

## Mammon

How does the Mammon organize?

In the trinitary unity of inertia, inferiority and mediocrity. And all that decorated with the naïve vanity of a few talents gone corrupt in due course, and all that topped off with the head of the genius now rendered harmless, stuck on a pike.

The theory that goes with it is this: “Let us create man and world in our image and likeness so that we may become the measure and reason of all that exists in that it exists and of all that does not exist in that it does not exist.”

The mammon is mediocrity jellified into public opinion in an econocentric way.

When inferiority, inertia and mediocrity – in their worship of themselves and of each other – form a sacred alliance they cry: “Long live equality!”

If you address Him, you just caused the greatest joy to an ever struggling righteous man.

If you address the mammon, calling him by name through the ways of our analyses: his life is attacked at its very root.

State or deny,

present or create silence,

lead or follow,

for the *possible third* is the *unforgivable* misery of the sin against the Holy Spirit.

The common behavior of the mammon, of the blood-stained diletante ceasar and of their scribal lackeys is that they pose the question “*What is the truth?*” to the *truth hogtied*.

What is the dominant doctrine of the mammon?

Neutrality.

What is behind *all* neutrality?

The triple alliance of lie, exploitation and violence.

Running away from God: from the void, through the void, into the void.

“Thou shalt not steal” – this divine prohibition turned into a positive command of life is what feeds the fifth columns of parasitic-epigonous scribes.

These are the intellectual masses which voluntarily prepare themselves for slavery.

The lackeys’ scale of values, or the equality-doctrine of the mammon and neutral mediocrity: J. W. Goethe and X. Y. Z. are both very talented as a poet and as a banker, respectively; their biographers may even have discovered that they both suffered from the pains of the corns on their toes and from feverish colds. In the very last resort, most they would allow in opposition of this strict doctrine of equality is that X. Y. Z. the banker had a richer and more real spiritual life, though admittedly Goethe too is talented and Goethe too is a human being. “Long live equality.” Watch out for who it is to say that.

Tragigrotesque: to want to teach those who want to teach.

Who teaches? – those cast away from faith faithlessly and frightened from knowledge ignorantly. Strutting in borrowed plumes, they teach one another to the flavors of Babel and hell.

Everyone teaches. Or if they do not currently bother to take the pains to actually teach, everyone still demands unconditional respect for their right to teach.

Cognizance and processing of facts, learning and knowledge are kept in contempt. Some express this contempt with their actions and insouciance, some even with private or public words.

If the ignorant wishes to teach and the sick wishes to cure, then the will for healing is missing. The fear of the shocks of healing proves stronger than the agonies of sickness. Certain diseases inherently involve the adherence to the disease, the wish for the disease, the profit of disease instead of health. To live is not necessary, to sail is necessary.<sup>1</sup> It may also be translated as: to live is not necessary, to cure is necessary. Thus it is first and foremost the will for sickness that must be cured! – and for that we must find the roots of the sickness of the will.

*Translated by István Cziegler*

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<sup>1</sup> Latin phrase: “Navigare necesse est, vivere non est necesse” (the clauses are in the opposite order in the original); often attributed to Pompey the Younger