



Battle Monument, United States Military Academy, West Point, New York

Political Philosophy At Adwaita Hermitage

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The Jugular: On Freedom

12 June 2018

*You know, Octavian, it's quite possible that when you die . . .
you will die without ever having been alive.*

Mark Antony to Octavian, [Cleopatra, 1963](#)

FFrreeeeddoomm !!!

*Breathes there the man, with soul so dead,
Who never to himself hath said,
"This is my own, my native land!"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no Minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung.*

Sir Walter Scott

- [Kissinger does not give](#) humans credit for having an “inner necessity,” which AI lacks (Kandinsky)
- Kissinger does not give humans credit for having a soul, which AI lacks, that is a part of the everything-ness/eternal-ness that is God and thereby has the inclination of choice without current knowledge/experience, which AI lacks (Boethius)
- Kissinger acknowledges that he cannot see the truth, but rather than doing anything about it, he attempts to define the problem over and over again (Plato)
- Kissinger is more comfortable with rules (ethics...the law) than freedom (morals...self discipline) because I do not doubt that he believes that human beings are inherently evil, but can be tamed by other humans (influence of, “Lord of the Flies”)

A Writer Who Shall Remain Anonymous

Algorithms, having no *everything-ness*, no *eternal-ness*, have no inclination of choice without inputs of current knowledge or experience. Algorithms cannot make decisions without inputs. They have no direct experience of the objects of their inquiries. Humans, on the other hand, have direct experience of anything to which they turn their attention and they can make decisions without inputs of current knowledge or experience. This is a profound and energizing insight by the aforementioned anonymous writer. It bears directly on the matter of freedom.

[*It's On: A Trade War With Our Allies*](#), Paul Mirengoff, *Power Line Blog*

Mr. Mirengoff believes that freedom comes from rules, just as Kissinger does. Very low view of man, very Talmudic and Medina Koranic. Christianity, all the national Enlightenments, and the US Constitution say exactly the opposite. Very high view of man, very Biblical and Mecca Koranic.

In yet another way does the national genius affect the growth of sea power in its broadest sense; and that is in so far as it possesses the capacity for planting healthy colonies. Of colonization, as of all growths, it is true that it is most healthy when it is most natural. Therefore, colonies that spring from the felt wants and natural impulses of a whole people will have the most solid foundations; and their subsequent growth will be surest when they are least trammelled from home, if the people have the genius for independent action.

Men of the past three centuries have keenly felt the value to the mother-country of colonies as outlets for the home products and as a nursery for commerce and shipping; but efforts at colonization have not had the same general origin, nor have different systems all had the same success. The efforts of statesmen, however far-seeing and careful, have not been able to supply the lack of strong natural impulse; nor can the most minute regulation from home produce as good results as a happier neglect, when the germ of self-development is found in the national character.

There has been no greater display of wisdom in the national administration of successful colonies than in that of unsuccessful. Perhaps there has been even less. If elaborate systems and supervisions, careful adaptation of means to ends, diligent nursing, could avail for colonial growth, the genius of England has less of this systematizing faculty than the genius of France; but England, not France, has been the great colonizer of the world.

Successful colonization, with its consequent effect upon commerce and sea power, depends essentially upon national character; because colonies grow best when they grow of themselves, naturally. The character of the colonist, not the care of the home government, is the principle of the colony's growth.

A. T. Mahan, [*The Influence Of Sea Power Upon History, 1660-1783*](#), p 55-56

It takes tremendous courage to resist the lure of appearances. The power of being which is manifest in such courage is so great that the gods tremble in fear of it.

Paul Tillich, [*The Courage to Be*](#)

[*Epitaph*](#), Richard Fernandez, PJ Media

Fernandez has been a prescient and perspicacious historian and strategic/systems thinker for many years. Two or three years ago he began losing grasp of the *big picture*. Here he has lost it completely but also instructively. I commented on [*Epitaph*](#):

With respect, and FWIW, I cannot concur with the premise of this post: that the Hussein people were trying or even wanting to maintain a passing order (Yoshihiro Francis Fukuyama's *liberal democratic order*). At heart, they were Iranian agents with American security clearances. Domestically, they were trying to dismantle a very ancient and very American order: democratic republican government. Internationally, they were trying to uproot the impulse for national sovereignty altogether.

These were active actors, not passive ones. Legions of the same remain after them. They *stepped back* from *red lines* -- mere lulling and gulling propaganda to begin with, nothing sincere -- because it served their purpose of facilitating suffering and chaos in pursuit of destroying national sovereignties.

They accomplished less than they could have done thanks mostly to their stupidity, their indolence, their insufficiency of grit, and their personal dependence on psychotropic substances.

Don't do stupid sh-t showed a remarkable -- and for by-standing normal people, salutary -- degree of self-awareness. They did not even really stand up for their friends, the Iranian ayatollahs, the way they could have done. I thank God for their commissions and even more for their omissions in the *stupid sh-t* department.

OFT EVIL WILL SHALL EVIL MAR
(Thank God!)

The so-called [Newburgh Conspiracy](#) occasioned General George Washington's famous [speech to his Officers](#), in which he disabused them of the impulse to undo what they had accomplished by making him Supreme Commander of the Army and King of the Country in place of civilian (Congressional, at that moment in time) control of the Army and Country.

The backstory is that the British, having lost the war, yet kept some twenty thousand troops in New York while diplomats wrangled terms of a peace treaty. This obliged Congress and Washington to keep the Army nearby, at Newburgh/West Point. But Congress stopped paying the Army and was not expediting a pension formerly promised Officers.

Anonymous importunities against Congress circulated in the Army at Newburgh. Artful ones, according to Washington. But scurrilous and seditious.

Washington answered these entreaties with [this speech](#), which brought tears to many an Officer's eyes and arrested the disquiet. Officers returned to their units and told their Soldiers to do their duties while awaiting Congress' determinations. When these latter finally arrived, they satisfied essentially all but the conspirators.

Notable aspects of this speech are its high moral, rhetorical, intellectual, historical, philosophical, governance, and military sensibilities and refinements. Another notability is that his Officers were comfortable with Washington's elegant and erudite manner of discourse. These too were

Soldier-Scholars. [We are so lucky](#) they are the root of our nationhood. [We must emulate them](#) regardless the derision doing so elicits from doubters.

A landed aristocracy is not exposed to the exigencies of commerce and in consequence is not prone to the political timidity of those whose property is exposed and business threatened -- the proverbial timidity of capital.

Freedom is the jugular of life. Space, air, electricity (fire/light), liquid, and ground – aka geography – move freely or life ceases to exist. Universe (*turning to one*) cannot cease to exist because it is always folding back upon itself, always enveloping itself, always turning in upon itself, agglomerating, fusing, compressing and thus generating, as in a warm womb, and throwing forth individual specificities of itself.

A rude people consider freedom to be the opportunity to act without consequence to one's self, without responsibility affixing to one's career, and/or, [to declare reality to be](#) whatever one desires to declare reality to be.

A sophisticated people consider freedom to be the opportunity to be who they are as given by the conditions of their birth and to do as they can by the inner necessity with which they, personally, as a unique and unrepeatable individual, came into this breathing world.

The English political philosopher [Thomas Hobbes](#) famously observed that man is *solitary, poor, nasty, brutish, and short*. The English political

philosopher [John Locke](#), Hobbes' junior, famously observed that man is capable and even obliged to toleration – excepting with the intolerant(!), whom he enumerates as atheists and Roman Catholics – and governments are capable of and obliged to consent by the governed.

The two Bacons – Englishmen both – empirical philosopher [Roger](#), a Franciscan, and learned courtier [Francis](#), a Viscount – and both regarded as *Father of the Scientific Method* – famously decreed that any observation following experiment that could not be observed following recapitulation of the experiment by others could not be sustained as accurate. In other words, wisdom and truth must be guaranteed by replicable experience.

At work here is a struggle between a high view of man and a low one. Following the high view of man which prevailed during the High Middle Ages in Europe (times of Knights of the Temple, Francis of Assisi, and Dominic of Castile), European *intelligentsia* and generality gradually lost self-confidence. The [Reconquista](#) and then the [Reformation](#) were, respectively, Iberian and then West (France, Germany, Holland) and North (Scandinavia) Germanic efforts to get moving again, to reassert the Law of Expansion in spiritual as well as mundane matters, just as had been done during the High Middle Ages. The Law of Expansion rests on a high view of man, as does Christianity and a gifted iteration of Islam now rejected by most Moslems: Mutazilite Islam, which is Meccan Koranic.

A century after the Reformation, stultifying rigidity – aka morbidity, lethargy – set in among both Reformation and Roman communions. Movement slowed and nearly ceased. Bloody wars between Protestant

Catholics and Roman Catholics depopulated Europe north of the Pyrenees by roughly half. Vast carnage and savagery prevailed in the Thirty Years War and the English Civil War. Secular authorities had to step in to arrest the insanity, a lesson Europeans have not forgotten and one that accounts very much, though not entirely, for the absolutist posture of the secularist European Commission and their bureaucrats' being shielded from approval by citizens of European nations.

Bloody irrationality among Christians – or anyone – is not a friend of their freedom. See [Washington at Newburgh](#).

For rhetorical purposes, I suggest that the words natural, rational, organic, and geographical be employed as synonyms. In contemporary conditions, that rhetorical coincidence in writing and speech has power, similar to sonic cleaning, to jar lose conceptual encrustations that retard insight and invite infection and release from bondage novel idea flows, which are always salutary.

Luke 4:18-19

*Spiritus Domini super me propter quod unxit me evangelizare
pauperibus misit me praedicare captivis remissionem et caecis
visum dimittere con fractos in remissionem praedicare annum
Domini acceptum et diem retributionis*

Latin Vulgate, St. Jerome

The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the

contrite of heart, To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

Douay-Rheims, 1899 American Edition

The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.

Revised Standard Version (RSV)

Isaiah 61:1-2

*Spiritus Domini super me eo quod unxit Dominus me ad
adnuntiandum mansuetis misit me ut mederer contritis corde et
praedicarem captivis indulgentiam et clausis apertionem ut
praedicarem annum placabilem Domini et diem ultionis Deo nostro
ut consolarer omnes lugentes*

Latin Vulgate, St. Jerome

The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn:

Douay-Rheims, 1899 American Edition

The Spirit of the Lord God is upon me,
 because the Lord has anointed me
 to bring good tidings to the afflicted;
 he has sent me to bind up the brokenhearted,
 to proclaim liberty to the captives,
 and the opening of the prison to those who are bound;
 to proclaim the year of the Lord's favor,
 and the day of vengeance of our God;
 to comfort all who mourn;

Revised Standard Version (RSV)

Freedom seems easy to describe, and it seems easy to challenge one's wanting of it. Neither is the case. For starters, there are several dimensions of freedom, all integral, but far from all the same. Then there is the reality that freedom is essential nature and not only of humans but of all creatures and even of inanimate nature. Freedom is the inalienable character of creation as geography. Even stripped of its spiritual dimension, freedom is the inalienable character of matter itself.

When we deal with anything, anything at all, we deal with the power of being we see, recognize and denominate as freedom. Something inside everything, inorganic and organic, wants to be itself and will be itself one way or another. That is freedom, the universal substance and therefore activity . . . and therefore the *prime variable factor*, as [Bucky](#) put it, in any situation whatsoever.

Jesus' first act of ministry is to preach freedom to the mewed up. That is His last act of ministry as well, to mandate expanding (*feeding*) the

freedom (*hunger*) of His devotees (John 21:17). God arrives to give man not just what he wants but what he needs that is what he really wants: freedom to be himself, and self-confident in that presentment regardless of circumstances. God arrives to restore man's grasp and enjoyment of his own divinity, his intrinsic nobility.

Respecting just humans, there is political freedom. This is like the rind of an orange. It is needed but bitter. There is social/economic freedom. This is like the pulp of an orange. It is needed and desirable and not bitter, but also, it is not the reason one delves into the orange. There is religious freedom. This is like the juice of an orange. It is a reason one delves into an orange but not the ultimate reason. Finally, there is spiritual freedom. This is like the sweetness of the juice of an orange. This is the reason one delves into an orange in the first place, diving through rind, pulp, and juice to achieve one's actual objective: the ecstasy of sweetness.

Political freedom, social/economic freedom, and religious freedom are widely and deeply treated by others over centuries of profound and perfunctory thought and experiment regarding those phenomena. My interest here is spiritual freedom. That is the interest of the Prophetic and Evangelical passages just referenced. It is the universal theological interest.

Powers human and superhuman aim to crumple not only animal but also human spirit. They develop stratagems to accomplish that objective. Their happiness is got by instigating, observing and perpetuating others' unhappiness. Such powers say to us: *I own you, you belong to me.*

Spiritual freedom is repose in one's essential nature, which is divine. The spiritually free are relaxed. Careful. Childlike in their interior life. Wise as serpents and simple as doves. Always aware that they can be called home at any moment.

Not even religious freedom imbues one with a high view of man. Spiritual freedom does that. And until one has a high view of man, one is not free.

Man is the capable heir not to perfection but to participation in the divine life. And that is because human life is divine life. In fact, all life is divine life, but only humans have an opportunity to realize that fact, to grasp their sublime importance in the universal drama and savor its sweetness.

Man, in point of fact, is essentially a Child of God, not a Brute. Who is a brute is not man, not human.

Political, social/economic, and religious freedoms can be constricted. Not spiritual freedom. Spiritual freedom is where a human personality lives. If one has not yearned for, sought and been gifted spiritual freedom, one has not been alive.

Spiritual freedom is the engine, the beating heart and heaving lung, of religious, social/economic and political freedoms. Spiritual freedom is man's natural home and anyone who wishes to degrade that home or deprive man of it is trying to force man into unnatural conditions and acts.

Spiritual freedom creates human geography, and not only intangible human geography but the tangible bits as well. For indeed, the psychic, organic and inorganic dimensions of life descend from the spiritual dimension of life. First things first. And history and its transcendent *telos* (goal, Who is God) first of all.

I am sorry – not really – you Leftist, Progressive *marabouts*. What you call *the arc of history* bends forward and upward towards God, not sideways and over towards you.

Do something truly and lastingly *edgy*: become a Christian. Follow the Master. Face the Devil. Fight to the End. Finish the Game.

The sublime controls the mundane. It is a conceit of the mundane that it can control the sublime.

If you want respect, lash your consciousness to the political reality of nation states, and in particular, the nation state who birthed and reared you, until your consciousness and that political reality fuse into one.

If you want freedom, lash your consciousness to the soteriological reality of your chosen Name of God, and in particular, the Name of God which birthed and initiated you, until your consciousness and that soteriological reality fuse into one.

Do this and you will have a happy life.

When Jews, Moslems and other Secularists speak, one hears in the background the dry thump of rule books, the dull rattle of aspirational laws.

When Christians speak, one hears in the background the freshening breeze of the Holy Spirit, the gay charm of actual freedom.

The Name of God is a cruise liner chartered for you to carry you safely over the sea of life to the haven of Heaven. You have permission to come aboard. Use it. The Name of God, alone, stands between you and slavery.

FFrreeeeddoomm !!!

Is a Name of God

Theological Ground Of National Sovereignty

15 November 2917

Revised 03 May 2018

National sovereignty is a sweet fruit tree who grows in the rich, blood-soaked soil of freedom by imbibing the power of rivers and rains. The alluvial wealth that is freedom descends from vital minerals and molecules crushed, scraped, burnished and washed away from the hard rock of Divine History and the soft flesh of Divine Creatures.

National sovereignty is the up-welling, surging yearning of a bounded geographical area, the families inside and on it and their political Constitution to protect themselves and their institutions, starting with their borders, their language and their manner(s) of calling on God.

Theology is contemplation of God driven by the yearning to find Him, the Extraordinary, in the midst of the ordinary, the Infinite in the midst of the finite, the Eternal in the midst of the corruptible.

Thus national sovereignty and theology are intensely practical. They are yearnings of deepest origin, *profundum*, *ur-urges* one might call them, or *demi-urges* in the classical sense of *ur-fabricators*.

National sovereignty and theology belong together, are mutually dependent and work to the same end: strength and happiness.

The U.S. Army Center of Military History affords a [study of the evolution](#) of US Armed Forces' Oaths of Enlistment and Oaths of Office since 1776.

National sovereignty and the theological virtues of obedience, sincerity, perseverance, trust and loyalty – soon focused on the Constitution of the USA – mingle energetically at and about the center of these Oaths.

[Some Brits and Americans](#) are serving hard time grasping the concept of national sovereignty, each country's grandees having shot clean past it without knowing that they did. The grandees, *globalists*, imagine, envision and reach for a superficial unity the thought of which swells their heads, making all manner of improper behavior seem suddenly and sweetly dangerous (*edgy* they call it) and legitimate. Then come the darts of truth, popping swollen dreams with pictures, tapes, statements and torts.

Globalism iterates a phenomenon known as *Superficial Vedanta* in Hindu theological discourse and *Pelagianism* in Christian. It is the first and easiest of lazy and crazy thoughts (aka heresies) waiting to warp neophytes and the perpetually jejune.

Globalism has had many names. *Humanism* is among the first. Then, variously, came *Democracy*, *Socialism*, *Liberalism*, *Syndicalism*, *Positivism*, *Fascism*, *Communism*, *Progressivism*, *Rules-Based Order* and *Open Society*. All such names are synonyms and have a common referent: *Leftism*.

Superficial Vedanta and *Pelagianism* are synonymous terms of art, in [theology](#), for *Leftism*. They are equivalent to *Humanism*, *Socialism*, *Fascism*, *Progressivism*, *Communism*, etc, which all are synonymous terms of art in [political philosophy](#).

The definitive examination of Leftism is by Erik von Luehnelt-Leddihn: [Leftism Revisited: From deSade And Marx To Hitler And PolPot.](#)

Leftism is said, by Leftists, to be their desire to end conflict and impose peace by imposing *rules, a rules-based order*, or at least directional *nudges*, on human behavior, ALL OF IT. Leftists rejects the human condition as found and demand it be replaced with a human condition as demanded, BY LEFTISTS. Details of the human condition Leftists demand change now and then, sometimes rapidly, but there is a constant: whatever obtains naturally must change to whatever Leftists currently demand of it, AND NOW.

Leftism is totalitarianism with a painted-on smile. The appearance of unity on a pretension of non-conflict. ALL FORCED. That is Leftism. The *forced* bit is the important part.

A premise of Leftists is that the human mass can and must be educated – they mean indoctrinated – to obey the rules Leftists place ON EVERYTHING. A corollary premise is that individuals unwilling or unable to obey said rules should be eliminated quickly and quietly. Leftists therefore demand everyone undergo processing in their education/indoctrination facilities. And the more thoroughly and sooner children can be moved from influence by parents to control by Leftist staff at those facilities the better.

In culture, economics and politics, Leftists' *rules-based order* demands bureaucracies with plenary authority and *decision-makers* with no hinderance by [authority other than their own](#). And that order demands legions of analysts and scientists to justify the current order's rules and develop rules for the next order, soon to come in the form of new plenary demands against reason and nature.

In other words, Leftists' demand for peace by rules makes for perfect perpetual instability, worry, and grief. In a word, [CHAOS](#). Since the human condition changes naturally, Leftists are obliged to constant new-rule-making just to pursue their unreachable objective of nullifying the human condition.

Thus no Leftist society can have what Leftists promises: the end of conflict and the advent of peace. Cold evidence bears out the plenary finality of that truth.

Leftism, really, is an ideology, an excuse, a pretext, for bullies to beat up the defenseless and rob them of their power, privacy and wealth. This is the point of contact and reason for kissing among Leftists and Jihadists.

In geo-strategy, Leftism has but one choice: [global governance](#), *rules-based global order*, WITH LEFTISTS IN CHARGE. Whatever is going on among nations, Leftists must condemn it and impose their own rules on those nations. Those rules start with eliminating national sovereignties, of necessity, because national

sovereignties – nations – by definition do not submit to a *rules-based global order*.

Leftists really have to paint on a smile to get humanity to invite that disaster upon themselves. But having no sense of self-effacement, and no thought of self-abnegation, Leftists have within them no smile to replicate on their face. This is their doom: THEIR LACK OF HUMOR.

Heraclitus famously said, *War [conflict] is the father of all things*. Plato famously said, *Only the dead have seen the end of war [conflict]*. The truth is that peace is the ability to make the other guy want not to attack you. That is all it is. If the other guy thinks he can get away with and profit from attacking you, probably he will do so. Not everyone will, but enough will to make the foregoing sentences monitory and more likely accurate than not.

Peace is the measure of your ability to maintain your freedom as an individual and your sovereignty as a nation. Past that, there is no peace, not for you, not for anyone.

National sovereignty is the *ur-wealth* POTUS Trump promised to lead forth from Americans and to inspire citizens of other countries to lead forth from themselves for their own countries.

What goes in the mouth may pollute the body.

What comes out of the mouth may pollute the personality.

Men and women are judged by what comes out of their mouth.

Theology Provides Epistemological Ground For National Sovereignty

Not a few these days say that reality is what they say it is. Theology says reality is what reality says it is. For example, someone says their gender is what they say it is, another says America is what they say it is, and another says, *What I say is true is true, although I may change my mind, in which case now that is true*. Theology, in contrast, says that what is true is true, your gender is the one your parents gave you at conception and America is what the Founders resolved upon as the Constitution of the Sovereign United States of America.

The question at conflict is clear. Reality is what one says it is while on the fly, so to speak, or, reality is what it is, take it or leave it. Theology goes with the latter. Theology is phenomenological. It observes reality and describes it. Theology does not posit or define reality. Theology is existential, not ideological. Furthermore, in matters existential theology is comprehensive, plenary. Its subject is human experience, all of it, to include yearning for completeness and unity. In projection and speculation theology has no interest whatsoever. Theology is an application of philosophy to the existential question of/yearning for soteriological consummation.

Nothing is more existential than national sovereignty, nothing more phenomenological than the desire to live safe from subjection and exploitation. *Ergo*, nothing is more oriented towards fostering national sovereignty than theology.

Theology Provides Historical Ground For National Sovereignty

History implies destiny. The moment you say something is, you inquire regarding it "To what end?" If you have a present, you had a past and you already have a future. No one with a present lacks a future. Destiny summons Theology and Theology impels and steers history, from within history towards beyond history.

History has many qualities, comprising many forces. The most crucial and forceful of history's qualities is paradox, the unexpected, the surprising, the not anticipated. Paradox is a footprint by its vertical dimension in the horizontal dimension of life. Paradox leaves a trail of breadcrumbs tracing passage in history of that which transcends history. In Christian locution, that would be the Holy Spirit, an articulation which is both a symbol and a Name of one of three operations of the Divine Person.

The theological question is ever that nearest and dearest to man's nature and intellect. "To what end am I? Whence came I? Who am I?" The theological question is the most subtle and therefore powerful engine and driver of history. It is *about* one's destiny and it *makes* one's destiny. Like religion and morality, national sovereignty (culture, to include politics) is constructed by man to facilitate his answering the theological question properly and in full.

Religion, culture and morality are evidence attesting confluences of the vertical and the horizontal dimensions of life, of the Divine and the mundane, of infinitude and finitude. *Logos*, existential Theology, is the form and substance of national sovereignty.

And that is the abstracted version of the observation. The empirical version is the observation of continuous struggle between secular and religious authorities in every size of jurisdiction always and everywhere on the globe. History-making theology is the only force powerful enough to transcend (flank, correct) secular government, and secular government is the only force powerful enough to protect (subdue, cleanse) theology-making history. Paradox is the bane of tyrants and the broth of patriots.

Theology Provides Patriotic Ground For National Sovereignty

Plenty of phenomenology does not interest us but is interested in us. [Paul Tillich](#) (also [here](#)) famously wrote that culture is the form of religion and religion is the substance of culture.

What runs to God runs to liberty.

What runs to liberty runs to sovereignty.

What runs to sovereignty runs to sacrifice.

What runs to sacrifice runs to true patriotism.

The natural progression of life is to grandeur and nobility.

Self-made and self-governed. Life and man are divine.

Patriotism is the sweet fruit of running to God.

God -> Freedom -> Sovereignty -> Peace

Si vis pacem, currunt ad Deum.

If you want peace, run to God.

The famous Roman proverb – *Si vis pacem, para bellum* [If you want peace, prepare for war] – is true but not plenary. If you want peace, run to God ... and then prepare for war. Or, as the great St. Augustine put it: *Love God and do what you want*. Famously, Joan led The French Army into the Confessional before leading them into Battle.

And when you prepare for war, make your preparations sufficient to [convince the other guy it is not worth trying you](#). And if he goes ahead and tries you anyhow, annihilate him immediately as a lesson to others



potentially inclined to that stupidity. This is the language of statecraft. There is not, there was not and there will not be a [Universal Caliphate](#). There is not, there was not and there will not be a [Global Governance](#). Pretensions to the same are juvenile and jejune. The world of man is essentially divine, but its organization this side of a divinely-initiated *eschaton* is secular and distributed as sovereign nation states,

conditioned voluntary organizations, and conditionally sovereign individuals.

As America rises from over a century of advancing enfeeblement by Leftist looters calling themselves Progressives and Globalists, these pillars of American strength and happiness – aka sovereignty – are re-emerging into view:

Patriotism

(Freedom, Allegiance, Reject Race/Religion-Based Nationalism)

Nation-Centric Inter-Nation Relations

(Sovereignty, Freedom, Reject Global [Oligarchic] Governance)

Armed Diplomacy And Finance

(Statecraft, Power, Reject Meddling, Purchasing *Friends*)

Prioritize Economic Growth, Leverage Geopolitics Of Energy

(Fair Trade, Reciprocity, Reject Free Trade, Looting Of USA Wealth)

Defense Of Liberality

(Freedom, Fairness, Loyalty, Reject Responsibility To Protect)

John Quincy Adams, July 4, 1821: *Wherever the standard of freedom and Independence has been or shall be unfurled, there will [America's] heart, her benedictions, and her prayers be. But she goes not abroad, in search of monsters to destroy. She is the well-wisher to the freedom and independence of all. She is the champion and vindicator only of her own.*

The phenomenon of yearning figures prominently in Vedic existential phenomenology and of course, albeit with fewer terms of art but to the same import, in Christian theology and liturgics. [The Rev. Dr. Paul Tillich](#) tracks the phenomenon of yearning as source of Christian Trinitarian Theology, and I believe Vedas arrive at their counterpart Trinitarian formulations by the same tracking, albeit with more elaboration of the existential phenomenology and articulation thereof.

The phenomenology of yearning for the sublime and transcendent impinges rapidly and closely upon the phenomenology of national sovereignty ... and upon its deprecators. In other words, theology and political philosophy are joined at the hip, so to speak, because ineluctably they share an existential base.

Case in point: witness [Michael Caputo](#) on 01 May 2018 [threw an imprecation](#) on members of both parties in the Senate Select Committee On Intelligence: "God Damn you to Hell."

This is [Draupadi's Imprecation](#) in modern dress.

As stated in the first sentence of [this post](#), the question of authority and its location is the center of this era. Here from [Glenn Reynolds](#) is more evidence of the accuracy of that observation.

[Donald Hagan](#): *Americans do not share a common ancestry and a common blood. What they have in common is a system of laws and*

beliefs that shaped the establishment of the country, a system developed within the context of Western civilization [aka The Latin Church].

Wealth And Energy Beget Repose

15 April 2018

We have noted that the wealth of a nation is her land (geography), families (morality) and constitution (system of law). A nation's wealth is the root, branch and fruit of her sovereignty. Yet, to be enjoyed, used and useful, something inside that wealth must throw it in motion. That something is energy.

Money can sit in a bank, and that is wealth. But it is dormant and, if the bank is ungenerous or failing, that money is not having kittens or is losing fecundity, so to speak.

For wealth to matter, meaning, for it to be respected, it must work and, specifically, work to expand its power to expand itself. Either the bank has to pay the customer for harboring their wealth or the customer has to invest their wealth in some project that expands its amount. Only then does wealth matter. Recall the Parable of the Talents. Wealth not enjoyed and increased through its enjoyment is dead weight, garbage.

Where a nation is concerned, God is the bank, her land, families and constitution are her wealth and the nation herself is the bank's customer. The nation is the energy who, inside her wealth in the bank, throws that wealth in motion with a view to increasing its amount.

The amount and movements of a nation's wealth are the measure of her prestige. The prestige of a nation is the measure of her sovereignty. A nation protects and expands her wealth in order to maintain her

sovereign independence. Her prestige is a nation's best protection, her most reliable guarantor of existence.

The wealth of a nation is a masculine principle. The nation herself is a feminine principle. The structure and energy -- or what is the same thing, the power and fecundity -- these principles are naturally generate more wealth, more prestige and more sovereignty embodied as individual citizens, groups of citizens and the nation herself.

Put wealth and energy together and you get kittens, so to speak: more wealth and more energy. This is what God sees and calls *Good*. Good is *Natural*. And who is against being natural, even *getting back to nature*?

Litters of kittens generated by the confluence of wealth and energy are what God does for a living. In ordinary parlance, those kittens are called *repose*. The purpose of life is repose in the divine gift of wealth and the divine labor of increasing it. This is called, also, pro-creation: that which precedes a bringing-into-existence.

Some nations regard themselves as a fatherland. Most nations regard themselves as a motherland. Strictly speaking, the nation herself is a motherland (energy) and her wealth is a fatherland (structure). They are a team. The one does not exist without the other. And they pull together to produce repose for both and a new creation as well.

When one speaks of patriotism, one references increasing the wealth of a nation. When one speaks of nationalism, one references guarding a nation's racial and/or religious singularity. Americans are patriotic, they

are not nationalistic because they are neither uni-racial nor uni-religious and have no hagiography or intention of being either.

Europeans, Chinese, Arabs and Africans cannot fathom Americans' patriotism because they are nationalists, race-oriented, or, what comes to the same thing, tribe-oriented. Americans reject migrants sweeping across their borders because most of them barge in intending to make USA uni-racial and/or uni-religious, like what they had back home ... where now they want not to live!

Is a nation's wealth entirely tangible? Certainly not. Her deepest and broadest wealth is the spirit of a nation's citizens and groups of citizens: their self-confidence, their moral energy, their intellectual strength, their contentment, their repose. A nation's spirit reflects the depth and breadth of her wealth and the amount and movements of that wealth measure a nation's prestige, which is the best guarantor of a nation's sovereign independence.

A citizen can lose money, remuneration, status, family even, and live. A citizen cannot live without moral energy or intellectual strength. A citizen cannot live with a broken spirit, bereft of prestige. A nation of broken citizens is someone else's slave state, no nation at all. Ultimately, all wealth is spirit embodied in tangibles. The largest and most complex of those tangibles is the nation state, a people of common political philosophy not race-or religion-based.

Now, a question arises: what is to be done with increasing amounts of national wealth? Whose is it? Who decides to throw it in motion? To what end, and how?

Increasing amounts of wealth belong to the individual citizens, groups of citizens or the nation herself who produced them. An increase in wealth belongs to the one(s) who increased it, the enterprising. An individual owns the fruits of their labors. They can renounce those fruits but they cannot disown them. Ditto a group of individuals, such as a corporation, an NGO, a city, a county, a state, a nation. Whoever produces wealth owns it, and not the tangible wealth assets only. In the same way, whoever diminishes wealth or does not throw it in motion owns the consequences.

Every person has wealth by virtue of their embodied personhood. Every group has wealth by virtue of its being called into existence by persons. Every person and group therefore is obliged to increase the wealth they have or suffer punishment for unnatural behavior. Whoever has wealth is obliged to throw it in motion for the purpose of increasing its amount. All must work.

How to do that? By initiative. By enterprise. This is where moral courage and intellectual strength enter stage right and left to shape the drama of life to a happy and prestigious finale ... or a mean and simpering one. Life's vector of travel hinges on initiative, on boldness.

Tremendous risk is irreducible because, with few exceptions, individuals and especially groups learn little from the past, confront little of the

present and see little of the future. Man's cognitive and volitional assets -- his emotions, his intellect and his freedom of will -- exceed in power those of any animal, but they are tied to a staked rope, so to speak, a longer, more forgiving and more complex staked rope than restricts animals, but a staked rope nonetheless.

Recall Job's tirade against and capitulation to the terms of his finitude. No creature is grander than man, not even angels. However, no creature, including man, is more than a creature.

Now, regarding a nation's wealth, to what end should it be put in motion? In principle we answered that question: to the end of increasing its amount. In practice this means maintaining and strengthening the nation's sovereignty.

Does a wealthy nation owe sustainment to other nations or sub-groups of or within other nations? Certainly not. Nor does a nation, qua nation, owe sustainment to her own citizens or groups thereof. Such sustainments would disperse a nation's wealth rather than increase it and would thereby diminish a nation's prestige and, *ipso facto*, sovereignty.

A nation's wealth is thrown in motion, properly, to protect and increase her wealth. Which is to say, to maintain and strengthen her independent sovereignty. There is no other reason to throw a nation's wealth in motion than that one. And there is no rational reason not to throw a nation's wealth in motion for the purpose of increasing it.

A nation is not The Church.

If a nation's wealth is thrown in motion for a purpose other than maintaining and strengthening her independent sovereignty, the nation is committing diplomatic, financial and military suicide. Such a nation has ceased the dance of life, abandoned the drama of existence. Her reason has gone back, indicating that her end is near.

Americans are coping with the fact that a sizable number of their fellow Americans-in-name, a large cohort of their neighborhoods' residents -- legal and not -- and a super majority of their academic, corporate, federal, state, county and municipal soi-disant leader cadre are infected with *oikophobia*: they hate their motherland. Rather than loving her, they are looting her.

Now, making one's mother an enemy rather than an ally gives one a lot of problems. One's mother does not make herself one's enemy, one does, though she very well might do to an *oikophobe*. In fact, she will do, and, in the cases of *oikophobia* in the USA, she is doing. In addition, one's father -- aka one's wealth -- and God -- aka one's banker -- also are not amused by *oikophobics*, who make an unnatural, irrational choice of act, not a natural, rational one.

**No creature can withstand the prejudice of those
combined arms: motherland and fatherland.**

So, let the touchstone of decision-making in all aspects of a nation's endeavor be increasing the wealth of her citizens, groups of citizens and nation herself in order to maintain and strengthen the independent

sovereignty of those individuals and groups and nation as a whole. In this way, a nation and her citizens foster their authority.

The truth is the whole, Hegel observed, famously and accurately. The truth is **both** terms of a dialectic. This way is repose.

During the late 1960s and early 1970s, many young people, mostly early Boomers -- who, for the most part, were fixed to classical academic standards and subject matter -- conducted a movement for being *natural* or, as they also put it, *real, hip*. Today, many Boomers are joined by many young people to conduct a revolution for being unnatural, unreal. They pimp multiculturalism, Arab/Pan-African Imperialism, racial supremacy and segregation, no borders/national sovereignty, critical theory, gender confusion, omni-directional promiscuity, anti-Christianity, anti-US Constitution and the rest.

Christianity throws itself in motion with *au naturel*, with *real*. *Real is hip*. Christianity is for that.

Christian theology describes the phenomenology of direct experience (*hip*), of existential realities (*real*) inside the soteriological enterprise, *the economy of salvation* as Theologians put it. (Greek *economos* means building out, cultivating, expanding, increasing.)

Christian Doctrine is nature up close and personal. In fact, it can be said that Christianity epitomizes the Prophetic Summons to natural behavior, to natural government and to the natural grandeur of life and reality, especially -- but not only -- human life and reality.

Natural And Unnatural Government

01 April 2018

The natural is divine. The unnatural is devilish. The world and all of and in it, to include government, is a mixture of both, but not evenly so. The natural is constantly more than the unnatural and the unnatural is constantly less than the natural. These constants are demonstrable and reliable.

A nation's strength is her wealth. A nation's wealth is her land, families and constitution. The single, unified currency of a nation's wealth is the nation's energy, which is her prowess in chemical, physical, intellectual, moral and spiritual elegance.

A nation's prowess in chemical, physical, intellectual, moral and spiritual elegance is her currency, which should be uninhibited and in constant increase. Elegance is a lion. It does not need protection, as dollars do. Just turn it loose and it will take care of itself, to everyone's satisfaction and even delectation.

Chemical, physical, intellectual, moral and spiritual elegance – the single, unified currency of a nation's wealth – is both ineluctable and indestructible. This is why nations owning natural government cultivate elegance and nations groaning under unnatural government grind in agony for it.

Natural government evinces solicitude for the wealth of the nation – her land, families and constitution – in its stewardship. Unnatural government evinces solicitude for itself.

The mission of natural government is to protect the wealth of a nation, which is to say her land, families and constitution. The mission of unnatural government is to suck out the wealth of a nation – her land, families and constitution – for itself and its cronies foreign and domestic.

A nation groaning in privation is a nation being pummeled with unnatural acts by unnatural government.

Natural government tests action, constantly, whether contemplated, initiating or underway, against these questions:

- 1- Is the action necessary to protect the nation's wealth: land, families and constitution?
- 2- Is the sole intent driving the action to protect the nation's wealth: land, families and constitution?
- 3- Will the action protect or is it protecting the nation's wealth: land, families and constitution?
- 4- What carry-on effects – opportunities for and threats to the nation's wealth – can follow or are following the action, and, what are their relative weights in a risk-benefit matrix?

5- Is the action necessary to liberate the nation's energy currency: the nation's prowess in chemical, physical, intellectual, moral and spiritual elegance.

If any kind of *No* answers questions 1, 2, 3 and 5, the action contemplated, initiating or underway will squander or is squandering national wealth and must stop immediately.

If answers to question 4 show the action contemplated, initiating or underway conjuring more threats to national wealth than opening opportunities for it, the action must stop immediately.

Essentially, a natural government has no responsibility besides that expressed in these five questions: protect the wealth of the nation – her land, families and constitution – and remove obstacles inhibiting the currency, the energy of her wealth – her prowess in chemical, physical, intellectual, moral and spiritual elegance.

Wealth, Sovereignty And Strategic Concern

30 March 2018

The wealth of a nation is her land (geography), her families (morality) and her constitution (system of law), in that order. Her land is a nation's general, latent wealth. Her families and constitution are a nation's concentrated, patent wealth whose purpose is to protect their nation's latent wealth, her land. A nation's constitution is purposed to protect her latent and patent wealth, land and families.

The wealth of a nation, therefore, is an integrated protection *schema* or stochastic structure. The *schema* is a correlate in culture and political philosophy of the Law of Conservation of Energy. A nation embodies dynamic power and single-pointed purpose that Law describes.

A nation is endowed and purposed to preserve herself, just as life and universe themselves are. Her duty to protect her wealth in land (geography), families (morality) and constitution (system of law) defines a nation's character, dictates her grand national strategic objective and interests and regulates her activities among other nations.

Since the first duty of a nation is to protect her general, latent wealth – her land – the first strategic concern of a nation is to secure her borders against all manner of traffic seeking to cross them in either direction. To argue against the existence or for the weakening of a nation's borders is to argue against a nation's sovereignty, arguing against which is sedition and well as stupidity.

Where borders are long, choice is made between a continuous fence with fortifications at intervals (e.g., Hadrian's Wall) and stand-alone fortifications sited to deny an enemy specific avenues of ingress (e.g., river mouths/bends, assailable coastlines and mountain passes).

The safety of the latent and patent wealth of a nation correlates with the certainty of her sovereignty. The certainty of a nation's sovereignty correlates with the orderliness of transit at her borders. Concern for a nation's strategic condition correlates with the safety of her wealth, that being measured as her geography, morality and system of law.

Political philosophy reflects the rational phenomenology of national existence by pointing it towards protection and concentration of national wealth. Political Philosophy translates the Law of Conservation of Energy into culture creation, as does the French aphorism *plus ça change, plus c'est la même chose*.

This is why we fight.

A successful nation comprises citizens who are strong and happy and neither self-indulgent nor puritanical. And they make jokes about one another and take them in stride good-naturedly.

Βασιλεία του Θεού
Kingdom of God

From Pelagius to Erasmus to Hogg, socialism (aka humanism) is an infantile and murderous theory of politics produced by and for tyrants.

Its *animus* glares at Christianity and institutions fashioned by Christians. Socialism is a stink-eye of envy against The Church.

Between the Wars, Tillich and some Christian acquaintances tried to fix socialism by adapting it to classical Christian Logos Theology. They called it Religious Socialism. As a fix for socialism it was DOA.

The core of socialism is a narrative, a fiction, a tale, that cries happiness and wonder for all but mandates the grim and gray for most. Socialists deliberately ignore the phenomenology of paradox, the unexpected, in order to set up the many whom they expect to loot and languish.

The elite university faculty are producing increasingly violent Stalinists for a century now, especially so faculty straddling the Charles River, to the banks of which every disaster befalling the USA for at least the last 80 years can be traced.

Said faculties hate Vladimir Putin because he is nominally Christian and promotes Russian nationalism as Church-based.

Anytime I hear sympathy for Stalin, even droll, I hear envious hostility towards Christians.

USA Grand National Strategic Objective

Take Three

02 February 2018

Robert E. Lee's mother wrote at length once to her sister, concluding with the observation that her letter was long because she did not have time to be brief.

I feel like the following observations and ruminations could spread over the pages of many books. But I cannot write in that manner, discursively over minutiae. My cognition works in the other direction, ecstatically over *coups d'oeil*. Be who you are, he said to himself: content-compendious and stylistically-cryptic. It is still lengthy, but not nearly so much as could be. And if it is too pithy, cryptic or abrupt, that is not my problem. I write for the learning and the learned.

The grand national strategic objective of The United States Of America is to preserve, protect and defend

(1) the inalienable personal freedoms and sovereign authorities of her citizens, who are thrown into existence by Almighty God and their parents,

(2) the inalienable freedoms and sovereignties of state and subordinate authorities called into existence by Almighty God and residents of said state who are citizens of The United States

Of America to facilitate fairness in their lives together and

(3) the one sovereign nation called into being by Almighty God and those sovereign states through The Constitution Of The United States Of America.

In short, the grand national strategic objective of The United States Of America is to preserve, protect and defend The Constitution Of The United States Of America.

Theology (*Logos/Reason*) is what connects freedom and sovereignty. This is so for the same reason von Clausewitz insisted that national policy and actual war fighting be integral, connected by reason. If theology does not connect/integrate freedom and sovereignty, freedom is anarchy and sovereignty is anarchy's obverse: tyranny. Neither is a happy condition, not for anyone. If reason does not connect policy with actual war fighting, policy is whistling in the wind and actual war fighting is whistling's obverse: killing with no strategic purpose, no advantage gained, no human honor achieved nor moral glory affirmed. A waste of time, money and energy.

Rules can not and do not connect freedom and sovereignty. The cliché is true: laws do not compel behavior and morality cannot be legislated. Only that which is anterior to both freedom and sovereignty can connect those treasures and compel behavior through them. Only the prius of laws and other legislation can affect behavior and effect morality ... or its deformation. The prius, the anterior, is reason, writ large as Reason (*Logos*) in classical philosophy and theology.

Reason/Logos (the universal) and reason/mind (the particular) share identical structure and functionality. This congruity makes reality intelligible, learning possible and life pleasant. So say classical and modern savants in unison, and rightly so. Parmenides: *Where there is Being there is the Logos of Being.*

A rules-based international community or system of global governance is smoke from a dreamer's bong for the same reason there is no mundane freedom or sovereignty outside Christian or Hindu civilization: it stands outside the universal continuum from Reason to reason, from the personal to the political. Only a select few are allowed to govern a so-called global community. And chosen by whom, on what grounds? Not for nothing is the field manual of The Anglican Communion named *The Book Of **Common** Prayer*. Authority springs from the common ground: personhood, *Logos*, reason.

The authority of any group depends absolutely on agreement by the commonality from which it is selected.

Paul Tillich famously wrote that *culture is the form of religion and religion is the substance of culture*. National sovereignty rests in and rises from the theological ground. Its prius is freedom. And the prius of freedom is *Logos*, Reason ... Almighty God.

Two religions recognize the Divine substance of freedom and two cultures form that substance into useful artifacts. One is Hinduism. The other is Christianity. Both are trinitarian religions. Both maintain sub-

forms which communicate, in one sub-form, the penury of God (Shaivism, the Latin Church) or, in the other sub-form, the majesty of God (Vaishnavism, the Greek Church). The United States Of America is a form of the Latin Church. In turn, the Latin Church is the substance of the United States of America.

Denial of or attack upon that simple reality must be regarded and declared as evidence of insanity as well as sedition. Such efforts are right up there with the seditious insanity and betrayal of asserting that gender is a social construct and half at least of the human race is toxic. Personalities asserting such things are cuckoo, barking, and unwelcome. They deserve prosecution for subversion of their state and its subordinate authorities as well as sedition and/or treason against their nation, depending on the substance of their activities.

Christianity connects USA citizens' freedom with their sovereignties as persons, states and nation. This fact must be faced and accepted. It is immutable and not going away, ever.

This raises the question of the interaction between The Declaration Of Independence and The Constitution Of The United States Of America. Here is a metaphor for visualizing that interaction:

The Constitution is the vehicle.
The Declaration is the drive train.
Christianity is the fuel.
The USA citizen is the driver.

Three Zones, Enclosures Of Authority

Let us ponder the three factors or zones of USA grand national strategic objective: Personhood, Statehood and Nationhood.

Personhood

There are two themes here, comprising a dance, so to speak, through livelihood. Or, one could say, a polarity.

One dance partner is the absoluteness of a creature's right to be here. This right starts at conception, and before that even, with Divine resolve upon one's embodiment. It is God-resolved and parents-executed.

The other dance partner is a creature's need to associate, in several conditions, with other creatures. Association is done for protection and for the maturing effect of conflict or struggle. Life exists and expands because of struggle.

Without conflict there is no life. Death or non-existence is described accurately as conflict-less-ness. Existence is described as struggle because omnipresent struggle is the most obvious characteristic of existence. A man's cardio-pulmonary system illustrates struggle as the fundamental condition of life. When it ceases work, the man is not there. Procreation is omnidirectional struggle from start to finish.

So we have an individual and a group in countless combinations and permutations, all dynamic, and that is the dance of life. The dance being the struggle.

Personhood appears only as human creatures. Among creatures, human creatures comprise the most complexity and possess, in consequence, the strongest claim to and measure of freedom. Said freedom, be it noted, is neither plenary nor untrammelled. It is a lot but not all. No one and no thing has absolute freedom ... nor absolute anything. God even, Who is neither a being nor a thing, is [willing] slave to the love of His devotees.

Human creatures ask a question no other creature asks: what is the meaning and purpose of power? Animals are not free to ask that question. A human creatures' struggle to answer that question – a struggle engaged in by every human creature – gives a human creature a sense of personhood in themselves and in other human creatures.

All creatures relate to all other creatures through calculations of relative power, which means threat. But only human creatures inquire – and especially as to other human creatures, who they know are making the same inquiries – after the meaning of power differentials. Non-human creatures do not study political philosophy. They do not study philosophy of any denomination. The question of meaning belongs to the human creature alone. This is because only the human creature labors in the dimension of spirit, the dimension of life wherein questions of power and meaning collide, strive and ultimately unite.

Power is God. God is power. Therefore, questions regarding power – such as questions regarding political philosophy – are questions regarding God. Political philosophy is theology by another name.

The person is the foundation of the state and the nation, the root of the tree of life. The person's freedom and sovereignty define the stewardship responsibilities of the state and the nation. Next after the person in the order of importance on the tree of life is the family as traditionally, which is to say rightly, understood. The family's freedom and sovereignty define the stewardship responsibilities of the state and the nation. Next after the family in the order of importance on the tree of life is the village or town. The village's or town's freedom and sovereignty define the stewardship responsibilities of the state and the nation. Then the county, then the state, then the nation as a whole.

Freedom and sovereignty belong to each of those authorities because they belong to their root: the individual person. The root of the tree of life governs and guides the above-ground parts of it, so to speak. Personhood – which is to say God – governs creation no matter how you might care to slice it. Tyrants try to overlook the fact, but persons make their personhood sovereign one way and another, in spite of doom.

Personhood is the first and foremost authority of Being Itself (*esse ipsum*). Of the five dimensions of life – inorganics, organics, *psyche*, spirit and history – animals operate in the first three and persons operate in the first four while some persons operate more or less also in the fifth dimension of life, history.

Statehood

Persons and families residing in zones of geography note singularities of their zones and adjacent ones. These singularities together with demographic histories – which reflect the availability of (1) potable water, (2) arable land and (3) communication on interior lines – produce village or town and then state boundary demarcations. Roughly speaking, state boundaries reflect differentials in geological textures, demographics and micro-climates.

A state authority is defined by the persons residing in it, roughly speaking, as a geo-demo-climate singularity that perceives itself as a unity for the purpose of self-governance. It is all based on geography, demographics and climate, which is to say, mountains, rivers, trees, fields, families and precipitation. Textures – geologic, human, atmospheric – of enclosures on the planet's surface. So, mostly hard geography/demos/climate ... but identified and defined by families residing thereon and therein. Village, town and state authorities are of that order of things.

A village or town and a state are self-protection and fairness assurance devices. They are constructs impelled by Almighty God and fashioned by families to increase said families' survivability amidst and against the vicissitudes of life. Villages, towns and states are servants or stewards of the welfare, which is to say the freedom and sovereignty, of the families who made them. They have no other *raison d'être*.

Statehood – to include its subordinate authorities – is the second and secondary authority of Being Itself (*esse ipsum*). Of the five

dimensions of life – inorganics, organics, psyche, spirit and history – all states, and their subordinate authorities, operate in the first four while not a few states operate in the fifth dimension, history, some more so, some less.

Nationhood

In Volume III of his *Systematic Theology* (pages 308-313), Paul Tillich, discoursing on the Kingdom of God, discusses the constituting entities of history. [See Addendum I]

The passage is typically Tillichian, which is to say thorough and erudite, and his observations are typically accurate. Time pressing through it, in spite of unfamiliar concepts and turns of phrase, is time profitably employed. After all, much treasure of knowledge has been ignored, hidden or discarded during the last half century and more due to the academy's being stuffed with personalities having no or negative reasons for being there.

Like a state and its subordinate authorities, a nation or country is a protection device. Its purpose is self-preservation of its constituting persons and families. To accomplish which, a nation's being is three-fold: Land, Families and Constitution. From October of 2009 I explored that three-fold nature as The United States Of America, and then in June of 2015, while maintaining the original analysis of three-fold nature, I amended the same post with a happier prognosis for the USA nature's survival, an anticipation which turned out to be accurate.

In order for a nation/country to form, to dissolve or to transform, all three components of her being must concur. The Land, the Families and the Constitution must all want it. This is the basic reason not to fear revolutionaries. And note, please, that the Land is counted as an effective participant in a nation's decision-making process. This is why in the Bible and popular consciousness proper conduct among humans elicits blessings from powers of nature whereas improper conduct among humans elicits retributive violence from those same powers.

The Land itself is an independent power for action and reaction. So too the Sea and Air. And Fire and Space. Each of the elements is a happy camper or not in reference to the moral condition of families depending on them. Nature is moral, reasonable, Logistic and interactive, not a-moral, treacherous, harsh or grim.

The Constitution also is a power and especially so when (1) it sets high costs for amending itself and (2) the nation's Armed Forces swear loyalty to The Constitution rather than to one of the Branches of Government the Constitution authorizes. In other words, USA Armed Forces support and defend the root of the nation, not its branches.

This structure is possible because The United States of America has no titles of nobility. Had we the same, our Armed Forces would be tasked with supporting and defending the titled families in precedence order, top first. The previous administration labored to transform The United States Of America into just such a system. The presumptive succeeding administration would have pushed harder for it.

The nation or country is the primary and indispensable actor in the dimension of history. Many nations define themselves by race or religion or both. These yearn for racial and/or religious singularity and purity. They believe sovereign national cohesion is not possible outside racial and/or religious uniformity. Their governments focus on maintaining what they imagine is the purity of one race and/or one religion inside their enclosure (border) at least.

A few nations, such as USA, Russia and India, define themselves as multi-racial and multi-religious sovereign countries. Such nations are unique, the historical exception rather than the historical convention. At her founding, USA eschewed uniformity (establishment) of religion.

Following her dispute over secession by states, USA eschewed uniformity (slavery and race-selective immigration) of race. Following World War Two, USA eschewed purity (segregation) of race. Those decisions are irrevocable.

Forget not: Nationhood and Statehood exist by the resolve of God and persons to serve Personhood, and not just the Personhood of a select few but of all citizens of the state or nation, respectively.

The United States of America is a representative republic. It is not a democracy. Our Founding Fathers labored mightily to prevent democracy from overwhelming the national government they were creating in response to the resolve of Almighty God that our nation be formed.

Nationhood is the third and tertiary authority of Being Itself (*esse ipsum*). Of the five dimensions of life – inorganics, organics, psyche, spirit and history – nations operate in all five, some more and some less so in the fifth.

The nation is the full package of human enterprise, defined by her Land, Families and Constitution, making her way in the hubbub of mundane affairs. A nation's priority is self-preservation. She has no choice about that and must succeed either directly through formation (e.g., India, Great Britain, USA) or indirectly through re-formation (e.g., Russia, Rome, Israel).

Atop the dome of this Capitol stands the Statue of Freedom. She stands tall and dignified among the monuments to our ancestors who fought and lived and died to protect her.

Monuments to Washington and Jefferson – to Lincoln and King.

Memorials to the heroes of Yorktown and Saratoga – to young Americans who shed their blood on the shores of Normandy, and the fields beyond. And others, who went down in the waters of the Pacific and the skies over Asia.

And freedom stands tall over one more monument: this one. This Capitol. This living monument to the American people.

A people whose heroes live not only in the past, but all around us – defending hope, pride, and the American way.

They work in every trade. They sacrifice to raise a family. They care for our children at home. They defend our flag abroad. They are strong moms and brave kids. They are firefighters, police officers, border agents, medics, and Marines.

But above all else, they are Americans. And this Capitol, this city, and this Nation, belong to them.

Our task is to respect them, to listen to them, to serve them, to protect them, and to always be worthy of them.

State of the Union Address, 30 January 2018

Why We Fight

Short answer: we fight to protect our mothers. Each of us has seven mothers:

Natural Mother – She gives us birth

Mother Cow – She gives us nourishment

Mother Earth – She gives us space

Mother Country – She gives us safety

Mother Language – She gives us skill

Mother Scripture – She gives us knowledge

Mother Religion – She gives us grandeur

Long answer: we fight because it is our calling to protect our seven mothers. We were born to do it. We also choose to do it, but unlike the majority of our countrymen, we were born to make the choice to do it.

The Profession of Arms is a profession, not an occupation. It proceeds from an inner call, a Divine urging. Merely a career choice it is not. The Profession of Arms has a strong vertical component that occupations, which are horizontal vectors, do not.

The Almighty calls – internally – certain roles from the ranks of human creatures to serve citizens of their nation as preeminent repositories and practitioners of certain life-sustaining essential knowledge and skills. The Profession of Arms is one of these roles.

Almighty God resolved upon your embodiment and your parents executed that resolve. Who you are, what you are, how you are, where you are ... all are included in that initiating resolve and execution. So accept all of it and be grateful for it all. Then do what you find needful, knowing that the same Almighty God is both source and substance of whatever that is that you do.

When you trust yourself, you will know how to live.

Johann Wolfgang von Goethe

USA Grand National Strategic Objective

Take Two

27 August 2014

Elements of a USA grand national strategic objective:

- (1) Secure and legalize USA borders and maintain the Anglosphere as universal regulator of global communications.
- (2) Maintain USA military, diplomatic and financial strength sufficient to occupy and culture-splice two major enemies simultaneously, one across the Atlantic (ME), one across the Pacific (PRC).
- (3) Unbind and unburden USA individual and group self-guided religious, moral and cultural destiny – true multi-cultural.
- (4) Eliminate the trade in psychotropic drugs, to include marijuana, world-wide – true peace, love, groovy.
- (5) Accept national sovereignties, do not oppose the creation of sovereign nation states – true multi-polarity.
- (6) Place USA federal diplomatic, financial and military vectors of action on convergent missions to the same objective rather than non-convergent missions to different objectives – true integration.
- (7) Fight any military engagement to unconditional surrender of the opposing force or forces and commemorate victory in war as a

military event with military oversight and decision in re timing, location, content and outcome – true humility.

- (8) Focus the CIA on foreign political intelligence, assessment and reporting and transfer its war-fighting, espionage and counter-espionage assets and activities to USSOCOM – true peace process.
- (9) De-militarize, de-politicize, de-weaponize and downsize USA federal civilian bureaucracies and encourage states to do likewise – true de-construction.

Note I: Culture-splice means intermarry with the occupied and raise resulting children in the occupied country and also bring spouses from the occupied country to the home country and raise resulting children there. This is the long-term and only method of eliminating aggressive impulses in an occupied country, which should be occupied for as long as it takes to eliminate those aggressive impulses. War's very objective is occupation of and culture-splicing with a diplomatically, financially and militarily surrendered country so that they do not again conjure aggressive impulses towards the country or countries who defeated them.

Note II: This grand national strategic objective, comprising these nine elements, would serve felicitously as the Platform of a serious USA national political party.

Note III: In the aggregate, nations comprise not a community but a universe of individual natures and destinies. Let the nations *turn to one* as a phylum comprising these many species, not as one super-nation, which is a power-monger and druggie's dream. Let the universal metaphor for life and human affairs be botanical: the tree.

Note IV: USA, Russia and India: Three Brothers Alliance, core strategic stewards of the destiny of the universe of sovereign nations. [See section four below: *Three Brothers Doctrine: Rationale, Nature, Objectives, Implementations*, from 08 December 2016.]

USA Grand National Strategic Objective

Take One

29 June 2014

Binding together power and freedom is the grand national strategic objective. Binding together power and freedom is also the strategy and the tactics for achieving the grand national strategic objective. Grand national strategic means – strategy + tactics – and grand national strategic objective – power + freedom – are one and the same: bind together power and freedom.

Power is monopoly of the will and ability to conduct victorious war-fighting – that is, the will and ability to compel an enemy's unconditional surrender – over, under, around and through an expanse of land, national domestic or national foreign.

Freedom is loyalty to the mother nation, deference to the penultimate authority of leaders and, more so, the offices they discharge and faith in the ultimate authority of Almighty God, before Whom every individual – including every leader – and every nation stands alone for judgement.

Power is bound to freedom – and freedom to power – when a nation's citizens do not demand leaders with ultimate authority – an impossibility – and leaders do not assert ultimate authority for their persons or for the offices they discharge – an insanity.

A national citizenry whose faith is in God, whose loyalty is to their mother nation and whose leaders foster knowledge of the ultimate authority of

God and the penultimate authority of themselves and, more so, the offices they discharge must accomplish their grand national strategic objective of binding together power and freedom.

A next step is to correlate the foregoing dialogue with the following dialogue regarding Statecraft:

Statecraft comprises three components:

Diplomatics - Finance - War Fighting

Diplomatics comprises three components:

See Thoroughly - Hear Carefully - Speak Softly

These components of Diplomatics may be described as:

Clear Eyes - Clear Ears - Clear Voice

These components of Diplomatics also may be described as:

Spying - Influencing - Negotiating

Finance comprises three components:

Stability - Fluidity - Impartiality

These components of Finance may be described as:

Strong Body - Hard Mind - Soft Heart

These components of Finance also may be described as:

Acquiring - Husbanding - Distributing

War Fighting comprises three components:

Constant Readiness - Quiet Vigilance - Lethal Seriousness

These components of War Fighting may be described as:

Active Feet - Open Eyes - Raised Arms

These components of War Fighting also may be described as:

Drill - Anticipate - Hit

Three Brothers Doctrine: Rationale, Nature, Objectives, Implementations

08 December 2016

Précis

Three Brothers Doctrine is an allegiance alliance to guarantee expanding freedom, safety and prosperity in each of the world's three sovereign leader nation states.

- (1) World War II and Cold War are won and done. Structures made to standardize and regulate inter-nation relations before and after those victories are defunct, deformed or obsolete.
- (2) Needed are fresh structures to standardize and regulate inter-nation relations. None producing freedom, safety and prosperity for the generality exist.
- (3) Authority to create and maintain those structures belongs to three brother countries because of their prototypical character as, each of them, a united multi-racial, multi-religious sovereign nation state.
- (4) Those Three Brothers countries are: India, USA and Russia.

- (5) Their responsibility is to steward inter-nation relations in the direction already embodied by each of them internally, namely, multi-racial, multi-religious unity: *E Pluribus Unum*.

Rationale

Three Brothers Doctrine is developed as fundamental replacement for structures, developed from the ending of World War II, that standardized and regulated inter-nation relations so as to benefit the victorious countries, restore the losing ones and mentor the others.

Those structures, such as NATO, SACEUR/SHAPE, Bretton Woods, ANZUS, OAS, UN, are either functionally defunct (Bretton Woods) or functionally deformed (NATO, UN) by long years of human neglect or cussedness, on the one hand, and obsolescence by history's ways and means, on the other. Essentially, it is not 02 September 1945. Nor is it 26 December 1991. What was done to make those *kairos* moments occur at all and then fashion the general welfare is come and gone.

Everyone knows that. The world cries out for structures, attentive to current and best-anticipated conditions, which standardize and regulate inter-nation relations. The wine is new. It needs new skins to hold up in. That is the rationale of Three Brothers Doctrine. Time to construct, to demonstrate fecundity of spirit.

Nature

Three Brothers Doctrine is an allegiance alliance comprising three culturally essential, strategically productive and indefatigably sovereign nation states: India, USA, Russia. The alliance is across the three vectors of statecraft: diplomacy, finance and war-fighting. It is more than a treaty. It is a resolve to steward inter-nation relations in the direction already embodied each internally by the Three Brother nation states, namely, multi-racial, multi-religious unity: *E Pluribus Unum*.

That realization of multi-racial, multi-religious unity within a sovereign nation state is the prototype of personal and national freedom, safety and prosperity now and as futurely as this writer can anticipate. It also is the basis for a nation's sustaining sovereignty in inter-nation relations. *E Pluribus Unum* is the strongest possible guarantee of national independence and personal freedom.

The generality accept and follow leaders who protect them, remove obstacles from their paths and regulate their activities fairly.

Objectives

The first objective of Three Brothers Doctrine is to recognize, respect and protect India, USA and Russia as preeminent authority in the immediate area of their being: India in South and South East Asia and Southern Africa, USA in The New World, Russia from Brest to Uelen.

The second objective of Three Brothers Doctrine is to quieten the Middle East and North, East and West Africa. This means convincing the proponents of Arab/Pan-African Imperialism (aka Caliphism) – and any

they inspire, anywhere they are – that their hope is forlorn. It means obtaining their renunciation of aggression, which includes their renunciation of violence for a name of God, or a book, or a man, however sacred or holy.

The third objective of Three Brothers Doctrine is to triangulate China. This means, ultimately, obtaining China's renunciation of aggression, which includes Her renunciation of violence in a name of anything. Proximately, it means demonstrating to China that She is a kill-zone from three directions, by three overwhelming weapons systems, and with no means of escape. The three directions are the Three Brothers' geographies. The three weapons systems are the three vectors of statecraft (diplomacy, finance, war-fighting), operated three each by three users, so, nine altogether.

Again proximately, it also means demonstrating to China that Her economy is artificial and dependent, and therefore, she will accede to the Three Brothers' wishes.

The fourth objective of Three Brothers Doctrine is to inoculate the rest of Europe against the racial and religious chaos France/Belgium, Germany/Austria and Italy/Greece have heaped upon themselves in spasms of weaponized (against The Church) empathy. The other nations of Europe – especially Poland and Spain – deserve to be invited to participate in Three Brother structures for fostering inter-nation relations.

Let France/Belgium, Germany/Austria and Italy/Greece renounce the fantasy of multi-cultural political unity (Globalism) before they receive invitation to the Three Brothers' party.

There can be multi-racial and multi-religious but not multi-cultural political unity. Politics is downstream from culture. Religion and race are upstream from culture. Religions and races can decide for one culture with political unity. Politics can neither create nor unite multiple cultures because it is a product of culture and therefore is of authority inferior to that of culture. Politics has to go with what is given it by culture because it does not form culture. Religions and races do form cultures and therefore have authority to tell cultures how to go.

Authority belongs to those who can make and name.

Religion is the substance of culture and culture is the form of religion. Paul Tillich

Islam is a culture, to include a politics, made by a race and a religion. Its Salafist and Shiite iterations – in common with most of its others – have no intention whatsoever of being or tolerating multi- anything.

France/Belgium, Germany/Austria and Italy/Greece have given themselves over to hegemonic Islam – mostly Salafism – and to catastrophic battle, again, on their own soil. Thus, the objectives of Three Brothers Doctrine include inoculating the rest of Europe against the insanity, and its consequences, of those three.

The fifth objective of Three Brothers Doctrine is to foster ASEAN tranquility with respect to Salafism and Shiism and with respect to commercial honesty, fairness and viability in member nations. This includes admitting to Three Brother structures ASEAN nations self-protecting from hegemonic Chinese geographical and economic aggression.

Implementations

Ask the Hashemites how much of the Arabian Peninsula south of Iraq they would like in their stewardship and gift it to them. Ask the Universal House of Justice how much of Iran they would like their friends to steward and gift it to them. Kill mullahs combatant commanders. Kill imams tactical commanders. Kill ayatollahs strat-intel commanders. And blow out their Mosques, Islamic Centers and Madrassas armories, command posts and war colleges.

Extirpate China's claim to sovereignty over the South and East China Seas by means of a competing sovereignty comprising an alliance of nation states led by the Three Brothers: India, USA, Russia. China's economic precarity, conjured by Her unfair trade practices and agreements – and slavery – may be the easiest way to accomplish this mission.

Give Mexico to understand that She collapses, pronto, the drug and rare goods trafficking cartels or the USA will do it for Her, pronto, with full-spectrum assets. Give Afghanistan, Sicily, Calabria, Burma and Thailand the same understanding and from all Three Brothers.

Remind wise guys in Latin America and the Caribbean that they and their families are only in office or power for life. Inform Latin Americans that The Monroe Doctrine contemplates the ideology of Socialism (aka Leftism, aka Progressivism, aka Salafi/Shiite Jihad) as among the hostile foreign powers forbidden by the USA from operating in The New World.

For the reality that prosperity engendered by freedom and security is the best protection against invasion and other wretchedness, ensure the Intermarium is politically free in its several nation states and economically prosperous as a region of sovereign nation states.

The invasion contemplated here is from west to east, as is most historically precedented and capable, not from east to west, which the Intermarium also has suffered with great affliction through the centuries. The Intermarium as free, Christian, prosperous, sovereign states are Russia's best defense against invasion by West German Tribes, or now, by Salafist hordes installed by West German Tribes on Russia's western flank.

Halt China's colonization of Siberia, which aims to deny Russia direct egress onto the Pacific Ocean and the USA untrammelled use of the same.

Summary

Everyone knows that the allegedly regnant, *soi-disant* post-nation stochastic structure called Globalism/Salafism is stupid and merits brush-off, *in toto*, by operating authorities focused on standardizing and

regulating inter-nation relations to favor freedom, safety and prosperity within and among nations.

What everybody does not know is: what operating authorities can do that?

Three Brothers Doctrine answers that question.

Three Brothers Doctrine is the inter-national system in modern conditions for achieving the USA Grand National Strategic Objective (GNSO):

- (1) sovereign nationhood secured by
- (2) decisive defensive-offensive capability in diplomacy, finance and war-fighting, and
- (3) fair trade with fellow sovereign nation states.

Ethics And War

Amplifications Of A Theme From Trinity Season

21 September 2009

I doubt few others will spend the time required to fully comprehend this truthfully great insightful work with its refreshingly dazzling, snowflake-swirling-in-the-rays-of-a-free-born-sunbeam brilliance, clearly written by an original intellectual soul yet fatally hindered by a total lack of any forewarning of the lack of any structure whatsoever; so no need for me to forward to anyone else.

If he rewrites this, or perhaps simply adds a preface stating it is meant to be like a dazzling, flaming, full-color leaf caught in a fall breeze, or a snowflake sauntering to earth through the transcendence of the brilliance of a free sunbeam refracting the magnificent and unpredictable unlimited transformations of light as it shines through nature's prism of said snowflake, please resend. Otherwise this is DOA.

Forewarned is forearmed. That is the finest review I have ever received.

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LTC (R) Richard Orphan, West Point Class of 1943 and most dear friend, recently afforded me the privilege of reading a book belonging to him, *Brotherhood of the Bomb* by Gregg Herken. The book will soon be in our hermitage library as an essential reference work.

Starting as an Infantryman in the 42nd Infantry Division (Rainbow) (1) in France in World War II, Dick devoted most of his career as an Army Officer to service in the nuclear field. After retiring from the Army, Dick served his Country again through a civilian career in the same field, nuclear energy.

Dick knew and worked with the people who developed fission (atomic) and fusion (thermonuclear) weapons as well as other applications of radioactivity. *Brotherhood of the Bomb* recounts the story of those people with emphasis on the careers of Ernest Orlando Lawrence, Edward Teller and J. Robert Oppenheimer.

It is my impression that *Brotherhood of the Bomb* is credible, important and essential reading for realizing how the United States arrived in its current conditions.

Gregg Herken writes on his website: "Since publication of *Brotherhood of the Bomb* two new documents have surfaced which support the book's conclusion that Robert Oppenheimer was a member of a so-called closed unit of the Communist Party's professional section in Berkeley, from 1938 to 1942."

- - -

You know, a Nation is built around Her Army, or in the modern world, Her Armed Forces.

If there is not an Army, there is not a Nation. If there is not an Army who wins their Nation's wars, there is not an independent, sovereign Nation. As goes Her Army, so goes the Nation built around them. It's that simple. Her Army is the basis and core of a Nation. A Nation arises around Her Army or does not arise.

- - -

Morality is a very simple thing. Morality is having the thought, the word and the deed inline on the same line going the same direction. Morality is the unity of thought, word and deed, or, power and meaning. It has nothing to do with estimates or measurements or opinions of goodness or badness.

Man has no capacity to know what is good or what is not. Moreover and more importantly, man cannot separate good from not-good in his experience. In matters of valuation, man can know only what is moral and what is not. That is moral which has thought, word and deed united to one direction, one purpose, one *telos* or goal. That is immoral which has thought, word and deed proceeding separately in different directions.

Ethics is the analysis and evaluation of a situation with regard to its unity or disunity of thought, word and deed. That is ethical which embodies complete and accurate analysis and evaluation. That is unethical which embodies incomplete and inaccurate analysis and evaluation.

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Lewis Strauss, who finally was able to engineer the denial to Oppenheimer of a security clearance, is the prototype of a “neocon” (2). He was Oppie’s *nemesis*. Like Oppie’s, his familial heritage was Jewish.

Thomas Murray, Democrat, an Irish Catholic, brother of a Jesuit, began as a supporter of nuclear weapons development then turned against it. Murray is the prototype of a “Liberation Theology” utopian evangelical demagogue, or in modern secular parlance, a “liberal” or “progressive” (3). Murray was Strauss’ *nemesis*. Murray’s descendants largely control the USA and, in league now with Salafi/Shiite Jihadis, are driving her relentlessly into servitude of Caliphism (4).

The Trinity Test was the watershed event for many scientists and not a few in government and elsewhere with respect to the development of nuclear weapons. Following that test, prominent men who had promoted nuclear weapons development reversed course, declaring “ethical” considerations dictate suspension of that development or at least a demonstration of the power it promised before it was used on people in an act of war. Among the reversers – or so it seemed to many then and since – was Oppenheimer, coordinating technical and on-site administrative leader of the development of the Trinity “gadget” (5).

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There is no civilian population. There is no non-combatant.

*Where be these enemies? Capulet! Montague!
See, what a scourge is laid upon your hate,*

*That heaven finds means to kill your joys with love.
And I for winking at your discords too
Have lost a brace of kinsmen: all are punish'd.*

William Shakespeare
Romeo And Juliet
Act V, Scene III

The fundamental *casus belli* (meaning the legal justification or case for making war, not the cause of a war) is that whoever arises in a Nation or a Civilization to agitate for and/or lead it to war is a product of that Nation or Civilization. That Person represents the Nation or Civilization which produced them. They are of their mother's milk. If they agitate for war and/or lead a war, the Nation or Civilization that produced them – their mother's milk – is responsible for producing them and is therefore, both as a whole and as individuals, a combatant in whatever war they get underway.

No one starts a war on their own. Everyone who starts a war had a mother, and that mother had a mother, and all those mothers had mothers, going all the way back, and all of those fellow mothers and fathers made the situation in which that Person who starts a war starts it. Every last one of them is a combatant because they caused the combat. There are no non-combatants anywhere on earth, no civilians, not even among saints and sages. There is both individual and universal *karma* (6), if you will. Therefore:

... all are punish'd.

This is the answer to those who, like Oppenheimer and for a time Teller too, argue that war should not be visited upon "civilian" populations. There are no civilian populations. Every resident and citizens of a Nation is a combatant either for or against that Nation. There is no other actual status and there should be no other legal status than that of combatant in the wars of one's Nation and one's Civilization.

War is the father of all things.

Heraclitus

His meaning is that existence and all of it emerges from conflict.

There is no way forward, backward or neutral
other than by disturbance and discord.

When Oppie told an MIT audience that physicists had "known sin," Lawrence declared that on no occasion had physics caused him to "know sin." Years later, in a letter challenging scientists to get behind the Reagan SDI Project, Teller finally answered Oppie with, "I would say that physicists have known power."

Brotherhood of the Bomb, pps. 201 and 334.

Prior to the Trinity Test, Oppie enthused over the development of nuclear energy, especially for weaponry. After the Trinity Test, Oppie did everything he could to subvert the development of nuclear energy, stop it or direct it along paths that favored the strategic interests of the Soviet Union and debilitated the strategic interests of the United States. His power to act in this manner was uniquely heavy because his credibility

was nearly beyond question at the center of National decision-making with respect to nuclear energy.

It was Lewis Strauss who “connected the dots” around Oppie and finally, sacrificing his health for the effort, engineered the denial of security clearance to Oppenheimer. This effectively removed Oppie from the internal dynamics of government decision-making regarding nuclear energy, where he had dominated with considerable success for well over a decade.

Soon after the Trinity Test, Oppenheimer became active in efforts to stop further nuclear development, especially for weapons, and then turned to advocating a ban on the use of nuclear weapons, as an act of leadership “by example,” both unilaterally by the United States and by the “world community” under US leadership. Because of his numerous top-level committee and consultancy roles, he had multiple and continuous opportunities to make such arguments right at the heart of US government operations. Every policy he advocated weakened the US *vis-a-vis* the Soviet.

His job in the Soviet and Communist heresy never was to pass paper, as did Fuchs and others. It was to guide development – as he did at Los Alamos – and policy – as he did from Los Alamos, Berkeley, CalTech and Chicago and in Washington D.C. – that would, (1) help the Soviet gain nuclear capability (Fuchs and others passing the paper), and (2) prevent the United States from further development while the Soviet sprinted ahead and could present the US with a *fait accompli* of weapons superiority, thus guaranteeing US submission to the Soviet and eventual

Sovietization. Oppie and like-minded geniuses inside and outside the brotherhood of nuclear development thought of Sovietization as the utopian establishment of peace on earth, the end of conflict and the irrefragable brotherhood of man (7).

Oppie argued that if the US unilaterally laid down nuclear and even other arms, choosing to disarm, the rest of the world's Nations would be eager to follow this good "example" and do likewise. After hearing Oppie out once in these terms, Dean Acheson remarked to an aide in exasperation, "How can you persuade a paranoid adversary [the Soviet] to disarm "by example?"

Of course, Oppie's goal was not peace for the USA or a "good example" and certainly not US National Security as a non-Communist state. His goal was for the US to disarm so as to be a walk-over for the Soviet.

In another context, but illustrating the whole being of Oppenheimer, Strauss once remarked, "Oppenheimer is a liar." He was right. Oppenheimer's life and career were lies. Brilliant lies, but lies, and they undid him.

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Man has no capacity to know what is good or bad because he, his cognition and everything he cognizes (The Triple Thread of Life) are mixtures of both, and he does not know the amounts of one or the other, the nature or consequences of their internal dynamics and interactions or the nature and consequences of their combinations and permutations.

Therefore, putting aside that Oppie argued for disarmament ostensibly on the basis of moral and ethical considerations but actually had no such interest (merely employing protestations of ethics to veil subversive counsel) and treating of disarmament, nuclear development bans, etc., on their own terms, it may be observed that there are no moral considerations which can form a basis or even an element of decisions regarding disarmament, nuclear development, etc. The only considerations in such decisions are strategic ones, considerations of National Sovereignty and Defense. Ethics attends the festivities only as a process-analytical check: do the thought, the word and the deed of those strategic considerations – National Sovereignty and Defense – align as one? If they do, the strategic considerations are ethical. If they do not, they are not.

General of the Army Douglas MacArthur said truly that the way to end war is to outlaw war, not to disarm. Of course, there is no authority to enforce outlawing war among nations. Even if there were, employing that force would be an act of war. Therefore, disarmament is suicidal and outlawing war is utopian (Greek *u* + *topos*) (8).

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Anyone who says weapons development of any kind is unethical because weapons kill people or encourage people to use them or degrade the environment are babbling in ignorance, or more likely, aiming to subvert Personal and National Defense so as to overwhelm Personal and National Sovereignty. National Sovereignty rests on professional and successful

National Armed Forces. Personal Sovereignty rests on good character: a strong, hard mind, a pure, soft heart and skilled, happy hands.

Ethics, as noted, is the analysis and evaluation of a situation with regard to its unity or disunity of thought, word and deed. That is ethical which embodies complete and accurate analysis and evaluation. That is unethical which embodies incomplete and inaccurate analysis and evaluation.

Personal and National Defense are their own justification. They are qualities intrinsic to the nature of a Person and the nature of a Nation State. This gives Personal and National Defense the reality of inalienable rights requiring recognition, cultivation and support by every body of law and policy and every jurisdiction of government.

A Person may renounce their right to Personal Defense. A Nation State may not. The difference lies in the difference between a Person and a Group. A Person is a centered Self conditioned by destiny yet having conditioned freedom to act according to their best lights. A Group is neither centered nor a Self, but it has conditioned freedom and is conditioned by destiny. A Group's actions are driven by the partially integrated dynamics of its constituents' interactions, specifically their wills, which jumble about more or less ambiguously with fleeting integrations from day to day. A Person's actions are driven by a will which expresses the integrated dynamics of the Being or Creature that is a Person's whole centered Self.

Persons tend to be more than less united internally and therefore single-pointed externally. Groups tend to be less than more united internally and therefore single-pointed externally (9).

A Nation State is a Group comprising the three elements of Land, People and Constitution (10). Absent one of those elements there is no Nation State. Present irreconcilable conflict between any two of those elements there is no Nation State.

For a Nation State to renounce its right to National Defense, all three of its constituent elements would need to agree to it. At least one of them never will. Therefore, National Defense is a fundamental, irrefragable responsibility of leadership in all facets of the Nation's life.

Since National Armed Forces are the basis of National Defense, weapons development of every kind is also. The only question of Ethics regarding weapons development is, "Are the who?, the why?, the what?, the where?, the when? and the how? in a straight line working forward and upward?" If they are not, they must be made so. Once they are, weapons development is Moral, Ethical questions are settled and the standards of Ethics are achieved (11).

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The purpose of war should be defense. It is not always so because some intend offense and do it. Preemptive war, a special case of defensive war, is justified to secure National Sovereignty and is often the surest, most successful means of doing that.

Offensive war is unjustified because it is aggrandizing and therefore unnecessary. If its National Sovereignty is not threatened, war by a Nation State exceeds its right of National Defense and defies that of another.

There are, then, only two basic kinds of war, defensive (which includes preemptive) and offensive, with the former legitimate and the latter not.

The purpose of offensive war is aggrandizement. It is never justified. It has one or more of three motivations: wealth, dominion, women (12).

The purpose of defensive war is to destroy an attacker's will to fight. Destroying an attacker's will to fight is always justified and required of a Nation State. In all dimensions of life, from the inorganic through the spiritual to the historical and the trans-historical, will is the fundamental determinant. Nietzsche, Kierkegaard, Unamuno and Heidegger rightly unite regarding this indispensable awareness (13).

Since all members of an offensive Nation State (and also all members of a defensive Nation State) are combatants, the purpose of defensive war is to destroy an offensive Nation State's will to fight, its members' desire to give offense (14). All members of an offensive Nation State are targets of a defensive Nation State's military operations (15). They done it, they live with it and they get to eat the consequences.

This DOES NOT mean that all members of an offensive Nation State should be killed. Nor does it mean that their weapons-bearing members

must be killed. It means that the fatal consequences of their aggrandizement, expressed as the offensive activity of their Nation State, should be brought decisively home to them with the greatest speed and the least cost to them and the defending Nation State. The goal is to convince them to cease work.

Two sets of action convince an offensive Nation State to cease work. These sets should be pursued simultaneously with assiduity. First, deny an offensive Nation State means to conduct offensive operations. Destroy their supply lines on battle and home fronts, all of them, including water and food. Second, deny an offensive Nation State men to conduct offensive operations. Immobilize or destroy their enablers, producers and fighters.

The grand goal of defensive war is not to kill an attacker, although in a combat situation that is required and justified (16). Nor is the grand goal of defensive war to destroy or rule an offensive Nation State. The grand goal of defensive war is to destroy an offensive Nation State's desire to aggrandize, their will to fight (17).

A defensive force must kill members of an offensive Nation State and destroy their property. The death of their family and friends and the destruction of their land and property convince members of an offensive Nation State that they should mind their own business and stay within their own borders except for commercial and cultural activities. However, a defensive force must hold the numbers of dead and the amount of destruction on both sides to the minimum sufficient to convince an offensive Nation State to cease work and surrender.

The more immediate, comprehensive and violent the response of a defensive force to an offensive Nation State, the sooner that Nation State's will to fight will be broken and abandoned and the less will be the killing and destruction on both sides.

If a defeated offensive Nation State will not surrender, then the offensive actor was a gang only to begin with and not a Nation State. In this case, the defensive force is justified and required to destroy that gang, root and all, and restore to its rightful owners the land it occupied (18) (19).

In war there is no substitute for victory.
General of the Army Douglas MacArthur

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This last case is the one presented by Caliphism. Caliphists (mistakenly called Muslim Terrorists or Islamists) are a gang (*Kaffir*), not a Nation State (*Ummah*).

In addition, and most importantly, they are idolaters, not believers. They represent idolatry of a man, Mohammed, and a book, Koran, that should be termed Caliphism (as of old and truly), not Islam. Islam is a religion practiced by Muslims. It is one of numerous legitimate, God-given religions that are in fact all relatives because they all have the same Father and Mother: God Almighty and the Illusion called Universe in which He wraps Himself to enact the Dance of Life.

Measured merely by number of adherents, Islam's four principal relatives as religions legitimate because from God are Hinduism, Buddhism, Zoroastrianism and Christianity. Islam has other relatives in religion of equal legitimacy, because from God, but fewer adherents (20).

Caliphism comprises an estimated 200-300 million – or more – idolaters spread around countless groups of continuously changing names and compositions harbored and tasked by counterfeit or demonic, heretical, anti-Islamic clerics and scholars.

Heretical Islamic clerics and scholars are so numerous and terrifying and so infrequently or limply denounced by Islamic clerics and scholars as to give the world the impression that they, the heretical ones, represent Islam. They do not. They represent the demonic phenomenon of idolatry of a man and a book. Their idolatry is a heresy termed Caliphism.

Terminology is important. Islam is of God and therefore legitimate. Caliphism is demonic (21) and therefore illegitimate. The world is vexed today not by Islam but by Caliphism, which advertises itself as Islam and has all but no opposition from the representatives of Islam.

Because of the paucity of Islamic presence – in fact, who can find it? – Caliphism today so thoroughly appears to be legitimate Islam that someone wanting to argue it is not is all but bereft of the ability to illustrate what is Islam by pointing to an example (22). Moreover, seemingly Islamic opposition to Caliphism of which this writer is aware, such as the American Islamic Forum for Democracy, yet maintains that

Islam is the sole legitimate religion, world-wide, even in a democratic society.

The doctrine of sole religious legitimacy is, of course, idolatry and idolatry moves inexorably towards offensive war (23).

The distinctions between genuine and demonic (heretical) clergy and scholars and between genuine and demonic religions (24) are explored in SmartCards found herein as Addenda II and III.

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The phenomenon of Caliphism is ancient but not so ancient, justified or inevitable as its proponents wish their targets to believe and fear it to be.

Caliphism is a barbarian's fetish. Its proponents' principal weapon is fear, the most powerful weapon in the world save Light Itself. Therefore are they called terrorists, but mistakenly (25). Their proper designation is Caliphists. In matters of theology, arts, culture and industrial and technological creativity and puissance, Caliphists are chaotic incompetents reveling in base impulses and barbaric intentions. Their technological weapons are made by, stolen from and turned against their targets (26). They never invented the wheel. Beyond indolence, theft, cannibalism, sodomy, savagery and bleating, Caliphists are nothing to commend.

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Idolaters are fanatics. Fanaticism is the face of an interior spiritual tragedy. Fanatics embody and enact teratological epistemology. They are dangerous. They are, almost all of them, irredeemable because their pathology is, almost always, irreversible. There is but one strategy for coping with fanatics and that is to annihilate them. A variety of tactics accomplish that strategic mission. A common tactic is baiting them into announcing their presence then whacking their heads and feet (27).

Idolatry of Mohammed and Koran are nearly but not quite synonymous with the commencement of Islam. The surviving documentary evidence of Islam, comprising Koran, Hadith and their supporting and ancillary literature, is largely idolatrous and always so when taken literally, as Caliphists insist be done (28).

Koran and Hadith in Arab hands probably hold the world record for celerity of contumacious production and reproduction of founding sacred scripture. Add contumely and fabrication and one has Koran and Hadith and their exegesis through the centuries. Today, Koran and Hadith read more naturally as Caliphist than as Islamic literature. It has been so since Mohammed walked the earth.

Caliphists are justified in reading these documents as they do. There is more to it than that, of course, and far more than they wish to discover, but what they find there and use is inarguably found there and usable in just the way they find and use it. They are firmly grounded on what they ground themselves in. Koran and Hadith are brim-full and overloaded with idolatry, fanaticism, heresy and teratological formations.

Therefore, as some remark, there can be no question of a “radical” *vice* a “moderate” Islam. Like every religion (29), Islam is an indivisible whole. Working from Koran and Hadith, Islam is justifiably taken as either religion or idolatry, surrender in the Love of God or resistance in a demonic nightmare (30).

Caliphists represent resistance in a demonic nightmare (31). They are plentiful and high-profile. Muslims represent surrender in the Love of God. They are few and effectively invisible (32).

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Caliphists are a species of fanatic whose teratology derives from their idolatry of Mohammed and Koran. They want to die for Allah even though Allah does not want them to die for Him – or even at all.

Idolatry is a deadly psychotropic toxin. It is far more destructive and persistent than any mere chemical compound. Its only remedy, as the Church has long and truly maintained, is stringent punishment, to bring its bearer to their senses, or annihilation of its bearer and their enablers. Let them start over again in what might be better circumstances. In this world, get rid of them and be glad they are gone.

Experience shows that punishing Caliphists for their idolatry does not bring them to their senses (33). Their peculiar fanaticism is beyond repair. Their sanity is subdued to impotence. Their behavior appears more genetically than consciously based. Therefore, fundamental strategy, the strategic mission with respect to Caliphism, must be to

annihilate them and their enablers, heretical clergy and scholars. Battlefield tactics should point towards this strategic goal. Political, financial and diplomatic tactics should point in the same direction, synergizing with battlefield tactics.

The “head of the snake” is the heretical clergy and scholars. Annihilate them and their recruiting/training operations, the so-called *madrassahs*.

Helping whomever is left standing to (1) form an Islamic rather than a Caliphist society, nation or civilization and (2) re-form societies, nations and civilizations not associated with Islam which were damaged in the take-down of Caliphism is permitted and perhaps desirable but not mandatory beyond ensuring the provision of fundamental human support (34) for all in the area cleared of Caliphists.

The strategic mission contemplates a universal cordon-and-crush protocol wherever intel reveals the presence of Caliphist sentiment or activity. They will get the picture soon enough and either rethink their idolatry or rush headlong toward the cordon’s interior or exterior walls. Either way, they present themselves for annihilation or allow themselves a flush of sanity. If they fancy death for Allah, facilitate to fulfillment. Give them what they want so they will want what you have to give.

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Jeremiads

Oppie was a deliberate Soviet benefactor all along. Others could pass actual documents: Fuchs, Weinberg, etc. It was Oppie's mission to steer US policy towards helping Soviet interests and away from hurting them.

This was a brilliant deployment of his extraordinary talents and endowments that long succeeded.

Demands for disarmament and weapons test bans, like "Liberation Theology," rely on spurious "ethical" considerations and injure strategic and survival considerations, the legitimate foci of National Security.

The only question in regard to a weapon is where and how to use it to achieve the moral goal of removing an offensive Nation State's desire to fight, their will to aggress. Full, harsh and rapid are the least costly ways of doing that. They are also the only and most compassionate means and goal of moral response to aggression. Their requirement is for continuous full-spectrum preparedness for any conceivable eventuality (35).

No pussyfooting. Have always on hand tools to overwhelm an offensive Nation. Then choose the decisive time, place and means and get in there and do it.

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Lewis Strauss was a self-made man, a financier, a National Security savior, a Jew, a Republican, appointed to the AEC by Truman. He became AEC Chairman. He observed, "A government of atheists [the Soviet] is not

likely to be dissuaded from producing the weapon [the H-Bomb] on 'moral' grounds" (36). He had reference to Oppie's argument that they would be so long as the USA "set the example."

Almost alone in Washington D.C., Strauss read Oppie accurately for what he was, what he intended and what he was doing (37). He is the first on record to have noticed that everything about Oppie advantaged the Soviet and disadvantaged the USA. IMO, Strauss saved the country from defeat at Soviet hands.

Now Communists come at the USA through co-opting "the environment movement" and creating the "social justice movement."

Under all of these *treasons, stratagems and spoils* is Communism, the old, discredited heresy. Communism cannot stand on its own. Its own rubrics are powerless. To exist at all, therefore, it must co-opt legitimate concerns such as working conditions, living wage, solidarity, patriotism, ecological responsibility, peace, prosperity, equality, justice, rights, fair treatment, family values, etc.

Thomas Murray, who first supported thermonuclear weapons development and then opposed it after the first H-Bomb test at Eniwetok (now Enewetak) shows the functional link between Roman Catholics and Communists: they join at the point of "Liberation Theology." "Black Nationalists" pushing "Afro-Centrism" and "Negritude" go into both the Roman Catholic Church and Communism at that point, through the common door of "Liberation Theology" (38).

So now Communists, Roman Catholics, Blacks, Scientists and the age-old Unitarians (39) form common cause against representative, republican government and for a utopian "vision" which is brutalist political totalitarianism by secular academics and their political, financial and propaganda arms (40). This is the real goal of "Liberation Theology," about which there is nothing liberal, liberating or theological.

As it works out in practice, such as one observes in the United States after November 2009, the Communist base of "Liberation Theology" converts to its sister collectivism *via* a new religion, secular and "natural" ("green"): Fascism.

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Early in the last century, the first nation-threatening co-opt achieved by Communists in the USA was of the Bonus March, which had a legitimate if impractical impulse (41). With Communist haranguing (today's community organizing, direct action), the Bonus March soon degenerated into revolutionary violence aimed at paralyzing the institutions of government in Washington D.C., and ultimately, replacing the Constitution of the United States with a Communist legal foundation, social system and governmental operations.

This co-opting activity is the Communist pattern wherever its partisans operate. They have no choice than to co-opt and destroy, later trying to replace, because their own agenda, if stated baldly, is laughably specious and patently offensive. They gained a foothold in this country early through labor unions (Bridges especially but other unions earlier), then

schools (Dewey), then government (Roosevelt), then political parties (McCarthy/McGovern/Coffin and Rockefeller/Bush/Kissinger) and NGOs (Greenpeace, Tides Foundation, Democracy Alliance, etc., and their enablers such as Drummond Pike, Georgie Soros, Penny Sue Pritzker and a host of others). Early, through labor unions, which include secular academe, they aligned with Organized Crime families and continue in that alliance (42).

Today they align with Caliphists. Their hatred of Christianity and Christian culture is so hardened they vote for, foster, applaud, justify and protect Caliphists rather than protect their motherland from depredations by the same.

JFK was assassinated by the Communist wing of his own party, which included L. B. Johnson, because he was a US-supporter, a patriot, who (1) welched on Organized Crime families and (2) intended to defend the USA against the Soviet move to turn the southern flank (Vietnam) of the western US defense littoral (the coast of Asia, north to south).

The Russian-made Soviet collapsed, but Communism did not. Communism is not a Nation, it is an ideology and more specifically an idolatry of nature and history. Like all idolatries, it rides the dynamics of history and survives their makings and breakings. It is stronger than ever now, embodied as formerly legitimate movements it has co-opted, specifically the 4+ decade-old desire for ecological responsibility. The "green movement," as Lord Monckton says, embodies Communization of a legitimate impulse for ecological responsibility. That is the way

Communism must operate, co-opting legitimacy and deforming it into something illegitimate.

*A glooming peace this morning with it brings;
The sun, for sorrow, will not show his head:
Go hence, to have more talk of these sad things;
Some shall be pardon'd, and some punished:
For never was a story of more woe
Than this of Juliet and her Romeo.*

William Shakespeare
Romeo And Juliet
Act V, Scene III

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Communism's *modus operandi* of co-opting legitimacy and turning it crooked is **the first architectonic point** to be grasped, because it not only identifies what is happening, it encourages realistic thinking towards transcendence and restoration of legitimacy, which in the case of the United States of America is Constitutionality.

The confluence of Communism and Caliphism as heresies of religion, one of Christianity and one of Islam, and comprising offensive gangs, not Nation States, is **the second architectonic point** to be grasped, because it not only colors details of the *modus operandi* of these aggressors, it marks them for just treatment, which is annihilation (43).

The third and comprehensive architectonic point to be grasped is this: Communism and Caliphism are pseudo-religions of evil. Their twin facilitating ideologies of diversity and multiculturalism have compromised the Force Security of United States Armed Forces and the National Sovereignty and Security of the United States of America. An insecure Army is no Army. A Nation with an insecure Army is a killing zone, not a Nation.

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Footnotes

- (1) 42nd ID was General of the Army Douglas MacArthur's unit during WWI, first as Chief-of Staff, then as a Brigade Commander and finally as Division Commander.
- (2) e.g., Paul Wolfowitz.
- (3) e.g., Nancy Pelosi.
- (4) e.g., the Sotero and Obama clans and associated Iranian, Egyptian, Saudi and American tribes and families.
- (5) Murray turned against the development of nuclear weapons following the first thermonuclear test, the H-Bomb, at Eniwetok, now Enewetak.

- (6) The consequence of consequences.
- (7) There is no evidence that he abjured this ethical evaluation of the Soviet and Sovietization at any time this side of his death. He was nearly a moral man. His thoughts and acts aligned. His words, however, did not align with his thoughts and acts and this discrepancy, which is unavoidable for anyone not unitary, got him caught out by a more moral man, Strauss. The power of non-being, of immorality, is shown in the fact that an immoral man, Murray, could successfully calumniate Strauss. Paul Wolfowitz met essentially the same fate as did Strauss, and by descendants of Murray, to include Pelosi.
- (8) Having no place to be and therefore no possibility to exist. A cloud castle. A hollow egg. Psychotropic drugs manufacture cloud castles and hollow eggs in nauseous numbers and detail. So does immorality, such as heresy of a religion. Communism is a heresy of Christianity. Caliphism is a heresy of Islam.
- (9) For this reason propagandizers and advertisers strive (1) to convince Persons to regard their essential nature as not individual but corporate and (2) to manufacture Group identities they can manipulate to drive individuals in directions their employers stipulate.
- (10) With its consequent legal system.

- (11) Weapons and energy development are the basis and driver of technology development generally.
- (12) Caliphism is motivated by and embodies envy and lust for light-skinned women and dominion over light-skinned men.
- (13) Tillich concurs but broadens and refines this awareness through further insights descending from Classical Greek and Vedic ontological discourse.
- (14) Since all members of a defensive Nation State are combatants, bellyaching by any of them over loss of their own lives or property – or over war’s inconvenience to them individually or corporately – is despicable. Who does not support their Nation State’s defensive war with every fiber of their being as their top individual and corporate priority of life does not deserve life in that Nation State. Such are traitors to their Mother Nation and deserve commensurately harsh consequences.
- (15) All members of a defensive Nation State are targets of an offensive Nation State’s military operations. Reciprocity, at least, is the order of the day for a defensive Nation State. Superiority is safer.
- (16) It is also satisfying.
- (17) For this reason, also, a defensive Nation State that is victorious bears responsibility for the welfare of a defeated Nation State until

they are able to supply their own basic needs.

(18) This is the mission, or should be, of the Multi-National Force in Afghanistan. The land there is occupied by gangs, one in particular, a Pashtun family of ancient smugglers based in the south. Who the land's rightful People are, those who belong to the land as one element of the Nation State which comprises Land, People and Constitution, is an unresolved question. The mission of the MNF in Afghanistan cannot be happy by way of being successful until that question is resolved accurately, the rightful owners of the land identified and restored to stewardship of it. The Pashtun smugglers, like the Iranian mullahs, must be annihilated root and all, men, women and children, the land freed of the burden of them. So too their Wahhabi enablers.

(19) Such a scenario played out with the Nazis as the gang. On the other side of the world, the Japanese Warrior Class was the gang. Neither represented the Nation State they usurped so both were uprooted and thrown in the fire.

(20) e.g., Tao, Shinto, Confucianism, Jainism, Sikhism.

(21) That is demonic which claims ultimacy for that which is not ultimate.

(22) There is however the Moslem Holy Personality Sai Baba of Shirdi. He represents Islam ... and All.

(23) Every doctrine of sole religious legitimacy, including those today rampant in Christianity, Judaism and Hinduism, moves inexorably towards offensive war. The doctrine of sole religious legitimacy is demonic deformation of religion. It is idolatry, taking that which is not God as God, that which does not deserve ultimate concern, in this case a religion (any religion), as deserving ultimate concern. The doctrine of sole religious legitimacy, the demonic deformation of religion, which is always and only aggressive, is the bane of modern history.

(24) Against religion, culture and morality, against civilization, against God.

(25) Also, therefore, the adjective terrific should not be used to describe something large, heavy, bold, noble, admirable, surprising, wonderful, pleasurable, likable, etc. Terrific means terror-inducing.

(26) Formerly, this phenomenon was indicated by the description of Arabs as "a nation of sheep stealers." Modernly, it is said by Arabs of Arabs, "Never trust an Arab." American participants in OIF report that Christian Arabs are trustworthy and generally carry the weight of social services, such as hospitals, for Caliphist Arabs.

(27) This has been the gist of OIF and to some extent of OEF.

- (28) Literalistic reading of sacred scriptures is a tell of demonic religion, idolatry, heresy, and its public face, fanaticism.
- (29) And also every Nation, although a Nation and a Religion, while co-extensive and always interactive, are not identical. For example, there is no "Muslim Nation" just as there is no "Christian Nation." Although both Religion and Nation are functions of the dimension of spirit, religion is an actual function of spirit while Nation is a sub-function of the spiritual function of Culture. The third function of the dimension of spirit is Morality. The dimension of spirit distinguishes man from animals, plants and inorganic matter. It is his mother's milk, his Ocean of Life. The functions of the dimension of spirit are Religion, Culture and Morality.
- (30) The different readings are produced by, respectively, symbolic and literalistic exegetical methodologies. Read any sacred literature literally and you will be a fanatic driven by idolatry. Read any sacred literature symbolically and you will be a renunciate driven by the Love of God.
- (31) Jews often appear in a similar aspect because of their resistance to the Love of God in Jesus the Christ. Resistance to God is futile and self-destructive no matter who does it. The most common and numerous resisters are those who think they are not. The most dangerous resisters are those who know they are not.
- (32) The impossibility of distinguishing a "radical" from a "moderate" Islam is another justification for the Muslim/Caliphist

terminological distinction. Caliphism replaces "radical Islam" and Islam replaces "moderate" Islam in the taxonomy of Muslim affairs.

- (33) Punishment all but never brings any idolater to their senses. It is effective only with the residually sane. The reason is that punishment affects only the body whereas idolatry resides in the spirit, beyond both body and intellect. This makes annihilation effectively the reasonable response to idolaters, especially when they go politically aggressive, as they always do sooner or later.
- (34) Clean water, sewage and energy, adequate food, clothing and shelter, basic security, transportation and medical service.
- (35) By definition, preparedness can be neither completely exact nor exactly complete because not all possible novelty can be anticipated. However, the finest possible continuous intel combined with the hardest possible resolve to be ready to overwhelm whatever threat it indicates or might indicate is the required standard of National Security preparedness.
- (36) An argument Tom Jefferson, a Deist, made. And of course George Washington also.
- (37) Hoover and the FBI also were aware of Oppie's true nature and affections but were prevented from making the case openly because their evidence was gathered largely by illegal or questionable methods.

- (38) In recent years, the principal usher of this vector has been James Hal Cone.
- (39) Unitarians fundamentally mark the rise and maintenance of Social Utopianism, the precursor of Communism, in the USA. Their original base was and largely remains *Madrassa* Harvard, which began life as a seminary for Puritan clergy, who were Trinitarian, of course.
- (40) Secular academe is the modern correlate of the Papal and later Spanish Inquisitions.
- (41) A "bonus" pay disbursement for Veterans of WWI defeated by the Great Depression.
- (42) e.g., ACORN, SEIU, Tides Foundation, Code Pink, Congressional and State Black Caucuses, countless Caliphist "charities" and Imam "conferences" constantly changing their unctuous names but not their seditious activities, and many ultra-rich (e.g., Pritzker, Soros and Getty families), whose resources depend on Organized Crime family activity. Secular academe aligns with Organized Crime families through labor unions. These groups are criminal conspiracies against the Constitution of the United States of America.
- (43) As I write these words news breaks of the latest effort, at Fort Hood, Texas, by Caliphists to foment civil war in the United States.

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Note I: Historical, textual and form criticism of the Koran proceeds quietly and with palpable risk to life and limb. But it proceeds. These tools were applied to the Christian and Hebrew Bibles over the last nearly 300 years, since Reimarus. Probably the best work of this kind will come, as it did for Christianity and Judaism, from Germany.

This is the most powerful threat to Caliphist pretensions and its potential has triggered the several visible reactionary vectors of puritanical Caliphist violence just as did the several Enlightenments of the 18th Century, including the American one, trigger the puritanical, hateful reaction of Wahhab. USA has been at war with Wahhab's Caliphist, purist minions since Jefferson sent a Naval and Marine punitive expedition to the Med and Tripoli.

It is not a ten-year war. It is a 200+-year war. Time to end that war in victory through unconditional surrender of every Caliphist trouble-maker in the Middle East, Europe and the Americas. Then we can get on to the principal enemy of the USA today: China.

It is not about who is good or bad. It is about who is right and who is wrong. Puritans, purists, violent ones, are always wrong. They deserve power crashing down on them and flattening their wills to fight.

Note II: Its inescapability gives tragedy its bearable or unbearable pain. There comes a moment and a place in life where one sees God determining whether one survives the pain of the tragic in life or

succumbs to it. Warriors, more than any others, see the comradely dialectic of the heroic and the tragic in life and learn by precept and example to sublimate the silent dance.

Addendum I

The Constituting Entities Of History

By The Rev. Dr. Paul Tillich

Systematic Theology, Vol. III

University of Chicago Press, 1963

Part V, *History and the Kingdom of God*

Section I, *History and the Quest for the Kingdom of God*

Topic A, *Life and History*

Sub-Topic d), *The Bearers of History: Communities, Personalities, Mankind*

Pages 308-313

Man actualizes himself as a person in the encounter with other persons within a community. The process of self-integration under the dimension of spirit actualizes both the personality and the community. Although we have described the actualization of the personality in connection with moral principles, we have postponed the discussion of the actualization of the community to this point because life processes in a community are immediately determined by the historical dimension in accordance with the fact that the direct bearers of history are groups rather than individuals, who are only indirect bearers.

History-bearing groups are characterized by their ability to act in a centered way. They must have a centered power which is able to keep the individuals who belong to it united and which is able to preserve its power in the encounter with similar power groups. In order to fulfill the first condition a history-bearing group must have a central, law-giving, administering, and enforcing authority. In order to fulfill the second

condition a history-bearing group must have tools to keep itself in power in the encounter with other powers. Both conditions are fulfilled in what is called, in modern terminology, a "state," and in this sense history is the history of states. But this statement needs several qualifications. First, one must point to the fact that the term "state" is much younger than the state-like organizations of large families, clans, tribes, cities, and nations, in which the two conditions of being bearers of history were previously fulfilled. Second, one must emphasize that historical influence can be exercised in many ways by economical, cultural, or religious groups and movements that work within a state or that cut across many states. Still, their historical effect is conditioned by the existence of the organized internal and external power of history-bearing groups. The fact that in many countries even the periods of artistic style are named for emperors or sequences of emperors indicates the basic character of political organizations for all historical existence.

The history-bearing group was described as a central group with internal and external power. This, however, does not mean that the political power in both directions is a mechanism independent of the life of the group. In every power structure *eros* [see Note 1 below] relations underlie the organizational form. Power through administering and enforcing the law, or power through imposing law by conquest, presupposes a central power group whose authority is acknowledged at least silently; otherwise it would not have the support necessary for enforcement and conquest. A withdrawal of such silent acknowledgement by the supporters of a power structure undercuts it. The support is based on an experience of belonging, a form of communal *eros* which does not exclude struggles for power within the

supporting group but which unites it against other groups. This is obvious in all state-like organizations from the family up to the nation. Blood relations, language, traditions, and memories create many forms of *eros* which make the power structure possible. Preservation by enforcement and increase by conquest follow, but do not produce, the historical power of a group. The element of compulsion in every historical power structure is not its foundation but an unavoidable condition of its existence. It is at the same time the cause of its destruction if the *eros* relations disappear or are completely replaced by force.

One way among others in which the *eros* relations that underlie a power structure express themselves is in the legal principles that determine the laws and their administration by the ruling center. The legal system of a history-bearing group is derived neither from an abstract concept of justice nor from the will to power of the ruling center. Both factors contribute to the concrete structure of justice. They can also destroy it if one of them prevails, for neither of them is the basis of a state-like structure. The basis of every legal system is the *eros* relations of the group in which they appear.

It is, however, not only the power of the group in terms of enforceable internal and external security but also the aim toward which it strives which makes it a history-bearing group. History runs in a horizontal direction, and the groups which give it this direction are determined by an aim toward which they strive and a destiny they try to fulfill. One could call this the "vocational consciousness" of a history-bearing group. It differs from group to group not only in character but also in the degree of consciousness and of motivating power. But vocational feeling has

been present since the earliest times of historical mankind. Its most conspicuous expression is perhaps the call to Abraham in which the vocational consciousness of Israel finds its symbolic expression; and we find analogous forms in China, in Egypt, and in Babylon. The vocational consciousness of Greece was expressed in the distinction between Greeks and barbarians, that of Rome was based on the superiority of the Roman law, that of medieval Germany on the symbol of the Holy Roman Empire of German nationality, that of Italy on the "rebirth" of civilization in the Renaissance, that of Spain on the idea of the Catholic unity of the world, that of France on its leadership in intellectual culture, that of England on the task of subjecting all peoples to a Christian humanism, that of Russia on the salvation of the West through the traditions of the Greek church or through the Marxist prophecy, that of the United States on the belief in a new beginning in which the curses of the Old World are overcome and the democratic missionary task fulfilled. Where the vocational consciousness has vanished or never fully developed, as in nineteenth-century Germany and Italy and smaller states with artificial boundaries, the element of power becomes predominant either in an aggressive or in a merely defensive sense. But even in these cases, as the recent examples of Germany and Italy show, the need for a vocational self-understanding is so strong that the absurdities of Nazi-racism were accepted because they filled a vacuum.

The fact of a vocational consciousness shows that the content of history is the life of the history-bearing group in all dimensions. No dimension of life is excluded from the living memory of the group, but there are differences of choice. The political realm is always predominant because it is constitutive of historical existence. Within this frame, social,

economic, cultural, and religious developments have an equal right to consideration. In some periods, more – and in some periods, less – emphasis can be given any one of them. Certainly the history of man's cultural functions is not confined to any concrete history-bearing group, not even the largest. But if the cultural or religious historian crosses the political boundaries he is aware that this is an abstraction from actual life, and he does not forget that the political unities, whether large or small, remain the conditions of all cultural life. The primacy of political history cannot be disregarded, either for the sake of an independent intellectual history demanded by idealistic historians or for the sake of a determining economic history demanded by materialistic historians. History itself has refuted the demands of the latter whenever they seemed to be near fulfillment, as in Zionist Israel or Communist Russia. It is significant that the symbol in which the Bible expresses the meaning of history is political: "Kingdom of God," and not "Life of the Spirit" or "economic abundance." The element of centeredness which characterizes the political realm makes it an adequate symbol for the ultimate aim of history.

This leads to the question of whether one could call mankind, rather than particular human groups, the bearer of history. For the limited character of groups necessarily seems to disrupt the unity which is intended in the symbol "Kingdom of God." But the form of this question prejudices the answer; the aim of history does not lie in history. There is no united mankind within history. It certainly did not exist in the past; nor can it exist in the future because a politically united mankind, though imaginable, would be a diagonal between convergent and divergent vectors. Its political unity would be the framework for a disunity that is the

consequence of human freedom with its dynamic that surpasses everything given. The situation would be different only if the unity of mankind were the end of history and the frame for the post-historical stage in which man's aroused freedom would have come to rest. This would be the state of "animal blessedness." As long as there is history, a "united mankind" is the frame for a "disunited mankind." Only in post-history could the disunity disappear, but such a state would not be the Kingdom of God, for the Kingdom of God is not "animal blessedness."

Historical groups are communities of individuals. They are not entities alongside or above the individuals of whom they are constituted; they are products of the social function of these individuals. The social function produces a structure which gains a partial independence from the individuals (as is the case in all other functions), but this independence does not produce a new reality, with a center of willing and acting. It is not "the community" that wills and acts; it is individuals in their social quality and through their representatives who make communal actions possible by making centeredness possible. The "deception of personifying the group" should be revealed and denounced, especially to point out tyrannical abuses of this deception. So we must ask again: In what sense is the individual a bearer of history? In spite of the criticism of any attempt to personalize the group, the answer must be that the individual is the bearer of history only in relation to a history-bearing group. His individual life process is not history, and therefore biography is not history. But it can become significant either as the story of somebody who actively and symbolically represents a history-bearing group (Caesar, Lincoln) or as an individual who represents the average situation within a group (the peasant, the bourgeois). The

relation to the group of historically significant individuals is especially obvious in persons who have left the community to go into seclusion in the "desert" or into "exile." In so far as they are historically significant, they remain related to the group from which they come and to which they might return, or they establish a relation with the new group which they enter and in which they may become historically significant. But as mere individuals they have no historical significance. History is the history of groups.

This, however, does not answer the question: Who determines the historical processes, "great" individuals or mass movements? The question in this form is unanswerable because no empirical evidence can be found to support the one or the other point of view. The question is also misleading. The adjective "great," in history, is attributed to persons who are great as leaders in the movements of history-bearing groups. The term "great" in this sense implies the relation to masses. Individuals who have had potential historical greatness but have never reached actualization are not called great, because the potentiality to greatness can be tested only by its actualization. Concretely speaking, one would have to say that no one can achieve historical greatness who is not received by history-bearing groups. On the other hand, the movements of the masses would never occur without the productive power of individuals in whom the potentialities and actual trends of the many become conscious and formulated. The question of whether individuals or "masses" determine history must be replaced by an exact description of their interplay.

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Note I, by David Graham: *Eros* here does not mean erotic in the sense of sexual. Tillich uses this Greek word in the sense of classical Greek philosophy, where it indicates desire for that which is superior to oneself. In classical philosophy there are three kinds of desire, which we translate as "love." *Libido* is desire for an inferior. *Philia* is desire for an equal. *Eros* is desire for a superior. To these three existential categories, or immediate experiences, Christian theology has added a fourth, from St. Paul: *Agape*, which is desire-less desire or self-less-ness (Vedic *Nishkamakarma*, activity without desire for its fruits). Selfless service and selfless love - which look not for a return on investment, for the fruits of one's labors - are expressions of *Agape*. The yearning for learning, for accomplishment, for belonging, for fulfillment, for enrichment, for recognition - these are expressions of *eros* which in modern parlance could be termed erotic love. In this classical sense, and not a modern sexual one, Tillich uses *eros* throughout his work. In this instance, he uses it in the sense of the desire to belong to a group and, by implication, to support that group because the desiring person belongs to that group and actualizes their personality in their encounter with that group. For example, patriotism is an *eros* relation, an erotic love in the classical sense of the word.

Note II, by David Graham: this sub-topic of Tillich's system is a powerful, plenary and integrated essay on the constituting entities of history. It is *apropos* current conditions and questions (1) in the area David Brooks of the New York Times and others call cultural geography and (2) because it accurately analyses the realities that drive the core question citizens of the United States are asking themselves and their representatives in the

Fall of 2006: is our nation inexorably destined to be riven by civil war and/or destroyed by external aggression?

Question: Is there or can there be a community of nations having a centered will and actions?

Answer: No and no.

History is the activities of nations or nation-states because these only have centeredness, although it is conditional. There is no centeredness, even conditional, in a "community of nations" so there is not government by such a hypothetical abstraction either.

Question: Is there or can there be a united mankind?

Answer: No and no.

That a "united mankind" is the frame for a "disunited mankind." is manifest everywhere today and always, and unchangeably so. The "deception of personifying the group" should be revealed and denounced, especially to point out tyrannical abuses of this deception. And so I denounce those who promote this impossibility in their doctrines of multiculturalism and world community as a standard to which nations must conform. These doctrines commend tyranny. The aim of these doctrines is to disestablish nations and return social organization, which they regard as unnecessary and undesirable in any case - because humanism is educating all men to live merely in process, above,

beyond and without social organization! - to tribal forms, as if tribes would not and do not already act as nations!

Question: Is there or can there be a world government, as some assert the UN is and should be?

Answer: No and no.

Is this not obvious? Wishing world government into existence or declaring it to exist cannot make it exist. Nothing can.

Question: Do, should or can individuals and their rights predominate in history?

Answer: No, no and no.

Individuals can actualize their personalities only in encounter with groups to which they belong, including their nation. Each person has Seven Mothers according to Vedic doctrine and one of these is Mother Nation. The Seven are: Natural Mother, Mother Nature, Mother Cow, Mother Language, Mother Religion, Mother Scripture, Mother Nation. There is no actualization of a personality apart from these Mothers each us has by destiny, as condition of existence.

Grip Hands!

June 2018

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Addendum II

SmartCard: Discriminating Between Genuine And Demonic Clergy And Scholars

Discriminating Between Genuine And Demonic Clergy And Scholars

Genuine Clergy And Scholars Demonic Clergy And Scholars

Earning a Living: On their own, at ordinary employment: as "blue collar" (Sts. Paul, Benedict, Gandhi); as Military Chaplains or helpful academicians or researchers (Tillich, Pasteur); from family inheritance (Sts. Jerome and Paula); from begging, building and inspiring (Sts. Francis and Clare, who sewed and knit ecclesial garments).

Core Interest: That which is truly ultimate and that which helps persons aspire to, focus on and experience that which is truly ultimate.

Core Activities: Study, reflection, public expression of learning (promulgation).

Presence in Community: Unobtrusive, encouraging, monitory, graceful, self-effacing, of good character, hard-minded and soft-hearted; expansive, encompassing.

Effects in Community: Stabilizing but also awakening, prophetic, creative (including revolutionary) but also educative.

Scripture Reading and Teaching Method: Correlation, taking the language of scripture symbolically and showing how those realities to which the symbols point, and in which they participate, answer questions arising from the human condition and an individual life. Basic attitude and activity: dialectical (conversational) and participatory.

Deservedness: Respect, attention and rumination on the meaning of their words and actions.

Earning a Living: Do not earn a living: live off "religious" or "charitable" donations of time, money and energy from followers, parishioners, pilgrims, foundations, political action committees, corporations, appearances, endorsements, etc.

Core Interest: Demanding, achieving, maintaining and expanding financial, social and/or political "position in the community." Silencing those who do or could threaten that "position." Mockery, hooliganism.

Core Activities: Self-promotion, calculation, disruption of public. Demonic clergy and scholars act as hooligans and foster hooliganism.

Presence in Community: Armed with armed bodyguards, either actually or as an aura of threat or menace; paranoid, gathering fearful, poor, uneducated, dependent followers; contractive, puritanical.

Effects in Community: Inciting displays of disquiet, dissatisfaction and destruction.

Scripture Reading And Teaching Method: Literalism, taking the language of scripture literally, extracting phrases out of context and compelling literalistic obedience to those phrases by groups and individuals. No interest in that which concerns man ultimately. Basic attitude and activity: confrontational and hegemonistic.

Deservedness: Investigation for fraud, rape, theft, murder, extortion, etc.; if having armed bodyguards or commanding combat forces, treatment as combatants.

That is genuine which insists upon nothing. That is demonic which insists upon ultimacy.

Addendum III

SmartCard: Discriminating Between Genuine And Demonic Religions

Discriminating Between Genuine And Demonic Religions

Genuine Religion

Purpose: To foster the modes of earning peace and distributing justice so that all manner of cultural, religious and moral activities thrive and expand by "building out" (economics), flowering like perennials.

Faith: Reliance on or resting in God. Faith is a gift from God, not an achievement by man. Where God is concerned, man has no standing, no claims ... besides belonging to Him by nature, yet now estranged.

Presence in Community: Quiet, embracing, uplifting, trustworthy, prophetic, inspiring, self-effacing, unarmed, beautiful and beautifying. Spontaneous laughter, sweet song and graceful dance.

Effects in Community: Support of local, regional and national identities and entities, including national armed forces capable of prompt deployment to destroy those who attack the nation. Universal, free education and medical care but not income. Restraint on debilitating impulses such as gluttony, egotism, etc.

Scripture Reading and Teaching Method: Correlation, taking the language of scripture symbolically and showing how those realities to which the symbols point, and in which they participate, answer questions arising from the human condition and an individual life. Basic attitude and activity: dialectical (conversational) and participatory.

Signs of Authenticity: Self-authenticating because others see in their own experience of them that they are health-bearing and therefore induce expansions of love, peace, culture, morality and prosperity.

Religion is man's response to a revelation, a self-expression or self-manifestation, of God. Revelation is a saving event, a salvation, for all who participate in it, either by anticipation or by direct experience, because it reunites, restores as one, that which has come apart. The religions are systems of expression (thoughts, words and acts) that preserve the symbols and participate in the power of man's response to a history-guiding revelation of God. "There is only one religion, the religion of Love. There is only one caste, the caste of Humanity. There is only one language, the language of the Heart. There is only one God, He is Omnipresent." Bhagavan Sri Sathya Sai Baba

Demonic Religion

Purpose: To dominate the financial, social and political life of a group, including from local inhabitants to every inhabitant of the globe, but without caring for them or fostering their happiness and welfare.

Faith: Acceptance of dogmatic phrases and/or emotional submission to wishes and laws manufactured by demonic clergy from their ego-driven literalistic reading of books, such as Koran, Torah, Bible, Veda.

Presence in Community: Noisy, fanatical, polluting, contentious, demanding, assertive, violent, ugly, disruptive, defacing, armed, domineering, swaggering. Grim/menacing or jubilant/triumphant.

Effects in Community: Opposition to local, regional and national identities and entities, including armed forces, in favor of discrete, non-inclusive groups bearing arms and organized by personal, family/tribal, commercial and/or caste loyalties. (No actual religion or loyalty supports radical independence of either groups or individuals.)

Scripture Reading And Teaching Method: Literalism, taking the language of scripture literally, extracting phrases out of context and compelling literalistic obedience to those phrases by groups and individuals. No interest in that which concerns man ultimately. Basic attitude and activity: confrontational and hegemonic.

Signs of Authenticity: Not self-authenticating because not participating in a revelation of God. Adherents must be coerced by emotional, financial, racial, political, etc., threats and propaganda.