the word "resource" as an example; it reveals the basic lust of human to conceptualize every single thing into one category and property, which is a mean to utilize what they can get their hands on. These concepts should be reverse down to the basic elements of lack and greed. Nonhuman beings, any other life forms, they take things independently without the mono-possession mentality. In contemporary human world, most people would consider things as theirs and further objectify almost the whole universe by naming stars that leave traces of a puny observant or putting the powerless ones into relentless slavery so as to dominate and reproduce the phantom of prosperity. None of this is real. They are all hallucinations. Even the primitive caveman from the Palaeolithic knew this well. The painting in Chauvet Cave in France nowadays (again, naming the object after the explorer) depicted predatory animals and volcano around them, specifically with no images of any artifacts, other human beings or anything that is unrelated to their living crisis. Instead of the propelling urge to memorize the things they had in hands, they chose to share the traces from their insufficiency and fear. Only in desperation to survive this would drive human to rethink their existence properly. The intellectual has already been rectified into the shape that the others expect, resisting to share knowledge and techniques over grudges and trivial personal achievement by now. Whenever the desiring ones want to acquire, they would get blocked away from self-empowerment. So, it would be greatly encouraged to claim and know things without any institutional barriers. When it comes to the survival of mind and physical body, never be ashamed to be steal from the others, just feed the hunger to fulfill, feel free to nourish yourself with what you've discovered.

Chronumus.

The Case for Suicide

The taking away of the option of suicide from socially-acceptable norms has made of this honorable act a crime in the eyes of all those who would blindly follow the flow of the herd. It falls on depth ears that to take one's own life actually takes a lot of courage. The degree of resolution the individual needs to muster in order to get to the point of enacting suicide is difficult to gauge, but it given the degree of commitment it takes, one can say it is not negligible. Granted, this says little of other character traits such as those necessary to keep a real-life activity going for an extended period of time. The kind of effort and commitment that goes into building, or persistent and transcendent destruction, is utterly missing from suicide. What cannot be taken away from suicide is that it is always one of the greatest acts a human being can choose to perform. Suicide shows introspection to the point where detachment from mundane concerns and its associated mode of thinking has been left behind. What is left behind is utter self-honesty and self-awareness. A human being ready for suicide is one who, at least for the space or spaces of time when such an action is entertained at the tip of the tongue, has transcended into a divine sphere of existence, and has thus caught a glimpse of the infinite darkness lying, surrounding and pervading our petty mortal existences. For suicide demands clarity, and what mundanes and so-called scientists of the mind would classify as abnormal states of conscience. The only reason why we may deem these states of mind as out of the norm is because the norm is pathetic, cowardly and selfish in the pettiest of ways; that is to say, individualistic in its worst expression. Even if it is not immediately apparent, suicide means generosity, and the possession of that greater love of which only the legendary martyr upon the cross seemed capable of. One must remember that he did not choose to live a life of obedience and peevishness, but rather a life of extremes, from the privations of desert asceticism to a voluntary slow death unto immortality.

Pelagius.

Dying Before Death

It is important that you die inside before the end of your mortal existence repeatedly and in various and more profound ways each time. The opposite idea is tossed around among the mundanes. That is, that life must be fostered even unto illusions that you may never have to experience more than a shadow of reality. This attitude breeds cowardice and weakness. It fosters a mentality that thinks itself entitled to whatever will make it feel 'happy'. It promotes the idea that human beings matter at all, and that there is a reason for each and every single one of us to be alive just because it feels good to think so. It is necessary that individuals understand that none of this is true. That what matters in the end is who or what survives; that how that comes about only matters to individuals in terms of how comfortable they are, or what they choose to value for any reason. The end of this false feeling of security and entitlement is the beginning of purpose and infinite possibility. Hitting rock bottom in this free fall of despair must end with the conclusion that all life is futile, and perhaps even an error. This intuition must be trusted, entertained and savoured until it overloads one in ecstasy and pain unto a grand high climax. People who cling to life and turn their back on death often live miserable existences. Existences, that is, simply persisting physically through a finite time and space, yet never awakening to Being, and so to a sense of self and purpose, and the dark treasures beyond that. The sole act of being alive becomes for them a constant masturbation, from the mental to the physical, and even their pseudo spirituality. Each facet of their life is deceit. What the individual reaching out beyond must understand is that only death is real. Death is everything. Even life is simply a slow death, a constant emerging. For we are who and what we are, there is no changing, only a discovery and an unveiling, even unbeknownst to ourselves. To find inner death before your physical demise is not an event, but a constant struggle, which may lead to a next step depending both on how strong, and necessarily traumatizing, the experiences are, and how they are processed. A never ending path of self-overcoming must be sought, that one is always going over, while preconceptions which inhibit thoughts must be destroyed by entertaining, flirting and ideally enacting the opposite. How far each individual wants to take this is their own choice. Not everything is necessary for everyone, and the paths that can be trodden down this self-emergence are countless in variety and direction.

Pelagius.

The World of Dreams

By Brett Stevens

Consider the theory of molding: we are formed as impressions of our world, whether by natural selection or a will to power through adaptation, and so even the composition of our minds outlines the invisible, informational inner structure of the cosmos. It molds us in an inverse of the natural order of existence, so that when we act on objects or people, we shape them according to its rules. In this way, the basic pattern of existence transmits itself through life.

This means that our intuition also has been shaped to reflect the most basic ideas of the universe, or those which need transmission as germinal material; these seeds of ideas create the additional layers of complexity that unfold as reactions to those elemental notions, sort of like how a town will erupt around the juncture of two rivers. Once boats start passing, someone will set up a pier, and then a shop or an inn, perhaps a warehouse or a market. At that point, because those exist, the other attributes of a town are needed: homes for those who work in these establishments, city hall, banks, grocery stores, even a jail. A core idea necessitates reactions, which in turn create reactions, each molding the other to pass on the original idea as it flowers in complexity.

Dreams express our intuition, but also engage our creativity in its purest state, that of making metaphors, without the oversight of the part of our brain that can be "hacked," the narrow tube of self-awareness and social neurosis known as the ego. The archetypes in dreams represent real world events, frequently, but also signify challenges to our development as characters.

Gateways provide a frequent metaphor in dreams. Doorways become suddenly noticed despite having been part of the background of a familiar room. Objects or events trigger a transition to a space physically unconnected to the one in which the dreamer was previously located. Often these lead to hidden wings, or reveal structural similarities between situations, showing us our repeated behavior and its consequences.

Most have had the infamous "back to school" dream, where an adult, often naked or dressed in otherwise absurd clothing, and usually hampered by some kind of sabotage like lacking books or pencils. In

this scenario, the dreamer is forced to revisit both social situations that recur in the present, and the nature of work that ultimately ended up being irrelevant to their lives. These could be seen as a call for filters of both the irrelevant social pressures and mindless conformist make-work that our world entails, and by converse implication, a desire for a quest of more meaning toward the development of the individual, which is separate from what the outer personality of the individual wants, desires or fears.

Another powerful simile appears in the form of water, which represents memory and understanding. The dreamer may encounter ponds or pools in familiar places, and go into these in order to cleanse themselves of the illusion of the present by recalling a larger purpose. Frequently the water offers a threat of drowning, much as the weight of past traumatic experience can make us unwilling to act in the present.

From our intuition, these images and scenarios emerge to spur us toward self-actualization, a process which begins with realism. This involves connecting our intellect, creativity and intuition to the world around us, escaping the fundamental solipsism of an animal given the ability to stimulate its own thought from within. In this way, we become more conscious in our perpetuation of the inner order of the cosmos, and by doing this we also become more powerful in using it to shape our destinies.

Protervitas #001 Consumption List

Reading

- T.J. Kaczynski - Industrial Society And Its Future
- Brett Stevens - Nihilism
- V.M. Zatsiorsky & W.J. Kraemer - Science and Practice of Strength Training
- Paul Cobbaut - Linux Fundamentals

Ambience

- Tangerine Dream - Rubycon
- Cro-Mags - The Age of Quarrel
- Streicher - War Without End

Blogs

- Mr. Mean-Spirited(<http://mister-mean-spirited.blogspot.com>)
- The Hacker Blog (<https://thehackerblog.com>)

Film

- Glengarry Glen Ross (1992)
- Lolita (1997)
- Twin Peaks (seasons 1 and 2, 1990-1991)

Beware of the Nietzschean Trap

Friedrich Nietzsche has been the source extreme irritation and inspiration for many. A few are strong and independent enough to bypass him as the source for little more than brave reflections upon the true nature of humanity and where its potential lies. As inspiration, Nietzsche never allows himself to be taken lightly, but he himself never takes himself too seriously; as an irritation, thus, he frolics here and there, trampling anyone and everything, even in praise. This is the nihilist cleansing to which he subjects what comes into his range of discussion. In the course of this scourging, a taunting and incitation to overcome and undergo rises in all directions. Its aim is all that crosses limits, all that leads to liberation. This is a pagan liberation, at that; one that wants and screams for more life, the kind of life that is lived at the border of the abyss. Perhaps even without knowing so, because Nietzsche was a bit of a beast on the loose, even if a genius beast, his implied philosophy was one that is best understood esoterically as a discovery of hidden properties and wholistic relations simply beyond denotation and demarcation. The danger in his inspiration is being trapped midway by the ideology as tool that one may have chosen to read into Nietzsche's brutal pictures. An aristocrat will read a statement of bourgeois aristocratic pedantry. A fascist will read the need for absolute control over ants and lower classes. The communist will read an excuse for the elimination of intellectualism and the idea that all men are equal because anyone could overcome as Nietzsche says man can. None of them seem to get the complete picture, however. Nietzsche did not care about the survival of humanity. In essence, his stance was ultra-humanist, violent and cosmic. He would have man evolve towards heights not on the wings of comradery or even prudence, but on the sheer basis of anything that brings improvement. In short, the following of Nietzsche's ideas to their ultimate consequences will always yield dangerous transformations, but never the mundane and weakness-inspired ends that the masses would advocate for the sake of their own individualistic, trembling, miserable lives. The Nietzschean trap is one that would have you choose a path without telling you that that path is not the goal in itself, because the path would be praised, as well as the obstacles to be overcome along it. The Nietzschean trap is overcome by always being ready to step through into a different path when one has pushed and crossed over limits in the previous one. That is, adherence to such and such ideology can and should be used as a channeling for a philosophy of superhuman excellence, but it should be more easily discarded once goals or a certain level of understanding has been reached. It might do well to think of Nietzsche as useful poison, a devilish being, but never as a teacher.

Pelagius.

Everybody Loves De Sade

The writings of De Sade have come to signify an odd position in pop culture. On the one hand, the French hipster is seen as a kind of anti-hero representing a breaking of all social rules and taboos; on the other, he is simply and downright despised for his seemingly senseless seeking of a self-devouring contrarianism. In short, De Sade has become the anus of intellectual modernity. He is kept in the dark, but nobody can do away with him or refute him properly; representing an incomprehensible paradox, any attempt to pull or push the ever-present nightmare he has come to embody for them only deforms and illuminates the picture, rather than setting fire to it. Its indestructable status appears to be grounded in the fact that it is an agent of infinite non-existence, untouchable but surrounding all that exists. Any appeals to it result in its feeding, no matter what the original intention was; neither do praises result in the bestowal of a semblance of beauty, nor do attacks upon it render it any less relevant or attractive. Any energy poured into it, any passageway opened up in order to stare and prod becomes a conduit for its infestation and eventual metastasizing. What De Sade brought into cosmic existence, what he invoked into his works of literature, is simply a craving common to all human beings; it is that urge to see all hell break lose, just to become a witness of what could be. In essence, it is the realizing of curiosity for its own sake, there, where it leads nowhere constructive or beneficial in any sense on its own. We love De Sade for giving in to the madness of debauchery we all crave for, yet at once despise him beyond common contempt for giving way to the ungraspable terror and disgust it summons, that thing that we will not even touch or look at for fear unspeakable and nonsensical wantonness. To truly rise above De Sade would imply an overcoming and so a crossing through; turning away and forcefully ignoring, on the other hand, is little better than burying one's head in the sand.

Pelagius.

Protervitas #001 Psycho-Experiment

The present is an experiment for those curious and brave enough to dig into the power of their own psyche unleashed, and to the forces that it can come into contact with. Some would like to make themselves, and others, feel safe by insisting that anything and everything possible hereby occurs in your mind, or as a result of it. The truth is, you can never be completely sure, until you face one experience or another. In this case, you would do well to go all or nothing. If you choose to practice, all sense of doubt must be self-beaten out of your mind. Jump into the precipice. You will need a whole evening to yourself, starting at sundown, and probably part of the following day to recover. You will also need two red candles, a downward pointing pentagram painted a hue of red on a black or gray background, at least two cups of coffee prepared, a clean sharp knife or razor, a small piece of paper, and the availability of the entire 'Purulent Sublimity' album by Scatmother (it is not difficult to find on the Internet in one way or another).

The instructions for the procedure are as follows:

1. Fast (only water is allowed) from sundown to midnight. Stay in a room with little or no light the whole 6 hours. No sleeping. No communication of any sort with anyone or anything.
2. After midnight, go for a 5-kilometer run. Clean yourself after coming back before 1 a.m.
3. Drink the two, or more, cups of black coffee between 1:30 and 2:00 a.m.
4. Start meditation at 2 a.m. Light the red candles and place the red-on-black inverted pentagram in between. Play 'Purulent Sublimity' in the background while focusing your eyes on the image in front of you and repeating the word 'SA-TAN' throughout the whole process. The music album will be over in under 40 minutes, but you must remain focused in meditation until 3 a.m.
5. At 3 a.m. use the cutting tool available to you to make an incision on your hand enough to draw blood. Let several drops of blood fall on the small piece of paper, and consciously offer it to the dark forces represented before you.
6. Continue to meditate with this small blood offering in mind, and burn the piece of paper with your blood at 3:33 a.m.
7. You may leave at 4:00 a.m. Perform no banishing rituals or take protective measures, religious or psychological. Let it all flood your mind and the space you have just infected.

The person taking up such an experiment is solely responsible for whatever happens, as this is merely an educational suggestion for competent adults to enact.

Hexing Dolls

Hexing dolls can hold a spirit linked to living people. The hexing doll becomes alive once it is given a victim's name and a title. It must be dressed like the victim, but the face must not resemble them. The doll is awakened by painting and piercing a set of eyes on its face. After being awakened, the doll must be kept in a confined space, and be offered food and drink every day. If spells on the hexing doll do not work, it means the spirit in it died. The spirit of the doll can be resurrected.

When the doll is ready, there are different kinds of curses that can be used upon it. Different cultures across time and space have contributed their own creative methods. An example of a quick yet violent hex is the Three Nails Curse, which simply involves sticking three nails into the head of a human puppet.

Like all sorcery, one must understand that it is not the act in itself, which is only a catalyst, but the forces it awakens through the interdimensional gate dormant within us as living beings, that constitute its actual medium.

A second curse we may recur to is the Tormenting Curse. For this, you must first pierce the heart of the puppet, then hold puppet close to the light so that it casts a shadow, then use a flame to burn its shadow. You may also hold the icon of a demon close to the light and cast its shadow on the puppet. After this, you must stab the doll to a surface with a ritual knife to wait until next instance of the ritual. A Chinese Taoist Sorcery reference suggests that this be performed every night between midnight and three in the morning, for forty-nine consecutive days.

The same source presents a curse it names Extinguishing the Flame. The author instructs us to 'awaken' the doll and give it the name of your enemy. Place three burning candles around it. Use your voice to curse them with death. Stomp the puppet three times as you speak. Finally, extinguish the flames of the three candles with ritual knife.

This kind of dark sorcery has no limits regarding how imaginative you can be with the application of focused hate in forms ritualized to channel and contain this energy. Perform these rituals in places that evoke a feeling of distortion, alienation and cathartic dread, that your hate might be amplified by it.

Thousande Holocausts

Iron thorns over fields of igneous matter
Worn and wild, steep paths to tread
Nightmares arise from the sacrificial crater
descend over a black-stoned desert of dread

Obstructing all light, mountains of mist
A dark land of chaotic powers
The way is a desert, an infernal husk
Penance inflicted by the hated one's arrows

Shadow conjured as the fire burns bright
Horrific visages welcomed in sick stupor
Inescapable agony reveals soon the blight
The rising tide of a dead man's rancour

Every page of the book is a snare
Paralyzing poison and ecstasy
Agony and terror coursing the veins

Ahead two towers of iron and stone
Legionnaires of death march onwards
Demonic laughter, invisible whips

Harbingers of evil donned in red iron
Crushing bone, consuming life-essence
The Thousande-Year Reign of Despair

