

POLITIKOM
JESUS-CHRISTIAN MANIFESTO
INTRODUCTION TO THE POLITICAL
METAPHYSICS OF THE FULLNESS OF NATIONS



A man can say to a mountain, "Move," and the mountain will move, but the Power to move an entire mountain range and make way for a New World lies in the hands of many men acting together (C.R.)

INTRODUCTION

CHAPTER 1. THE NATURE OF POLITICAL ACTIVITY

CHAPTER 2. THE REDEMPTION OF THE "EARTH." THE SECOND POST-ATOMIC AGRO-NEOLITHIC REVOLUTION

CHAPTER 3. ON LIFE AND DEATH

CHAPTER 4. REVOLUTION IN THE CLASSROOMS. TOWARD A NATIONAL PEDAGOGICAL COUNCIL

CHAPTER 5. THE ORIGIN OF POLITICAL POWER AND THE ONTOLOGY OF SOCIETY

CHAPTER 6. ONTOLOGY AND THE ORIGIN OF ABSOLUTISM

CHAPTER 7. SEPARATION OF STATE AND GOVERNMENT

CHAPTER 8. ONTOLOGY OF THE FAMILY

CHAPTER 9. THE FUTURE OF INTERNATIONAL LAW

CHAPTER 10. A RESPONSE TO THE PROBLEM OF THE FREEDOM OF BEING

CHAPTER 11. WAR AND THE DEATH PENALTY: A RESPONSE TO THE PROBLEM OF PEACE

CHAPTER 12. THE CHALLENGE OF THE 21ST CENTURY

CONCLUSION. THE MAGISTRACY OF THE SCIENCE OF GOOD AND EVIL

INTRODUCTION

CREATION OF THE TREE OF THE FULLNESS OF NATIONS

I

WITHOUT A HORIZON, THERE IS NO PATH

Can you imagine a society whose structure included a sabbatical year?: Every seven years, the seventh year is a sabbatical year.

Can you imagine a society in which three months of the year were vacation time and the work system rotated so that vacations fell at different times of the year each time?

Can you imagine a social system in which all the nation's wealth were concentrated in a fund open to individuals and families in need of financial support for college, housing, and starting a business?

Can you imagine a society in which agriculture, livestock farming, and forestry were fundamental sectors of human activity?

Can you imagine a civilization whose energy is based on the Sun and the gravitational field?

Can you imagine a planet open to the needs of its people, where one person's hunger and loneliness concerns all the inhabitants of the Tree of Nations?

Can you imagine a civilization in which all knowledge and research circulates freely throughout the Tree of Sciences, with open access for all researchers in every branch of knowledge?

Can you imagine a world in which all the armies of the nations form a single Universal Peace Defense Corps?

Can you imagine a world in which the rise of a dictatorship concerns all peoples, and all nations rise up as one against any criminal organization that, in the guise of a political party, makes its way toward tyranny?

Can you imagine a civilization in which all nations place their men of justice and law at the service of the fight against all types of criminal organizations: drug trafficking, arms trafficking, trafficking in women and children, organ trafficking, etc.?

Can you imagine a world without wars, where all young people move about freely, enriching their souls with the experience of firsthand knowledge of the wonders of the Earth?

Can you imagine a world in which procreation is regarded as a sacred duty by parents for the sake of raising human beings in the image and likeness of God's Creative Spirit?

Can you imagine a world in which health is neither bought nor sold to genocidal pharmaceutical mafias that profit from disease and ally themselves with death to the point of creating pandemics?

Can you imagine a world in which wars, diseases, dictators, tyrants, theocrats, and all kinds of criminal mafias can only be found in history books...

...a world in which experiencing the wonders of the universe's creation is funded by everyone for the good of all?

...a world in which making money, worshiping gold, and basing power on weapons is poison in the eyes of the minds and intellects of all generations of the tree of nations...

...a world in which the destruction and imprisonment of animal life in zoos is a crime...?

The Principle of the Evolution of peoples toward the Creation of the Tree of Nations of the Human Race begins with Thought. The Word and Thought are the two Pillars of the Creation of the Future. With Thought we see the Future; with the Word we create it. This is the Lesson that the Son of God taught us. It is not necessary to see in order to believe. One need only desire it, open one's heart to the Will, and allow the Creative Force that lives within the Being to unfold its Power.

That problem always arises: "I want to do Good, but it is Evil that clings to me"—the quintessential law that governs every world bound by the Law of the Science of Good and Evil.

The will—the desire to do good—exists in the nature of the Self, but in the world there is a reality whose power is to transform that will and that desire into an illusion, into a utopia; this is why we say that the Self is good by nature. Yet what we see is the opposite: the nature of the human being is so twisted that it seeks its own self-destruction.

The history of the past and the present shows us the path to the future. The will exists, but the power is squandered in making its realization impossible. The phrase "political change" is stripped of its meaning once power has been attained. The Power that should carry out the Will of the Nation is brought to its knees before a Group of Individuals who place the Will of their Ego above the Present Need to move toward the Future. In short, it has always been this way, and because "it has always been this way," helplessness and frustration take hold of society. Frustration to which those in power respond by opening up their future to all those who want bread for today and misery for tomorrow. The generations to come... what do they care?

The God Factor suddenly enters the equation. For who can resist His Power? And suddenly, what is impossible for Man becomes Reality. The Future becomes a Tree of Nations. The Law of the Science of Good and Evil is banished from the Nature of the Human Race: Man's Creative Will is not lost in the Denial of Will by Political Power against the Creation of a Civilization in which the Slave does not exist. We are One, We are All, and We are a single, unique Reality: Man.

Man has been created to enjoy Eternal Life in the Image and Likeness of the Life of the children of God. The Creative Spirit that dwells within Man is the spirit of Intelligence. Everything is possible for us because everything comes from the Divine Source. "Where there's a will, there's a way." Never, ever allowing them to take away our Power—whether in the name of ideologies, religions, or sciences, when these three forces lack Spirit—is a sacred duty we have inherited. It is our Jesus-Christian heritage.

Man is a creature created to be a creator and to live in his own world. But a world founded on the Law of the Creator of Life in the Universe: You shall not kill; you shall not bear false witness; you shall not steal; you shall not commit adultery; you shall honor your parents; you shall not covet your neighbor's property; you shall love your neighbor's life as you love your own; and above all and first and foremost: Love our Creator with all the forces of our Being. From this Law of the Spirit, the Future within the bosom of the Tree of Nations opens onto Eternity. Is God so far from us that we cannot rise up to the Source of Intelligence in the high Mountains of His Wisdom? Or is it that the Future toward our Paradise is sinking into the Hell of the wills of those who find in the Past the Model for their Present? Will we NOT emerge from that graveyard of ghosts from the Past—with their thoughts keeping us as the

living dead in the mausoleum of their fratricidal ideologies, their genocidal religions against the infidel, and their sciences that deny the dimension of eternal life in the Universe?

Intelligence is the source of the Movement toward the Future, the soil in which God sows His Civilizing Spirit, and those who deny His Existence cultivate “weeds and thorns” when they till it. The Power of the Creator lives within our Nature. To deny Creation is to deny ourselves this Creative Force. To lift our thoughts to our Creator is to look into the Mirror of Time, to see our future through His eyes, our existence from His heart: His Will to create life in His image and likeness is the Origin of all things. Since He is the Source of our Strength and Will... what is not possible for us?

The State is not a repressive body created to bring all founding peoples to their knees at the feet of an armed political class. The Nation does not arise from the Will of an armed power. Civilization has its origin in the Will for Unity of all the Families of a City-State within a Society that transmits the Foundational Law of Creation to a Body dedicated to defending the Rights of all. Society is an organic body in perpetual growth over time within the framework of a universal law, an expression of the nature of life in the image and likeness of the Divine Creative Spirit. The refusal to grow in this universal dimension marks the beginning of the Fall from the Law of the Spirit into the law of the Science of Good and Evil, whose fruit is War—a fruit cultivated by a mindset that alienates the Individual from the Human Race, isolates him, and transforms him into a beast driven by the desire to dominate his fellow human beings, for which purpose it proceeds to “transform” the nature of the State into a repressive weapon against the human future—a weapon in the service of a tyrannical political power. This dynamic of revolution has, from time immemorial, plunged the gradual growth of civilization into a bloody leap, with terror as the gateway to its triumph.

We all know what must be done. We all know which political parties and families, conspiring in an “Alliance of Civilizations,” have set an agenda to finish erecting the Wall against which, according to them, the spirit of Man will crash.

The covenant that man has with his Creator, formed with the Blood of Christ—who will annul it? Did God abandon His Servant in death? His Resurrection is the promise of the fulfillment of the Creator’s duty toward His creation.

His disciples announced this 2,000 years ago. “The entire Creation eagerly awaits the dawn of the Day when the glory of the Son of God’s freedom will be revealed in its fullness.” That Day is Today.

II

AGAINST GLOBAL PORNOCRACY

Each year, more than 1,000,000 human beings are enslaved by the largest criminal organization on Earth: prostitution.

There are more than 12,000 hubs on the Internet from which this crime spreads.

Against this crime, which continues to expand daily, we, the Fullness of Christian Nations, commit ourselves:

To shut down all brothels on Earth

To impose life imprisonment for the crimes of pimping and human trafficking

To ban the sale and rental of pornographic films throughout the world

To shut down all websites containing pornographic material

To criminalize the possession and distribution of pornographic material on TV, in stores, online, and in markets

Close all adult movie theaters

To return women engaged in prostitution in clubs, on the streets, and along highways to their countries and families of origin

To eradicate prostitution from the workforce

Prohibit client-prostitute contact through the media

Classify pederasty, pedophilia, bestiality, and sadomasochism as first-degree mental disorders

To enact laws against police officers, politicians, and judges found to be involved in networks related to this insanity

To expel from the state any public official found to be a client of prostitution

To grant the law full authority to ensure that justice is served to its fullest extent, which entails:

- Abolishing parliamentary immunity for all politicians and heads of state

- Repeal of diplomatic immunity in cases of connection to crime

- Criminalization of “sex vacations”

- The closure of all establishments where women use their naked bodies as a condition of employment

And the adoption of all measures demanded by law and justice as we advance toward the victory of life over those who have made the death of the human being—whether physical or moral—their homeland and banner

Final Declaration: Any buying or selling of sexual acts is a crime against human dignity.

III

MAN AND GOD

Civilization is not a pipe dream, nor is it a whim of Nature; Civilization does not arise from Nothing, nor from the spontaneity of a cosmic chance with no origin open to investigation—a creative chance by a scientific dogma suited exclusively for the priests of the Temple of Atheism. The birth and expansion of civilization are recorded in the annals of the mythologies of the founding peoples of the earliest nations. God was the Beginning.

We, the peoples rooted in the political philosophy of Christianity, know that the formation of Man in the image and likeness of God, the Creator of the Universe, is an act of elevating matter to spirit, the ultimate effect of which is to engender within the human being a child of God, and as such, Man is the

heir to the nature of a boundless Intelligence that extends from God to all peoples to make possible a Universal Coexistence among all nations, incorporating into its development all concepts natural to the Spirit of the Creator.

Existence within a civilization open to life without limits in time implies, at its core, a relationship among beings originating from very different cultures who, by virtue of their coexistence, embrace the duty to be heirs to this right through which all beings become brothers, and as such organize themselves into a Society of the Fullness of Nations in the Spirit of Peace, Freedom, and Justice, whose Root is the Creator's Love for His Creation.

The fruit of the Creative Act—the horizon of the Creation of Life in the Image and Likeness of God's children—is the birth of a Political Civilization, ordered upon philosophical foundations as the axis of relations among the various manifestations that are natural to the spirit of intelligence and the creative soul of the citizens who comprise the Universal Society of the Fullness of the peoples of Creation.

We are civilized by a Law of laws that gives Civilization a social body, governed, animated, and nourished by the Law of the Christian Creative Spirit.

The Law of the Spirit of the Creator of the Universe has been inscribed in our genes since our very origins. Even without knowledge of its letter, the Being—born to live out intelligence in the image and likeness of Divine Intelligence—is born with that Law and grows within that Law, because the Being is created to love it with the force of instinct, first and foremost, and ultimately with the force of thought.

“You shall not kill, you shall not steal, you shall not commit adultery, you shall not covet, you shall not bear false witness, you shall worship God your Creator...” is the Decalogue that permeates the Creation of Intelligent Life and governs the behavior of every World from the very day of its birth in the Universe. Anthropology reveals to us—even though the distortions of human nature and our integration into the animal world create a blinding fog obscuring the true universal origin of the human being—that this unwritten Law is found in the moral code of the first peoples who inhabited the Earth. Facts are facts: due to the circumstances unfolding regarding the Future of the World as a result of the Fall, over time this universal, genetically encoded moral code gradually gave way to the law of the strongest—a law that led the most advanced society of its time, Mesopotamian society—born of the Neolithic Golden Age—to believe it had the right to use force to expand and integrate into its civilization the peoples still living in prehistoric conditions.

We observe in the Bible—that is, in the history of biblical Israel—this degenerative effect leading the ancients to pervert Divine Natural Law and reduce it to the logic of individual self-interest. A perversion that Scientific Atheism established as the Political Religion of the Modern Age, when—invoking the evolution of life on Earth—it placed the interest of the individual above the Universal Interest. In the name of this Individual Interest, nations and peoples were “blessed” by the New Law of Science to rid themselves of Moral Conscience—a moral conscience that, from the malignant perspective of Scientific Atheism, is a suicidal neurotic pathology from which Life must free itself if it wishes to rise to a higher stage of Consciousness. 's Declaration of War of Reason against Faith was signed, sealed, and sent to the 20th century: within that space-time, the nations, freed from moral conscience, were blessed by the Temple of Metaphysical-Politics of the Nobel laureates to wage a war of absolute destruction against the social forces bound by the laws of the Christian Spirit. On one side of the battle stood the forces of Communism; on the other, the forces of Nazism. Both armies shared a hatred for the Law of Christian Civilization—a law imperfectly applied, yet one that, in its spirit, brought us the image of the Universal Civilization conceived by God for the New Man, and brought to light in the Faith of Jesus Christ through the power of man's spirit of intelligence to rise above the darkness of the past and

devote himself to the creation of a civilization founded on participation and integration into the Living Tree of the Fullness of the Christian Nations, on whose branches all would come to build their nests and live off its fruits.

For God has ordained, within the scope of His Creation, that the Universal Good shall prevail over the Particular Good, so that all the activity of Society may have this horizon as its guiding North Star in its navigation across the Ocean of the Ages. The Scientific Atheism of the Modern Age, which is anti-Christian in nature, found a way to pervert Divine Law, reduce it to nothing, and turn society into a hell of misery and evil. While speaking of Utopia—a virgin land toward which the nations would be led by the new gods of Global Political Metaphysics—they asserted that Man is a Beast, that Civilization is the Necessary End Product, a battlefield on which the Future of Humanity is decided, with War serving as the arbiter that leads to victory and crowns its champion. Infected by that madness, the nations threw themselves into the fray of the World Wars to decide who would dominate the jungle; and, by the grace of the Religion of Scientific Atheism, the world was transformed in the eyes of all its inhabitants.

With the Christian Moral Conscience of the Self displaced—the Force born of the Intelligence of the Creator’s Spirit, the Moral Principle of the Political History of the Social Body—a consciousness hostile to all Natural Law took root among the peoples, whose national implementation could only be achieved through the Fall of the Wall against which, for the past five centuries, the victory of Individual Interest over the Universal Christian Interest had been crashing. Once that “Consciousness without Conscience” was implanted in man—now transformed into a beast without a social brain, driven exclusively by the basic instincts of wild beasts—leading them, dragging them to the extermination camp would be a piece of cake.

Such was the Great Work for Eternity that Scientific Atheism—having become the Religion of the superior race created by Natural Selection—erected in the graveyard of the World Wars with the bones of the hundreds of millions of human cattle that the New Gods sacrificed on the altar of the Victory of Reason over Faith. It is true that the new Pilate washed his hands in the ocean of blood that his acolytes brought up from the hell of their criminal consciences. Communism dug the bed, Nazism opened the river of blood that flowed from all nations to fill its body. “A Ghost Against a Madman,” a suicidal chronicle of genocide written ever since men chose the Force that comes from Iron and Gold over the Joy of Creative Intelligence. “Nothing new under the sun”; dust you are, and to dust you shall return.

But because the Chronicle of the Twentieth Century was written upon the grave of the First Man who embraced War as a Means to an End: the Creation of the Tree of the Fullness of the nations of the Earth, and precisely because God knew the effect of that conversion to the Religion of Death—an effect He experienced countless times during His Life— and because He understood that the First Man’s conversion to War was due to his Ignorance—being God and loving Man—He brought to the fore the Philosophical principle of God’s Love for His Creation; a scene that gave rise to the Advent of the Christian Moral Conscience, the Gospel’s legacy to the world, the root from which the “ ” Trunk of the Tree of Life of the Nations would eventually spring forth; that mustard seed which, though the smallest of trees, would grow until it spread its branches and cast its shade over all the peoples of the world. This was a Divine Revolution, embedded in the genetic structure of the Christian spirit—a Seed that the Catholic Church sowed in Europe, saving it from destruction and founding, upon the foundations of the New Peoples, the edifice of a Christian Community, shattered by the Reformation yet ever-living. Foundations that today, in the 21st century, the worshippers of Individual Interest—whether familial or national—seek once again to tear down; the consequences of their policies, devoid of Natural Moral Conscience—which is Divine, and today Christian—aim to create a world without God and without Man.

We all know that the origin of man is the Word of God: “Let us make man in our image and likeness.” Translated into Christian terms: Let us make man a child of God.

The genealogy of Jesus declares: “Adam, son of God.”

This was the final leap of life on Earth: from animal nature, governed by instincts, to the nature of the living soul, free from instinct and governed by the law of creative freedom. There, civilization began its journey through time. Freed from the instincts that govern the relationships between fauna and flora, a future in the universe opened up for Man. His habitat expanded to the stars—the Creation of the God of those “gods” who, approaching the first human settlements, introduced them to the earliest sciences and arts. This relationship began among the children of God—not of our world—and life on Earth began before the creation of the first human populations, which were formed from clay.

The Principle of Imitation was the force that drew Anthropos—the father of all Homo sapiens families—to the Valley. From the Forest, where Anthropos lived alongside the families of apes for geological ages, he observed the bipedal movement of beings descending from the clouds and returning to the sky. Driven by the Principle of Imitation—the Origin of Intelligence—Anthropos descended to the ground and began his journey toward Homo sapiens, the founder of the first mud settlements, upon whose families God bestowed His Eternal Blessing: “Let us make Man in our image and likeness.” This is why we read: “God created Man from the clay of the earth.”

This is the True Origin of Man. Scientific Atheism never sought the Truth; it sought only to justify the fratricidal madness of nations through a cause unrelated to the history of Man’s Fall into the Hell of War. It was infinitely easier for the sages of science to believe that man is a beast without redemption than to rack their brains trying to figure out how, after having been raised to the nature of the children of God, man became a murderous beast with an insatiable thirst for the blood of his fellow man.

Since ancient times it has been said—and experience has confirmed it—that alongside the wise man walks the madman. This madness was combated by Faith, for Justice cannot triumph if Love—the Source of Brotherhood among Nations— is denied by the interests of powerful groups who, in their madness and ignorance, rise up to erect a closed, monolithic structure founded on the establishment of theocratic privileges concealed under a political and religious veil, demanding from the people unconditional adoration of their leaders.

It is understandable that, under this structure, Public Enemy Number One is the Christian conscience. And hence, with this structure built upon the blood of mankind, political power has as its vital objective seizing control of the government to abolish the Law of the Spirit, replacing universal law with a system of temporal law whose sole vision for the future is the preservation of that status of privilege enjoyed by those who stand above—and beyond—Good and Evil; that is to say, above Justice.

The Jesus-Christian Revolution set in motion by the Son of God brought with it a roadmap. From the Ancient World to our own, there existed an Abyss shrouded in the Darkness of Ignorance. The Abyss was an ocean of blood. Clearing a Path through that ocean was God’s work. As the Creator of Mankind, God had to intervene in the Future to cause the waters of the Past to part and allow the Future of that World to advance toward Ours.

God intervened. Natural Law became Christian.

Civilization exists today because the community of European nations embraced the spirit of Christ’s Law as the root of its legislative morality. The absence of this root as the foundation of law was evident in the failure of all attempts by the peoples of the pre-Christian world to establish a politically stable civilization.

Natural Morality, in Christianity, became Divine. And it imbued the social fabric of nations with the spirit of Christ's Law, thereby endowing the first Christian nations with the historical strength required to build, over time, a civilization in accordance with the Principles of the Spirit, from whose Source all the Peoples of Creation drink the Water of Universal Law.

Natural Law has Universal Law as its goal. And conversely, Universal Law is the cradle of Natural Law.

It goes without saying that if we uproot a tree, it will wither and die. Likewise, if we uproot the Christian foundations of the civilization born in Europe—which spread to the New World and, from both shores, to the four corners of the globe—the very foundations that have enabled the growth of the Tree of Nations that exist today, this Tree will begin to lose its strength, and, alienated from its spirit, will eventually rot.

The 20th century witnessed the logical and natural collective schizophrenia resulting from the bloody attempt to eradicate Christianity from the global civilization that was formed upon Christianity, took shape, and nourished all the nations of the world with its fruit. The anti-Christian collective schizophrenia of the political, economic, and scientific forces in that Europe—which, without Christianity, would never have recovered after the passage of Attila's horde—produced and directed the chapter of its history known as the World Wars. It became clear, however, that the Spirit of Christ is invincible and that His civilization—though attacked by all from every conceivable and inconceivable front—is beyond any possibility of collapse.

The crisis afflicting the 21st century has its roots in the refusal of social forces to acknowledge, de facto, the historical fact that the anti-Christian nature of 19th-century dialectics was the cause of the fratricidal schizophrenia experienced by the 20th century. One might ask whether it is necessary to relive such schizophrenia in order to recognize this reality. The answer has already been spoken: We do NOT need to see with our own eyes what we have already experienced in the flesh of our parents

When Evolution reaches its end, in fact, the Revolution begins.

There are still those who believe that evolution is not over, and who think that Man is nothing more than a bridge between Homo sapiens and a new species. The effects of the moral schizoid nature of anti-Christianity continue to give rise to damning judgments against the future of the human race. And this despite the history of the revolutions experienced by our civilization from the fall of the Roman Empire to that of the Third Reich.

Man is the End of Creation and the Beginning of the New Creature that lives within him: "A son of God," that son who, following in every way the cry of the Spirit of Christ, calls upon his Creator, saying, "Father."

It is therefore impossible to proceed with the Revolution of this century—which the fullness of the nations cries out for—without moving through history within the Spirit of the Law of Christ, which is superior in every respect to civil laws—a Law from which all moral codes of universal value are derived, without which human rights are a mere pipe dream founded exclusively on the force of arms.

Indeed, the world is still built upon the fratricidal force of Cain-like governments, as seen in today's wars, always ready to sacrifice Abel so long as those governments continue to maintain their status as "deities" before whom all "citizens" must bow their knees.

It would be futile—and tiresome—to compile the range of theocratic, ideological, economic, and monarchical theories invented for personal gain. The level of intelligence we have attained allows us all

to survey that spectrum and pass judgment on the malignancy or benignity of societies anchored in religions and ideologies that are already dead—whose stench, spreading across nations, is the cause of the Global Crisis that threatens not only the human race with extinction, but all life on the face of the Earth.

Thought—the Word—is the only tool at our disposal to X-ray the ills of the global system and proceed to take the necessary actions required to eliminate those causes. This is on our side.

But on the Divine side, we have with us the Invincible Will of the One who, having said, “Let us make Man in our image and likeness,” has remained faithful to His Word and, despite the tragedies of the nations during the six thousand years that have passed since the first fratricidal war of mankind, has never abandoned His Plan for the Universal Elevation of the Human Race to the Status of the Peoples created before the Creation of our Earth, so that they may enjoy the Eternal Citizenship of His Kingdom.

It is in this spirit that this book begins its chapters.

CHAPTER ONE

THE NATURE OF POLITICAL ACTIVITY

I

The Book of History places at our feet the inexhaustible treasure of the experience it has passed down from generation to generation—an experience that remains alive in those of us who entrust our memory to it so that its chapters may be read and the world may hear words of wisdom.

Drawing inspiration from the Magna Carta of the Fullness of Nations, we declare once again and forever the equality of all human beings before the law, and we proclaim as a sacred principle of the Political Constitution of the Peoples the inalienable subjection of all citizens to the equality endorsed by all nations at the foot of the Charter of Human Rights.

Bishop of bishops, general of generals, minister of ministers, judge of judges, teacher of teachers, businessman and laborer, artist, mechanic, mayor, mason, carpenter... every person is responsible for their actions and must answer for their relationship with society and the state before the law.

It is the duty of society and the state to endow the judiciary with all the power and independence necessary to ensure that this principle of universal equality is upheld at all times and in all places and reigns over every person and community; through this power and independence, the judiciary abolishes, by law, all forms of immunity and the status of untouchability of any individual or family, for, as the facts show, only a mentally ill person can be declared not responsible for their actions; yet kings and those declared beyond the reach of the law—their lordships—place themselves in the very same situation that leads to a person being declared “mentally disabled.”

So what can a society expect when a family is declared “mentally ill” and yet is elevated to the head of state? Can it expect anything more than corruption and absolutism from a democracy divided into monolithic parties that take turns in absolute power in order to preserve, within constitutional absolutism, the appearance of democracy?

Thus, having abolished all forms of political immunity from accountability for one’s own actions, and having subjected every act of every individual to due accountability, we enter into the realm of political activity itself, and based on experience we demand:

1. The extension of the term of office granted by the electorate to six years. Experience has demonstrated with resounding certainty that the brevity of the time that incumbent politicians and their parties have to plunder the state’s wealth—“only four years”—compels them to follow the key law of intelligence: maximum yield at the lowest possible cost... in the shortest amount of time.

2. That the seventh year be an election year, from January through December. Let the platforms take center stage, and let their public scrutiny be the arena where projects and ideas win over the will of the voters.

3. That the platforms be enshrined in law, and that failure to implement them constitute a criminal offense. And that any project proposed after the elections be ratified by the people. This will prevent lies from being the vehicle to power and ensure that, once in power, memories do not fade away.

4. Let all lifetime appointments and salaries ad eternum be abolished, and let the unemployment benefits for outgoing politicians—who have been employed for six years in the service of the nation—be subject to the labor laws to which all citizens are subject. In this way, they will enrich our society by considering their own well-being.

5. That the limits of political office—in any position within the public administration—shall be neither for life without the office itself, nor limited in scope. Talent, so to speak, cannot be banished from Parliament out of fear of temptation; the law exists to prevent succumbing to such temptation, for as we have said, those who come and go pass away, but justice endures.

6. That during the election year, the State be the Norm and the absence of Parliament be the law. The People and the State shall be sovereign during that political sabbatical year.

In summary:

A) Inclusion of Political Science in the education of youth—not under its pseudonym, “Civics Education,” but as an Introduction to Political Philosophy, on an equal footing with the Natural

Sciences—and the establishment of a General Political Science degree program as a *sine qua non* for access to the administration of society’s public affairs

B) Extension of the term of office to six years, with elections held once every year; during this period, the State shall be the guarantor of peace and the law, and politicians shall step down,

and C) No restrictions on a politician’s reelection based on subjective considerations. Society is competent to decide whether a politician is fit or unfit to continue their work.

II

The most perfect social organization that exists in the universe is the intelligent living organism that God, its Creator, calls Man, and which some men have called the “political animal.” Those “godfathers” of the “political animal” built society in the image and likeness of the animal model, and the result has been a savage society.

They sought Wisdom, but did not find it; they ran after it but did not catch up with it. Along the way, they stumbled upon Science, married it, and Science taught them the path to steer evolution from the political animal to the most powerful beast on the planet. The fate of this social model needs no further explanation—one need only look at the 20th century.

We must turn our gaze inward, for the model of a perfect society lies within ourselves. When we look inward, we see that the two parts of the body—the heart and the mind—come together as a whole, working toward the same end. The part that interests us is the one that works silently to make the life of the other part possible. And it is the one that interests us because it is the model in whose image we must define the nature of the State.

Just as the heart, lungs, and vital organs are to us, so is the basic, natural position that the State must occupy in society. The State, indeed, is the Structure that serves Society by following inherited patterns of behavior, through which its functions are automatic and autonomous, and its relationship with the human being is intimate and inalienable. We may go to sleep, but the human being wakes up refreshed because the material structure that sustains them remains alive.

A Perfect Human Society implies its construction in the image and likeness of this model, which is nothing other than Life itself made Being.

If, in seeking the Good, we start from the knowledge of Evil, and by the law of opposites judge what ought to be based on what we see, the structural revolution that democracy is calling for involves the struggle against the appropriation of the State by successive governments—which is as if the Being were forced to control its own breathing, or, in other words, to admit that even breathing is a crime.

A democratic structural revolution—I insist—must be based on the principle of a six-year legislative term, and in the seventh year, the entire government is dismissed upon the expiration of its term, returning all power to the State—that is, to ourselves. Or is there perhaps a difference between my heart and myself?

We have seen how the acting government takes advantage of the parliamentary vacuum during the election campaign to issue decrees that, since they are not subject to oversight by the House, are in reality an exercise in dictatorship.

We have seen how the fleeting nature of the electoral race leads to a team of unknowns—lacking the professional and technical expertise to lead ministries—taking power.

During an election year, the political platforms and the individuals whom the parties propose for government must be nominated and subjected to public scrutiny, so that society may select the most qualified among us to serve it and lead the resolution of its problems.

We can never speak enough about the subjects for which the gift of intelligence has been bestowed upon us by the Creator of all things. Regarding the nature of intelligence, there are two sources of its growth. On the one hand, experience, which leads to science; and on the other, the Spirit, which leads directly to wisdom.

In times past, people spoke of Reason and Faith. The fact is that it has already been demonstrated with sufficient force that science without wisdom redirects the steps of civilization toward madness. (When we speak of God, we imply the Church, but as part of the Reality and not as the Whole upon which to fix our thought.) The Church is an inalienable part of the Kingdom of God... And if its past errors were great, its marvelous successes were no less so. Thus, now that the time for criticism has passed, it is time for all sectors of society to work in the service of the same universal cause: the common good.)

In this context and within the pursuit of the universal good, the Architecture of Democracy—once Human Society is subject to the Constitution of the Kingdom of God, to whose Magna Carta all Peoples of Creation are subject— the Architecture of Democracy requires a structural revolution aimed at immunizing it against the evil of corruption, which seeks by all means to live in perfect symbiosis—even though the ultimate goal of such parasitic coexistence is the destruction of the social body whose blood corruption feeds upon.

Without getting lost in demagogic rhetoric that is both all-encompassing and resistant to the true core of the problem, the evolutionary dynamics of civilization's structure demand a shift away from the Exclusionary Absolutist Model of Government—legitimized under the guise of constitutional law—and its adaptation to the Participatory Model of Government, in which all social forces pool their talents and virtues to combat their own flaws and shortcomings. In other words, the Participatory Model is one in which social forces—regardless of their principles and internal tendencies—comprise the government based on support, such that the composition of the incoming government is distributed on a percentage basis according to the share of the vote each force receives from the electorate. Each political group receives its respective share of the distribution of ministerial responsibilities out of the total.

Through the Participatory Model, we achieve the inclusion of all in the service of all. While the Exclusivity Model common in the 20th century was the cause of division and enmity among the peoples of the same nation, and the root of governments' inefficiency in combating corruption and developing programs to address the problems of an increasingly evolving civilization, through the Participatory Model we double a government's capacity to respond by bringing the best of all to the table.

The fallacy of the nineteenth-century, antisocial Exclusionary Model—which claims that a political group can select the best from among the whole of society—is an argument suitable only for, at this stage of accumulated experience, complete idiots.

It is the responsibility of those who hold the power to elect governments to open the door to the Participatory Democracy Model, reserving the right to remove from office those found to be performing work different from that for which they were hired, as well as those found to be incapable of performing the duties for which they were elected.

Power belongs to the voter, who entrusts the administration to a government of their choosing to carry out a specific task. If this task is not fulfilled—and experience shows that it is not—the voter's right to retain the power to remove officials from office is an inviolable duty for which the state acts as guarantor.

Political groups will not only compete among themselves for a larger share of the government but will also present their candidates for ministerial positions so that the electorate may choose from among them the best and most qualified to carry out the work.

Voters will have a period of twelve months to examine the parties' platforms and carefully select, from among all candidates, those who will manage the nation's natural resources. Those elected, regardless of party affiliation, will be appointed to lead the ministry for which the candidate ran.

It goes without saying that the Prime Minister is selected directly from the highest-rated political party.

The "democratic" objection to this Model of Government Formation may stem from the economic cost of an election campaign lasting a full calendar year. But if we integrate the Internet revolution—in which we are active participants—into the history of future elections, we also open the door to a new model of elections, in which platforms will be publicly available and in which individuals must run directly for office and present their case to the voters for their judgment. In other words, political parties will not only have to present a platform but also the future ministers and members of their government, and subject them to open debate, with voters choosing from among those proposed by the various parties the person they consider best qualified for ministerial office, thereby breaking the monolithic, absolutist structure found in current electoral platforms—a structure that is only broken, as in present-day Germany, due to the high level of democratic preparedness among political actors.

Naturally, we are entering a phase of civilization in which an individual can aspire to a specific position in the government administration based on his or her intelligence and knowledge, and through the power of the voters, can be provided with all the necessary resources for the job. Although this future still seems somewhat distant, the pace of adaptation and growth of civilization has accelerated over the last few centuries to the point where it is impossible to say what the actual speed at which we are moving is.

Absolutism—in this case, democratic absolutism, which is inherent to all political absolutism—tends toward order; that is, toward reducing the revolutionary energy of humanity's ontological intellect in order to control its progress. But experience has taught us—and should serve as a lesson to them—that this attempt inevitably comes to an end when the blade falls and heads roll.

History is a Living Machine that advances on wheels along a most arduous path, and in the name of danger, Power imposes Control and Order upon itself. In this imposition, Power ignores that History was not created by Man and that Man is a passenger, by no means the Pilot. The struggle between Power and History inevitably leads to Revolution—be it French, Communist...—and Revolution is always the passage of the Wheels of History over the Corpse of the madmen who believed themselves to be the State and Power.

We must not, therefore, allow Ignorance to turn into madness—the true reason why the Sun King and the Tsar of Russia had to be crushed by the guillotine of the times.

What similarities exist between the principles of the 20th century and those of the 21st century?

Consequently, the Law of the 20th century is obsolete, reactionary, bestial, and suicidal if applied to this 21st century, and the sooner we begin to govern ourselves by the Law of the 21st century, the further we will remove Power from madness, sparing History the sight of the dark delight that Society—driven to the slaughterhouse—finds in turning against its executioners and, rebelling for its own good, hurling them into the abyss.

CHAPTER TWO

THE REDEMPTION OF THE “EARTH”

THE SECOND POST-ATOMIC AGRO-NEOLITHIC REVOLUTION

AGAINST

AGAINST TRANSGENICS

The phenomenon of the Neolithic Revolution—which led to the emergence of the first cities that founded the first civilization established by humankind on the face of the Earth—is part of history. But what is truly curious is how our prehistorians tend to overlook that Neolithic Revolution, during which human activity centered on the sciences of agriculture, and it was thanks to the mastery of these sciences

that the need to roam the land in search of food came to an end, allowing for the primitive settlements that, over time, would evolve into the first cities.

This connection between agriculture and the origin of civilization has been overlooked by our historians when it comes to the period preceding official historical records. In fact, these records speak only of kings and trace the line of succession from the first king that they—the Sumerians—could recall up to the time of the author of that Sumerian Royal List. And yet the Agricultural Revolution known as the Neolithic Age was the instrument that enabled human families to abandon that life of constant wandering, which had been a natural part of the Paleolithic Revolution.

This Paleolithic Revolution has likewise been disregarded, belittled, and categorized as a period of quasi-cannibalism among *Homo sapiens*—a view that denies what we see with our own eyes in the cave temples of Altamira and Lascaux.

Pushing aside these “wise men of nothing” and “geniuses of everything” and focusing my attention on those temples, I assert that the Paleolithic was the Instrumental Revolution that separated *Homo sapiens* from its animal origins and set it on the path to becoming human—a claim evident in the works of art they have bequeathed to us, and if not in person, then virtually, everyone can see with their own eyes.

By characterizing it as an Instrumental Revolution, I mean that *Homo sapiens* discovered the value of their hands. And with this discovery, *Homo sapiens* was born.

If the discovery of the value of their legs marked the beginning of the evolution from *Anthropos* to *Homo sapiens*, the Paleolithic era was the new revolutionary leap that, by revealing the value of their hands, with which they could create tools, opened up a new perspective on their existence—one that culminated in the emergence of the artist, creator of the treasures found in the cave temples of Altamira and Lascaux (to mention only the most universally recognized examples).

But the true significance of the Paleolithic era was the creation of Man as we have known him ever since. His legs and arms took shape. Man was born.

It was through this series of revolutionary leaps that the Golden Age of the Neolithic Revolution was reached, during which Man discovered the sciences of agriculture and the domestication of mammals. These sciences enabled Early Man—that is, the first generation of beings endowed with human consciousness—to settle down and progress from living in primitive, hand-built dwellings to emerging as the creators of the first cities. This event took place, as everyone knows, in the Near East, known in the language of historical sciences as Mesopotamia, and biblically speaking: the land of the Original Paradise.

From those first city-states emerged the idea of a kingdom that, extending through space and time through the natural monogamous procreation of the first human families, would give rise to a global civilization.

We are entering the realm of the Bible. So let us render to God what is God's and to Caesar what is Caesar's. But let us make it clear that the first science known to humankind was neither philosophy nor mathematics; the first of all sciences was agriculture.

We can intellectually grasp the mental impact that the discovery and mastery of this First Science had on the founding generations of the earliest cities by deducing from the effect that the discovery of each new science—which has since branched out from the Tree of Creative Wisdom—has on

humankind. So profound was this impact that the first king they chose was a farmer. And to cultivate civilization, he was elevated to royalty.

However, the discovery came with a hidden side. And it remained hidden throughout the revolutionary agricultural process of Neolithic history. Its face was malevolent. Its discourse could only be murderous. In short, whoever controlled the agricultural production of the land would hold power over the life and death of all citizens in the realm of mankind.

In modern terms: Whoever controls the production and distribution of food controls power. This is an antisocial theory according to which political entities are merely employees of that shadow power that controls the means of production and their distribution among nations.

Let's say that the psychological foundations of this fratricidal discourse are understandable. Its malevolence is evident. The goal of this movement, since it is guided by the individual rather than society, is always headed down the road to disaster.

But returning to history, with the establishment and settlement of humankind—that Paleolithic Homo sapiens who was always on the move, unafraid of life under the open sky, with confidence in his strength as his guiding star—that mental strength, rooted in his revolutionary phylogenetic structure, gradually faded away with the advent of urban sedentary life.

Man—his son, his descendant—had built his existence upon a society of families that protected one another and sustained their growth through the bond of blood. That strength of his father, the Paleolithic Homo sapiens, had evolved. This evolution was his new strength—and also his Achilles' heel.

Cain was the first political figure who, riding the wave of his discovery—"Whoever controls global production controls power"—staged the first coup d'état, and civil war ensued.

In the Bible, this event is depicted in the story of Cain's fratricide against Abel. God's Judgment on such an evil theory is all too well known to us. Since God is who He is—yesterday, today, and for all eternity—His Sentence against Cain remains in force: Exile from Society is what falls upon those who, regarding the future of humanity, impose their own personal interests during the span of a single earthly life.

Today it falls to us to judge whether that policy—which brought down the First Kingdom of City-States—deserves that we stand with God and condemn its implementation as an act of terror against humanity, or whether we fall to our knees before those who, following Cain, maintain the policy of controlling global production—yesterday of food, and today over the daily necessities of civilization, as a starting point toward the creation of a global power upon which a New World Order would be built.

Two options, a single choice.

1: To reject the politically correct nature of this Global Association, which bases the power of the New World Order on the death and extinction of humankind as the universe has created and sustained it,

and 2: or to join this New Global Realpolitik, whose vision of the New Man is that of a humanoid beast subject to the power of this inhuman elite, basing its survival on the enslavement of the rest of humankind, and which has set out, without mercy or compassion for anything or anyone, to control global food production through the destruction of the natural order and its replacement with an unnatural law called transgenics.

Each person must choose which side to take.

Free will exists. And it exists because intelligence exists. Those who deny free will from a philosophical standpoint deny that humans possess intelligence. Those who deny it from the perspective of New Reformist Theology deny that man was created free; ergo, he must be treated exactly as the beast that he is.

Against the philosophers of the Modern Age, it suffices to say that Modern Philosophy is dead. Not that Wisdom is. Its lovers committed suicide out of the despair of never being able to attain it.

Against the New Theologians emerging from the Protestant Reformation, it suffices to say that God predestines good. God never predestines evil.

Choosing between good and evil is an act that comes with intelligence. Created in the image and likeness of God, whoever denies this freedom denies God.

Here is the truth:

The consequence of the Fall, whereby human beings—represented by that First Kingdom of Eden, or Mesopotamia—freely chose the Force that comes from War instead of the Peace that comes from Intelligence as a political means to extend their Civilization to the ends of the earth—an insane, deranged, and accursed act of choice that unleashed the Wrath, Righteous and Magnificent Wrath of God, who created Man in His Image and Likeness—that is, endowed with all active metaphysical power, translated into cerebral genetic engineering—to elevate his Thought to Divine Omniscience and, from this all-powerful platform, peacefully pave the way for his Civilization until it comprehends, within its structure, the Fullness of the Nations of the Earth; Because of that accursed choice—acting as one who is not immortal—Man behaved like a mortal subject to a finite lifespan, and consequently must hasten to carry out his conquest of Power by resorting to the most logical means: War and Terror.

As a result of that infernal decision, the Judgment of the Omniscient God—once Man had been created in His Image, that is, to comprehend the Weight of his Acts—was to withdraw from the World's Historical Stage, allowing Man to see with his own eyes why God cannot perceive, not even in a painting, the Knowledge of Good and Evil. This conclusion belongs to the realm of Christology, and since this is an act of political thought, we will address it at another time.

But it is worth noting here that the madness stemming from the ignorance into which our human race was cast has driven those who, in their madness, are enemies of God to preach a “theory of intelligence” for terrorists—according to which the tree of the Knowledge of Good and Evil is the Science of Knowledge, and its fruit is sex. Without a doubt, inspired by the very one who used Woman to kill Man, these “geniuses” know that the Choice God gave to Man lies precisely between the Tree of Knowledge—whose fruit is Peace—and the Tree of the Knowledge of Good and Evil—whose fruit is War.

By confusing the peoples, they serve their god and lord, bringing us a little closer to the Destiny inscribed in the History of the Future on the Day when God said, “You are dust, and to dust you shall return.” Such is the exit door toward which the Science of Good and Evil directs the course of every world trapped among its branches. To cap off their infernal wisdom, they claim that Good and Evil do not exist.

But let us refrain for now from delving too deeply into the mindset of such educated fools—even Nobel laureates—and let us combat Evil with Good.

There remains no doubt—and let those who do have doubts celebrate it—that the earth is the mother without whom human beings cannot survive, for although our spirit as children of God has its eyes fixed on Heaven and its thoughts on eternal things, we remain subject to the law of dependence on flesh and blood.

It follows from the events recorded in the Book of Universal History that not only human beings as such but Mother Earth herself came to be cursed because of the choices of her children. In this regard, it seems to me unworthy to substitute the Biblical Text by appropriating its words and consequently inserting them into this chapter. I also consider the Divine pronouncement to be universally known: “Cursed is the ground because of you; when you till it, it will yield thorns and thistles...” Etc.

And it certainly remains cursed.

Thistles and thorns are what most of the planet now produces, and this weed is advancing at breakneck speed over the remaining arable land, driven by an army of evils against whose advance it is our Duty to rise up without granting truce or quarter; and since we are witnessing total and absolute inaction on the part of International Political Power, it is our Duty to seize Power so that, from within that Power, we may redeem the earth from the Curse that its children have brought upon it.

The demagogues will focus revolutionary attention on the free and unrestricted distribution of land. To this, nothing can be objected except that today, before the elections, they play the part of Christ, and the day after the elections they perfectly play the role of Judas by kissing the people on the cheek.

What good is it for the ownership of what belongs to a Single Universal Lord to be transferred from one hand to another if the dagger plunged into Mother Earth’s chest keeps her bleeding?

Let us therefore put an end to demagoguery—which is not our way anyway—and attack Evil with the Good required by the deep wound whose open exposure spreads misery and ruin across all nations.

We must look squarely at the future of the coming century from this nascent century in order to project onto the new millennium a Wisdom that, having redeemed Mankind, focuses today on the redemption of the Earth. In other words, we must adopt and implement the most fundamental and vital measures—without which the victim’s body passes from the emergency room to the crematorium.

To ignore that man’s expropriation of the earth—by extending a title of ownership over it—is a declaration of theft against the Universal Property that our Creator holds over His Creation...

... to ignore that the behavior arising from this theft—and because it banishes from the earth the purpose for which it was created, namely, to feed its children—is supplanted by the interest in the production of wealth for the individual, as if trees could bear golden apples...

... to ignore that this criminal behavior lies at the root of the curse that afflicts us and condemns millions of creatures to hunger and death.

... to ignore this simple and basic knowledge is to condemn our children to eat thorns and thistles, and honestly, I don’t think evolution moves fast enough to produce humans with teeth of steel, tongues of iron, and stomachs of tin.

Consequently, with the crime being committed right before our eyes—and spreading like wildfire with impunity— “We must ban all poison-producing technology dedicated to the destruction of arable land, whose cutting-edge sector has cut through the Gordian knot of its malice by producing the

currently fashionable poison used in the fields to clear the land of weeds between harvests.” They call them herbicides.

In fact, for as long as anyone can remember, the earth has been nourishing itself with what it produces in the fields: weeds.

For as long as anyone can remember, the farmer has cultivated the fields by pulling up this grass without killing the life in the subsoil on which the fertility of the fields depends.

But our dear landowners have invented the ultimate panacea that is bound to cost us all extinction by starvation, and they take it a step further by tilling the land without the gardener’s help—simply by poisoning the soil, thereby saving themselves the wages owed for human labor.

One might argue that, since property is “sacred,” the owner has the right to the absolute freedom conferred by his title to the land, and under this right he may poison it, without regard for the future of humanity and by placing his individuality exclusively above and against the interests of the entire human race.

However, this very argument of the individual’s superiority over humanity is a crime in itself, since it subordinates the whole to the individual, directing the individual’s actions toward genocide—a crime of which the individual claims innocence on the grounds that he does not directly lay his hands on the victim.

While overlooking and justifying—out of ignorance—the behavior of our ancestors from the 20th century and earlier, yet refusing to accept its continuation in this century or allow it to carry over into our millennium, the fact remains that the argument for land ownership is, in substance and essence, a crime; and consequently, the landowner’s behavior could only be criminal; and by fostering this effect, we were bound to reach the state of checkmate against Nature that the Earth is currently suffering, where we see how the annihilation of its system is being supplanted by a Nature created in a laboratory—one that, having its beginning and end in the individual, reduces the human race to a field for the exploitation of wealth, the future of transgenic agriculture and chemical-based farming has, in the short term, the destruction of the global natural ecosystem on the horizon, and in the long term, the extinction of the human race.

This is not dramatization; it is simply a visualization of the process that has already begun. The mass suicides in India during the first decade of the 21st century, caused by the companies peddling the “panacea” of genetic engineering, are recorded in the annals of this century. There has been no justice, but there will be.

The Last Judgment begins here on Earth.

THE CRIME AGAINST NATURE

The problem—focusing now on the issue of soil cultivation through the sterilization of farmland—lies in the fact that the poisoning of the subsoil, its primary short-term consequence, deepens its reach with each farming season. The infertility of the soil layer upon which Nature has spread its polygenetic ecosystem since the Beginning of the World—an ecosystem from which insects, birds, invertebrates, and mammals derive their sustenance—when destroyed by chemical poisoning, condemns the entire polygenetic ecosystem to extinction.

Since the natural system is based on the interplay of species on the living soil layer—which has been sterilized by chemical action, the purpose of which is to save on the cost of human labor, thereby condemning the human population to misery—the response to Nature’s foretold infertility, which penetrates deeper and deeper into the subsoil with each farming season, is ultimately provided by the very same criminal responsible for the death of the natural ecosystem: with chemical fertilizers.

This geocide turns into a diabolical game when the murderous aggressor dons a doctor’s white coat and rushes to cure his victim because he has realized that the victim’s death spells his own ruin. Once the victim is cured and the doctor’s desire is fulfilled, he removes his mask, reveals his true face as Nature’s number one enemy, and plunges the dagger once more into the living flesh of his victim—the land of tillage and cultivation—intoxicating and poisoning it with more and more lethal products, a serial killer of insects, birds, invertebrates, and mammals.

Led by such enemies of the countryside—who, nevertheless, hold its very essence in their hands—we have entered a murderous-suicidal spiral that, while initially targeting the subsoil as its victim, in a second phase makes all birds, insects, and invertebrates—which have been nourished by trees since prehistoric times—its immediate victims.

This disastrous, murderous spiral—set in motion by the annihilation of the very purpose for which the earth was created, namely, to provide sustenance for all flesh and life on the planet, as our Creator said: “I give you every plant that produces grass on the earth to serve as food for you and for every living thing that moves on the earth,” is accelerating the desertification of the planet’s arable land at such a rate that the map of desertification looks more like the advance of an alien army burning our planetary habitat than the progressive unfolding of geohistorical law.

Against this stance of annihilating the human species through the destruction of its habitat—a destruction that the Atomic Age led, as if its architects were from a distant realm, to situate on some planet at the edge of the galaxy, poisoning the air and water, and capping it all off with the slow but effective death of arable land through the poisoning of the agricultural subsoil...

... against this insane stance that is running rampant, leaving in its wake vast areas of the Mediterranean stripped bare, turned into fields for greenhouses, from which the food produced is devoid of any natural biological substance, and as a result, poisoned crops are beginning to be detected—crops that kill slowly but as effectively as the worst of viral strains.

... against this behavior inherited from a century that was one hundred percent suicidal, from which only thanks to Divine Omniscience—and by that alone—has the human race avoided the most violent schizoid regression to the condition of mortally wounded wild beasts; against this agricultural policy, the Future demands urgent, immediate, and irreversible measures.

And to overcome the resistance of those who, in their ignorance, feed their bellies today without wanting to see the terrible evil with which they are feeding tomorrow, necessity demands a plunge into the very depths of the universal truth revealed to all humankind since the earliest days of history. Namely:

God never renounced His Property, but rather bestowed upon all life on Earth the fruit of His Labor. Hence, we must emphasize the crime against humanity committed by those who, through the exercise of Power, have turned human beings into beasts upon whose backs and sweat they live like gods—in the image of the demons who murdered the First Man.

That Power stripped the earth of its purpose: to nourish all flesh that exists in the world—and gave it a new one: to be the mine from which to extract its riches, with which to buy the Power without

which it would be impossible for them to perpetuate the theft that is the expropriation of the countryside from the hands of those who cultivate the land.

As time has passed and the earth has been watered with the sweat of the peasants and the blood of the gardeners, we have reached this point in history where evil has reached its supreme height—a time when they no longer cherish their treasure but violate it with poison, just as they had been doing to man: killing him from sunrise to sunset through suffering.

The poor, who out of habit imitate the rich, have inherited this murderous behavior, against which there is no other response than

- 1) the closure, by law, of all factories producing chemical poisons intended for agricultural use
- and 2) the prohibition by law of this method of poisoning the subsoil.

Let us bear in mind that these poisons, carried by the rain, seep from the subsoil into the springs that feed the streams, which in turn flow into the rivers; and since this process is constant, the annihilation of all aquatic life forms is becoming increasingly widespread and progressive.

Let us not forget that these rivers, which act as reservoirs for the poison that feeds the land, flow into the seas, contaminating all the surrounding marine flora and fauna.

Nor can we overlook the lethal effect this poisoning has by rendering the water from wells and springs—which have been perfectly healthy since the beginning of time—undrinkable. One might object that we have not yet reached that point. To which we reply that the use of this farming system is becoming increasingly widespread, and the poison is becoming ever more potent.

It is also true that, cynically, one might argue that this truth is a fallacy because once the subsoil has been sterilized, the poison will no longer be used. Against such a murderous argument, there can be no response other than to gape in disbelief at such criminal idiocy—an act that could rightly be classified as geocidal genocide.

Let's consider that fertile subsoil produces everything that agricultural production requires. It has always been this way.

Organic farming does not invent anything new, but rather revives the age-old method of cultivating the land, which is nothing other than letting the Earth do its work—something that Nature does without sweat or reluctance, but with the generosity characteristic of a Mother who has nourished millions of species for thousands of centuries.

It is true that a single measure is nothing, but if that measure strikes at the heart of the problem, the problem makes way for the resolution of the unknowns it contains.

Just as when a wound opens, the most important thing is to seal off the path to the outside so that the body itself can stop the bleeding—through the universal legal prohibition of the production and use of any substance whose cultivation method involves the destruction of the subsoil: we act upon the exterior to allow Nature, from within, to heal the wound we have inflicted upon her—a wound that has been bleeding ever since the day a man fenced off the fields and, contrary to divine Will, condemned to hunger every creature that previously depended on that Will to live joyfully and freely.

It is, in truth, an issue with ten thousand splinters twisted around the body of a snake biting its own tail, its tail and head bound together in a Gordian knot.

Homo Urbanita is incapable of even understanding where a tomato comes from; he is powerless to distinguish between the juice of an orange grown on a tree and that of an orange from a can.

Between milk from a cow in the countryside and milk from a carton—for which he is made to pay the factory price—the urbanite understands as much about that difference as a wealthy person understands the difference between corruption and justice.

His life—that of the urbanite, child of the asphalt and toxic air—is the life of a prisoner alienated from the knowledge that comes from Nature. The milk from the breasts of Mother Nature is as unknown to Homo Urbanita as a mother's milk is to the generations born under the banner of feminist leftism.

Preoccupied with her own body, the woman refuses to endow her children's defense system with the immune program developed over millions of centuries, ultimately raising generations of city dwellers without protection against the habitat of which they are the rightful inhabitants.

History, seemingly seeking to expose through what is seen that which is unseen, reflects in the poisoning of the mother (the Earth) by her children (Mankind) the state of schizophrenia to which the Atomic Age surrendered itself to its death.

The cycle has ten thousand angles and a single cornerstone. Let's see if we can define it as simply as possible:

A: The subsoil becomes sick from poisoning; the immediate consequence is the need for tree-based and horticultural nutrition through chemical slurry.

B: The soil recovers, but once it is strong, it is injected again with a dose of chemical poison; it becomes sick, and the remedy—intravenous fertilizer, lethal yet necessary for the living, winged ecosystem—is applied.

C: Thus, while the first injection of poison exterminates the natural invertebrate ecosystem of the soil and subsoil, the second shot deals a fatal blow to the ecosystem that birds maintain in the countryside; since birds are the natural control against the proliferation of insect-eating pests—while insects spread disease—what is beneficial to humans is destroyed, and what is harmful to their health spreads by banishing the natural enemy of insects from the cycle: the birds.

Let us note that the destruction of birds—whether due to the need for food or any other reason—leads to an extremely high incidence of lethal diseases in those parts of the world where the economic resources to combat them are insufficient, whereas the mere reproduction of birds would constitute a massive attack against the very disease vectors that cause tens of thousands of human beings to succumb to these illnesses. We all know that malaria and other diseases are spread by insects, but what we do not know is the current state of the bird population in those territories, let alone the benefits that could be gained from studying birds' resistance to these very same insect-borne diseases.

Let us return to the facts constituting the crime.

D: The sequence of poisoning and fertilization—that is, the stab and the cure, a system of artificial feeding of Nature invented by humans—serves to destroy the food with which Nature nourishes her children, from the earth and the sky. As this affects us humans, it can be summarized as follows:

F: Since there is no grass—the natural food of mammals since time immemorial—we are compelled to feed mammalian species with chemically processed products, transforming their bodies into breeding grounds for powerful viruses and carriers of potent diseases, in which regard mad cow disease and other newly emerging diseases in the world of factory-farmed poultry come to my aid and

lend credibility to what was once considered a crazy tale before these diseases spread to an international scale.

G: The cycle continues. Soil sterilization intensifies, and the application of chemical fertilizers is ramped up. More artificial feed for trees and plants.

And the effect reaches our tables.

Food production is of low quality. The tree, transformed into a mere converter of chemical waste into substitutes for organic substances for human consumption, produces fruit with no natural flavor and hardly any nutrients. A marvelous effect that contributes to the very system that creates the sense of taste characteristic of Homo Urbanita, a species in evolutionary decline, now incapable of distinguishing between food produced by Mother Nature and food produced by junk-food factories—originally intended to feed beasts and farm animals, and ultimately extended to the humanoid animal species evolving toward the Sub-Cloned Humanoid Subspecies sought by the large corporations dedicated to replacing nature with transgenics.

What is genetically modified food if not livestock feed?

But the companies producing GM food for livestock consumption, seeing the business opportunity—and committing a crime against humanity—have turned humans into a new species of livestock, one that is more abundant and, already prone to its own diseases, in this sea of black holes in its immune system—who could say that the new GM-related diseases might stem from their diet as livestock? especially given that these biocriminal companies, dedicated to feeding humans like livestock, have the political classes as their allies.

In other words, we could be navigating the implications of the anti-human food chain system right up until an hour before we all die—as the song went: eating shit, the food of the future.

The appropriate response admits of no abuse, no arguments, no dialogue, and no “buts.” I know, to the ears of a beneficiary of that system, that last word must sound like an undemocratic declaration of war, blah blah blah, and all that stuff for the consumption of Trash Homo Sapiens.

The fact is that the paralysis and destruction of this system—which transforms all non-human life into a chemical processing plant—is a Historical Necessity: Now.

There is no other alternative.

A large portion of the millions of human beings who are starving to death are doing so because of the poor productivity to which this system of farming the land has led. The land must once again be cultivated by human hands and fertilized by the creatures of Nature.

The production, distribution, and use of chemicals must either be halted or they will bring the history of the human race to a halt in a very short time.

THE ISSUE OF GLOBAL REFORESTATION.

I

Deforestation—caused by the transformation of forests into raw-material factories for the paper-based world in which we live—and global climate change are contributing to this progressive deterioration of the countryside, accelerating the process of its sterilization and thereby sealing the

foretold demise of future generations of all mammalian species due to the alterations their genetic structures are undergoing.

We are at a momentous historical impasse. Either we put an end to an automated system that is destroying us, or we allow that system to spread and destroy us all.

We must break a food chain based on the transformation of every living being—animal and plant—into chemical processing plants, substitutes for true natural organic nutrients.

The time for discussion has passed. It is time for action. Tomorrow will be too late.

Just as a patient leaving the emergency room is pampered and greeted with thousands of smiles, Nature—our ailing patient—is crying out for us to stop poisoning her, to free all her children—from the sky, the water, and the earth—and to free humankind itself from the prison into which it was cast, so that we may go out and once again till the land that God gave us to cultivate.

We therefore call for

- 1: the abolition of the use of all firearms against the birds of the sky,
- 2: the prohibition of all types of hunting with firearms against the life of the sky and the life of the earth.

There is no reason in this world or anywhere in the known universe that justifies the destruction of created life for sport.

3: We call for the immediate dismantling of the entire industry dedicated to genetically modified agriculture,

4: and we call for the closure and demolition of all production facilities for agricultural chemical poisons, whose immediate effect is the destruction of all soil and subsoil ecosystems upon which Nature bases its food production. Its medium-term effect is the poisoning of irrigation water sources and wells used for human consumption—an undesirable effect compounded by the destruction of all life in rivers and streams, as well as the drift of this filth toward the coastlines, spewing pure poison into the seas.

5: And we call for a ban on the production, transport, and use of the entire range of agricultural sulfurization products, the necessity of which is based on the criminal method of tilling that poisons the soil.

Vaporized sulfation is an agent of destruction for the entire winged ecosystem; its integration into the food production cycle is rooted in Nature's struggle against insectivorous species that carry pests and diseases affecting trees and plants.

As a complement to this measure:

We reiterate:

We call for a ban on the retail sale of firearms used for hunting all species, whether winged or terrestrial.

We call for a ban on sport hunting at all levels and for all purposes, including its classification as a criminal offense in the penal code.

There is no room for justifications or excuses; it is time for action. If this crime is a natural means of livelihood for a class, then we must combat the problem by eliminating a social class that has

endangered humanity and refuses to abandon this genocidal behavior. Live or die. Whatever we choose, that is what will be.

Once the cycle of food production based on the murderous model of the 20th century has been eradicated, we will be able to lay the foundations for a Society of Production and Distribution that corresponds to the Model of the Century that has now emerged.

As human beings, we aspire to an average lifespan of 120 years; consequently, the New Social Model—in which individuals participate in the community through their work—is destined to revolutionize all the habits that have led to this estrangement from the most important foundation of our lives: how our daily bread is produced and where we eat it.

But building the future means taking the first step.

B

Against Tobacco

We all know the truth. Wanting to act in accordance with the truth is another matter entirely. The crucifixion of Christ revealed nothing more than the tragedy that the truth endures among us—a tragedy under whose wheels all those who fought for the truth with no weapons other than the truth itself have continued to die, just as others died before them. Let us remember Martin Luther King, an American; Gandhi, an Indian; and so many other unknown heroes who gave everything for the truth, and the world repaid them with the cross.

The truth is that we alone are to blame for the starvation of millions of our fellow human beings. Will our children have to pay the price for our crimes?

There it is, a cursed plant, growing like an all-powerful cancer that absorbs more arable land with each passing decade, and at the rate it is growing, by the middle of this century, humanity will be eating... tobacco.

The production of poisonous, murderous plants—driven by the interests of powerful groups typical of the Age of Metals, groups organized with armies and states at their service— is one of those “beloved” cancers that the patient nurtures in his suicidal madness, without considering the gravity of his behavior toward his fellow human beings—for whom he wishes nothing more than that they die a death worse than the one our hypothetical madman has claimed for himself to prove his courage in defying death, in this case, his own.

There are many poisonous plants that the murderous interests of a few organized groups cultivate and, using the violence that stems from their wealth, impose on society as their own culture, alienating human beings from their natural intelligence through the criminal ploy of integrating the suicidal consumption of these murderous plants into the very essence of whatever is deemed “Culture.”

Although there are some plants that, in the hands of arch-criminals, turned the last quarter of the 20th century into a killing field—we are referring to heroin— these plants, despite their virulent lethality, possess the accursed ability to concentrate among marginalized groups of individuals, from whose evil hands they do not fall due to their murderous connections with the political classes and the puppet masters in the shadows who control and divide up the pie of power.

It is therefore curious to see how, despite being just as evil as those murderous plants, yet failing to achieve the universal acceptance of international popular culture—a blessing enjoyed by tobacco—this very tobacco remains the undisputed star of cancer, public enemy number one of the human immune system, an arch-criminal adored by states, a spoiled child protected by the government, allowed to destroy millions of lives each year without being deemed a GLOBAL PANDEMIC.

To do what 20th-century politicians did—reduce tragedies to numbers—is not only shameful but also reveals the true nature of 20th-century political culture: unfortunately, it is still in force. Consequently, arguing about the relationship between tobacco use and the progressive destruction of the human psychosomatic system is, at this point, a matter reserved for true idiots.

The genetic defense system that humans, as humans, inherit and pass on to their offspring is directly related to the experience of being in the universe, and based on this experience, that system is constantly updated. But a system cannot operate according to parameters not inscribed in its internal structure. What I mean is, the immune system is the evolution of a progression over time resulting from the relationship between man and his habitat, but it was not created to defend man from man himself, and here lies the problem: Man must confront himself as the worst enemy of his own existence.

The cultivation and defense of the tobacco plant—even as the planet’s desertification progresses and the rate of expansion of that accursed plant further reduces its already constantly shrinking range, condemning millions to death by starvation after having devastated tens of millions of human beings with cancer to date—this relationship of man toward man demonstrates that without the conquest of Power—to launch, from that position of Power, the final offensive against this murderous crop—without the conquest of Power by the generations of the dawning century, this objective is doomed to failure.

And yet the truth has but one banner and one word:

destroy all tobacco production facilities,

abolish the cultivation of this poison,

eradicate from the face of the earth the entire production system built around the deaths of tens of millions of human beings, a number that is constantly and criminally rising.

The childish measures taken with the consent of criminal groups dedicated to the destruction of humanity for their own benefit—such as

age restrictions,

restrictions on locations,

blah blah blah,

... are mere Band-Aid solutions, concessions granted by the agent of humanity’s destruction in order to continue growing at the expense of human flesh and blood.

In a total war, there is no room for concessions. Nothing other than the destruction of the entire tobacco production and marketing cycle can be part of the program to combat smoking—that is, to combat cancer.

The propaganda of this criminal group stops at nothing to perpetuate the fallacy that cancer and tobacco are unrelated. They pay scientific experts to distort the truth in public; they pay the mass media to downplay the lethal and direct link between tobacco and cancer. As criminal groups that profit from the deaths of millions of human beings, necessity compels them to act as what they are: mass murderers.

It is evident that the truth sounds like violence when those who oppose it are criminals of the worst kind. And it is even more evident that there is no greater fool than someone who defends the very person who is murdering them... in the name of freedom.

There are steps we can take collectively and individually, based on the power we have, both in groups and privately.

A) Ask local governments to ban the installation of vending machines on the streets;

B) Prohibit tobacco use in our own businesses;

C) Do not take your children to places where people smoke;

D) If you have a farm, destroy the crop and be a man: plant potatoes, tomatoes, peppers, oranges, artichokes...;

E) If you own a tobacco shop, use your profits to open another business and shut that door on death.

F) If you own a bar, get rid of the cigarette vending machine and stop selling tobacco. Anyone who wants to ruin their health by smoking can go ahead—it's your property, and you're the boss there. But remember that the gods fell, and you could be next; don't hasten your own downfall.

This is no time for words, but for action. The direct link between cancer, tuberculosis, and eighty other lung diseases has been proven a thousand times: it's tobacco!

A thousand times over, the murderers who profit from the crime against humanity that the entire tobacco production and distribution system represents have paid our beloved 20th-century prostitutes—the scientists—to sign criminal statements, such as that tobacco is not actually a cause of cancer, or that it is very difficult to establish a direct scientific link... blah blah blah... criminal rhetoric signed by their accomplices, the worst of all prostitutes: 20th-century science.

Is there anyone who still doubts the very direct link between tobacco and cancer? If so, let that person take their brain and throw it in the trash.

The childish measures taken by progressive politicians to silence the social conscience have borne no fruit, except that the cultivation of this genocidal poison continues its unstoppable growth. To prove once again what has already been proven a hundred thousand times is to play along with a born idiot.

The 22nd century will come only if the 21st century is not a continuation of the 20th. Anything that is merely a continuation will be one more step toward the extinction of the human race. The significance of this 21st century for the future of humanity is immense. It is high time that, after six millennia of living in hell, we begin to break free from its dominion. Everything that belongs to hell must be left within its borders; we are not thieves—we must not take anything that belongs to hell; let the fire devour what belongs to it.

We demand—and must—eradicate the tobacco plant from the Earth, tear down the entire system of production and distribution of the most powerful anti-human agent of our time—the direct cause of a PANDEMIC that claims millions of lives each year— tobacco—and against whose spread those in power not only fail to declare a Universal State of War but even entertain the possibility of eliminating the Burden of Humanity through this agent without having to resort to more “progressive” measures.

Do the math for yourselves and consider the number of hectares devoted to the destruction of humanity—if those were instead used to grow potatoes, lettuce, tomatoes, apples, and cabbage, how

many people would we be feeding? And by failing to do so, how many people are we condemning to starvation?

And since tobacco is nothing more than a vehicle for spreading a widespread generational predisposition to drug addiction, at what rate is the number of hectares dedicated to the destruction of humanity growing, and at what rate are hunger and genetically modified crops—the new plague against humanity—increasing?

The only real and humane answer is the destruction of the entire TOBACCO PRODUCTION AND DISTRIBUTION SYSTEM.

We win by laying the foundation for the Final Victory against cancer.

We win by producing millions of metric tons of food to meet the needs of populations suffering from hunger.

We win by taking away the justification of the new bio-criminals of the late 20th century: the producers of genetically modified crops.

We win by reducing the propensity for drug addiction caused by tobacco use, which has been adapted to serve as a vehicle for highly addictive substances that severely impair human willpower.

We must start with ourselves, of course. But the goal of this action is the eradication of that plant from the face of the Earth. No conditions, no truces, no agreements.

The destruction of all tobacco cultivation, processing, and distribution.

Our children will thank us, and our grandchildren will not be able to believe that in their grandparents' time, people poisoned themselves—almost as a sport—to prove they were more of a man or woman by entering the cancer lottery, and by renouncing the marvelous power of will that the consumption of that poison killed within the body.

They will applaud us, and with lungs like atomic engines, they will run the 40 kilometers of the Anti-Tobacco Marathon in honor of our feat, because no one will believe that this War can achieve its victory without overcoming the resistance of the entire bio-criminal network that this system represents. Now, if we all simply quit smoking—just as a castle in the air, whose magic is based on everyone's credulity, collapses under its own weight—that victory is within our reach without even giving the enemy a chance to gear up for battle.

BACK TO THE ISSUE OF GLOBAL REFORESTATION.

II

We now return to the major theme from the previous lines: if not addressed thoroughly, this would mean yet another step toward the collapse of the human immune system—a collapse that would drag all life on Earth toward extinction, since the foundation of its immune system is based on oxygen.

All life depends on human action. But the extinction of all species will condemn the human species to death.

We have been entrusted with stewardship over all life on Earth. And yet, instead of nurturing that life and loving it, our history reveals a monster within the human being, whose supreme happiness and pleasure lie in destruction. We were created in the image of God, to be creators and to love the creation that naturally emerges from our souls; and yet we take pleasure in destruction for destruction's sake...

... because in the act of destruction, the Power, the Strength, and the Superiority of the Individual—his deification—are revealed. Hallelujah!!!!

The laws of the Universe are written into the Structure of Nature to maintain this state of lordship, whereby, though we are the kings of the Earth, we are its servants.

The contradiction of being both the lords of the Earth and the Gardener who tends the Tree of Species seems to be a pipe dream against which Power must rise up; and in its madness, it is said that by ending all life, it elevates itself as Lord and King and abolishes its condition as a Servant.

The madman's genius is not to be missed!

But what is truly scandalous is that the Madman should come to Power.

Leaving behind this revulsion toward those who find their genius in destruction, we must turn to the history of the Earth and begin to act as its children by establishing concrete, universal political measures:

1st Measure: Reforestation of the mountains by botanists expert in native flora

Law: Universal abolition of deforestation and abandonment of the practice of building with wood.

2nd Measure: We speak of Forest Shepherds: Creation of a new branch of Flora Guardians with the mission of protecting the forest and its wildlife, to whom land will be granted for them to inhabit and who will be provided with all the human and technical resources necessary to carry out their work.

Law: Free and government-funded transfer of abandoned lands and deserted settlements resulting from the deaths and migration of their former inhabitants.

Life on Earth depends on the constant and continuous oxygenation of the biosphere. The poisoning that the biosphere has undergone and the runaway growth of this phenomenon are causing the progressive destruction of a mammalian immune system for which carbon dioxide is a lethal poison. The planetary flora is the lung of the mammalian biosphere, responsible for providing the air necessary for the lungs to perform the task of actively maintaining the universal immune system.

The need to establish colonies of forest shepherds equipped with all the resources necessary to plant and replant groves, in accordance with the laws of botany, cannot be put off until tomorrow. There is no tomorrow if the lungs of the biosphere are destroyed.

We are living through a universal historical impasse in which we either are or cease to be. There is no room for half-measures. The measures that must be adopted are not of particular interest but of universal interest.

Botany and agricultural sciences must be integrated into schools as required courses.

Future generations must return to cultivating the land and learn that there is no work more dignified than that of the gardener.

The curse of the countryman is destined to come to an end.

The rebuilding of civilization on new foundations implies the liberation from the slavery to which the cultivation of the land was subjected by those who saw—and still see—it as a source of power.

“Whoever controls food production controls the world.” This is the new philosophy that traces its origins back to Cain.

God created Nature to feed all His children. But His children saw in Nature a source of power. “Whoever wants to eat must get down on his knees or perish”—this was the declaration of war that sealed Abel’s death.

Cain lives on, and with each passing decade he draws closer to absolute control over all of Nature’s resources, including human beings. There are many who prefer to live on their knees rather than rise up and fight for their lives, and more than a few who, marveling at the madness, sign up to be part of this race, betting on the winning horse.

They know how to read, but they do not understand the Language of History. The finish line is Ruin. And there all the worshippers of a world held in the fist of a Global Think Tank will fall.

These times have come to an end. A New Beginning emerges from the Hope of the Ages. Human intelligence has risen in the Image of its Creator. We know no limits to our thinking... in the direction of the Common Good.

The horizon ahead on this path—where Universal Good is the driving force of civilization—rises above the very nature of Creation, endowed by its Creator to sustain an unlimited number of human beings.

There is no fear of life; there is no fear of the future.

The mindset of those who view this future as bleak is that of a depressed individual with suicidal tendencies, venting their powerlessness to act out their delusions on others.

Taking the first step is the beginning of victory.

Created to be invincible, failing to set out is a crime.

CHAPTER THREE
ON LIFE AND DEATH

I

My Introduction was by no means in vain—far from it—even though it might seem curious, given its focus on the phylogenetic structure of human nature viewed from a rather philosophical perspective. The structure of society into natural groups and the division of labor have their bedrock in a universal reality—a foundation upon which Communism was built—and 21st-century Socialism seeks to reopen the gates to such a hell.

The tremendous error of Marxist materialism—the matrix of all forms of political socialism—consists in supplanting the genetic distribution of human social activity with the theory of class struggle; a technical flaw that was bound to lead to a totalitarian, insane, and absurd conclusion, namely, the disappearance of “social classes.”

By substituting “social classes” for what Nature designates as “participation in universal activity”—the individual being a part of the whole—and by seeking to destroy social groups as a miraculous panacea and the cure for all ills; by seeking this unnatural collapse, Marxist materialism arose to impose upon the Nature of the Universe—by virtue of Totalitarian Power against Humanity—the abolition of the distributive social activity that is innate to the Human Being as a Tree of Life growing through Time.

The Marxist solution: “All proletarians, all workers,” is the response of an ignorant person who denies that, by nature—and given the complexity of human society—the work of sustaining the human race and developing its civilization is grounded in a multifaceted conception of the human individual. For by nature, each individual inherits certain social dispositions; it is through the development of these dispositions that the individual realizes themselves as a person—a development that takes place within civilization.

Marxist totalization—and its transformation into the homogenizing, pluralist rhetoric of 21st-century socialism—stems from this very confusion between nature and society, and once again puts into circulation the same error that led the USSR to ruin and caused communist peoples to live enslaved under the terror of the absolutist yoke of anti-natural Castroist groups.

Social errors cannot be corrected by destroying natural laws; rather, we must give free rein to natural forces so that they may, on their own, set society’s historical course aright and guide humanity’s future in accordance with universal logic.

It is therefore by examining historical errors that we must seek the solutions that will lead us to the correct answers, from which we can bequeath to our children and their children a world founded on natural law—the bedrock upon which God created human society.

Both class theory and caste dogma are fleeting phenomena that must teach us never, under any circumstances, to direct our steps toward those two hellish abysses. What I mean is, since the answer is right before us, what we must do is apply it.

Nature operates freely and in accordance with the needs of the human race as “Man,” and from this need it gives rise to the Individual.

I will not delve into the example of lower social species, but I will highlight their existence so that—without forgetting the chasm that separates human society from that of bees—we may use this reality as a starting point to anchor the existence of man as a genus within this social model of the innate distribution of collective labor.

The dogma of castes presupposes that individuals are born in the image and likeness of lower social species, such as bees and ants, and that just as they are born, so must they die. It goes without saying that this criminal dogma constitutes a crime against humanity, and the fact that it remains in force across much of the planet does not diminish its criminal nature—it is nothing less than a crime against civilization. The fact that an entire religion like Hinduism and its neighboring counterparts defend this murderous division is not a criterion that allows us to nullify this declaration of the need to banish that homicidal dogma from the society of the future.

The 19th-century Western-style structure of humanity organized into social classes—against which the 20th century rose up with the force of a specter, and with every reason in the world, but with a misguided response that ultimately turned against the very defenders of the need to destroy that caste-like relationship between social classes—though more flexible in that a poor person could become rich and a rich person could become poor—is no less a crime against humanity, and on the basis of this truth, history passed judgment and carried out its verdict. There is nothing to be said against what was done in accordance with the law, but there is much to be said against what acts against nature.

The world of the tsars and the world of the mandarins was the world of the Hindu-Buddhist castes projected beyond India, and as criminal worlds—not because the movement resorted to a final error, such as the transformation of every individual into a worker—the communist execution was less legitimate. What is not legitimate is the perpetuation of that error on the grounds that—even though it was a circumstantial social theory based on the impact of those criminal regimes, and led the peoples living under those criminal laws to victory against those murderous governments—its influence must remain alive even after the struggle between social classes has come to an end.

Today, starting anew, we must learn from the past to avoid rebuilding society upon the errors that lay at the root of so many international catastrophes. This is all the more important now that we have at our disposal all the means to redirect the course of our human race toward a new horizon of Justice, Peace, and Universal Freedom.

Society is a living reality whose matrix is Nature. We can act within Society and are its agents, but Nature is a realm reserved for God, whose Wisdom has governed the future of His Creation from the very beginning. We cannot, therefore, repeat the mistakes of our ancestors and limit an individual's future based on their birth. On the contrary, we must open all doors so that the social potential inherent in each individual may find its place in society.

Historical action, having endured the totalitarian experience, imbues us with a living hope according to which the transformations of the historical edifice demand an openness in time, such that egalitarian totalitarianism is uncompromisingly dismantled and the murderous decrees by which every individual must be confined within the limits of a prescribed pattern of physical and psychological behavior are declared out of place and, ultimately, crimes against humanity.

The society toward which we are guiding our children must be based on a universal fact, inseparable from individuality itself, and innate to us all, namely: some young people develop earlier, whether physically or psychologically, while others take longer. This generational flexibility in no way disrupts the existence and progress of civilization.

The psychiatric totalitarianism that the 20th century employed to mass-produce a model of humanity—one that was entirely anti-human—presupposed that all individuals must be forced into the same behavioral patterns, and anyone who deviated from that “normality” was deemed abnormal. This totalitarian structure condemned many to mental institutions and to being treated as “special children”—a human way of blessing the anti-humanism that caused them to struggle with adapting to a social system that sought to impose new rules even on Mother Nature herself.

We see, then, that we must begin with the structure of the school itself in order to transform its foundations in light of the historical revolution we are experiencing—a revolution that is shattering the unnatural molds through which the individual was intended to be turned into a clone of a mass-produced worker prototype by the State Factory. The international events of generational rebellion we have witnessed throughout the second half of the 20th century and the early 21st century were a show of force against the imposition of such narrow horizons of identity. The human being is not a number; it is a Name.

Therefore, we must not wait for necessity to impose its law. We must anticipate necessity and avoid future conflicts by implementing the solutions we can already see will be needed in the future—and the future will implement them, once again and as it has always done, acting like a “ghost.”

The truth is that the prospect of a longer life expectancy extends into the future the need to adapt all social structures to this reality. We cannot continue to maintain, for future generations, a legislative system designed for humans whose life expectancy ended more or less around the half-century mark.

And the concept of the age of majority is an anachronism that arose in its time to defend youth against the inherited model of post-medieval societies, and which the system later exploited to take control of youth and ultimately subject them to animal-like behavior, not through coercion but freely, directing them to satisfy the need for a labor force that anchors the individual’s fulfillment in brute force—whether physical or rational—and never in the intellectual fulfillment of the human spirit.

In this regard, Property, as a natural means to this Spiritual realization of the Self, is a Duty that must be guaranteed by Society, so that the Individual may seek, through Life Experience, his or her true Identity within the universe of Civilization.

It is understood that outside this Universal Reality—which is Civilization, the fruit of the participatory activity of nations in its creation—a society such as a nation that excludes Universal Identity becomes an enemy of the History of the Human Race, insofar as its transformation into Nationalism isolates its group behind psychotic walls, leading it toward its regression to the prehistoric state of “a tribe” and erects upon those psychotic foundations a structure that is contrary to nature and humanity, whose future—based on universal historical experience—is the ruin of that society as the final outcome of its Fall into a conception of that tribal group as a Superior Race.

Now, we have also observed that Rational Society, in its rejection of a civilization based on the conception of man as a universal spirit, tends to prepare the individual for work and to confuse strength with knowledge, thereby stifling the personality of man through the mechanism of granting access to property based on that strength rather than on the basis of law.

Addressing the need for property as a natural resource inherent to the fulfillment of the human spirit as a person entails:

A) making the educational model more flexible and extending it over time;

B) a break from all the general patterns inherited from the 20th century that have been used to measure intelligence and individual personality;

C) constant support throughout the entire journey and the freedom to leave and return as determined by the developing nature of the individual.

These effects can only be achieved by abolishing the animalistic necessity from which schools, high schools, and universities adapted their objectives to the world of work and, based on this social satisfaction, structured their institutions.

The objective of education is:

1) the realization of the Spirit in Man as a Universal Being,

2) to lead the individual to knowledge of himself and of the Universe,

3) to develop his intellectual personality through a social freedom that guarantees him the Right to Property from birth and places in his hands all the Natural Resources necessary to participate in Society in accordance with his innate abilities, without preconditions or ultimate limits on his movement and behavior within the course of History, in which he, as an individual, participates fully no matter what he does at any given moment in his life; whether baking bread or writing a book, the individual is a historical reality, non-transferable insofar as "he is who he is," and his Being is an indivisible part of a Civilization governed by Universal Law, whose principles and ends proceed from God, the Creator of all things.

A

Abortion and Natural Law

"Knowledge" is a word that conveys the image of reality as the Universe exists, without its existence being preconditioned by humankind. It is this universe that conditions the existence of humankind, and not humankind that conditions the existence of the Universe.

Regardless of the fact that in the 20th century the alliance of Science, Power, and Wealth fabricated an image of the universe tailored to its exclusionary tendencies—consisting of turning Knowledge into a source of human domination over both humanity and Nature—the truth remains unalterable, always awaiting the day when Civilization comes to be structured not by the law of man but by the law of Nature. (When we speak of Nature and Man, we do not mean savage man but rather man in the image and likeness of God—that is, a child of God.)

The law of Nature has been successful for millions of centuries, and the proof is the very existence of Man. The law of man presupposes that Man has made himself throughout prehistoric times, and hence that he has the authority to govern his society according to his own laws.

Nothing is more characteristic of an ignorant person with psychotic episodes than this assertion, which—though never explicitly stated—governs the behavior of the political-scientific community.

It was to be expected—and the effect of violating the law must always come to this—that in a society where abortion is legal, the disruption of balance resulting from the violation of natural law would lead to an increase in social crime subject to that murderous law. This effect is evident, on a macrosocial scale, in some parts of the Third World where the violation of natural law—namely, abortion—stems from poverty itself.

Now, natural law is a perfectly articulated, closed system that functions automatically. And hence, the imbalance grows in proportion to the very impossibility of natural law to reconfigure itself in accordance with human law.

Just as a genetic program, once activated, acts without accepting external commands, governed exclusively by the laws upon which its structure is configured, Nature behaves according to autonomous laws, whose success is determined by evidence; left to its own devices, it continues to reap more victories, but when altered, it is incapable of correcting itself. In other words, natural law is governed by laws over which neither man nor anyone else—except God, the source of its closed code—has any power.

If so-called catastrophes are not enough to show that Nature possesses an entity of its own from which it behaves like a living being—whose internal law is unrelated to humans or any other species to the extent that its configuration depends on human agency—then any discourse is an attempt at communication between species from different branches of the tree of life.

It is natural law that, following its divine structure, articulates social equilibrium. But this law operates, as we have seen, according to a closed system whose mechanics man cannot alter.

Since Nature has guided the creation of humankind from the most basic cellular roots, natural law translates the structure of human society into a universal code, and it is through this code that Nature interacts. In other words, Nature acts upon humankind as a species, never upon an individual. It is God who acts upon the Individual. It is His Right as Creator, and it is His Duty as the Father of Mankind.

Thus, the growth of human biomass—to use the fashionable euphemisms of the twentieth-century scientific community—is governed by a natural law that balances reproduction through sexual compensation. Abortion—regardless, for now, of its sociological causes—is a massive attack by tribal society (today called “global”) against natural law. However, by altering a universal balance that Nature does not accept, and because it is impossible for Nature to act according to hominid patterns, the law continues to operate oblivious to this destruction of its law by man.

Let’s consider a constructive example. Imagine there are blueprints—or a closed code—according to which any given building must be constructed. This building also entails a certain construction time. Based on these parameters—space, material, and time—we hire more or fewer workers. We create a hiring system whereby the workload remains constant so that all parts of the building progress in harmony, and it does not happen that one wing is finished while another has not even been raised to half its intended height.

Now let's imagine that we allow this program to run automatically and take no further interest in its operation. If no external agent interrupts this process, the building will be completed by the time we return, as stipulated. But let's imagine that disruptions occur during the process, such that—even though the hiring agency does its job—the employees hired for one part or another never reach their destination. We will end up with the very outcome that we sought to prevent through the law—namely, that the various parts of the building do not grow in harmony. Why?

Because the natural law—that is, the hiring program—is autonomous, and its scope is limited to hiring; whether the hired party reaches its destination or not, since this does not fall within its sphere of control, is not its concern; and the construction remains subject to the disruption described. Hence, upon returning, we find that the part that has finished its work is inactive because it cannot continue, given that the other parts have not done theirs; this results in chaos due to a construction process where the active part is inactive and the delayed activity proceeds at a speed outside the law according to which the time was stipulated.

Abortion—applying this situation to the existing structure between Man as a Gender and Nature as Matter, without which History cannot occur—is the interruption of this law by which Nature orchestrates the reproduction of human biomass in accordance with a Universal Plan.

Regardless of human society, natural law continues to do its work, and since its contract is limited in time: the end of a living organization subject to the violation of the law of natural reproduction is the collapse of the entire social edifice once the time has elapsed and the impossibility of fulfilling the contract—which, upon expiration, has been shown to be consummated—has become evident.

One need only look at the collapse of historical societies to see that natural law is distinct from human law and is governed by principles in whose formation man had no part—because man did not yet exist—and, consequently, against the folly of the alliance between Power and Science, man cannot intervene to reconfigure the law by which Nature is governed.

The only correction that Nature admits is Society's obedience to its law. Consequently, abortion must be legislated in light of the crime against the future of Civilization that this act represents, and, based on this universal declaration, this practice must be banished from all hospitals, with the legislature pursuing any private practice through laws and law enforcement agencies through their measures.

However, we must not forget the social causes of this homicidal practice.

The counsel of Power—of man as a political animal—is not to fight against evil but to let evil develop freely so that, through freedom, evil may learn to coexist with good. Words are superfluous. Saint Francis, they say, spoke with the beasts. Unfortunately, we have not been endowed with that power to speak to the political beast, and we must direct our gaze and our actions toward the eradication of evil, in all its forms, from the social body.

If the fight against poverty is a determining factor, then the education on fatherhood and motherhood in schools—which the political animal seeks to reduce to sex education, as if rats attended school to learn how to reproduce—is an urgent necessity so that human beings, having the model at home, may acquire from adolescence onward a full awareness of the importance of fatherhood and motherhood.

The absence of this education is, without a doubt, one of the determining factors at the root of the mass failure of marital unions, and it is the cause—due to this ignorance—of sexual behavior that operates outside the law of human reproduction, with young people mating like members of a species

without any sense of responsibility whatsoever toward the offspring they produce. The result is abortion.

It is not enough, therefore, to combat poverty, because we see that in affluent societies, abortion and the destruction of the family increase over time, undermining the future of society for the sake of present satisfaction.

Ending poverty is the first step;

the second: to educate both men and women, before they reach sexual maturity, in accordance with the patterns of natural reproduction specific to the human species—patterns with which Nature is aligned and by which the balance of its biomass is governed over time.

The third step:

to shift from rights to duties from the moment a human family is formed.

Society must, as a duty, automatically provide for all the basic needs of the family from the moment it is formed, assuming this duty with regard to housing, food, clothing, and schooling.

Luxuries and personal tastes are a matter for men and women as individuals. Society cannot assume, as a duty, responsibility for the individual's personal world. But this is something that follows from logic. To the violinist his violin, as the proverb says, and to each person the tools of his or her trade; what each person does with his or her art and science is a matter for the individual.

The fact is that we find ourselves at the decisive moment of taking the step from Right to Duty—a step that some societies, such as Germany, have taken, but that others, such as Spain, have not only failed to take but have even completely abolished the part that had previously been accepted.

In other words, some nations are moving forward, and others are moving backward.

Others, however, do not have this option and, like India, are experiencing the effects of the violation of natural law in its purest, most unbridled form.

In other countries, such as China, the violation is systematic, and although the appearance of strength may blind one's vision, the enormous imbalance portends collapse.

Finally, having recognized the innovative and revolutionary force—in the most positive sense—of youth, the powers that be must combat this force by killing it in the womb. Which is exactly what they do. Hence the progressive complacency of those in power in blessing abortion and destroying the Natural Family. Now, once the Natural Family is destroyed, the law of Nature is cast aside, and—since its law is immutable—the consequence is the Fall of that Society.

Obviously, all societies inexorably tend to believe themselves to be eternal. This belief leads to the conclusion that history is a pile of lies, because it is impossible—if all societies were eternal—for the number of fallen societies to be as great as it is unknown.

Has Nature lamented the disappearance of the Hittites, Assyrians, Medes, Mayans, Incas...?

Has it complained about the disappearance of Soviet society?

Will it lament the disappearance of socialist society?

Indeed, in the past, societies were tribal communities that evolved into nations; today, societies are ideological and religious. Yet both types—all those that place themselves outside the Law of Nature,

inscribed by their Creator from the beginning of our world—suffer the same fate as one who dismisses workers who did not fulfill the terms of their contract and hires a new team to complete the work.

In summary:

Abortion is an attack on the multiplication of social force that Nature sets in motion as the foundation for the continuous growth of civilization. Now that Youth has demonstrated the revolutionary power coursing through its veins, the established Power has made it its duty to reduce that Natural Power as much as possible, whether through agents that destroy its health or as an indirect agent of the annihilation of that Force from the womb.

Abortion policy, therefore—even if it appears to be a contradiction—is imposed and defended by ultra-fascist governments and parties which, under the guise of progress, aim to manipulate the masses and ensure their domination by the political class they naturally represent.

Abortion is a massive and controlled attack against the Revolutionary Force of Youth, understanding “Revolution” here as a Natural Historical Movement.

The proponent of abortion, consequently, is the greatest enemy of civilization, insofar as he believes—carried away by the madness of the “Sun Kings”—that man can control and subjugate nature. History has already shown that, in the absence of the Natural Human Force upon which to peacefully turn its pages, Nature rises in bloody waves to eliminate from its path those who, believing they can stand in its way, remain standing in the face of its advance.

Legal measures against abortion as a cause of future bloody revolutions begin with the eradication of its legalization and practice from the face of the Earth. This is not a step backward. When the past advances against the future, the present must rise up to halt the effects that the past set in motion—effects that would bring about a bloody cataclysm of devastating proportions in the future.

To achieve a universal anti-abortion victory without eradicating the ground where that weed was sown is to allow it to grow again in the future. The moral education of human beings—whose destruction is inherent in the pro-abortion agenda of ultra—that is, progressive, leftist, liberal, and socialist—must be rescued from the cave where what they call “Ethics” sought to bury the Code by which Nature relates directly to Man and accepts no interrelation in its Movement with whatever Ethics may be, which is, at its core, nothing more than a Morality subordinated to Power.

Morality, in short, is the realm in which the Individual and Nature relate directly to one another, and both to their Creator.

Ethics is the realm in which Power, supplanting Nature, relates to the Individual not as a Being but as a slave to Power.

Ethics, in the end, is nothing but the subversion of the Individual’s Freedom due to Power’s need to keep Society under control. And it seeks the enslavement of the Individual to the Interests of Power.

Morality, on the other hand, being the fruit of Natural Law—and this Law being determined by the Creator of Nature itself—is the freedom of the Being in accordance with Universal Law.

Ethics does not make men free; it makes them slaves to Power.

But human freedom is a natural fact. And it is this reality that determines morality, which is defended by Christianity and attacked by every political system based on reducing man to a voter,

depriving the elector of all natural property; in defense of this alienation, such systems must banish Christian—or natural—morality from the formation of the human intellect.

The purpose of politics as a science is the formation of the individual as a voter.

The objective of politics as the art of power is the elimination of this end and the maintenance of the individual in the subhuman conditions—from the standpoint of science as the political art—that characterized the 20th-century voter.

Morality and Power—given that Morality has become Christian and Power has become Ethics—were incompatible within the structure of twentieth-century civilization. The result manifested as a genocidal tendency against humanity as a whole, which in turn enabled Power to exploit, for its own benefit, the reduction of the Individual to the animalistic condition of mere survival.

Since the 20th-century Individual was incapable of establishing his own law without external imposition, abortion was one of the consequences brought about by this animalization of his Being.

And that this gateway leads to a “Nazification” of human life—to a total contempt for the value of human life—once established, the barriers to a dictatorship fall without overt opposition. This is evident in the widespread practice of abortion, as seen in isolated cases that have come to light, in which the mechanisms used to dispose of garbage are employed to eliminate developing life.

If, then, life is trash in the womb, what makes human life—once it has two legs—any different?

B

JESUS-CHRISTIAN MANIFESTO

Against Global Pornocracy

Each year, more than 1,000,000 human beings are enslaved by the largest criminal organization on Earth: prostitution.

There are more than 3,000 online hubs from which this crime spreads.

Against that figure of over one million—which is growing steadily each year—and those over 3,000 hubs—which are expanding continuously every day—we, the Fullness of Christian Nations, pledge:

To shut down every brothel on Earth

To impose life imprisonment for the crimes of pimping and human trafficking

To ban the sale and rental of pornographic DVDs throughout the Christian world

To shut down all websites containing pornographic material

To criminalize the possession and distribution of pornographic material on TV, in stores, online, and in markets

To close all adult movie theaters

To return women engaged in prostitution in clubs, on the streets, and along highways to their countries and families of origin

To eradicate prostitution from the workforce

Prohibit client-prostitute contact through the media

Classify pederasty, pedophilia, bestiality, and sadomasochism as first-degree mental disorders

To enact laws against police officers, politicians, and judges found to be involved in networks related to this insanity

To expel from the state any public official found to be a client of prostitution

Let us give the law full power to see justice through to its ultimate conclusion, which entails:

- Abolition of parliamentary immunity for all politicians and heads of state
- Repeal of diplomatic immunity in cases involving criminal activity
- Criminalization of “sex vacations”
- Closing of all types of establishments where women use their naked bodies as a condition of employment

And the adoption of all measures demanded by law and justice as we advance toward the victory of life over those who have made the death of the human being—whether physical or moral—their homeland and banner

Final Declaration: Any buying or selling of sexual acts is a crime against human dignity.

Defining Terms:

Pornocracy is a system in which those in power do the exact opposite of what the law decrees.

Pornocracy is a social system in which the criminal holds power and dictates the law.

And it is so named in honor of the papal system that governed the Roman Church during various periods in the history of the Catholic Church.

(To avoid misunderstandings, never confuse the Roman Church with the Catholic Church.)

The Barbarism of Power, regardless of who currently wields it, has a universal, standard, and totalitarian dream: that the governed be not sheep but sheep-like creatures—or, in other words, that they be truly happy idiots.

The world is the way it is not so much because of who holds power but because the level of intelligence among the people has fallen to a critical low—below which there are no longer men but domesticated rational animals.

To believe that human growth in the spirit of Intelligence depends on the State—and here one must never confuse intelligence with science—is a form of memory laundering that, as an enemy of it myself, I would never in a million years want others to practice on my own people.

The fact is that the manipulation of the State by governments has a fundamental impact on the notion that an intelligent people is ungovernable. Indeed, the spirit has its own principles and laws that are infinitely more perfect than the social laws promoted by parliaments in the service of Power.

As a spiritual person, I can only be a criminal if I take as my reference point the criminal code imposed on me by Parliament—a code designed to turn every citizen into a potential criminal, always teetering on the brink of criminality due to the thousands of decrees placed in their path, the very purpose of which is to keep the entire nation dancing on the edge of crime.

“Pornocracy,” I said, “is that system in which the government seizes control of the state to place itself above the law, yet imposes its own law upon it.”

And I said that this type of government was given this name based on the experience represented by the Roman Church during several specific periods of its particular history, the fifteenth century being its most classic example, and Alexander VI its most universal example.

We see in this example how the anti-Christianity of certain priestly families took over the Roman Church’s state and, placing themselves outside the law—the law of Christ in this case—imposed their own law. Alexander VI killed, murdered, stole, plundered, burned, destroyed, ravaged, raped, committed adultery, trampled on the Law of Christ from A to Z, and imposed his own law—in this case, a law of terror and abomination—from the State he had seized.

Now, any government with aspirations for lifelong power tends, as a matter of principle, to place itself outside the law, to cloak itself in inviolability, and—from this assumption of divinity—to impose its law on the nation for a day, using for this purpose something that belongs exclusively to the nation: the state.

This takeover of the State by the government is vital to any power that wishes to impose its own rules of the game on society—and here it is necessary to understand “game” as “politics,” and “politics” not as a science but as the enforcement of rules by decree of that power, which uses the government to get Parliament to rubber-stamp its rules.

Indeed, the lesson of the 20th century regarding the politics of nations has taught us that the politician is a servant in the service of whoever pays for his career, and he serves his master during his time in government—hence the widespread corruption and the impossibility of moving in the direction that reason suggests. With parliaments reduced to a watering hole where all the servants of their masters gather to enforce the law of the state’s enslavement to power, the hope that a government will uphold the law—so that, with the law in hand, it may combat evil in all its forms—is the hope of a sheep who votes for his party even if that party is composed of outright murderers.

The growth of corruption that we saw take hold in our nations during the second half of the 20th century stemmed from the actions of those who pretended to place the State at the service of the Law of “ ”—when in reality, behind that facade for fools and sheep, the ruling Party was dedicated to serving its masters and, in the process, perverting the very nature of the State.

We have already seen the tremendous benefit that the separation of church and state has brought to civilization. One of the vital pillars upon which this century will rest its weight will be the separation of state and government.

The separation of government and the state is vital if we are to combat evil in all its forms. While the state is indestructible, the government that manipulates it is transient; hence, no government should have access to the state’s structure to put it at the service of its particular party interests—which are nothing other than the perpetuation of its political status.

Separating the judiciary, education, defense, and the treasury from the hands of the government is the foundational principle upon which the health of nations must build the four pillars of their future.

The government has the political function of implementing the measures required by the new problems that arise over time. It is the very law of growth over time that gives rise to new and constant problems, which demand solutions and the implementation of those responses within society so that the health of the nation does not suffer. The government's function is to apply these measures and carry them out. The response belongs to society as a whole, and since a problem has only one solution but many alternatives, the government is the political body within society that adopts the appropriate one and implements it.

We are thus inevitably moving—even if the roosters crow in the afternoon—toward a new state of relations between society and humanity. The future, being history in motion, admits of no “buts”; it marches inexorably toward the Universal End, guided by the Creative Intelligence that opened the Path in Time for humankind. In Man's ignorance—and by extension, in his wickedness—Power tends, because the civilization of the human race has been exposed to the knowledge of good and evil, to seek control over this Divine Force that directs Universal History—precisely against those attempts to possess and own its movement.

For there are things that can be and things that cannot be. The search for the lever to move the universe has steered the course of science down the path of madness, which we now observe in its most active degeneration—its enslavement in the service of transgenics, cloning, and the in vitro reproduction of a star (ITER).

It is against this—that which cannot be, namely, that Man should direct the course of the Human Race through Time—that Evil, in all its forms, has spread through the mutations it has wrought and, outpacing Good, has made technology its greatest weapon for the domination of nations. We are thus moving toward the day of the disintegration of the Network of massive forces that for millennia has made men and women, as beings, mere objects of use by Power.

The invasion of Evil, in the form of

- 1, Corruption of Minors,
- 2, the glorification of pedophilia and bestiality,
- 3, sadism and the criminal offense of human trafficking,

which in real life are acts prosecuted by the law, against the law, and by those in power, has crept into our homes, our families, and our societies, turning our children into its breeding ground and our future into its property. The exponential growth of this invasion of our homes and families by the most abject crime—blessed by those in power, following the theory that an intelligent people are ungovernable, and therefore must always be kept in an animal-like state, a pathetic and depressing state—on whose consciousness of ignorance—which brings happiness—the political lackey bases his hope of attaining government; such growth makes it necessary for every intelligent person to unite their forces against the perpetuation of this system of Apology for Crime, in the name of the freedom inherent in individual responsibility.

Amid the struggle and disintegration of this system of Apology—against which the Powers That Be fight by serving us that sham solution known as the Anti-XXX Filter—the Future marches forward with its sights set on the Hour when the Law will extend its authority across the Internet, and Internet service providers will be required by law to remove from the Internet all the harmful fronts through which the behavior of our sons and daughters is seriously threatened by the 20th-century “pornocracy,” which seeks to perpetuate itself in this new century and aims to impose itself upon us through the power wielded by parliaments.

The Law is the steed upon which the Future traverses the age-old fields, and although Death is its enemy—changing its weapons and battle garb with the passing centuries—and by its very nature tends toward the destruction of the Law, that is, of the social body, and therefore of the human race, the Law, as we have seen after millennia of life-and-death struggle, continues its unstoppable march in pursuit of a Society whose driving principles are Truth, Justice, and Peace.

Nothing is more contrary to the spirit of Power than this Society, in whose foundations Equality, Fraternity, and Liberty are grounded in the first of the three divine pillars set forth: Truth. And precisely because Society has remained stuck on this first principle and barely grants way to the second—Justice—we find ourselves where we are now, swimming in a sea of widespread social corruption whose tide swallows us and drags to the depths of its abyss the hope of victory over this refusal to move forward—a refusal that, moreover, seeks to destroy the principle of Justice: Truth.

It is therefore a phenomenon that the Global Government turns us all into criminals for sharing and using the 3W Universe, which alleviates and compensates for the differences between those of us who have more and those who have less, and yet does absolutely nothing—nothing at all—against the glorification of crime carried out online by criminal organizations dedicated to sex trafficking, nor against the pro-prostitution propaganda that the Pornocracy of Money has established as a natural part of the free exercise of the human body as the property of the individual.

This concept of the body as property demonstrates the stupidity that those in power instill in voters and through which they seek to cultivate their ever-increasing stupidity. If my body does not belong to me, to whom will it belong? A concept that, however, when it comes to abortion, for example, is nullified when one of the two procreating bodies is excluded from decision-making regarding what is theirs—the procreated body—even if they are only fifty percent responsible for it. And the law once again demonstrates that the concept of the body as property is a pipe dream fabricated for the voter as a slave to power, when the birth of a being unwanted by the party responsible for fifty percent of it is not required by law to be accepted, nor is that being's existence recognized as real and automatically subject to all the rights inherent to human life. In other words, the Law of Power is criminal and posits crime as a natural element of its existence.

However, the Law cannot be Universal if it excludes from its scope specific entities that use Power to render Justice blind—one that sees nothing, knows nothing, and merely passes the buck. The Universal Law Against Crime that applies to Society— —is not limited on all sides by the Universe of the Network in which Society is immersed, for from this Society springs into the Universe of the Network: Crime. Servants, therefore, are subject to the Mandate of the Law.

Power tends to criminalize us all, but the Universal Law refers to the Fight Against Crime—whether organized or individual—and knows no restrictive boundaries.

We should define, first and foremost, what constitutes a crime and what constitutes an offense. Until we are clear on what a crime is, we cannot define the limits of the law, and if we allow others to define them for us, we become cannon fodder—or rather, sheep whose fat and wool are consumed by organized gangs of thieves operating from within the Power structure.

Perhaps we should also define what a “man” is and what the “human race” is. Taking a superficial view, we could draw two connections: “man” and “crime,” “offense” and “humanity.”

Crime is something that affects the individual, and a criminal act affects the collective of individuals; hence, speaking of a “Crime against Humanity” is improper, and we say “Criminal Act

against Humanity.” Crime is an instantaneous event, while a criminal act extends its effects over time. Thus, based on their effects, we can better define the difference between the two: a criminal act and a crime.

A “Crime” does not affect humanity as such. But an “Offense” does, insofar as its effects pose a long-term threat to the human race.

Following this standard, abortion is not considered a “Crime,” but rather an “Offense,” because, since there is no fully formed life, it is understood that its effects are directed not at the individual but at the human race.

An act that does not cause mortal harm to the individual but sets in motion effects that will ultimately affect humanity is an offense.

And if the law treats an offense the same as a crime, leaving it to the courts to determine the punishment, the law must prosecute the glorification of prostitution, pedophilia, and the sexual perversions of humanity that industries dedicated to prostitution, sex trafficking, pedophilia, rape, and the live sexual murder of children have spread across the internet.

We call this “Global Criminal Pornography,” which we are all witnessing, and which the “Global Pornocracy”—that is, the alliance of organized crime with power—has spread before our very eyes, compounded by the subjugation of the law to this alliance of power and organized crime.

But why, when we speak of crimes against humanity, do we refer to criminal organizations?

It is evident that this crime is based on the specific crimes committed by those who are enslaved—either directly, through money, or indirectly, through psychosocial influences—to join this Global Criminal Network: one that is exempt from the law by virtue of power.

Haven’t you noticed a massive disappearance of children in every nation? Of women who are found murdered everywhere? Of an unstoppable spread of human trafficking?

Where do you think this comes from?

From Edenlandia?

The spread of sexual depravity—which finds its market in pedophilia and rape-murder—having established a global distribution system, uses real life to bring its horror into the virtual world.

Behind the porn industry lies a criminal network that exploits our political powerlessness to amass immense fortunes with which to finance the conquest of power—and to ensure that “Blind Justice” remains blind.

In conclusion, the power that lies within us is the power of the voter. And with this power, we must pass, through a universal referendum, a law requiring all service providers to automatically terminate contracts and remove from their systems all websites dedicated to the glorification of sexual crime in all its forms—from those advertising “virtual telepathy” services to those that simply provide space for such criminal organizations.

This is the Future. Anything other than moving toward this horizon is a step toward the abyss. The decision lies in our hands, and the starting point for action is in our own homes, educating our children about their relationship with the computer so that they see this marvelous instrument as a tool for work and communication—never as a toy.

Technology is not a toy. Criminal organizations have turned this “toy” into their most prized criminal weapon. The Law must have its arms open to Good and its feet firmly planted on the ground against Evil. But how can the Law distinguish between Good and Evil if Justice is blindfolded?

CHAPTER FOUR

A REVOLUTION IN THE CLASSROOMS THROUGH A NATIONAL PEDAGOGICAL COUNCIL

Man, as a child of God, is freedom, intelligence, and will. By virtue of his freedom, he is subject only to the Law; by virtue of his intelligence, he allows himself to be governed only by Truth; and by virtue of his will, he is a Revolution without borders that keeps his Being and his World in constant growth.

Since his Principle is the Image of his Creator and his End is to be a child of God, Man, as a Being, is much more than a political animal. The political animal—as a reduction of the human to the sphere of politics—is nothing more than the degradation of the human being to the condition of beasts, in whose jungle the political sphere seeks to impose honor and dignity in the same way that a prisoner must make life more bearable for himself so as not to sink into despair.

We observe the significance of this reality in all its magnificence in the continuous and constant manipulative perversion of the Formation of Man carried out by political power; in this process, Power—though legal— yet by diverting this legality toward a criminal organization, cuts off the hands of the body that has the historical function of carrying out this formation; through this pressure, political power transforms the human being into a formless entity to be molded in the image and likeness of its ideological interests, thereby depriving Man of the three pillars of his personality: freedom, intelligence, and will.

A man forged according to political standards is a person deprived of the most sacred of his powers: freedom. With his mind branded by the iron of the transient interests of shifting power, the consequence of this mark on his forehead is the inability to exercise the powers of intelligence in accordance with the freedom inherent to the Being—a freedom of which he was deprived due to the political manipulation to which the formation of his intelligence was subjected.

Deprived of his freedom and with his intelligence manipulated, his will is a mere shadow of the power that will itself implies. This nullification of the individual's most powerful force manifests in his inability—even while knowing that the use of a thing destroys its existence—to say “No” to it, and he thus surrenders to the act of killing himself by his own hand.

We are not going to demonize any social system, since, as we have observed, all social systems inexorably tend to manipulate the process of shaping human intelligence in order to mass-produce citizens made in the image and likeness of the Power that governs them. The focus is on putting an end to this perversion of the social system, whereby the educator and trainer is stripped of their true nature and forced to surrender their functions to political power.

Nothing is more contrary to the formation of man than the enslavement of the teaching profession under the boot of national governments.

Truth, being universal and the lifeblood that nourishes the intellect, cannot be a river into whose waters the governments of the day pour the poison of their manipulations in order to perpetuate themselves in power through a mass lobotomy of the citizen of the future.

Truth implies that the Ministry of Education be taken over by the teaching profession, whose responsibility—as a National Council—is to ensure that the development of human intelligence and the growth of civilization proceed in perfect evolutionary harmony.

This Council, composed of educators from the various levels—elementary school, high school, and university—will lay out the requirements for adapting the political educational system—which is bound to ideological enslavement—to the universal educational system, whose purpose is the formation of the human personality upon the three pillars of human existence: Freedom, Intelligence, and Will.

These measures will be approved by universal referendum—both regarding educational reforms and material expansions—and will take precedence over any other reason of state.

We have seen and continue to see how the political beast, driven by a murderous inertia, tends to manipulate education, degrading its quality and limiting access to higher levels of education—all while swearing it is for the sake of freedom. We will not claim that the Left is an expert in dismantling any form of education that involves human intelligence and the freedom of the will, for this is a phenomenon observed throughout the world. Nor are we going to absolve the Right of doing the same, even if the superiority of its method is more refined, as evidenced by the fact that all Leftists emerge from the schools of the Right, while the schools of the Left produce nothing but voters. Both, to a greater or lesser

extent, perpetuate the same offense: namely, preventing education professionals from organizing the system of human formation.

If Evil is a Whole composed of parts, this alienation of the teaching profession from the necessary adaptation of education to the evolution of civilization—which is constantly advancing technologically and cognitively—occupies a part of colossal proportions. Political science, having degenerated into a form of reasoning characteristic of animals—elevating the *raison d'état* to the level of a beast's instinct—has no other purpose or law than its own survival in the jungle in which it was raised.

Human beings, however, stand infinitely above the short-term values of a private organization of individuals which, under the legal guise of a public association, conceals nothing but unnatural motives, among which the manipulation of human formation figures as a primary goal. Now, the purpose of the education of Man—which is natural to the teaching profession—is the birth of a Free Person, who, by virtue of his freedom, is governable only by the Law; by virtue of his Intelligence, only by the Truth; and by virtue of his Will, only by the Universal Good.

We do not see these three pillars—the beginning and end of human education—inscribed on the lintel of any Congress or Parliament. And they are not inscribed because this human being is the number one enemy of every private association that, under a public guise, aims to live off the wealth of nations.

The lack of Man as a being stems, therefore, from the alienation of the teaching body from the power that belongs to it by natural law—that is, the Council of the Ministry of Education—from which it must proceed to keep the educational system alive, proposing all necessary measures, both material and scientific, and subjecting their approval to society through a universal referendum. Only through this relationship between society and the pedagogical body can a revolutionary dynamic of constant interaction between society and said National Pedagogical Council emerge.

Once this process is set in motion, it certainly falls to the State Administration to implement the measures approved by referendum, and no measure may be implemented— —unless it is signed by the entire electorate, thereby closing off any avenue for the denaturizing perversion of the Pedagogical Body into a political association.

The Principle of Human Education is the Being.

It is the responsibility of the Electors' Society as a whole to structure the Public System, limiting private intervention from the moment that specialization involves private groups; therefore, once the human being has been formed as a human being, there is freedom—without this implying intervention in the Pedagogical Council—to proceed according to the specific needs of the sector. However, the pedagogical process of forming the human being cannot, under any circumstances, serve as a basis for distinction between the private and the public spheres, except in the definition of the material and the spiritual; the entire system must adhere to the Universal Method of Forming the Human Being in the Image of his Creator—that is, to be free, intelligent, and creative.

In the name of freedom, no one may subdue or enslave a human being—whether physically or mentally;

by virtue of intelligence, no one may manipulate him—neither politically, scientifically, nor religiously;

and by virtue of the will, no one may subdue him, turning him into his own worst enemy.

Behold Man, and once he is formed: his future and the future of Humanity will be two sides of the same coin.

The revolution demanded in the classrooms and from within the classrooms—the longer it is delayed, the more brutal will be the eventual collapse of the wall erected between Man and his Education by the interests we have inherited over the centuries. Politicians and their associates in private organizations—operating under the guise of the public sector—are compelled to rebel against a Necessity that places in Society's hands something that is a priority for Society: the education of its children, extending beyond the future of their own children.

The future is the Human being within every child, and that Human being is the supreme reason, the horizon, the beginning, and the end of Education. Once this Human being is in full possession of his or her mental, physical, and intellectual faculties, he or she will decide for himself or herself how to participate in the Society of the Fullness of Nations.

It is everyone's task to draw a protective circle around the child so that no thief may steal the Man within him, and to erect a wall around that circle against those who not only seek to steal the man who lives within him but also seek to kill that man and turn him into a ghost in the service of a criminal cause.

Once the Goal is set, the First Step is to set out on the journey.

A

The Future of the Book

Certainly, the educational system inherited from the 20th century is designed to perpetuate man's animal state. In fact, the foundation upon which the political edifice of nations is structured has the animalization of voters as its axis of action; we will not delve into a long chain of accusations and searches for causes; the world is as it is, and what matters is to revolutionize it, adapt it to the New Millennium, transform the entirety of its relationships, and structure them in accordance with the new biohistorical reality we are experiencing.

The factor of revolutionary change—whose driving force brooks no compromise, and in the face of whose momentum the nineteenth-century political systems inherited from the twentieth century find themselves incapable of acting, offering only repression, manipulation, and neo-slavery as a response—is, by its very nature, the disruption of the average human lifespan. We see, however, that none of the social structures based on the post-medieval model—which its heirs called “Modern”—have recognized this fact or taken steps in that direction. Moreover, not only do societies remain anchored in the “Modern” system, but the repression against adaptation to technology—and its consequences for the human mind and body, which the school system is crying out for—is met with a deterioration in the quality of teaching methods, as well as a neglect of school infrastructure; these two factors are transforming the center for the formation of the human being, as an individual, into veritable centers of controlled self-destruction of the individual's spirit.

But it is not only the instinct of the political animal—that hungry mouth—under whose roar the school becomes a fenced-in pasture where the herd of voters and workers is kept in good condition, in what they call the welfare state, in order to keep the ruling classes fat and dynamic. It is the masters of the political parties who, having turned the School into their business, are the real enemies of the revolutionary transformation of the School at all levels, blocking the transition from the paper book to the Digital Book.

There is no need to point out the gap that this leap will create between the 20th century and those to come. The liberation from household expenses—reduced to their digital form—which lowers the cost of each generation’s passage through the education system, signals the collapse of private wealth systems that, at any cost and at all risks, are willing to prevent this leap from occurring. But their attempt is doomed to failure, and the day is coming when an e-book will be the only material a student brings to school, and the school will provide the digital book.

We know for certain that the transition from the traditional paper format to the digital format is still in its experimental phase, and that—both due to pressure from the servants of wealth, who, from within Congress, are paralyzing this transition, and due to the format itself—we remain enslaved to the laws of a market that, sooner or later, would lead us all to the destruction of society. All that is needed is to create a two-page physical medium that opens just like a book and on which the digital book can be read in the image of the traditional book.

It is so simple that the very impossibility of creating it reveals to us the immense weight of the chains we bear as a result of the Congresses’ subservience to the true masters of those who claim to be the representatives of the People and the Nations. So revolutionary that the mere thought of the universal existence of this creation of our century causes the masters of Congress to tremble, and they continue by every means to keep this new creature of the 21st century in a perpetual state of abortion.

We possess all the technological means to give form and substance to this New Book—a revolutionary evolution of its kind—whose birth comes to life under the very sign under which the dinosaurs perished. It stands to reason that these publishing dinosaurs, who thrive on our necessary enslavement to their means of production, would oppose this leap with all their power and wealth—even if their existence, just as that of the dinosaurs in their day, leads to the extinction of every tree on the planet. It stands to reason, therefore, that their downfall will give way to the birth of a New Era.

Of all the structural transformations we need to implement in order to adapt our civilization to the level of intelligence and technology of our society, this one is truly of decisive historical priority—as much as, if not more than, the shift from fossil fuels to solar energy.

The coming decades promise, therefore, to be worth living—and the experience will be all the more exciting if you are a part of it.

B

The Science of Good and Evil

“Experience is the mother of science,” they say. And so many things are said! Yet despite our eccentric extravagance, the truth holds sway. I do not say this; experience says it. Undoubtedly, this is why the greatest Author I personally know—beside whom our essays are mere imitations—and since the final word had already been spoken, made experience the teacher in the Science of Good and Evil.

Perhaps an observer—even one implicated from his vantage point—may, I say, feel in his very nerves the overwhelming fire that causes the victim of injustice a thousand headaches and makes his brain explode into madness: injustice!

But the one who truly knows how much a toothache hurts is the one suffering from it. So God—and because He was placed at a crossroads, since we did not want His Wisdom as our teacher in the

Science of Good and Evil—subjected us to this experience so that, through experience, we might know how much a toothache hurts and why He hates this Science with all His might.

What I mean to say—if I can make myself clear—is that desire does not always match ability; that after some six millennia, as the human race, having suffered toothaches, only a madman could be forgiven for saying that Good and Evil do not exist. But unfortunately, those who proclaim themselves wise, in the name of science, are precisely the ones who assert that Good and Evil do not exist.

Simply by denying that Good and Evil exist and by reducing all of humanity's evils to a subjective law—objective relativity without the force of law—those “wise men” of 20th-century Scientific Neo-Atheism, whose disciples are happily running rampant at the dawn of this new century, are the greatest madmen in existence; the tragedy is that they are Nobel laureates and, from their university chairs, impose their madness on the rest of humanity.

This, though it may seem like a rash outburst, is my truth.

Namely:

Not for the sake of power, but through the foundational experience of science, God established justice in the Law of “No partiality” and in the “No exception to the rule,” by which every living being is accountable for their actions before justice. And so much so—to the point of entering in a simple linen tunic—that even God's own Only-Begotten Son bent His knees, thereby glorifying the Law of Eternity before the entire Universe; all the more powerful is the Lesson and effective His School when, even though that Son of God—all-powerful enough to render the arm of the Law ineffective—stripped Himself of His Power and accepted the consequences of His actions. For according to the Law, any Hebrew by birth who did not follow the terms of the Covenant signed by Moses between God and the children of Abraham was to die hang r on the cross. Who else but He could have freed Himself from those who came to seek Him, when at His mere word—“I am”—His persecutors fell to their knees! But the Law was Divine, and the exception He would set would create a black hole in the heart of Justice.

The fact is that a world subject to a law of exceptionalism and partisan justice is a world heading toward its ruin and disappearance from the face of Space and Time. For this reason, God articulated the Law once and for all, saying, “If you eat, you will die.”

This is not, however, the place for theology. I said earlier that experience is the mother of science, and to that I refer. Not only I, but the history of humankind. And it is from this millennia-old experience that we conclude by saying that all immunity—of whatever kind, whether diplomatic, parliamentary, ecclesiastical, monarchical, scientific, or any other form that may have been invented—without exception: all of it is the deadly, malignant, criminal, and murderous core from which the corruption of nations and the fall of civilizations spring forth like ruins.

Are there any reasons against applying the Law in its eternal context?

All those that the criminal who invokes this exception might wish to invent. In the end, as in the beginning, there is only one truth: call a spade a spade:

All immunity pertains to a potential criminal and is defended by an active offender. Society, living under the yoke of this imperative, suffers the consequences:

Corruption, injustice, crime committed by those in power and for the sake of power...

...and as the symptoms and the number of those living at the heart of Evil and feeding its Future grow, the Present becomes all the more burdensome and the ruin of the State—enslaved to the Power of such a malignant core—all the more rapid.

The response to a body infected by this evil—whose medical history is recorded in the annals of the world—is a well-known immune response. To put it plainly, once and for all:

Abolition of all forms of immunity, and a declaration of universal accountability before the law.

It must be understood that just as the Devil declared war on God for establishing this Law ad eternum et ad infinitum, those who benefit from this legalized criminality will rise up in disgust against anyone who defends this Revolution. Now, if hell did not spit fire, it would not be hell, and if the serpent did not inject venom, it would not be a serpent. As that wise man said: There is nothing new under the sun.

Though I would correct him: There is us.

And it is in us that the entire creation has been placing its expectation and its Hope, with bated breath, longing to see from our spirit a single gesture: Knees to the ground, and to hear from our lips a single word: “Yes,” now and forevermore; let whoever eats, die. Consequently:

Any judge caught granting or applying exceptions—whether to himself or to his peers—shall be expelled from the Court of Justice, stripped of all his titles, and brought before a tribunal to answer for his crime of rebellion against the Law.

Any law enforcement officer who, in their official capacity and by virtue of their position, applies or grants exceptions shall be removed from office and brought to trial for the crime on the basis of which they applied the exception, and for rebellion against the Law.

Any scientist or scholar who invokes an exception for their work before the Law shall be expelled from their position, stripped of all their titles, and brought before the courts to answer for the crime and for the exception under which it was committed, thereby placing themselves above the Law.

Any priest, regardless of rank, who commits a crime against the law shall be expelled from the church, tried for his crime, and for rebellion against the law.

Any politician who, contrary to the duties of their office, uses their position to commit a crime shall be removed from office and brought to trial for the crime committed and for rebellion against the Law.

“Everyone who eats dies.”

Every man, regardless of his condition or social status, who places himself above the Law, thereby corrupting it, shall be tried for his crime and for rebellion against the Law.

The Word of God is one and only, eternal and all-powerful, and it says: Every living being is accountable before the Law for their thoughts, their words, and their deeds. There is no Son, no Servant, no Wife, no Citizen—no one is exempt from this Law: He who eats, dies.

Yesterday, Today, and Always: “YES.”

As for the implementation of a program of this nature, it seems entirely evident that only by separating the administration from the judiciary—that is, by severing political interference from the judiciary and the law—can we prevent governments from appointing accomplices to the highest ranks

of the judicial and police forces, with whose help, under the guise of exceptional circumstances, commit all manner of offenses and crimes justified by the Reason of State; it is evident that, as long as this interference exists, Justice will remain what it has been until now: the corrupt harlot of Parliaments, the murderous mistress of Monarchies, the malevolent handmaiden of Dictators.

It is no less evident, following this line of reasoning, that in a State and Society where Truth is the root of all good and the source of all justice, any secret organization whose existence is subject to a state of emergency—by virtue of whose “Reason of State” the Law becomes a mockery—is, by the mere fact of its existence, a criminal organization.

The Law, in fact, can only be real when no criminal organization resides within its own body; but if the Law itself contains an organization of assassins “in the pay of the Reason of State,” how can we ask the Law to combat crime when the greatest criminals in existence live within its own body?

A civilization, society, and state that wishes to live under justice is incompatible with the existence of secret organizations with a “license to kill.”

Necessity speaks for itself:

Dissolution of secret organizations serving a “Reason of State” with a license to kill.

Reason of State is the exception that rebels against the law to allow organized crime—against which justice raises its arm—to coexist within the very body of the state. But if the state is the “ ” that maintains a secret service with a license to kill, then its reason is against the law; that reason is a crime, and those who enjoy its exceptional status are “criminals.”

Reason of State, therefore, is the argument that criminal organizations—whether monarchical, political, dictatorial, theocratic, or of any other kind—impose with the force of the perfect crime, one that goes unpunished by a justice system that follows the ideology of the one who said:

“NO, you shall not die;
you will be like the gods,
knowing good and evil.”

CHAPTER FIVE

THE ORIGIN OF POLITICAL POWER AND THE ONTOLOGY OF SOCIETY

I

The Future of Scientific Atheism

The enslavement of man has its origin in fratricide. No one will deny me that the root—leaving aside for now the philological, theological, and historical nature of the subject—of Cain’s murder of Abel lay in the necessity—the “reason of state”—that justified the theft of Abel’s property and very being, through which Cain hoped to obtain the ontological power and material resources for his own personal ends, which Abel did not share; and because they were not, and Cain’s ambition outweighed Abel’s opposition to its realization: Cain raised his arm against his brother, self-justifying his crime with the rationale, “I am the government; I am the state.”

We saw this pattern repeated, this time on the public stage, in the battle between Jesus Christ and the Jews.

Without going any further, we observe that this pattern is repeated in 21st-century socialism, where democracy is used to impose the deprivation of basic necessities that will make dictatorship preferable to hardship—hardship, however, caused by the would-be dictator. Isn’t the devil clever?

According to the Bible, according to God: This was the beginning of slavery. For it is understood that, while Abel resisted to the death, preferring to die free rather than live as a slave, others did not have such a love of freedom and bowed their knees.

This historical framework reveals why it was necessary for the Empire to enlist Darwin to destroy this Truth and impose slavery as “a natural reality for man.” In *On the Origin of Species*, “the division of human nature into slaves and free people (the strong and the weak—Aristotle)” was resurrected from the grave, on the basis of which any act of resistance by the People (the weak) against Power (the strong) is a crime against “the Law of Nature.”

It’s logical! Since God denies the existence of “two human species” within the human race, and since God affirms that slavery is founded on the crime of expropriation by force—with force becoming the root of the State and Power, depriving Nature of its universality to make it a slave to the interests of the “State”— and because God did not bless this crime, it was only natural that the Empire of Crime would enlist Science, so that, in the service of its master, the State, it would agree to deny that God exists: in order to thus establish the doctrine regarding the origin of slavery in the nature of Man, the Universe, the Cosmos, and by extension, in the nature of Society itself. This doctrine concerning the two realms became the foundation for the articulation of a Social Law regarding , the basis of which is the legality of Man’s ownership of Nature, with the consequent necessity of the right to use force in defense of the interests inherent to that title.

And while we’re at it, to round out the millstone with which atheistic schools would henceforth concur—replacing “Gospel” with “Theory”—Man would be liberated from slavery and oppression thanks to the rise of Atheism to Power, under whose supreme law—the utopia of the Socialist Empire—Nations would attain Freedom. This infamy was revealed in all its murderous force when Stalin founded Darwinist Socialism upon the grave of the Russian Revolution, and Hitler founded his Darwinian National Socialism upon the same foundations for the construction of a genocidal and geocidal power; regarding the effects of which, the 20th century stands as the most forceful indictment of the Cainite schizoid virus harbored within the Darwinist system, which, in short, did nothing but resurrect the Aristotelian-Slavist Theory against which Christianity had risen, albeit cloaking it in a new form in order to erase from the conscience of the Strong—Cain—any resistance to the Law by which the Strong must sacrifice the Weak for the sake of their State’s survival.

After all, the fact that Life begins in a Seed and, like a Tree, develops from the most primitive to the most complex—one would have to be ignorant not to understand this. And yet, as Christianity had been saying since its inception, we were all trapped in Ignorance.

Humanity’s Struggle from the Fourth Millennium B.C. to the present day—what has it been but an endless battle to escape ignorance? Yet it is a typical trait of genius to forget that he himself was once thoroughly ignorant. And yet, as he made his way toward the exit of the tunnel, he wasted no time in judging the entire world that preceded his discovery, accusing it of being what it was and would continue to be: a world of the ignorant fighting tooth and nail to escape ignorance. One need only read a history of science to see that all the sages stumbled over this very stumbling block.

And it is evident from reading the history of the 20th century—which has yet to be written, though to accomplish this task historians will have to wait until the current political leaders of the superpowers have died, one of whom has even enacted a law prohibiting the writing of his nation’s history, and woe betide any Politovskaya who dares to be labeled a criminal!; and because history exists in spite of such eminent and all-powerful presidents of this early 21st century, it is clear that from Aristotle to Darwin, civilization left behind countless dead, some of them very eminent, but who apparently were of no use to the English scientist when it came to repackaging the famous division of human nature into two

species—that of Slaves and Free Men—now pompously termed, by what would become the mother dialectic of Nazism, the Strong and the Weak.

But if there is one thing that surprises the observer and scholar of human affairs, it is seeing how “the Weak” have granted “the Strong” the right to execute them en masse—recall World War II— and have accepted as a “natural law” this crime against humanity—the Darwinist Nazism of dividing the human race into two species, which under capitalism is transformed into the “Poor” and the “Rich.”

It is difficult to determine whether “the Weak” act out of cowardice—preferring to live on their knees rather than die standing—or whether they have simply been lobotomized by an educational system subject to scientific atheism, which, in the name of progress, demands that man renounce his very being, whether by transforming him into a worker, a sheep, or a mere domesticated rational animal: whose existence consists of eating, drinking, mating, and dying without blemish. Amen.

What is not difficult to determine is that the educational system, dependent on power— that is, on the Strong, as seen in today’s nations, tends—out of a need for survival—to forcibly impose its Manual for the Lobotomization of the masses, its primary objective being the annihilation of the Self in the Person of the Student, for which purpose the Theory of the Division of Species within Humanity must be instilled in them from a young age as an indisputable fact beyond all debate. From this, it is evident that Cain’s discourse has adapted over the ages, always with the aim of transforming human strength into a means of power to impose upon other peoples the rule of the will embodied in the motto, “I am the Government; I am the State.”

And no one will believe that someone whose wealth and power stem from the expropriation of his brother’s property—achieved through murder—would have any qualms about killing anyone who crosses his path. If anyone doubts this, we will not weep over his grave when he becomes the next victim.

It is not—in order to leave the past behind—property that must be abolished, but rather the domination of one man over another when the government, by turning itself into a form of property, expropriates through the use of the force of power.

To combat the prejudices and misunderstandings here: property is an inalienable right of the human being. What is repudiated is the act of expropriating the individual for the sake of the state’s interest—an act that requires the use of force, constitutes a crime, and whose impunity ushers in, within the very heart of justice, the beginning of the end of the law.

But as long as these circumstances persist, the legacy of millennia is stronger than the individual, and history repeats itself. To prevent this from happening again, any society that wishes for civilization to grow immune to the Cainite delirium must act on two fronts: on the individual in school, and on the individual in society.

On the individual, so that the being, as a Being, may rise as a person against any inherited unconscious impulse—the effect of millennia chained to the slavery of the Empire of Crime, founded by Cain and spread throughout the Earth by the Crowns, under whose murderous dynasties the human being has journeyed to us, with our parents winning our freedom through blood and sacrifice.

An experience spanning millennia marks the unconscious, and only through an education focused on the formation of Man as a Being—not as a Worker, nor as a Citizen, nor as a Professional, nor any of the excuses that Power invokes to perpetuate its enslaving status—but rather a formation of Man as a Person endowed with all the attributes inherent to Being, a subject of every right and the bearer of every duty—can, without violence, pave the way for a civilization in which every person is, in

and of themselves, a universe, a world, a living being endowed with all the properties of the creative spirit—unmanipulable and, by their very nature, incapable of manipulating their fellow human beings.

On the social front, a civilization built upon the creative spirit of the person—and not upon human force as a platform for growth—must be based on two non-negotiable parameters, both of which are the two pillars of freedom.

That is to say, looking toward the future:

Every person who reaches retirement age has the legitimate and natural right to participate in all the benefits of civilization with absolute freedom and a guarantee of that right's exercise. Such is the meaning of public property.

How to achieve a civilization governed by a law that guarantees the individual's enjoyment of all public goods—not as charity but as an active right—is another matter. But it is not a utopian matter, just as the horizon that opens up before the pioneer is not; the future lies on that horizon, and the problems lie along the way. That said, it is cowardly not to lead the way.

In this sense, any expropriation of property built with the effort and wealth of all is a crime against civilization and an attack on this right of the individual to a future.

They called it Liberalism, and they carried out their “crime” democratically, as if murder ceased to be such when carried out “democratically.”

In the realm of growth—that is, the formation of the human being as a person, whose creative nature develops according to the laws of nature and not through the coercion of power—freedom remains the same. Thus... Society has the duty to place all public resources at the disposal of children and adolescents—resources freely provided by parents for their children and freely enjoyed by the children as a legacy from their parents.

It is understood that private property and private reason exist as the rationale for the behavior of the Being itself, which, once formed, is defined by the creative nature of the human spirit—whose development involves private resources and personal possessions—and in the exercise of this social ontology, the individual is the entity upon which the social system bases its own existence.

Obviously, we are facing an Ontological Revolution that has been slowed down by the 20th century as a result of the failed attempt at geocide that the superpowers of the time carried out against the biosphere—an attempt that was not consummated but has indeed damaged its structure. And as a consequence, this led to the uncontrollable spread of cancer and the weakening of the human immune system under the effect of the ultra-quantification of the biospheric body under attack from the 50–60.0 atomic bombs detonated during the Cold War.

The reality is that we are still confined within the boundaries of “a one-century life expectancy.” In light of our Current Living Civilization, the canons and laws that constituted the social norm of the 20th century are not only disastrous but also a direct attack on the existence of Man as Man. An existence whose defense has been abandoned by the very geocidal science of the 20th century, which now—having already analyzed the biospheric body through thermonuclear testing—wants to pounce on the human genetic body, subjecting the very Being of Man to the same destructive experiment.

Frankenstein-Mengele is no myth; he is the spirit of SCIENTIFIC ATHEISM!

The marriage of Science and Power goes about blinding nations and diverting attention from the crime of geocide committed by that very adulterous union. This is what the 20th-century duo seeks to achieve through the political ruse of focusing the 21st century's attention on Climate Change, diverting thought away from the Origin of Global Warming unleashed by 20th-century science under the pretext of the Cold War.

Even a donkey can see that Climate Change is inherent in the Earth's very structure. The issue is not Climate Change but the Origin of Global Warming. The Nobel Academy, colleagues of the geocides who detonated between 50,000 and 60,000 atomic bombs—like those at Hiroshima and Nagasaki—against the body of the Biosphere, and, as an accomplice: the Academy of the Powers that placed those 500–600 megatons in their hands—has joined in the deception of the American Prophet, who was awarded a Nobel Prize so that the Lie might prevail and the door to the Truth might be shut. Now, they must provide us with explanations regarding the radioactive effects on humans caused by those 500–600 megatons.

Blindness, cancer, tuberculosis, and diseases once thought to be defeated have returned to the battlefield as a result of the weakening of an immune system exposed to the radiation released by those 50,000 or 60,000 atomic bombs.

It's tobacco's fault!—of course.

Aerosols from an India poorer than rats—sure!

“In due time, everyone gets what they deserve,” as the proverb says. Leaving aside the matter of describing the path, we focus on the goal. Or does anyone set out on a journey without a specific direction? Before releasing the waters, it is necessary to clear a path for the flood; otherwise, the waters will run wild, flooding everything and causing chaos and destruction—when simply setting a course is enough for the waters to reach the sea under their own weight.

Rushing into things is not good, and acting without wisdom is suicide. Had the pharaoh waited for Moses to part the waters, would he not have not only been saved but also reached his goal? But it is characteristic of atheism not to see what lies before its eyes and, contrary to its creed, to believe that what opens up for the believer will continue to unfold for those who, seeing what they refuse to believe, pursue the destruction of those who see because they believe.

The end of atheism, therefore, is its disappearance from the face of history.

We will continue to address this topic on another occasion.

II

DIVORCE LAW

THE CONCEPT OF PARENTAL AUTHORITY AS THE ROOT OF GENDER-BASED CRIME

Truly, the Future will read the History of the Twentieth Century with the attention due to a master class in the Politics of Horror, and it is likely that, because of that Horror, there will be those who wish to know nothing of its pages. And yet the political significance of the 20th century—regardless of its schizoid, suicidal-genocidal nature—overcomes the nausea generated by its horror, making its transformation into history necessary in order to extract from that experience the essence of knowledge

that nourishes the intelligence of civilization. For since the structure of the human being is intimately linked to thought, the impossibility of not deriving science from experience is evident, and the refusal to do so on the basis of revulsion toward the subject is a condemnation of civilization, which is thereby doomed to repeat—albeit in other forms—the very same errors that caused the tragedy of 20th-century humanity. Now, there is nothing more repugnant to intelligence than making error the engine of its growth!

To avert one's eyes from the development of the 20th century as the final stage of a timeline whose fatal outcome sought the destruction of life on Earth is, without a doubt, to close one's eyes, pull the blanket over one's head, and surrender oneself precisely to the destructive force that sought to legitimize its existence in a thousand ways: one day claiming that Crime derives its legitimacy from God, and crowned it; the next day that crime is inherent in the very biological structure of being, from which it follows that the Enthroned Criminal must under no circumstances heed the cry of the weak—his servant, his slave, his victim. Oh Lord Darwin, the dead salute you!; and so goes the list of ideologies and lines of reasoning, on whose criminal premises the upper classes justified their persistence in large-scale murder.

The Future, then, lies within us, the Living. And the Past lives on in a Present that by every means hinders the leap from Age to Age, its elements anchored in the doctrines of the dead, whom they venerate and to whose memory they sacrifice nations and individuals.

Marx is dead! And Einstein, and Muhammad, and Buddha, and Descartes. They care nothing for our lives. Why should we care about the lives of the dead?

The Future, on the other hand, will read the History of the 21st Century with the same attention one would give to a Battle of the Living against the Ghosts of the Past—for whom Science acts as a medium, and Power as a guardian willing to sacrifice as many generations to its idols as are necessary for their survival. Whether much or little blood is shed will depend on the intelligence of the living in the 21st century to free future generations from the power of the dead!

Let us say, getting straight to the point, that every man was subject to the Law of the Science of Good and Evil. And that all the works and labors of the centuries were determined by that law. That Law enslaved the thoughts and wills of men to its empire, placing all nations, without exception, under its chains.

From the perspective of Being, there is nothing more absurd than the denial of Evil, nor anything more obsolete than the sanctification of Man. Now, the philosophy of the guardians of the Dead is to keep the Orthodoxy of the Past alive in the Present, enslaving the Future to the answers that the Past provided to its problems, thereby denying that the Present has its own problems—and that, as its own, they require a new answer.

On the issue of gender-based crime, this simple expression of thought finds fertile ground for the application of the ideas set forth above.

The legacy of the 20th century regarding divorce law deserves all the epithets due to a blind justice system that fails to see the law's true face. For is there anything more contrary to freedom than a person being the property of someone other than themselves? And what is parental authority if not a title of ownership over a person?

In this phenomenon of gender-based crime, the shift from an absolutist culture to an automatic—or robotic, if you will—culture, which offloads the burden of an investigation to determine a final judgment on a case of marital breakdown onto the automatism of the law, is just as significant as the nineteenth-century concept of parental authority by which legal culture continues to be governed.

When parental authority is a title of ownership rather than a natural right of the parents (man and woman) toward their child—by virtue of which the parents cannot be deprived of their child by a power external to both of them—simply because it is conceived as a title of ownership, parental authority violates human rights by transforming the human being into someone’s property.

Man is born free, and in this context, the conception of parental authority as a title of ownership infringes upon man’s natural freedom.

However, when parental authority is not an element of the perversion of the law, the fact of being free by nature is a cause of impossibility—except as a crime against justice—and hence the gender-based crime against the deprivation of the child, by the law, of his or her right to the parents (both father and mother), in defense of which the justice system upholds their right by removing the child from the proceedings, with the law conforming to the relationship between the two procreating parties; for this reason, the justice system prevents the separation of the procreators (he and she) from the child.

General Divorce Law

If we consider the evolution of freedom from slavery to the concept of parental authority, we certainly observe a growing and positive ontological evolution. However, once the Being has assumed the fullness of its freedom, for one who is free to accept the slavery inherent in the concept of parental authority—by which another Being becomes property—is not merely a contradiction, but rather a perpetuation of the murderous status that for millennia served as the basis for the aristocratic classes to establish their right to commit crimes, both individual and mass.

Taking Natural Law as the measure of all Social and Ontological Freedom, it is understood that the nature of the concept of parental authority—insofar as it divides the Being and causes it to be appropriated by one party of the procreative marriage—is a crime against the Original Freedom of the Being, which admits of guardianship but never of ownership, for any or all ownership of the Being by the Being establishes a state of slavery, and whether this slavery is partial or total neither detracts from nor adds to the fact.

All slavery is, as we maintain, whether partial or total, an attack on Universal Natural Law.

Therefore, whichever party to the Procreative Marriage resorts to Parental Authority to the detriment of Ontological Guardianship is a criminal party and becomes part of the Criminal Rationale formed by the Power that enacted the Law and, contrary to Justice, applies that enslaving Law. So, given the Divorce Law that the 20th century brought to the table, is it any wonder that the consequences of applying a law founded on a concept of slavery led to what came to be called “gender-based violence”?

But just because the Future tends to study the Past with the passion of one who observes the behavior of a madhouse, the Present—which lives under the effects of that madness—cannot afford to laugh. And not because the Present is not free.

The fundamental determinant of intelligence is abstraction, the platform from which the mind observes time and deduces its laws and consequences. And if effects are derived from causes, it is a very ancient lesson that one can trace causes from effects.

That the marriage of justice and politics imposed in the 20th century the banishment of this simple reasoning from its sphere—asserting that the cause-and-effect system should not apply to its specific class—does not mean that the law ceases to run its course. That is to say, if a state of gender-based violence and crime exists, it is because there is a cause—in this case, a criminal law regulating the procreative relationship—whose effect, in extreme cases, is crime. Thus, if, in accordance with the law, we render the cause inoperative, the effect will cease to occur.

The legitimization of the failure of the political law—which they call “divorce”—as a natural process inherent in the very structure of Being is what has been given the pompous title “Gender Crime.”

Let us note that, in its time, Darwin’s generation legitimized the failure of human rationality to overcome the dilemma of the tragedy of Civilization—which, since ancient times, has been divided into two antagonistic and hostile classes, that of the strong and that of the weak—by elevating this failure to the status of a science and giving it a scientific name: Natural Selection. With this grandiose title and philosophy, Power sought the blind obedience of Man, who had risen up by denying that Power derives its right over life and death from God. As the song goes: “A Kind of Magic.”

In this case of divorce, the political class sought to cover up its failure to overcome the effects of Man’s criminal nature as Property—a concept embodied in Parental Authority—by elevating the consequences of this criminal law to the natural structure of the relationship between man and woman. And it gave it a name: Gender Violence.

If the age of Darwin sought to reduce the struggle for human freedom to a state of madness among the poor—thereby having science canonize its failure to understand the causes of this millennia-old struggle of the poor against the rich—the 20th century washed its hands of the consequences of the criminal law that serves as the basis for the “Crime of Gender,” surrendering men and women to the rule of the criminal law that regulated their procreative union.

Evolution of the Law

The only way out of this disastrous situation is the abolition of the concept of parental authority as a title of ownership, to make way for the principle of ontological guardianship, establishing equal rights and responsibilities in the act of forming the procreated being, and classifying as a crime the separation of the procreated being from its procreator by one member of the procreating couple. Equal Rights, Equal Duties!

An analysis of the effect of denying the Being’s Full Freedom—which denies the Offspring, by separating him from his Procreator, his Duty as an Offspring toward his procreators—restores Parental Authority to the nature of Property, by virtue of which the Offspring is deprived by law of his Right to both members of the procreating couple.

As long as the Being is subject to the concept of parental authority, it is born a slave. The innate, divine right of the Procreated to its procreators is nullified by law. Gender-based crime, as it pertains to this law, would continue to exist even if all other causes were eliminated, because since the child is considered property, the alienated parent will fight to the death for what is theirs; and since the child is

property of the favored parent, that parent will use what is theirs as a weapon of vengeance or simply of mockery. In this battle against nature, both parties forget that the human being is not the property of anyone, and is only under the guardianship of his or her parents until life within him or her reaches the fullness of physical and intellectual autonomy.

We observe in the experience of divorce how malice, supported by the injustice established by power and defended by the law, bursts into civilization and deprives the human being of the freedom attained by natural and divine right. Caught in the maelstrom of logical confrontation during the divorce process, the abolition of freedom and the regression toward the enslavement of the human being become the daily reality of the individual, who—powerless to fight for themselves—watches helplessly as they are dragged, against nature, far from their natural rights, to be treated as a common slave whose property belongs, by law, to one of the parties of their Origin.

They say No; justice says so; parental authority denies it. But the mere fact of their existence is already human trafficking—and consequently a crime—so that their very existence is the cause of a crime. In the most extreme cases, we see bloodshed. But in most cases... who sees what dies within the human being?

Obviously, the justice system washes its hands of this death.

As far as parental authority is concerned, then, as an efficient cause contributing to gender-based crime, its abolition and the Declaration of Ontological Guardianship—establishing equal rights and duties—is an uncompromising existential necessity. Starting from this platform, the parties will have to determine their divorce and their subsequent relations in accordance with a Law of Freedom and not with a crime by which the Being of the Procreated becomes a slave whose property belongs to everyone but himself.

Divorce itself, viewed from this perspective of the suppression of freedom and the rights of the individual, is a crime; consequently, the parties conspire without regard for the third member of the marriage—the child. Should the child suffer the consequences of the parents' mistakes?

The 20th-century Divorce Law determined that it must. And the most affected and most vulnerable parents responded with crime. Justice was to blame, Power was the source, and the law, its rationale.

Justice must never favor the strongest, but rather the weakest. But when justice and the law are dictated by power, what can one expect but crime and delinquency as the fruit of the justice and law created by that power?

As far as divorce is concerned as a contributing factor to gender-based crime, anything said beyond this is an offense against the human person and their natural and divine freedom. For it is evident that the ground on which a person walks determines their thinking. If they must walk through a muddy region, they will adapt and think in accordance with the nature of the terrain; if through a rocky area, they will choose shoes and clothing suited to that terrain. In the same way, if a person going through a divorce is placed on a platform where their resentment, vengeance, and jealousy can be unleashed, they will think in accordance with this dark path. But if the divorce places them on ground where such motives have no place, they will navigate the reality of the divorce in accordance with this new reality.

And since the function of justice is to defend the weak—and in this case, the child—a law that provides the parties with a terrain open to vengeance, resentment, and... crime... is an evil law, and those who enforce it are responsible for the crimes committed under that law. If the mission of humanity is to change the laws so that the Law reflects the richness of their Being, how much more so do those who must operate within it have the mission to rise up against Power and join with Society in demanding the abolition of the evil laws that, by Power's decree, they must enforce—thereby becoming part of the crime that Power shields with its law!

CHAPTER SIX

ONTOLOGY AND ORIGIN OF ABSOLUTISM

I

The origin of war is the desire for absolute power; and the means of fulfilling this desire is crime. Experience—which we have in abundance in this matter of the Science of Good and Evil—bears witness to this, presenting before the tribunal of History Cain's fratricide against Abel as a visible example of the Massacre that took place in those days and unleashed the End of the First Age of Mankind

There are now numerous testimonies from non-biblical written sources—sources that were unaware of the Bible—which, having emerged from the grave, have opened the memory of civilization to a tragedy that marked a turning point in the history of humankind. It is understandable that Scientific Atheism, already well-established, would do everything in its power to silence the voice of the dead, especially since science as a whole had replaced the doctrine of the equality of man's divine rights with the theory of the division of the human race into two species—the poor and the rich—in Darwinian terms: the Strong and the Weak. This Darwinist gospel provided an answer to the dilemma of God's power and the tragedy of humankind. For while, on the one hand, it used its hypothesis to justify the ruling classes' right to absolute power—initially, from the time of the Anglican Reformation, by declaring the throne of the British Empire divine—later, based on the ideological doctrine of natural selection, it came to absolve the crime committed in the exercise of power by invoking the law of nature.

The Darwinist gospel reshaped the divine right of the Protestant Crowns: the right to commit crimes of state and to wage war as an instrument for maintaining that right for the good of civilization.

The Malice of the Darwinist Gospel consummated its magnum opus in World War II. But let us say, in defense against the latent charge of hyper-fascism that Darwin outlined in his Theory of Evolution, that the poor man—given his background as a nationalist and staunch defender of the

imperialist trend in vogue in British civilization of his time— the British Crown’s right to crush nations in the exercise of its Divine Power over Life and Death was, for Darwin, a natural reality. With his thinking predetermined by this mental flaw of British imperialist nationalism, it was logical that his intellect would be powerless to detach itself from the problem of the nature of his century and, a slave to his birth, he saw no violation of Natural Law in the Absolute Power that suited the Crown: not by Divine Order... but by Natural Selection.

Is it any wonder that the Crown elevated its new prophet to the House of Lords?

We will not delve now into the role of Scientific Atheism among the array of causes that, accumulating, dragged the nations of the 20th century into the realm of World Wars. The ideological role of Scientific Atheism, in its various forms of materialism, was massive.

Tracing each link in the chain at this time and place would lead us away from the true epicenter from which this investigation set out in search of an answer to the Crisis of Suicidal Schizophrenia that the human race has been experiencing for six thousand years. What interests us today is how to abolish the legacy of Absolute Power—which has never been eradicated but merely passed from one set of hands to another—and to bequeath to future generations a Universal, Free Civilization, founded not on the Fear of Genocide that is War, but on the Human Right to Life and Peace.

One need only study the structure of the world as it presents itself to our intellect and trace the path of peoples’ descent into absolutism to find the target toward which to aim the arrow of thought, with the aim of cutting off every person’s—whoever they may be—access to power as a springboard to dictatorship and tyranny.

II

Reality is unwavering in its argument: “The structure of the world is a reflection of our thought.”

It is NOT a contradiction to assert that Thought is the origin of the Idea that drives the forces of History, and by extending its Arm, gives shape to a Civilization. Society is the arena where that Force gives material form to Creative Thought. Whether this Thought originates from Man or from God, the final result will always depend on the productive Idea that, by intervening in Society, moves it toward the realization of that Civilization which lives as a Seed within Thought.

The Power of Intelligence lies in fostering this union of Thought with Society as the Matter upon which to project the Forces necessary to erect the Edifice within whose dimensions the Civilization that lives in the Creative Spirit will unfold over Time.

The interplay of forces that we have observed in written Universal History unfolds as a real struggle between God and Man, each seeking to establish his own Idea of what Civilization should be. It seems to be a contradiction that the Creature should rise up against his Creator and seek to impose upon His Creation a Civilization in accordance with the conception that Man has of himself and his universe.

In short, this dialectic belongs to the realm of the history of Christianity, and I believe I have delved into its dimension within the Divine History of Jesus Christ with sufficient certainty to have answered this question. There is, therefore, no need to get lost in a metaphysical discussion about the indissoluble connection between thought, idea, and society from the perspective of humanity’s

relationship with God. So let us come down to earth and instead follow the Word of Wisdom: “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

With our feet firmly planted in the reality of everyday life, we can affirm with complete conviction and without any prejudice that the existence of Ideology—as a creative philosophical entity, sometimes for good, sometimes for ill—is a universal fact that determines the nature of the forces under whose principles—whether political, religious, economic, or scientific—nations are governed.

Words are superfluous when the discourse stems from facts. But here we could descend into the lower strata of dialectics and grapple with its principles bit by bit.

It has been the method, the custom, the instrument of war—or whatever one wishes to call it—adopted by thinkers of all ages to refute other systems in order to pave the way for their own. It is such a hackneyed, puritanical method that the mere idea of resorting to it would, on my part, be a way of sidestepping the question of the relationship between thought and social structure. Suffice it to say that, since thought does not exist in any species other than Man, it is natural that Civilization should be exclusive to Life, which does indeed have thought as its very nature. We are speaking of ourselves, Man.

The importance of the nature of Thought, consequently, emerges from this universal exclusivity that deprives every species of any organizational manifestation subject to non-automatic laws—such as instinct—and becomes exclusive to the intelligent species in whose body Life reaches its zenith by being Life itself that becomes Being.

Setting aside contradictions and facing the structure of a world that is given to us, we have many ways to act upon the social structure of nations. History is full of examples of action based on force. But it is only in recent centuries that Thought has become part of the Creative Reason of Civilization.

Although thought has been active for millennia, it was always subject to the force of arms; consequently, thought itself employed the force of arms, giving rise to the concept of Revolution as a method of acting upon the structure of the world.

But the utopian ideal of Intelligence is Thought—free from any life-depriving force—as an instrument and method for transforming social structures. From this arises the concept of Dialogue as Parliament.

III

Experience—that reality imposed upon us, which we observe in all its breadth across the face of our world—has the degrading purpose of denigrating thought not subject to presupposed ideologies, and ultimately: to make man a slave to written thought, commented upon and transmitted by decree to generations, among which we ourselves are but one of many.

Now, God created man naked, and not precisely so that male and female might make sex the pinnacle of the experience they could live. Contrary to what so many self-righteous people and other fools claim, man’s nakedness referred to his “lack of weapons of war,” and, what is even more significant, “to his ignorance of the science of war.” A marvelous ignorance through which the Word and Dialogue served as the instruments of action for the first families and their creations.

It is true that in caves and early human dwellings, paintings reflect knowledge of the bow and arrows. Nor is it untrue that in those very projections of the human mindset from our earliest origins, those arrows never targeted humans, but rather beasts.

Bows and arrows, knives, and prehistoric axes were not weapons of war but rather necessary tools for the existence of the earliest natural societies. The high level of pictorial composition achieved in cave murals would refute this assertion and affirm the established negation through the depiction of man as an enemy—something that would only occur in what we properly call History, and was unknown in Prehistory: “war.”

And because the Science of War—or the Science of Good and Evil—was unknown, prehistoric art positioned man in opposition to nature, and never man against man.

We already know that, later on—and barely a step forward in time—the great minds of science, using the technique of brainwashing, erased from humanity’s past its true memory and implanted in its mind a history of the prehistoric ages written in the sewers of power, within whose structure man was a beast to man ever since the beast became man.

There are a thousand ways to refute this perversion of scientific knowledge—never supported by the facts—imposed on history based on the mediocrity of the scientific intellect over the past two centuries. This century will take it upon itself to dry out these brainwashed minds. So let us continue.

IV

Thinking is not everything, but it is the highest good, and hence the ruin of societies and the destruction of civilizations stem from the brutalization of the human brain. Without going any further, let us not forget that the mechanism of all power—regardless of its democratic facade—has as its Dantesque ally the suppression of thought, achieved by making it impossible to exercise that thought through the enslavement of man to labor.

Work is necessary, because man, as a being, is a creative and creating entity who needs to express himself by acting upon matter; but when work becomes a chain to the wall of survival, work is a curse. Hence, knowing this law, God spoke in His Judgment, revealing to the world—once the world had chosen to be Force rather than Word—the consequence of its choice: “You will earn your bread by the sweat of your brow, and when you till the ground, it will yield thorns and thistles.”

Just as nakedness was previously interpreted in terms of the flesh—contrary to the blessing of natural reproduction already established—by interpreting this new pronouncement, the geniuses of interpretation divert the spirit toward matter, sparing the intellect from any malignant pathology that might reverse its destructive effects on the History of Life on Earth.

Elementary logic never tires of taking us for fools and treats us as such, believing us to be hopelessly idiotic for being incapable of understanding that whoever is Spirit cannot, under any circumstances, reduce their Thought and word to Matter, and by saying it will give you “thorns and thistles,” He was referring to the ultimate effect of the work of Rational Intelligence when it severs its roots from Creative Intelligence and declares itself free to create a world and universe tailored to its own measure. God simply limits Himself to granting what is taken from Him. And to each his own with the fruit of his madness.

Every century had its own. The 20th century's was to produce "thorns and thistles" until it turned man into a monster. Whether you call him Stalin or Hitler, Science was their putative mother.

We thus have two realities, the two sides of the same coin. Work as an expression of the creative development of human intelligence, inherent to human existence itself; and thought as the creative expression of intelligence.

Through work, man acts in society as a personalized individual; through thought, man acts within the whole of civilization. In a natural sense, let us say that through work we transform the social space in which we move, and through thought we act upon the time that our civilization carves out for itself in the universe.

When a being fixates on space, making work and its activity the absolute, society condemns itself to the darkness of blindness—that of one who does not direct the course of their actions across the boundaries of time and makes the here and now their everything, abandoning the future to the chaotic forces inherent in the madness of the negation of being.

In other words, we are intelligent by nature; Time cannot be separated from Space—or, in other words, from the work of thought.

A man who thinks but does not work is not a sage; he is a slave-driver. And one who works but does not think is a slave. The immediate future of human history lies in finding this balance—it is the next leap forward.

Let us therefore distinguish between absolute power and natural power.

V

Absolute Power stems from the denial of the Word to Society regarding the reason that arises from arms.

Natural Power is that which is based on the Dialogue of the Word and establishes its conclusions through Thought; and this Dialogue takes place among naked men—that is, those who voluntarily and freely embrace the affirmation of the Word as the Way and the rejection of the use of Force, a rejection that becomes Law—such that the time for Dialogue is "all of the world's time," and structural action unfolds within the Thought of Society.

Here we identify the attitude of the absolutist subject. And since Universal History is rich in examples, it is not difficult for us to conceive that the absolute subject tends, by a mental inertia greater than his own strength, to invest himself with all the powers of one who exercises the Force of the State in order to impose upon Society his own Thought regarding what Civilization is.

Without going any further, but looking up to the heavens, the dilemma between God and Man became the dilemma between men and men.

If at first it was Man who rose up to demand from God his right to be independent and to create a society tailored to his own needs, this dilemma later arose among men themselves, each struggling to impose his own law in the jungle of his brilliant ideas about what a civilization should be—tailored to the very measure of each individual's own thought.

The madness is plain to see. Civilization became a garment that each person tailored to dress himself as a divine being, governing by decree the movement of the society over which he would rise as an Absolute Power. “I AM THE STATE: I, and I alone, possess the intelligence, genius, and wisdom to direct the history of society.” A declaration used since the most distant millennia by the most diverse nationalisms as a bridge toward the deification of power.

It is no wonder that God, knowing this historical pattern—repeated time and again throughout the universe—and accepting the inevitable fact of Man’s irrepressible desire to live in a world tailored to his own needs, yielded to that desire and announced his fate: “You are dust, and to dust you shall return.” The fall of civilizations and societies into the dust of history confirms Divine Wisdom.

VI

The lesson that the universal history of vanished civilizations provides us is one not to be overlooked.

In the absolutist societies of past centuries, the office of Head of State and the command of all police forces, in addition to the governance of all structures of national society, were the property of the absolutist ruler. And these privileges were bestowed upon him by divine right—blue blood, at first—and ultimately by the Darwinian law of the survival of the fittest.

In 20th-century societies, that absolutism took on a symbolic form and became legal in the person of the Head of State of the Republic. The Socialist Republic is that system of government in which the Head of State loses the metal ornament on his head. The rest of the body remains absolute.

As far as we know—and observation does not contradict this—the only non-absolutist republic was one in which Christian foundations prevailed over the ideologies of the day. Take France or the United States, for example.

In the other republics, absolutism did not disappear but rather adapted to the prevailing era. Yet the goal that must be set for absolutism is not its adaptation but its abolition.

By mutating to remain active, the Republican Presidential System of Ideological Socialism became the final product of that adaptation of the absolutist beast to the social circumstances that repressed its realization, and from this new position it held its war-mongering orgies, dragging nations into the arena of World Wars.

The goodness of individuals, then, is irrelevant; the wickedness of the position upon which thought is established—based on the force that grants power over the bodies of states—is the target against which the very essence of our thought must be hurled with all its might. Why does a person aspire to the omnipotent leadership of armies and police forces, if not because of the need to impose his will—against the very nature of society itself—through the force of fear, weapons, and terror, rather than through policies of social welfare as the foundation of a “Brave New World”?

Wisdom, which speaks the language of experience and works through the science of life, tells us in its Book that it is the very figure of the Head of State that stands in opposition to the freedom of the Self and rises between the present and the future to subject society to the thinking of a single group.

This figure from the past is the direct heir to the absolute power of ancient emperors and kings over peace and war, which—from the perspective of the self—is the denial of man's access to his own nature; for when intelligence is left in the hands of an individual and his power group, this repression of the Will of the social body becomes a violation of man's Intelligence as a Citizen of a Society that transcends National Identity and directs the course of the History of all nations toward their Unity in Man as a Universal Being.

The peaceful coexistence of nations during the last century was shattered by this millennia-old perversion of Human Identity by the Ideological Republic and the Monarchical Structure, and they endanger Peace and Freedom in our century.

As long as these two institutions—Presidential Democracy, with power over peace and war, and the Constitutional Monarchy, with the authority of the Head of State—continue to exist, human thought and civilization will continue to be driven by revolutions.

The nakedness of all government and the exaltation of the Word as the Supreme Law derive their almighty value from the separation between government and state—a meeting ground from which we are separated, on one side, by the figure of the head of state, and on the other, by the Ideological Socialist Republic.

The survival of our civilization—as we conceive it in our thought, based on freedom and peace for the enjoyment of the generations that will succeed us, born of our own flesh and blood, and raised to keep force and the Word separate—will depend on the realization of this separation during our century.

VII

The Army, taken as a concept, has the function of safeguarding a territory, and this safeguarding is such that no Army may violate the borders under its protection; under no circumstances, even if such a violation occurs, may the Army cross the borders under its protection.

In this sense, the Army is the right to defend the life of a people as a nation. It does not represent any genocidal force but rather the true expression of a right.

From this standpoint, the Army never leaves its barracks. Based on this principle, we affirm the insurmountable impossibility of a coup d'état. Parliaments resolve problems through words, and only through words.

And nations resolve their differences through dialogue, and only through dialogue.

This principle establishes the separation of the barracks from Parliament, and of the military from the political sphere. Hence, the connection between the government and the Army—through party affiliation—is understood as a violation of the military duty to defend peace within the territory subject to its right to intervene against processes that lead to civil war; such dereliction of duty directly results in the termination of the contract between the individual and the State.

And in the case of a politician, if found to be a potential perpetrator of a crime due to criminal association aimed at inciting an uprising and carrying out a coup d'état as a promoter of civil war, the Law becomes a Duty so that Peace may shine upon the madness of Absolute Power disguised as the democracy of Social Welfare for a Brave New World.

VIII

The police, as a concept, is the social body dedicated to the fight against crime, and its subjugation to a temporary government is a violation of its nature to the extent that its enslavement to power prevents it from exercising its function with the guarantees of natural freedom in its work. Based on this principle, the use of the police force against the people's demonstrations in the exercise of free speech is a crime against the very social structure of the nation, and its transformation into a repressive, " " force—failing to mediate the people's violence in the expression of their humanity—is a crime against society.

From this it follows that the police have a duty to fight crime, and any deviation from this duty—by turning against the people—constitutes grounds for termination of the contract between the individual and the State, and establishes the criminality of the government insofar as it causes bloodshed through the perversion of its functions.

The police never leave their places of work except in fulfillment of the duty for which their force is hired—the fight against crime, whether isolated or organized—and never in violation of this contract. Through this principle, the chasm between Parliament and the People is abolished, and the expression of the Nation's Will prevails over the tendency toward the absolutism of Power, which employs bloody and violent repression against the exercise of humanity's natural right to exist.

IX

In summary: One need only study the structure of the world as it presents itself to our intellect and trace the path of peoples' descent into absolutism to find the target toward which to aim the arrow of thought, with the aim of preventing any man, whoever he may be, from gaining access to power as a lever for the creation of a covert dictatorship and a tyranny based on the "good of the people." The mere exposition of this policy establishes that man is an intellectually disabled being incapable of governing himself.

From this, it follows that the first step toward Universal Peace is the abolition of the office of Head of State. Whether monarchical or democratic, religious or ideological, every Head of State is, by potential, an enemy of Peace.

There is no excuse that can serve as justification for coexisting with a figure who, taking advantage of circumstances, can freely proceed to establish tyranny and dictatorship.

The Memory of Civilization—which we call the History of Mankind, or Universal History, depending on the historian's perspective—presents us with countless examples of potential dictators becoming actual dictators through this process, which leads to the transformation of a person into a Figure. And until that miracle occurs, the subject manages to maintain the appearance of a lamb—a mask that is removed only when it is too late—and the wolf hiding behind yesterday's lamb becomes today's dictator and tyrant. Who, of course, will excuse and justify his crime by invoking the necessity of combating the opposition's fascism...

Demagoguery is as old as democracy itself.

But what is truly mind-boggling is how, even though it is so old, people continue to fall into its web.

History bears witness against the figure of the Head of State—a legacy of absolute monarchies—whose continued existence poses a constant danger to civilization by making it impossible to regulate the army’s movements in accordance with the law for which it was created: the protection of borders under its custody and the prohibition of advancing across them against another nation living under the banner of peace.

Since the Army is not subject to any other law, it is impossible for democracy to degenerate into a dictatorship, for the latter’s establishment requires the Army; and since the Army is free from any involvement in the dynamics of politics—leaving the Army barracks is a crime against the nation that those who commit it commit, exposing themselves to the consequences arising from the threat of civil war.

X

Society, as a civilization, is subject to constant change stemming from its progress and advancing understanding of the forces of the universe, which, when applied to technology, present new problems—problems that governments are tasked with solving. These responses are based on intelligence, and since human intelligence is subject to the dynamics of error and success, the syndrome of Absolute Power manifests itself in the desire to impose one’s personal will at all costs, cloaking itself in the guise of Absolute Power—that is, by threatening civil war and dictatorship in the event that such personal will is rejected. The manifestation of this syndrome is government by decree. A form of government that has been characteristic of kings, dictators, and tyrants throughout history.

The historical necessity of abolishing the office of head of state and separating it from the government is, as the facts show, vital. It is this figure—represented in the past by the crowns, with their Divine Order, and in the present by the democratic presidential system, based on the Natural Order, as they say—that serves as the cave where the dragon of War and the basilisk of Dictatorship grow and lie in wait until the hour comes to spew the Fire of Horror from their mouths.

Now, political absolutism needs this Figure in order to impose, through democratic means, the interests of the Party, and to use the rhetoric of the Civil War as an instrument for imposing the will of those who, through fear, impose the infallibility of their response to the new problems that, as we see, civilization brings to the table as generations succeed one another.

Nothing is more contrary to the intelligence of the free man than the acceptance of this political infallibility, and nothing is more natural to that intelligence than the identification of such a mentality with that of a potential dictator who is carving out his path toward tyranny based on the criminal theory of justification provided—according to his doctrine—by the fascism of the opposition.

But whatever scenario the future may hold for our descendants, it is understood that once the government’s access to the state—which rests exclusively with its General Staff—is severed, the path to dictatorship is blocked, and it will be the attempt itself that accuses the government in power of the resulting crime, given the advanced stage of the coup d’état being attempted, which causes ideological division of any kind among the army’s leadership.

The Army obeys exclusively the Law of Peace and the Defense of the Borders assigned to its custody; and, internationally, the provisions of the International Alliance of Nations, to whose Council of the Fullness of Nations the General Staff of said Alliance owes its obedience regarding the Universal Peacekeeping Forces.

Only on this basis will the future of civilization open up for our children and their children a path across the horizon of the centuries, whose twists and turns will, from this day forward and forever, sever the possibility of the human race falling into a new fratricide on a national or global scale. How to reach this starting point is the problem.

The starting point is, without a doubt, the abolition of the office of Head of State and the adoption of the Army for the Protection of the Nation's Borders, with this protection established under the Law of Peace.

CHAPTER SEVEN

SEPARATION OF GOVERNMENT AND STATE

Humanity, as a whole, has been in a state of universal civil war for approximately 6,000 years. The ideologues of war—who view it as a legitimate instrument of natural selection, a privilege to which the “strong” must not renounce, and the right to mass annihilation, when warranted and always selectively, of the “weak,” whether for the sake of the state or the survival of the individual—and whom 20th-century science imposed as a general law, exposed our world to the ensuing world wars. The need to rise up in solidarity with peace and for life hardly needs emphasizing on this day that dawns to the sound of the drums of the Last World War. These drums sound because the historical and social foundations that drove nations to devour one another in the 20th century—just as their fathers did in the 19th, their grandfathers in the 18th, their great-grandfathers in the 17th, their great-great-grandfathers in the 16th, and so on and so forth—remain. The technology of mass destruction has evolved. From the donkey’s jawbone used by Cain to kill his brother Abel to Russia’s nuclear arsenal used to commit genocide against Ukraine, the foundation of large-scale murder follows the same principle as that committed on an individual level: the thirst for power and the hunger for wealth of a family dynasty or a political party. Wealth and power, united as two sides of the same coin, transform into their very essences to become the two pathological faces of that same coin. True power has nothing to do with wealth; true wealth has nothing to do with power. Does God, after all, buy stars at the galaxy market to build universes? Power is wisdom in the service of peace among peoples and nations; wealth is participation in the creation of goods in the service of the health of the body and mind of all human beings. Every human being must understand once and for all that there is no science outside the science of life; the rest is technology. We can exist without technology; we cannot live without health. When every human being understands this—that machines are not science, but technology; that the invasion of technology into science means the transformation of human beings into consumer products for the enrichment of the industries of death—when everyone understands this, then everyone will rise up—under penalty of death for anyone who reopens the Business of Death—to separate Science from the service of Technology and place Technology in the service of Life. From the very first kingdom founded in the Mesopotamia of Eden, men and women chose Death as the means to unite all the families of the Earth within their borders: they chose the Law of War over the Law of Peace. Since then, all peoples—like donkeys stumbling at will over the same stone—have, caught between War and Peace, chosen the Death of all; they have chosen War as the means to attain a stage of Civilization founded on Power and

Wealth, with a license to kill. The conflict between this type of political state and the divine concept of universal civilization has brought upon the horizon of humankind the mass destruction of all forms of life on Earth. Not that God causes it—the fire started in the forest, and hell pitched its tent—yesterday, in the madness of dynastic families; today, in political parties. They say that the need for a license to kill corresponds to the need for peace. But what history tells us is quite the opposite: these are the causes of the wars that fill the pages of the Book of the History of Nations. The thirst for power of some and the hunger for wealth of others lie together in the bed where Venus and Mars begot Satan. To trust in those who worship the Justification of Evil as a means to achieve Good is to place one's neck in the noose of the hangman. Religions and political systems that defend the Necessity of Death—whether through civil war or martyrdom—of one's neighbor, one's fellow man, are the product of the accursed coal and drive historical forces to a single point: World War. Our duty to the generations born of our being must focus on shielding them from the temptation to fall into the notion of Power and Wealth as the defining weapon of the Strong (the Rich), into whose hands Death has placed the Lives of the Weak (the Poor). Glory to Darwin and his gospel of the necessity to crush peoples for the sake of the dominion of the Pure and Immaculate Caste of the sages of the 21st-century Socialist Republics! It is in that vessel that the Pilate of the Modern Age—the Scientific Atheist—washes his hands of the genocides his masters have perpetrated against nations. And will they not be judged by God in the same way that the Roman Empire was, for having signed the death warrant of the First of the Christians, Christ Jesus himself? Let us, then, take the bull by the horns and judge it according to the law: "If the bull has gored before, let the beast be put to death."

Point One

The purpose, the goal, the objective of a civilization is its projection into immortality. This implies that war is the number one enemy of this natural projection toward the very existence of civilization.

Nothing excuses the origin of war. War is always the result of madness! Whether scientific, political, or religious—and whoever defends it—they are all murderers defending an unjustifiable evil. Neither science, nor politics, nor religion can justify crime and genocide as a matter of state.

The question is how to achieve the absolute and invincible immunization of civilization—comprising all nations—against war, whether civil or international.

Second Point

War presupposes a paralysis of civilization's intellectual forces with regard to their projection into the future. War is the triumph of the political beast, the domestic animalization of Man, and his confinement within a society designed for a specific kind of livestock: the rational human animal.

Now, History is the Memory of the constant and relentless struggle between cattle-societies—following their beast-leaders—across the plains of the centuries, against the forces of a World Civilization operating through Genetics, moving toward a Final Stage of human existence defined by "unlimited Intelligence in the image and likeness of the Divine."

To immunize the human race against war, therefore, it seems evident that the first step is the formation of the Spirit of Intelligence within man, beginning with the removal from his brain of the implant of 20th-century scientific materialism, by which man views himself as an animal and,

consequently, justifies the animal-like treatment it receives from those in power on the grounds that this is the treatment every domestic animal deserves.

Man—as an individual or as a people—as a domesticated beast (a voter-taxpayer, whose right is to vote, whose duty is to pay, and whose relationship with the enjoyment of the benefits of Civilization is limited to that), that domestic-animal “ ” is the oncogene, the lethal virus of Peace within the body of Civilization, which the political animal tends to cultivate and does cultivate in order to maintain its status as a leader-beast.

The contradiction arises when this cultivation spirals out of control and leads the beast to the Guillotine—and the book of History is replete with examples of such loss of control.

Point Three

“On the day you eat of it, you will surely die.” We must therefore conclude that the death penalty is reserved exclusively for every man and individual who uses war as an instrument of power.

The Fall—on the part of Man—was nothing more than the instrumentalization of war as a natural means of extending civilization to all of humanity. Since the peoples of that First Civilization were at different stages of intellectual development, as evidenced by archaeology and the history of civilizations, God prohibited—under penalty of death, establishing this condemnation for all eternity—any attempt to use the force of war to integrate peoples into the course of civilization.

We also observe that Christ lifted the death penalty with respect to all human actions; His prohibition against war, however, remained in force, thereby establishing in law the legitimacy of the condemnation of war as a means of civilization.

War is, under Universal Law, a Crime against Mankind and its Creator. And anyone who declares war—without it being grounded in the Defense of Peace in response to the genocidal aggression of a powerful group—commits a Crime against Life; the sentence against that enemy of Mankind and of God is Banishment from Life.

Point Four

Experience shows that the origin of war lies in the subordination of the State to the Government. The need to immunize civilization against war, knowing the cause of evil, could not be more straightforward: the separation of State and Government.

Since the historical function of armies is the defense of the peoples entrusted to them within the borders of their nation: the General Staff may act legitimately—without committing a crime against humanity or incurring the death penalty—only by grounding its actions in a rationale not of “reason of state” but of “national defense,” which responds autonomously and directly to any foreign aggression and obeys no orders from any government subject to political interests.

Any action by that General Staff against the nation whose existence it protects is a crime against life, and its punishment is death; to use war, in its civil form, against the life of the nation is to commit a crime against peace: the sentence for this crime is banishment from life.

Point Five

The establishment of a General Staff commits the armed forces to a mission of constant peace within the boundaries of the territorial administration that is the nation. Thus, the spontaneous emergence—following the establishment of said national administration—within whose boundaries the ph —a phenomenon destructive to peace known as separatism—occurs, involves the political administrator if peaceful, and the nation’s defense forces if violent.

The General Staff cannot intervene in a spontaneous socio-political struggle without creating a rift between law and crime; all the more so when the very growth of humanity is driven by a dynamic of constant societal transformation.

However, if a separatist uprising rooted in hatred toward one’s fellow citizens leads to a declaration of war and demands a militarily organized committee, this is referred to as a civil war; and even if localized, the Joint Chiefs of Staff, in fulfilling their duty to defend the lives of the people they serve, are justified in acting in conjunction with the state’s security forces. And those who declare a state of war against the nation are subject to the laws of war; their punishment is exile if no blood has been shed, and if blood has been shed, exile from life.

The political government that fuels a civil war—by enacting a “Law of Hatred” behind which the separatists’ hatred toward their neighbors is shielded—and paralyzes the state by plunging it into failure to fulfill its duty to uphold the nation’s unity and peace: once the fuse is lit, has the duty to rise up and declare as Enemies of the Nation those political parties and social organizations that see civil war as the lever for the fulfillment of their existence through hatred toward the Nation that gave them life throughout history.

A nation is not a thorn in the side of a continent; it is the fruit of centuries and millennia of forging a specific character—in the case of the West: imbued with the spirit of Christian law, whose principles—Brotherhood, Equality, and Liberty could not be realized during the Ages preceding the Modern Era, nor did they achieve their goal during the centuries immediately preceding our own. The Thirty Years’ War was the failure of Medieval Christian Civilization to establish the edifice of civilization upon those pillars. The World Wars were the resounding failure of modern philosophies and social systems to achieve, without the Church, what the Church could not achieve with the kings: to elevate the intellect to the heights of citizenship in the Kingdom of God.

As for freedom, and as reflected in the case of Czechoslovakia and the example of Canada, a referendum by the people regarding separatist differences is a matter of law, and it must proceed as such, without fear of the partition of borders or panic over the consequences. Freedom implies the choice to live together under the same laws or to separate and proceed to live in the light of peace, and let each person bear the consequences determined by their decisions. The opposite is, as in a troubled marriage, steering coexistence toward tragedy—in this case, the dictatorship of the minority over the majority.

Point Six

Since the death penalty is an exceptional and momentous matter, it is understood that the International Criminal Court is the competent body for its application, while it is also understood that any other matter falls outside its jurisdiction, and it should only adjudicate on Crimes Against

Humanity, so as not to turn a court of such significance into a chicken coop, and prevent political powers from rendering it ineffective through the strategy of flooding the court with work—a tactic that corrupt governments employ by creating paralyzing laws under which, one way or another, it is impossible for a citizen not to fall victim to them day after day.

However, if the authority to conduct an International Final Judgment is not accompanied by an Executive Decision binding on Member States, the Court is reduced to a mere mechanism for clearing consciences—as was the case, for example, with the Court’s ruling against the President of Sudan.

The power of final judgment must involve all national members and compel the state from which the convicted individual is sought to comply with international law; failing that, the entire diplomatic corps of that state must be expelled from the Member States, in addition to an order for the immediate arrest of the convicted individual wherever and whenever they are found outside their borders.

Point Seven

The very substance and essence of Universal Justice lies in the protection of Civilization against the Hell of War.

When the love of universal peace has been overcome in the individual and the state, and has given way to the madness of the passion for war, through the fear of a tribunal with supreme power over all life—whether politicians, military personnel, or private citizens—an all-powerful edifice of peace is established, and a collision with its walls condemns the transgressor to ruin.

The involvement of the Community of Nations in the establishment of universal justice immunizes its member states against civil war, since it makes universal peace the responsibility of the Community of Nations, and since all States are subject to international law: the arrest of coup plotters becomes immediate, and “legitimizes” the intervention of member governments against the coup government, whose perpetrators automatically fall under the jurisdiction of the Tribunal—the sole authority competent to determine the penalty of lifelong exile commensurate with the blood shed.

Point Eight

The Human Being begins with the Word and derives its nature from the Word. And any use of Animal Force renders the Being dead within the Individual and within the Nation.

The use of force is the negation of Being and leads to its loss in the individual. Civilization, being the natural habitat of Being, must respond to such actions in the same manner as it deals with murderous beasts that have tasted blood and in whom a passion for war has been engendered as a means of establishing themselves in power.

The existence and constitution of Civilization have their root and rational lifeblood in the Word; the Word is the only valid instrument for solving problems at all levels, and there is no level beyond the Power of the Word. All of us Beings stand naked before one another, and we all sit around the table of Civilization like those who have neither arms to take up a weapon nor feet to trip one another up; and from this reality, bound as we are by infinite love for Peace, we are compelled to speak until our mouths grow dry.

The Earth is full of water! Let’s drink and start over.

Consequently:

The mission of every soldier in a situation where peace has been violated, whether domestic or international, is:

to take up arms and arrest their immediate superior officers,

to carry out an uprising in all national barracks,

to proceed with the arrest of senior commanders in rebellion against the Law of Peace, and to continue until the entire General Staff and the Council of Ministers—on whom the Law of War depends—have been arrested;

if blood is shed, that blood is on their heads; let the courts take their course, and let general elections be held.

The Nature of Political Power

The origin of political power is rooted in universal history, but to understand its nature, it suffices to say that its origin is society. And since the family is the natural principle of historical society, it follows logically that any attack on the structure of the natural family is a destructive attack on the historical foundations of society.

The social structure of the Natural Family is repeated in all species of the Mammalian Era according to a prototype of the distribution of existential functions among the constituent parts and members of the Family. To determine the origin of political power, it is therefore necessary to determine the origin of the Family.

The Family emerges as a natural consequence of the structure of Life. The patriarchal heterosexual reproductive foundation (father-mother) upon which Life on Earth is based determines the historical nature of the union of the two sexes into a social unit governed by the law of mutual protection within the phylogenetic foundations of Being.

Due to its phylogenetic origin, embodied in civilization, the Natural Family is the Natural School in which the Individual acquires all the attributes inherent to active participation within an increasingly complex society.

Hence, it follows that any subjective transformation of this Natural Prototype—upon which Life is founded to project itself into Time—constitutes a direct attack, on a more or less massive scale, against the very Future of Society's Existence.

The destruction of society can come from various fronts.

The nullification of the Maternal Function during the Breastfeeding Period—one year—due to the need for the survival of the heterosexual nuclear family within a jungle of conflicting political interests, which sacrifices the Natural Model on the altar of material necessity to the idol of the consumption of junk technology—mobile or fixed—is a frontal attack on the social development of childhood.

Correcting this distortion—by restoring Nature's Law and freeing the mother from activities outside the family during the Year of Breastfeeding—is and represents a return of the Human Being to the Law of Nature; and since the Human Being is the foundation of the Future, this Law is of greater

power than any political law derived from economic and administrative structures subject to change and modification.

For political power has as its existential mission the creation of harmony within the apparent chaos of a complex society in constant motion, the complexity of whose movement stems from its continuous growth. But that is where Political Power begins and ends; and when Political Power— — transcends its limits and seeks to supplant the Law of Nature, it declares itself outside the Law of Nature and becomes Public Enemy Number One of Historical Society.

Political Power, consequently—since the Family is founded solely on the Law of Nature—threatens Universal Society, or Civilization, when it intervenes in the structure of the family—whether to destroy its essence of the distribution of existential functions, or when it seeks to create a new family model based on purely economic considerations that entail no natural function regarding procreative duties, and in which only economic rights take precedence in such non-heterosexual associations.

However, we see that the Law of Nature has “NOT” established the origin of the family on economic grounds but “HAS” established it on the basis of the procreative unit’s protection of the life it has brought into being.

In this regard, we can say that each individual’s use of their sexuality and the way they use their body is a personal matter, as long as it does not violate the law; but regardless of the model to which the structure of individual sexual behavior adheres: the family, having been ordained by Natural Law, is sacred by its very nature, and any violation of its historical foundations is an attack on the validity of Natural Law within universal society, or civilization.

Two initial conclusions:

Freeing the mother from work during the year of breastfeeding as a historical priority of society, and the repeal of the designation of any type of non-procreative sexual association as a “family.”

The family has only one *raison d’être*: procreation and the protection of procreated life. Consequently, applying the term “family” to a sexual association that is alien to this *raison d’être* constitutes a rejection of the universality of Natural Law.

This pertains to the relationship between Civilization and Nature.

The Reason for the Existence of Political Power

The foundation of society is, in fact, the family. And the origin of the family is, as seen in the mammalian world, nature. And since natural law is the cause of the family, we understand why the human model elevated the future of our species above that of others and established and spread throughout our genus what we call civilization.

And it is in this final context that Political Power comes into play, such that, since the Family is the Origin of Society, this Society—already formed by Natural Law—is the Principle of Political Power, which arises in order to extend natural law to the social whole, determining the behavior of that Society based on that of the Natural Family.

Political power thus arises to uphold the effects of Natural Law upon Society as a Great Family, within which the Individual, as the core entity, retains all his or her natural prerogatives—which become universal law so that these prerogatives may serve as the model for Society’s behavior. Hence, Political Power is established up , the pillars of Fraternity, Equality, and Liberty—which are the natural prerogatives among brothers and sisters, now extended to the universal level.

Civilization is, therefore, a Universal Fraternity founded upon the Historical Law of Mutual Protection and the Distribution of Activities among its Members, in the image and likeness of the Natural Model of the Family. It is the Values of this Natural Model that serve as the lifeblood of Civilization, and provide the Tree of Life with its Laws, its Essence, and its Substance.

The primary and transcendent function of political power is, in this context, the defense of this Natural Model, so that its values—fraternity, equality, and liberty—remain unshaken regardless of the technological transformations brought about by a complex society in constant growth over time, and, at the same time, these Universal Values—elevated from the Law of Nature to the Law of the Spirit—cannot be demolished on account of subjective, temporary interests stemming from rebellion against the Natural Law as the Principle of the Historical Family, within whose Model these Universal Values grew and were forged.

When Political Power breaches Society’s protection of the Historical Family and encroaches upon its Natural prerogatives to shape the Individual according to values exclusive to that Power, Political Power threatens the Future of Society by rising in rebellion against Natural Law, within which these Universal Values have their Principle, and its justification for the destruction of this universal value of the natural majority in defense of a circumstantial minority is a suicidal discourse that advocates for the end of civilization, for it is understood that it is not the majority that must yield to the value of the minority, but rather the opposite.

Now, we observe that political power in rebellion against Universal Law tends to divide society into minorities in order to create a majority composed of minorities, establishing—through the sum of the minorities—the crushing of the majority, and proceeding “democratically”? to cultivate the suicidal end reached by so many civilizations that made their way under the lash of a minority’s imperium.

So much for the *raison d’être* of political power.

But we observe a historical rupture in the Law of History, the effect of which transformed Political Power into Imperium, and through this Imperium, Society ceased to be the guarantor of the Law of the Family and became an entity organized under the weight of a murderous and criminal minority.

Archaeology and the Bible—though each on its own—state that this suicidal step originated in Mesopotamia. Archaeology does not delve into the causes of that Fall but rather lays bare the ruins, and the Bible does not delve into the effects but rather lays bare the causes of the rupture of Natural Law under which the First Civilization had begun its historical journey.

The result of that breach was fratricide, and with fratricide came the loss of equality and freedom.

Deprived of the foundations of the Law of the Natural Family, Civilization became a destructive force for Humanity and Society.

This was, in short, the drama that the Biblical Fall brought to Adam’s world, and which, translated into Spanish, meant the use of force as a means of spreading Civilization—a course opposed by Abel, the prototype of Resistance in his time, and against whose resistance Cain, the Imperium, dropped the atomic bomb of his time: a simple donkey’s jawbone.

Let us say that the history of Force from then until today has undergone many transformations, but its essence remains the same: the subjugation of some to the will of others—or death. And as long as this law of Force continues to exist—whether employing war as a means of pacification or terrorism as a means of conversion—political power and crime will remain linked, just as the donkey’s jaw is linked to Cain’s arm.

In this context, the dialectical goal of socialism was the conquest of power to tear the donkey’s jaw from Cain’s arm, but once this was accomplished, socialism abandoned the discourse of dialectics to become demagoguery—which, as everyone knows, is what aspiring tyrants used against dictators.

The tyrant, in fact, uses the inalienable passion for freedom to defeat the dictator, and once the dictator is defeated, he uses the might of the Empire against the very people on whose backs he ascended to the throne from which he had dethroned the dictator. This is called demagoguery.

Thus, the origin of slavery lies in the moment when political power transformed its social prerogatives into an instrument in the service of a cause rooted in a personal, individual ideology—one specific to a particular party.

Freedom, therefore, does not reside in Power, but in the Self, and any discourse by Power on Freedom within a democracy is demagoguery. And this is without depriving that very discourse—if it is against tyranny—of the sweet charm of wisdom.

So much for the relationship between freedom and political power.

The Relationship Among Powers

We can understand the political nature of power by tracing its origin to its social principle—that is, the family—not as a metaphor but as a historical foundation. The family’s behavior toward a source of sustenance—a relationship defined by fraternity, equality, and freedom—is the behavior inherited by political power, and through which it becomes the guarantor of the preservation of the natural principle within society.

Comparing the assets of a society to a tree and the nation as a whole to a family, let us say that political power serves to prevent any member of the family from appropriating the shared tree on which the entire family’s subsistence depends.

Let us say, then, that an Empire is any structure governed by an elite—whether of “blue” blood or “red” blood—but one that always, in cold blood, places itself above the law. In this sense, the Parliament of the United States of Europe is the Imperium of an elite that is not subject to the law of any state and imposes its own law on all Member States. The fact that this Imperium stems from democratic roots does not nullify the law of history, and—contrary to wisdom—it steers the course of Community Civilization toward its downfall. For history, like time, is unforgiving.

Who will serve as a cushion for the EEC once it has become the U.E.E.?

The heir to the Red Tsar awaits the collapse of the European Community, believing that it was the weight of the international structure that Moscow shouldered—and not the Soviets’ betrayal of their Dialectic—that caused the ruin of the Communist Empire.

Islam is confident that the deepening of the economic crisis, fueled by oil, will bring about the fall of European democracy.

Who else is waiting like a vulture, drooling over the spoils? And yet the fate of every empire is its fall. Who, then, is financing the creation of a European Super-Parliament with imperial functions?

So much for the nature of political power.

The Challenge of the 21st Century

As I have been saying, the future is ours, but tomorrow belongs to God; and in this regard, setting aside speculation about who tomorrow belongs to—for who knows what the world will be like in the 25th century?—but since it is the nature of Being to move through time, and assuming these limits by which the forces of the Individual are centered in the sphere of his social dimension—where his future is realized and calls him to action—and taking this awareness as a starting point, let us say that the global crisis, which is a crisis of civilization, has its root cause in an unnatural relationship between the State and Man.

Had the State-Man relationship taken place within an Ontological Structure, the foundations of reality would be different at this point in History.

The absence of a creative relationship between the State and the Individual is one of the pillars that is shaking Civilization to its core, and if it is not corrected, it will ultimately bring about its collapse.

The fundamental issue causing the entire edifice of civilization to falter lies in the manipulation of that ontological period in which the creative force of the individual, in their youth, gives way to and transforms into the creative energy of wisdom that stems from decades of life experience. The forces behind this assault on the Self base their strategy on transforming youth into a consumer product, and the state's approach to this ontological state is akin to that of a disposable handkerchief—used and then discarded.

The foundation of a social structure aspiring to healthy, joyful, dynamic, and fruitful growth has as its backbone the wisdom that comes from experience. The function of the modern state is to squeeze the life out of people, to drain them of their vitality, and when they have no strength left, to throw them into the trash. But without youth, there is no state, no civilization, nor anything resembling either.

Thus, in a new model of the relationship between the State and the individual, where the fulfillment of the self is the goal—and given that without youth there is no world, and because youth is the strength of the world—it is only natural that, once this strength is revitalized, civilization should respond by placing all its benefits at the feet and in the hands of the individual.

Translating this to the present moment, let us say that by now Society should have been structured to reconnect with the Individual—whom it supported in the prime of their youth, and to whom it now turns, looking not to their strength but to their wisdom. It is at this moment—the transition into old age—that civilization should place in the hands of the Individual a new sum, multiplied by the decades, thereby promoting not the Individual's withdrawal from activity but rather their integration into civilization from a new perspective.

In practical terms, let us say that it is only just that, at the end of the Active Period and at the beginning of the Passive Period, the Family—understood as the Creative Couple of the Future’s Youth, already Present—should receive from Society a substantial sum, so that, in their experience, they may administer it in accordance with Wisdom: for the enjoyment of the Self in Space and of the Fruit of its Flesh and Blood in Time.

We observe, consequently, that since the State has treated Youth as a consumer product and a source of labor without compensation of any kind—except for relegation to a “Third Age” deprived of all enjoyment of its experience and Wisdom, and alienated from the Cultivation of its Blood in Time due to a lack of means— and since both Democracy and Dictatorship tend to impose this Society against the development and Maturity of the Being as the Supreme Manifestation of Creation, it was only logical that sooner or later a World based on such Foundations would embark on a downward spiral with no return.

But let us say that the world has entered this final phase not of its own volition. We observe that both left-wing and right-wing systems invariably tend toward the perpetuation of the State as the supreme entity for the regulation of thought and the subordination of the Self to the animalistic system of transforming Man into a beast, producing the blood that Power requires to remain “forever young.”

Obviously, I take it for granted that no one will believe a society can be founded on Ontological Periods, and I assume that Power finds its lethal weapon in this disbelief. But this century will reveal whether the Possibility became reality or remained a thought with no future.

As for what we see, the absence of this Architecture has been the breeding ground where madness, violence, dictatorship, empire, and the corruption that fuels the endless wars we have experienced—as Humanity—found their breeding ground.

No one is to blame, and whoever was has already been redeemed, so all that remains for us is Action. To contemplate the possibility of articulating a global society based on these ontological periods—such that the pillars of the entire edifice instill faith in humanity’s power to make this transcendent and decisive evolution of its civilization possible—is to take the first step toward its construction.

And as we go along, we’ll see how we solve the problems that come our way, especially if we don’t forget that we’re walking on the edge of a precipice.

As for the issue at hand, we observe that the structure of the Self upon which the Modern State was based had its prototype in an Animal Model of Man, and that, having already been overcome—and now on the path to final overcoming—as the period of the Self’s existence extends from an average of half a century to a century, and as we seek to achieve the 120 natural years proposed by God, the entire system of human relations must be transformed in order to structure the State and Society in accordance with this New Dimension that awaits us on the other side of the evolutionary leap we are about to take—if not voluntarily, then at least forced by the global situation in which we find ourselves.

It is one thing to conceptualize existence based on the average lifespan of modern man—half a century—and quite another to start from a Being whose natural average lifespan is a century. It is the entire edifice that we must transform so that the existence of civilization may continue on ontological foundations.

It is because the Modern State—whether democratic or dictatorial, left-wing or right-wing, they are all the same—cannot conceive of the existence of a human being endowed with a natural average lifespan of a century that its system collapses and produces war as a means of ridding itself of the

unbearable human mass, from which it lacks the strength to free itself, just as happened in the World Wars.

This Modern State, incapable of sustaining a Society with an eternal vocation—free from Disease, Madness, Crime, and Suicide—is, unwittingly but through inertia, the one that tends to perpetuate War as a means of unleashing its forces, and promotes the impotence of civilization’s energies in order to perpetuate the *status quo* of the “Savage Families” that have divided power among themselves and aspire to control all the world’s means of sustenance and production.

Unable to conceive of a human society free of disease, modern power must promote disease while simultaneously seeking a cure, eliminating a vast human population in the process.

This is a resounding and terrifying truth that we see in the State-Tobacco Partnership, where, on the one hand, a cure for cancer and tobacco-related diseases is sought, while on the other, cancer is promoted through the State’s monopoly over the tobacco industry and the freedom of producers to distribute a product that maliciously threatens health.

We find the same element of criminal association in legislation regarding alcohol, a highly toxic product that undermines human mental health and family and social relationships, yet is promoted by the modern state so that, through its consequences, it may eliminate that segment of the population whose growth would bring down the system upon which its power is based.

The delirium tremens of the modern state’s failure is its need for war as a final measure—a need driven by its impotence to transform itself and its inability to give free rein to a human model whose average lifespan is a century.

The challenge, therefore, that lies before us—and upon which civilization’s future in this 21st century will hinge—is, as the poet said, “To be or not to be.”

The Science of Good and Evil

The world remains open to the future. The challenges of each century, of each millennium, are realities that each generation must face with an intelligence that looks toward the universal interest. We are made in God’s image; we are the living reflection of His Social Soul. From this Truth, we understand that from the moment a man, a powerful group, a political party, a secret society, a religious institution, and so on, places the universe of social relations at its feet to satisfy its own instincts and passions—from that moment on, the lethal virus of corruption begins its march toward its goal: Dictatorship, Tyranny, Theocracy, and finally War.

Six thousand years of living in hell enable man to draw definitive conclusions about the nature of the laws that govern the behavior of the living under the rule of the Science of Good and Evil.

Six thousand years of experience enduring the hell of corruption beyond justice—six thousand years are enough to muster the courage to rise up against every tyrant, dictator, corrupt official, and delusional egomaniac who, in the name of a revolution tailored to their own needs, seeks only to mask their conquest of the status of a god in the image and likeness of Satan.

We cannot continue to live on our knees before Death. The Fear of Death is the root of all dictatorships and tyrannies. The Dictator’s Crime is just as evil as the Citizen’s Cowardice.

There are no conclusions except in relation to the problems of the moment. Each generation has its own, and each century must respond to its problems in accordance with the same spirit that guides Humanity from century to century until World Peace is achieved on the foundations of Truth and Justice—never on the evil pillars of the dictatorship of political laws and the tyranny of individual interests.

In this context, it is worth affirming that political power in a world governed by the law of Good and Evil has its origin in crime, and its rationale—meditated through murder—has as its end the ruin of the people upon the corpses of those who oppose the commission of the crime, without the consummation of which power cannot be attained.

The story of Cain and Abel is the Supreme Lesson Number One that God places before our very eyes so that anyone with eyes may see the origin and rationale of power in its most sordid and repugnant form: the murder of one's own brother as a result of the latter's refusal to support the plans of the would-be savior of the world.

The role and mission of every man—as deduced from six thousand years of Uninterrupted Universal Fratricide—is to abolish Power founded upon this Crime.

A political power that does not have Universal Brotherhood as its Principle and End, but rather elevates itself above the Law of “I Am the Government, I Am the State,” is a murderous, parricidal, matricidal, fratricidal, and homicidal power; that power is, in short: a crime against humanity; it is a power born of corruption to lead the nation into tyranny.

There is no excuse, no justification, no reasoning, and no argument that holds water in defense of such a power; a power that justifies crime and seeks to make crime the necessary means to an end that transcends the crime itself—such a power is, in and of itself, a crime against the nature of life.

This perversion of the nature of the state confronts us with the necessity of separating government from the state, so that the government may abolish this necessity and the state may regulate the government to ensure it cannot use the powers of the state to cover up crimes of any kind.

We observe that in nations where power and the state are one and the same—such as in socialist systems—state crime remains a legal necessity.

In nations where Islam holds power, crime is part of the State, and targeted assassination—for religious or political reasons—is a natural condition that must be fulfilled for its survival.

Thus, in socialist states—without renouncing crime as a political rationale—state crime is constrained because it cannot manifest itself in its fullest sense due to the revulsion that is taking hold among the people, whose aspiration for democracy grows unstoppably, even if suppressed.

We observe that, in Islamic nations, since democracy is contrary to state crime, the state is criminal by religious nature; and since democracy is the form of government in which political and religious crime is a criminal offense, it is only natural that democracy and the Islamic state find themselves forever trapped in the story of Cain and Abel.

The Arab Spring speaks more eloquently than I can write.

Thus, the very Law that established crime as a necessary condition for access to power remains in effect in nations where power, attained through crime, requires crime as a reason for survival.

It is no coincidence that, since Christianity attained its position in civilization without resorting to crime as a means, democracy has flourished wherever Christianity has taken root; and once born, coexisting with Christianity, the people, by their own evolutionary inertia, tend toward the suppression of crime as a reason of state.

Conversely, since the Christian state was the soil in which the tree of democracy took root and grew to reach the level of development observed in European states, the battle waged by Socialist Power to eradicate Christianity is a sine qua non for its perpetuation in power.

After 30 years of Socialist rule, what else could Greece expect for its future but ruin?

The law is clear: wherever Socialism takes root, ruin follows; wherever Islam takes root, Democracy is aborted.

Thus, six thousand years of living in hell constitute a full course in the Science of Good and Evil which, following natural intelligence, should have made every person—man or woman—a true expert on the subject. Unfortunately, we observe the exact opposite: that is, each person acts as if the world were born with them and as if history had nothing to do with their present or their future.

This disconnect between Memory and Consciousness is called schizophrenia.

It is no coincidence that every organization seeking Power tends to provoke this schizoid process during the Period of Growth of Natural Intelligence. By creating a chasm between the Present and Universal History, Power intensifies the implantation of an Artificial Historical Memory, erecting between the Present and the Future a Wall against whose hardness Reality shatters. In this game of individual interests, man is left, as the proverb says, dancing on a tightrope.

The Law is logical: where Intelligence is not cultivated, the harvest of the “Trash Voter” is inevitable—that is, the voter incapable of connecting the laws of History, which are the conclusions drawn from experience, with the Present and its circumstances.

Is there a single Islamic nation where, under the rule of the Quran, the law of democracy reigns?

Is there a single nation that, after thirty years of Socialist rule, has not succumbed to ruin?

Ruination and tyranny are the inevitable outcomes for any state subjected to socialism; examples of ruin include Greece, and of tyranny, Cuba.

Returning, then, to the judiciary—which imposes six thousand years of existence in the hell of the Knowledge of Good and Evil—any person—man or woman—who seeks a world for their children where the Law is that of Life has the task of never touching any of the branches of the Tree of the Knowledge of Good and Evil, whether Socialist or Islamic, while at the same time working to perfect the democratic state through the evolution of its entire structure until the total and definitive abolition of the Crime of State as the Rationale of Government.

The government does not have the privilege of using the state to crush opposition forces; the state has the historic function of preventing the government from trampling on the laws; that is to say, the future “ ” of civilization depends on the separation of state and government—two parallel dimensions that coexist but must not be mixed.

We observe that where the State is enslaved to the government by law, political corruption and the perversion of governments by international and national economic powers lead the State to intensify its repressive capabilities, with the government justifying its abandonment of the democratic legacy

achieved over decades by the need to emerge from ruin—a ruin to which the people were led by that very same power that now seeks to set itself up as the savior of the nation upon which it brought about such ruin.

It is, therefore, a “phenomenon” to read the statements of those in power proclaiming their desire to set themselves up as the saviors from the ruin they themselves caused. They deliver the stab wound and demand to be the doctor who heals and closes the wound, and anyone who denies them the duty that falls to them to heal the dying is an enemy of democracy.

If this type of ruler is a “phenomenon,” no less of a “phenomenon” is a voter incapable of connecting the dagger to the wound, or Judas to the thirty pieces of silver.

It is therefore difficult for anyone who loves history as a source of universal memory to come to terms with the intellectual schizophrenia touted by those in power—whether socialist or Islamic—as a necessary condition for the preservation of order and the progress of the state.

It is not the State that must progress; it is the Nation that must evolve from a savage, barbaric, rational state to an intellectual one—both materially and spiritually—where Power exists not as a Means or an End but as a Principle of the Human Being, and this Principle, based on the Word, becomes Law to make every man a law unto himself; and in accordance with this evolution, the State grows to ensure that the government always remains within the bounds of the law.

Conversely, the corruption and ruin of states stem from the creation of laws by governments that seek exclusively to legalize the criminal attitudes and behaviors of the powers—whether political, religious, or economic.

We can already see, as we follow the Course on the Science of Good and Evil, that God had to open—against His Will—our world as the book in which to read, written with our blood, why God abolished all Power and declared the End of every Crown and Lordship, establishing a Universal, Singular, and Almighty State, that is, Incorruptible, while the government of each nation remains distinct from this State and at the same time subject to the Law of said Universal Government.

On a more familiar level, to speak in human terms, the State is to the Government what the skeleton is to the human body. The individual has the freedom of movement to direct his or her existence toward whatever his or her desire for life suggests; and yet the individual has no dominion or power over his or her skeleton. The State (the skeleton), following this law of life, does not have the mission of repressing or imposing upon the Government (the body) the direction of its movement; and conversely, the Government cannot manipulate the structure of the State, and when it does, Corruption and Ruin enter the Nation, leading to Dictatorship, and through Dictatorship, to Civil War.

The historical interaction of Government and State in “inseparable” yet “separate” coexistence is what ensures the immunity of Society, the Nation, and Civilization against corruption, dictatorship, and war.

Obviously, any political or religious power that seeks its own interest—nothing other than its survival in privilege—must rise up against this separation of state and government; now, well, if Abel was a saint and chose, like Christ, to allow himself to be killed rather than respond to violence with violence, the right to defend life takes precedence over martyrdom when there is no cause for crucifixion, and the one willing to commit a crime has placed himself beyond all possibility of redemption; or as the Founding Charter of Democracy acknowledges: the Nation, the People, and the State have the duty to rise up against the government when it seeks to use power as a stepping stone toward dictatorship through the ruin of civilization.

We observe in the behavior of the political classes how the Global Economic Crisis is being used to create all-powerful figures, whose special powers threaten the evolution of civilization. The response of the alliance between political and economic powers to the urgent problems that evolution itself brings about is nothing other than the need to endow Democracy with “special powers,” for the sake of which freedom of expression and movement are sacrificed in the name of “Freedom, Order, and Peace.”

CHAPTER EIGHT

ONTOLOGY OF THE FAMILY

I

An Approach to the Problem

The nature of the relationship between men and women can be viewed from two perspectives. The first involves the use of the other and the individual's enjoyment at the expense of the other's significance; this other is relegated to a mere function of manipulation, whereby the person becomes a thing, and the human relationship is thus transformed into the manipulation of any object with specific functions; through this type of relationship, men and women become mere mechanisms for satisfying an instinct devoid of any natural law and not subject to any social reason other than that inherent in the personal satisfaction of the instinct by which the individual—whether man or woman—lives. Adolescents follow this pattern of behavior, albeit without an understanding of cause and effect, and their behavior is subject to the development of their still-unformed personality; during this stage of growth, the values arising from the relationship between men and women are not yet fully realized.

In adolescence, love is a game not grounded in a given, law-bound relationship; there are no rights and duties. During this stage of terminal physical growth and intellectual development in its nascent stages, the nature of the relationship between him and her conforms to one behavioral model or another, in accordance with the defining social norms of the family from which they come. And the rights and duties to which the relationship between them is subject during adolescence are established by the social laws that regulate the limits of individual freedom and promote respect between individuals—men and women. The conclusion of this phase of an individual's development as a person does not occur at a single juncture, but rather has several: 1. priestly celibacy, 2. non-priestly celibacy, and 3. marriage.

Phenomenology of the Issue

Let us say, then, once we have entered this realm, that there are many determining factors behind the transformation of two people who once seemed wonderful in each other's eyes into two outright monsters. This will be the other approach from which we must proceed to study the nature of the sexual relationship between a human couple.

As a general rule, and without dwelling on exceptions, looking more to the future than to the past, but taking the past as a lesson and a source from which to draw the relevant and necessary conclusions to apply to the present, the sexual relationship has been established by the Nature of the Universe with a defined and specific teleological purpose, namely, the procreation of the human species within a family structure not created by the species itself but rather given by the laws of the creative Nature of the Man. Here we may criticize the wisdom of natural law for meddling in human life and tell Nature to go to hell. Insanity takes many forms, and its ramifications reach all the way to Congress, the academies, and throughout every sphere of society, where it establishes its throne and professorship!

In this section, the criticism is not the issue; rather, it is the established fact of the existence of a natural law whose implications extend the universe of its consequences over all species on Earth, subjecting the reproduction of all forms of life to its law and command. To believe that man, as a living species, is outside the universal natural law is, in its roots, trunk, and branches, the beginning of

madness; and its effect—establishing a law that nullifies natural law—is the reign of that madness over the individual, both he and she.

The significance of understanding this natural law—whose governance over life on Earth, from the dawn of history to the present day, has been a crown of successes—is of inestimable historical importance, and ignorance of it is one of the reasons why those two people, who were once wonderful, are transformed the very next day into monsters to themselves. It is not in vain, nor with the intention of dispensing wisdom, that I return to this issue of divorce, examining its phenomenology from the very beginning; for divorce to exist, there must first be a marriage. And it is upon marriage that any study must be focused to reach the core structure of divorce as an exit door from a situation that has spiraled beyond the control of both individuals, giving rise to a psychopathology that cultivates the monster within, which, bearing fruit, leads to gender-based terrorism.

Divorce, in short, as a gateway to the light following a relationship rooted in love—and not as a gateway to the hell of those who feel or know themselves to be powerless to ever step through that door of darkness, beyond which the individual cannot control their hatred and proceeds to nurture the monster within their heart—is the perspective from which this study is conducted.

Phylogenesis of Reproduction and the Origin of the Sapiens Family

The primary determining cause of the replacement of the reproduction of the species—the basis of existence—with the reproduction of divorce—a destructive force for the species itself due to its psychopathological effects on offspring—lies in the total absence of education regarding the meaning of human reproduction within the framework of Nature.

In a society governed by the principles of the “political animal,” which serves as our natural habitat at the dawn of this century and millennium, not only is the sexual behavior of the human species founded on an alienation from the natural law to which all beasts obey, but the natural animal model is also shattered and replaced by one born of the slavery and servitude of man to man, under whose rule the monstrosity of the monarchical and theocratic classes of Antiquity humiliated men and women by stripping them of all their natural and ontological values, transforming human beings into mere objects devoid of individuality, personality, rights, or conscious existence in accordance with the law of Universal Freedom.

With humankind subjugated by the theocratic monstrosity of the ancient monarchies, and the savagery inherent in the warlike passion of their dynasties—in a perpetual state of crime against humanity—the sexual behavior of the human species eventually came to accept what was once a humiliation and a crime against Nature as social behavior, with monarchical and theocratic monstrosity proceeding to create the Third Sex.

It was, therefore, the monarchical and theocratic classes of antiquity—which have persisted to this day— that, through their class-based degeneracy, imposed an Unnatural Sexual Model in which the Law of the Universe was banished from Human Society and replaced by an unnatural law that imposes upon the Reproduction of the Species a model not inscribed in the phylogeny of Humanity.

The consequences of a law based on a crime against humanity manifest themselves in the reproduction of the failure, on a universal scale, of the Family—a natural creation of the universe, a spatiotemporal structure within whose fabric Life took root in the quest for the Creation of Intelligence,

the dynamics of whose search process carried within its phylogeny that Model of Reproduction we call the Family. It is this Model of the Natural Family that has been attacked and is being demolished by that Law born of a Crime against Humanity, which the persistent dynasties and theocracies on Earth sponsor and defend based on the need to maintain their status quo—"beyond the Law"—for which they must answer before the tribunal of History.

The reproduction of the human race, then, is based on the principle of the evolution of the intelligence of life across generations over time; in accordance with this law, nature brought the Sapiens family into being. The creation of this Model entailed an Anthropological Phylogenesis of human reproductive behavior, the result of which was the Model of the Nuclear Family, within which the inheritance of Acquired Intelligence is passed from one generation to the next; upon this Universal Dynamic, Creative Wisdom erects that marvelous edifice known as Civilization. This Anthropological Model, upon which Sapiens Intelligence was made possible and from whose soil the First Civilization emerged in history—the foundation of the final stage of Humanity's Consciousness and Memory—was the Model against which the monarchical and theocratic classes of Antiquity launched themselves without pity or mercy, declaring themselves outside the Law, and in a perpetual existential state of Crime Against Humanity.

It was in that criminal land that the Third Sex emerged—a product of slavery, empire, and the terror of warring dynasties—along with a non-phylogenetic family model, alienated from any anthropological foundation and imposed by terror, whose manifestations were:

1. polygamy,
2. the human sacrifice of children to the gods of war,
3. monarchical machismo,
4. the so-called aristocratic female,
- 5.-and theocratic prostitution inherent to paganism.

Monstrous effects that Atheism inherited and, through Science, shaped into what was, in the eyes of Creative Nature and the Creator of the Universe, a Crime, thus giving rise to Scientific Atheism—that is, monstrosity as a Model of Sexual-Social Behavior.

Such are the origins, in the formation of human intelligence, of the total and absolute absence of any reference to sex education based on a phylogeny of human reproduction and an anthropology of the Homo sapiens family; this deficiency is filled, by some, through the theory of the seed delivered by a stork, and others through the political programming of human sexuality. While the former base their innocence on the notion that even rats know how to "put it in and take it out," the latter ground their adoption of the monstrosity bequeathed by antiquity in reasons of political freedoms—the former being "good" and the latter "ly" evil— but both without addressing the issue of the Family as the Sapiens Model—not created by Man and the only structure valid in the eyes of Nature—whose transgression effectively implies the extinction of the species; hence, the Creator of the Universe announced to the First Man who rose up against Natural Law the consequences of his crime, saying: "You are dust, and to dust you shall return."

This Natural Model, based on the phylogenesis of Sapiens reproduction, is the one inherited by the Christian Family; however, as a result of the continued existence within Christianity of monarchies and their criminal model of sexual behavior, it became subject to the disturbances inherent in the extemporaneous criminality of the European dynasties.

Sex Education

We must therefore recognize that to establish a science of sexual behavior within a society subject to law, we must base its principles on nature and not on the effects on the body of civilization exerted by the fratricidal empire of the ancient dynasties, which plunged the world into the hell of a perpetual civil war.

But if we do not combine the scientific understanding of the origin of species-specific reproductive sexuality and Christianity's adoption of the Sapiens family model with an awareness of the structure of the law governing the rights and duties of family members—including the law of divorce itself—we create a grotesque situation. We see on a daily basis that young people leave school with plenty of experience in casual sex but none regarding the potential complications to which they are exposed through marriage, arriving at the threshold of divorce without any knowledge of its consequences, reasons, battles, and the criminal provocations that the conflict gives rise to.

We are NOT going to say that lawmakers and educators conspired to bless hell and throw young people into the hands of the demon of hatred that precedes divorce. The structure of human education, even though we have left the Atomic Age behind, remains anchored in the medieval framework—a framework that the Modern Age failed to break, limiting itself to adding the new sciences to the Quadrivium, without ever addressing the Problem of the Family as the Core without which the existence of the human species sinks into the process of its extinction, one way or another. To the dead, once dead, it makes no difference whether they were killed with rat poison or with poison meant for kings. It is not, then, a matter of getting lost in the search for culprits. For in marriage, as in life, there is no single culprit.

Unfortunately—and herein lies the origin of gender terrorism, or gender-based violence, depending on who perpetrates it—the blame for the breakdown of the marriage falls exclusively, entirely, and absolutely on him. Hence, injustice, cloaked in the guise of justice, acts like a machine and violates the spirit of the law by preemptively passing a deliberate judgment on a situation subject to the courts. For as even the most ruthless murderer knows, a trial in which the court has already predetermined its verdict is not justice—it is a farce—and in the real world, this farce constitutes a terrible crime. Terribly, what is a crime in the real world is law in the world of divorce. And hence its consequence: gender-based terrorism.

The metaphysical purpose of sex education begins with the formation of the individual's personality, but the very foundation of this formation demands the repeal of such a criminal law imposed on civilization by the criminal dynasties that, since antiquity, have forced upon civilization a model of sexual and family behavior that, in essence and substance, demolishes the Sapiens model— which Nature brought into being, the fruit of a creative evolution, the seed of intelligent life on Earth.

Consequently, there are two major spheres that an individual's sex education must cover. The first is the scientific knowledge of the phylogenesis of Homo sapiens and its natural model of reproduction. The second is marriage as a law. And a third area, which we have not yet addressed: the ontology of the self, both as it pertains to the development of the individual's personality within marriage and as it pertains to the psychology of the formation of the self within the family. While, when discussing the first two areas, we observe a certain silence, regarding this third area, it is nothingness that predominates. Consequently, not only does the individual enter into marriage without any

understanding of the nature of the divorce process, but—what is even more terrible and tragic—without any knowledge whatsoever of what the Self is, the Formation of the Self, and the Psychology of the Family, taking the father, the mother, and the children as the core elements of this science.

Is it any wonder that, given the complexity of Intelligence and the absolute lack of a Science of the Family, the failure of marriage is not merely a matter but a problem?

God and the Science of Good and Evil.

Disgust, revulsion, hatred, utter contempt, absolute rejection, supreme and invincible indignation, God's judgment against the Science of Good and Evil, that is to say, the law by which the injustice of private and secret societies rises to become the legislative, administrative, and executive powers; corruption as a political *modus vivendi*; power over life and death as a fundamental privilege of the ruling class; and, in short, everything that is inherent to the system under whose criminal wheels the human race has made its way from Adam to the present day; that invincible hatred of God against that murderous, malignant law, on the basis of which a few cloak themselves in justice and truth so that, through their lies and injustice, they may lead the entire world into a permanent state of war as the perfect means of establishing their domination *per seculam seculorum*; that disgust, indignation, and revulsion of God toward a law that enshrines in the natural order the right of that class to crush, trample, demolish, ruin, and massacre with impunity; this Divine hatred is the Holy Spirit that governs the future of the Universe, and in the face of the suicidal obstinacy of His creature—incapable of understanding where God's hatred comes from, a hatred so definitive, concrete, overwhelming, and invincible, so great that He did not even spare His own Adam when he transgressed the Law— and because the need to lay bare the cause and origin of this impossible coexistence between the spirit of God and the Science of good and evil determined the Judgment by which Creation would experience, in the flesh of the human race, that cause which found fertile ground in God and bore as its fruit an uncontrollable love for Truth as the principle and foundation of coexistence among intelligent beings, a wild passion for Justice as the indestructible core of every Civilization born to grow eternally, a cosmic sense of Peace as a force grounded in a Universal Right to the enjoyment of Freedom and Life.

And when faced with a choice between the two options—that of becoming the Head of a malevolent social structure governed by an elite beyond good and evil, or being the Head of a Civilization governed by an Almighty Law that subjects every individual, whoever they may be, to its Justice— God chose the second option with the invincible strength of one whose hatred for the option of the Science of good and evil is absolutely irreconcilable with his perfect love for the Right to Freedom of all beings. And His choice became so categorical that He both punished a man according to the Law of His people—because that man followed the Law to its ultimate consequences—and elevated him to the Head of that Civilization by re , through which He opened Creation to Intelligent Life in His Image and Likeness, for although He was all-powerful enough to defeat all His enemies and rise above the Law, out of love for the Law He placed the very height of His power at the feet of the Law... But where does all this lead us, since it is an ancient doctrine of the early Christians?

It leads us to the conclusion of the Judgment by which our species became the spectacle of the universe—that is, to pass our own Judgment on the accursed Science that God chose to conceal from His entire Creation, and by reason of whose Ignorance a repugnant and loathsome creature believed itself cunning enough to cause Man—unaware of the existence of this murderous Law—to fall.

What pride is there in testing one's strength against a child? And what wisdom is there in believing oneself capable of challenging God to a duel to the death? Madness is the core from which the criminal influence radiates in the mind that loves what God hates and despises what God loves. And in stating this, I do not speak as one whose pants are soiled with fear and who is dying of terror before the Power of God. Truth is Truth with God and without God, but with God it has become invincible and elevated to the Glory of that which is born to be eternal.

The abstraction of the Fact is, therefore, a necessity, so that—since it is our flesh that has suffered the terrible final dilemma in which God and His Creation were trapped— we, as intelligent spirits, may observe the History of our World as those who have also been placed—as if we had not lived it in our flesh—around the table to choose between the Law as the Foundation of Civilization or the Force that proceeds from a Power Group whose principle is world domination, and whose law is War. The choice is up to each individual.

No one can claim to be unaware of the Science of good and evil. No one can claim to be unaware of the content and form of a law that establishes the right of a few to crush and enslave the entire universe on the basis of a certain natural right. The choice is up to each individual.

Without going any further and setting aside demonologies for fools, a faction within the House of God Himself rejected the Law of the Creator Spirit and advocated for the transformation of the Ruling Council of the Kingdom of God into an Olympus of gods, each and every one of them beyond good and evil, immune to the Law, and accountable only to God. This argument sought to kill the Judge in God and replace Him with the Father. God's response to this immense manipulation of His Truth is written in the blood of Christ in the Chronicles of Human History. There is nothing to add or take away in this regard; what remains for us is to draw our conclusions, make a final decision, and lay our choice on the table between the Law of Life and the Law of Death.

And based on this final choice, it is only natural that whoever chooses the Devil's option will act accordingly and seek to establish a model of a Power Society at the pinnacle of a World Civilization dominated by the law of his empire, where the law is centered on the will of that group.

Since Man was created in the image and likeness of God, it is assumed that Man must set aside God's Will and impose his own. Sooner or later, whether by imposition or willingly, the slavery sponsored by this Neo-Empire—slowly but inexorably, and using war as a catalyst to accelerate the process of seizing world power—must forge its global empire through the destruction of opposing forces and the assimilation of competing forces. It is the logical conclusion reached by any intelligence that adopts the defense of its privileges and interests as the source of its law and rejects the Universal Law of the Universe as an enemy of its interests and privileges.

But this is nothing new; it is what the Devil and his Hell sought but did not obtain from God, and it led Creation to the foot of the Cross of Jesus Christ. Moreover, I would say that one would have to be a bit of an idiot to believe—given the history of our world—that this trend is something new, or, going to the other extreme, that this trend is merely the paranoia of certain intellectuals in our days. Let's say that what distinguishes the current trend from the forces that sought the same thing in the past is the need to operate in the shadows.

In the past, universal domination was sought in broad daylight, and no one hid the fact that empire was their goal. Today, such a declaration—audible to anyone who isn't deaf—is impossible, all the more so since even today's deaf people can read lips.

That said, we are not saying anything new when we simply limit ourselves to acknowledging the existence of a reality that has its roots in millennia. What distinguishes our position from those held by generations in past centuries is not reality itself, but rather our understanding of reality. And what places us at a historic crossroads is that the final decision toward which the history of humanity has been moving over the last six millennia has been left in our hands. In other words: With God, or against God and with the Devil.

Point One

If with God:

the abolition of all private secret societies, the dismantling of every state organization with the power to kill that bases its very existence on the violation of the Law and justice. Since their origin is a criminal end—justified by the ancient divinity of monarchs, a doctrine still in vogue to this day and to which billions of lives have been sacrificed—the necessity is obvious, and its implementation requires immediate action, because, as the armed instrument of those who will never subordinate their privileges and interests to the Good of Humanity, by the very nature of their criminal resolve they must use that arm to destroy anyone who opposes them—a necessity that can only be fulfilled through a life-and-death confrontation between the People and the ruling class. Now, if the people act like cowards, who will prevent this logic from reaching its conclusion?

If with the Devil:

Full immunity from criminal prosecution must be granted to the secret agencies of the State in order to avert, through death, the ruin of the rule of law in the nation and throughout the world, and to establish a civilization founded on the class superiority of its ruling elite.

Consistency with one's own spirit is a natural logic that must be applied to oneself and one's collective by anyone who wishes to make the decision to prevent the Supreme Act toward which the history of humankind has been tending over the last millennia from reaching its final act. There is nothing more logical for any group seeking to impose its will on a global scale than the restriction of civil rights, the absolutization of universal law, and the expansion of the power to kill selectively and at will through these secret state agencies.

That those who choose the path of the Devil act accordingly is as natural as snow falling in winter. The inherent tendency of those who believe themselves to be the seed of gods born to dominate is that of the Empire. This is nothing new; one need only open the Book of Universal History to see it. It is not an accusation against anyone to draw from the Science of Good and Evil the conclusions and principles that drive the machinery of their hell.

Let each person look in the mirror and see where they have placed themselves, for just as the Devil knew how to deceive the greatest Man of his time—and has since cloaked himself in all manner of lights—it may be that one, believing they stand for the Law of God, turns out to be a mere instrument of the Devil. The Last Judgment has not yet taken place, because for it to occur, a conscious Choice must be made. Let no one be mistaken, then. A Once the “Course on the Science of Good and Evil” is complete, the Creator returns to resume what He was doing—and who can resist His Omniscience?

Second Point.

If with God:

Abolition of all immunity for every individual, under all circumstances, and the subjection of every man to the Law of Accountability for his actions, whoever he may be, whatever position he may hold.

Justice is all-powerful, and everyone—from the most powerful man in a nation to the humblest person in that same nation—obeys its call, both subject to the same duties and rights. Any exception that deprives Justice of its omnipotence is a coup d'état against the Law and Justice.

The future is guided by the growth of Good and the consequent strengthening of all internal systems for the protection of Life; immunity—which creates islands of refuge where those who steal the wealth of nations take shelter—is an aberration against justice, and its effect, blindness, is the darkness that floods parliaments, turning them into havens for the most fearsome criminals.

The decision is up to each individual. God made His choice and abhorred this “exception”—that is, the immunity of the individual from justice, which holds him accountable for his actions. There is no greater intellectual property right than that which unites Man with his actions, thoughts, and words.

If with the Devil:

The absolutization of an individual's immunity from the law, and the enshrinement of the right to commit offenses and crimes by that individual or group through the alienation of the person or collective from the duty to answer for their actions before justice—and the extension of this exceptional status, in its monarchical days—is the natural consequence for those who choose to exist in a social system based on the rule of law for all and crime for a few as a means of livelihood. Moreover, the opposite—that impunity and immunity should spread without corruption, delinquency, and crime spreading along with them—is a parody of political intelligence, which only a complete idiot could accept as a necessary reality inherent to the democratic system, whereby what is punished with the most severe penalties for everyone is blessed for a select few.

Now, it is only natural for those who advocate for the privilege of crime for the ruling class and defend this privilege as a hallmark of that class it is only natural that they not only defend and advocate for this crime against the very nature of political science but also infiltrate every level of the judiciary and displace the opposition by installing, at the highest levels, perfectly lobotomized slave pawns—thereby elevating to the status of a natural institution the crime represented by such a constitutional article on the immunity of kings, presidents, parliaments, and diplomats. Conversely, for anyone who opts for a social model based on power as a democratic game to act in a way that leaves to the judiciary what belongs to the judiciary is, because it is so incongruous, the greatest conceivable stupidity. The firmer the decision to join that privileged class subject to the “law of the gods,” the more forceful that party's incursion into the sphere of justice becomes, toppling all pillars of independent legality and condemning any opposition to its power. It is a matter of logic. The opposite would be an aberration inconsistent with the very policy of exceptionalism established by the Party's leadership.

“By their deeds you shall know them.” Depending on the cat, it will be a frog or a toad. If this demolition of the independence of the judicial bodies takes place, we know that a totalitarian, absolutist group with criminal aims has infiltrated the State and intends to carry out a coup by perverting the very structure of the law. Why would a political party interfere with the judiciary if not to promote crime as the natural law of the political class? The choice is up to each individual. The Course on the Science of Good and Evil has come to an end.

Point Three.

If with God:

Abolition of the Power of War and Peace in the hands of a single individual and his exclusive ruling group, and the subordination of this Power to the Nation, to whose Law and only to whose Voice the Movement of the Nation's Defense Forces must be subject. Is this not the historical trend that has written its pages in our very flesh? What has changed if the Power of War and Peace passes from one head to another?

By abolishing every crown and placing the Universal Crown upon His Son's head, God stripped all governments in His Kingdom of this power, limiting their role to defense. The power of war and peace in the hands of a single man or a group is a crime against the future of humanity. Consequently, those who stand for the law have the abolition of this power as their necessary objective and immediate goal.

We prohibit war by forbidding ourselves from carrying out any kind of violence against our neighbors, whether they be friends or enemies.

The right to self-defense, in the form of a duty, is the power that God has placed in the hands of nations, thereby preventing the deployment of armies in the service of the interests of any group—whatever it may be—that is part of a nation. The prohibition of war is, consequently, its natural corollary.

The prohibition that God decreed regarding the Tree of the Knowledge of Good and Evil was directed against war, its fruit.

If, with the Devil:

The consecration of the power of war and peace in the hands of an individual and his group, abandoning the peace of the nation and of humankind to the interests of the group that individual represents—whose power elevated him to that position in order to serve the evil interests of that group. How logical! He who hates peace and places the interests upon which his class privileges are based above freedom must, by logic, make war his way of life, his instrument of domination, his system of defense through attack against the children of God, as it is written: "Blessed are the peacemakers, for they shall be called children of God." On the other hand, to expect that someone who despises the Law of Freedom and Life, places their class privileges above the Law, and devotes themselves to doing the opposite of what they do out of habit—sowing war as a means of maintaining their privileges and as a path to their empire—is so incoherent that one would have to be conversing with a true idiot to even get caught up in a bad movie of retorts and counter-retorts.

It is logical for the Devil to sow in hell, and there is nothing wrong with that; God sees no evil in it—simply let him go to Hell and sow as many as he pleases there. He has eternity to plant as many as he produces. Isn't God consistent with himself?

Point Four

As for God:

Abolition of the death penalty and repeal of the power over life in the hands of an individual. The power over life and death belongs only to God.

If with the Devil:

Absolutization of the power over life and death in the hands of the ruling power and its members, and extension of the death penalty to crimes designated by that interest group, whether religious, economic, or political.

Point Five

If with God:

Separation of government and the judiciary within the state. For how can the law prosecute a criminal if he hides within the government, since the government is the true master of the judiciary?

If with the Devil:

Subordination of the law and the judiciary to the government—for how else could criminals and offenders evade accountability for their actions if there were no Parliament within whose doors the law has no jurisdiction?

Point Seven

If with God:

Limitation of the government's powers within the State based on administrative duties and solely in relation to the rights it acquires by virtue of the State's administrative nature, one being the administrator and the other the owner of that which is administered. The owner of the State is the Nation, and the Administrator is the Government. It is therefore the Owner who defines the Administrator's functions, and not the other way around; for if the Government becomes the absolute owner of the Nation's property, the People of the Nation are thereby deprived of their rights.

It is as if the Devil were to grant:

Absolute power granted to the nation's government to deprive the people of their rights over the State, and to use the power of the State to impose that government's laws with total and absolute impunity—criminalizing the law itself and treating the people as enemies upon whom to unload the crime of the government's appropriation of the State.

Conclusion

Experience is the mother of science, and indeed it is. And knowledge is the father of intelligence—this is as true as the former. And hence, every government founded on the choice of the science of good and evil tends to limit human experience to the classic and mindless elements of “alcohol, sex, and drugs,” and to prune the body of knowledge a man can absorb through the manipulation of all levels of education, the ultimate goal of which is to transform the development of human intelligence into a process of professional learning—whether qualified or unqualified, it makes absolutely no difference.

The primary function of pedagogy is the cultivation of human intelligence, and its fruit is humanity's love of knowledge. But following this Divine law would mean placing before the ballot box a voter with an intellectual personality of their own, immune to manipulation by the mass media, free

from any obedience to any political organization, endowed with a judgment grounded in Universal History as Critical Memory, and possessing an active and dynamic intelligence that moves within horizons open to the natural limits imposed on our knowledge by the transience of time; and this type of voter, by instinct, is the number one enemy of any Power that finds its habitat and status quo in the law of the political jungle. Yet this is the natural purpose of Education, and hence all Governments seek to dismantle this Method and replace it with educational reforms whose goal is to seek out and cultivate a voter who is thoroughly dumbed down by the mass media, utterly lobotomized by an experience whose horizon consists of alcohol, sex, and drugs—whatever barrier serves to separate Man from his true Universal Value: Intelligence.

CHAPTER NINE

THE FUTURE OF INTERNATIONAL LAW

Life is based on a Single Intelligent Principle whose sphere of influence governs, by its very nature, the behavior of all nations in the Universe. Since the Origin of all beings is the same—God—the basic structure of Intelligence is Universal. The formation of the culture of the individualized being, as a growing entity, proceeds from different points and starts from different foundations, in accordance with the objective uniqueness of the world of origin and its physical constitution; yet the ultimate goal—Creative Intelligence—is common to all civilizations in the Universe. It is on this basis that $2+2=4$ has cosmic significance, and any reflection that implies the denial of this eternal principle is an act of irrationality.

The Language of Creation, then, has its origin in its Creator. This Community at the Origin allows all Nations, regardless of their place of origin in space and time, to come together around a single Universal Civilization—multifaceted, multiform, and open—and to understand one another in the infinite thanks to the Universal Language that the Creator of all Nations provides as the Foundation of Communication. This Language is that of God Himself, who, being perfect in It, constitutes a field of knowledge open to infinity for us, and involves all the Nations of Creation in an Evolution of Intelligence, the limits of whose horizon begin with Creative Omniscience and find their natural and logical growth in the Science of Creation.

Thought is, in fact, the activity of the Spirit in matter animated by Intelligent Life in the image and likeness of the Intelligence of the One who made His Thought the Cause of Man's existence. It is Nature itself, left to its own devices, that led human beings to encounter Thought, in which man found himself, and this very discovery of the Divine Image sparked the revolution we know as Civilization.

We all know what happened next: how the Fall shattered that Image within Man, and how Humanity—cast far from its Creator yet yearning for the lost image of its Being—invented a mental image to satisfy the natural need of its thought.

The course of Universal History from the Fall to Redemption is what we call the Ancient World. We call the period stretching from the Fall of the Ancient World to the Birth of Christian Civilization the Medieval Era. And we call the period in which Man, once again free, returned to making Thought his guiding principle the Modern Age.

Is the childhood stage more important in a person's life than adolescence or adulthood? Only from a position of irrationality could one demonize the child or wish to return to the period of childhood. There can be no adult without a child, and the nature of childhood does not depend on man but on the Universe that shaped its existence.

Looking at the past from a judgmental standpoint is, therefore, an act of schizophrenia, and the consequences of this confrontation with the past lead to a pathological process. From this schizophrenic vantage point, the twentieth century was the consequence of the clash between Reason and Faith that the “ ” scientific and philosophical thought instigated by demonizing the “Childhood of Christian Civilization”—that is, the Middle Ages—seeking the alienation of this Nature within Civilization as a means to an end, namely, the construction of a new social model upon the ruins of Christianity; scientific and philosophical thought did not hesitate to lash out against the infancy of Civilization, simply because it was Christian, without realizing that, once the process was set in motion, only through the destruction of the being could the Creature be prevented from reaching its Destiny—in this case, the birth of a Man endowed with Intelligence in the image and likeness of his Creator.

We must, therefore, seek the root cause of the rupture between the Creator and His Creation, the effects of which were the deprivation of Man of the image of his Being—as it was set in motion and determined the course of the History of the Universe in accordance with the birth of the human creature. And at the same time, we must focus our search on where the answer lies, abandoning the irrational stance of science—that which, faced with its failure to attain knowledge of all things without Faith, invented a universe tailored to its own needs in order to satisfy its thirst for knowledge.

The defining moment in the history of humanity—due to its future consequences—is etched in the memory of the human race. At a specific time and place, during the final phase of the First Civilization known to Earth—the seed of the fullness of the nations that were to fill its surface—namely, the end of the Neolithic period, the Universal Law upon which the First Human Society was built—namely, the prohibition, under penalty of death, of any and all declarations of war—was trampled upon, and because of this transgression, a struggle of suicidal and fratricidal forces entered the history of humanity, with the active denial of the Law as its principal enemy. This interplay of forces, which burst onto the stage of human history to impose its own law upon and against the Universal Law that had been in effect until then, caused the rupture between the Creator and His Creation; the effect of this was the abandonment of humankind—as a world—to its own devices.

What was the essential and substantial nature of that interplay of forces that brought about the rupture between God and Man—the origin of the Fall of the Ancient World into the hell that the human race experienced from Adam to Christ?

The fact that Theology has failed to answer this question is due to the defining nature of Civilization's own growth from the ruins of the Ancient World. It is this ignorance on the part of theology that brought into play what they called “dogma,” behind whose infallibility lies the bishops' inability to answer the question of why God abandoned Man into the hands of the one who had to destroy Man in order to save his life.

Theology was born of a Fact: the Hope of the Resurrection. And its entire philosophy and science found its Mystery in this Fact. Because of the nature of this event, theological reality itself became conditioned by the defense and proclamation of the RESURRECTION OF JESUS CHRIST to all nations. Theology defined the Resurrection as the core of the entire Mystery of Christ: Redemption, Salvation... but its scope of thought remained limited to the Resurrection as a Response to the Fall, and vice versa, with God leaving the Mystery of the Fall outside that sphere of influence He had granted to Theology, predestining its Secrets for the Generation that was to be born of the Marriage between Christ and His Church—through which the Testament of Christ was written, of which the Church was the custodian.

Now that the time of waiting has passed, the freedom of God's children defines the very essence of our century's intellect, and their discourse opens the human spirit to the Language of its Creator as the final phase of a centuries-long growth that has finally borne fruit. Science, Philosophy, and Theology—regardless of their points of convergence, their virtues, and their flaws, and even though they stood in ir opposition, each in its own place yet all united in a single endeavor that transcended them all—have fulfilled the expectations that gave rise to their pursuit. Indeed, “If, when I speak to you of earthly things, you do not believe, how will you believe if I speak to you of heavenly things?” The task of developing human intelligence was thus limited to overcoming that imposed limitation—the fact that we humans were not prepared to believe in “those heavenly things.”

Having accepted this, we turned our thoughts to the Principle and opened the Door that had remained closed until this Day dawned. The Answer to why God left Man to his own devices—and not exactly under ideal conditions of independence, but rather subjecting the existence of our world to destruction sought by a force not of this world—has found its Hour. And the Answer is the Law.

We have already seen above that God opened up the Future to His entire Creation by proclaiming His Intelligence as a Universal Language, regardless of the origin in space and time of the world in question. Logic is, therefore, universal, and the laws governing matter, space, and time are of positive-absolute value. Two plus two equals four in every part of the universe, at all times and in all places, even though each may use its own typical system of notation. The origin of movement may differ, but the goal is universal, and the point of convergence occurs at the very same endpoint.

But this Law of Intelligence—thanks to which multiple civilizations, based on different scientific frameworks, come together in a single Universal Structure, like branches of the same tree, the Tree of Life!—was created and cultivated by God, who established as a Law of conduct a single, Universal Spirit, to whose Law all nations are subject. By this Law, every being is accountable for their actions before Justice, regardless of that individual's relationship with God and their position within the social structure to which they belong.

By this Law, the Creator enters into partnership with His Creation as Judge, and by becoming the Head of a Justice whose Court has universal jurisdiction, by virtue of His Divine Nature, Justice becomes the Almighty Principle in whose omnipotence the peace and freedom of all the nations of His Kingdom find their happiness and their life.

By assuming the role of Universal Judge, the Creator Himself became the guarantor of the equality of all His creatures before the Law. And by placing His All-Power and Omnipotence at the service of Justice, no creature is exempt from accountability for their actions, words, and thoughts; it is this impossibility that, by its very nature, lifted the prohibition revealed to us in Eden at the beginning of our days. And it is, by its very essence and substance, the invincible guarantee upon whose almighty foundation the Peace and Freedom of the entire Creation rest.

The prohibition is, as we see, an effect of the very nature of the Law. For where there is a law that is ineffective or of limited power, the prohibition becomes a cause for mockery. But when Justice is founded on a power without limits to enforce the accountability established by the Law, regardless of the nature of the offender, the Law becomes a prohibition by virtue of its own magnificent essence.

We observe in Eden that, by prohibiting, the Law did not nullify Freedom. For it is impossible that, since Freedom is the defining attribute of the essence of being, the Law—in order to assert itself—should come to deny that which, without Freedom, renders it inoperative. The essential characteristic of Intelligence is Freedom, and precisely because this reality is indisputable, the Law enacts its prohibition without abrogating Nature.

Certainly, the Law proceeds from Justice, and Justice from a Power external to the individual. But if this were not so, the Law would not be Justice. And if the Law were determined by the individual, its Justice would be a criminal act in itself—a fact for which Absolutism and the very History of the Science of good and evil on Earth have provided us with a whole range of examples. When the Creator comes to His Creation as a Creature—that is, when He enters into a partnership with His Creature as a Judge—God extends the Law from the individual to the Universal and exalts the spirit of the Law by erecting between Justice and Corruption the indestructible Wall that is His own Spirit, which needs nothing and no one to attain the highest degree of satisfaction in His existence.

But Freedom, as we have seen, endures. And since the essential attribute of the individual's spirit is the power to choose—whether to transgress or not, to accept this Justice or reject it—the decision

always remains in the hands of the individual, for Creation cannot be based on a Principle of Freedom and, at the same time, on a Rule of animal obedience to the Law.

The animal is governed by the law in the form of instinct; since it is part of its physical structure, the animal is powerless to act in accordance with a conscious choice, and it is this inability that makes instinct a robotic law. The fawn does not flee at the scent of a predator—even if it does not see the enemy—by following a conscious mental process: it is the law itself that becomes its instinct and drives its behavior.

But in the intelligent being, that law crumbles, and the principle of consequence gives way to thought that precedes freedom of movement. By creating the being in His own image and likeness, the Creator transcends the animal law and elevates life to the consciousness that is proper to it, determining His creature's relationship with the Law according to the principle of freedom that arises from knowledge.

Every creature, therefore, has the power to love the Law and the power to rise up in rebellion against Justice. As we see, God cannot separate Freedom from Consciousness. And Consciousness implies Intelligence, and Intelligence implies the power of choice.

This was the dynamic set in motion at the Fall. The issue against which the rebellion arose—from one who until then had been a child of God—had to do with Creation's Freedom to accept or reject, in part or in its entirety, the Nature given by God to the Law. This point—the equality of all individuals before Justice, regardless of their relationship to the Judge or their position in society—was the very point that that generation of children of God could not accept, as expressed through the one who placed himself at the head of the faction dissatisfied with the Universal and Omnipotent Nature of the Law.

According to the Law: no one—neither the one who sits on the King's throne nor the one who lives like the little birds and the lilies of the field—is above the Law, such that, by committing a crime, they are, by virtue of their relationship with the Judge, immune from the accountability required of all other creatures.

The Law is one for all. Every man, every citizen—from the one who sits on the Council of Ministers to the one who works the fields—is subject to the Law, which is the same for all, and the Judge applies the Law without regard to the subject's role in the Kingdom of God.

There is no excuse; nothing justifies a crime against which the Law stands firm—neither the name of God, nor the name of the Church, nor the name of the State, nor the name of private interest; nothing justifies or excuses a criminal act before the Law. And God, to guarantee this Universal Equality, became a creature so that, by entering His creation, He might seat Himself on the Throne of the Universal Judge, guaranteeing through His Divine Nature the incorruptibility of justice and the omnipotence of the Law to ensure that the offender pays for his crime.

Now, our mission is to establish the Kingdom of God on Earth, which means taking the Divine Model as the foundation of human society. However, we observe that we are still far from perfection—though much closer than our forefathers were. We observe how Power and Money bribe the Judge, prostitute the Law, and commit with impunity the very crimes against which the Law stands. Priests as well as politicians, businesspeople as well as scientists—all are governed by the “Law of the Exceptional Nature of Their Functions,” on the basis of which the Law has limited power and must, by virtue of their roles, place Equality—which the Law defends—at their feet.

The exceptional nature of the Law, however, is ignored by the Universe. Universal laws have no exceptions. The creation of states as a means of evading Universal Law, by restricting the jurisdiction of justice, is a crime against the Nature of the Spirit of the Law, which is Holy.

We observe, therefore, that the dream of every criminal, terrorist organization, or simply criminal group is to have a state of their own, so that by imposing their own law, they may evade prosecution for crimes committed in another state, under penalty of a declaration of war. We observe, then, that this state of affairs stems from and reflects the Law's powerlessness to prevent the creation of criminal states and the inability of Justice to assert its jurisdiction over the fullness of nations. But the spiritual purpose of justice is its universality, and its rationale is the omnipotence of the law; and history is moving toward these goals, as we see in the creation of the appropriate institutions with which the Creator is endowing our civilization—and although these may be simple at present, no one should fail to recognize that the tree bearing the seed, however small, is not visible until its sprout unfolds in all its grandeur. But since the Creator is its Origin, it is understood that the Future of International Justice is moving toward the Formation of the Model upon which the Kingdom of God is founded. Obstacles do not matter; the Force that drives the Historical Movement is Invincible, and its Freedom to bring it to completion, once the Fullness of the Nations is attained, is equal to its Omnipotence.

CHAPTER TEN

WAR AND THE DEATH PENALTY.

ANSWER TO THE PROBLEM OF PEACE

The human race, as a whole, has been in a state of civil war for approximately 5,000 years. The ideologues of war as a legitimate instrument of natural selection, a weapon to which the species of the Strong must not renounce—and which consists of the right to mass annihilation, when appropriate, always selectively, of the Weak, for the sake of either the State or the survival of the individual or the species—and which twentieth-century science imposed as a universal law: they exposed our world to the ensuing world wars.

We will not delve into the madness of such an ideology of scientific materialism, mainly because, as the proverb goes—more or less—talking face-to-face with a madman is the act of a madman. True, according to divine doctrine, it is immoral to call one's brother mad, but scientific materialism is by no means a brother to the Gospel; therefore, let us call a spade a spade.

Curiously, this ideology is at work in the current military conflict between Georgia and the Russian Federation, where the Strong crushes the Weak in the name of its *raison d'état*—just as the beast knows neither law nor justice but acts solely on the basis of its instinct for survival. The Post-Soviet Federation, following this ideology that man is a beast and power belongs to the strongest beast—that is, to Putin-Stalin II and his straw man in the presidency—acts from this animalistic logic that does not understand the difference between crime and law, nor between international law and national power. The Imperial Russian Federation thus exercises its right, as “the Strong,” to carry out the mass annihilation of those who oppose its interests—a rationale endorsed by 20th-century science and which legitimizes, if it were to come to that, the escalation of the struggle for the dominance of its interests into a new world war, if necessary.

The advantage of the ideology of materialism is that, by reducing man to a beast, it ensures that the man-beast is determined by his animal reason and behavior—derived from the instinct for survival—and is therefore predictable in every respect, just as the behavior of any other beast is once its instincts have been uncovered. Putin is a beast; he acts like a beast; and his criminal behavior takes only those beasts by surprise who are subject to fear of the Big Brother Leader, whose Power to Commit Crime is as great as the State by which his strength is determined.

World history is full of Putin-like genocidal figures. And only an idiot would be taken by surprise by the behavior of yet another one.

It is not surprising that every pro-dictatorial party and organization would make World History the first branch of knowledge to be eliminated from a person's education. If the science of animals teaches us about species and their behavior—and ignorance of this can lead to suicide if a foolish human animal is placed next to a hungry lion—then it becomes clear that when students are brainwashed and rendered incapable of distinguishing the historical Putin from the Putin currently in power, that political animal can lead the “voting” herd straight to its own slaughterhouse. We have, for example, the case of Chávez, who is currently running rampant; a dictator who seeks the status of Castro, his idol, gently leading his victim to his own slaughter.

War, therefore, comes in two forms: civil and international. Civil war is one in which an organized group—be it a political party or an interest group—exploits existing conditions to seize power; this is legitimized, as the United States Constitution states, when the power to be overthrown is, by law, criminal. For the right of the individual to exist is always superior to the right of power to exist. It was on this right that the Communist Revolution was legitimized. But civil war as a means of gaining power—as in the case of the PSOE in the 1930s—involves fostering pre-civil-war conditions in order to use war as a lever to seize power. In the case mentioned, the PSOE's calculations in the 1930s backfired,

and the Spanish Civil War gave rise to a dictatorship. The accusation that the Civil War was premeditated by the Right is a hoax that is debunked by the realization that whoever held the economic and financial reins of power had no need to overthrow itself; the existence of this hoax is rooted in the idiocy that the Left assumes is inherent in its own voters, and which is confirmed by recent events—the idiocy of the Spanish socialist voter, that is.

Point One

The purpose, the goal, the objective of a civilization is its projection toward immortality. This implies that war is the number one enemy of this natural projection toward the very existence of civilization.

Nothing—neither science nor God—justifies the outbreak of war. War is always the result of madness! And whether the defender is a scientist or a politician, both are madmen defending their madness: even if the former’s madness is legitimized by the Nobel Academy and its International Organization of Universities, and the second’s madness is fueled by the Power of the State—neither one nor the other changes the fact that both—the materialist scientist and the political animal—are two madmen whose Reason is law, and that law is crime, as inherent to the animal existence of the man-beast, who, being more beast than man, acts accordingly when waging war, and peace is merely a period of rearmament following a phase of weakness, as in the case of the Soviet Empire and its Russian Federation phase, whose period of dormancy—intended to reinvigorate the criminal instinct of the Tsar-Leader—has come to an end with the invasion of Georgia.

The question is how to achieve the absolute and invincible immunization of civilization against civil war and international war.

War presupposes a paralysis of civilization’s intellectual and technological forces with regard to their projection into time. War is the triumph of political beasts and the domestic animalization of a herd society. Now, history is the memory of the constant and relentless struggle between these herd societies—following their beast-leader across the plains of the centuries—against the forces of civilization.

To immunize the human race against war, therefore, it seems evident that the first step is the formation of the “Being” within Man, beginning with the removal from his mind of the implant of 20th-century scientific materialism—through which the being views himself as an animal—and, consequently, justifies the animal-like treatment he receives from those in power on the grounds that this is the treatment every domesticated animal deserves.

But man as a domestic beast (a voter-taxpayer, whose right is to vote and whose duty is to pay, and whose relationship to the enjoyment of the benefits of civilization is limited to that)—that domestic “ ” animal is the oncogene, the lethal virus of peace in the body of civilization, which the political animal cultivates in order to maintain its status as a beast-leader.

The contradiction arises when this cultivation spirals out of control and leads the beast to the Guillotine—and the book of History is replete with examples of such loss of control.

Second Point

“On the day you eat from it, you will surely die.” We must therefore conclude that the Death Penalty is reserved exclusively for every man and individual who uses War as an instrument of Power.

The Fall—on the part of Man—was nothing more than the instrumentalization of war as a natural means of projecting civilization to the entire human race. Since the peoples of that First Civilization were at different stages of intellectual and technological development—as evidenced by archaeology and the history of civilizations—God prohibited, under penalty of death—establishing this condemnation for eternity—any attempt to use the power of technology to integrate those non-Mesopotamian peoples into the course of civilization.

We observe that Christ lifted the death penalty with regard to all human actions, though it remained in force with regard to the prohibition against war; in this way, God established in law the legitimacy and goodness of the judgment against that First Civilization, while at the same time grounding peace in the omnipotence of the One who has the power to ensure that the transgressor faces the consequences of his crime.

War is, therefore, a crime against humanity and creation. And anyone who declares war, without it being based on self-defense or the liberation of one’s neighbor, commits a crime against humanity and creation, and the sentence is the death penalty.

Point Three

Experience shows that the origin of war lies in the subordination of the General Staff to the government. The need to immunize civilization against war, knowing the cause of evil, could not be more direct: the separation of the General Staff from the government.

Since defense is the historical function of armies, a General Staff can act legitimately—without committing a crime against humanity or incurring the death penalty—only by basing its actions on a rationale not of state interest but of national defense, which responds autonomously and directly to any foreign aggression and does not obey any order from any government subject to political interests.

Any action by that General Staff against the nation—whose existence it protects—constitutes a crime against humanity, and the penalty is death; if it uses war, in its civil form, against the life of the nation, it commits a crime against peace, and the penalty is death.

Point Four

The establishment of a General Staff implies a mission of peace within the boundaries of a territorial administration. Thus, the spontaneous existence—following the establishment of said administration, within whose boundaries the nationalist phenomenon occurs—if peaceful, involves the political administrator, and if violent, it involves the national security forces, since the separatist claim is made through bloodshed on an individual basis and, being understood as “terrorism,” constitutes a criminal act aggravated by homicidal madness hidden behind the mask of independence: prison and a psychiatric hospital.

The Joint Chiefs of Staff could not intervene in a spontaneous independence struggle without creating a rift between Law and Crime; all the more so when the very growth of humanity is driven by a dynamic of constant societal transformation. However, if the separatist uprising occurs under a declaration of war and the crime is carried out by a militarily organized committee, it is considered a

civil war; and even if localized, the General Staff—in fulfilling its duty to defend the lives of the people it serves—is justified in acting in conjunction with the state’s security forces. And those who declare a state of war against the nation are subject to the laws of war, and their punishment is death.

As for freedom, and as reflected in the case of Czechoslovakia and the example of Canada, a referendum by the people with separatist tendencies is a legal right and must proceed as such, without fear of the partition of borders or panic over the consequences; Freedom implies the choice to coexist under the same laws or to separate and live according to the laws each individual deems fit, and let each person bear the consequences determined by their decisions. The opposite is, as in a troubled marriage, steering coexistence toward tragedy—in this case, the dictatorship of the minority over the majority.

For one of the things history teaches us—and that we observe even on the ground—is that although democracy is the happiest form of society, with all its imperfections regarding the freedom to enjoy the benefits of civilization, there are peoples who prefer dictatorship; and even in this, we must respect them as long as they do not seek to impose their rule on those of us who would not, not even in our wildest dreams, live under a “soft dictatorship.”

Point Five

Since the death penalty is an exceptional and momentous matter, it is understood that the International Criminal Court is the only body competent to apply it, while it is also understood that any other matter falls outside its jurisdiction, and it should deal solely with crimes against humanity, so as not to turn a court of such significance into a chicken coop and allow political powers to render it ineffective by flooding the court with work—a tactic that governments corrupt to the core employ by creating paralyzing laws under which, one way or another, it is impossible for a citizen not to fall victim to them one day after another.

However, if the authority of a universal justice system is not accompanied by a decision that is binding on Member States, the Court is reduced to a mere fig leaf—as was the case, for example, with the Court’s judgment against the President of Sudan. The authority of this “Final Judgment” must apply to all Member States, compelling the State from which the convicted individual is sought to comply with international law and, if it fails to do so, resulting in the expulsion of its entire diplomatic corps from the Member States; in addition, an immediate arrest warrant must be issued for the convicted individual wherever and whenever he or she is found outside the State’s borders.

In the case of the Russian Federal Dictatorship and the crime against humanity committed by the government during its invasion of democratic Georgia, it is evident that the absence of this Supreme Court with effective international authority encourages this type of ferocious and savage behavior by a government of beasts that responds to no human language and only to that of the wildest beasts—those who, once they have tasted blood, as in the case of Chechnya, can no longer stop drinking blood.

Point Six

The very substance and essence of Universal Justice lies in the protection of Civilization against the Hell of War, when the love of Peace has been overcome within an individual or a State and has given way to the madness of a passion for War—through the fear of a Tribunal with Supreme Power over Death against the Men of War—whether they be politicians, military personnel, or private citizens.

The involvement of the governments of Member States in this authority immunizes these States against civil war, since it makes universal peace the responsibility of all Member Nations, and since all States are subject to international law, the arrest of coup plotters is direct, and the intervention of Member Governments against the coup government is “legitimate”; the perpetrators automatically fall under the jurisdiction of the Tribunal, which alone has the authority to determine the death penalty commensurate with the blood shed.

Conclusion

Human beings begin with the Word and derive their nature from the Word. And any use of brute force kills the human essence within the individual and within the nation—if it were the nation as a whole that legitimized such force.

The use of force is the negation of the human being, and consequently leads to the loss of the human race in the individual and the nation, should the latter endorse it; and Civilization, being the natural habitat of the human being, must deal with such human-shaped beasts in the same manner as it deals with murderous beasts that have tasted blood and in whom a passion for blood has been engendered.

The existence and constitution of Civilization have their roots and rational lifeblood in the Word, and the Word is the only valid instrument for solving problems at all levels; there is no level beyond the Power of the Word, by which all men stand naked before one another, as in the Beginning, and, to put it a little less poetically than God, we sit at the table like someone who has no arms to grasp a weapon nor feet to trip others up, and from this reality we are bound—with all our infinite love for Peace—to speak until our mouths grow dry. The Earth is full of water! Let us drink and start anew.

P.S.

The mission of every soldier in a situation of violation of international borders is to rise up in unison, arrest their immediate superiors, proceed with uprisings in all national barracks, continue with the arrest of immediate superiors in rebellion against the Law of Peace, and carry on until the entire General Staff and the Council of Ministers—upon whom the Law of War depends—have been arrested; if blood is shed, that blood is on their heads; let the courts take their course, and let there be general elections.

CHAPTER ELEVEN

RESPONSE TO THE PROBLEM OF THE NATURE OF POLITICAL POWER

The origin of political power is rooted in natural history, but to understand its nature, it suffices to say that its origin is society. And since the family is the natural principle of historical society, it follows logically that any attack on the structure of the natural family is a destructive attack on the historical foundations of society. The social structure of the Natural Family is repeated in all species of the Mammalian Era according to a prototype of the distribution of existential functions among the

constituent parts and members of the Family. To determine the origin of political power, it is therefore necessary to determine the origin of the Family

Civilization and Nature

The Family emerges as a natural consequence of the structure of Life. The heterosexual reproductive foundation upon which Life operates determines the historical nature of the union of the two sexes into a social unit governed by the law of mutual protection within the distribution of existential functions. This distribution, determined by life itself, is the origin of society—the natural school in which the individual acquires all the attributes inherent to active participation within a society that is more complex due to the number of its members.

From this, it follows that any subjective transformation of this Natural Prototype—upon which Life is founded to project itself into Time—constitutes a direct attack, more or less widespread, against the very Future of the Existence of Historical Society. The destruction of Society can come from various fronts. The nullification of the Maternal Function during the Lactation Period—one year—due to the need for the survival of the heterosexual nuclear family within a jungle of conflicting political interests, which sacrifices the Natural Model on the altar of material necessity to the idol of the consumption of junk technology—mobile or fixed—is a frontal attack on the social development of childhood. Correcting this distortion—by restoring Nature’s Law and freeing the mother from activities outside the family during the Year of Breastfeeding—is and represents a return of the Human Being to the Law of Nature; and since the Human Being is the foundation of the Future, this Law is of greater power than any political law derived from economic and administrative structures subject to change and modification. For political power has as its existential mission the creation of harmony within the apparent chaos of a complex society in constant motion, the complexity of whose movement stems from its continuous growth. But that is where political power begins and ends; and when political power oversteps its bounds and seeks to supplant the Law of Nature, it declares itself outside the Law of Nature and becomes Public Enemy Number One of historical society.

Political power, consequently, since the Family is founded solely on the Law of Nature, threatens Historical Society when it intervenes in the Structure of the Family—whether to destroy its Essence of the distribution of existential functions, or when it seeks to create a new family model based on purely economic considerations that entail no natural function regarding procreative duties, and prioritizes only c r economic rights in such non-heterosexual associations. However, we see that the Law of Nature has “not” established the origin of the family on economic grounds but “rather” on the protection provided by the procreative unit for the life it has brought into being.

In this regard, we can say that each individual’s use of sex and the way they use their body is a personal matter, as long as it does not violate the law; but regardless of the model to which the structure of individual sexual behavior adheres: the family, having been ordained by Natural Law, is sacred by its very nature, and any violation of its natural foundations is an attack on the validity of Universal Law within historical society.

An individual, male or female, may decide not to have children, on the one hand, and, on the other, may direct the natural use of biological sexual reason toward the pursuit of procreative pleasure exclusively; but any extension of this power of the individual over their own body into the sphere of the Natural Family Model is a direct attack on the Universal Law upon which Historical Society is founded,

within whose Model the individual is socially formed, deriving their social nature from the historical structure of this Natural Model, in which the individual learns to take their first steps in the Complex Society that constitutes the existence of a Civilization. Love for Society, respect for Humanity, the word as an instrument of Understanding, the sense of Mutual Protection... all have their Foundation, Origin, and Principle in the Natural Family. And hence, the transformation of this Universal Natural Model into a prototype reduced to the non-reproductive sexual function constitutes a direct attack on the Future of Civilization.

Two initial conclusions: Freeing the mother from work during the year of breastfeeding as a historic priority for society, and repealing the designation of any type of non-procreative sexual association as a “family.” The family has only one reason for being: the procreation and protection of procreated life. Consequently, applying the term “family” to a sexual association that is alien to this reason for being constitutes a rejection of the universality of natural law.

This concerns the relationship between Civilization and Nature.

The Reason for the Existence of Political Power

The foundation of society is, in fact, the family. And the origin of the family is, as seen in the mammalian world, nature. And since natural law is the cause of the family, we understand why the human model elevated the future of our species above that of others and established and spread throughout our genus what we call civilization. And it is in this final context that Political Power would come into play, such that if the Family is the Principle of Society, this Society—already formed by Natural Law—would be the Origin of Political Power, which would arise in order to extend natural law to the social whole, determining the behavior of that Society based on that of the Natural Family.

Political power thus arises to uphold the effects of Natural Law upon Society as a Great Family, within which the Family as the nuclear unit retains all its natural prerogatives, which become universal law so that these prerogatives may serve as the model for Society’s behavior; and hence, Political Power is established upon the pillars of Fraternity, Equality, and Liberty—which are the natural prerogatives among brothers and sisters, now extended to the universal level.

Civilization is, therefore, a Universal Brotherhood founded on the Historical Law of Mutual Protection and the Distribution of Activities among its Members, in the image and likeness of the Natural Model of the Family. It is the Values of this Natural Model that serve as the lifeblood of Civilization and provide the tree of its Laws with its Essence and Substance.

The primary and transcendent function of political power is, in this context, the defense of this Natural Model, so that its values—fraternity, equality, and liberty—remain unshaken regardless of the technological transformations brought about by a complex society in constant growth over time, and, at the same time, these Universal Values—elevated from the Law of Nature to the Law of the Spirit—cannot be demolished on account of subjective, temporary interests stemming from rebellion against Natural Law as the Principle of the Historical Family, within whose model these Universal Values grew and were forged.

When Political Power breaches Society’s protection of the Historical Family and encroaches upon its Natural prerogatives to shape the Individual according to values exclusive to that Power, Political Power threatens the Future of Society by rising in rebellion against Natural Law, within which these

Universal Values have their Principle, and its justification for the destruction of this universal value of the natural majority in defense of a circumstantial minority is a suicidal discourse that advocates for the end of civilization, for it is understood that it is not the majority that must yield to the value of the minority, but rather the opposite. Now, we observe that political power in rebellion against Universal Law tends to divide society into minorities in order to create a majority composed of minorities, establishing through the sum of these minorities the crushing of the majority, and proceeding democratically (=cunningly) to cultivate the suicidal end reached by so many civilizations that made their way under the lash of a minority's imperium.

Thus, the origin of political power is the defense of the Law of the Family within society. And just as in a family all children are equal before their parents—with the existence of equal freedom understood within this brotherhood—the primary origin and historical rationale of political power is the defense of this law on a universal basis, maintaining its validity within a complex civilization undergoing continuous technological growth which, due to its complexity, creates an appearance of chaos—an appearance that is resolved precisely in the hands precisely by Political Power, in whose hands the Family, by preserving its law, brings forth its natural fruit: the Human Being.

This, then, is the *raison d'être* of political power.

Freedom and Political Power

But we observe a historical rupture in the Historical Law, the effect of which transformed Political Power into Imperium, and through this Imperium, Society ceased to be the guarantor of the Law of the Family and became an entity organized under the weight of a murderous and criminal minority. Archaeology and the Bible—though each on its own—state that this suicidal step originated in Mesopotamia. Archaeology does not delve into the causes of that Fall but rather lays bare the ruins, and the Bible does not delve into the effects but rather lays bare the causes of the rupture of Natural Law under which the First Civilization had begun its historical journey. The result of that breach was fratricide, and with fratricide came the loss of equality and freedom. Deprived of the foundations of the Law of the Natural Family, civilization became a destructive force against humanity, and society became a territory from which one must flee in order to keep freedom alive.

This was, in short, the drama to which the Biblical Fall led in Adam's world, and which, translated into Spanish, meant the use of force as a vehicle for the expansion of Civilization—a course opposed by Abel, the prototype of the Resistance of his time, and against whose resistance Cain, the Imperium, dropped the atomic bomb of his time: a simple donkey's jawbone. Let us say that the history of force from then until today has undergone many transformations, but its essence remains the same: the subjugation of some to the Civilization of others—or death. And as long as this law of force continues to exist—whether employing war as a means of pacification or terrorism as a means of conversion—political power and crime will remain linked, just as the donkey's jaw was linked to Cain's arm.

In this context, the dialectical goal of socialism was the conquest of power to tear the donkey's jaw from Cain's arm; but once this was accomplished, socialism abandoned the discourse of dialectics to become demagoguery—which, as everyone knows, is what aspiring tyrants used against dictators. The tyrant, in fact, uses the inalienable passion for freedom to defeat the dictator, and once victorious, uses the jaw of the Imperium against the people on whose backs he ascended to the throne from which

he toppled the dictator. This is called demagoguery, and it is what political power does when it speaks of freedom in order to lead democratic peoples into economic enslavement.

Thus, the origin of slavery lay in the moment when political power transformed its social prerogatives into an instrument in the service of a cause rooted in a personal ideology—whether individual or specific to a party. For, as we have said, political power does not have a role in social transformation—which occurs within the human race itself—but rather in the preservation of Natural Law in the process of society’s growth, ensuring that this growth does not undermine its own foundations and that its destiny does not become the destruction of its origins in order to rebuild its own edifice upon the ruins of its history. For this reason—as history teaches us—every attempt to steer the course of civilization according to an ideology has ended in tyranny. No empire has escaped this law, nor could the Soviet Union evade it; yet aspiring tyrants continue to rise up against it, believing that history will make an exception for them.

Freedom, therefore, does not reside in Power, but in Being, and any discourse by Power on Freedom within a democracy is the song of demagoguery. And this is without depriving that very song—if it is directed against tyranny—of the sweet charm of wisdom.

So much for the relationship between Liberty and Political Power.

The Relationship Among Powers

We can understand the political nature of Power by tracing its origin to its social principle—that is, the family—not as a metaphor but as a historical foundation. The family’s behavior toward a source of sustenance—a relationship defined by fraternity, equality, and freedom—is the behavior that political power inherits from the first civilization, and through which it becomes the guarantor of the preservation of the natural principle within society.

If we compare the assets of a society to a tree and the nation as a whole to a family, we might say that political power serves to prevent any member of the family—Cain, for example—from appropriating the shared tree on which the entire family’s subsistence depends, and to keep access open for the satisfaction of individual needs.

Liberalism, in this case, is Cain, but one who gets what he wants without shedding blood. However, the fact that no blood is shed does not mean that the effect does not proceed to cause the same consequence: the collapse of the society over which the Liberal Cain extended—at the cost of his brother’s blood—his law, from which, in due course, the Imperium arose. This law is strictly enforced in today’s European Economic Community, where the dominance of Liberalism—in the forms of the People’s Party and the Socialist Party—has finally taken the step toward the Constitution of the Empire of the United States of Europe.

Let us say, then, that an Empire is any structure governed by an elite—whether of blue blood or “red” blood, but always cold-blooded—that places itself above the law. Indeed, the Parliament of the United States of Europe—though not yet approved—is the Imperium of an elite that is not subject to the law of any state and imposes its own law on all Member States. The fact that this Imperium stems from democratic roots does not nullify the law of history, and, contrary to wisdom, it steers the course of Community civilization toward its downfall. For history, like time, is unforgiving.

Certainly, the Soviet Union fell, and its dissolution did not cause an apocalyptic crisis. But this overlooks the fact that the Red Tsar relied on the EEC as a safety net. Who would serve as a cushion for the EEC once it becomes the U.E.E.? The heir to the Red Tsar awaits the collapse of the European Community, believing that it was the weight of the international structure that Moscow bears on its shoulders—and not the Soviets' betrayal of their Dialectic—that caused the ruin of the Communist Empire. Islam is confident that the deepening of the economic crisis, fueled by oil, will bring about the fall of European democracy. Who else is waiting like a vulture to divide up the spoils? And yet the fate of every empire is its fall. Who, then, is financing the creation of a European Super-Parliament with imperial functions? By placing itself outside the law of the Member States, would not such a Super-Parliament place all its members outside the law as well?

Experience shows that, despite all its flaws, a parliament composed of a thousand members is infinitely more difficult to corrupt than one composed of a hundred. And when we speak of corruption, we are referring to the control of that political power by economic interest groups outside the structure of political power itself. Buying the support of a large number of parliamentarians reduces the number of sellers, on the one hand, and increases the quality of the buyer, on the other. The reduction in the number of sellers benefits the buyer because, even if the price of the “political product” rises, the buyer extends his control over more sellers following the reduction in their number. Such, in short, is the purpose behind the creation of the European Super-Parliament. Who are the buyers—that is, the financiers of such an “Empire of Corruption”? “We don't know; they won't say”...

So much for the nature of political power.

CHAPTER TWELVE

THE CHALLENGE OF THE 21ST CENTURY

As I have been saying, the Future is ours, but Tomorrow belongs to God, and in this order, setting aside speculation about who Tomorrow belongs to—for who knows what the world will be like in the 25th century?—but since it is the nature of Being to move through Time, and assuming these limits by which the forces of the Individual are centered in the sphere of his social dimension—where his Future is realized and calls him to action—and taking this awareness as a starting point, let us say that the

Global Crisis, which is a crisis of Civilization, has its root cause in an unnatural relationship between the State and Man.

Had the State-Man relationship taken place within an Ontological Structure, there would be two foundations of reality at this point in History.

There are two decisive moments in the existence of the Being. One is when the Being is strong in every sense—that is, when one assumes one's consciousness as a human being—which occurs a little earlier for some, a little later for others, but always within the range of 18 to 25 years of age. This individualized Man, full of creative energy, social spirit, and a willingness to participate actively in the world, deserves free access to the means necessary for the realization of his project as a Being.

Translated into everyday terms, let's say that upon reaching this point where the Being, by inertia, turns toward the World to enjoy it as part of its activity, Society has the duty to place in their hands an amount—taking as a reference the place where I am and in relation to their purchasing power—of about 100,000 euros, a starting point that serves as a driving force during the process and as a basis for participatory projection afterward, as any insufficiency calls for group collaboration toward the creation of a project—a participatory spirit rooted in Nature and unfolding in all its Power throughout the Journey of Aspiration.

This absence of a creative relationship between the State and the Individual is one of the pillars that is shaking Civilization to its core, and if left uncorrected, it will ultimately bring about its collapse.

The other fundamental issue causing the entire edifice of civilization to teeter lies at the other end of that ontological period in which the creative force of the Self in its youth gives way to and transforms into the creative energy of wisdom that stems from decades of life experience.

If the State and the forces of assault against the Self that the Modern State set in motion—and which we see at work—based their strategy on transforming Youth into a consumer product, and the State's action regarding this ontological state is akin to that of a disposable handkerchief—a crime against the Self that “Progressive” Left-wing Modernity embedded in the very nature of Progress itself; not because the right didn't do it in its own way, but what makes a crime most detestable is the attempt to legalize it as a natural necessity.

But leaving the vomit to those who come from those orgies where states serve themselves—at the expense of the taxpayer-voter—a menu of up to 18 courses while a third of humanity is starving, and because orgies lead to vomiting as a method of perpetuating fine dining, let's get to the point: even if it's genetically modified and injects us with a dormant bacterium—only they know the pathological effect on our veins when that bacterium awakens—and because we're still fresh and alive, we possess the greatest gift that exists: the Power of Thought—a Power against which Modern States, whether Left or Right (it amounts to the same thing), have invented Globalization as a Means of Repression, and against whose Forces Civilization has created a New Platform of Communication, which is precisely where we find ourselves.

It is by making use of this platform—and precisely because we make use of it—that states inevitably tend—as we are currently witnessing—to legislate against our presence, a repressive move that is publicly supported by authors' societies based on their own interests, which, although they do not coincide with those of the state, still require the legislator to keep their invention—the Universal Revolutionary Tax—in effect. And so, as the hunger for wealth joins the thirst for power, we are witnessing the repression of thought in the name of... we don't know what else to call this repression. One can imagine that the brilliant dynamic duo of Sarkozy and Brown knows that other magic word,

and hence the repressive state's campaign against the P2P platform that they promote, defend, and seek to impose with all the power of the "model of civilization" they carry in their heads—(but do they even have a model?). But let us return to Being.

The second foundation of a social structure aspiring to healthy, joyful, dynamic, and fruitful growth has as its backbone the wisdom that comes from experience. The function of the modern state is to squeeze the life out of people, to suck their blood, and when they have no strength left, to throw them into the trash. But it goes without saying that without youth there is no state, no civilization, nor anything of the sort.

Thus, in a new model of the State-Human relationship, where the Self's fulfillment is its goal—and since this implies its consummation—it is there that civilization awaits the Self to usher it into its new ontological period: maturity—a period that some reach sooner and others later, depending on their own individuality. Since without youth there is no world, and because youth is the world's strength, it is only natural that once that strength is offered, civilization responds by placing all its benefits at the feet and in the hands of the individual.

Translating this to the present moment, let us say that by now Society should have been structured to reconnect with the Individual—whom it supported in the prime of their Youth—and to whom it now turns, looking not to their Strength, but to their Wisdom. It is at this moment—the transition into old age—that civilization should place in the hands of the Individual a new sum, multiplied by the decades, thereby promoting not the Individual's withdrawal from activity but their integration into civilization from a new perspective.

In practical terms, let us say that it is only just that, at the end of the Active Period and at the beginning of the Passive Period, the Family—understood as the Creative Couple of the Future's Youth, already present—should receive a substantial sum from Society, so that, in their own experience, they may administer it in accordance with Wisdom: for the enjoyment of the Self in Space and of the Fruit of its Flesh and Blood in Time.

Now put a number on it yourselves: 100,000 euros per family—that's mine; in the event of a separation of the Unit, half for him and half for her.

Let us observe, therefore, that since the State has treated Youth as a consumer product and a source of labor without compensation of any kind—except for relegation to a " " Old Age deprived of all enjoyment of its experience and Wisdom, and alienated from the Cultivation of its Blood in Time due to a lack of means— and since both Democracy and Dictatorship tend to impose this society against the development and maturity of the Being as the Supreme Manifestation of Creation, it was only logical that sooner or later a world based on such foundations would embark on a downward spiral with no return.

But let us say that the world has entered this final phase not of its own volition. Let us not be as inept as the Left in blaming the forces of capitalism for the state of misery in which the world finds itself, nor let us be so ridiculously clownish as to blame the crisis of capitalism on the forces rebelling against its predatory laws. We observe that both left-wing and right-wing systems invariably tend toward the perpetuation of the State as the Supreme Entity for the Regulation of Thought and the Subordination of the Self to the animalistic system of transforming Man into a beast that produces the blood Power requires to remain "forever young."

Obviously, I take it for granted that no one will believe a society can be founded on Ontological Periods, and I assume that Power has, in this Disbelief—which prevents the Birth and Creation of a

Civilization founded on the Self—its lethal weapon. But this century will reveal whether that Possibility became reality or remained a thought with no future. As for what we see, the absence of this Architecture has been the breeding ground where madness, violence, dictatorship, empire, and the corruption that fuels the endless wars we have experienced—as Humanity—found their breeding ground.

No one is to blame, and whoever was has already been redeemed; so all that remains for us is Action. To contemplate the possibility of articulating a global society based on these ontological periods—as the pillars of the entire edifice—and to believe in humanity’s power to make this transcendent and decisive evolution of its civilization possible is to take the first step toward its construction. And as we go along, we’ll see how we solve the problems that come our way, especially if we don’t forget that we’re walking on the edge of a precipice.

When walking, the most important thing is to know where you’re going. And since the path is made by walking, and since you only encounter problems by being alive, we must not fear problems but set out with our sights firmly set on the future. And God will provide an answer in each case.

As for the issue that concerns us, let us observe that the structure of the Self upon which the Modern State was based had its prototype in an Animal Model of Man, and that, having already been overcome—and now on the path to final overcoming—as the period of the Self’s existence extends from an average of half a century to a century, and as we seek to achieve the 120 natural years proposed by God, the entire system of human relations must be transformed in order to structure the State and Society in accordance with this New Dimension that awaits us on the other side of the evolutionary leap we are about to take—if not voluntarily, then at least forced by the global situation in which we find ourselves.

It is one thing to conceptualize existence based on the average lifespan of modern man—half a century—and quite another to start from a Being whose natural average lifespan is a century. It is the entire edifice that we must transform so that the existence of civilization may continue on ontological foundations.

This obviously implies a reconceptualization of the Human Ontological Stages within a society whose model of the individual would be based on an average lifespan of half a century per person, and in which, therefore, Childhood, Puberty, Adolescence, Youth, and Maturity break through the boundaries that have hitherto been fundamental—boundaries around which the Modern State established its regulation—and whose subjective permanence is maintained through the constant slaughter to which humanity is exposed under the weight of incurable diseases, regular pan-epidemics, tribal genocides, and pocket wars with which Power feeds its beloved, the Media.

It is because the Modern State—whether democratic or dictatorial, left-wing or right-wing, it makes no difference—cannot conceive of the existence of a human being endowed with a natural average lifespan of a century; thus, its system collapses and produces war as a means of ridding itself of the unbearable human mass, which it lacks the strength to sustain, just as was done in the World Wars, whose orgy freed the modern state from the burden that was crushing its systems, ultimately brought down the Soviet Union, and is now causing the United States of America to teeter on the brink.

This Modern State, incapable of sustaining a society free from disease, madness, crime, and suicide, is—unwittingly— yet by inertia, the one that tends toward the perpetuation of war as a means of liberating its forces, and promotes the impotence of civilization’s energies in order to perpetuate the status quo of the “Savage Families” that have divided power among themselves and aspire to control all the world’s means of sustenance and production. Unable to conceive of a human society free of disease,

modern power must promote disease while simultaneously seeking a cure, eliminating a vast human population in the process.

This is a resounding and shocking truth that we see in the State-Tobacco Partnership, where, on the one hand, a cure for cancer and tobacco-related diseases is sought, while on the other, cancer is promoted through the State's monopoly over the tobacco industry and the freedom of producers to market a product that maliciously undermines health.

We find the same element of criminal association in legislation regarding alcohol, a highly toxic product that undermines human mental health and family and social relationships, yet is promoted by the modern state so that, through its consequences, it may eliminate that segment of the population whose growth would bring down the system upon which its power is based.

The delirium tremens of the modern state's failure is its need for war as a final measure—a need driven by its impotence to transform itself and its inability to give free rein to a human model whose average lifespan is a century.

The challenge, therefore, that lies before us—and upon which the future of civilization in this 21st century will hinge—is, as the poet said, “To be or not to be.”

THE 21ST-CENTURY LAW OF PROCREATION

The origin of the law is the promotion of good and the eradication of evil. Subjecting the law to individual, partisan, and corporatist interests—which neutralize its origin—is in itself a crime; as the law's power to maintain good in constant and continuous growth diminishes, the “enslaved” Law activates the very forces against which it was created, and the effect of this abominable perversion is the growth of crime at the level of organizations—whether political, industrial, or mafia-like—from which arises the science of financial engineering in the service of human trafficking, drug trafficking, and arms trafficking. However, the End of Evil is the abominable perversion of the Law, whose supreme state of wickedness reaches its zenith in the adoption by Justice and Civilization—under a state governed by Crime—of this as the natural state of Political Society, hence the Global Crisis of this beginning of the Century and Millennium. Since Political Society has “enslaved” the Law to partisan interests on the one hand and corporatist interests on the other, the phenomenological picture unfolding before us is not so much surprising—because of the Global Crisis, which is its natural effect, just as blood is to crime—but rather because Nuclear War has not yet come into play; a singular phenomenon that astonishes the observer insofar as it reveals the degree of control that crime has achieved over its own forces; and yet it is no less true that this control has been exercised at the expense of the people. For without sacrificing any of its privileges, Political Society has charged to the citizen's account all the effects inherent in its “defects”—to call them by a more “political” term, now that Politics has been defined by its actions as the Crime that is judged to be a “class defect.”

SYSTEMATIC LAW

States shall authorize maternity clinics, both private and public, to conduct genetic paternity testing as a duty of the State; the original copy of the test results shall be transferred to the National

Genetic Registry established for this purpose, with copies being provided to both the man and the woman involved in the act of procreation, while the original shall remain at the disposal of the Procreated Child in relation to any violation of their rights against their Procreator that may arise in the future—whether regarding their share in the Procreator’s assets while the Procreator is alive or regarding the Procreator’s will after their death.

The rights of the child against the parent are inalienable, and the child may invoke the courts for assistance in the event of a violation of these rights—whether arising from family changes—against the parent during the parent’s lifetime and against the parent’s will after the parent’s death.

The Procreator’s denial to the Procreatee of the physical and mental support that the Procreator owes the Procreatee by Natural Law—regardless of the cause for such denial—constitutes a moral and civil offense; and as such, if the Procreatee feels wronged and deprived of their right, the mother, acting on their behalf, must be assured of the protection of the courts so that the law may ensure the enforcement of that right.

If, as a result of family changes that have occurred during the Offspring’s upbringing, following a divorce, the economic status of the Child’s family environment is higher than that of the Parent, the justice system protects the Parent; conversely, if the opposite is true, it stands for the protection of the Child, so that the emotions arising from the divorce are not manipulated by the separated party as a weapon of revenge against an innocent being upon whom they seek to place the full burden of the marital failure.

Given that the continued persecution of an innocent person is a crime, the harassed parent, in light of such harassment, has sufficient legal grounds to overturn the ruling and, by virtue of their innocence, proceed to reverse the situation that has been created, and if unjustly deprived of their child, to obtain justice by exposing the criminal malice of their former partner—this malice being the actual cause of the marital breakdown, consummated through persecution amounting to harassment, since the harassment of an innocent person is a moral crime, with criminal implications when it leads to suicide, insanity, or crime.

AUTOMATIC LAW

If, at the time of childbirth, the Systematic Law places the case of paternity fraud in the hands of the parties to the act of procreation, the man will flee from the woman, remaining free of all guilt and free to defend his honor and his name against any slander by means of the copy of the genetic paternity test provided to him by the State. The woman committed fraud; she alone bears the full consequences of her crime.

If, during the period of pregnancy—and unaware of the fraud the woman had plotted against him—the man married her, the marriage, once the fraud is discovered at the time of birth, is automatically annulled before God and men. The State shall automatically annul the marriage certificates, and the Church shall do the same. The Truth is omnipotent and renders its final judgment

according to justice; court mediation is unnecessary and inappropriate. The man is free before God and men to remarry.

If, during the pregnancy, the couple invested in the future of the marriage-to-be, once the fraud is discovered, the law will automatically remove the woman's name from all contracts signed in the couple's name. Everything will belong to the man, with no possible claim by the fraudulent party or her family, whether she was involved in the fraud or innocently caught up in it just like the man.

If the fraud occurs during a consummated marriage, constituting adultery, the adulteress shall not return to the man's home; her marriage is automatically annulled, both by the State and by the Church, and the man is free, before God and men, to remarry. Children born of the marriage prior to the consummated adultery remain in the man's home.

If a man, knowing the Truth, adopts a woman's child at the time of birth, the adoption equates the adopted child with a biological child and grants him the same legal status as the other children of his adoptive father, without any diminution of his rights before the law due to future family changes that may occur during the man's lifetime, and thus regarding his will.

If, at the time of childbirth, a woman claims paternity of her child by a man, the law shall act with full authority and power to subject the man to a paternity test, and if the test is positive, the child will be recognized as the man's biological child for all purposes, with the child enjoying the same rights toward the father as those of children born within the marriage or yet to be born; the father, in turn, will be subject to penalties for failing to provide support to the child.

If the case involves adultery and the adulterer's wife files for divorce, the man shall leave the home and the woman shall remain there with her children, with the adulterer being subject to all the duties of a father, without distinction between children born within or outside of marriage.

The child is innocent with respect to the crimes and offenses of its parents.

If the case involves the seduction of a minor, and the young man wishes to sever ties with the young woman, but she wishes to have the child and claims the seducer as the father, once paternity is established, the Procreator shall remain bound to the Procreated for life, subject to the Duties of the Procreator.

The Procreator's family name shall be that of the Procreator's child, whether born within or outside of marriage, with or without the Procreator's consent.

CONCLUSION

THE MAGISTRACY OF THE SCIENCE OF GOOD AND EVIL

There are no conclusions. The world remains open to the future. The challenges of each century, of each millennium, are realities that each generation must face with the wisdom that seeks the universal good, in accordance with the spirit of Jesus Christ, upon which our political, historical,

scientific, religious, and moral thought has been shaped. The interests of the individual are subordinate to the universal good. We are made in God's image; we are the living reflection of His Social Soul. From this Eternal Truth, we understand that from the moment a man, a powerful group, a political party, a secret society, a religious institution, and so on, places the entire universe of social relations at its feet to satisfy its own self-centered instincts and passions in order to invest itself with privileges that place that individual, group, party, sect, or institution beyond the reach of justice—from that moment on, the lethal virus of corruption begins its march toward its goal: dictatorship, tyranny, theocracy, and finally war.

Six thousand years of living in hell enable humanity to draw definitive conclusions about the nature of the laws that govern the behavior of the living under the rule of the Science of Good and Evil.

Six thousand years of experience enduring this hell—which the corruption of seeking to place oneself beyond universal justice has brought upon all the inhabitants of Earth—are enough to muster the courage to rise up against every tyrant, dictator, corrupt official, and delusional egomaniac who, in the name of a revolution tailored to their own ends, seeks only to mask their satanic conquest of the status of the gods of hell.

We cannot continue to live on our knees before Death. The Fear of Death is the root of all dictatorships and tyrannies. The Dictator's Crime is just as evil as the Citizen's Cowardice.

Thus, there are no conclusions except in relation to the problems of the moment.

Each generation has its own problems, and each century must respond to them in accordance with the same spirit that guides humanity from century to century until it achieves world peace on the foundations of truth and justice—never on the evil pillars of the dictatorship of political laws and the tyranny of individual interests.

In this context, it is worth affirming that political power in a world governed by the law of Good and Evil has its origin in crime, and its rationale—meditated through murder—has as its end the ruin of the people upon the corpses of those who oppose the commission of the crime, without the consummation of which power cannot be attained.

The story of Cain and Abel is the Supreme Lesson Number One that God places before our very eyes so that anyone with eyes may see the origin and rationale of power in its most sordid and repugnant nature— the murder of one's own brother as a result of the latter's refusal to support the plans of the would-be savior of the world.

The role and mission of every human being is, therefore—as deduced from six thousand years of Uninterrupted Universal Fratricide—to abolish Power founded upon this Crime. A political power that does not have Divine Universal Brotherhood as its Principle and End, but rather—through a criminal subversion of Natural Law—elevates itself above the Law of Arms; such a power is murderous, parricidal, matricidal, fratricidal, and homicidal; such a power is, in short: a crime against humanity; it is a power born of corruption to lead the world to its total destruction.

There is no excuse, no justification, no reasoning, and no argument that holds water in defense of such a power; a power that justifies crime and seeks to make crime the necessary means to an end that transcends the crime itself—such a power is, in and of itself, a crime against the nature of life.

In accordance with this perversion of the social nature of the state, Cain killed his brother. Abel opposed, opposes, and will oppose for all eternity any political power established upon a law that justifies the crime and state crime.

It was against this blood of loyalty to Man's Divine Natural Law that the Ancient State arose—that State which rose up against the New Abel, who, by defeating the other Cain in the most incredible revolutionary manner imaginable, filled us with his spirit of struggle, resistance, and victory. Upon these new foundations, the Christian World came into being, and by extending its branches, it has covered the four corners of the Earth.

However, just as the goat returns to the mountain, man returns to the battlefields in the belief that he will find in Death the answer to the problems that Nature presents him when it comes to submitting entirely to the Universal Good. In his ignorance, Modern Man refused to see that Freedom is realized only within the framework of the Law implicit in the Divine Nature of the Universe; that the Social Nature of Man is not a conquest of Man but the Creator's Victory over Matter, which, by imparting His Soul to it, elevates it to His Spirit for the eternal transfiguration of His Creature into a child of the Two.

Contrary to its Christian origins, the modern state has upheld the medieval "reason of state" as a necessity. Instead of abolishing crime as a "reason of state," it has covered up this evil offense by inventing a secret intelligence agency in the service of national security.

This perversion of the nature of the state confronts us with the necessity of separating government from the state, so that the government may abolish this necessity and the state may regulate the government, ensuring that it cannot use the powers of the state to cover up crimes of any kind.

Even so, we observe that, even as this criminal rationale persists, the structural differences among states vary according to their adherence to Christian law.

In nations with a Christian historical foundation, there has been a struggle for a legal separation of powers between politics and religion, with each attending to its own sphere—politics to material matters and their needs, and the Church to the spirit and its needs—thanks to which the State has been stripped of any justification for crime as a structural necessity for survival.

We observe that in nations where power and the state are one and the same—such as in socialist systems—state crime remains a legal necessity, albeit applied selectively; and within Socialist states, we have the extreme case of China—a tyranny of absolute power exercised against the democratic aspirations of a people powerless to shake off the yoke of Socialist dictatorship, as was already seen in Tiananmen Square; there is a long way from post-Maoist absolutist China to 21st-century socialism, because while in the Chinese case the transition was from a repugnant, hellish theocracy that legitimized the Maoist Revolution, in the case of Venezuela, Bolivia, and their neighbors, we see the degeneration of democratic states into socialist dictatorships, thus reversing the path of evolution from the best to the worst "in the name of the people." For a developing democracy to wage its struggle against the forces of power through absolute power is a form of madness that leads from imperfection to a Castro-style ruin.

In nations where Islam holds power, crime is part of the state, and targeted assassination—for religious or political reasons—is a natural condition that must be fulfilled for its survival. Thus, in socialist states—which do not renounce the use of crime as a political rationale—state crime is constrained because it cannot manifest itself to its fullest extent due to the revulsion that is growing among the people, whose aspiration for democracy is growing unstoppably, even if suppressed; we observe that in Islamic nations, since democracy is contrary to state crime, the state is criminal by religious nature; and since democracy is the state in which political and religious crime is a criminal offense, it is only natural that democracy and the Islamic state find themselves forever trapped in the story of Cain and Abel. As long as Abel—the people—remains on his knees before Cain—the Power—

state crime is unnecessary, but the moment Abel tries to rise up, Cain does not hesitate to grab the donkey's bone and split Abel's head open, as has been seen recently in Iran's Green Revolution and in the people's revolution against the Power in Indonesia.

That Arab Spring Revolution speaks more eloquently than I can write.

Thus, the very Law that established Crime as a necessary condition for access to Power remains in effect in nations where Power—achieved through crime—requires Crime as a Reason for Survival.

It is no coincidence that, since Christianity attained its position in civilization without resorting to crime as a means, wherever Christianity has flourished, democracy has also flourished; and once democracy is born and coexists with Christianity, the people, by their own evolutionary inertia, tend toward the suppression of crime as a reason of state.

Conversely, since the Christian state was the soil in which the tree of democracy took root and grew until it reached the level of development observed in European states, the battle waged by Socialist Power to eradicate Christianity—a necessary condition for its perpetuation in power—reveals the existence of a dictatorial rationale that, unable to simply murder Abel, seeks his death through more subtle means.

We observe that Socialism equals ruin.

This Law, which caused the fall of the famous Soviet Union, and continuing its work, was the Law that led Hungary, Yugoslavia, Czechoslovakia, Romania, and Bulgaria to ruin... it is the Law that has led the nations of 21st-century socialism to their current misery. After 30 years of Socialist rule, what could Greece expect for its future other than ruin? With the exception of a brief democratic interlude, the same can be said of Spain: what could Spain expect for its future after thirty years of Socialism other than ruin?

The Law is obvious: wherever Socialism takes root, ruin follows; wherever Islam takes root, democracy is stifled.

Thus, six thousand years of living in hell constitute a full course in the Science of Good and Evil which, following natural intelligence, should have made every person—man or woman—a true expert on the subject. Unfortunately, we observe the exact opposite: that is, each person acts as if the world were born with them and as if history had nothing to do with their present or their future.

In another context, this disconnect between Memory and Consciousness is called schizophrenia.

It is no coincidence that every organization seeking power tends to provoke this schizoid process during the Period of Growth of Natural Intelligence, which it brings about by suppressing the historical science in school education; and when such suppression challenges power, it reduces it to its bare minimum.

On the other hand, by creating this chasm between the Present and Universal History, Power intensifies the imposition of Historical Memory, erecting a Wall between the Present and the Future against whose hardness Democracy smashes its head. In this game of individual interests, man is left, as the proverb says, dancing on a tightrope.

The law is logical: where there is no cultivation of intelligence, the harvest of the “trash voter” is inevitable—that is, the voter incapable of connecting the laws of history, which are the conclusions drawn from experience, with the present and its circumstances. Is there a single Islamic nation where, under the rule of the Quran, the law of democracy reigns? Is there a single nation that, after thirty years

of socialist rule, has not succumbed to ruin? Ruin or criminal dictatorship is the outcome to which every state subjected to socialism is led; examples of ruin include Greece, and of dictatorship, Cuba.

Returning, then, to the judiciary—which imposes six thousand years of existence in the hell of the Knowledge of Good and Evil— the human being—whether man or woman—who seeks a world for their children where the Law is that of Life, has the task of never touching any of the branches of the Tree of the Knowledge of Good and Evil, whether Socialist or Islamic, while at the same time working to perfect the democratic state through the evolution of its entire structure until the total and definitive abolition of the state as the basis of government.

The State is not, by its very nature, intended for the suppression of opposing forces by the government in power; the State has the historical function of preventing the government in power from trampling on the Laws, and rulers from perverting the Laws in order to cause the involution of Civilization from the best to the worst; that is to say, the Future of Civilization depends on the Separation of State and Government, two parallel dimensions that coexist but must not be mixed.

We observe, speaking in the context of Christian civilization, that where the State is enslaved to the government by law, political corruption and the perversion of governments by international and national economic powers lead the State to intensify its repressive capabilities, with the government justifying the abandonment of the democratic heritage achieved over decades by the need to emerge from ruin—a ruin to which the people were led by that very same power that now seeks to set itself up as the savior of the nation upon which it brought such ruin.

It is, therefore, a “phenomenon” to read the statements of these ruinous rulers, proclaiming their desire to set themselves up as the saviors of the ruin they themselves caused—as in the Greek-Spanish case. They deliver the stab wound and demand to be the doctor who heals and closes the wound, and anyone who denies them the duty that falls to them to heal the dying is an enemy of democracy.

If this type of ruler is a “phenomenon,” no less of a “phenomenon” is a voter incapable of connecting the dagger to the wound, or Judas to the thirty pieces of silver.

It is therefore difficult for anyone who loves history as a source of universal memory to come to terms with the intellectual schizophrenia touted by those in power—whether socialist or Islamic—as a necessary condition for the preservation of order and the progress of the state. It is not the State that must progress; it is the Nation that must evolve from a savage, barbaric, rational state to an intellectual one—both materially and spiritually—where Power exists not as a Means or an End but as a Principle of the Human Being, and this Principle, based on the Word, becomes Law to make every man a law unto himself; and in accordance with this evolution, the State grows to ensure that the government always remains within the bounds of the law. Conversely, the corruption and ruin of States stem from the creation of laws by governments that seek exclusively to legalize the criminal attitudes and behaviors of the Powers—whether political, religious, or economic.

We can already see, by following the Course on the Science of Good and Evil that God had to initiate against His Will—making our world the book in which to read, written with our blood—why God abolished all Power and declared the End of every Crown and Lordship, establishing a Universal, Singular, and Almighty State, that is to say, Incorruptible, with the government of each nation remaining distinct from this State and at the same time subject to the Law of that State.

Hence, Perfect Democracy is that which is governed by the Law of the Divine State, whose Law is Incorruptible, and which seeks the Peace and Freedom of all Nations, leaving it to each Government to enact the laws that arise from the circumstances suggested by the evolution of Civilization itself. By

separating the State and the Government in this way, God has created a Dimension of Behavior in which the Divine State, by focusing exclusively on Peace and Freedom—and by not ceding these powers to any local government—eliminates any movement toward war and dictatorship at its very root.

On a more familiar level, to speak in human terms, the State is to the Government what the skeleton is to the human body. The individual has the freedom of movement to direct his or her existence toward whatever his or her desire for life suggests; and yet the individual has no control or power over his or her skeleton. The State (the skeleton), following this law of life, does not have the mission of repressing or imposing upon the Government (the body) the direction of its movement; and conversely, the Government cannot manipulate the structure of the State, and when it does, Corruption and Ruin enter the Nation, leading to Dictatorship, and through Dictatorship, to Civil War.

The biohistorical interaction of Government and State in “inseparable” yet “separate” coexistence is what ensures the immunity of Society, the Nation, and Civilization against corruption, dictatorship, and war. And in accordance with this Law, God has willed that His Kingdom be governed by this “inseparable separation” between the State and the government. It is the duty of every creature to adapt what God has ordained to the structures that are proper to it.

Obviously, any political or religious power that seeks its own interest—nothing other than its survival in privilege—must rise up against this separation of State and Government; however, if Abel was a saint and, like Christ, preferred to allow himself to be killed rather than respond to violence with violence, the right to defend life takes precedence over martyrdom when there is no cause for crucifixion, and the one willing to commit a crime has placed himself beyond all possibility of redemption; or as the Founding Charter of Democracy acknowledges: the Nation, the People, and the State have the duty to rise up against the government when it seeks to use power as a stepping stone toward dictatorship by ruining the national economy.

We observe in the behavior of the political classes how the Global Economic Crisis is being used to create all-powerful figures, whose special powers threaten the evolution of civilization. The response of the alliance between political and economic powers to the urgent problems that evolution itself brings about is nothing other than the need to endow Democracy with “special powers,” to the sake of which freedom of expression and movement are sacrificed in the name of “Freedom, Order, and Peace.”

But time is running out; clouds are swirling on the horizon, the earth trembles beneath our feet, and all the powers of this world can think to do is have us look to the heavens, where they plan to send suicide squads to Mars, from which ghost probes like Hayabusa descend; meanwhile, they divide the nations’ treasure among themselves, and for money they destroy Nature with the impunity of those who can silence the most powerful man on the planet with a check for 20 quadrillion dollars on the table and another blank one under the table.



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