

The Million Dollar Question June 2007

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Europeans have long since mastered the art of using their own diseases against peoples who are providers of raw material, labor, and natural resources. Today's modern Eurocentric world does not benefit the nations of color on this planet. In itself, this is nothing more than the exercise of rule, and dominion of stronger nations over weaker ones, but in the long run, this reality will jeopardize the whole of the human race by causing disequilibrium which is then supported by war and violence. Today, we are living the legacy of the economico-military ascent of the West. The escalation of international terrorism, a phenomenon which the West attributes to the fanaticism, envy, and insanity of underprivileged and underachieving colored peoples, is a cyclical act which could have been predicted even hundreds of years ago. It is the establishment which supports the continual subjugation of civilized and developed peoples. One long defamatory campaign delivered by the West over the peoples of the Earth.

The history of the U.S. is one tightly bound with that of Europe. From a philosophical standpoint, it could be said that America is an inheritor of European achievements. It cannot be said, in this day and age, that America *is* Europe, but since the time of the conquest and colonization until this day, Europe has been the maximum Hegemon, with America its bastard child, especially Latin America.

In the Americas were played genetic games upon which all European nations looked unfavorably. The result was, on the one hand, the creation of new races, as can be seen on both continents, with an extremely high level of racial mixing from the U.S. border with Mexico southwards. The North American elite (U.S. and Canada) however have maintained to a greater degree some racial purity in the new world, but in the rest of the Americas, this racial purity is found in far lesser proportions.

Prolonged success brings with it complacency and arrogance. This complacency and arrogance is contagious, since the people always attempt to emulate the behavior and outlook of their aristocrats. The aristocrats, to be sure, receive all their power from the

masses, and the indignation of these masses is something which the elite take very seriously. And yet, the masses are disdained. Inside our world lie many worlds. Inside of human relations lie the dynamics of the aristocratic world, and that of the masses. These worlds are colliding with the advent of the modernized world with the nouveau riche, and the all-powerful middle class of democracy.

Modern democratic governments, the buying power inherent by modern developed societies and the poisoned propaganda of the last few centuries have created new, desensitized masses which are out of touch with the suffering of the underprivileged societies of the world, many of which were caused as a result of aggression from western governments and their foreign policy to begin with. These ideas should cause us ideological problems, seeing as it is common knowledge in most societies. Nevertheless, we refuse to believe them, as they would distort our vision and conception of our world, our lives, and everything that we recognize as our role in the theater of existence. We like to think we are the good ones; we have been brought up on this idea. We don't like to have our attention drawn to any of our own shortcomings, weaknesses or errors.

These things should no longer be an issue for us. At issue is the treatment of reality with sensibility, sensitivity and intelligence, not to right the errors of the past, but to avoid the same ones in the future. In this world, no one is at fault, no one is to blame. There are only the powerful and the weak. The Law of existence favors the powerful, but the most important Law is the Law of Balance.

What does the Law of Balance say to us? This Law indicates that after the long, cold night comes the sunny warmth of day. This Law indicates that the present moment is fleeting and belongs to the cumulative Grand History of humanity. Everything forms links in the chain. We can study a link, think we have come to know it, but it shall always remain just that, a link in the great chain of time. Despite this, all links are made up of the same material, and through studying one link, one may also learn much about the possible composition of the other links, which leads us to the broader idea of the chain as a whole.

History can be compared with an ecosystem in which all the pieces have their function and their logic. Nature sees to it that everything that She needs in order to self-sustain is present. The history of mankind is a grand mosaic, beautiful and complex,

which only when seen in its entirety can be completely appreciated. This option is not available to us in the material world which we inhabit. Our information is incomplete, tainted through the filters of human (mis)understanding, flavored with incompetence and interest. As has been written, truth is independent of observation. History then, becomes a search for a certain truth, the more material, the better. It's the only thing left to us, in view of the limitations against which we must struggle.

Romans in Alexandria, the Nazis, the communists, fascists, and thousands of others which have suppressed the truth of human redemption throughout the ages, these have been none but ourselves. We are the authors of our own lives, of our history, of our victories and failures.

And now, in our modern times, who is it that leads us, and what are our goals? Why do we have a duty to defend the weak? It is a question worthy of a worthy answer, seeing as it has occupied human conscience for all time. Traditionally, the masses have been viewed as incapable of self-determination, self-leadership. In the time of mega-governments as our own, it is clear that the body of society, the masses, needs a head. Only proper formation and upbringing can prepare a person to lead in our modern times of mega-nationalism and globalization. Who is this new aristocracy in a democratic epoch? That is the million dollar question.

We have seen that man is a political animal, and that the masses are ill-equipped to govern themselves. Communist theory from the turn of the last century never took this fact into consideration, that the logistics of organizing a large body of individuals would take a large amount of organization, creating with it the caste of the organizers, otherwise known as the elite, the aristocrats. Man continues to have this bifurcated necessity to dominate, that is, exercise his power, while at the same time defending and protecting the weak and defenseless.

Man is in essence an animal, a mammal, and therefore can be compared with the animal world. At the same time, we must realize that there are things which separate us from the animal world: reason, science, art, literature to name a few. There must be some scheme of existence which encompasses man, as part of this terrestrial world. There must be some reality which can reconcile us with all our faults and deficits, our veracity and

our existential insecurity. There must be addressable reasons for our behaviors, our needs, our anxieties and internal squabbles.