

The Real



We at the WRC can call ourselves Marxists-Friends-of-God and of his Mother over against the world, in our practical mission. Over against The Real, theoretically, the least inappropriate way to present ourselves is the following: our God is The Real, our religion is Realism, our organization is the Realist Church.

This obviously requires some precisions as to the meaning of the word “The Real”.

1- The primitive Man

- The mentality of the primitive man was Matterist. This means that Vitalism constituted his objective Conception of things, and Symbolism his subjective Method.

- The Matterist mentality of the primitive man was concomitant with a Mythical prejudice. This means that within the primitive thought was being invincibly asserted the postulate according to which The Real as a whole was ultimately being absorbed within the Fundamental Might of Matter – Secret might as such.

However, the primitive man immediately professed that the Secret Might was given spontaneously, over against the world, as an Immanent Fertile Mother. I will point out that “immanence”, within a Matterist context, was not related to the immediate world of the primitive man, but on the contrary to the nethermost Nether Regions, the Underworld of the “Kingdom of Shadows” itself.

- If we look at the actual World, which included the two sides of here-above and here-below, the primitive man naturally called it Emanating from the Mother. How? From the mother’s moist and murky **VULVA** (matrix), as one would expect, came out a fruit: the closed **LOTUS** bud. And the world was none other than the open lotus, fully blossomed, prone to turn into the Plentiful “thousand-petaled” corolla, indefinitely perpetuated through cycles.

- In all sorts of successive forms, in the East as well as in the West, we find this figuration of primitive Matterism in the form of the Vulva-Lotus pair, or its analogue.

2- The civilized Man

- The mentality of the civilized man was Spiritist. This means that Pneumatism constituted his objective Conception of things, and Logic his subjective Method.

- The Spiritist mentality of the civilized man was concomitant with a Dogmatic prejudice. This means that civilized thought held dearly to the a priori assumption according to which The Real as a whole was ultimately being resolved within the Supreme Subject: Absolute Spirit, later postulated to be Mystery as such.

Nevertheless, the civilized man immediately professed that the Mysterious Subject was given spontaneously, over against the world, as a Transcendental Working Father. We naturally need to understand this Transcendence in the sense that the Father is declared to be situated above the very Beyond, out of the “other world” populated by simple spiritual creatures.

- If we look at the actual World, Here-below and Beyond taken together, the civilized man, as we know, called it Created by the Father. How? From the father’s pure cerebral **FIRE** comes forth the **LIGHT** that is his word: and the World is none other than the articulation of this Word, the Relative Spirit prone to the Splendour expressed by the Cosmos of indefinite immensity.

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- In all sorts of successive forms, in the West as well as in the East, we find this figuration of civilized Spiritism in the form of the Fire-Light pair, or its analogue.

The Civilized World has emancipated itself from the primitive Eternal Return, it has become Chronological, with a goal which puts it in harmony with its origin.

The final perfection of the world happens to be dependent on “men distinguished by piety”, who will know how to lead the civilized race across “a circle of misfortunes” at the cost of hard “works”. Thus spoke Augustus’ poet: “cruel Hera’s tenacious anger” inflicted a “painful effort” to the “predestined hero Aeneas”, “fugitive from Troy”. At the end though, “Zeus, maker of men and gods”, promised the submission of “wild generations”: outside, “the dreadful gates of war will be shut” and inside, “the spirit of fury, impiety, bound behind its back with a hundred brazen knots, will shiver, its mouth bleeding”. The universe will then move forward for ever more into the reign of liberty and equality . (Virgil, Aeneid – 25 BC).

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- Spiritism, by nature, doesn’t lend itself in the same way as Matterism to a sensitive representation. Who could ever offer to picture Kant’s “X” God!? The “solar” type of figuration happens to be very inadequate for the sought-after goal; moreover it inevitably involves an unfortunate assimilation with the Asian matterism of the Egyptians and its equivalent forms (Chaldea, China, the Incas etc.).

For these reasons, it is preferable to opt directly for an evocation of civilized faith starting from its effect on the world. Hence my borrowing from the following declaration by Alexander the Great (330 BC), student of Aristotle:

“The affairs of the World are determined by two things: the **PEN** and the **SWORD**. And it matters that the sword be dominated by the pen”.

3- The communist Man

- The Communist man takes charge of the whole social heritage of both Primitive and Civilized man, and faces at the same time the challenge that is represented by the end of prehistory, necessary surpassing of the work of the past.

The Communist man is Matterist-Spiritist; he brings together the Fundamental Mother and the Supreme Father; he fuses Emanation and Creation, Fertility and Work.

His **conception** of things unites in one single Relation Life and Thought;

His **method** unites in one single Relation Symbolism and Logic.

- In the representation of his mental Theory, the Communist man combines the matriarchal VULVA with the husbandarchal BRAIN:

- The two previous **substantialisms** of Matter and Spirit, which each gave to respective conceptions a Unilateral character, fall together, at the same time that the well-founded aspect included in them finds itself saved.

On the whole, the Marxist conception proves to be **Realist**.

- The two previous **prejudices** of Myth and Dogma cancel each other simultaneously, at the same time that the well-founded aspect included in them finds itself saved.

On the whole, the Marxist conception proves to be **Critical**.

- In brief, the **Mentality** of the Communist man must therefore be said to be Realist-Critical – in short Realist.

This is what the emblem of our Realist Church seeks to illustrate, laying out in harmonic agreement Vulva/Lotus and Pen/Sword.

- It goes without saying that the Communist man cannot grasp himself as the simple fruit of a “conversion” limited to **Thought**, but only as the lucid anticipation of an overhaul of the human race through **Action**. I am talking about the metamorphosis of total Work, which can only be conceived of with the regeneration of Nature and the World.

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