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Myth Of The Great Replacement And The Quest For Lapis Philosophicus

The myth, or theory, of 'the great replacement' relates to the idea, expressed by French author Renaud Camus in his 2011 book titled *Le Grand Remplacement*, the gist of which idea is that what is said to be French identity based on Christian values and culture is not only being undermined by mass immigration from non-European lands but is also clandestinely supported by certain political elites within the government and by other elites within French society.

The theory spread, as a modern urban myth, to America and other lands where it was widened to relate to 'Europeans' (White people) in general with the immigrants described as being from the Third World' and the political and other elites named as 'liberals' or as 'left-wing leaning' in general or, in a minority embellishment of the theory, as 'the Jews'. It also became regarded as presenting an empirical, a direct, threat to American - or to German/French/Hungarian /Italian/British/European (etcetera) - identity and culture with many advocates of theory, especially in America and Britain, also regarding it as a threat to the Christian identity and culture of their land with Muslim immigrants perceived as a particular threat.

The generalized theory and the belief of such replacement as a direct threat to such an identity and culture has resulted in conflict, political, practical and sometimes violent, and as expected, the Establishments of the modern West {1} reacted according to their shared zeitgeist and denounced the theory and the resulting conflict in terms of Establishment tropes such as 'racism' {2} and as encouraging hate, violence, and terrorism, often citing incidents such as what has been called the 'Christchurch massacre' of 2019.

Yet in all the analysis, in all the rhetoric, pro and contra, several historical realities appear to have been overlooked, which realities concern the nature of entities such as States, nations, cultures, societies, communities, and what has been described as 'races'. This reality, this learning from our human history of the past three thousand years, has been esoterically described as the Millennial Perspective. {3}

For all such entities, like we human beings, have a limited life-span. Our human life is measured out in decades, at most a century or a few years beyond. The life of a nation - defined by borders fixed or fluid - may extend to some centuries, never more than a thousand years or so during which millennia the peoples within such a nation and their culture will have changed due to the inevitable emigration and immigration, social change and reform, and internal and external conflict, such as in Britain the War of the Roses, the Reformation, the Civil War, the First and Second World Wars, the loss of Empire and the natural decline among the populace of belief in a once established religion.

Such changes within an entity such as a nation are not, never have been, the work of some cabal or many cabals but due to our nature as human beings *en masse*. For not only is there the urge to migrate when living conditions, poverty, hunger, oppression, persecution, or other factors deem it necessary, but also we in our majority seem to need challenges, enemies, someone or some many or some 'thing' - 'the other' - to strive against, to be opposed to, to fight, and often to hate and be described as different to or inferior to us or simply described as 'evil'. For such opposition so often provides and has provided us with a needed individual cause as well as a collective identity.

This need for 'the other' and for a collective identity has engendered internal and external conflict: social, political, religious, and armed revolutions; external wars, invasions; internal and external repression. Countless deaths; immense suffering; the destruction of infrastructure. For millennia this pattern has been repeated.

In terms of this millennial perspective the advocates of the theory of 'the great replacement' commit the fallacy of

stasis which is the intent to maintain what is believed to be the identity or nature of an entity, ideated or living, at a specific moment or period of causal time. Hence the intent to, for example, preserve the entity described as the nation and/or the culture of France, or America, or Britain, as it was described or believed by them to be before the influx of non-Europeans (non-Whites) after the Second World War or the 1960s or the 1970s. In a minority embellishment of the theory, the intent is to prevent the replacement of the majority 'White race' by non-White peoples.

An Unanswered Question

An empirical question that needs to be asked in respect of 'the great replacement' theory is what date or dates, and what median values, define such entities as nation and culture? In the case of England for example when did England and the English people come into existence? In terms of dates, during the time of Vortigan? After the Anglo-Saxon and Viking invasions? In the reign of Edward the First? During or after the reign of Elizabeth the First? During the Industrial revolution? During the beginnings of the British Empire?

In terms of median values what physical or other characteristics define a person or persons as English? A certain personal character as in the archetypal English sportsman or a fictional character such as Colonel Brandon? White skin pigmentation together with blue or green or hazel eyes?

The Millennial Perspective

For millennia there have been two quite different human world-views, or outlooks on life; one of the majority, the other of a minority and which is at best ignored and at worst deprecated by States, nations, Empires and Establishments and those who support or believe in such entities. The different views, or philosophies of life, are the collective and the individual.

The individual one asserts that our humanity is expressed by an individual and personal knowing of individuals, by a personal interaction with others, and which individual knowing is the basis for our judgment of them should such a judgment be needed. There is therefore no categorization of them as 'the other' and no judgment derived from how 'the other' is or has been collectively judged or described.

This individual philosophy of life is one of the foundation of what we know as the hermetic quest, the often decades long adventure, for Lapis Philosophicus, for wisdom, undertaken either by an individual or with a partner. ^{{4}{5}} As described in the Corpus Hermeticum:

"When, father, you in the Exoterica conversed about divinity your language was enigmatic and obscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.

Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me." Tractate XIII, verse 1. ^{6}

"Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." Tractate I, verse 25. ^{6}

Understood as such an adventure, the exoteric world with its dishonourable machinations, profane insolence, reckless haste, lies, and its theories such as 'the great replacement' with the resultant inevitable practical sometimes violent conflict and hatred between its proponents and its opponents, can be understood at best as a hindrance and at worst as irrelevant.

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{1} The Establishment includes those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social, and includes politicians and the incumbent government and often the 'political opposition', large often multinational (corporate) business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business- orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western era including the *idée fixe* that multiculturalism is 'good' and that those who oppose it are 'bad'. Several Western establishments have laws which make direct political opposition to that zeitgeist illegal.

{2} Refer to *Abstractions Of Racism And Racists, And An Ancestral Pagan Source*, in https://archive.org/download/deconstructing-antifascism-v5_202301/deconstructing-antifascism-v5.pdf

{3} The Millennial Perspective is the esoteric knowledge of metamorphosis which in non-philosophical terms is the axiom that all supra-personal ideated constructs manufactured or described by humans, being supra-personal and solely causal in nature, are not only subject to change over causal time but have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life. Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, legends, myths, philosophy and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations.

Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and change apprehend by us as Φύσις, physis:

ἐκ δὴ τῶν εἰρημένων ἢ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἢ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ἢ αὐτά: ἢ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσα πῶς ἢ δυνάμει ἢ ἐντελεχείᾳ.

Given the foregoing, then principally - and to be exact - physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

Translated by Myatt. Notes on Aristotle, Metaphysics, Book 5, 1015a in *The Numinous Way of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{4} As described in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*:

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ' ἑννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὁμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

<https://archive.org/download/evola-7fw-v3/evola-7fw-v3.pdf>

{5} One modern hermetic quest is described in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://archive.org/download/noetic-hebdomad/noetic-hebdomad.pdf>

{6} Translated by Myatt. *Corpus Hermeticum: Eight Tractates*, <https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf>

Image:
Beginning of the Poemander Tractate
Mercurii Trismegisti Poemander, Paris, 1554

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