

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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A TALE OF TWO WORLDS: CHOOSING BETWEEN TWO EVILS By Betty Luks

My holiday reading has left me quite unsettled and I will explain why. In the 1980's social creditor Elizabeth Dobbs wrote of her concerns for young minds as a result of the introduction of 'game books' such as 'Children's Fighting Fantasy Game-books'. (*Home Journal*, November 1986)

Musing over Elizabeth's article I opened up a discussion with a teacher of young children. Yes, she agreed that young children love stories of adventure, and often the more gory and bloodthirsty the story, the better. But does the story end there? Do we think, "Herein ends the lesson?" Of course not, there is more to the art of story-telling than that and its often unstated purpose.

"These game books", Elizabeth had explained "... for the un-initiated, present a 'story' - some sort of quest - in 400 or so paragraphs, numbered apparently at random and thoroughly jumbled up in order. At the end of each paragraph the reader is presented with a multiple choice: Will you do A, B, or C? Each choice refers him to another multiple choice, and that to another, and so on. The paragraphs are usually short and sharp. He thus bounds through the quest in a series of hiccups, by a different path according to the choices he makes. Some of the choices lead to death, destruction and a disqualification. He can always start again. Others may land him wandering in (say) paragraph 43, the Valley of Death, a featureless wind-blasted plain stretching away endlessly beyond the horizon. The souls of the dead wander there, aimlessly, in solitude. Just as he approaches the edge of the valley an ethereal wind gets up and his soul is wafted away. A couple of *dei ex machina* ** frequenting the place may then offer to restore his spirit to his body and him to the game, with a head start (turn to §8). Off he goes again... The structure of these books is based on computer games, and indeed some of them include parallel computer programmes..."

Elizabeth likened the purpose of such 'game books' to "Teaching a Choice of Evils" and, she insisted, lacked the necessary 'balance' found in the older art of story-telling for such young minds. A 12 year old wrote of a so-called game book regarding the characters: "All the characters in it are good and two of my favourites are 'The Bloodbeast and Throm'".

She continued: "This sort of decision-making has its uses in dealing sequentially with symbols of factual material, if the outcome of the manipulation can be traced to a true, accepted and verifiable conclusion in the real world. It is in fact how 'teaching machines' work, and some game books use the technique in this way, exploring aspects of history, for instance, tied back to what is known of the period.

"Others of the books, while operating the sort of exciting story in which children delight, keep to a relatively balanced cast of characters, situations and morals. Given an exciting story as a basis, the effect of the method is to imbue the reader with a fine flamboyant sense that he is positively making his own adventure: but of course he is only making tunnel-vision choices between alternatives laid on by the author in his pre-set agenda.

The choices are irresponsible because the paragraphs are so short, the succession so quick, the effect, being 'magic', so arbitrary, that the reader has no chance to connect and compare choice with result."

** *deus ex machina*

<https://www.thefreedictionary.com/Dei+ex+machina> n.

1. In Greek and Roman drama, a god lowered by stage machinery to resolve a plot or extricate the protagonist from a difficult situation.
2. An unexpected, artificial, or improbable character, device, or event introduced suddenly in a work of fiction or drama to resolve a situation or untangle a plot.
3. A person or event that provides a sudden and unexpected solution to a difficulty.

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Furthermore, particularly in the series called Fighting Fantasies which was extremely popular, the options given all lead to the same kind of consequence—something involving gruesome encounters, aggression and immediate violence. If one cares to thread the maze to find out, the options offered often lead to the same paragraph a move or so later, so that it makes no odds which alternative is chosen.

“The operator of one adventure is matched against dragons, elves (baddies in this time), orcs, trolls, wraiths, the Grendal, rocs, ghouls, griffins, dinosaurs, Unseen Stalkers, a whole array of skeletons, a spectral figure hunched and twisted etc., ogres, basilisks, Death Knights, Willow Weirds, Ice Demons and so on, not to mention unpleasant human characters.

“When our hero (you) chooses the wrong paragraph in his battling he will be stabbed in the back or the stomach, or his neck will be snapped like a twig; or he will be charred to a cinder, shot by crossbow, torn limb from limb by orcs, harpooned in a trap with his entrails spread before him, fried, suffocated, or taken to the depth of the Rift never to see daylight again. Or he could become part of the malignant talisman that is the object of his quest (courtesy of the evil wraiths), or become one of their steeds forever doomed, or be struck down to wander in the valley of death for ever;... or, what our twelve year old liked so much, fall down holes and rot.

The Way Forward is Always Violence and Aggression

“No options are laid on for comradeship or friendship, nor kindness or chivalry or the unfolding of long-term purposes and ideals. The way forward is always through immediate violence and aggression.

“Now what can be the outcome of seeding a child’s mind with these revolting images without the counterbalance of morals, ethics or religion? The tolerant parent will point out that boys will be boys and boys have always gone for fighting, killing and violence in their stories, and that this is no worse. It passes, they say, it is a phase, and they grow up into honourable, just and kindly men. But in what sense does it pass?

Until recently, while violence and fighting have been present in boys’ books, they have been balanced by good forces, by the recognition that other friendly, kindly folk exist, and that victory is to be won with truth, honour and kindness and loyalty, or worse will befall.

“It is true that folk tales often include both horror and magic: but they are circumscribed by their own harsh literal logic and sense of responsibility, which, scanning from outside, we note and respect. While a landscape composed chiefly of gore and grue is in itself offensive, worse still is the fact that the

child reader at his most vulnerable stage is being not merely told, but shown, personally, that violence is the most successful strategy of behaviour.

In these Fighting Fantasies the operator does not stand outside passively observing a sequence of events. He actively makes decisions guiding (apparently) the adventure. In doing so he must commit himself to the underlying rationale offered by the author, or he won’t win through. That is, he accepts violence, aggression and magic as his own, as principles of action. He uses them and finds they work - the author sees to that.

Presented with a situation, what to do? Smite at once with your sword; use your magic charm on the mark with your spear, or ask that sorcerer, or maybe you have one wish left. . . , the reader is being tutored by the tactics of the teaching machine to act without judgment towards an end not truly or completely imaged: ***He is practising irresponsibility and sterilising his judgment and imagination.***

How far will such lessons on how to act to get what you want, stick? Probably not for long, consciously, but they are still there. Any competent propagandist knows that once someone has been persuaded to act, successfully, on a proffered theory or set of premises, he is more than half won. In these fantasies the author provides both the action and the success.

This is not irrelevant. Viewed in one way, the whole of our lives consist of imaging what we want and working out the means of getting it or doing it: from deciding on what car we want next and how to find the money, to envisaging the pictures we would like to paint and how to do it. Indeed, the sum of the objectives desired by every member of the community, trailing a vast stream of the means projected to attain them, is the medium in which we all exist.

To corrupt the capacity to image objectives truly together with the way they may be achieved, is to alter the whole direction of our culture. To disrupt the true way of working to an end - in the belief that magic and violence really get what you want - will lead ultimately to a breakdown of society.

What then nurtures the ability to imagine our objectives, for good or ill? Choosing them is usually a matter for conscious decision; but conscious decision in adult life is monitored and engaged (whether positively or negatively, and largely unrealised) by the deep subterranean flow of ideas, images, habits, attitudes, emotions, principles, beliefs about the way the world relates together, gathered in the vulnerable years of youth and adolescence, and incorporated into the very body of our growth. Peter Rabbit may compete with Batman, Allan Quartermain with Biggles and 001, but none of them demand decisions to be made on their behalf. We are outside their stories, visitors among their adventures.

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(continued from previous page) *The game books and fantasies call for decision-making in the mind. The Christian story calls for the same sort of operation, but in real life as well as the mind: decisions to make, ends to choose, means to discover properly to gain them. But the Christian story besides being a tale is the truth and sets out the truth, and demands it in return. This is the difference.*

Our society was originally shaped by Christianity, and until recently sustained by it. The monitoring stream that sparkled in our subconscious was the Christian story embodied in the poetry of olden words. It is no longer so. The shaping vision needs renewing and replenishing, not by the mobthink of the mobpsyche with its doubtful tools of violence and dodgy magic, making real a landscape of fear; but the released imaginations of each and every member of our society playing outwards on the enormous potentialities of the post-industrial world and drawing from it aims and adventures to which each can contribute and each make real in his own sphere.”

For me, the key words in Elizabeth’s article are:

“The choices are irresponsible because the paragraphs are so short, the succession so quick, the effect, being ‘magic’, so arbitrary, that the reader has no chance to connect and compare choice with result.”

AND

“To corrupt the capacity to image objectives truly together with the way they may be achieved, is to alter the whole direction of our culture. To disrupt the true way of working to an end - in the belief that magic and violence really get what you want - will lead ultimately to a breakdown of society.”

Responsible Government in a Free Society

The discovery of the works of both Iain McGilchrist and Roderick Tweedy was like finding such people who had taken up the quest where earlier social crediters had left off. It was as early as 1969 that Geoffrey Dobbs, husband of Elizabeth, presented a paper to an Adelaide League of Rights gathering, “Responsible Government in a Free Society”, in which he spoke of the importance of responsibility and ‘binding back’ in our understanding and actions to our Christian Faith.

History will prove that both Elizabeth and Geoffrey Dobbs were right in their summing up of what was happening to the minds of our young in the 20th century.

As Geoffrey wrote: It meant realising that, our Common Law, being based upon Natural Law, i.e., upon precedent and experience of the way things work in human affairs, was a unique expression of the Christian conviction, that not only was the World created by a Higher Power, but also that human and statutory law must be discovered and conform to that Natural Law.

BY THEIR FRUITS YOU SHALL KNOW THEM

It is this “binding back” (re-ligare) of spiritual belief to practical affairs which has distinguished Christianity from the other World Religions, and resulted in that humble attention and submission to the precise facts of the matter which characterised the pioneers of modern science.

With the abandonment of this religion and of this attitude by scientists, and the increasing pursuit of knowledge for the sake of the power which it gives to control and to dominate other beings, Science is plunging back into the morass of witchcraft and superstition, providing clever-clever techniques for outsmarting the common herd with meretricious goods and false explanations, while deploying its brain-power to develop the techniques of control over humanity.

“Attention may sound a bit boring, but it isn’t at all. It is not just another “cognitive function” - it is actually nothing less than the way in which we relate to the world.” – Iain McGilchrist in “Ways of Attending”

“Attention changes what kind of a thing comes into being for us: in that way it changes the world. This transformative or “world-changing” aspect of attention can be seen in every form of relationship we encounter and experience – from parenting and teaching, to therapy, art, philosophy, science and political engagement. Adjusting our mode of attention can have far-reaching and profound effects...”

The unique role of attention has also been recognised in the new digital technologies of the modern “attention economy”, in which the human gaze is increasingly being monetarised and mined as a resource, again pointing to its central position in the landscape of the twenty-first century. As content producers compete to capture our attention and emotional engagement, “this battle for attention creates what tech ethicist Tristan Harris has called ‘a race to the bottom’ of the brain stem.” (*Rose-Stockwell*).

Urizen

Description

In the complex mythology of William Blake, Urizen is the embodiment of conventional reason and law. He is usually depicted as a bearded old man; he sometimes bears architect's tools, to create and constrain the universe; or nets, with which he ensnares people in webs of law and conventional society.

Iain McGilchrist explains to his readers:

There is a story in Nietzsche that goes something like this? “There was once a wise spiritual master, who was the ruler of a small but prosperous domain, and who was known for his selfless devotion to his people. As his people flourished and grew in number, the bounds of this small domain spread;

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(continued from previous page) and with it the need to trust implicitly the emissaries he sent to ensure the safety of its ever more distant parts. It was not just that it was impossible for him personally to order all that needed to be dealt with: as he wisely saw, he needed to keep his distance from, and remain ignorant of, such concerns. And so he nurtured and trained carefully his emissaries, in order that they could be trusted. Eventually, however, his cleverest and most ambitious vizier, the one he most trusted to do his work, began to see himself as the master, and used his position to advance his own wealth and influence. He saw his master's temperance and forbearance as weakness, not wisdom, and on his missions on the master's behalf, adopted his mantle as his own — the emissary became contemptuous of his master. And so it came about that the master was usurped, the people were duped, the domain became a tyranny; and eventually it collapsed in ruins."

The meaning of this story is as old as humanity, and resonates far from the sphere of political history. I believe, in fact, that it helps us understand something taking place inside ourselves, inside our very brains, and played out in the cultural history of the West, particularly over the last 500 years or so. Why I believe so forms the subject of this book.

I hold that, like the Master and his emissary in the story, though the cerebral hemispheres should co-operate, they have for some time been in a state of conflict. The subsequent battles between them are recorded in the history of philosophy, and played out in the seismic shifts that characterise the history of Western culture. At present the domain — our civilisation — finds itself in the hands of the vizier, who, however gifted, is effectively an ambitious regional bureaucrat with his own interests at heart. Meanwhile the Master, the one whose wisdom gave the people peace and security, is led away in chains. The Master is betrayed by his emissary.

THE LUCIFERIAN SIN OF PROMETHEUS

Now read what social creditor Tudor Jones wrote in 1953 from "The Mastery of the Event":
"Hear, now, what "Scotland's greatest Greek scholar," John Stuart Blackie, whose translation from the *Prometheus of Aeschylus* ... has to say of this personage.

"He stood forward as an incarnation of that practical intellect (so triumphant in these latter days), which subjects the rude elements of nature, for human use and convenience, to mechanical calculation and control; but, with all this, he was proud, he was haughty; his Titanic strength and his curious intellect he used, to shake himself free from all dependence upon the highest power, which the constitution of things had ordered should stand as the strong keystone of the whole.

Not to ruin mankind, but to save them, he sinned the sin of Lucifer; he would make himself God; and, as in the eye of a court-martial, the subaltern who usurps the functions of the commander-in-chief stands not acquitted, because he alleges that he acted with a benevolent intent, or for the public good, so, in the faith of an orthodox Athenian, Prometheus was not the less worthy of his airy chains because he defied the will of Jove in the championship of mankind. Neither man nor God may question or impugn the divine decree of supreme Jove, on grounds of expediency or propriety. With the will of Zeus, as with the laws of nature, there is no arguing. In this relationship the first, second, and third point of duty is submission. Such is the doctrine of modern Christian theology; such, also, was the doctrine of the old Hellenic theologer, Hesiod : --

"Vain the wit is of the wisest to deceive the mind of Jove'

"Not Prometheus, son of Iapetus, though his heart was moved by love,

"Might escape the heavy anger of the god that rules the skies,

"But, despite of all his cunning, with a strong chain bound he lies." (*Theogony*, 613).

Blackie wrote of "that practical intellect so triumphant in these latter days," over 150 years ago, certainly before 1846. "Since then," wrote Tudor Jones in 1953, "we have seen over a century of unprecedented acceleration of the process of the incarnation in ever more monstrous forms of 'that practical intellect which subjects the rude elements of nature, for human use and convenience, to mechanical calculation and control.' ...

I must emphasise that we are not so much concerned with the consulting-room of the psychiatrist as with the world in which the Luciferian qualities of Prometheus, the 'incarnation of that practical intellect,' to cite again Professor Blackie, are playing such havoc, so wrote Tudor Jones.

In the first place Social Credit in its most technical aspect is a proffered solution of a problem of Opposites, and its rejection by our generation is, therefore, in some way connected with the psychology of all such rejections. Secondly, what we are contesting above everything else is the Promethean (or the Epimethean) attitude to life itself.

Prometheus, in Greek religion, was one of the Titans, the supreme trickster, and a god of fire. His intellectual side was emphasized by the apparent meaning of his name, Forethinker. In common belief he developed into a master craftsman, and in this connection he was associated with fire and the creation of mortals.

The Greek poet Hesiod related two principal legends concerning Prometheus.

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The first is that Zeus, the chief god, who had been tricked by Prometheus into accepting the bones and fat of sacrifice instead of the meat, hid fire from mortals. Prometheus, however, stole it and returned it to Earth once again.

As the price of fire, and as punishment for humankind in general, Zeus created the woman Pandora and sent her down to Epimetheus (Hindsight), who, though warned by Prometheus, married her. Pandora took the great lid off the jar she carried, and evils, hard work, and disease flew out to plague humanity. Hope alone remained within. Hesiod relates in his other tale that, as vengeance on Prometheus, Zeus had him nailed to a mountain in the Caucasus and sent an eagle to eat his immortal liver, which constantly replenished itself. Prometheus was depicted in *Prometheus Bound* by Aeschylus, who made him not only the bringer of fire and civilization to mortals but also their preserver, giving them all the arts and sciences as well as the means of survival.

<https://www.britannica.com/topic/Prometheus-Greek-god>

AND THEN I READ THIS....

Blessed Are The Warmongers by Paul Craig Roberts,
27 December 2018
Institute for Political Economy

“As life on planet Earth enters its recorded year of 2019 the world has only one leader. He is Vladimir Putin, President of Russia. There are in office nowhere in the West any real leaders, only servants of the Oligarchy and vassals of the servants. Donald Trump intended to be otherwise and might yet break out of the orchestrated existence the military/security complex, Democratic Party and prostitute media have created for him. Putin’s humanity and self-control, has maintained peace despite Washington’s aggression and provocative actions against Russia. It is Putin who has accepted insults that in the past would have resulted in war...

It is peace that is declared to be the threat. Even in Russia Putin’s restrained response to provocations has lowered his approval rating.

To have peace so devalued in a world of hypersonic thermo-nuclear weapons is evil’s triumph...”

Continue reading here: <https://www.paulcraigroberts.org/2018/12/27/blessed-are-the-warmongers/>

US Military Apologizes for Posting Uncomfortably Honest NYE Tweet

“Watching the propaganda arm of the US-centralized war machine is a lot like watching a manipulative sociopath learning how to function in normal society” wrote Caitlin Johnstone. US Strategic Command (or “Stratcom” if you’re trying to make a nuclear-capable arm of the US Defense Department sound cool) has issued an apology for a poorly received New Year’s Eve tweet which has since been deleted.

“#TimesSquare tradition rings in the #NewYear by dropping the big ball...if ever needed, we are #ready to drop something much, much bigger,” the offending tweet read, with an attached video featuring B-2 stealth bombers flying all stealth bombery and causing gigantic explosions with bunker buster bombs while words like “STEALTH”, “READY”, and “LETHAL” flashed across the screen. The tweet concluded with the ostensibly unironic hashtag “#PeaceIsOurProfession”.

“Our previous NYE tweet was in poor taste & does not reflect our values,” Strategic Command tweeted. “We apologize. We are dedicated to the security of America & allies.”

Read the actual tweet with the accompanying video here. Decide for yourself:

<https://caitlinjohnstone.com/2019/01/01/us-military-apologizes-for-posting-uncomfortably-honest-tweet/>

This statement is, obviously, a lie. The part about “security” of course, because dominating the globe with nonstop military violence and aggression has nothing to do with security, but also the “does not reflect our values” part. The US military deleted the post and apologized for it because it received an angry backlash from hundreds of commenters and was circulated virally on Twitter for its jarringly creepy message, not because it did not reflect their values. It reflected their values perfectly. The only way you could possibly encapsulate the US military’s values in a 42-second video clip more perfectly than cramming it full of footage of \$2,000,000,000 war planes cruising around dropping \$3,500,000 GBU-57 bombs would be to also show the human bodies they land on being ripped to pieces. Inflicting death and destruction using unfathomably expensive machinery is the US military’s whole job. Of course it reflects their values.

The real issue here was not values but perception. The US war machine pours an immense amount of energy into perception management, making sure that ordinary Americans either (A) ignore the horrific things that are being done in their name or (B) think that those things are awesome and patriotic. The offending post was clearly attempting to accomplish (B). A team of paid social media propagandists simply did not understand that ordinary human beings wouldn’t resonate with a message that amounts to “Hey I see you’re all preparing to bring in the new year, so watch how good we are at killing large numbers of people!”, and some damage control became necessary when everyone got freaked out. Can’t have people opening their eyes to how insane America’s relentless military expansionism has gotten, after all.

Watching the propaganda arm of the US-centralized war machine is a lot like watching a manipulative sociopath learning how to function in normal society.

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Sometimes they'll slip up and fail to react the way someone with a healthy sense of empathy would respond to the death of a pet or someone's emotions or whatever, and they risk alienating whoever's around them and losing access to the resources they could exploit them for if they can't manipulate them out of the creeped-out feeling people get when they're around someone who doesn't empathize like a normal human being. I suspect many of the commenters who flooded in telling Stratcom to delete its tweet were not so much interested in eliminating a violent social media post from the internet, but in eliminating that creeped-out feeling you get when the sociopath's mask slips a bit.

And that's understandable. One of the biggest obstacles in getting people to realize how deeply propagandized they are is the cognitive dissonance which comes rushing in when one considers the implications of viewing the world free from the lens of military psychological manipulations. Without the lies about how beneficent and necessary and awesome the military is, all you've got is trillions of dollars worth of instruments of death circling the globe to facilitate the daily slaughter of men, women and children to advance agendas of power and profit while ordinary people struggle just to get by in your own country. It can be deeply psychologically uncomfortable to grapple with

the reality of what that means for your beliefs about your nation, your society and your very identity, in much the same way realizing you married a manipulative sociopath can be an uncomfortable truth one might feel tempted to compartmentalize away from.

The words of Elizabeth and Geoffrey Dobbs come echoing down through the years – and they were right!
“To corrupt the capacity to image objectives truly together with the way they may be achieved, is to alter the whole direction of our culture. To disrupt the true way of working to an end - in the belief that magic and violence really get what you want - will lead ultimately to a breakdown of society.”

Hubris, Nemesis and Greek Mythology

What we are dealing with – as experienced down through the ages- is of course what the Greeks referred to as ‘hubris’ within human nature. In Greek tragedy, excessive pride towards or defiance of the gods, led to nemesis.

Nemesis was the Greek goddess of vengeance, a deity who doled out rewards for noble acts and punishment for evil ones. The Greeks believed that Nemesis didn't always punish an offender immediately but might wait generations to avenge a crime.

WHAT IS KABBALISM? By John Burton

“Most of us, because we have been conditioned to think that way, have a natural reluctance to accept ‘occultism’ as a considerable force in world affairs. There could hardly be a greater error – it is the primary adversary of Christian civilisation. The forces of which it disposes are probably amoral; but the intention of those most evidently in possession of them is Satanic. The Jewish Cabala is one of its main roots.”¹

One of the fundamental claims of Social Credit theory is that behind every policy, whether that policy be economic, political, social, cultural, or personal in nature, there is always a ‘philosophy’. That is, every action undertaken in view of some fixed objective is always based on some vision or understanding of the world, of how things are, and of how things could and ought to be. This relationship between ‘philosophy’ and policy also holds true in the case of those individuals who are the chief beneficiaries of the ‘Monopoly of Credit’ – the monopoly that Douglas so severely criticized – and who might be referred to as the ‘International Money Mafia’. If the ‘Monopoly of Power’ is the ‘policy’ of this group of people, what is the ‘philosophy’ on which their policy is based?

The Underlying Philosophy of the International Money Mafia – Kabbalism

In this short essay, I want to suggest that the underlying ‘philosophy’ of the world's financial elites might be broadly referred to as ‘Kabbalism’, since it would appear to derive, in the main, from the esoteric tradition of Talmudic Judaism generally referred to as the Kabbalah (also spelt Cabala), the roots of which are said to lie in the Babylonian mystery religions.² Once one comes to understand the nature of Kabbalism, one starts to recognize its patterns and influence everywhere.

According to this ‘philosophy’ reality is characterized by an axiological dualism. Good and evil are seen as complementary opposites, both of which are inherent to the universe and exist for a greater purpose. Just as many natural pairings harmoniously incorporate opposites for the sake of maintaining or generating life (e.g., systole and diastole, day and night, male and female, etc.), so too, it is claimed, good and evil are dual aspects of a deeper reality and are ultimately one in their underlying unity. This way of interpreting the world is captured in the occultic aphorism “As above, so below” and is equally symbolized by the six-pointed so-called ‘star of David’ as well as by the Masonic square and compass.³

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On the basis of this conception of things, the fully inducted Kabbalist (or Cabalist) takes another step and asserts that the axiological order that we have a natural tendency to accept as correct should be inverted. In other words, what we naively call 'good' is actually evil and what we call 'evil' is actually good. This new conception of values affirms that while both 'the good' and the 'evil' are necessary aspects of reality, the right order of things requires that what we have hitherto generally recognized as 'good' should be subordinated to what has falsely been regarded as 'evil'. Within the axiological dualism, we should therefore seek indeed to promote 'the good' over the evil, but the 'real', 'true' good is actually what we have previously interpreted as evil.

A position such as this, which runs counter to our common intuitions concerning good and evil, calls for a sufficiently weighty justification: what possible reason or set of reasons could be given for inverting the conventional axiological order?

The answers lie in 'Kabbalistic' metaphysics, spirituality, and psychology. For Kabbalism also teaches that our thoughts hold a certain ontological priority over being, such that thinking, i.e., what and how one thinks, can actually *define* reality. In other words, reality is, in some significant measure, flexible, fluid, and ready to conform itself to however we think things ought to be. This is especially true, so it is claimed, when it comes to the realm of values.

According to this doctrine, man is the measure of all things; whatever he thinks is true, good, or beautiful, or else false, evil, or ugly is such only because he chooses to think of it so. Changing one's thinking, by adopting different habits of thought, must likewise change one's reality. If reality as such, or at least reality in its aspects of good and evil, is a function of thought and not of a pre-given order, then it follows that people ought to think in those ways that will maximally facilitate the fulfillment of their desires; i.e., reality should be redefined in accordance with self-interest.⁴

While Kabbalism concurs with the principle that what we ought to do is 'that which works best', it understands 'that which works best' not as 'that which is in keeping with the God-given and mind-independent nature of things', but rather as 'that which allows one to fulfill one's desires or passions whatever they might be.' Hence the occultic aphorism "Do what thou wilt"; i.e., one should be able to do whatever one wishes without any sort of restraint. Since the end of satisfying one's desires justifies any and all means, there can be, on the basis of such a world-view, no recognition of, much less a respect for, a transcendental moral order or Canon. There are no objective limits and no objective laws that one should adhere to; instead, good and evil are to be determined by one's self in view of one's spontaneous desires.⁵

This supposed *power* over good and evil has the added benefit of giving the one who pretends to exercise it a sense of divinity, for the power to create reality *ex nihilo* is a divine power. The sense of divinity is also nourished by being able to create a world in which all other realities can be thoroughly dominated for the sake of one's own satisfaction. By violating what we have hitherto regarded as the divine order one becomes (supposedly) like unto God. Kabbalism thus embodies the mindset of Lucifer, the attempt to seize the divinity by force of evil.⁶

The Monopoly of Power, as a political policy, is important to the Kabbalist project because centralizing power in the hands of an oligarchic elite makes it increasingly easier for that elite to satisfy their various lusts, the most significant of which is the desire for total domination: the desire to exercise illegitimate power over others and over reality itself. The great successes which the Kabbalists currently enjoy in dominating others is then taken as proof that Kabbalism is true and might is right. According to this line of thought, what we have hitherto called 'evil' is indeed ontologically superior because, from one point of view, it has the *power* to destroy the 'good' or at least to imprison that 'good' that it cannot destroy without destroying itself. This metaphysical imprisonment is accomplished by preventing the good of the divine order from being released or actualized *via* a systematic perversion of human activities. The political programme set by the Monopoly of Power in any particular historical period is thus a means to a much greater end than the programme itself, taken at face value, might suggest.

Indeed, it would seem that the *ultimate* policy of the financial oligarchic dynasties is most accurately described as political Satanism, or the attempt on the part of the elite to use the usurpation of the unearned increments of economic, political, and cultural association to become 'like unto God' – a project which has proven itself to be both futile and fatal every time it has been tried.

In reality, Kabbalism is a demonstrably false and fatal 'philosophy', however superficially successful it may be for some people in certain circumstances.

Good and evil are not two inherent and equal aspects of the same underlying reality. What we have traditionally regarded as goodness can exist independently of evil, whereas what has been traditionally regarded as evil can only exist on the basis of something good. This constitutes a crucial difference between the two. It is possible, for example, for some individual to be completely free of parasitical organisms and to enjoy full health as a result. It is not possible, however, for parasitical organisms to flourish in the absence of a host.

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More broadly, just as illness presupposes some kind and degree of health (dead people cannot be sick), evil is parasitic on the good. In the reverse case, as we have seen, the opposite is true. Just as health does not presuppose some kind and degree of illness (it is possible to be completely healthy from every significant point of view), so too can goodness exist in the absence of evil.⁷ Axiological dualism is false.⁸ The opposition existing between good and evil is a contradictory rather than a complementary opposition.

Furthermore, since goodness, in view of its ontological priority and autonomy is ontologically superior to evil, there can be no metaphysical justification for claiming that the traditional conceptions of good and evil should be reversed. One can, of course, think that evil is really 'good' and that good is really 'evil', but thinking this way will never make it so given the fact of their fundamental ontological inequality.

This brings us to consider the claim that thought can, in some fundamental sense, define reality. While it is undoubtedly true that what one thinks and how one thinks about reality can influence whether, what, and how one perceives things, that it can also affect how one interacts with reality and that the resulting mode of interaction can, within certain limits, even alter reality, the claim that reality can be so thoroughly subordinated to thought that one's thoughts can, all by themselves, create or substantially alter the building blocks of the reality in which we are imbedded is an idea that won't bear the test of five minutes' experience.⁹ Thinking, for example, that parasitical organisms are an essential part of every living creature's being will not alter the fact that living things can survive without them and that their flourishing is actually dependent on being free from parasitical invaders.

Finally, given the inherent stability of the established order of things, it must be admitted, in opposition to the idea that we should indiscriminately indulge our desires, that the only sort of behaviour that has any hope of genuinely improving the quality of our reality is the sort of thinking and acting which, by gladly conforming itself to the objective laws and facts of being, can render the full release of reality's independent potential for goodness possible. In the final analysis, 'might is not right' because no amount of worldly power can change the divinely established Canon. Because we are creatures, the path to genuine fulfillment depends on an integral respect for the laws of life and of being (and on applying these laws through suitable actions); it does not consist in flouting the Canon in the name of subjective satisfaction. On the contrary, disobeying the objective laws can only deliver the opposite fate: dysfunction and ultimately catastrophic disaster.

It should come as no surprise that Kabbalism is fully incompatible with the 'philosophy' that underlies both

Christianity and its antecedents in the religion of the Old Testament. A cursory reading of the Sacred Scriptures should be sufficient to prove the point:

1. Denials of dual-aspect axiology:
2 Corinthians 6:14-15: "For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial?" Matthew 12:25: "...Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand."
Matthew 10:34-36: "I came not to send peace, but the sword."
2. Condemnation of axiological inversion:
Isaiah 5:20: "Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet and sweet for bitter."
3. Condemnation of behaviour based on axiological inversion: II Thessalonians 2:12 "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."¹⁰ (King James version) ***

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