

Petriarchy: The Law of the Land

A short précis on my philosophy

Merlyn Peter

INTRODUCTION: In the experience of my travels, my dealings with the UK authorities including the police services and the Complaints Commission, the court services, other legal bodies and watchdogs including councils and the Inland Revenue, internet services, corporate entities like funding bodies, banks and charities, entertainments and arts bodies, volunteer organisations and environmental clubs, well damn nigh most public bodies, as well as private business and personal friends, I have come to the conclusion that my presence and status has been built on negating any influential effects these bodies may be exerting upon me, but it has been a gradual process. The negation of material influence is the cause to this phenomenon since I take my authority from God and no lesser being.

Over the decades I have come to terms with my religiosity built on the antagonisms of trying to live naturally in a fabricated, materialist environment in which the scope for religious and spiritual authority is lessened by the lack of appeal of those religious bodies to the public in general. That is not to say that I don't have a small circle of colleagues who themselves may be spiritually and religiously inclined and who can thus identify this influence that I hold. Regarding most other persons and organisations that I have undoubtedly influenced and gained authority over, as I say this is the phenomenon of negating their material interests and effects upon my individual self. This can only be a factor of my spiritual evolution in which my natural influence indicates something of a natural law that works on an unconscious level. That is, it exposes corruption where the shortcomings of a material attitude are reflected in the desire to take more from a shrinking cake based upon the economic quantifying of 'business as usual' scenarios. On this basis it implies that spiritual evolution is the basis of all influence in this world, but that the desire to gain more than one's lot exposes itself as a material zeal. Truly I say to you that the natural economy that we have developed from over the course of millennia is premised on the presence of spiritual beings in our society that keep the balance, but that the power mongering behaviour of élites vie over limited resources. To get sucked into this vying is the capitalist mentality that has created so much social disorder in this world and requires the individual to lose something of their spiritual awareness in the process.

Thus as individuals the secular world is reflective of those persons who have sold their souls to materialism and who in the process change their values to reflect this. The delusion becomes apparent when social breakdowns and material shortcomings cannot

fulfil the genetic potential of the individuals subscribing to this way of life and creates the psychological disorders of their developing lives. On a larger scale this vying for power over material incentives, including the Church for instance in their attempt to control the availability of information and the bias it may show in its leadership, is limited; there is only so much material power in this world. Spiritual evolution, on the other hand, is a factor of individuals, and those public and private bodies that attach themselves to such individuals will benefit from the increased influence that such patrons harbour. That is not to say it is a material phenomenon that is measurable. Quite the contrary, the spiritual influence of such persons is an invisible hand and the greater the influence the more distant is the person from the masses, a contradiction only in terms but not in actuality. Again, that is not to say that a particularly highly evolved spiritual person cannot engage the masses, albeit it becomes one of sacrifice in which something is loss of biological integrity where the person in question submerges into a lower stratum of spiritual presence in order to deal with the lower quality of energy emanating from the masses. Hence, the natural evolution of the individual is a contraction of material presence and an expansion of spiritual influence.

The detachedness of the masses may not give credit to such a being for their lack of perception and general ignorance. But there have been many such beings in the past and their death and martyrdom is a factor of their sacrifice to draw closer to the masses. Under the natural law of the land these beings are protected and make essential minimal contact with various other persons in the world in order to convey that influence across the social fabric. That I have been granted this awareness is indicative of the fact that a time has come to reassert an explicit spiritual influence in the world in the wake of wars, disease, and material imbalance, the effect of which upsets the homeostasis of the Earth forcing it to extreme responses. The powerful élites in this world only have power over the materialist world. True spiritual evolution is, as I say, self-effacing godhead.

PETRIARCHY: THE LAW OF THE LAND

An ardent environmentalist will probably say that the governments are not providing enough technological and financial incentives to stimulate the commercial interests of business in this world. An ideal world is one in which all business foots the total bill regarding the use of domestic energy, the availability of free mineralised water, and the capability of every individual to grow their own food. If this infrastructure is not in place then society cannot progress as a unit. The myth of a more sanitised environment is to belittle the biological integrity of the human animal to the point that it becomes wholly dependent upon synthetic medicines in order to counteract man-made conditions and illnesses at the cost of his natural immunity. What truly counts is the quality of lifestyle and to live life fully, as a genetic being. This can only be a spiritual evolution and culture would do better to progress this alternative form of individualism.

Patriarchy developed as a response to my continuing ill-health in urban environments where the concentration of resources has made for an imbalance of social behaviour. This social consciousness is what directly affects the biological integrity of the individual and is responsible for psychological disorders and physical symptoms like Irritable Bowel Syndrome (IBS) and cancers. Hence, I am implying here that all disease originates from a lack of spirit or its corruption to a lower form of energy. Spirit conveys itself as information so that, effectively, to name the cause of a problem is to retrieve one's spirit and offset the material conditions. The greatest form of healing is to regain biological integrity by progressing the patient within a set of social circumstances conducive to health, i.e. each individual responds to a particular social influence in which the spirit attains its flowering (genetic fulfilment), and this is unique to the individual's upbringing. Identifying the need of the individual to receive a limited amount of social contact is paramount to his or her health. How this fits in with traditional medicine the world over is reflected in their own cultural milieus.

I have come to these conclusions on the basis of a revelation. Quite frankly, my experience of being prominent in the environmental movement has allowed me to step out of it, not unlike disproving your own theory when writing a thesis. After years of observing colleagues admonishing private and public enterprise for their lack of environmental awareness and practical retardation I am sadly resolved to pointing the finger not at any particular policy or government leader, but as a malaise of human culture instead. The understanding is this: humanity could not have survived as a race without detaching itself from those environmental controls that conduce to his extinction. This impending extinction, maybe as much as 300,000 years ago, which probably wiped out many numbers of subspecies of human animals, led to what I believe is the beginning of 'higher' consciousness. It is only higher in its conceited attempts to justify its loss of primary consciousness shared with the animal kingdom. As a result of the loss of environmental stimuli the first man used language to communicate new social patterns of behaviour based upon inflated territorial land grabs. This language went hand in hand with the adaptation (exaptation) to alien environments and the development of technology. This I refer to as development and not evolution since it conduces to ill health and a fragmentation of consciousness. The repressed instinct is driven into new time-space scenarios and man is forever bridging the gap between holism intrinsic to his instinct, and emotional development subject to the reorientation of values processed in the (limbic) brain. Hence we get the brain boom and the cost of social and biological integrity.

Having said this, the role of religious man was to bridge the gap back to environmental determination. In other words the concept of Creation and Providence lies at the very root of human existence. On the other hand human culture is dependent on its furtherance only through the continued development of technology and detachment from nature, and has thus led man to continually seek outwards into space for the answers of the origins of life. In this sense the conceited viewpoint of man is a reaction to the fear and loss of life programmed within its genetic make-up. The fear, of course,

only happens as the effect of being withdrawn from a direct genetic response. I think it may be said that only domesticated animals share something of this fear since they themselves have been conditioned by cultural determinants and reside in what can only be called fabricated man-made environments. They share a consciousness with humans on the basis of man's own repression and as such is contained into falsity. Domestic animals quickly revert back to this state of wilderness when outside of human intervention.

If man then continues to defy extinction, the environmental cause of which is beyond his conceited intellect to understand, it would suggest that global climate change is a natural phenomena; man only develops the technology to respond to his extinction and doesn't cause climate change. That one may consider this ingenious to be able to step out of environmental stimulation, is not seeing the greater picture. Extinctions happen for a purpose. Man's only conceited hope lies in leaving the planet and exploring the stars. A futuristic scenario will have earth experiencing extreme environmental patterns that biological man may find too nigh impossible to live within although this does not preclude the possibility that a collective of human 'animals' can evolve alongside these environmental determinants, either as superhuman individuals or as animals in very isolated conditions on the planet. Hence, fighting climate change is a conceited effort of technological man to survive and in its proper context the industrial revolution may be seen as just another response to defying extinction and an impending ice-age. For man it is truly a race against time to get off this planet as fast as possible; his genetic foresight governs his appreciation of 'end-time'. I have elsewhere likened this concept to "ideological entropy" because, quite frankly, man's ideology continues to develop and regurgitate old ideas but ultimately it requires leaving nature behind if he wishes to survive. We have seen how man hopes to control nature, but this can only lead to a conceited awareness that negates true understanding.

The quest of all religions and of religious man per se then is to prepare the human for death. With it happens biological integrity and genetic fulfilment so that one may return to the unconscious Great Spirit we can call God. This is the true role of religious organisation, albeit I believe that only the most enlightened individuals within its conventional bodies are aware of this. It does not say much for my environmental colleagues who dwell in the mire of delusion, and with the politicisation of the movement, can only be viewed as another arm of the material world and the role of governments per se. The true environmental movement is a spiritual cause to return man to biological integrity, planetary homeostasis, and extinction. My only doubt is for a small enclave to be able to live in the forthcoming centuries of cataclysmic environments on Earth. Whatever, there is a joy of living a full genetic life, and this is what, as religious man, one should be striving for. Coming to terms with death is the prerogative of all animals on this planet. Fear is a cultural response only, contained within limited concepts and loss of biological integrity.

My books Volume 1 *The Carob Pod: An Anthropological Guide to Permaculture* and Volume 2 *Patriarchy: The Law of the Land* (available in journal format in 7 instalments) are both available on my website <http://www.southlondonpermaculture.com/markethome.html> Other academic writings concerning the foundation of Christianity and permaculture are also available. Please do not hesitate to respond to me directly.

MerlynX