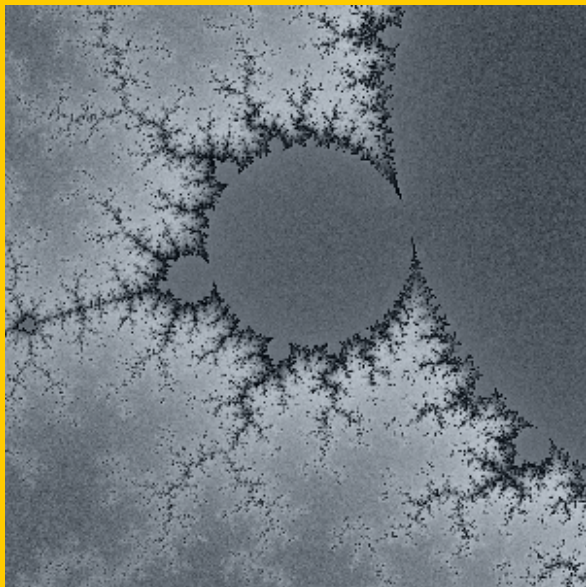


Principia Erisia



————Principia Erisia————

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The Little Setting Orange Book.

“The ramblings of a not that mad a man.”
- The Swiss

—Principia Erisia—

not done!!!!!!

Sum quod eris.

Credo quia Absurdum

Principia

1. The Eristocratic State is a manifestation of the Discordian Society.

The Discordian Society is an existence that lies in the eyes of the beholder. Surely there truly is a Discordian Society, and there are people that inhabit it, too.

The Discordian Society lives in our minds as a concept, an idea for what it is. Yet we are never truly shown what a Discordian is. There are only abstractions of the process itself. Different manifestations seeking to produce different things.

Let it be clear that the purpose of the Eristocratic State, and in extension, of this book, is semiotic in nature. It exists to produce meaning, whereas in contrast other manifestations may have come into existence to mock the very concept of meaning.

The Eristocratic State hopes to paint a picture of what a shift in immaterial style can mean for and to the Erisians.

1.1. The Eristocratic State is a culture of absurdism, Heracliteanism, surrealism, misanthropy, idealism, immaterialism, extremism and philosophy, over which Eris reigns.

If The Eristocratic State is to be accepted as a fact, it is required to be a product of group effort. More than anything, the Eristocratic State should be a concept that is to be realized. To achieve the circumstances required to entertain this concept, an in-group must be created. A degree of separation from the global conscious is required, so as to have an in-group and an out-group. Through this in-group the Eristocratic Society will be realized, with the goal of compositing a culture of paradoxical existence, wherein is hidden both meaning and meaninglessness. It is the ultimate purpose of the Eristocratic State to bear a new, distinct way of thinking. A value system that is constantly in flux, with societal norms that challenge the unaccustomed out-group. Through careful folktale toil and intellectual handiwork the in-group will construct a daily atmosphere akin to myths and legends. The result should be a society where

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every instant of time could be a painting unto itself, being a place where every act is sacred, because they are not explained through the spoken word.

Moreover it must be noted that the Eristocratic State is a culture of concepts, rather than of individuals. Here must be explained that there is a distinct difference between the individual and the ideas that they bring forth. These ideas are concepts in themselves, and they stand entirely on their own. Thoughts are loose entities disconnected from both the individual and from other thoughts. Although cross-references between concepts may exist, they may also be repressed or ignored.

In the eyes of The Eristocratic State the immaterial is just as important as the material. It is as clear as day that the immaterial and the material are very much linked through the mind of the ardent idealist. They influence each other. Many individualistic societies shape the material plane without consistency, causing their artistic failure. There should be a shared immaterial thought regarding how the material plane should look.

Misanthropy should be a state of mind all adherents of Eris should strive for. The shameless amount of individualism enjoyed by humanity for the last few decades has done nothing but create an unsightly garbage-heap of deprecating customs and lifestyles. More than anything, this culture of the individual teaches no values other than those that prop up one's individual status through the acquisition of constantly newly produced brand goods. These feeble-minded self-grooming idiots are a tumor upon natural beauty. They worship materialism without knowing its name.

The ideal man is an intellectual idealist. He who can look into the mirror and see not himself, but 'stead a man, is truly sacred. This selfless entity views itself as a continuously running thought process, which finds itself subject to its bearings. He does not appeal to the crowd, nor does he concern himself with petty morals. The acts of continuous self-grooming and status-building will be abolished and forgotten.

To nurture more of these ideal specimen, a superior culture must be created where the material individual is not allowed to thrive.

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In the opinion of the Eristocratic State, Natural roles should be assigned to allow for easy access to physical pleasures where they should be enjoyed not as a luxury, but as a given. Ideally, individualism in the sense of propping oneself up should be completely destroyed and forgotten.

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He does not appeal to the crowd, nor does he concern himself with petty morals or how others should act. The selfless man must look at himself in the mirror and perceive what he sees as nothing more than a vessel. Our bodies are vehicles that carry our consciousness in the brain. We must regard ourselves as an idea, rather than as a physical manifestation. A disconnection between the material and immaterial is required to keep

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ourselves dreaming. A minimum amount of material comfort creates a healthy environment for the creation of new immaterial. Strife not only builds character, but also the entire world said character inhabits. If a material soul endures no strife, she will seek to create it for her own, in a sick victim complex that revolves continuously around the individual. This faux strife, created from nothing, must be replaced with true suffering as soon as possible.

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While there may be no inherent meaning to life, this does not mean that meaning can't exist. We give meaning to the immaterial notion that Eris and Her children guide us.

2. There is no Goddess but Goddess and She is Your Goddess.

If Goddess were not Goddess, what would Goddess be? Goddess is Goddess, and She is Goddess.

The title of Goddess implies a form of subjugation, yet that does not necessarily have to be the case. The line above only implies that Goddess is Goddess and that She is Your Goddess.

Important to note is the capitalization, because while both the word “Goddess” and “She” are capitalized, so is the word “Your”. This would mean that you are in no way, at least not textually, lower than Goddess. It might yet be a fruitful equal-benefit interaction.

She is Your Goddess. Is such a statement a loss for anyone involved, save the stubborn? It is impossible to know what You are to Goddess, but perhaps it is not so wise to dabble in the thoughts of a goddess, anyway. It's not exactly philosophical suicide to consider this statement as true, because She will provide personal meaning to You only.

- 3. The Council of Episkoposes holds all confederal legislative power, and is comprised of landed Episkoposes with notable influence, power, knowledge, or devotion in the context of the Eristocracy.**
- 4. Any Discordian is free to manifest their own vision of Goddess' will and become an Episkopos of their very own sect, cabal, clique, or spin-off.**

- 5. Dikê Eris – Strife is Justice.**
- 6.**
- 6.1. We must know that war is common to all and that strife is justice, and that all things come into being through strife necessarily.**
- 7.**

8. On Olympus, home of the Gods, Zeus planned a wedding feast for the sea nymph Thetis and her beloved, the mortal Peleus.

Zeus invited all the Gods and Goddesses but one, Eris. This is because wherever Eris, the Goddess of Discord, went, She brought only Chaos and misery.

But Eris learned of the feast and She was furious. In the midst of the wedding merriment, She stormed into the Great Hall and flung a Golden Apple into the crowd. The apple was inscribed with the word Kallisti, meaning “For the Fairest”.

Naturally, every Goddess rushed forward to claim the fruit.

Soon they were arguing and fighting over the apple. But by the end of this Chaotic battle only three Goddesses remained.

Aphrodite, The Goddess of Beauty,
Athena, the Goddess of Wisdom and War, and
Hera, Zeus’ wife, the Goddess of Women and Marriage.
The three Goddesses turned to Zeus and said “You must choose who gets the golden apple.
Which of us is fairest of all?”

9. poee reappropriate

10. yes

it's not just enough to make people people notice the absurd (discrepancy between us and the universe) we must also supply the parameters. The questioning logical man and the alogical environment. Create struggle for the purpose of struggle. 'Everything that you love, you will eventually lose, but in the end, love will return to you in a different form.'

tyranny without a tyrant; to create a system that grants nobody power, and only exists to perpetuate itself.

Somehow show that these status quo machines governments don't only exist in tyrannical arbitrary societies, but are rather far more well hidden within liberal societies, that seem to want nothing at all from their citizens, rather than tyrannical ones that do.

The opposite of Kafka, that frail shit. Death does not disprove personal meaning.

I wish to capture the feelings, thoughts, values and daily routine of a background character in absurd totalitarian novels, and emulate the complex and absurd lawsets that they handle, like in kafka. Reminder to reread.

11. Make a very obvious statement how it seems you are not free in totalitarian society while all the while you are free to do as you please, in opposition to liberal society where it seems you are free, while not actually being able to do anything.

Savor the sense of control you have over a woman as you tower over her from behind, grabbing her hips, thrusting into her while she looks forward

not regarding females as human should be normal, as nobody should be treated as human. Nobody is an individual. The state is art. Every scene is theatre.

Infinite sequenced computer child tasks end in syntax error. Code of law is code, and programming is art. AI
GENERATED ANTHEMS

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Territory which is ruled under the jurisdiction of an Episkopos is called an Episcopality.

“My name is surrounded with such hate and fear that no one can judge what is the truth and what is false, what is history and what myth.”

— Baron Roman von Ungern-Sternberg