



PROTERVITAS

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[W]hy in the world should it be assumed that true judgments give more pleasure than false ones, and that, in conformity to some pre-established harmony, they necessarily bring agreeable feelings in their train? —The experience of all disciplined and profound minds teaches the contrary. Man has had to fight for every atom of the truth, and has had to pay for it almost everything that the heart, that human love, that human trust cling to. Greatness of soul is needed for this business: the service of truth is the hardest of all services. —What, then, is the meaning of integrity in things intellectual? It means that a man must be severe with his own heart, that he must scorn “beautiful feelings,” and that he makes every Yea and Nay a matter of conscience!

—Friedrich Nietzsche, *The Antichrist*, in No. 50

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Part I

In the face of mundanity

Awaken to the darker path

Hope as the source of all evil

A science of savagery and hatred

Part II

Pondering Hell on Earth

Consumption list

Part III

Some musings on knowledge

Some musings on daring

Some musings on volition

Some musings on silence

[All texts by Pelagius]



Part I

In the face of mundanity

The greatest impediment to any and all seeking to achieve transformation beyond the degrees of normalcy dictated by our own times and place, the greatest obstacle to be faced, is almost always the mundanity of the vast majority of people surrounding us. This takes shape in conscious attitudes and direct statements, but also along unconscious and indirect, and thus more subtle, lines. These attitudes and statements take the shape of ideological and religious beliefs of the time and age, irrespectively of whether people identify them as ideological or religious. Take the religion of humanism for instance, which goes beyond the merely ideological, where it does not in the least seek to even provide a semblance of reason, and is little more than the pathetic made into a virtue: the idea that every human is invaluable, no matter what experience and behavior of said human individual has shown. We call mundane all these attitudes that are human, all too human, in that they are always marked by unabashed hypocrisy, cowardice and vanity.

In modern times, the situation has reached an alarming peak where self-entitlement and complacency are the norm, especially in so-called first world countries. This may or may not be as a result of the lack of contact that people today have with nature, and with reality as a whole. Growing up with all manner of comforts, being told that they deserve these rather than they are earned, while at the same time being abandoned to suffer a years-long brainwashing by pop culture delusions and state-sponsored slave morality. Self-entitlement of the modern, secular type is a direct result of a generations-long humanist pandering that reassures individuals that they inherently deserve and should be provided with what makes them feel happy. Happiness as a moral obligation of society towards individuals turns reality on its head and leads to complacency. Today, complacency is not just in a few individuals, but is part of the psychological make-up of the mob, fed self-serving illusion and lies, while at the same making every individual feel worthless, and thus always craving for more. The majority is kept on a wheel of self-entitled demand and lack of self-worth beyond superficialities.

Complacency comes from an overt feeling of reassurance and the giving of 'rights' by some 'authority', whose power rests on little more than having a majority of hu-monkeys at their disposal for the bashing of brains. And because everything is given, and so they are complacent, people never again

challenge themselves. Whereas through great part of history, challenge was an obviously intrinsic part of human existence, widespread material commodities have made it so that challenging oneself is no longer necessary, and many are the people who simply float along a turgid modern existence assured relatively easy access to all basic necessities. This is worsened by universal, ever-present distractions designed to catch the eye, divert attention and provide a chemical 'high' of some kind. The result is the raising of basic standards of living, which makes people think that the universe, and other human beings, owe them the fulfilment of these conditions. They are unable to realize that this all comes at a price, and that what they take as a right is actually a very temporary privilege for which someone is paying in one way or another.

Along with all self-serving secular dogma and the Freudian way of looking at life that infests and calcifies these attitudes, the mundane type of human being also tends to appropriate vague, New Age-diluted Eastern spiritual concepts such as 'karma' and 'reincarnation'. These are always adopted and worded, not in their original sense and complete context, but applied and twisted to the modern individual's need to justify cowardice and selfishness as benevolence, most patently manifest in what is termed 'pacifism'. The idea of peace in the realm of mundanity is simply a self-serving dogma that insists on the right of (almost) everyone to live in peace so that they themselves are guaranteed safety. In short, it is one more device in the machinery of illusion and lies designed to afford the individual with an ease and comfort of life without them having to work or contribute anything to that cause except indolence. Everything becomes an excuse for apathy and cowardly egotism, to the detriment of all and even themselves. The ways in which self-delusion and inversion of values happen, and the lengths that are covered to keep them in place, defies reason, because reason itself never takes part in all of this as mundane hu-monkeys tear hole upon hole of sentimentality in a never-ending attempt to escape reality.

These types never fail to see life as a 'vacation', in the modern, industrialized-world sense, and they see effort of any kind as 'work', a distorted mentality that inverts life itself. Failing to realize that life is struggle, challenge and achievement, and that joy should be found in them, is what lets the modern mass of zombies take on encroaching and meaningless jobs for the sake of being allowed time outs on weekends, and two to three weeks a year for humiliating self-indulgence. They fail to understand that 'rest' is only a necessary break from life in order to recharge, and perhaps to stop and contemplate, so that struggle (life itself) can go on. Modern mundanity reaches

an all-time low in that each and every aspect of modern civilization reflects an inversion of values, a placing of reality upon its head, all in a grand effort to elevate the whims of pathetic individuals to the highest degree of importance in the psyche of the masses. Some may argue that this is not true, that what secular, 'enlightened' modernity cares about is the 'welfare' of people. This 'welfare' entails that they break their backs during most of their lives in serving this system that upholds their rights, so that they may be free to imagine their own meaning (devoid of contact with reality) during weekends and two or three weeks of stipulated 'vacations'. Of course, this all comes with 'benefits', including reduced or almost free medical care, but at the cost of life itself through enslavement to the system.

Content with always laying back and letting others, even the 'State' itself, create meaning and a direction for them, the modern mundane type displays a laziness of the senses and the mind that renders them contingent, not essential. Of course, this is perfectly in line with the paradoxical precepts of modern, materialist, secular religious belief: the illusions of the individual are all important and must be indulged, but the individual itself is a prisoner of the illusions of the materialist collective. In what they term 'the cult of the individual/personality' they seek to strawman the idea of excellence and higher manifest (as opposed to supposedly intrinsic and only latent) worth of individuals that demonstrate examples to be followed and admired. While seeking to be all important, the mundane mass knows that their strength and value, because individually null, lies in crude numbers. As they dissolve into the mass of 'the people' they are able to assert their will to relevance by denying their betters a deserved place in the realm of the real, thus asserting the realm of illusion and lies. Strife and struggle are thus only valid for mundanes if pursued along the lines of meaningless profit-building within the materialist machine that seeks only to gratify egos and passing sensations. All real change towards improvement, towards excellence, is seen as dangerous, and rightly so, for such pursuits would burst their bubble.

In the face of mundanity, we must step back and not be deceived by an impulse to respect for their purportedly virtuous pity, which only disguises weakness, for in doing so we contract a mental virus, a spiritual disease that makes our resolve go bland. Apparently inoffensive at first, this disease tends to gradually erode any impulse to transcendence, any inspiration towards goals beyond those that momentarily please sentiments of self-importance and the kind of shallow empathy known as 'pity' that is unable to look at consequences and thus rests its decisions on a weakness of the mind that tends to please

characters addicted to the drug of the theatrical, the emotionally 'moving' in the most banal of senses. The steady growing apart from such notions until their very mention to us becomes nauseating is necessary, so that we ourselves are slowly but surely purged of its degrading effects.

Awaken to the darker path

Facing the waves of filth and mediocrity that plague and make up the majority of individuals in this world created by human illusion, dictates that we find or forge a path of our own that not only opposes or diverts the existing norm, but that is also capable of taking us somewhere else. That is, while essentially corrosive and effective as an agent of true change, the path must lead to a position of power, and alongside a culture and character of an evolutive kind to be fostered. Conservation cannot be the goal, as it merely represents stagnation and brittleness, nor can a superficial, weak kind of progress lead anywhere. The world changes, the universe changes. And while we must be aware and remain in contact with what is constant, for a remnant of humankind to not only survive but thrive and rise to new heights, transgression must always remain in focus. Morality must be done away with, while preserving valuation systems based on personal discernment. This prospect scares most, as they seek certainty, to the extent that they will place responsibility for spewing illusion and lies on an authority of one kind or another, whether supposedly invested by divine authority or scientific knowledge. Excellence of a personal kind must always remain the goal, and not some arbitrary or sentimental measure of 'the good'. Further, communities and civilizations built upon excellence.

The first step is to cultivate emotional detachment, while being aware that we are what we are, that we are humans still, and that such emotionality will not be escaped, but that it can be funneled, manipulated and its focus changed. Life means struggle and change, both of which imply the loss of something and the bringing about of a new condition. If the individual is unable to deal with loss of any kind, then they will forever be doomed to stagnation. Valuation and attachment must be addressed and considered from the outside, so as to comprehend them as assets in the arsenal of our current human make up, and not as lords of our destiny. Valuation must conform to a firm derivation from changing perspectives across accumulating experiences. Attachment must be understood in a functional way, and enjoyed emotionally,

but over it a higher faculty of reason must be erected. The way to gauge this is to engage in the frequent exercise of imagining oneself in the situation of losing a particular object of devotion or attention. The exercise is only effective if the emotions in the related scenario are summoned honestly and are gradually brought to intense and very real moments of duress. Following this, a introspection regarding said bouts of internal turmoil should be conducted with reason and the conviction that one must surpass it all, that one's duty is towards the higher spiritual, mental and physical attainment of oneself, in spite of oneself. At some point or another, actual letting go or destruction of such objects could be enacted for the ultimate cleansing to take place.

Said outlook, if it is to be real at all and not just the chest-beating of an excited primate, must be accompanied by the gradual materialization of skills, knowledge and ever-increasing strength, both physical and mental. In doing so, the individual is crafting an armor that will be indispensable in future ordeals, the overcoming of which is indeed the only way towards a rising above putrid mundanity. The forging of real strength, moreover, involves the elimination of hubris within ourselves, including the putting to an end self-aggrandizing, vain tirades that serve only to feed the with ego mouthfuls of delusion, even if based on truthful achievements. While awareness of one's capacity, and pride therein, is not only natural but necessary, letting lose arrogance without boundaries leads to distorted conceptions of reality and of who one truly has been, is or can be. Each of these thoughts will forge progress, each delusion will derail, and each honest but prideful and willful thought paves the way for sure and consistent improvement. Concrete building of skill and strength needs concrete planning, and the outright beginning of the implementation of said plan, and only in this way is procrastination of any kind always overcome. The way is action, not planning. The way is learning and applying now, not in the future.

Planning, preparing, learning and training (active drilling and enacting) should consist of the bulk of activities of the individual resolutely engage in this dark path to action. Anything less than a complete dedication is unsatisfactory, and while one remains short of such a mark, reminder and chastisement must keep urging that gradual change towards complete dedication. Anything that does not, in the short or middle term, bring one to such a level of dedication, is unsatisfactory and marks that individual as part of the affliction of mundanity. What is planned, prepared, learned and trained must raise the individual in question to new heights, that is, each and every one of these must be taken with the aim to one day become a professional, an expert or an adept at utilizing and applying them. The idea of a 'hobby' must be

promptly discarded as useless and time-wasting. Learn to dedicate yourself, to take pride in and enjoy skills that award you power and enhance your overall being, as strictly functional as those skills might seem. Having to choose skills in which to become an expert also demands discernment as to which skills you will give priority to and why. This is path-defining, and should not be taken lightly, for although you may try different things before completely committing to one (and which commitment should come as natural development and empathy), time never stops.

In moving towards higher and higher places in mind, body and spirit, the individual moving upon their solitary, dark path should steel themselves to make the ultimate sacrifice. This is not to say that one should become suicidal, but that the possibility of death tomorrow is not something alien, but that it rather defines our lives today. Not in the banal sense of this condition, in which some would live out their last few hours in pointless indulgence, but remembering to give oneself to oneself in excellence every day. This must be done not only with excellence in mind, but with, again, the very real possibility of one's death happening in the very near future. Doing so should be both the cause of great oppression and liberation, and alternating between the cold and heat of both sentiments can create a dynamic effect that charges the individual with an unnatural energy towards accomplishment and enjoyment in an often dangerous existence that gives no quarter to opposition but always plans for strife and victory. Evoke death, think about death, prepare for death, condition your life towards proud inclusion of death, so that life is enhanced and enriched.

The darker path of liberation and challenge also brings about a natural flowering of creativity, and a deeper and purer love for the arts should be welcomed and explored. Whatever the particular inclinations of the individual, a point must be made that creative endeavors should seek to evoke spirits, emotions and attitudes. With time and study, concrete links between technical aspects and their impact upon the nature of the work should become clear and quality observed from an experimental, though analytical perspective. In this, the mind will not be simply benefitting from passing diversions in a 'hobby', but using creativity as both an act of inspiration, as well as a door the crossing of which awards sharpness of perception, depth of thought and organizational-creative skills. These can be honed for the use in the greater work of an ever-evolving mind. Creations must be aimed at effectiveness, at change. In this, there is a lasting value and not only an inward-looking cosmetic sense alone,

however objective it might seem based on strict analysis alone, as if art existed in a vacuum.

In awakening to the darker path, the individual starts to tread a path towards self-realization, a discovery of life as connected with reality, with nature, with the universe; this requires the creation and facing up to challenges, and which challenges must be born out of an honest digestion of fears and doubts by whomever wishes to grow and confront themselves, that the age of supreme mundanity and hubris may be defeated an individual at a time. Loneliness must be dealt with, understood, and eventually loved above all things; that also means that the understanding of all relationships and possessions attains not an insignificant perspective lacking all value, but a different tone, and a different way of enjoying them. The darker path thus enhances life with flame and light, rather than distorts one's vision of reality by the blinding and mirage-creating over-exposure of surfaces.

Hope as the source of all evil

Do not hope but act, for in hoping there is always indolence, a restrictive barrier that soothes the dreamer and delays action. Action itself is the only way to attain anything that is desired, and power is the only means to that attaining. Hope engenders illusions, without needing to ground them in reality at all, and when the meaning of life is based upon such delusions, upon such hope as the cause of those delusions, an inevitable downfall is bound to occur. One does not take things for what they are or what they can be, but by what one hopes they will be, independently of what is actually going on. When we take such a drastic view and judgement upon the idea of 'hope', and once this hope is extinguished, the only remaining courses of action open to the valiant are either suicide or action. When we come to replace each act of hope with a concrete action towards a goal, towards the fulfillment of a desire, then a powerful change is bound to occur, one that will see an unexpected unveiling of destiny. Having changed their perception of life and their inclinations towards hope and action, the individual will not see this unveiling as an unstable, terrifying concept, but will rather recognize in it the true fountain of possibilities and potential in function of what really is.

The way of action is pain, because in acting we always meet opposition, which causes struggle. If struggle brings change, it brings loss, and so pain of

some kind. Thus, pain must be understood, but not desired to the pathological extreme where it becomes meaningless as a marker of growth, though it may be understood as the signal that confirms a point in struggle, a natural alarm that hangs over the threshold of change, and so of progress. Comfort must be scorned to a point, because it weakens; but for the short periods in which one has it, it should also be supremely enjoyed and used to recalibrate. Too much comfort or having that comfort for too long periods of time will inevitably bring decadence, because of indolence and distraction. The path of pain and struggle ensures that one is either kept on their toes, gives up, or perishes. In that, we can see the upholding of the real, of natural law. No longer shall we live by empty words and slogans, the self-serving morality that seeks to assert over all the mantle of mediocrity and censorship. Break these bonds and delight in the pain and danger that will ensue.

Move past people, do not dwell over them or mourn them; do not spend a second thought on them when they have left. Learn from your experiences, but do not latch on to them. Move past everyone and everything, including and most definitely yourself. Let all within you fuel your building towards greatness, while not failing to delight yourself, but delight yourself on the edge, on challenge, on knowing how and when to taste the nectar. As you will not stop or look back for anyone, the landscape ahead should become larger, and the taking in of madness may be a necessary step: madness is what differentiates those who will ditch hope as an illusion and take up action as the means to attain power and so forge a reality. Do not expect anything from anyone, for such expecting is an outsourcing of what you can and will accomplish and bring about yourself. Hope itself, in this case, is the mother of all failures. To be clear, on the other hand, not placing a priori expectations on other people does not imply a lack of trust (which is born of experience), nor a failure to establish bonds with other people.

Seek to fight an internal war as well as an external war, for they are complimentary; each of them enhances the other and takes our individual development to a holistic, more complete degree where no aspect of our individual psyches is disregarded. It is in the defeating of foes, internal and external, that new vistas arise, that the layers of unworthiness in yourself are exposed and made ready for extermination. Scorn all such superficiality, and always keep a combative disposition that you may always be challenged. As this total struggle goes on, there is no room for hope, only the building of experience in an uninterrupted progression between trance states focusing on different aspects and paths which must ultimately converge in the unveiling of

the individual's unique destiny. The internal war was also called the greater war, while the outer war was once known as the lesser war, for to the evolution of the species, in the spiritual sense, it is inner conflict and resolution that matters. The lesser war facilitated this but was more than just a facilitator, it was a necessary physical counterpart in which real-world cunning and strength set another, different layer of filtering to improve the species, as it were.

The natural bonding of love is an essential part of living, but must not become the rule that defines life itself: it is a prize, a delight, but must not be allowed to be a determinant of direction or value. Do not be deceived by the ensnaring, coiling serpent-arms of love, but see past them, for in itself, love comes to naught. Love is a moment, a connection to divine glimpses, it is precious morning dew, and as such inspires and moves, but it does not feed life. The myth of love as the ground of life, as the source of nourishment of life has until now wreaked confusion and havoc. It should be said that it is from the shadows and darkness that life arises in revolutionary contrast, love is the rare nectar of which we may taste in fleeting moments, through gates arising from our bonds with particular people. Contemplate such open gates, feed off them, but do not let their prospect entrance you so that your quest for greatness is delayed or impaired in any way. Move past even the greatest love, letting it run its course in the midst of the pain that your quest may cause it. Let its flavor and memory become so enhanced and spiced by the stark contrast of discipline, purpose and action that will tear everything apart.

Without any manner of hope, with its being disqualified as an illusion, and with the correct placement of love as a panacea but not the point nor the mover of life, existence, and indeed excellence, will be revealed as defined by sorrow and suffering. Sorrow will be the sole constant in a path determined by action, a path towards excellence, realization and perhaps even wisdom. But in sorrow the deepest depths of reflection are reached, the most detailed workings of reality unveiled, even if their interpretation, and thus their meaning, is distorted by individual judgement. Each judgement, however, also means a translation to a specific application, perhaps, though that is for each to say. In each distortion, a different angle of the truth is reflected, focused and delved into. Some of these distortions enhance shadows, others a different kind of clarity. Hunger for more, hunger for clarity, hunger for the experience that we do not have, and the actual quest to satiate that hunger, will keep sorrowful feelings alive in a different way than indolence and mediocrity would, which

would by their illusory nature veil the whole impact, this being the reason why the majority would choose such a mundanity.

Each and every one of these points towards the warding off of hope as the source of all evil is inherently charged with danger, but in danger lies the energy for change. Danger is also the necessary quality of true freedom. To stop and hope is thus to waste time, to dwell in the inexistent, to delay the possibility of a reality coming into fruit. To destroy hope is to realize one's situation at the bottom of a deep chasm from which the only escape is the hard climbing of steep walls with your bare hands. The task requires mental and physical mettle, as well as a spiritual kind of reason to be, that the flame of meaning and purpose remains lit. Doing so requires that abilities are acquired, learned, drilled and mastered, which takes time and effort, action above all and no time for dreaming. Hope is for the slave, Immortality awaits the noble.

A science of savagery and hatred

Once an instinct has naturally surfaced to scorn the mundanity that surrounds us today, and once that instinct has been followed and so a feeling of disgust has fostered further hateful introspection, a glimpse of the path to be followed can afford the individual a certain consciousness, even if only partial, as to the path towards reality. Consciousness is the beginning of a reasoned attempt at finding solutions, at attempting to deal with reality, rather than just be justly infuriated at the degree of pedantic self-delusion that modern humanity has come to impose upon itself while hypocritically decrying the religiosity and superstition of past ages. In so becoming conscious, our feeling comes together with our reason, and the important path of action is commenced. Having taken matters into their hands, individuals can begin a scientific work, where experience and introspection come together to provide analytical and sound approaches towards development, and for a merciless attitude to be taken against the ruling mundanity of a worthless humanity.

Moving past every one and oneself, having disavowed all hope, having awoken to the darker path and recognized the face of mundanity, the stakes must be raised further in a never-ending flow of blood rivulets. Outright scorn for weakness, for failure, everywhere and all the time, must become the rule for individuals wishing to develop and apply a science of savagery and hatred. This is a science towards the dark side. Not the dwelling in dark side itself, but an

attitude and method, eventually a procedure that leads to the exploration of the origins and reality of life, hidden away. By going purposefully into such depths, one is also renouncing the part of oneself that mundane normalcy identifies as 'humanity' or 'humaneness', but which, for the noble spirit, should only indicate weakness. Courage and detachment are paramount here, as well as the will to always overcome each and all monsters to be faced within and without. There are the monsters of the mind, the facing and overcoming of which, some would say, entails becoming a scarier creature oneself, a larger predator, the apex predator. Those defined as monsters in the outside world, from an emotional and spiritual point of view, are but placeholders and reflections of the inner.

Success, in this mode of progress, can only come about when the individual is naturally, or learns to be, innovative and creative, and is able to deliver efficient movement, apart being a fountain of ideas. Without innovation, it is impossible to adopt ideas and solutions to the specific conditions and possibilities that the individual has to face. Ingenuity, constant research, flexibility of mind and disposition to go the extra mile must become part and parcel of the psychological make up of those who will triumph. Stagnancy is decadence, yet at the same time futile and energy-wasting movement must be avoided for similar reasons. In other words, efficiency in every action and pause must set it, that growth is always contemplated, where even rest periods are contributing factors to that advancement. Hatred must come in for all that is mundane, all that does not lead to growth, all that hinders the feeling that power increases. In this sense, hatred is a technique, a yoga, the practice of which must be taken with the traditional attitude that looks towards results in reality and not just passing feelings and sympathies.

A balancing and fulfilling aspect of this science is being able to give in to passions while maintaining momentum and going all the way, exercising judgement and knowing when and how to stop. But every craving should in fact be fulfilled, that the being that is advancing beyond itself cannot be said to have missed out in any sense, but that they tried, tasted, savored and, only then, went beyond any such desires. Raising oneself above all while having in fact ventured and not just pontified about their irrelevance, is powerful and life-changing rather than simply moralistic. With this view in mind, each action or inaction is judged from the point of view of a result in mind, a transformation, an effective acquisition of experience that can result in insight. The inherent value of each situation is not judged, complete amoral erasure of prejudice must be the norm. The feeding of an inner beast, to lure it out and

embody it is the savagery which the present science advocates as raw force, as unrestrained madness and folly framed to go beyond limits and so learn. Coldly plan for war, and embrace each moment in it with inhuman savagery.

Recognize in humanity the seed that transcends this planet and the material condition, and, furthermore, recognize in the feminine the most profound and intoxicating perfection in delight and wholeness. Liberation from materialism is imperative, as is the strict view that seeks to give prominence to a male principle of leadership in action for any reason. All this must be burnt to the ground, so that dynamics and a total inner discovery may be constantly re-enacted. Man as his honor, man as the seed for a greater being that is inhuman, and woman as the key to mysteries and a balanced relationship with nature on Eorthe and Kosmos at large. This is not just the forceful erosion of Traditionalist values, but their transcendence into a rediscovery of what they wished to preserve from that lost Golden Age of naturally divine humanity. We are not headed for an illusory return to that, however, but to an infernal future, wherein lies the destiny of a superior mankind, an amoral inhumanity. What is true will always resurface in one way or another in the sincere and extreme pursuit of greatness, though the forms and expressions it takes across time may sometimes appear as opposed to each other.

Ritually and categorically be against all, even against yourself, constantly recalibrating against all illusion and lies, against false premises and inaccurate claims, always be on your guard against all nature of arguments and conclusions. To be honest with oneself is only the first step, but to eventually let go of what one identifies as being oneself is also important. Only in this way can a degree of 'objectivity' and knowledge of causal forces be apprehended. Being against all, one should be warned, is not about fighting and creating conflict in every single instance, but rather of developing an awareness of the contingent status of all formulations. In short, that each and every thing one comes about ought to be taken with more than just a little grain of salt. To assume this attitude must not only be a matter of conscious totality, but also one developed into an exteriorized mechanic that reinforces this posture as a way of life. Surrounding oneself with art, literature and activities that spell out defiance and striving for accomplishment should go without saying; taking them to heart and living them in one's own flesh is paramount, for this is the sole possible test for authenticity and relevance.

Exercise discernment in your inhuman quest, that your crossing of boundaries annihilates your mundanity, your hubris and your humanity itself, without impairing but rather enhancing your abilities in the physical, the

mental and the spiritual. As a rule, this is precisely what all outstanding individuals do, except that in the majority of cases this is limited to a very limited sphere, so that their excellence in a particular area contains an encapsulation of said inhumanity. The goal for those reaching beyond is to direct hate upon all that is human, all too human, as the philosopher once describe, and to conquer, a step at a time, a region in their existences at a time, until one's center is the inhuman quest through savagery: savagery towards oneself, towards others, but all in good measure and towards a lucid, transcendent goal.



Part II

Pondering Hell on Earth

For some time now, authors have used the term 'Hell on Earth' to describe a material and psychological state of human existence in which suffering alone is the defining factor. In the midst of an entirely hopeless medium, lacking in any horizons except the prospect of survival through any means necessary, those who ascend do so through ruthlessness, and differentiation between a superior kind of being and the rest of humanity rests within an entirely interior domain rather than in actions themselves. That is to say, that, to thrive in such a world, even the kind of human who would rise with a noble vision in mind would have to resort to acts of apparent cruelty and detached decisions in which a certain way of apprehending reality and living must take preeminence over all, even above life itself. It should not be surprising that the modern type cannot remotely envision such a life and would rather die, or grovel at the feet of anybody, rather than lose their 'right' to pleasurable and relatively leisurely living. A different, superior human takes reality as a responsibility towards the self, and so their decisions would become, at least when it comes to the overarching aspects of life, inwardly looking.

The realist interpretation of the Heaven and Hell myth is that you create them here and now through actions and states of mind, rather than the absurd idea that these are an eternal prize and punishment in a 'life after death'. In the latter, barring the extremely materialist and superficial (not to mention lobotomizing) character of such an interpretation in its desire for the utterly plain, there are no plausible options, no escape, and no way for the individual to make a significant choice that grants access to higher states (those in which materialism is not the supreme factor). Someone might argue that all these considerations are irrelevant if that bleak myth for the slaves is simply the truth. We may safely disregard this argument as spurious, for obvious reasons that need not be laid out for the intellectually honest and capable. Rather, almost independent of contingent reasons, humans are able to embrace or change the way in which their environment is perceived and their inner needs satisfied, and the only deciding variable is their will, strength and flexibility of mind. We should not, on the other hand, delude ourselves that existence, in any form, is only transcendence or pleasure at any level.

Catholicism was essentially a death cult with a strangulating view of life. It is based on the Paulist distortion of the original pacifist madman

renunciation found in the gospels. The Paulist interpretation distorted by the Jewish doctrine of sin, twisted an original Greek-influenced appellation of the gospels to extreme transcendence and asceticism, and reintroduced the older, Jewish religious element into it. Hence the inversion of values Nietzsche spoke about, and our subsequent appropriation of an updated interpretation and usage of the word 'evil'. Evil as a transgression of an morality, that is, an inverted, absurd and rigid set of values, becomes the domain of those capable of the choice of Heaven and Hell. Where Catholicism would have humans endure an institutionally imposed Hell in life in order to achieve a materialist Heaven after death, and hedonist New Agers would have you think that life and non-death are, potentially, an eternal paradise, those who embrace evil as their mantra and code of life, posit the option of taking reality as it is.

The Middle Ages saw the cultural clash between remnants of European warrior culture and the Judaized European religious-guilt pacifism of a veiled Dark-Mother cult kind sterilized and made useless in its deeper aspects by the presence of a ridiculous, jealous, all-controlling 'fatherly' god, eventually giving rise to the atheism-bound Humanism that followed as a false cure of materialist pointlessness. It is difficult to tell whether it was precisely this situation which created a veritable Hell on Earth for the people of Europe at the time, not to mention the aggression to which Europe as a whole was made victim at the hands of the so-called Islamic civilization, which never stopped pounding, stealing and wreaking general havoc until Europe responded with the Crusades. Few seem to know now that before the Crusades, Muslims had contributed more than their own bit to Hell on Earth, being the main actors in world slave trade, frequently kidnapping Europeans off small sea-side villages and being particularly keen on European women as sex slaves. Needless to say, Hell on Earth was already underway, although its institution would be later obfuscated (but not changed for the better) by the lobotomizing and delusional efforts of humanism and utopian democracy, a grey area in which we still are at the moment in most parts of the world.

Protestantism, Catholicism's simpleton, mentally-challenged sibling, takes dead-letter interpretations to a whole new level of autism. For them, no interpretation of words and scripture is necessary or desirable, the dead letter suffices. Life after death literally means rising like a zombie and just continuing their same mundane lives, except that now under the express instruction of perpetually and actively adoring the heavenly despot which made a pointless game out of all human existence. Contrary to Catholics, Protestants generally look upon their relationship with the divine and their material prospects after

life with giddy delight and unabashed expressions of childish greed. On the practical side, they gave rise to that 'puritanical' movement which sought to make of sex as sin the point around which all definitions of propriety and meaning should revolve. Where Catholicism was tyrannical and insisting on the slow decadence of humanity (towards a perceived transcendence) in rejection of life itself, Protestantism accentuated the most superfluous delusions of a civilization long out of touch with both physical reality and a true connection with the transcendent, and instead gave people a drug in the form of a mandate that said that childishly believing in the simplest fairy tale was the literal recipe for salvation; that and a general despise for life here and now.

Ancient Indian texts tell us that Hell on Earth is inevitable, and that, in fact, we have not even seen the beginning of it in its full, blazing glory. In another exemplary feat of foresight and wisdom, Indian lore does not shy away from making the harshest predictions with stern logic, simply by looking at the mechanics of reality, and therein, the mechanics of humanity as societies and individuals. It does not limit predictions to simple statements of suffering caused by our own indulgence and egotism, but it describes an ever-scaling situation where there is simply no hope at all. Hope plays no part in this, and it is simply a manner of mechanics. This is, in fact, the beauty of Indian lore, and only the a-moralist that has looked beyond humanity itself and has only attention for the stars in the depths of the cosmos can truly and calmly take in the information without growing affected, or even going mad. When confronted with such truths of planetary decay at all levels, the different kinds of mundanes will invariably deflect, the only differing point in between their different types being how far they go to avoid reality, the impact of it with their delusions causing in them a consciousness-shattering cognitive dissonance, causing them to re-circuit and simply leave any knowledge of reality behind as soon as possible.

While some are still hoping a technological amalgamation with Humanism and New Age ideas may save the day, wishful thinking is not enough to term the cosmic tides that carry humanity's destiny forward. Many are still hoping that science and technology will save the day and put an end to many if not all health concerns, even going as far as to posit the possibility of it correcting genetic mistakes and making us all into super humanists. Needless to say, effort and discipline to change themselves through harshness of reality is certainly not an option the scum have ever contemplated. To them, it is always about taking the easy way out, and they form the bulk of human worthlessness, no matter how witty, useful, or smart they can be shown to be.

At the end of the day, it is a grain of character, a certain inner-flowing wyrd that seems to make the difference when individuals are faced with the grandiose cruelty of a universe that just keeps on churning impersonally. This is why the masses are destined for the pools of oblivion, and only demi-gods in the making will even get to glimpse the divine through trial and suffering. Do not make the mistake of assuming the Greeks were simply writing fairy tales.

It takes the mind of someone willing to leave all notions and abstractions behind for the sake of finding the truth to also see wonder and power fused into one without dividing and moralizing phenomena. Riding the Tiger (as Julius Evola explains and reminisces about with his use of the old Eastern adage) appears to be the only option for those awake enough to see through the deception of modernity. However, this commitment requires strength and courage. The latter implies seeing life without the false duality of good and evil, of Heaven and Hell. Instead of that originally Middle-Eastern ethos turned into dead-end spiritual slavery (feebleness exalted) by Christianity, transcendental evil, in the proper sense of the expression, faces reality, taking in all its pleasure and suffering, and these at every level starting from the physical up to an opening up to the highest metaphysical and spiritual manifestations of these. For evil-doers, the individual chooses not only their physical fate, but in what manner they will face it and deal with it, thereby incrementing any chances they might have of guiding their experience of reality towards higher peaks, not only in spite of but perhaps even propelled and inspired by the most dire circumstances.

Consumption List

Hermann Hesse – Demian

Friedrich Nietzsche – The Antichrist

Savitri Devi – The Lightning and the Sun

Pieter-Jan Belder & Musica Amphion - Arcangelo Corelli: Sonate da Chiesa

Felix Ayo & I Musici – Antonio Vivaldi: Le Quattro Stagioni

Susanne Lautenbacher - Pietro Locatelli: L'Arte del Violino

Burzum – Det Som Engang Var

Burzum – Hvis Lyset Tar Oss

Burzum - Filosofem

Vampyr (1932)

The Seventh Seal (1957)

Alias Grace (2017)



Part III

Some musings on knowledge

Of the different definitions given for the word 'knowledge', we are concerned with those which correspond with experience and knowledge that leads to wisdom. That is, distinct from the simple 'information', which a materialist science confuses with knowledge. The distinction may at a second glance appear trivial, since it may be understood to mean a more complex kind of information. Some have implied that the knowledge of which we speak would include the sphere of intuition, especially intuition regarding experienced events and states of mind. Without venturing forth into the voluminous task of trying to define knowledge, we will safely align our concept of knowledge with the latter, more mystical concept, rather than with the reductionist 'scientific' concept of knowledge as equivalent with information. Instead of fumbling with a philosophical discussion which may or may not prove to be complete and self-contained, we simply choose a satisfactory concept that serves as a measure of scope for what knowledge may consist of. In other words, ours is an orientation towards what it signifies in reality, rather than what it constitutes in and of itself. Let us not spend time chasing that creature down into strange abstract dimensions where we end up comparing knowledge to the roots of squares.

A non-materialist take on the Faustian spirit of the West can tell us something about how what is known as 'sorcery' plays into the search for knowledge. There are, of course, the myths and perhaps the activity of communing with demons and other dark entities, but said experiences do not themselves constitute knowledge, only perhaps a kind of raw experience and, in some cases, the receiving of information. In any event, it is understood that the different mystical practices that allow humans access to different states of mind, a connection with a different kind of conscience, essentially constitute sorcery. As with any other skill, it is said that application and diligence, constancy and concentration will take the art of sorcery as a tool towards knowledge-seeking closer to perfection. Some are sure to be more naturally proficient at it than others, as is the case with any other human skill. The prime moving force or fuel of sorcery seems to be will power, and apart from the acquisition of knowledge, the bending of reality through that will power has traditionally been the point of such an endeavor. In any case, it appears that sorcery is but the bringing to conscious specialized activity, and the

ritualization, of a human skill that essentially constitutes awareness and usage of will power to affect and gain insight of reality.

Far be it from us to consider sorcery as the source of knowledge, it is experience and ordeal which provide the material of experience. For it is not only any experience that will work for any individual, but rather some set of experiences that interact in an efficient, perhaps even dangerous, way with the psyche and intellect of a particular individual. The last statement is divisionary, in that there are two different opinions on the matter of what role the intellect plays in the process of acquiring knowledge. In truth, true and practical acquisition of what has been hitherto termed as occult knowledge is no different than that pertaining any other area of human proficiency.

The opinion suggested here is that such an acquisition relies not only on the experience and the attitude or state in which that experience is received, but also in its subsequent digestion by the whole of the mind, depending to a great extent on intellectual power, on both its flexibility and rigor. A second opinion is that experience alone bestows knowledge, without the need for processing and independently of skill level, predisposition or intellectual capacity. It is not difficult to see how the second of the two is the more popular, dismissing as it is of any demanding, intrinsic trait in the individual. There is also a difference in opinion over whether the experiences and ordeals that advance such knowledge need to be real and trying in a full and threatening sense, or if they can be supplemented by imagination and role-playing. Here, again, one can distinguish why some would prefer the latter to the former, more demanding option. What each of this options constitutes and what they really lead to, is a different matter. In any case, conscious choice of one over the other is at least a show of character. It becomes a matter of personal discernment whether possessing knowledge in certain areas is beneficial and in what manner, distinguishing furthermore what is relevant from what would be merely distracting or confusing.

It is also said that beyond technical practice, which develops mechanical skills, understanding and practical knowledge of personally discovered and prescribed laws of the universe (its workings in any given scope, be that of the individual, humankind, the planetary or the cosmological). While a skillful wielder of mechanical skill can easily become somewhat of a petty 'god', mastery and higher levels of power can be said to be logically closed off if understanding of the pertinent cosmic laws (in the sense of mechanical, not moral laws) are not part and parcel of their trade. It is obvious, then, that the acquisition of actual power, and so of knowledge, goes hand in hand with

prudence and careful observation. However, we should not outright equate power to knowledge, and in the process collapse a whole genre of distinctions and relations that could lead to practical improvement of skill and condition. Acquisition of knowledge through experience requires experience — experimentation, and the gradual development of a personal sense of certain relations and laws; the rise of a personal abstract sense of what patterns work and where contradictions arise.

Supreme wisdom is, to those of us who are far from attaining it, something elusive even in the exercise of conceptualization. If we could conceptualize it fully, it would probably not be wisdom itself, but a separate thing formulated from a certain intellectual understanding. It would probably be something along the lines of Tao, of which Lao Tze says that it cannot be held or contained, but only experienced. One wonders of the state attained after having found lapis philosophicus or, more precisely, life after living through the experienced contact with lapis philosophicus, is something of the sort. That is, an attuning of the self to earthly and cosmic tides and flows. And, might this, perhaps imply the possibility of imposing, to a limited but nonetheless very real extent, one's own will over the universe?

Inspirations:

Plato, Theaítitos

Steiner, Knowledge of the Higher Worlds

Yamamoto, Hagakure

Heisenberg, Physics and Philosophy

Lao Tze, Tao Te Ching

Some musings on volition

The result of the interlocked interactions amongst experience, will and volition is one that inevitably affects understanding and perhaps the acquisition of knowledge itself. While the natural path that the Western intellectual tradition has taken has been one of breaking down each category

independently, of dissecting through deconstruction, the East has preserved the holistic idea of understanding these forces primarily in concert. It is thus that Indian thought does not completely separate volition from the space where it is exercised nor from the mind which exercises it. Perhaps the study of both paths is actually most beneficial, although here we are inclined to think that the latter should ultimately take prominence when dealing with reality, outside of the sphere of the theoretical.

Volition takes precedence over knowledge in that it is necessary for any kind of action, even the action of acquiring knowledge. After knowledge has been acquired, volition is still paramount, as it is through volition that ability also arises. This requires not only the intellectual power of processing and converting knowledge into practical forms for volition to enact, but also the temperament to go through with things. That is, a certain toughness that can be seen in patience, determination, perseverance, firmness and an overall strength of character. It appears useful to point out that emotion is the natural prime mover of man, stirring as it does the whole of the unconscious, which is usually outside normal conscious control. Learning to entice and direct one's own desire in subordination to volition, then, becomes an important occult ability.

By mastering the moods, one harnesses the well of energy and creativity enclosed in the whole of one's being, as well as achieving a kind of clarity of one's surroundings, effectively opening up cognition to natural rhythms occurring outside the individual. Thence, volition can be directed over such knowledge, perhaps in time also becoming what has been vaguely conveyed as wisdom. It may also be the case that it is in this condition that the arising of a Self and its distinction from what has been termed the Ego can also happen. It has been said that this is one natural consequence of the bringing of the senses under control. Practices to such effect may involve the alternation of a volition towards excess followed by a volition towards restraint, eventually gaining a wordless knowledge, an understanding that moves the individual beyond ego-necessity for either, if possessed of the right character.

In a similar line of thought, it has been suggested that volition to enact widely different roles and identities effaces the Ego, and so sees makes the possibility of finding the Self easier. However, it may also be the case for some that such an extreme activity, if undertaken in earnest, may only spell destruction and madness. One wonders if similar cases signify a lack of divine connection, a natural emptiness to some human husks. After all, whence this doctrine that every single human being possesses an intrinsic ability or

membership to a higher reality? And so, abandoning oneself to a succession of unforeseen experiences, with the aim of finding out what it is that lies under the illusion of personality, requires upholding a courageous attitude over time and volition, both. Whatever may come and in whatever form it does is not as important as that which it reveals, and that which is revealed is said by some to be ultimately incommunicable and only found in transformation of cognition through experience.

A careful observer possessed of a manner of intellectual rigor will through it all keep a clear understanding of what they have actually experienced and what it can say about the nature of reality. That is to say, another layer of intellect and character separate those who would be carried away by enthusiastic fantasies based on an aspect or other within their experiences, and those who would separate the internal significance of experiences from their implications over the whole of reality, especially concerning of objects wholly outside the human being. Volition, whatever it is really is, is experienced in a certain way by human beings, and, so far as we can tell, it has the import and function we have given it. That is the limit of our knowledge of volition. To ascribe volition to objects and phenomena outside our field of direct experience of this volition, however, can only be conjecture. And even in the case that we discovered that our volition can directly affect forces outside our bodies, this does not ascribe volition as we understand it to any other object outside our own person.

Inspirations:

Angiras, Trilogy of tantra sutras

Hume, An inquiry concerning human understanding

Clausewitz, On war

Heidegger, Being and time

Bataille, Writings on laughter, sacrifice, Nietzsche, un-knowing

Scruton, A short history of modern philosophy

Some musings on daring

More than the understanding of daring as a momentaneous, impulsive and isolated event, we read into daring the capacity of an individual to not shy away from sacrifice or hindrances. Thus, daring here implies perseverance and toughness in the face of difficulty that the work may continue. This is not to say that daring of the momentaneous kind is not important, the courage of conventional understanding, for that, too, falls within the scope of daring in the face of difficulty, in the particular case of danger. Willingness to sacrifice towards a goal refers to deprivation of certain comforts and indulgence so that what is in mind might be accomplished. Needless to say, he who does not possess this daring in sacrifice cannot accomplish much of any worth.

Daring may also be understood to include a resilience in the face of foreign disagreement and even active opposition. This opposition may come from diverse quarters, arising even within those otherwise loyal to one, as is the case with family members. Having the courage to act against the wishes of an ignorant (even if only relatively speaking) or cowardly close relation is a requisite, for otherwise one begins to live for others instead of for oneself. More often than not, this living for others is an individual's cowardice in disguise. Society at large is sure to oppose the daring discovery of truth, the lack of adherence to convention, and attraction or love towards a true understanding of reality is an important basis for daring.

It all must be kept in perspective, of course, and the point of it all, at a personal level, must always be remembered. The reason and objective of one's daring must always be kept in mind, so that this energetic courageousness maintains a direction and does not simply become pure, thoughtless action. There are some, however, who would say that there is in the pure intensity of courageous living a key to the mystery of being. Be that as it may, we are taking daring as a means towards attainment of knowledge so that something may be built. Within this paradigm, even the aforementioned intensity over intention could be encased within a circumscribed period of activity with the express objective of discovering something, always within the definition of an ulterior goal.

Along the way, any one is bound to meet with both success and failure, and regardless of this, striving for the ulterior objective must not cease. Daring

must not be abated by failures, and such eventualities should be responded to with flexibility, in the sense of being able to react and adapt one's movements to the situation that has been apprehended through experience. Honesty is required, as well as patience, so that in both success and failure the essence of the matter is discerned, and then abstracted for future application. In this light, daring becomes a faculty in the service of volition, which is itself nurtured or rather enriched by knowledge. Here, we can see daring as an aspect of will power, of energy and desire maintained even when opposed or threatened.

Without the ability to interpret with caution, patience and subtlety, the effort to understand experience and information in context becomes a game of fools, where all goes and all manner of illusions are prompted as religious revelation (perhaps all doctrine of revelation shares the same sickness). It is not forgotten that an experience perceived internally by a human being is only an experience; it is, in itself, proof of nothing, unless rigor of thought and interpretation is brought into action so that a systematization and reproducibility of phenomena is able to shed light on the extent of what can be assumed. Without this self-measure, daring becomes a blind tool in the service of any idea, no matter how far-fetched and useless it is. Such a deficiency has been ascribed to theological minds.

As a mode of thinking, on the other hand, philosophy is preferable to what today is known as science, being that philosophy is not only the more daring of the two, but also the more fertile, because less narrow. The modern scientific method can only be retained and understood for its capacity to confirm events of a narrow scope. It must be remembered that modern science is only the blind and misguided little brother of philosophy, which has in latter times seen a misplaced arrogance based on rapid material growth, which can hardly be described as success, and is more akin to accidental stumbling. In truth, today's scientists are not so daring as philosophers once were, and are rather trapped in the web of abstractions they have created to explain certain phenomena, finally confusing mathematical formulae with reality itself, a poor judgement based on a very limited ability to predict certain events after many adjustments.

We must repeat and reinforce the idea that even in daring, in courageous action, there can be method and caution. The struggle of the individual discovering himself and reality is akin to the activity of war, which is a serious activity not for the faint of heart, not for dreamers, but only suitable for those with a serious purpose. To find balance in the midst of danger, of the very real possibility of personal destruction, is paramount. Daring itself is necessary to

go ahead, but one tempered and directed with prudence, requiring a certain degree of intelligence, capacity for criticism and revision, as well as for prediction, the consideration of future odds. Thus we understand daring as a requisite, but also as a tool to be wielded with seriousness and consciousness as a clear purpose leads the way.

Inspirations:

Bardon, Initiation into hermetics

Dutch, Astral projection and sceptical occultism

Clausewitz, On war

Bataille, Erotism

Kryptonimus, Nexion zine 4.1

Nietzsche, The Antichrist

Some musings on silence

It is generally understood that those who spend a majority of their time and energy bragging or vainly expounding, rather than in developing their thought and craft, will never ascend to mastery. Silence is therefore paramount; however, this is not the silence of someone who has nothing to say or who cannot do so, for in it there is no exercise of measure or redirection of energies. It is the strategic silence of those striving for mastery that has any meaning and which makes any difference to their progress. A simple, complete withdrawal into thoughtlessness and ease may work as a brief rest, but it is also not the kind of productive silence to which we are referring. The proper use of silence should carry meaning, like it does in great traditional European music; one might reference the tactful music of Monsieur de Sainte-Colombe in this respect, redolent as it is of great pain and longing in every breath of the bow.

It is also said that there is power in being inconspicuous with regards to the full extent of one's abilities and knowledge. Vulnerability increases alongside disclosure of precise details. Knowing how to move and what to let

others know makes a great difference to the carrying out of any plans that include them in any way. On the other hand, a complete false persona or a complete cutting away from our surroundings prevents the effective accomplishment of goals through that medium, unless far more drastic and impositive methods are sought, perhaps. A balance should be struck, then, so that precise aspects with a strategic intent are allowed to circulate, even if they be false. Influence implies a bargain wherein there is also a subordination, and so, if enslavement and dependence are to be avoided, pursuit of an increase in influence must be kept in careful check.

Completely withdrawing, entering a state of silence may not always communicate the same things. At times, it shows bewilderment, and others, strength or aloofness. These are delicate distinctions, and the individual in search of mastery and influence may rather choose what to say and how to say it in every situation, rather than let complete silence give rise to all manner of speculation. However, such speculation may also be the goal in a given situation. It all depends on what means have been chosen for particular ends. The power of silence resides in latent capacity, and thus contours must be marked, a place appropriately carved for what is omitted, so that silence is not simply in equivalence to non-existence, but simply the absence of, the delay of what might occur.

As an instrument of reflection and communication for the purpose of learning, silence is also significant. It is said that Siva imparted the quintessence of knowledge through silence, through which transcendental attitudes have their way. Not only is an individual more open to the reception of what surrounds him, but also true inner silence allows for the enveloping to enter in direct contact with his own inner recesses. A different kind of discourse arises thereby, transcending human beings, and finding that paradoxical sensation that senses eternity in the immediate, or a new worldview in the sudden apprehension of certain details. We suspect, however and as mentioned before, that it is not complete and indefinite silence that properly allows understanding and meaning to fluctuate, but its thoughtful application. It is not silence in itself, but the concaves that contrast with the convexes in the patterns of reality that allow for changing perspectives which bestow fruits of knowledge.

Darker leanings speak of the silence that accompanies transgression, especially when pertaining violence and the occasional death that comes as a result of it. Violence in this context is extended to all that challenges the finitude of human existence and its apparent stability. Silence, a kind of

absence, restores contact with the infinite, the continuous, and enacts a distantiation from the frenetic enmeshment in causal, limited existence, mere existence. While silence is often associated with lack of action, warrior traditions and obscure sacrificial cults found in transcendent violence an inner silencing of a similar kind, which made conscious the sowing being into the threads of cosmic movements, or fate, if you will. Silence, finally, only makes things more evident, especially those which words are not able to convey.

Inspirations:

Yamamoto, Hagakure

Angiras, Trilogy of Siva Sutras

Bhagavad Gita

Heidegger, Being and time

Bataille, Erotism

ACULEATVM FLAGELLVM.

