



Protervitas - Issue 002

'NTMS', 128.12.12

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Self-Worship is Self-Delusion

One of the most pathetically dishonest ideas that have cropped up among the various typical attitudes of a modern hubristic type of simian, as a sign of the times, is the idea of self-worship as a post-atheist explosion of pseudo-religious vacuity. Such attitudes belong to a society that constantly creates physical and mental barriers between its inner, utopian desires and plans, and the situation in the cosmos at large. Once this illusion is several-generations deep, it gives birth to delusions of grandeur and entitlement among the internally weak and mentally limited among the population.

The state of affairs, in the area of hubris-laden self-worship, has inevitably degenerated further into confused and superficial spiritual movements, some of which have taken up the name of 'Satanism'. This particular choice of name may be due to the fact that the secular Western society has not yet gotten rid of the specter of Christianity. In these cases, the real opposition to the Christian attitude comes not in the structure of fundamental beliefs, but in an articulate though vacuous series of tantrums disguised under layers of the worst theology and patched-up rationalizations.

The kind of hubristic 'Satanism' of which we talk here seems more like a vaguely distorted, shifted Christianity (think of all those idiotic cults which worship a "Dark Light" and prefer Qliphoth to Sephiroth, a reflection of face-palm-worthy half-understanding), is the fact that they worship an invisible inner self rather than adopt the traditional, self-debasing and sycophantic and hypocritical attitude of the Christian. Where, in all this, is the Promethean spirit shown by John Milton's archetypal Satan? It is nowhere to be

found among these capricious weaklings, lacking any impulse towards a holistic fulfilment and accomplishment.

Why do we condemn all this as illusory? Because at no point is there an attempt to realistically encounter this inner self outside some psychological religious game, to strip away the illusory or to actually face real-life situations. The individual here does not even strive for excellence in any sense, but rather becomes self-contented, and is assured that their worship of darkness through themselves, or of themselves through darkness, depending on who you ask and on what day, leading them to feelings of false entitlement and grandiosity without a basis. By repeatedly immersing themselves in this blanket of self-acceptance without real struggle, the individual attains, through years of masturbatory congratulation and sycophancy towards others of their kind (fancy words and all-mighty attitudes are the rule among these types), an unparalleled immersion in a delusion that is at least as deep as that of fanatical, evangelical Protestantism.

Were these self-worshipping individuals to encounter trying situations in real life, they would be and are quickly humbled in the moment by the slightest of challenges; it is customary for this kind of individual, however, to quickly assume a position of self-excuse and entitlement once the situation has passed, thus blocking all possible learning from it. Thus, not only does self-worship create an personal environment where covertly cowardly and complacent attitudes are fostered, but the individual also becomes insulated against learning that experience naturally affords.

Pelagius.

Phases in a Discovery

One's happening upon a thread, an intimation of something else which is not seen, or even understood, is the first step in an organic and independent shift in the discovery of a new path. It requires a certain sensibility, a passive receiving, an opening up to new voices and their calls; however, it is also dependent on the individual being curious to know what it is they just happened upon. Some discernment is necessary, but a personal one rather than one referencing outer, so-called objective, systems that rely on morality or, worse and more dangerously misleading, the hard sciences or logic inexcusably attempting to extend authority beyond their capacity to exact truth.

Following and growing upon a tradition or culture is, then, a second stage in a discovery, by which we do not imply that one must immediately commit to a particular religious group or spiritual trend; however, something akin to this can be the beginning of a road which at some point, ideally, will come to involve a commitment at some level to this new path. Only in such a following does the individual start to acquire experience at a new level of knowledge or understanding of this way of life or thinking. While some may decry this as unnecessary or as detrimental to the freedom of mind of the individual, such remarks are generally ignorant of the platform to inner power that commitment to proven traditions become when taken and practiced with devotion. Devotion must not be the limit, moreover, and is only a path and tool so that higher faculties can also be enriched in their own time and manner.

Arriving at the limits of what is afforded by a fixed instruction set, the individual can start to transcend what he previously embraced

and followed with dedication. This is not to say that the way that has been explored has been rendered invalid but it serves no further purpose, at least at this point, to the individual who has thus walked to its borders; for in walking to such an extent and in such a direction, the individual uncovers their own destination through a unique, personal series of unveilings that become evident only insofar as the individual maintains contact with a will to transcendence and an inner voice of truth, whatever that voice may whisper.

Realization of self-honesty happens after this, if the individual is ready and capable, in regards to their own situation and true level of knowledge. Such a realization is a humbling, reaching of clarity through sensibility, but mostly through rationality as a flexible and directed human power. Rationality here is posited as something that need not be divorced or opposed to emotions, but rather one that works in conjunction with a deeper understanding of these, so that a more complete, and well-rounded interaction between them is possible.

Unconcealment, emerging of an individual will and destiny, at least to a partial degree, would appear to happen as the last step in this spiraling or helix-like process (to avoid the incorrect picture of a mere cycle). What is described here can be said to be a sure assimilation and a resolution to move forward, somehow purified by the experiences and realizations, reborn after a flattening spiritual death. What follows is a new growth in the upward, helix-like spiraling path towards what we would like to think is wisdom.

Pelagius.

Grounding, Struggle and Growth

[Unadulterated, original article]

Limitations are impositions on potential, an infinity, and so are binding, but they enable actualization, which is formalizing potential, like how a vessel shapes the water it holds. Structures are systems of impositions, configurations of laws. Laws exclude to direct. Chess's rules deny you infinitely many potential actions, but without rules, there's no game.

A tree is contingent on the ground. The ground fashions its actualization and supplies its substantiation. There's no transcending the ground, but there's nutrient rich soil, which fosters healthy growth, and there's barren or contaminated soil, to which dependency on would mean decay.

Human societies are like ships. Moving forward required the concerted efforts and ambitions of those on board, you were not free to saw off your quarter in the ship, that would be a decision you would be making for everyone else, but then freedom was unfettered from obligation - your duty towards what's higher than yourself - and became absence of hindrances, bolstering individuality, paved for with our loss of communities, ties to each other, and shared goals. The ship fragmented, then collapsed, and everyone was left a plank. You're the captain of your plank, and it's every man for himself. Survive.

Life lost meaning, that which had enlivened it. Life devoid of life, became hell, to be escaped, and so life became about distractions. Distractions are morphine, life is pain and suffering, life is evil, and must be supplanted, and so dreams of Utopia, where distractions are constant and blinding, where life can finally be escaped absolutely.

Our central values are compensations for what was lost. The ground is made up of loss. It's a vicious cycle, where we despair, and

so cling tighter in desperation to our support structures, which happen to be loss, further fueling and intensifying our despair. Grounding and nourishing ourselves in/with loss, our growth would be negative.

The world is a trial, purposed for our growth. We grow through our experiences. Experience is engagement with reality. Struggle is resistant engagement. Resistance is hardwired into us, as part of the trial. In struggle, we're confronted with an ultimatum, grow or stagnate/degenerate. Growth is in acceptance of reality, degeneration is in its rejection. Acceptance is assimilating into reality, attuning to the world, understanding you're part of it, understanding your part in it. Rejection is detaching from reality, being at odds with it, being estranged from it, being at war with it. Evil is an experience, perhaps the heaviest experience, the one we most struggle against, one we're wired to struggle against, but is an inextricable and inescapable part of life. We can choose to escape it, and surely fail, or face it, and possibly fail.

Utopians endeavoring to banish evil from the world, instead banish themselves from the world, from any productive engagement with it, forfeiting whatever leverage they've had on it. As struggle is part of reality, a rejection of struggle is a rejection of reality, and so a rejection of our means to overcoming struggle, as any effective means would have to be realistic.

Utopia is freedom from evil. Utopians dread evil, as they're fleeing reality, and evil is the ultimate reality check. Diseases confirm to us our frailty, keep our egos in check and reassure us of our submission to reality. Natural calamities quake the foundations of our illusions, and force us to engage with reality on its terms not ours. The fact of our mortality looms fatefully over our heads, a regular reminder of the non-negotiable, irrevocable reality of death.

Trystero.

A Multicultural Fallacy

There should be no room for multicultural advocates. Most of the modern intellectuals provoke universal human rights, preserving extinguishing ethnic cultures and revive those strangling languages that may only have one person use as his mother tongue. Namely, it took too much man power and work to discover, record and maintain the dying dissonance which may not survive any longer than one decade.

Human cultures are exactly like living beings. They thrive, and they struggle to live. If one of them cannot make it, then the final consequence falls down upon thee -death. Cultures are artifacts, which can be learned, reproduced and manufactured; only refined ones shall be passed down to descendants. But most modern thinkers do not think or do so. They accept and research every value, including useless ones with no nutrition for future human development. The author especially blames puny academic intellectuals who specialize in the social and political sciences since they always ignore the fact that cultures and values have different levels and ability to survive.

Cultures are nourished and supported by certain groups of people; they are responsible for their own culture's life and death. If a tree is rotting from the roots, then there is no need to waste time on saving it. Ideally, this may also apply to cultures. If a specific culture is dying out, don't bother to take actions at first. The surviving system should be maintained by its own people, who are responsible for their own debts. Let us just take an example and bald statement: not every indigenous language on the earth is unique, some of them are defined as special only because they are spoken by ethnic minorities, and they are "rare".

However, their scarcity does not mean they will benefit humanity any further. In reverse, these extinguishing languages are tread stones; intellectuals work to "save" and "revive" them. They may regain some speaking population. Then again, why do we need to preserve dying things like that? The end result will be nothing.

In the public sphere, you will get blamed as racist for hate speech, but it has nothing concerns with race or ethnicity, only a matter of bloody truth pinpointed to our eyes. Self-empowerment has a predominant account for this issue. A scope for diversity stands for higher possibilities of survival. It is shameful that multiculturalists take everything into their account, narrowing things down to personal agenda and causes.

Self-empowerment is all about sustaining the core of a person or a group of people, don't let others get involved. The path is a cluster of thorns, the only way through is to grind your way to get passed. Pleading for help is an act of self-destruction, ignore them and let them be.

Multiculturalists might say it is inhumane to let others remain in the rotting pit, but they must find their way out the pit. Those who claim to protect or justify a certain value for cultures are vultures circling around, looking for food to feed themselves on. Do not let them.

Chronomus.

Imperceptiveness

Imperceptiveness to appearance is an unofficial rule of polite society, and the official rule of civil law in many advanced societies. Imperceptiveness to appearances, and the tell-tail signs a person's appearance bear upon others are supposed to be overlooked: the goal being the "inclusion" of all, or at least most. It is a condition imposed from the outside onto people under de jure egalitarian expectations, and it is part of what helps safeguard the premises of those expectations.

People want to be good, welcoming citizens. And so, many accept this muzzling of their instinct into faint vibes that do not really help or matter, and which faint vibes may even cause displeasure or confusion due to being incomplete, incomprehensible sets of data. The figures of malcontents and incompatibles dwell in the gaps.

The ancient Greeks were hyper-perceptive in the maintenance of their ideal of purity at all levels. They saw physical ugliness as corresponding with moral flaws, and as a succinct counterargument to any rhetoric the person may have had to offer. Consider the case of Socrates. Consider Pharmakos, the ritual sacrifice of the ugly. Excessive? Probably. But extremism in matters of native instinct walked back to a civil conclusion is better than moderation, as before negotiations even begin your position is staked too close to the abyss.

Comparison of people with animals and monsters has mostly been precluded from public consideration in the interests of sensitivity. Inclusion. But maybe we require the consideration of vampires and

goblins for the two concept sparks to arc together -- a radical othering.

What do warmongers look like, in the political class? Study them closely next time you see one on television. What do sex freaks look like? Anarchists? Bureaucrats or gangsters? People who have given up on normal life, and so villianize themselves, out of resentment for their inability to fit in or realistically strive towards an ideal.

You may avoid talk shows or awards ceremonies. Fair. Next time you do watch one, study the participating actors. Do they act like, say, your own family? Do they smile funny? Are they processing joy like a normal person would? Measuring affectations is a part of measuring appearance. Where there are goblins, gurning and waddling are attendant. And predatory "casing" comes with vampires.

On a different front but to the same end, American linguists helped assassinate the benign word "Negro." In the 1960s it was in use by the American Negroes themselves as a descriptor. But by the 1980s it had slid much closer to its present state of un-PC disuse. Linguists and their allies carried this out aware of the importance of control over how we address each other. A radical de-othering. And the 21st century revivalists of the word and its derivatives, trying to radically re-otherize Negroes, are decidedly not benign.

This is not a reproduction of the pop psychology guides that detail how to pick out sociopaths or narcissists. This essay exists prior to that. It is a brief crisis assessment over the End Times ghoul prying something very important from us, our instincts and first-impressions gathering ability.

We all live in this matrix. And even people who mostly have it together still have fetters on their instincts now. For those who have lost even more it is liberating to even be pointed to the idea that a goblin can be identified and named, and fled from if necessary; that their faint vibes no longer languish incomplete, and that some people's sins are carried on their faces and in their carriage.

Some may, overwhelmed by their new rubric of vision, undertake a process of reconstruction -- radical re-othering -- overcompensate and establish around themselves a recklessly Grecian strict hygiene. But as long as more civil heads can negotiate them back from driving uglies and Negroes off cliffs in ritual intolerance it can only be an improvement.

Frost.

Protervitas #002 Consumption List

Literature

- Corneliu Zelea Codreanu - For my Legionaries
- Friedrich Nietzsche - The Antichrist
- Peter Drucker - The Essential Drucker
- Nick Dutch - Astral Projection and Sceptical Occultism
- Ann Sterzinger - NVSQVAM

Ambience

- Cabeza de Buitre - Herrero de Brujas
- Il Balletto Di Bronzo - Ys
- Klaus Schulze - Irrlicht
- Reinfection - They Die for Nothing

Blogs

- Phalanx (<https://phalx.com/>)

Film

- Stalker (1979)
- Possession (1981)
- Howard's End (1992)

The Needs of Domesticated Man

Humans can no longer be considered wild animals if only because they are incapable of surviving without the aid of at least the most basic implements such as clothing and tools to supplement their lack of physical aptitudes to face a raw, savage environment. So it becomes obvious that through countless generations the human species has become domesticated, as it were, incapable of a prolonged survival in direct contact within a natural setting. The development in question has nonetheless allowed a flowering of consciousness and has opened up possibilities for humans to unravel a certain intellectual and creative potential otherwise impractical.

At the same time, we seem to be arriving in a place of comfort and domestication where individuals seem to become atrophied and limited, instead of aided by its supposed needs as a domesticated creature. This seems to be the plight of many a first-worlder, who would even count their cellphones or their pediatric shoes as a need, even if only because they acknowledge domestication as a curse and blessing of the human race; the acknowledgement in question only becomes a crutch and an excuse to openly plead for comforts and for the avoidance of all penance, no matter how small it may be.

Clearly, we have not yet reached such a miserable stage in our now declining, self-devouring, decadent devolution. In spite of the fact, many an individual of a certain kind does flaunt such an attitude of dependency upon luxury and comfort, indicating a degenerate reliance that has the stench of an apathy which takes existence for granted, and all manner of benefits as rights. The utter disconnection from reality here is the root of this delusion, and also

what, one could say, makes them suitable sacrifices for our return to a purer apprehension of the cosmos, and a progress towards a grander future through a sinister will to power.

A central error to this limited way of thinking is the belief that whatever they want should be considered as something they need. It is not just a matter of linguistic confusion, but the abuse of the illusory 'right' and the bubble of existence it creates, leading many an individual to rot in life, and through careless action and inaction let all around them turn to waste and filth, all while firmly believing that they have a 'good heart'. But a good heart is useless if there is no awareness of oneself and the unbending (for purposes of this discussion) reality outside a person's wishes. Here lie all of those who believe in sanitized, new age versions of karma and such things, which place primacy over their intentions and not their actions.

Alongside the entirely false needs of domesticated man also lies a cowardly attitude towards life and towards existence itself, rescued by these vague superstitious beliefs. These work towards a vicious cycle where the inaction and insensibility of the individual feeds their perception of the false, superficial precept that supports their way of thinking. The only way to correct these weaklings is by dragging them out by force into the open, for them to feel what it is to really be alive; strip them away from their comforts, make them learn that none of this is to be taken for granted; beat them and make them acknowledge their cowardice, forcing them to either stand up to contemplate reality or end their miserable existences once and for all.

Pelagius.

Fulfilling Madness

It is desirable that each individual works their way towards the carrying out of their very own extreme and bizarre fantasies. One many think that this could lead to a great instability in society; an unpredictability unprecedented which would render our lives infinitely more dangerous, and one would be right to think so. But with time this would become predictable, as human tendencies follow only so many paths. Even more importantly and interestingly, this would serve the great purpose of rooting out the true natures, strengths and weaknesses, as well as potentials of different individuals.

Everyone has dark fantasies, a bit of madness in them, especially but not limited to the environment provided by this fake, industrialist society that has come to replace our natural habitat and relations with an unending marketplace where only the worse and most cowardly traits consistently gain the upper hand. But fear keeps everyone from either considering or doing away with these dreams of theirs, this longing for chaos and destruction that would swoop away all the unnecessary misery. For a natural misery is what it is, it is also struggle against forces we do not control. But the death by civilization is completely human-made and serves no purpose other than fill the pockets of the merchants.

By bringing one's own dreams of darkness into more and more serious considerations, one out of two things are sure to happen; either one truly decides that such thoughts are inadequate or one starts to take steps in order to carry out a plan enacting them. In the first case, the answer is not to do away with the preoccupation, for this preoccupation has a reason to be and its origin is important.

The inadequacy of the destructive dream is evaluated in terms of what it would do, and what it would allow, and then it is modified until it serves a purpose in a grander scheme, in accordance to the objections that the individual having them might have; whatever the case, their carrying out must happen at some point or other.

For the truly deranged, they will become the cause of more than some suffering, but thereby, and in the long run, they will be exposed and thus they will be terminated as mostly dead ends. And at the very least, these deranged attitudes will inspire others at some level (think of Charles Manson) because they dared challenge —they dared stand up and do what they were called to do by an inner voice; such an impulse towards self-realization should indeed become the center of all existential struggles of the individual, leading them through ordeals of all kinds, each and every one of which is significant in their own way to them, and the overcoming of which leads to a personally-tailored individuation and attainment of a clear sense of what has been popularly referred to as destiny.

Pelagius.

Inverting Nick Dutch's Advice

For all the good that a sane, skeptical mind like that of Nick Dutch contributes to the esoteric/occult community, bringing in actual analysis, and more than a good dose of reality, he always falls on the mundane side of the spectrum when it comes to confronting the dark side of things. In his first compact, but also efficacious and decidedly relevant book, *Astral Projection and Sceptical Occultism*, there is a recount of an experiment he personally carried out, and the results of which he appears to deplore. He ends by advising readers against summoning anything that 1) makes them uncomfortable; and 2) signals a return to primal instincts – a pity, for that is a more than half of reality left unexplored out of sheer fear. In an attempt to make good use of Nick Dutch's experience, we will willingly step into this mode, facing, consuming, becoming the monster and engulfing it and ourselves in the process, emerging transformed.

1. Choose a particular predatorial creature, fantastic or real, in which you wish to morph or project.
2. During a whole month, exclusively watch, read and surround yourself with information and imagery related to this creature.
3. Each night, as you lay down to sleep, relax and repeatedly tell yourself that you are becoming this creature, falling into sleep with this empowering feeling in mind.
4. On the last, target day, fast during daylight hours, at sundown, ease your body into sleep and keep your mind willing transformation, until normal consciousness is switched and you descend into a different state..

Sweat, Tears and Blood

More often than not, the three fluids spelled out above mean to the well-meaning, goth hoodie 'satanist' (often fans of Crowley), means of self-debasing for the sake of facing their own disgust and somehow summoning gods of 'filth'; in essence, fetishes and quirky sensations. Here, we will refer to what shades and hints that some of us have glimpsed from afar of more serious and purportedly sinister practicants which enact Will to Power styled destruction of the ego. Instead of fetish gratification in slothful self-indulgence, a monster of the higher self must be made to truly invoke the sinister within. If the average person is able to go through this active sorcerous working, he or she will be guaranteed to be transformed into something beyond what they knew themselves to be in actuality or in possibility.

1. Find and choose a several-miles distant spot in a feral or abandoned urban location. No less than 1 kilometer, but no more than 3.
2. The chosen day of the working, you shall wake up at 6 in the morning, fast all day long and remain indoors in artificially created darkness, until 6 pm, when you will eat meat exclusively.
3. Each hour of the day, a maximum set of push-ups and sit-ups should be done, and an outspoken and written out form of desire for power and strength must be expressed.
4. At midnight, sprint as fast as you can towards the chosen location, without stopping. If your limbs, heart or lungs fail you, drag yourself at the top of your capacity until you have reached the target.
5. It is effort and will which bring desires about.

