

Are You Aware? And Are You Aware of Your Unawareness?

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The general public is being reduced to a state where people not only are unable to find about the truth but also become unable to search for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language. —Josef Pieper

Vision will blind. Severance ties. Median am I. True are all lies. —Meshuggah

There is a broad spectrum, as broad as the distance between heaven and hell, describing the level of awareness of people as to what is truly happening now in the world today, and why. The awareness abyss between those who know the truth and those who don't is a result of many things, including bad education and formation, a culture of lies, and the effect of the innumerable choices for or against reality people have made in their lives, from the moment they became responsible for their choices, at the dawning of the age of reason, to the present moment. But the main reason for where people stand today vis-à-vis reality is the state of their souls vis-à-vis God. If I know and love God as a saint does, I will be aware of reality as it is; if I know and love God as a demon does, I will not be.

Let me try to describe the awareness of someone "on the lower side of the spectrum". There are myriad varieties of these people, depending on accidents of education, culture, socio-economic status, belief system, and political leanings, but at core the lack of awareness and alienation from reality is the same for all of them, and for the same reasons.

I will begin from the most specific and superficial, in terms of geopolitical awareness, and end with the most general and profound, in terms of spiritual awareness.

I don't pretend to be at the highest level of awareness, but as Plato teaches us, it is true that when we leave one cave, we do know that we've left it, even if there are many more to

discover and escape from.

The low-level-awareness person thinks that there actually was a global pandemic, and that it is, for all intents and purposes, over, as Biden has told him, thanks to the Vaccine, the wise leadership of people like Tedros and Biden and Fauci and Gates, the heroic efforts of the best and brightest scientists and doctors, and the sacrifices and cooperation of the many good, responsible, loving citizens throughout the world—and it would have been over a long time ago if it weren't for Trump and the small number of his selfish, irresponsible, and disobedient followers, who, like spoiled children, wouldn't lockdown and mask-up and get the shot, and who believed in and promoted conspiracy theories that endangered public health and led to many deaths that could have been avoided. Biden said that they are an imminent and grave threat to our democracy, and he told the truth.

She thinks that Ukraine and the entire world is defending its freedom from Russian aggression, led by an insane “new Hitler”, and opposed by a courageous hero and new leader of the free world. She thinks Ukraine is winning and will win, thanks to American assistance, just like in World War II when America rescued the Jews and the entire world from Hitler.

He thinks that once Ukraine is liberated and Russia justly punished and chastized into submission (like Germany was), we can get back to the real and most formidable evil the world is facing, climate change.

She is ready for all the sacrifices our leaders will ask us to do, and the final unification of and disappearance of divisive, racist, and outdated nations into a global government, and just like with the pandemic, we will vanquish this great evil our unenlightened predecessors bequeathed to us, the final obstacle preventing us from establishing a new world order of peace and prosperity and happiness for all.

Oh, and the high gas and food prices? That will go away soon, he assures us, as soon as the MAGA people are eradicated, Putin is assassinated, and everyone gets their eighth vaccine booster. Sit tight and be patient and get used to less white privilege. Bugs aren't that bad. Less calories.

She sees the recent overturning of Roe vs. Wade as only a temporary setback in the ongoing and inexorable struggle for individual freedom, whose victory is assured and imminent, as witnessed by the exponential increase in freedom over the last decade, with the right to gender-reassignment surgery for children being only the latest triumph among many more to come.

She awaits eagerly the new technological advances that will, like contraception and abortion pills, mRNA vaccines, and the Metaverse, enable humans to further evolve into full adulthood and take control over that evolution, so that the last vestiges of our imprisoning givenness can be sloughed off and we can finally become the kind of beings that we for way too long have projected onto gods and God due to the ignorance, self-hatred, and cowardice of our religious forebears.

She likes what one sees in Pope Francis, and especially the German Synod, because he is taking the Catholic Church in the right direction, although it has a lot of catching up to do.

Why these views?

For the answer, we have to move from a description of her low-level, reality-averse awareness of what is happening socially, culturally, and politically to her even lower-level awareness of historical, metaphysical, and moral reality from which she/her/it derives his/they/rabbit's asinine opinions. The following is one version of her historical narrative, translated into highfalutin English of the typical idiotic academic:

Only in secular modernity did man finally achieved his liberation from oppression and ignorance, from superstition, magic, tyranny, and priestcraft, from the dark forces of religious power, fanatical belief, and sectarianism.

Man achieved this liberation primarily through the secularization of reason, morality and society, which included the separation of religion from the political order, the church from the state.

Ever-increasing religious and ideological pluralism ensued as soon as men of good will were permitted to exercise freely their reason and act on their consciences. It is certainly the case that when Christendom was finally broken up in the wake of the Reformation, religiously intolerant, confessional, monarchical states emerged, but these evolved quite quickly, historically speaking, into the secular, tolerant, pluralistic, democratic states we have today.

The rise of secular society after the sixteenth and seventeenth-century wars of religion was rendered possible only by the removal of religion from all positions of political significance and power. Good-willed, reasonable people were ready and willing to accept the desacralization of the state after decades of incessant bloodshed over religion. Sequestered, depoliticized, and privatized, religion and the sacred would now no longer cause war, divisiveness, and oppression, and the newly liberated, autonomous, politically secular individual could finally thrive. In the religiously tolerant, secular, pluralistic liberal democracy governed by the rights of men, not God, the sacred would still have a place and a capacity to exert influence over politics, but now it would have to coexist with the many competing sacreds residing in the same city, proliferating and dwelling together in peace precisely because none are permitted to obtain societal, cultural, and political power, let alone a monopoly on power. In short, secular modernity was born when the archaic, violence-inducing sacred lost its public, political hegemony and influence, being relegated to the sub-political, private sphere of men's fancies and hearts.

What took its place in the public square is what should have always been there in the first place, the right of individuals to self-determination, to freedom of thought, action, speech, and religion. In modernity man had the courage and intelligence to attempt, for the first time in human history, to construct a political order not based upon the religious, the sacred. While not denying the right of every citizen to believe in a sacred, superhuman, cosmic, divine, transcendent power as the true ground of man's existence, both personal and social, the theoreticians of the modern paradigm, people such as Machiavelli, Hobbes, Locke, Rousseau, Kant, and Madison, decided that secular values and rights, codified in a social contract, would replace any supposed power or will higher than man. And we are so thankful they did.

And these are her core metaphysical beliefs: Mindless Matter is all there is, well, except for my Mind, which is free and limitless, though determined by economics, but I'm free. I am a free spirit. And truth is the opinion of the powerful, which is oppressive and untrue, unless I'm in power, or perhaps it's the opinion of the marginalized. And all opinions are equal,

except those that aren't, like Science and Critical Race Theory.

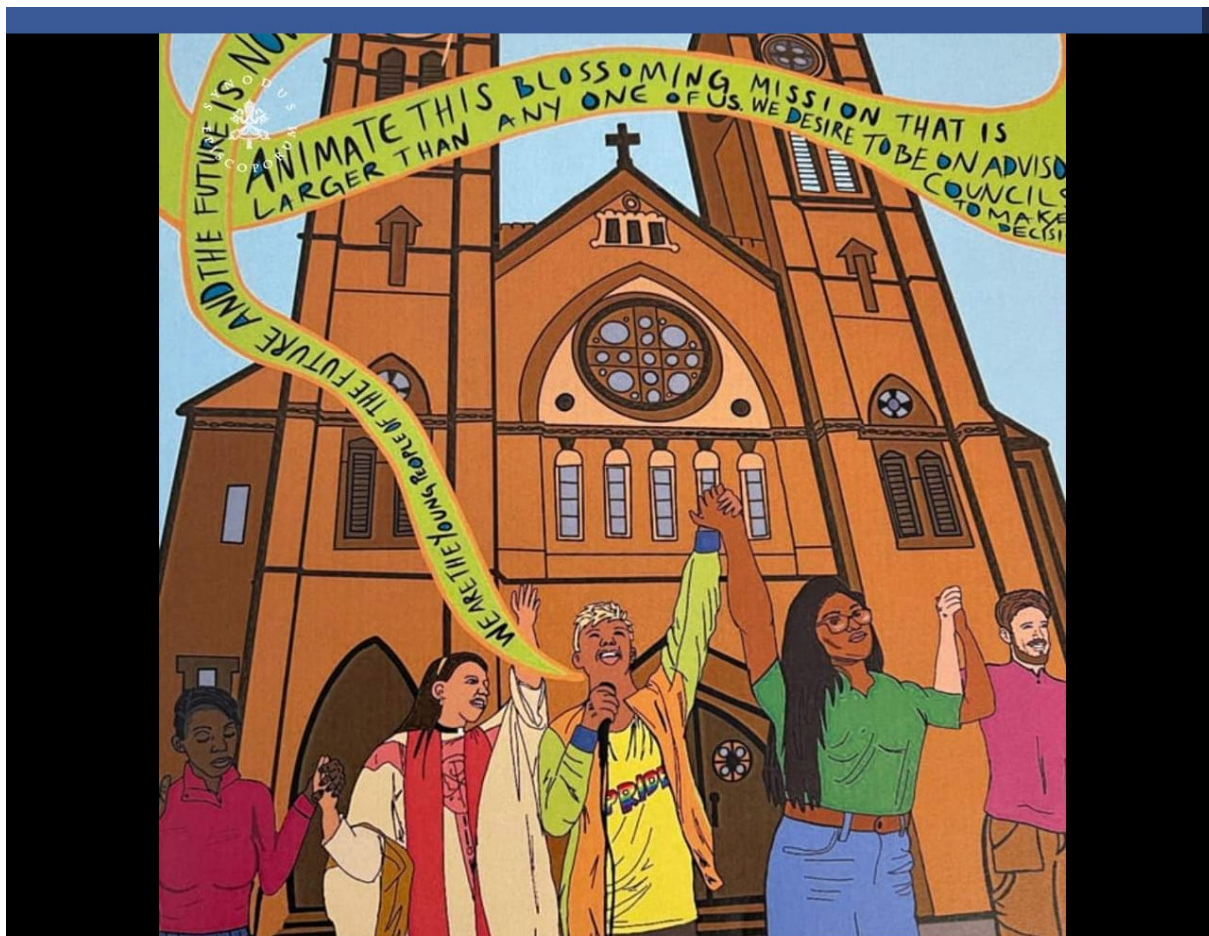
And as for morality—it's relative, period. Except for racism and sexism and homophobia, which are absolute evils. And MAGA is evil. But good and evil are the labels of the intolerant, or the rationalizations of class consciousness, but vaccines are absolutely good and people should be forced to get them, and Putin is evil.

And we today in the 21st century are morally superior to everyone who lived before us, except that we're all equal. And abortion is good, so it should be imposed on everyone, but morality is relative.

Freedom is the Good, and the Good is Freedom—except for the freedom to try to make something other than freedom the Good, which must be stopped, by force if need be.

Spiritually, she believes in love, or power, or both, or nothing. The diversity of religions is willed by God, except those religions that claim to be the true religion, which God, who probably doesn't exist because we are God, hates. Jesus was a nice man and a good moral teacher, but some of his disciples were antisemitic, such as St. John and St. Paul. Crusade may. Inquisition. Nazism. Trump. We know this now, and have sought or demanded forgiveness and groveling, and that's why we love Pope Francis.

The universal religion of love is sweeping across the planet, as we await its definitive spokesperson. It is already showing itself, as evidenced by divinely inspired masterpieces of art like this one:



The lockdowns were the first fruits of the New Spirit, bringing us all together in sacrificial love and Science. And the Vaccine is our new sacrament:



The moral, metaphysical, and spiritual beliefs of people who are unaware, in a word, incoherent, a mishmash of relativism, absolutism, particularism, universalism, self-righteousness and self-deprecation, individualism and collectivism, nihilism and crusaderism, materialism and idealism, atheism and idolatry.

They indicate the lowest level possible of spiritual awareness because it, in spite of the illusion of diversity, they all reject the law of non-contradiction, which is the first principle without which truth-knowing and truth-telling are impossible. It would evince a higher level of metaphysical awareness to be a full-fledged materialist or atheist or nihilist, for at least there would be an implicit recognition of the possibility of truth, even if the truth claim itself is self-contradictory and false. But this eclectic spirituality rooted in a chaotic moral and metaphysical soup is the very nadir of human consciousness, and is the perfect breeding ground for global totalitarianism and the Antichrist who will soon embody it, literally.

Why would someone holding this set of moral, metaphysical, and spiritual attitudes or moods—let us not dignify them with the word *beliefs*—endorse the forced covering of one's face and injections into one's body, the placing of the entire world under house arrest, the censoring of all speech not in line with arbitrary "expert" claims, the requiring of papers to merely exist in society, the greatest wealth transfer in history to the richest elites on the planet, and a NATO war of aggression against a nuclear power, on the one hand, and the genital mutilation and sexualization of children, the goodness of murdering babies, sodomy, and cannibalism (coming soon), and the replacement of popular entertainment with satanic occult rituals, on the other? It is because the upshot of those "beliefs" is the promise of power to their adherents, for they are all predicted on the rejection of any authority above man's will, either his individual or collective will. And since the collective will always trumps the individual one due to the dynamic of sheer power, which is all that is left when there is nothing above the human will; since the most powerful and ruthless elites always dominate the collective will; and since Satan always dominates the most powerful and ruthless, the will of Satan will be done on earth as it is in Hell when the conditions are ripest for his enthronement, and those conditions exist perfectly among the lowest-level awareness people, and to only a slightly lesser extent among those of higher-level awareness, which, apart from the very highest, is still very, very low. It is only those with the very highest-level awareness who stand in the way of the Antichrist at this time.

What are the geo-political, moral, metaphysical, and spiritual beliefs of those with this highest level of awareness? Well, I wish I knew them, and to say that I do is to arrogantly imply that I am among these. I daresay that I try to follow those institutions, traditions, and personages which have proven their exquisite level of awareness by their works and fruits, their holiness, integrity, courage, charity, and prophetic witness. Suffice it to say, I try to know, love, and obey reality, a sign of a high-level awareness in an Age of Unreality. What is this reality according to these authorities?

For geo-political reality, if it is true that we are in a state of full-fledged global totalitarianism, and to see this one must already have a high level of awareness, then those institutions and people telling the full truth would be infallibly detected by the vehemence of the attacks against them by the Global Regime of Lies. The highest level of awareness, then, can be described accurately simply by compiling the claims of these.

There is no institution that is attacked more frequently, ferociously, and insidiously than the Catholic Church, both from without and within, both by intimidation and persecution, seduction and infiltration. Therefore, just read the Catechism of the Catholic Church for an infallible description of the highest level of awareness in terms of moral, metaphysical, and spiritual truth. For a more detailed account of metaphysical awareness in terms of the history of philosophy, I would recommend E. Michael Jones' *Logos Rising: A History of Ultimate Reality*.

In terms of historical narrative, the highest level of awareness can thus be found by rejecting any political history that denigrates the Catholic Church and rejects its true reality as the Mystical Body of Christ, and that doesn't see the Incarnation as the center of human history. For example, awareness knows that

The City of God is founded on a love of God that leads its citizens to contempt for themselves, counting all earthly things as worthless. . . . Augustine argues that the temporal ought to be ordered to the eternal (*Civ. Dei* XIX,17), but that this ordering will never be achieved entirely harmoniously till the second coming of the Lord. For, there is a second city here on earth in addition to the city of God— the *civitas terrena*, the earthly city. This city is founded on a love of self to the contempt of God (*Civ. Dei* XIV,28). And these two cities are in conflict . . . The earthly city is always opposed to true religion. . . . Justice consists in giving each his own, thus no society is just that does not give God the worship due to Him.

The following narrative of liberal democracy and the so-called Enlightenment is the high-awareness counterpoint to the low-awareness narrative described above, based upon the fact that anyone holding anything like this narrative would be immediately fired from any mainstream academic or government position:

Since his creation, man has attempted to flee the ubiquitous reality of God through creative abstraction from the natural things of His creation and the supernatural plan of His redemption. Fallen man has always been offended at the "scandal of particularity," always seeking to live in a universe of his own devising, always abstracting from the concrete, contingent, particular, fleshy, historical realities in which he, as a creature of matter and spirit, finds himself, and through which God has chosen to communicate Himself to him.

All was well in the Garden until Adam and Eve began abstracting: "It can't be this

particular fruit on this particular tree that could be so significant to God and to our happiness!" For the ancient Greek philosophers, God's existence was knowable; for the Jews, He was a living presence. But that he would limit Himself to a backwater village in the Middle East, or become anything less than a divine conqueror, was foolishness to the former and a stumbling block to the latter. Martin Luther accepted the truth that the universal became particular in the Incarnation, but denied that this Incarnation should be seen as continuing mystically in a particular, historical, visible institution demanding man's obedience. Enlightenment man accepted the existence of God and absolute truth, but demanded that these be universally accessible solely through man's reason. "Enlightenment" would be the result of abstracting from one's particular and contingent cultural and religious "superstitions" to attain the universal truth transcending them. But such a position was tantamount to abstracting the Incarnation out of reality, to rejecting the entire supernatural order made manifest in and through Our Lord, and denying the necessity of His grace and teachings for an accurate understanding and practice of even natural truth and virtue. Postmodern man appeared to have overcome this error, rightly rejecting Enlightenment man's facile claim to have discovered self-evident absolute truths in abstraction from particularist commitments. He discovered that the historical, the cultural, the societal, that is, the particular, cannot be so easily cut out of the picture. "Self-evident"—to whom? A fair question, that. Yet by denying the possibility of attaining universal truth through and in its particular embodiments, the atheist-oriented postmodernists rejected the reality of transcendence for the abstraction of pure immanence. In short, every error of man throughout history has been the result of missing the balance between immanence and transcendence, the human and the divine, the particular and the universal, by abstracting out some particular realm of natural or supernatural reality.

The diabolically fomented World Wars of our past century, the plandemic, and WWII we are now in, sapped the life out of the religious and cultural tradition of the West, with the anti-traditional abstractions of communism, fascism, Nazism, neo-liberalism, and the Great Reset serving as demonic parodies of the Catholic Church. But Lucifer's *coup de grâce* would be saved for our century. To his dismay, his all-out destructive assault on tradition in the first half of the twentieth century had provoked a robust counterattack by men of goodwill in the second half. Lucifer learned his lesson: men cannot exist without some sort of tradition. Thus, instead of attempting again the direct destruction of the Western Christian tradition (rendered rather vestigial, decrepit, and paltry, it must be admitted, from his first assault), this time he pursued a subtler but more effective method. Realizing that any authentic tradition, even a barely-breathing one, is a receiver and transmitter of the divine, his stroke of genius was to inspire the construction and establishment of an abstract anti-tradition that would receive and transmit nothing. Although similar in its unreality to the abstractions of communism, fascism, Nazism, and globalism, it would bear such a striking resemblance to the Christian tradition that it would escape detection. Implemented surreptitiously and cloaking itself in the form of its host, it would serve as the tradition to end all tradition. Not only would there be no counterattack this time, men of good will would have no idea what hit them—or even that they had been hit.

Secular liberal democracy is the cave, liberalism the shadows on its walls, and "conservative," "liberal," and "radical" shadows of various shapes and sizes. For those in the cave, reality is contacted by comparing and choosing among the shadows; certain shadows appear "true," while other shadows seem "false." But since shadows

are all they know, it cannot be said that they really know any of these shadows at all. They do not know the shadows as shadows. They may use the word “shadow” in their many echoey, cave discussions, but they do not know of what the shadows are. Indeed, if they ever recognized the shadows as shadows, they would escape the cave.

Liberalism is just such a cave. People in the modern West may use the term “liberalism,” and identify “other” points of view in contrast to it, but because they are inside liberalism and do not know it, they do not recognize the liberalism of liberalism. They do not see it as an alien, artificial ideology projected upon the walls of their minds by the elitist puppeteers of academia, religion, bureaucracy, and media, but simply as “just the way things are.” They are like fish that never recognize their immersion in water because they know of nothing else. Liberalism claims to provide a religiously neutral social framework within which individuals can autonomously determine their own vision of the world in perfect freedom. But we must reject liberalism’s official public claim that it lacks any particular conception of the good and any restrictions on others’ conceptions of the good. Since liberal culture is founded upon a particular conception of the good and a particular doctrine of truth—namely, the good of the privatization of all claims to truth, and the truth of the irreducible plurality of conceptions of the good—and since the publicly authoritative rhetoric of liberal culture denies having any substantive conceptions of its own, what liberalism amounts to is an established and intolerant belief system—a religion—that indoctrinates citizens into disbelieving in its very existence. Just as the puppeteers must ensure that the shadows are never recognized as shadows, else the cave be identified as a cave and the prisoners break their chains, liberalism must never be exposed as liberalism, that is, as a historically contingent, non-necessary, manmade ideology. It must at all costs be identified with “the facts,” “the way things are,” as the inexorable social reality. In short, as the great Nietzschean ironist Stanley Fish, a cave-puppeteer with a genius for exposing his fellow puppeteers to the light, has confessed: “liberalism doesn’t exist.”

The problem, however, is that it does, and its existence is no longer limited to an abstract idea or a revolutionary experiment—it is now a well-established social reality. The liberal incubus has found a willing consort in the decrepit culture of the secularized West, and unfortunately, we citizens of the modern liberal democracies of the West are its traditionalists. Cavanaugh’s name for liberalism is the “worship of the empty shrine”:

“The public shrine has been emptied of any one particular God or creed, so that the government can never claim divine sanction and each person may be free to worship as she sees fit There is no single visible idol, no golden calf, to make the idolatry obvious . . . officially the shrine remains empty. . . . The empty shrine, however, threatens to make a deity not out of God but out of our freedom to worship God. Our freedom comes to occupy the empty shrine. Worship becomes worship of our collective self, and civil religion tends to marginalize the worship of the true God. Our freedom, finally, becomes the one thing we will die and kill for.”

And the priests of the empty shrine have become quite zealous of late to evangelize, both through preaching in a variety of media (McDonalds, MTV, pornography, gender-reassignment surgery, poison “vaccines”...) and, especially since 2003, through inquisition—democracy and freedom at the end of a gun, a white phosphorous bomb, or an electric shock to the genitals. The god of the liberal state is a jealous god, commanding its devotees to kill for it. As Cavanaugh writes: “You may confess on your lips any god you like, provided you are willing to kill” for the State—and to be killed for

it. As MacIntyre wryly put it: “It is like being asked to die for the telephone company.”[2]

With a track record of human sacrifice, how has the empty shrine of liberal nothing worship (to conflate names for a moment) managed to escape our detection? The short answer is that it has removed our eyes. Authentic traditions, both natural and supernatural, embody and transmit the ultimate realities of man’s existence, the transcendent origin, end, and meaning of things that cannot be grasped by the isolated individual, and cannot be fully rationalized or defined. Ultimate reality must be experienced through and in its incarnation in tradition. It is in this sense that tradition is the eye that allows men to see the spiritual, eternal, and transcendent meanings hidden in the physical, temporal, and mundane facts of everyday existence. Participants in the anti-tradition of liberalism, however, are prevented from ever seeing themselves as participants in a tradition, even though they are its slaves. They are blinded to their God-given identity as members of a common good higher than themselves, even as they serve as mere cogs in the liberal machine.

The freedom cult includes all others, even the cult of the Eucharist, and so it is more universal, more “catholic,” and therefore more divine than the Eucharist. By not prescribing any particular object of public devotion, the State’s empty shrine appears to allow all devotions to exist and thrive more successfully than if there were an exclusivist, established cult, such as Catholicism. However, all of this is a grand illusion. As David Schindler points out: “The state cannot finally avoid affirming, in the matter of religion, a priority of either ‘freedom from’ or ‘freedom for’—both of these imply a theology.”

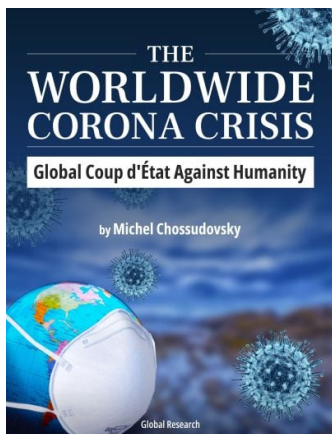
As for the geo-political reality described by high-level awareness, if you look at what those whom the Regime of Unreality hate the most are saying, it amounts to something like this: *The incredible evil we have witnessed and suffered over the past two years amounts to the greatest crime against humanity ever committed. The plandemic was an all-out assault on every human being on the planet.*

Though its most obvious effects were economic and political, at its core it was a spiritual and psychological-terror operation knowingly and deliberately orchestrated by a small global elite of unspeakably evil and psychopathic people. It was executed by a larger group of lower-tier cooperators ignorant of the master plan but vicious enough to use their power and influence to inflict untold harm on those in their charge. And it was enabled by the masses of idolatrous, fearful, alienated, rootless, selfish, and cowardly men, the rotten fruit of a godless and decadent liberalism, a liberalism that encourages children to mutilate their bodies, allows mothers to murder their babies, and celebrates when men penetrate the rectums of other men.

In the end, we are each responsible for our level of awareness, and God created us to aspire to the highest level possible, the intimate awareness of Him. We can only become aware of our unawareness by His grace, and we need His minute-by-minute help to ascend to higher and higher levels, lest we fall backwards into our own darkness and blindness. Let us practice the presence of God always so that we become more and more aware of His indescribable love for us and share this awareness with all whom we meet.

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