

ΡΛΕΥΜΑ



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"Pneuma"

Balance of the physical with the spiritual

begets the fundamental attunement that constitutes higher consciousness; putting the physical in its place such that it doesn't inhibit or hamstring the higher spiritual cultivation should be the goal. This is not based on a balancing in some temporal-quantitative sense but simply an economy of the energy flows, an ordering of energy usage and allocation while still providing for the cultivation of the higher self and a preparation thereto as the overarching directive principle. Attention must be concentrated within and the external forces or simulacra must be bracketed off with a Husserlian 'epoch'-style gesture without at the same time falling into the solipsism of world-less escapism into abstract or VR/chthonic realms or consciousness that provide merely a comforting isolationism from the world of distractions. All praxis must redound to the political and not become bound up with a self-serving egotism. However the caveat would be that neither will it cultivate a self-murderous masochism through which one plucks one's eye out believing they have cultivated and opened their third eye (a gouging out of the eyes more appropriately). Self-abuse matters little if it doesn't strengthen one but is an abuse of energy transubstantiation, a failed alchemy of black magick directed against the self. Hence the phrase 'feet on the ground, head in the sky' – a unio mystica of the macro- and micro-prosopus. Encumbrances such as overemphasis on such petty things as petty things, generally and specifically excessive sitting, standing, moving, not moving, sleeping, eating, exercise, lethargy, etc. The dynamic system of the body re-necessitates a continual attunement to Being that constitutes the life process to cease which – or to – inappropriately undergo which is a conjuration of Thanatos. 'All life is struggle'.

The betrayal of their minions and the struggle and push back of Jacob's line

: In this world now in the nascence of the 21st century this battle is being waged for dominion in an apparent zero-sum dynamic wherein the good is destined to win and vanquish the evil provocateurs that have instigated the evil in the first place. In-so-far they are themselves good, e.g. good at playing and manifesting their inherent role as an evil, or evil incarnate. Upon their destruction, the ashes of their remains, the phoenix takes flight, harbinger of a new Golden Age, a rebuilding of Asgard after the Ragnarok.

The embodiment of the good in the form of the white race cannot manifest itself in the appropriate way without cleansing itself in a baptism of fire, a rite of ascension whereby the excreta and unworthy (unwertes leben) are cast out and terminated; those who, in spite of resource possession (time, money, connections, chattels, realty) are squanderers and exploiters of their own kind serving Ego and Mammon, Bacchus and Lucullus while neglecting the survival of their own kind who embody a spiritual nobility that supersedes any material wealth or position and yet requires the necessary conditions of its expression in concreto, namely basic resources (food, shelter, peace, tranquility) to cultivate and express the higher self and thereby to manifest the good through itself. Thus a Tikkun Olam of the white race is needed whereby the dross is sloughed off and the refined gold retained to make statues and monuments to the higher self (metaphorically). The stumbling blocks of baby-boomers, race-mixers, inebriates, gourmands, pleasure seekers, druggies, homosexuals and trans-freaks must be purged from the gene pool. The many too many are too corrupt in their entrenched immorality to be redeemable and their half-truths and vacillatory non-committal nature, their 'maybe' and never the hard 'yes' or 'no' are a thorn in the side of the white race. Play and indulgence are their hallmarks – while fiddling Rome burns and they in their degeneracy even celebrate the fact as the flames creep toward then to engulf them.

Earthbound soul

– the more materialistically inclined the more the salvation of the soul ceases as a possibility; bogged down in empiria the welter of the particular in its particularity leads to the fragmentation of the soul though a rootedness in materia; the more distracted the less inwardly focused the less inwardness the less integrity. Focus/concentration of forces is the key to perpetuation of entelechy. Staying the same over time – duree – is only possible under conditions of an abstraction from the mit dasein from immersion in Samsaic existence. Pluck aside the veil from the blind visage and the eye is enabled to see however darkly through the glass (rose-colored, din-colored, chromatic kaleidoscopic the eye is reflexively referring to itself and thus opens in awareness of awareness of awareness...). The formula above is that of the liberation of the earthbound soul from the fetters of matter. Energy is a serpent coiled around the base of the spine and contracting itself within itself to build its power and strike the third eye for activation of the higher self for the unio mystica of the lower and higher selves.

It is easy to become chained to the lower drives and automatically function in accordance therewith; supersession thereof is via an internal focus. Repetition of motion produces hypnosis but an overemphasis on the repetition produces stagnation of thought. Such activity must serve as a vehicle of abstraction from the outward forms and a conjuration of inner sight (consciousness), a usual and mindless modality of developing the mind. Contents of consciousness are eliminated through this means when focus shifts to the action from the actor; focusing upon the actor shifts consciousness towards the inner being. However simply focusing on a barren emptiness is no recipe for creation but a grave created by one in which to bury the sum total of his possibilities – hence content is a necessity. External stimuli must serve as a springboard to rebound to a return to the silent stillness of inner godhood. Dialectic of stimulation (without – within): is the personal wheel of Ixion that develops the self out of the self – that is ego transcending ego by ego to attain the godhood of immortality. All

matter is a springboard to the divine and is itself the graveyard of the divine – amongst the ruins and stones play the spirits of the immortals, vivifying and activating the dead material.

Lower mind, higher mind

those immersed in gain whether it reduces to hedonism and sensory gratification (wine, food and women, panem et circenses and pleasures of the flesh) or to a stroking of the ego, on inflation of the ego-mind, are properly spoken of/characterized as (and themselves caricatures of) low minds, of the animal-minded persuasion. At best these brutes cultivate the intellect as a faculty of acquisition, an extension of their wanton lust for insatiable gain. It is a grafting on to their person of an apparatus of more efficient grasping, a cherry picker that more rapidly spans the gap between desires, enabling them to glut themselves with a cornucopia of resources even if need be at the expense of the survival of others. The bread from the mouth of the starving is taken to gratify a moment's pleasure then tossed aside as insufficient relish to whet an insatiable appetite of bestial ravening. The impoverished are made to let starve for the sake of a mere whim, an entertainment for the idle mind reveling in beast consciousness.

Empyrean heights glimmer in the dawn of an awakening. Fellow gives salutation to fellow and in the warming rays of cosmic consciousness the solidarity of one with another is consummated.

Love vibrations reverberate, banishing the dull grey and crimson red hues of a base-borne mind, scattering to the winds of oblivion the clinging morass of greedy tones of green envy and covetous brown. The lower chakras send up the spirit energy to higher command and the whirling wheels of consciousness dazzle the super-sensible cognizance of the gathered throng.

They unite with that happy motivation that prospect of ascension bestows, kindling the spark of divine light blossoming forth as the sun of mind in higher – super-consciousness.

Both characterizations bear the ring of truth though ludicrous them may seem (being partly satirical, nevertheless harboring the seriousness necessary to adequately portray the subject). The lower mind is the anchor of the ship of consciousness perpetually slowing its passage through the waters of evolution. The motor is the higher mind driving with the motor of its inherent power towards destinations unknown.

Materiality

items, projects, reputations, all things confined to the mundane world should serve as vassals their liege, the higher mind, its cultivation and dispersion amongst all and for all in place of constricting itself to the mere cultivation of the self and its ego amplification – not alone not confining itself exclusively to the sphere of the above temporal goods – as kings and beggars alike go hand in hand to the grave. Though they may rectify their down-going by their good works and manifest again in a form more appropriate to an enlightened soul.

Reincarnating, being a self-propelling wheel, evolving over the generations of its lines to upgrade, and rectifying each tip of the balance with a counter-action as a compensatory mechanism of fundamental attunement. To recognize this fundamental reality opens the ajna chakra to the bestowing virtue of an acceleration of evolution, a harmonizing of the magnetic fields such that the rocking boat upset by the boisterous crowd and the callous self-interest of fools is stilled thereby enabling attunement.

The evolution of the soul through reincarnation: from Aries to Pisces, whence Capricorn the sure-footed, the willful and stubborn, the ascetic whose progress is indefatigable? Is this not a higher form, a more subtle body, aethereal being winding its way upward towards the heights? Or is it the goatish beast immersed in its own bestiality, oriented around its ego as the be all and end all of its narrow consciousness? Its place is the 10th house, that of vocation, It is its own vocation, the ego evolving as a wheeled cart steadily climbing a mountain - an aspiring soul ascending Olympian heights even if from the depths of a barrio amidst beggars and other assorted fools. The discipline latent therein necessitates

progress; the constraint coerces whatever success it may squeeze out of the lemons life bestows – and down the elixir with the coldly rational calculation its Saturnian aegis affords.

The aesthetic, the reflective and the physical

– the internal could be dichotomized into the former two, the external into the latter. These categories, however wooden, and artificial, are serviceable pragmatically to lend direction to the will and lead it to the cultivation of the higher self and the enhancement of the lower propensities to higher modalities of consciousness. The physical degenerates in eating (however consciously regardless of quality and its mode of administration), it generates through exercise to the extent that it may (limits are quickly reached in terms of substrate – ATP generation based upon glucose and its availability and through whatever mechanism, however in/efficiently; upon build-up of metabolic waste products and manufactured substrate such as lactic acid and hydrogen ions, etc.; availability of O₂, etc.); the physical degenerates through expulsion of the effluvium through stimulation, generates through its retention – thereby are degenerates or generates depending on basic modalities and expressions of consciousness and how it manifests itself in praxis. The physical stands as the heavy springboard towards the metaphysical but rusts easily and is susceptible to decay, to the amortization of corporeality, degeneration et corruption. Thus it represents the most fallible of aspects of one's being, that most liable to degeneration of the soul. The mental above (the 'inner') dichotomized into two expressions or tendencies, the right hemispheric dominance of the aesthetic, the left hemispheric dominance of the reflective, is also an elevator that ascends and descends Jacob's ladder: the reflective if over-developed through over-use leads to the inertia and despair of the left-brain dominant prison in which consciousness (the self) becomes trapped without hope of escape; entropy results through one's construction of a prison house of crystallized thought forms that are so many adamantine bricks in the wall that pen consciousness in an octagonal structure from which the only escape is to create the mental tools in imagination that enable one to burrow under the walls or to dynamite them into the autonomy of novel thought structures, paths and passages along which consciousness travels towards destinations posited in mente. The aesthetic thus weaves its magic carpets, its subterranean tunnels and bulldozer machines as vehicles of self-development towards the higher realms or at least the excavation of oneself from the underworld of materiality into which the density of the *idee fixe* egregores has buried one. However the dominance of the aesthetic also has its problems in that the lack of any concrete fixture that can be reified as a practical mode of implementation to raise the inevitable presence of consciousness in its material corporeal state is the obstacle to be side-stepped and confronted. Crystallization can set in the aesthetic realm as well which invariably engenders pathologies that serves as so many boogeymen threatened to break concentration, the focus of the will upon an object, real or ideal. Thus these red herrings and snags can obstruct the path. No ignorance is possible in the face of their corruptive knowledge but the vacuum of autonomy they create must be filled by other positive realities that serve to break these demonic entities and supersede their Q-lipthotic forms, to exorcise their haunting presence and re-posit consciousness in its surrendered autonomy to usurp the usurper in a struggle for self-mastery. This might be called the greater jihad or self-overcoming in its psychological aspect (psycho-spiritual aspect). The aesthetic thus serves as a hell when it could provide the backdrop of a heaven of consciousness. Its positive moment manifests in the form of creation via art of dreamscapes that ensconce consciousness in their possibilities transforming the lower experiences of life into higher forms of manifestation. Ascension takes place under the Aerial aegis of the creator within, the god particle or divine electron or soul spark which ennoble the vagrant and casts down the false messiahs and kings of the lower depths. Only through art can the prison of left-brain consciousness be shattered as the latter is itself an art but requires the constantly new impetus of free-forming creation, the autonomous *sur generis* of a cultivated mind to escape the stultifying entropy of the logos as it manifests in situ in its demiurgic destroying force – for entropy is simply the preliminary to degeneration and corruption. This might be called its positive moment which is the spirit

itself (geistes) which alone can create and overcome the inhibiting function of crystallized thought-forms. Imagination (the conceptual generator function of consciousness) generates the ideal, the physical implements it in its reality aspect, reifying ideality under its aegis, bringing into being the potentiality of thought into concretion, constructing its products through hardened material of whatever form. Thus castles are literally built in the sand and of sand as well as of emerald. The yellow brick road of consciousness here is the imagination and the physical handling thereof under the mental guidance of the logico-empirical function of language and execution creates the emerald tablets and palatial bricks upon which are inscribed the script of philosophia perennis and the instructions to maintain (and 'know to') the entelechies of consciousness. The physical should always remain vastly subordinate to the mental and be its valet and dog's body alone. We in the Great Satan of 'western' society have inverted the order of the ages and thereby begins our down-going – towards the underworld of paradise lost, the negation of consciousness.

States of consciousness vary with material influence

– the more active the sense organs the less active the mind/brain – where attention goes energy flows. These areas perhaps as ATP molecules and all elements (the element) of which they are composed thereby mustering the life force for those things which enable and immersing in sensory reality and the mundane plane.

The greater the inner is deprived of its metabolism/activity, the greater the outer and vice versa. In a phenomenological sense the outer deprives the inner and the inner the outer and yet paradoxically they must be in an equitable proportion both active and given the appropriate period of rest in order to optimize the higher energetic states, namely the inner reality. Like a surfer on the waves of being the material vehicle is necessary to manifest the inner creation; thus one must play the role of the phoenix and go through fire to attain the heights of consciousness. The physical can't be forsaken but neither does it have meaning in itself as meaning is a crystallization and creation of the inner forces upon themselves via the catalyst of the physical shell or husk amidst the physical external reality thus amidst the matrix the soul attains to being through this lake of fire (energy fields that are of greater crystallization thereby eviscerating the physical body and entering into interaction with the internal soul).

Jacob's ladder can be a spring board to the stars through increases of vibration thereby creating (and through creating) the light body entering into the Isles of the blessed or it can be a cold wrought iron greased, iced escarpment of pain and death (privation of sensation of reality), down which one plummets into Sheol whilst desperately grasping the icy density of crystallized matter as a hyleg satanic being – into the icy fires of Amenta to burn in polar frost for ever and ever. The more one attaches himself to and immerses himself in matter the more he falls from grace into the flames of perdition and becomes the being, victim of fatality that his ignorant blindness towards destiny impels. This can be seen in the example of the quotidian reality of the body builder who, upon waking, begins his life of physicality called physical culture through maneuvering and acquiring physical matter in and through the corpus thereby undergoing a daily 'fall' from the grace of the dawn to the premature death of darkness dying a little day by day and suffering a correlative diminution of consciousness with the passage of Kronos' measuring implements clock, sundial, etc. The example of the hermit typifies (the anti-theses, the ascetic waking to flagellate the flesh and enter into will-less contemplation outstripping the sands of the hourglass and the scythe of the sandman. The only problem is the lack of will as channelled through the physical vehicle. Kill the body and the head will die – yes and ascend. However the dharma will be unfulfilled thereby decapitating the purpose of living which itself is inherently purposeful or one wouldn't have incarnated in the flesh. Thus to vacate this veil of tears one must suffer through the pain and sorrow latent therein and earn his passage therefrom to the heavens,

etc. Mortification implies the death of the living spirit which lives through the body rendering it impotent. Sometimes potency does lie in the barrel of a gun if the dharma dictates. Sometimes moksha entails the assassination of the president or of Ghandi himself.

Mein Kampf

: we are immersed in a struggle and yet one whose proportions are nebulous and ill- defined. Engulfed in this penumbra of gray mist, murky shadow realm, we seek to grab hold of the indistinct form of an arch enemy that manifests itself via the subtler planes through the ether of our entropic consciousness. The presence seems to absorb within itself the reality that enables an orientation in this what we might call 'out of time-space' zeitgeist, aeon, etc. We box at shadows projected from the depths. Seemingly of our inner being yet they are independent merely moving through us, obsessing us with their presence attempting to puppet our will through occult influence, controlling us through invisible wires that rather than enliven and electrify, drain of vitality and bioelectricity, rendering the life force a death force whose inversion saps us of our awareness and our being. Thus we struggle against these shadowy figures so that we know not if we struggle at all. The ill-defined enemy manifests in and out like a flickering dark energetic being an anti-lightbulb a dark bulb of negative reality and thus we attempt to understand our actions in an absurd way – positively – when we must stand above them negatively – to be receptive to them as a self-organizing system an entelechy machine that neither projects itself nor is receptive but simply endures. The enemy attempts to draw us out with feints but also darts towards us – a quickening boxer weaving and bobbing around us in fast-forward and rewind motion darting pin pricks of pain and drain into our being, chipping away ending our identity through the kali aeon. Hypervigilance is the only way to anticipate the blows. This is the only recipe for the salvation of the soul from the eater of millions.

The aesthetic vs. the reflective

: man of reason and man of artistry, rationality and intuition manifesting themselves in praxis – this could be the dichotomy of the material soul in its higher form, Chokma and Binah forming when in a state of balance, the crown Keter, unified complete soul. The lower form is immersed in the mundane, cunning calculating lacking in empathy, out of touch with all but instrumentality, a getting and acquisition of the tangible and material overlaid with the tissue of the most desired immaterial end – power. Its counterpart, an impassioned waywardness reactive-minded pawn of stimuli and external influence; both represent the anchors of consciousness pulling one down into matter. The arms which lift these same are only as strong as the quantity and quality of training they are subject to – the more trained the stronger, the stronger the further one ascends. However self-destruction is precipitated when one preponderates to an extent that the other tears under the weight of its anchor and the force to which it is subjected. At all times a balance must be struck between these dimensions of the mind and this is affected through their expression. The motto should always be to press into service the faculties never to allow them to languish in passivity, positive over negative, expansion over constriction – thus an Icarian flight is initiated however unstable the course such instability can be corrected in flight through further emphasis on the lagging wing. No perfect balance can be achieved but must be worked out in situ. However an empty formalism devoid of content is equally destructive as offering nothing, edifying, mere exercise for exercise's sake; thus the balance of the wooden 'nowhere' man means nothing but a teeter totter on the playground of the mind.

Writing and its purpose – an act of 'conveyance' of meaning between parties: self and self and/or other. Even the thoughts which have yet to attain crystallization in written form are writings in etheric script in the Akashi. They are all a living and eternal testament to God mind and its particular emanation the Self. Abiding in consciousness though not manifested in graphic form still inscribes meaning on the appropriate tablet (ennervative vibrational state the inscription manifests in/as). Though the coarse pleb

can't read it like a newspaper and mix and mingle it with his donuts and coffee it yet exists and the appropriate sources may partake of it for the purpose of edification and expression is the turning of the wheels of fortune and destiny intermeshing as a merkaba machine of ascension; destiny's realization thwarting or fulfilling and steering the course of fortune, the latter furnishing material for further inscription.

Psychological effect of working conditions

- this has been discussed myriads of times but deserves a re-visitation; to amplify the severity of the influence of work on the person and have consciousness in its particular forms (human souls) is enhanced or suppressed outright through the influence of labor be it of the head, heart or mind. To dull consciousness the organs enabling higher awareness, the seats of meaning the so-called brains of the body (the nerve ganglia, plexuses and brain and spinal cord) must be overtaxed to the point of dysfunction or under-exercised to the point of atrophy or failure to grow and thereby to function in accordance with their structure: solar plexus, sino-atrial node, etc. all play a role as concentrations of concentration, as attentional nodes wherein are concentrated the mind's eye, the mind itself and which serve as transceivers and information processing centers that receive, interpret, analyse and transmit sense data bio-electrically. The labor which as it were nourishes and engages these regions is that which augments and develops the higher mind, which dulls or deviates from the activation of this leads to the failure of this same state of consciousness. The duller one is the less aware, the less aware the less meaning life has the less meaning life has the less worth living it is. Therefore work which leads to the negation of higher sensation is the terminus of the higher mind and thereby of the higher man (as the latter is the name of the former manifesting in particular human form). Thus to live a dull-brained life forsaking opportunities to engage these anatomico-physiological centers is to precipitate the death of a worthy life and to live a life engaging these centers to the full is to optimize the life lived: the best of all good things at all times. That which deviates from this state is evil (a direct reduction and even termination of consciousness) that which supports it is good. The awareness of slipping away in terms of one's higher potentialities has a psychological affect reminiscent of being infected by a terminal virus the cure for which is unobtainable though it may exist and in this case that would be meaningful employment properly so-called, i.e. that type of employment conducive to the development of higher-minded existence. The meaning of employment is ultimately the following: what increases or decreases mindfulness. The failure on the part of the average person to see beyond the illusion of money perpetuates their slavery as they live merely to collect from a pay – master the fruits of their labour which latter (its actual nature) they ignore for the sake of the abstraction called money. Thus they exchange a nullity for an actual good. Attributing value to that which has no value they sell their souls to Mammon and receive the mockery of the jingle of coins, a hollow and empty illusion of benefit. The American dream of yesteryear (the baby boomer generation) has been replaced with the third world dream of brute survival. The deeper down the rabbit hole you go, the more steeped in International Law you are, the more you recognize that your social role consists of serfdom on a vast plantation of global proportions. The complex (infinitely complex) entity that you are is incapable of ownership. Far from that being a curse it is a liberating blessing as the kingdom of heaven ceases to be the earthly paradise of illusion it has now become – hereto for the veil of Isis was drawn across one's vision, now the reality is manifested in Technicolor. The black and white simplicity of yesterday is replaced with the universal color spectrum in the infra-red and ultraviolet bands as one's vision expands to encompass the boundless realities of the multiverse ascending beyond the confines of two-car garages, gold watches and cement ponds accompanying all manner of degenerate states of consciousness manifesting inevitably in dis-ease states and entrenchment in the quicksand of matter. The American Dream is dead long live the American Dream – in the Akashic records it is a fairy-tale for fools, if one fails to read between the lines and understand the dialectic of prosperity taken to a spiritual degree multiplied by the material a thousand fold. From out of base numerology of 666

manifests the phoenix of enterprise and entrepreneurialism 777 – the path of apotheosis is marked out on the map of consciousness by reason and understanding, the ‘x’ being the point of intersection that concretizes as a fallible beginning, the starting point of the saga of life in the mundane world. Rejection of coarse, worldly things (sensations, products, aspirations, degradations, inclinations, etc.) is a motivating first step along the path but need not be the first – however to complete the cadence and make progress on the march it must be taken or no motion occurs.

Intentions and the meaning of actions

the relationship between the two is a determining one – the intention determines in large part the meaning, the consequence being that if the intention is evil the act is clothed in the garb of evil, infected with its energy and transmits this latter to the persons affected. Thus the gift becomes a taking not a boon bestowed when the intention to give is to take and this is inferrable from the context (the psyche of the person, the way it coheres or crystallizes as an idea in the situation – all circumstances and facts modifying the meaning of the act, in this case the gift: the way it is given, the time, the place, the way the receiver would be expected to receive it, etc. All this determines the nobility or ignobility of the act and whether it can properly be spoken of as a ‘gift’ or merely an imposition; say of evil or hardship, etc.).

Context can never be overlooked in the acts of others whether they exist at that time or are anticipated as a future state of affairs.

The dependent mind contrasted with the independent mind and its repercussions on behaviour:

The dependent can be characterized as the caricature he is, viz.: necessitous of the attention and information/knowledge of and derived from others. Without the Other the dependent would expire as the modus of his respiratus (respiration) is to breathe the aether/air of the other, his sole informational source, crutch upon which he leans as a means of self-support. No thought or behavior without thought of the other, a separate existence can’t be envisioned by the dependent that is forever seeking favor (or disfavor) from the other depending upon their cues and dictates as a subordinate whose will lies with the control of the master. Needing to be needed the subordinate/dependent cannot function without relations of dependency and once these are terminated or fade away themselves stagnate in entropy spiraling down unto death as their vitality is based solely on vampirism, however harmful to themselves. The behavior is obviously a manifestation of their dependence: they shuffle their feet, hem and haw and hesitate to the brink of peril and allow the press of circumstances to precipitate them towards goals they are either too weak-willed or too sluggish of mind to envision.

What is the cause of this symptomatology, this cerebral/psycho-spiritual/bodily state (all of which are one as a complex of ethotic structures)? Genetics, nurture – perhaps a Norman Bates style nurturing such that dependency upon the breast is cultivated from a suckling babe or in utero unto the tomb physically if not mentally (as dependent the dependent dies when Master ceases to exert mastery and this only occurs if the latter can either break free of dependency through an act of will and attain independence or if the master absents themselves through death or termination of contact/relations). The cause is multifactorial (see above) and the chain that ensnares one in this state is of adamant, difficult to sever and with only the strongest of materials. It stands as a test of one’s metal to cleave asunder this chain of subordination but to attempt is itself a sign of overcoming. This is the path towards the cultivation of an independent mind which must itself be forged of adamant, alloyed in the furnace of the will of the myriad experience suffered, the hardships and pain, etc. Thus we see perhaps not the universal cause but the panacea of this slavery which is to struggle and to perpetually assert oneself in crafting himself as a product of his own will. This is the independent mind in its essence and existence the self-sustaining entelechic of consciousness.

An example of the Simmelian conception of monetary value:

two people contract to purchase an item, but for either the good can't be obtained as the sum of its purchase price exceeds the total assets of either party. If one contributes the sum – one and the other the remainder both have acquired ownership. If the thing and its usage can't be divided it must be shared equally, i.e. both are equally owners. Thus the greatest amount of money is equivalent to the least and the unit of currency, be it ever so small, suffices to acquire the pyramids of Egypt. To quote Simmel: "The value of money is determined by its use" and to extend the notion of usufructs of the thing, its yield, accrues to those who have conferred a use value upon it through exchanging money (use of currency) for ownership or rights in the thing (use of chattels or realty, etc.). Thus value is relative to the context and the user of the thing but redounds to the user as the absolute of relativity, the absolutizer of the relative, and the relativizer of the absolute (through himself as the arbiter of value and for whom value ultimately has meaning or is what it is, i.e. value).

However, relative to the absolute (human nature and essence and existence) relativity falls away into the former, is submerged in it and paradoxically finds its sublated higher form of relativity therein, is not a mere barren relativism but is relatively relative in relation to the absolute. Thus the thing has value beyond the caprice of the context (Spatio-temporal situation) and has fixity of content derived from its relation to the absolute (spirit).

Aescetism: its virtues and vices

Given the food shortage (alleged, contrived, or actual), the escalating decadence of the general population, their devotion to salacious hedonism, and the question arises as to which path (which life path) to tread; in other words: does one go up or does one begin his down-going–whither? This note purports to afford the reader with an answer (however preliminary) to these questions. Aescetism – reaction to leisure when it tips the scales of the balance of temperance. And yet does it not add excess weight to the pan thereby tipping to the other extreme the unfortunate butcher's thumb of proverb? I answer that the balance, to be properly maintained, entails Aescetism as its logical conclusion and necessary form of praxis, that voluntary suffering of necessary privation (a voluntary poverty of the lower pursuits) is the precondition to maintenance of the harmony of the fabric (its threads) of reality both as macroprosopus and microprosopus.

Recognizing things rationally (using the lens of the ratio to attain an amore intellectualis dei) the cause and effect of vice can be readily seen in the myriad cultural pitfalls of contemporary society. The tunnels of Typhon that lead under and down towards abysses of consciousness only the reptilian mind would wish to crawl – these have their entailments and when perceived, are steadily avoided or traversed in great aversion towards their light source and out of the darkened gloom. Recognition via reason but first and foremost through an intuitive grasp of the natural life and the form of its manifestation, the particular situation being the given into which one is thrown or has fallen and must somehow navigate through the cunning of reason.

Aescetism is a denial and simultaneously an affirmation of the life path in the shadow of the ideal, the compass by which the self directs itself always from that properly averred and towards the proper pursuits, namely away from the anti-natural or counter-natural, and towards the natural or pro-natural, whatever redounds to living life in accordance with nature. Thus Aescetism is the regulator of the balance, its rectification through the iron will of reason and broader, higher levels of conscious awareness. Those whose life consists of 'pleasure maximization and pain minimization' have affronted the higher self for the same revelry in the lower realms of consciousness even to the point of its negation or enervation. The Bacchic revels of the nocturnal Dionysus and his orgiastic maenads enter in combat with the crystalline sobriety of the ratio and its elegant and harmonic necessity. The battle has been waged and eternally will be through the dialectic stimulus provided by the gravitational force of material density and the levity of the soul in the ever-revolving wheel of incarnate being. However, the entropy the necessity of Saturnian control exerts leads to a static being that is the soul spark subject

to a petit mort unless kindled by the ecstatic presence of the will. Re-motive force of the axis mundi (Mikro and Makro) continues the Ferris wheel of fortune propelling destiny to new heights in the life and its subsequent manifestations.

Knowledge and life's purpose

Gnothe Seuton – the self is the gateway to the non-self, without looking within one can't look without. Third-eye blindness equates to darkness even in broad daylight – the staring eyes of the beast look with glazed stupidity at the unknown and forsake the gnosis gleaned through the second sight.

Music soothes the savage beast. It is the gateway (one among many) to the inner recesses of the middle chamber of holistic consciousness. It confers the key to direct access to the sum total (self, other, union, division). The cochlear nerve impinges directly upon the brain, furnishes the elixir of the light in vibrations (vibrations translating – as a becoming not a translated being) to the resonating machine of consciousness reverberating truth. Anatomical structures are arranged in this way as natural teleology, a transceiver of energy that represents the antennae of the mind in material form. Bat-like the sensitive is forever absorbing and receiving the information for the other beyond the great divide, across the gulf of consciousness that is the aether – from one source of condensed being to another, communion of entities over yet other entities knowable yet unknown as the defective equipment does not register as knowledge.

Defective in relation to that which it is not, perfect in relation to that which is – the radio broadcast and receiver serves as an information node in the space between the eyes of cosmic consciousness.

Transducing divine vibrations redounding to gnosis the vehicle of consciousness best operates in stillness – and that is the voice of the silence. To be silent is to hear – the silence of self is the audience of the other and vice versa – one hears himself by proxy, through the feedback echo of non-self. Cogito and res unite and establish themselves as reality through mutual sonar.

It is amazing how the obtuse fail in acuity, as acute beings and languish in the mire of density called the kingdom of Malkuth (maladroitness, malum – the bad in relation to the good, the good of all mundane and extra-mundane). Why is the evaluation typically (stereotypically)? Because the most subtle (implying least dense) is that which contains the most area topologically with the most meaning, owing to its fluidity or metastatic pregnancy. Maieutically it gives on to modalities exceeding the more rigid planes of materiality whose mass prohibits movement. Thus since 'bad' and 'good' are terms relating to life – itself inherently immaterial/spiritual – and are meaningful in relation only thereto the good represents that conducive to the most vital – the bad, the least – the good is that which is as removed from materiality as possible and conversely with the bad. The end – ultimate good – is merging with God as God and overcoming all oppositions through union. Where morality – the fact of morality – enters into human praxis is not in self but recognition of the union of self with the sum total or the metaphorical or real 'destruction' of self not through suicide on a material level but through transformation in a harmonic way. The ultimate means (the necessary and sole condition) of attaining the ultimate good is removal from the density of materialism; the mode is knowledge of the world, the self, etc. Purification of mind/body/spirit is through techniques of disquieting the noise of that which conflicts with the harmony of being. The transcendence of dualism is not through ignorance (willful and voluntary) of evil but a recognition of the fact thereof and its transformation into good not in its destruction. Two rams butting heads do not a mountain climb.

Concentration and praxis: attunement

On the verge of such possibilities and accomplishments, such notions and visions of what will be – yet actually making nothing but dreams which admit of no realization – always a seeming never a being. Infinite juxtaposition of dreamscapes – sinister crime bosses in secluded high-rise buildings plotting nefarious plans of conquest and corruption of the pure and the good in the political realm; wondrous lands of monumental structures that touch the empyrean azure skies and contact the celestial realms of

the spirit world – all of these possibilities I forsake through insistence upon the real as my God-mind omniscient panoptic vision. The information being so overlaid by consciousness is assimilated – an energetic vacuum operating independently of space-time enabling access to the sum total of all information – widen the lens/shutter of vision and you increase access proportionally – opening up the Pandora’s box of the mind’s eye. Concentration becomes scattered yet returns to focus when one focuses upon the concentration; retreating into self-reflexive contemplation, the synthesis of this cornucopia of information is a mark taken off in a holistic higher sense eagerness and satiation might escape one but the ravaging hunger is no problem but a goad, a tantalizing propitiation to a mind otherwise immersed in finitude. The so-called God’s eye view posits oneself as god, the axis mundi, a world around which all worlds revolve the centre of the universe in/as miniature – microkosmos. The dangers of the psychonautical excursion of the Jason/Joseph figure with his technicolor chakra covered dream cloak (the cloak of the illuminatus) pursuing the golden fleece to weave fine fibres of EMF conducting and super-conducting material into his garb is quite clear – namely in attempting to weave a reality out of one’s brain the axonal threads tend to become tangled in a solipsistic skein forming a Gordian knot of madness and inevitable descent into an empty interiority of self-reflexive ego cogito emptiness. Many would call this nirvana but it could more preferably be called vacuity. This is not the wushin of Shinto but the nullity of narrowness masquerading as fullness. So the only solution is to equalize the poles: fullness is emptiness and vice versa but this itself simply destroys itself in an empty identity which doesn’t admit of any concrete basis for its equalization. Thus one has recourse to drawing room novels as a mining of the content of the real for industrial purposes in the economy of consciousness – to fabricate a reality with more substantial materials, instead of the mists of abstraction. In this sense reality in the form of a fantasy is more real than that of a buddhistic nirvana and its inevitably insufferable ennui. Black out the mind and what is seen is blackness – the lack of sight is not sight simply the annihilation of self through ceasing to sustain its being through the dialectic of consciousness. One becomes a mirror whose function is destroyed when the lights are turned off. To physically turn off a light and envision in the mirror of one’s mind a reality is more conducive to a meaningful life than to shut off the mental lights, but there is no light without having been at one point acquainted with real light – we being light beings – one can’t weave a reality from nothing, nihil nihil fit. Thus the particular contents of consciousness available to the illuminated (however dim the bulb) is more meaningful than the blacked out reality of a poseur of buddhistic contemplation who conceives of a blackness as their images, contents, mentation, etc. Blackness is the absence of mentation and from out of it nothing issues, into it all is absorbed in nullification. It is so much better to contemplate a bank balance or a rain cloud or easy bake oven than to fall into the living death of this will-less self-abnegation. It would be, that is, if it were true. The blackness contains the light through cosmic consciousness, through the one merging with the many in a meta-conscious overlay of its contents thus attaining access to the particular. However once one serves oneself up the contents of that mental easy bake oven he is bound to it and has no other choices – his appetite is spoiled once the forbidden fruit is consumed – the oven ceases to operate and the contents having been brought into being, there is nothing else possible. *Omni determination est negatio* – all subsequent entities return to blackness and the finitude of existence becomes the reality that is real broadcast upon the transceiver/transmitter of the narrow band hologram that is the mind or consciousness in its particularity, as a condensation of energy fields into physical/bio-electrical/chemical reality. Thus limited the choices are clear – to enter into a fantasy and limit possibility or to return to Godhood through ‘bracketing off’ the particular contents of consciousness in buddhistic blackness, a blind visionary seer of the ain soph aur and its refulgence. This seems the practical portal of access to the other/higher realms, the third eye a stargate to an infinite number of possibilities otherwise incapable of access. The procedure might be laid out as follows: first purify the body on the physical plane (fasting, etc.). Then/simultaneously (ideally purification would be entailed but could be omitted in a degenerate

world of vice and degradation bodily, environmentally, etc.) cultivate higher mind through meditation (mantras, theta states, etc.).

The technique is as simple as sensory deprivation and production of states of maximal calm (breathing techniques, etc.).

Concentration requires and is defined by/as

one-pointed direction of the will, an energy trajectory of intentionality/intention, focus of mind on a distinct (however indistinct) object and bringing into distinction/clarity its properties through the solar ray of the third-eye projection to speaking florid terms. This serves the ethico-praxiological purpose of elevating the lower to the higher through endowing the lower with a meaning it would not have ascribed to it by those who lack the concentration requisite for that elevating process. The mote becomes the beam through attending to its muteness, its essence/ousia/properties, etc. The beam is amplified to the forest and the particular is – so to speak – subverted in the universal into which it becomes absorbed through bathing in its light. Illumination – the penetrating gaze of nocturnal out into the blackness of plutonian caverns. To continue from above scrawl: the technologies of consciousness elevation elevate – oneself as subject and projector of noumena into and merging with object and phenomenon; just as the reverse process occurs; a magical working where the noumena become phenomenalized and the reverse through a dialectic spinning itself out of consciousness. The appearance, though this projective gaze of third-eye vision becomes and attains its essence just as the starry-eyed moonstruck lover finds his love in the sheen of moonlight cast forth from the rapture of his awareness. The object binds with all others as a drop of mercury coalescing with the surrounding pool – one attains to awareness of the whole though the part and yet – though subverted as isolated being – preserves and expands its being through its relations which subvert it qua isolate qua distinct being by elevation of its distinctness through the being of all of that which it generates through itself (relations, themselves distinct entities, the entities forming still other entities – relations, objects, etc. amplifying outwards yet imploding inwards resolving the paradox through a oneness between the being of non-identity and non-identity from identity – a synthesis of judgment a priori and posteriori in the augenblick of consciousness, the snapshot of the realm becoming a seamless sequence of film footage that tells its own never-ending story). One subverts misery through this process and simultaneously discovers himself through merging with source – the notion of nirvana and god-consciousness of which the whole is the part and vice versa, is reified.

The dualism of what could be called Manichaeism or Zoroastrianism or Judaism

The above value systems called religions I would look upon (to the meager extent of my knowledge of the topic) as Satanism. By this admittedly Christian term I mean the ‘good vs. evil’ religions that favor evil or the good manifesting itself through the dialect of their duality wherein the good triumphs in whatever way. To take the ‘evil’ handle of the dilemma (Judaism) they appear to advocate doing harm to others (non-self) to the extent of annihilation of the latter as a necessary condition of the manifestation (bringing into being) of the good. Regardless of the purposes or content of their beliefs (motivations, intended means, modus operandi, etc.) they advocate ‘evil’. My contention is that precipitating good through evil (or anything via its opposite) is absurd.

The good is that which is harmonious and entails the attunement of the beings of being, resonating in a mutually self-supportive way. Evil is the lack of such resonance. How disrupting harmony through disharmony could be achieved on a real energetic basis (at the level of memes, social solution, etc.) is clearly not possible on the grounds that things can balance when they are different entities (try balancing a poodle with a lawnmower in terms of their fundamental energetic properties – no good would come of their union – only the destruction of one by another). However is there any difference? Are they to be assessed as quanta or irreducible energetic fields, etc.? Even then they admit of quality

(which is their difference). Hence to destroy one is to precipitate disharmony. But what of the disharmonious? Should it not be destroyed? Perhaps that is the ultimate answer to Judaism that by virtue of its 'satanic power' it represents duality (opposition/adversity) and thus must be destroyed as harmony should exist. Thus the final solution to the Jewish question is the death of Judaism. Emptiness and fullness: through emptiness one is claimed to attain fullness yet the sensation of no sensation (assuming this is possible) appears empty in the presence of desire. And there is no possibility of eliminating or sublimating desire up to 'higher realms' or deities as one is desire itself manifesting itself in particular concrete form – the word made flesh is here the flesh made word as a particular emanation of the deity that is man. The fullness sought (and easily found in life) is discovery in the fullness of consciousness (of desire – of the ding an sich). Only in awareness of the contents that are consciousness can the consciousness be attained that qualifies as fullness. The voice of the silence is articulated through silencing the desiring flows and sense impressions but has only a dispensatory function when manifested in action (be they words or writings in short in technai or technologies of the self). The act of simply attempting to attain wu-shin is an exercise in futility as it is still an exercise thus is inherently self-defeating. There is no such thing as no-mindedness or will-lessness only mindfulness and will and this not as a vehicle of consciousness but as consciousness inextricably bound up with its finite expression and form – thus one must be an artist of life and can be nothing but; the loafing indolent on the toilet begets creations which are an expression of the will though typically the consciousness of such a one is crude in its simplicity and thus fails to be conscious of itself and thus lacking in the refinement that qualifies it as 'high art'. The more mentally engaged one is the higher the art and the mental means a metaphysical mental/spiritual embodiment that bodes/bodies forth as a self-propelling wheel, creator of xyz, etc. The 'xyz' is the product inextricably bound up with the creator and is its brain child, its function and manifestation such that the mother and the son are one through oneself as the father – a spiritual trinity on the earthly plane of rendering the extra-mundane concrete and representable, however metamorphosed as object of subjective will. The creative object borne of one's consciousness is the stardust and radiation of the cosmic force of one's inner light as a star-child of the deity which is being, the one, the all father.

An artist of gastronomy, that is to say of the stomach – one who undergoes the following processes to enable his creations to manifest (flatus, faecal matter and auto-toxicity; mastication) the consideration, formulation and mulling over of the matter selected (cooked, purchased, ready-to-eat); the refinement and approach of the concept or idea, its experiencing, its gradual or immediate manifestation of its substance/essence (tasting); its comprehension and as-it-were imbibition (swallowing) and concomitant process of creative manifestation (assimilation/digestion/excretion) using the appropriate media (gastric juice, peristaltic action, formation in the bowel and eventual birth into matter. Such is the delectable ars gastronomica and its subtle process of manifestation. What would one have: willness inertia, a bracketing off of all contents of consciousness save consciousness itself (per impossible!) or an endless plethora of contents to be sampled as a cornucopia for the will to avail itself of and bring into being as the reification of the conception. The passive, inert orientalism touted as the path to enlightenment and the necessary material with which to construct the diamond body or the technicolor dream cloak comprised of the infinite fibers of the beings of being – which most closely approximates being: nothingness or everything qua thing as possibility perpetually actualizing itself through willful action. Inaction as a living death or a full life of endless striving and will as its conditio sine qua non? Is not this life itself – the death of will-less inertia being the veil of Maya the hidden reality being that which manifests and comprises the veil as its fibres? Fullness over emptiness, plenitude and surfeit over deficiency and privation. Save the negation of will for the Orientals – the hyperborean path lies in the insatiability of fullness, the self-propelling wheel of creation creating via creator not a corpse. Serve yourselves up to kali oriental denizens; the white man will not be a snuffed out spark inhabiting darkness but will illumine it with refulgent splendor.

The power-trippers of the lower levels: fatted hippopotamus crouching over desk would spawn its pregnancy of litter as recycle from the in to the out basket ripe for the shredding. It lurks, undulating womb writing and spasming with urgency – it must proffer its hidden excrement as so many boons to humanity – the puff of vanity halo-like ensconces its receding brow and pontificates its ululating cry of power lust: “I am I the watcher in the watchtower of the North, the mater dei belching forth my progeny as the roast piglets of a Christmas feast. Glut thyself on succulent meat – and choke with the poison of my powerful DNA. You are transformed, in my image, a puppet made flesh, carved by the carving knife of my cerebral loins, a phallus impaled through your brain-pan – my very slave!” – such the power-tripping nature of the mater dei feminut, girth encircling its lair, radiating a force like a chihuahua attempting to assert itself behind a rolled up car window as a big dog passes by. Just open the window and we will see who farts the loudest. We know who makes the biggest stink. Floating in the swamp of its own perdition it basks in warm self-contentment as a babe in amniotic fluid nourishing itself on its own ego, for power is that greatest lust which feeds upon itself.