

Love and Nihilism: An Integralist Primer

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We are born and only later awaken to the possibilities of our lives. Our brains come first, then our minds grow within them. In this awakening process, we come to realize that an external world exists, and operates by consistent principles. If at that point we decide that we like being alive, we change our values to encourage the life process that produced us.

I. Nihilism

Rejection of all inherent value frees us from a fascination with both materialism and moralism. These beliefs assert that what exists has ultimate value, and therefore that it is an end in itself and not a means to a life process. Nihilism asserts the opposite, and thus begins a path which leads us past fear of death to a heroic worldview.

In a diseased time, such as the current era, the individual is constantly assaulted by a barrage of imaginary reality, including morality, politics, economics and social factors. Any mind which wishes to become aware beyond this barrage must find a persistent means of removing this, and the best method is nihilism: denying all value except the meaning of experience and outcome.

Reality

To a person who has come to these realizations, objects and people

are viewed as that which one manipulates to achieve differences in the structure of reality, which is represented by objects much as meaning is expressed by language. As evolution shapes a species, all natural events are products of this transactional nature.

The significance of outcomes is not equally perceived by all, nor does it exist in a realm of meaning; it exists solely in minds which can perceive it, and is a product of a mechanistic nature which knows neither goal nor aim, only rulesets built on what functions. Truth can be perceived, but it does not "exist."

Most belief systems operate by establishing some form of "objective" linear truth by which adherents must abide, and thus proscribe nihilism as a destruction of all that holds such belief systems together. The proper name for this form of belief system is politics, as it operates by inducement and coercion to create uniform behavior among a disparity of people.

Subjectivity

From the point of view of such systems, there are two realms for the human individual, the subjective (mind) and objective (body), so divided because the subjective is limited wholly to the perceptions of the individual, and the objective to physically verifiable events such as the realm in which the body exists.

The derivation of truth, and attainment of goals in the language of truth, is a process of uniting mind and body that transcends

subject/object division. These perceptions are not objective in that they originate and end in the individual, but are stimulated by and acted upon within objective space. The individual, and its thoughts, are part of the mechanism of life.

For this reason, moral distinctions such as "mind your own business" and "thou shalt not kill" are meaningless, since they presuppose the barrier between subject and object, and mind and body, to be absolute.

A simple example can be found in nature. A man moves to a distant valley and sets up his house. Because he exists in the external world, he must use it to survive; because he can conceive of the concept of farming, he acts upon this and creates a farm. Yet he attempts to do so in concert with the tendencies of nature, such as seasons and rainfall, so that he may succeed with the minimal amount of friction with the tendency of his world.

It would be false to say his desire was wholly subjective, because it was shaped by the objective. Also false is the idea that it was objective, as it originated in his mind. This is part of the mind/body dualistic paradox that causes us to perceive either that our thoughts are more real than our world, or that we must not act to change our external world because it is divided from our thoughts.

Idealism

When nihilism is understood in this context, it can no longer be seen as

a desired end state of indifference to events, as it is defined in the vernacular. Instead it becomes a method of perception that rapidly leads one to philosophical idealism, which refutes the desire to preserve material comfort and moral rectitude (not harming or ending any other individual lives).

Philosophical idealism states that the external world and our thoughts function by the same method, thus that subject/object division is overcome in a continuous "mind" of which the body is a perceptive interpretation. Idealists see material and moral reality as a means to an end, and instead of hoping to end suffering esteem transcendence, or the state of finding ideals more important than physical conditions for positive reasons of achievement.

Another way to articulate this is to say that thoughts are a logical sequence of conclusions arrived at by transactions within their medium, whether physical or mental, and that we are more concerned with each outcome, as it provides the basis for future outcomes much as any learning lets us build upon it. This is how nature creates complexity that arises from very simple starting points.

Valuation

When a goal is an ongoing state, measured in perpetual degrees of attainment and not a binary state of accomplishment, it is a value. Concrete goals are specific to a certain context, and thus do not have the "portable" nature of values between situations. Values might be construed as preferences, in that in any given situation the individual

wants to approximate a type of thing instead of a specific thing.

In the modern (post-liberal) view, at this point humanity would diverge into as many different goalsets as exist individuals, but to an idealist, because all values are based on adaptation to the same objective reality, what is present are many viewpoints with the same basic values interpreted according to the ability of each individual.

"Rationality" is a word used to express the degree of correspondence between an intended course of action (mind) and its consequences (body). Much as a highly refined mind can describe the structure of an idea, or predict the results of an experiment, or throw an unhittable pitch, rationality varies with intelligence, experience and discipline of the individual.

This line of thought shows the idealist how there is only one reality, often called "ultimate" reality, based in the physical world, including the workings of each mind with its specific degree of rationality. It is known to us through metaphor, meaning the consistency of its operation according to abstract rulesets, and therefore whether its mechanism is mind or body is irrelevant; its operation can be measured and predicted without knowing its composition.

II. Integralism

There is no design superior to the natural ecosystem in which we exist. It is perpetual, self-correcting, and infinitely complex in execution but based on simple heuristic principles. Its energy efficiency is

unparalleled. It has produced us and everything in which we find meaning. All that we know as reality is a result of this system and simultaneously comprises it. It is All.

This belief is Integralism, and represents the ultimate degree of reality. Because all belief systems and individuals have differing degrees of rationality, none are denied by an Integralist, but all are recognized as being ranked by how much of the objective world they have deciphered and anticipated with their value systems.

Singularity

Integralism deprives us of absolute truth, and replaces it with a complex reality in which absolutes are rarely found. The illusory world imposed by socialization is by its nature universal, since it must apply to every member of society, and thus uses a "one size fits all" approach. This creates a linear scale of degree of socialization which is an opposite to rationality, or degree of adaptation to natural reality.

The "progressive" view of society holds that all of past history culminates in the present civilization, which is inventing "new" values as from a primitive state of cave-dwelling it moves ever closer to a utopic state in which humanity dominates nature in both body and mind. This view is essential to both material and moral values systems.

In contrast to progression, or finding new things that bring utopia closer, is evolution, or higher degrees of organization of self independent of technology and social convention. Evolution is an

increase in the rationality of an organism, as demonstrated by its more successful adaptation to its environment (the "whole"). Evolution is not invented through "new" ways but through application of timeless values and discipline

Impermanence

Often a surrogate morality appears which divides the "natural" from the "artificial." In an integral view, nothing is unnatural, but all choices have consequences, thus one should look to nature for an example of what works. Evolution is process, not a God with a personality and thought and intent of its own, thus most commonly it produces the bare minimum that works and develops it slowly from there.

For thinking beings, it is therefore natural to take control of their own evolution and to steer it toward things that their perception can find valuable. When we assert our will toward our own goals against the world, it is therefore natural, but its success depends on our rationality in understanding the entire system that is the world.

In doing so, we embrace the impermanence of the world. There is no objective, eternal truth, but our perceptions can find truth and create it in the world. Nothing will last forever, thus all deeds must be done for their own sake, as a means of forming this truth outside the subjective individual.

Transaction

Our universe operates by transaction, or by having elements within it exchange data and matter. This requires inequality between them, or there is no need for transaction, and thus energy exchange does not occur and there is no mechanism of the universe; this is a state we call "entropy."

This inequality is manifest in the different intelligences of individual humans, the power of the eagle over the mouse and the superior ability of the mouse to hide, and the uneven rainfall between different areas. To standardize all of this would be to destroy a complex system which is perpetual and self-renewing.

A powerful metaphor for transaction is conversation among several people. Each brings expertise and specialization in several areas to the discussion, and as these personalities are put into competition, conclusions are found. This eliminates the need for a single leader to invent all possibilities, and allows several options to be considered at once.

Similarly, nature is many voices in conflict, finding a greater harmony in their tendency to eventually arrive at working solutions. While some would argue that "harmony" would be every voice saying the same thing at once, this type of order is prone to subtle but conclusive breakdown from within.

Existentialism

Life threatens the individual with potential death at any time. Two

courses of action wait on this knowledge; the individual can deny mortality and live in servitude to whatever (religion, material) explains away that inevitability, or the individual can accept that death will triumph in the end and make significant the time between birth and death.

The former course of action is what capitalism and materialism and supernatural religions favor, and the latter, what pagan and heathen religions worldwide have endorsed. This way does not deny the individual and its needs, but recognizes those as attempts to discover rationality through subjective value.

For this reason, the individual experience should be meaningful. Suffering will occur, as will boredom and angst, but if these are felt in the process of attaining a meaningful (rational) goal, they are easily transcended. Modern society (capitalism and materialism and supernatural religions) does not recognize this, as it believes correspondence to an "objective" standard such as money, social prestige or morality is most important.

Because of existential concerns, each task should have a practical meaning. Shuffling papers and adhering to form for the sake of earning money or social status alone is meaningless; jobs and wealth have gained too much emphasis in our society. From an existentialist view, money and social action and jobs should serve a higher goal, which, in the integralist case, includes both individual motivation (existentialism) and positive change and nurturing of the world (idealism).

Heroism

Overcoming fear for individual survival and the desire for comfort in order to assert values upon the world is heroism. Combat provides a metaphor: suffering and death occur, but when the battle is over, the human ecosystem has changed, as the victor has greater power and the loser is vanquished. Something is decided, structurally, by that.

This applies however to any area of life. Parents sacrifice their time and money and energy so that they may have children; farmers do the same to raise crops and feed people; writers do the same to spread knowledge; lovers give to each other without concern that they be rewarded. This is heroism in action.

In an egalitarian time, where every individual is considered equally important, heroism is destroyed by making it slavery to the moral judgment of equality. It is no longer important to achieve something, in this view, but to save lives and not disrupt the personal pursuit of convenience. Thus "heroism" changes from assertion of order to a passive preservation of the existing construct, negating itself.

Green

We are indivisible from our universe; without it, we do not exist. Integralism affirms that the whole is an order, and rationality nurtures this order, therefore it is illogical to in the name of preserving individuals destroy the whole. Actions which disregard our environment

for individual convenience are contra-heroic, or cowardly.

The primary cause of ecocide is too many people. Regardless of how little meat they eat, or how small their living quarters, they take up land needed for the habitats required for natural species to reproduce. The six billion humans that inhabit this planet will become at least nine billion in the next generation.

No matter if all people recycle, drive electric cars, or use other passive means of "preservation," this consequence is inevitable. Further, even these passive means assume that all of humanity will conform to a single standard against the interests of their individual convenience, which history shows us is an illusory assumption.

Currently our planet is encircled by human growth. This human growth has not brought higher evolution to humanity, nor improved individual lives. Our overpopulation has disrupted every natural ecosystem and our climate. We have injected enough pollution into our environment as to permanently alter its course. Both industrialized nations and the developing world contribute waste.

This cowardice is enabled by a single assumption: that the individual and preservation thereof is more important than any goal oriented toward the whole. Integralism, as a philosophy of the whole, denies the callow destruction of our environment and seeks via any means to stop it, and undo its scars as much as possible.

"Greenism" and "environmentalism" and "ecofascism" are politically

sensible starting points, but they do not create a system of thought which orients humanity toward a long-term method of existence which will not re-create the conditions of this environmental cowardice again. Thus integralism supplants greenism, containing as a logical extension of its philosophy a goal of nurturing the natural environment.

Eugenics

Evolution is the influence of external forces on a population to cause it to breed more well-adapted beings. In yeast, this means creatures which can eat and reproduce more quickly. In humans, it means people of greater intelligence, heroic character and physical strength as inseparable, balanced traits. When humans being no longer dependent on nature enforce evolution on themselves, it is eugenics.

If a society has poor values, it breeds people of lesser intelligence, character and strength. To breed someone of one trait excessively is to negate the others, thus a person of high intelligence but low character can be created.

A society with healthy values breeds better people in a balance of all three traits. This concept is frightening to most modern people as it presumes to rank individuals and threatens personal autonomy. It is thus a reminder of our mortality and inseparability from the whole. Once this pretense and its cowardice is overcome, the positive side of eugenics is seen: every generation exceeds the last, creating a better humanity as a whole.

Ethnoculture

Eugenics cannot be applied in mixed populations, as each ethnic-cultural group has different goals and attributes. An intelligent approach is to separate the groups and to let each group breed itself as favorably as it can. Any population which does not exile its invaders will soon become a new, hybrid population, replacing the old; thus, any population which wishes to continue existing will be ethnoculturalist.

Ethnoculturalism states that culture is what shapes the breeding standards of a population; that which is valued breeds more, and that which is seen as less desirable, less. This takes place over many generations and cannot be changed within a few centuries. Because of this, the converse is also true: any population with a given set of traits will set up a culture to support having those traits, and breeding so that they are more prominent.

In the ethnocultural view, it is suicide for any population to allow mixture of another into its bloodline, as this will confuse the carefully-bred ethnic and cultural traits of the population, and compel it to force what it can remember of its older tradition on its new hybrids, destroying the integrity of that tradition.

Caste

Eugenics involves three components: promoting the breeding of those who are more desired, discouraging the breeding of those who are less

desired, and understanding specialization. The first method is accomplished by having a consensus as to what is desired, and by creating a meritocracy whose standards benefit those people. The second occurs as a natural consequence of the first.

The third is more controversial, as it involves use of a caste system. A caste system places people in traditional role groupings based on their specialization over generations. Someone whose father and grandfather and great grandfather were highly-esteemed farmers will in all probability make a better farmer than others; same for every other role in society.

Traditionally, in Indo-European systems, there have been three castes and none of them have had special privilege outside of what is needed for them to fulfill their function. The leadership caste are expected to lead austere lives and dedicate themselves to study and self-discipline such that they might lead; the warrior and artisan caste are expected to discipline themselves in perfecting their arts; the worker caste are expected to perform their jobs and enjoy themselves, as they do not suffer under the responsibility the other two endure.

In societies with insecure or passive leadership, another caste is created for people who are technically unwanted but tolerated as a source of free or cheap labor, but this is degenerate: these people do not belong in the society, and it is kinder to eject them than it is to subject them to servitude. It is evident that slavery as practiced in service of commerce was cruel and destructive, pointlessly, to African-Americans and Untouchables in India.

What is most important for a modern learner to know about the caste system is that it is separate from the class system, which is a linear rank based upon the wealth of each person, under the assumption ("Social Darwinism") that the "better" people earn more money. A caste system instead recognizes that there is no single scale for individuals, nor any norm, but numerous specializations which require intelligences and talents not found in any other specialization.

Fascism

Upon this a question arises: whether it be better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, is much safer to be feared than loved, when, of the two, either must be dispensed with. - Niccolo Machiavelli, "The Prince," Chapter 17

Machiavelli recognized the basic truth that people have differing capacities and only some are able to understand the issues required for leadership. The rest must be induced or forced to obey those who do understand leadership for consensus to exist. He realizes no society can solely induce nor solely compel, but must use both, relying primarily on the benefits of its leadership and therefore, respect of its people.

It is easy for us, as portable mappings of the world in our own minds, to ignore the common good and collective need of both humans and nature, and to do selfish things such as dumping toxic waste in rivers

and pocketing the disposal fee. Even the most liberal societies oriented around such absolutes as "freedom" and "justice" have police forces which compel obedience in their citizens. Fascism is an honest recognition of this.

The fasces was a bundle of sticks used by the Romans as a symbol of power because individually, the sticks were weak, but together they were unbreakable. So should a society in health be composed, with the sticks benefitting from the works of authority and therefore supporting it.

Localization

Integralism rejects the facilitative society, in which individual convenience is most highly prized, and replaces it with a rational holistic approach. It replaces monetary ranking with specialization, and embraces diversity in a new form: localization.

While moderns have been taught that diversity means having a crowd of different ethnic backgrounds, all doing the same things and being assimilated into the same culture, integralism instead embraces localization, or the idea that while all communities are part of a general social consensus, ideas vary according to local population.

By nature, each town or city will be different from others in some way, from local standards of public behavior to architecture. Instead of having one policy for all, integralists support having variation among smaller, localized populations. The advantage is that people of the

same ethnocultural group can embrace diversity _of idea_ within that group.

Paganism

The Indo-European tribe has traditionally (pre-Christian) embraced pagan belief systems. Northern European Heathenism and Vedic Hinduism resemble each other in that as in occult belief systems, "good" and "evil" are not absolute classifications but methods of achieving goals. This removes the supernaturalist influence, which requires one absolute linear truth to be "objectively" real in order for consensus to exist.

Most religions assume an absolutist, universalist, inclusive view which says that eliminating suffering for all people is the only goal "high" enough to be important to all people, therefore religion must espouse this view as its overarching goal. Like occult religions, the ancient belief systems found this to be unrealistic, and therefore aimed instead to make the suffering count for something. If we must die, let our lives be meaningful.

This is not achieved through a one-size-fits-all standard as modern religions, including what remains of Buddhism and Hinduism, hammer home with their propaganda and emotionally-wrenching symbols such as martyrdom. Supernaturalism and this form of universal inclusionism rely on these emotions, but are based predominantly in fear. In life we must make often difficult decisions, and to avoid them on categorical grounds of method before considering outcome is like a teenager

refusing to ask out a pretty girl because "she's never going to say yes."

The Vedic religions, on the other hand, were from a tribe of conquerors. To be a conqueror is to be both destroyer of existing order and creator of new order. Their religion, which is the origin of both Hinduism and Buddhism, did not make moral prejudgment its goal, but brought forth the meaning in life, focusing not on the material world but on the changes in the structure of thought and world that could be wrought through the material.

Idealism of this form, which recognizes the world of thoughts and conclusions as supreme over the permanence and tangibility of material form, is the domain of those who build and achieve, not those who fear that the creations of others will exclude them. It denies the low self-esteem required for supernatural religions, and frees the soul from being trapped between pure states of "body" or "mind" in order to see that our perception is mind within the world of body, thus what will matter to us is mind.

III. Blasphemies

Whatever indictments of violent pronouncements of change occur here, there is no laying of "blame": blame is a way of deflecting the onus of leadership from ourselves. We must change the motivation of society as a whole by first recognizing that its future is in our hands.

Life does not offer immediate feedback on bad decisions. It takes

many years of dumping toxic waste into rivers before the cancers and mental retardation become evident; you can live your life with a person and have children with them before realizing they are mentally unhinged in a subtle way, passing that on to your children.

As modern society is poisoned by its pollution and wars, and as it rots from within through loss of consensus and thus lacks motivation beyond individual material enrichment, it becomes clear that without a change of path all life will be lost. It is trivial and foolish to concern ourselves with the sacrifices of even most individuals; if the whole is preserved, there will always be life.

Rome Falling

As is convenient, we like to believe our society is the only one, a product of all that has come before it and thus not inclined to fall as they have. As reading history reveals that each has had this weakness in its final years, we should become suspicious.

The disease of a society cannot be described as a symptom, but an ideology which encourages tolerance (and thus growth) of its symptoms. In modern society, the enemy is a passive self-gratifying worldview on the part of individuals, and it occurs worldwide.

Ignorance

Without intervention of some intent, the default state of nature is ignorance. It starts with "good enough" and evolves to something

higher. In our modern time, we consider "ignorance" to be a lack of knowledge of some socially-accepted "fact," but an older definition meant a lack of awareness of the system as a whole.

The default course of humanity will be to fail at leadership, and thus not to curtail its own growth, consuming all available food and collapsing into a primitive state. For people with low self-esteem or hatred in their hearts, this is an assumed state, and unwittingly they work to perpetuate it.

The Modern Ego

In this age we market ourselves to find sustenance, friends and mates. Advertising does not reward complex truths, but simple public image. This public image marketing makes us dependent upon the social-technological reality in which it exists.

As a result, we are unwilling to transgress and point out the failures of this time, as it would reflect badly on our self-image. If you offend this taboo, you will be denied opportunity.

Failure

Long-term plans cannot be assessed within even a few generations, but take time to show their true colors, as over centuries an idea reaches every level of society and changes it to reflect allegiance to that idea. When the idea finally has dominance and has beaten all serious threats to its rule, then it may be assessed.

Modern society, with its religion and industry and socially-constructed reality, has only over the last few centuries come into such predominance, but already the effects are seen. Natural ecosystems vanish as we consume land, pollution taints the world, and individually we are unfulfilled, with low self-esteem and minimal challenges ahead, laboring long hours to push the right buttons in the machine.

When we consider our modern reality, we tend to see it as all that is, and consider deviation impossible. After all, look how large and powerful it is! Yet the decay continues from within, and when that matches in our minds to a deep and barely expressible dissatisfaction, we can see how the reality of our civilization does not live up to its ideals.

Trends

When there is no actual goal, and no heroism present, what supplants leadership is trends. These are "new ideas" which are restylized versions of the old, and are traded between individuals as a means of establishing a social hierarchy. The monkey with the most contacts who devotes more time than others to social control will have the "new" at all times, and thus can cause others to obey it.

These trends have no functional superiority to older ways of doing things, but because we are caught up in the process of following trends, we do not assess the process as a whole and soon take it for granted. As part of the process of moving toward a trend-based

society, it is necessary to claim that traditional ways are "outdated" and "inferior" so that there is a need for newer things.

Wiser minds realize that trends exist in timeframes of a few centuries at most, and thus that ways which have always functioned and worked well for the people of a country are preferable to some "new" idea with nothing to back it up but theory.

Consensus

It is natural to be afraid of authority, especially since it is most commonly abused in this time. Yet it is clear without consensus - agreement that some values are supported and others are not - a society disintegrates, and in the process, authority becomes arbitrary on a personal level and thus, most commonly abused as it is in this time.

The leaders among humans must make the most basic decisions about its direction and institute these as consensus. Not everyone will approve, but there is nothing to say that their viewpoints are any more "correct," therefore it is important to move ahead in the decision-making process and to let the disadvantages be dealt with as we can.

Without a goal that benefits the whole of a civilization, authority becomes a means of internal sparring, with people divided against others for the thrill of exercising a "power" defined in social terms alone, and thus, illusory.

Democracy

It is impossible to please everyone, because no decision except inaction favors everyone. Decisions must be made, not all of which will be "just," but they allow our civilization to move forward in the process of solving problems instead of remaining paralyzed in fear of offense, injustice or inequality. Paralysis leaves no choice but to accept the lowest common denominator, which with each incremental destruction of consensus leads to an even lower standard being sought. Once that path is taken, a spiral into oblivion follows.

Utopia

There is no utopia. Perfection would be entropy. Therefore, our ideal society does not aim to eliminate war, suffering, discontent and hatred, but to achieve a state in which these disadvantages do not derail the goals and values of the civilization. When we cast aside the illusory and unreasonable expectation of, for example, ending killing and aggression, we can stop focusing on the negative (eliminating things) and instead focus on the positive (what we wish to create and achieve).

Absolutism

The psychosis of a modern time is absolutism, which is the idea that a linear standard or method is the singular path to survival in a chaotic world. It denies the inherent ordering of nature, and implies a binary division, because if there is one correct path anything that is not that

path must be incorrect. The roots of absolutism are in fear of death, which is mentally excluded by exclusive imposition of a human social order.

Absolutism is a projection of sovereignty of the individual taken to an extreme of denying all that may harm or end the self. This thought process occurs when heroic goals, which give significance to life and the natural world, are forgotten. Without any goals above individual preservation, society turns toward the absolute sovereignty of the individual and denies anything, including death, which breaches that barrier.

Absolutist concepts function in our minds because they are universals, and seem to describe an order which applies to every situation. Any term which has no compromise with the complexity of life, and seems to replace a chaotic natural reality with a numeric or symbolic order, appeals to our mind as having an inviolable logic. These are the concepts we turn to when in fear.

Any world which functions by transaction is not that simple and thus contradictions with absolutist dogma are plentiful. Since absolutist thought does not admit exceptions, the indicators of these contradictions are demonized. Absolutist doctrine is the origin of the religious, technological and social developments in Indo-European civilization since the collapse of its original order in the late Vedic period.

In religion, morality posits a single path to "enlightenment" ("peace"

and "love"), a state where preserving human lives overrides all other objectives, even if death could occur in achieving something positive for the world as whole. Absolutist religions are generally dualistic, meaning that they believe that there is another reality concurrent with this one in which "pure" linear order prevails.

In technology, absolutism allows us to see the function of machines as divided from nature. Nature is disorder; machines are order. We take raw materials from the chaos of nature, ram them into ovens and purify them, then shape the pure elements into machines. These machines break down over time, through entropy, which is part of the chaos we fight with more machines.

In civilization, absolutism leads to both unchecked universal concepts of "positive" and an attitude of violent control of the "negative." An example is the overused word "freedom," which supposes that the individual can do anything desired. No society will permit someone to be "free" to construct a backyard nuclear device, thus limitations are justified in terms of moral "right."

Control mechanisms work by asserting the objective, universal (one-size-fits-all) existence of a "right" path, in which a linear standard is upheld and all deviation is punished. Punishment is a form of negative feedback which is supposed to operate on humans much as on machines, driving them back toward the "positive" incentives offered by conformity. This is called the "carrot and stick" approach.

The mechanistic worldview of absolutism leads us to insist that all

people make the same decisions because of enlightened self interest, thus act in the same way when market forces are brought to bear on them. This "invisible hand" is presupposed to shape capitalist societies in a whole toward "enlightened" ("good") ends, as is "Social Darwinism" assumed to ensure that, because earning money is "good," the best people in society will be those who rise to the top of the economic power structure.

Absolutism allows us to believe that anyone who works within our system, even if it destroys any chance of achieving their goals, is "good" and anyone who does not is a "terrorist." It makes us believe in contextless absolutes and distrust anything that does not fit into that artificial reality. The best example is children's books, which a century ago emphasized positive attributes of life, but now are cautionary tales against transgressing individual autonomy, no matter how much that individual transgresses positive attributes of life.

Technology

Confusing goals and methodology is a common error, as once the task is conquered or forgotten there is a need to find something to keep one busy, so one relies on the symbol of the task - namely, that which is done to achieve it, or the methodology. Such is the case with technology. Once something designed to "free" us from hard labor, it is now the means of keeping us enshrined to easier but disturbingly pointless labor.

Technology is a product of nature being redirected by human intent. As

such, it can be used to complement the world as whole, or in a way that denies the fundamental truth of our connection to a whole. This latter use encourages an absolutist mindset, similar to that of religion, in which we treat all situations as methodological problems and do not consider finding a consensus toward enduring values at all.

In a saner world, technology would be applied selectively. There would be no electric can openers or home entertainment systems, but people would have access to computers and networks, as well as superior medical and research facilities. Medicine would not attempt to save those with congenital diseases, but would ensure better routine care for the healthy. Most homes would be expected to operate with electric water heaters, stoves, and lamps, with a single computer.

The Lion and the Lamb

On the Right, we have the aggressive self-assertive types, and on the Left, the pacifists numbed by fear of death to the point of denying accomplishment. Back and forth the tug of war goes, with us veering between disaster for each extreme and congratulating ourselves when it is over. Our side won! And the battle begins again.

First the Lion is what we become: crawling our way out of a dimly lit evolutionary past, we kill and eat and finally, have asserted a Civilization. Then as the civilization gets taken for granted, and unfenced nature is pushed farther away, the Lamb becomes predominant, and soon the civilization is fractured by selfishness. Another state follows these, if growth continues (more likely Rome

falls).

The truest conqueror is not as much a warrior, as a creator; when an area is conquered, a civilization is established to keep it in perpetuity. This requires a compassion for life like that of the Lamb, but in a world-reaching view, like that of the Lion; this new animal has no place in our time, but will replace it.

Terror

Our governments promise protection from those who oppose our political and social system. There are always new enemies, and if not, we can fight harder against the old. In our public mind, they are "terrorists" or "anarchists" or "fascists" - the Other that opposes our Order. When we project all of our failings onto such enemies, we deny the terror within.

When researchers in Sweden analyzed the survivors of a hostage situation in Stockholm, they found that captives bonded with captors because the latter were in effect "providers" and sustainers of the captives, protecting them from a potentially dangerous external order. This "Stockholm Syndrome" is often used to describe any case where those controlled by a malevolent authority find themselves defending, and even justifying, it.

Vegetarianism

F.W. Nietzsche detested vegetarians, for in his view they were

attempting to avoid the suffering of animals, and considered that a victory in itself; his view was similar to the Pagan view that suffering is part of life, and what matters is making the achievements of life significant so that suffering is secondary to pleasure. Adolf Hitler, no passive avoider of suffering, was a vegetarian. How are the two reconciled?

In the seventy years that passed between Nietzsche's words and the rise of Adolf Hitler, population grew and capitalist industrial republics dominated the earth. No longer were chickens raised by families tilling land owned for generations, but long assembly lines of hired people slaughtered chickens mass-produced in giant barns. This puts a price tag on nature, and divides up natural ecosystems into resources.

For this reason, many modern vegetarians and vegans are meat-avoiders because they are meat-industry-avoiders, recognizing inherently that anytime one uses monetary value to divide up nature, there is no ending point and all will be sold and mass farmed until death is the order of the land. It is wisest to recognize this "lifestyle choice" as what it is subconsciously: an abstention from an industrial ownership of that which belongs only to itself.

Dysgenics

Modern society would like to believe it is free from any kind of breeding problem, but to not make a choice about what is desired is to choose the lowest common denominator. Our society rewards those who are the most inoffensive and likely to obey normative control

systems, thus we are slowly breeding a harvest of fools. They have basic intelligence, but lack moral and leadership capacity; a study of history reveals this type of person is common wherever a great empire has collapsed. They have the surface traits of those who established the empire, but lack the depth of understanding that allowed it to become.

Family and Women

Physical sensations are part of the means of life and not the goals of a creative mind. Sex as a goal is a product of careful marketing of the forbidden than a target of merit. Advertising would collapse if sex were not both a taboo subject and something easily sold, even if only in the form of image via teenage models in clothing catalogs.

Our industrial and moral view of sexuality has led us to conclude that the end goal of relationships is both an absolute "love" and easy access to sexual gratification, causing a neurosis of people alternating between religious love and gutter sexuality. It is healthier to realize that the end goal of heterosexual relationships is comradeship, a battle-partnership in establishing a home and producing offspring.

There is no higher complement one can pay to a person than to wish to breed with them, and if this offering is cheapened, it has no value. For those minds which are creative, relationships exist so that one may find a suitable comrade with whom to share the most sacred bond of human existence. The two are joined in life, and their irreplaceable time is spent with each other, and in new life, as their blueprints are

combined to form children.

Gender wars occupy much of our media. It is proclaimed that men and women are "equal" and thus are expected to act equally in equal capacities, denying the beauty of the difference between them. That men are blockheads where women are wizards, and women confused where men are savants, is a form of natural specialization and diversity, and to attempt to norm the two is to destroy their unique roles and ultimately, remove power from them, even if they earn the same amount of money.

"Equality" between the genders cannot occur without destroying what makes each gender unique. We can choose to sacrifice this uniqueness in the name of a political token, or can realize that gender "equality" and conflict between the genders is a form of a political trend of the past thousand years, and ultimately, produces neither equality nor justice, but ongoing enmity and more fractured, manipulative relationships.

When lizards court, there is both pursuit, to establish that the male is at least physically capable to match his potential mate, and a test of tenderness, to see if the male is capable of enough compassion to breed a new generations of lizards who are also contemplative. Nature does not favor simply the biggest brute, nor simply the most intelligent, but a mixture of those factors and many more.

Should our society so fear "inequality" that it, through the mechanism of natural selection according to financial success, select to breed men

and women into the same animal with different genitals, the intricate system by which humans select mates will be disrupted, and instead of considering infinite characteristics will consider few, breeding people with a lowest common denominator mentality.

Bigotry

It is necessary and essential that we be able to praise or criticize aspects of all things, including their existence as whole entities.

This must even include an analysis of genetic differences between the races, and the unsuitability of certain populations for existence among others; however, when this process degenerates into bigotry it is destructive. (If race- and caste-mixing is the problem, ending mixing is the solution, not destroying a caste.)

Bigotry is blaming external entities for a problem that is ultimately within. In the case of Indo-Europeans, it may be true that certain races or religious-ethnic groups do not belong within our own, but it is senseless to blame them: the problem is Indo-Europeans admitting them to our civilization, and the solution is for attitudes to change such that it is no longer so.

Taking out frustrations on these groups is a self-defeating action that is not coincidentally without heroic value. Heroism aims to change a situation, and that is done by reshaping Indo-European society such that degenerate actions and inappropriate cultures are not welcome, regardless of what form or appearance in which they arrive.

Symbol

Zen and the Eastern mystical experience teaches us to distrust both symbol and ego, but these distrusts quickly become goals in and of themselves, such that heroic focus is lost in introspection. All of life that we know comes via metaphor, including tokens or symbols, no matter what course of belief we take.

Like most methods, if the method of metaphor is used according to healthy, rational values, it is productive, and if not, destructive. Our values must override the tendency to accept these layers of metaphor as reality itself, such that we might mistake means (physical world, tokens) as ends (goals, meaning).

Much as body and mind present a paradox to us that is resolved in the whole, means and ends do also; our physical world is a medium through which we create change, but keeping it healthy is part of our goalset, because it is the entirety of reality and that which sustains us.

Nationalism

Any tribe that desires continued existence must quarantine itself ethnically and culturally from others, but not in an absolutist sense: it does not blind itself to the world. One may have friendships, and indeed deep and longstanding esteem and platonic love for people of other tribes, without breeding with them and assimilating them.

Nationalists must focus not on degrading other cultures, but celebrating their own, nurturing what makes it unique and fostering within it evolution so that it may reach its highest point of adaptation. Friendships and caring for people of other races remind us that others, too, have a place in the natural order, no matter how different they be.

The enemy of all peoples is internationalism, or the one-size-fits-all view of culture. Internationalism groups us all in cosmopolitan cities where there is no shared culture except money and novelty, so we have no lasting values and might as well merge into an average of each other. This destroys what has taken thousands of generations to build, and eliminates diversity.

Any society of a multicultural nature, in which many ethnicities coexist, is rapidly assimilated by its hybrids. In avoiding this outcome, Black Panthers, neo-Nazis, Zionists, Aztlanites and Asian separatists agree on the same values, and should consider each other allies, and, if they can overcome mutual fear of Otherness, potential friends.

Civility

Our absolute worldview has us believe that our society is on the path to right living and thus anything which is not with us is against us. We invent rules of civility in which we may discuss change, but by the nature of not offending those who are invested in the current society, civility prohibits discussion of any change from the present system.

For those who dissent to that degree, we invent one stereotype per

generation with which to slander our enemies, whether "drug addict," "hacker," "anarchist," "racist" or "terrorist." These targets are hoped to explain away the dysfunction, but since the disease is within, they instead create an illogical public explanation and private paranoia.

Our social mentality becomes conditioned to see civility as a standard of compliance that separates us from the "bad people," therefore anyone who deviates from civility is seen as an enemy, regardless of their intent. Civility is used to regulate what can be discussed. The 1950s conservative McCarthyite and the 1990s liberal Clintonite are the same animal, using civility to banish dissident discourse.

Everyone is immobilized by their jobs and a need to self-market thus not offend. Neutralized by fulfillment of a socially-defined task, they retreat into private worlds in their free time. When older, they realize they have been prisoners in their own self-image.

Challenges of a "grab the ring" nature abound but these create nothing and are formed by the needs of others, not self or nature as a whole, thus are unfulfilling as tasks. Civility does not permit us to criticize this whole, thus we go into denial of its long-term consequences.

Jobs

The modern invention of "jobs," as opposed to vocations, is destructive for two reasons: passivity and absorption.

When one goes to a job, it is one of many possible places to practice

an ill-defined specialization, thus there is far less work security than in previous eras. Further, the job as having an indefinite role may be eliminated or the workplace may change according to the whims of tyrannical bosses.

Because of this, one working a job, even in the professions, is thrust into a passive role of conforming to a system. All objectives are indirect, as revenue does not correspond exactly to being the best at what one does. All interaction requires recognition of the authority of others, and not offending coworkers. Thus one is rendered into a passive and compliant mode of thought.

Absorption occurs because jobs take up so much time, and leave little room for self-improvement. When the workday is done, there are still many tasks to be fulfilled to keep a home (and family) operational, and these take up most of the remaining "free time." Exhausted, one cannot pursue any serious course of work outside of the job, and thus when approaching any other task is a "weekender": someone who knows little and has no contiguous time to learn, thus is further at the mercy of the authority and offense of others.

Neo-Nazis

What replaced the Nazi movement of the 1930s and 1940s was a "neo-Nazi" concept that attempted to adapt Nazi ideals to the current political situation. The National Socialists in Germany transcended modern politics with its dysfunctional division between Right and Left, embracing a holistic view in which environmentalism and nationalism

coexisted as part of the same impulse.

Although career leftists are arguably more deluded, "neo-Nazis" are unrealistic by supposing that, should racial equity be abolished and/or intruding populations removed, all would be well with our society. This is not so; our modern society is based on error and must be remade entirely, with a viewpoint that includes nationalism as well as other healthy values united to a central idea which is not so limited as racial separatism by itself.

What afflicts National Socialism and all other modern revivalist movements so far is that they have attempted to bring back the values of the past using modern methods. Government cannot take the place of culture, nor doctrine create the subtle learning at all levels of society that is needed. Nazism was a political movement that had cultural effects, but what is needed is a cultural and philosophical movement; its abstract ideals can be put into effect with political methods as needed, but its primary change will be intellectual and social.

Peace

Spiritual "peace" is not the same as political "peace." To find spiritual peace is to be at balance with the operation of the whole and its methods, thus to be undisturbed by what one must do and undergo as, regardless of its comfort level, it leads to positive outcomes. In this state of mind, both "good" and "evil" are methods for achieving a goal of health to the integral universe.

It does not mean to become passive, as that is to sleight the world by assuming it does not benefit from our natural activity, which includes suffering and death. Fear of evil is an easier motivation than love of the whole, and thus willingness to use its methods of good and evil.

Christians

Judeo-Christianity is clearly a destructive force in modern society, but it is a symptom of the degeneration of society as a whole, and eliminating it alone will not cure the disease of modern society. Further, people as a whole seek a means of expressing their spirituality and in recent memory in the West, have relied on Christian churches for this means.

What must therefore be done is to remake the Christian religion into something which carries the original Vedic ideals, including integralism, so that in a future time Indo-Europeans will as a whole make the transition to a religion continuing the Vedic spirit. As all spiritual beliefs are but views of the truth derived from our singular reality, it is possible to use any number of avenues, including Christianity, Buddhism, science, Hinduism and Islam, to reach that goal.

There are a handful of Christians who have misinterpreted their own religion in such a healthy way as to reinvent it, such as Meister Eckhart or Arthur Schopenhauer. In their minds, the errors of Christianity are common to a stage of all civilizations, and when the civilization is healthy, the positive aspects of the religion will come to dominate its

neurotic ideas.

As F.W. Nietzsche pointed out, the primary illness of Judeo-Christian thought is its belief in pity, through which by giving to others we increase our self-esteem. As with drug addiction, any introduced stimulant produces a corresponding depression in its absence, thus forming the mechanism of addiction. It is more important to target this mechanism, as expressed in absolutist morality, than to target its carrier.

Evolution

Human evolution occurs through several "loops," or cycles in which patterns are tried and then tested for adaptability, of internal transaction before a civilization passes the tests necessary for it to survive autonomously.

One of these loops is a test of self-leadership with technology, and modern society is a necessary stage that will either kill us if we are unable to lead ourselves, or move us to a higher state. Technology enables us to operate without being directly dependent on nature, and thus is in itself a test of our goals.

If we revert to introspection and passivity after having lost dependence on the natural world, our ability to lead has been effectively dissolved and thus we will, like any organism reproducing out of control, consume all available food and self-destruct from within.

Jews

"The Jew is our misfortune," said a famous leader. A better way to look at this situation: the Jew is only appropriate in Jewish culture, as by the nature of values being exclusive to groups, Jewish values conflict with other cultures, causing a lack of consensus and thus degeneration.

Internationalists, or groups which have lost a single clear racial tradition, such as the Jews, have by nature long ago lost consensus and thus fallen back on the lowest common denominator. This is usually either blind supernaturalism, or a predatory materialism, both of which are evident in Judaism.

The genetic type which evolves under those circumstances will be shrewd, but will have base values and lack heroism. Jewish history in Indo-European cultures definitely suggests this type, as they have been continually involved in selling degrading products, working against cultural consensus and fragmented nationality by encouraging the "moral" invitation of other populations to dwell among them.

Sympathy for the Jews is a welcome practice. Having lost their national roots, they are a wandering tribe that is forever alienated, as anywhere it goes, it is an outsider. This outsidersness incurs a subtle resentment that is the cause of parasitic and destructive behavior toward the host tribe. Sympathy, and moving them along to another area of living, ameliorates this condition.

The correct strategy with any internationalist group is to recognize that they do not belong in any national population, and to exclude them from cultural and economic life. In this way they will peacefully resettle in their political homelands.

Religion

Two courses can be seen to the process of religion, whose goal is to give meaning to life despite personal mortality. The first can be seen in Asia, where a nullity toward personal suffering and death is dominant, and the second in Israel, where a supernatural reality is imposed over natural, physical reality.

Indo-Europeans have taken a middle path. While they recognize higher value, it is seen as existing in this world and its ongoing life, and this value is held to be more important than the inevitable suffering and death which we all experience. We cannot stop death or suffering, so make them meaningful.

This viewpoint requires looking at life as a process and not as material things, or supernatural symbols. Natural things are a means to a cascade of outcomes, from which we derive meaning. This meaning is our end goal, and it is continuous as is the process of life, thus integral reality supports both nature and the shaping of it through heroism.

Despite a modern technological tendency to subdivide systems of thought by function, religion is found in all things, as it is part of the continuous process of thought. Art, philosophy, music, and politics all

reflect the ideas we use to impose our values upon the world. Assuming that they exist independently, or without being motivated by ideological thought, is an error.

Negroes

Clearly every race is different, and has different abilities, regardless of what highly-politicized recent trends in genetics claim. The nascent science of genetics has made many errors, most commonly in assuming a false definition of "race" and thus loudly "debunking" it with dubious science, given the lack of certainty in the discipline.

However, it is not important whether Negroes are less intelligent, more violent, more prone to venereal disease or self-destructive behavior. The quest of nationalism is that each group have its own space, and not be dominated by others, or mixed with others, which amounts to the same thing (assimilation).

For this reason, it is imperative that Indo-Europeans be excluded from Africa, and that their own society without bitterness or resentment isolate itself from all other ethnic groups. Hatred is meaningless, and denies those who are worthy of respect among African populations.

Depopulation

"What to do, when a ship carrying a hundred passengers suddenly capsizes and there is only one lifeboat? When the lifeboat is full, those who hate life will try to load it with more people and as a result, will

sink it. Those who love and respect life will take the ship's axe and sever the extra hands that cling to the sides of the boat." - Pentti Linkola

There are too many humans. A world of six billion leads to an exponentially increasing overpopulation of humans. Morality and socio-economic pressures do not currently allow for this to happen, but avoiding population control guarantees death not only for the human species but for its planet.

In this there is a conflict between heroism and moralism. Heroism would have us act for the highest goal, that of safety and continuity of all life, where moralism would have us save every human life equally and not consider the consequences to the whole.

For this reason, humanity must get past moralism. Population control can in this generation be achieved with selective sterilization and racial separation, which stops the dual population increase of immigration (it is an "escape valve" in the emigrant population, encouraging more breeding, and brings immigrant groups into wealthier societies where their traditional breeding practices result in higher survival rates, thanks to first world health care).

If fewer humans populate the earth and they are of a higher quality (matched intelligence, character and athleticism), both humanity and nature will be victorious.

Drugs

No society has an original taboo on drugs, except those substances which have proven to be so immediately addictive that they cause visible social degeneration (opiates). Our modern society, realizing that drugs offend our absolutist worldview by providing alternate ways to interpret our perceptual data, has lumped them together and banned them all.

Hallucinogens are the most offensive because they show us that the world exists as data, and our perception of it can be altered, revealing how un-absolute our vision of reality is. This upsets both the control mechanisms of industrial society, and the religious sensibilities of supernaturalists like Christians and Jews. Hinduism, Buddhism and Islam have not experienced these problems.

In the West, fear of drugs and the enforcement of their banning has produced the most repressive regime ever, in which a single phone call suggesting drugs exist at a location produces an immediate raid by machine-gun toting special intrusion units. Because we exist in a time where every life is equal, however, it is considered evil to suggest that we decrease this enforcement, as "jobs will be lost."

Taboo

Some behaviors are counterproductive to the degree that they are not tolerated, such as child pornography and incest. Others are "taboo," or are forbidden by social rules without a necessary corollary in natural reality. Those who cannot tell the difference are caught in the same

paradox as those who protest fascism.

Most who find fascism offensive claim it limits "individual freedoms," but their belief runs into confusion when they are told that many would prefer fascism; it is their choice, and if they have freedom, cannot they have fascism? In this we see how absolutes such as "freedom" and "taboo" are constructed of emotion and not logic.

IV. Changes - Personal

"You must be the change you seek in the world." - Mahatma Gandhi

As a thinker you awakened in this time already in conflict with its values, and thus were born out of place, prone to depression. Social propaganda constantly projects its own superiority as a means of dominating you, so if the people around you took it at face value, you felt from day one that you were the crazy one.

Time has passed, and as both history and your life have progressed, it is now apparent that modern society has an insidious and subtle disease eating it from within. There is no Devil or Other to blame, only bad values and the corresponding weakened mental state of the population.

Rome was not built in a day and changing our current situation will take some time, but much as a wrestler uses the weight of an opponent against him, you can use your values to help push this society toward its inevitable collapse. There is no point mincing words:

your goal is to destroy modern society and replace it with something that adheres to eternal values.

First you must solidify these values in yourself, not by memorizing doctrine, but by living it. Then you may join society and gain success in it, carrying the viral payload of your values, of which you are confident.

There are reasons for hope. The decaying hulk of modern society may continue indefinitely, but the remaining thinkers are becoming alarmed by its failures. In any social group, there is a trickle-down effect: leaders have opinions which others emulate, in turn emulated by other emulators. If you have moderate intelligence and can stay on task, you will succeed. Become a leader and let your opinions be known. Others will follow.

Meditation

Imagine calming your mind until it was working at optimal efficiency without interruption. Discipline, regular breathing and homeostatic (bodily energy maintenance) uniformity allow this kind of thinking, and when done together with the purpose of clear thought, the practice is called meditation.

No specific tradition, or religion, is required, only the elements above. One can even sit quietly in a room and think, and if you keep at it, eventually the same state of mind will emerge. Similarly, if one approaches any system of thought with consistent analysis one will

eventually arrive at eternal values.

Hedonism

It is important to remember to enjoy life. But not all of life is fun. Solution? Enjoy how not fun it is. Appreciate pain and disgust, as well as loneliness.

This is part of the Faustian nature of Indo-Europeans. Life is of finite duration; one can either deny all meaning, and thus be impassive and untouched by events, or one can run to the other extreme and try to deny all "bad" meaning, as the Christians do. The middle path is the most difficult, and this is to recognize reality "warts and all" while doing what one can to achieve things that enhance it.

This is the subtlest form of hedonism, one that does not require alcohol or drugs or sexual excess, but simply an openness to appreciating life for the sensual experience that it is.

Joyful Nihilism

To acknowledge that life has no inherent meaning, and can end at any time, is to remove the worst of experience in life from your active mind. A joyful nihilist is the type of person who will create a massive society by casting aside worry and suffering and focusing on the goal in a positive sense. A joyful nihilist recognizes the cause may be lost, but acts for the sake of the task regardless.

This is the truly "freeing" aspect of nihilism.

Imagination

Looking for Krishna: one must understand the spiritual realm not as a distant fantasy world but as a psychology of the world as whole, in which Krishna can be found in partial form in all things. Our minds can composite Krishna from these shared traits using the creative imagination, can derive ("see") him.

As Krishna is one metaphor for truth, this method applies to all forms of manifest truth. It cannot be seen "existing" in a singular form, but must be compiled and organized by the creative mind to become visible to our consciousness.

Practice

What follows are general suggestions for living outside of modern society.

Education: There is no higher value than learning, and becoming competent in it. This applies to all three categories of human assessment: the intellectual, the character, and the athletic.

Transportation: Get a small, efficient car but use a bike for most trips. Live near where you work, shop and play; if you cannot afford it, consider a rural community.

Computers: An older machine can be recycled from parts commonly thrown out by large companies. Find their dumpsters and seek parts. Free software, in the form of FreeBSD operating system and associated applications, prevents you from having to participate in the upgrade cycle that produces needless mountains of toxic waste.

Food: Buying dried beans, vegetables and grains in bulk can reduce your food cost to \$40/month.

Entertainment: Talk to your friends, have a few beers or go to a coffeehouse. TV programs your mind to be inert.

Housing: Four people sharing a house is much cheaper than the same four people renting apartments, but four people setting up a company to buy the house and then rent it to themselves is a better long-term solution.

Jobs: You will be given generalized "work" which is not important, and a few tasks which are. Learn to tell the difference and put all of your energy into the latter, leaving the former for other drones. Consider a job in the environmental field, or politics.

Love: Date friends, think long term, avoid wasting energy on anyone who is not up to the task. Sex for its own sake is heroin addiction with a thicker needle.

Friends: Find them through activities that involve the contribution of individuals. Being a fan of something doesn't count.

Knowledge: The public library is free and provides better entertainment than a TV, which you do not need anyway. A \$10 radio provides all the emergency news you need, and everything else on TV is there to keep idiots from noticing that their lives are slipping past.

Discipline: Find within yourself something that is satisfying, and look for its counterpart in the world. Work toward that goal regardless of the money it does or does not bring you.

It is important to remember that most people in this time are internally dysfunctional. They may pay bills on time, socialize well, and even have good jobs, but they are broken within. Avoiding that same neurosis is your goal.

V. Changes - Society

Arminass stepped out of his ship. Unfortunately it was ruined. He set the self-destruct mechanism and walked toward the break in the trees.

The people of the village found him very strange, but eventually came to accept him. In his third week there, the entire village went into an uproar. A girl was pregnant with a young child that had no father.

"Kill it," said Arminass. "Don't make the mother a slave to it, or it a slave to life."

"You're insane!" said the Priest. "Its life is precious too."

Arminass pulled back his sleeve and sliced open his arm. Blood flowed freely. "Material is the means, not the end," he said. Then he asked for a glass, and holding it with his bleeding arm, urinated in it.

Then he drank the urine.

"The world is one continuous thing," he said. "My urine is not poison, nor is my life the only one. Truth is a way we describe accurate predictions or observations of this world. An unwanted baby is extra flesh. I am not concerned with the individuals, or the whole."

The town hipster sauntered over. "Well why don't you kill yourself then?"

Arminass sliced the hipster's head from his shoulders. "I would rather kill you," he said. "I can do useful things besides dying."

Two days later the town was attacked by bandits. The town elders said a defense had to be raised. "I can't do it," said a young man. "I can't kill."

"You are not killing," said Arminass. "You are pruning leaves from a tree, and the tree still lives."

An old man tottered over. "I am so afraid to die," he said. "It hides on my shoulder like a vulture."

"It is better to die for something, than simply to die. And what has your life meant?" said Arminass.

"I've been the head rear-left-screw-tightener at the factory for 41 years."

Arminass handed the man a sword. "All your life people have told you what to do. Now you must tell yourself what you care about enough to die for."

The bandits were beaten back and the dead buried. The Priest was drenched in tears at the sight of so many coffins. "Oh, what a tragedy is war!"

Arminass stabbed the Priest and let blood flow freely. "Without war, we never would have defeated the bandits, but they would have lived among us like parasites. With war, the town is healthier, we survive and move on! More will be born to replace those."

Sure enough, in some years there were more born.

Arminass worked at the library shelving books. People said scornful things to him because he did not earn much money.

One day there was a nuclear war. The banks collapsed, the government went away and anarchy reigned over the land. "Now I earn as much money as any of you," said Arminass, laughing.

When bandits attacked again, he told the town elders: "A gun makes any man likely to be victor, because if he shoots enough, he will hit someone. When they come with swords, let us fight with swords!"

In the next battle over half of the town was killed. "What ill advice he has given," murmured one woman, her face hidden behind a veil.

"You won't know that until you see what the future holds," said Arminass. "We have lost those who could not figure out how to fight off starving, illiterate, not very bright bandits. The half we have left is the better half."

The people of the town came to trust Arminass more and more. He told them when to plant, what to plant, and stopped them from giving away food to wandering mendicants. He made sure they killed all of the people who lived nearby who could not make a town as well functioning as their own town. Some of the women cried, but others looked at Arminass and said, "This is a Man."

The next generation of the town was fruitful, and two decades later Arminass faced the best army in the country.

"We are so powerful, we do not have to engage the others," said one man.

"But we will," said Arminass.

"Why?" cried the daughter of the Priest.

"Because we represent a better order. Look at these people. They strip the trees bare, they live in filth, they have no letters or music to speak of."

"But that's how they want to live," she shot back.

"It's not how I want this country to be," said Arminass. "And since I trust myself, I will do everything I can to crush them."

The people of the town waged a brutal war against the enemy, and when it was over with, there were many casualties but the town controlled the country.

"What do we do now, Arminass?" said the people of the country.

They fixed everything as it was, and got the machines running again and sent people to work. Soon most people had food, shelter and some money left over for entertainment. They began to grow complacent.

"Now it is time for war," said Arminass.

"War against whom?" said the grandson of the Priest.

"War against ourselves," said Arminass. "Modern society has brought you no happiness. We were told the machines would make it so we have to work only three hours a day, but instead we work ten. We

were told having a big society with people from all over the world would bring us interesting other cultures, but most are happy with our own. We shall wage war against this stupid system."

"But it is a just system!" said the daughter of the Priest.

"Kill her," said Arminius. "Justice accomplishes nothing. War and planting-time accomplishes something, and if it is not just, the world keeps turning. But we are frozen in time when we worry too much about whether our actions are just."

"We will work with you toward a solution," said the bureaucrats. Arminass had them killed.

"We will work with you toward a solution," said the politicians. Arminass had them killed.

"Together we can make a change," said the religious leaders, before they were killed.

Arminass called the working people together. "The old way does not work anymore. We do not need a society where we fight each other for the privilege of wealth. Our bureaucrats make sure we all have 'justice,' but the price is that we spend longer at work while people fill out paper."

The bureaucrats were all fired and sent to work on the farms. Most died of exhaustion, heat prostration, or medical ailments they did not

know they had. Arminass lined them up and asked who had complaints. They all did, except for a handful of people who were suntanned and happy. Arminass had the rest killed.

They took the machines to one part of the center city. Those machines ran all day and all night, with people working four-hour shifts and then going home. "Get to know your families," said Arminass. "None of us knows how much time he has left."

He took all of the costumes, novelties, finery, and entertainment products to the town dump, and burned them. "We do not need these things," said Arminass.

He and his disciples went to those who sold things and destroyed all the products which did not have a survival function. "Meaning is not found in coins and what they can buy," said Arminass.

The disciples went far and wide through the land and counted the people. "We have many people now, Arminass," they said.

"How many are smart enough to understand what we must do?" he said.

"Only about one for every ten," they said.

"Take this knife," he said to each disciple. "Go to those who do not understand and promise them free beer for the rest of their lives if they will let you sterilize them so they cannot breed. Take the

chronically poor, the criminal, the drug addicts, the priests and the perverts and drown them in the swamp."

They smashed every television and cash register, and took the plastic toys away from the children. All empty buildings were destroyed, and any roads that were not necessary were replanted with trees.

"Our government is nearly bankrupt," cried the elders.

"Good," said Arminass. "We do not need an economy. From now on, we do things because they must be done to keep our society going."

"But what will we do with our time?" said the people. "There is no structure to our social lives."

"You will do whatever you need to," said Arminass. "You will meet some people, and you will find friends. But ultimately you should realize that you are alone in this life, and socializing will not substitute for having something that makes you feel your life is worth living."

Arminass fixed the people with a fierce stare, and suddenly they fell into a trance.

A warrior was standing nearby. "You are a warrior," said Arminass. "What do you enjoy?"

"I like to climb trees," said the warrior. "I like to walk on the beach with my wife. I like to play with my children, and build furniture for my

neighbors. And I like to be a good fighter."

Behind him was a grocer. "What do you enjoy?" said Arminass.

"I like to know what is good meat, and what is bad. I like to pick out the good vegetables and throw away the rotten. I like to make sure that the people who come to my store go home with good food. I like to go to the beach, and I like to tend to my garden."

Next to him was a leader. "What do you enjoy?" said Arminass.

"I like to know the reasons why things turn out the way they do. I like to find out why people act the way they do. I like to solve problems, and have people come to me when they need me to do that. I like to play music, and take my family to the forest where we camp and look up at the eternal stars."

Arminass looked over the people. "As these are, so are you all. What you do for all of us is part of what you do for yourselves. That makes sense, since you are part of the group that is all of us. I want you do to what you enjoy, and thus not require money or my sword to motivate you."

The people went back to their homes, stores, fields, pubs and posts. Except one.

"And what do I do?" said the surly voice of the small man. He was short and stout, was not very smart, not very good looking, not very

good at anything, so he did odd jobs around the grocer and the town square.

Arminass poured two beers. He handed one to the surly small man. "You work odd jobs, and do what others tell you to do, and do not worry about the problems of this town," said Arminass.

"That's what I always did," said the small man. "You're just like the rest of them, keeping me down. If it weren't for you, I would be rich."

Arminass pointed across the square. "That grocer was an orphan who had no money, but now he has a store. Did you have two parents?"

"Yes," said the small man.

Arminass waved to the town policeman. "That man started out life as a small baby, fighting for life, blue in the face. Were you born normally?"

"Well, yes I was," said the man.

Arminass thought, told the man to drink his beer, and then pointed to a woman who was tending small children. "Her husband died and left her with no money, but now she has her own store of metalworks and a healthy family. Is your wife alive?"

"Why, yes she is," said the man.

Arminass turned to him and said, "You can see there is a reason why

you are what you are, and it is not that I kept you down, or anyone else did. You are at the position life has selected for you. What you should do is rejoice in your freedom from having to worry about the complications of life, and spend your time enjoying it. In fact, I suggest you drink and be merry."

The man drank. "Why are you not drinking?" he asked.

"I must consider the safety of the town," said Arminass. "If tigers show up and I am drunk, I cannot stop them. If a fire breaks out and I am drunk, I cannot smother it. If bandits appear and I am drunk, I cannot fight. This is why you should be glad not to have to serve as I do."

The man considered Arminass. "But isn't that boring?"

"No. It is what life made me to do, and I find that while I would like to be drunk sometimes, I feel better if I am doing what I am made to do, so that my life may have meaning."

The grandson of the Priest came up to Arminass. "You are right on time," said Arminass.

"Why is that?" said the grandson.

"There is no perfect town, nor would we want there to be," said Arminass. "A healthy town needs no Priests, but it needs for there to be error at every step. When the town ceases to be healthy, that error rears its ugly head, and the generation at the time takes care of it. If

at some point the people are too weak to overcome it, the town has reached old age and must die."

"That's a lie," said the grandson. "There could be a perfect town."

"There could," said Arminass. "But then it would fall apart inward, since there would be nothing to strive for, no reason for exchange of blows or leaders."

The grandson stabbed him and Arminass coughed blood. "That is your purpose here. It is now time for me to die," said Arminass.

"But what are we to do for a leader?" said a town elder.

"One will come along," said Arminass. "And if he does not, the town is old, and like me, must die."

Arminass died.

VI. Conclusion

"There are no easy answers to the problems that we face, History's a lesson, let us learn by our mistakes." - D.R.I.

Literature shows us ideas in practice. It is one thing to write down ideas, but they do not exist in the world unless demonstrated in practice, personally and by organized groups, no matter how small.

Our time is one in which humanity faces a final decision: can it change its destructive ways before it eliminates itself, or, worse, survives in a form of endless servitude to its machines in a dead world? Ultimately this determines whether or not we are more concerned with the health of life as a whole, or with the convenience of individual lives.

Love

To know what guides us, no matter how alienated or full of rage at society we are, we must connect to what we love. When illusion fades away, and all of the inculcated beliefs and propaganda ebbs from our minds, we generally find that we love life itself. This includes its entire architecture, from the natural world to the mysterious and endless universe.

Integralism, as expressed in this document, is the science of caring about the health of the whole. It is scary because it does not directly address our individual survival, and thus it requires a new kind of human, one who can accept the heroics of ordinary life and the difficult decisions that entails. If humanity creates this sort of human, it will survive. If not, the ignominious ending that has been creeping up on us for centuries is certain.

Ultimately, it is up to us. There are no gods to save us, no perfect happy ending to the movie, and no miracle product guaranteed to end the twilight of the gods. We are the only gods, and we must invent a new way in which we can overcome our fears and inherit the future.