

The festive ambience of the Christmas celebration permeates nearly everyone at this time of year but very few persons appear to have contemplated its essential meaning. I have, and as a result have decided not to celebrate Christmas.

Christmas is the celebration not only of the birth of Jesus Christ but of the basic idea of Christianity, altruistic self-sacrifice and the dependency on mystical faith. I assert that both of these tendencies are contrary and destructive to healthy human nature. Christmas has become a mass fraud perpetrated against the innocent young minds of children. Many parents consider the Santa Claus myth as harmless fun but it is in fact nothing more than a clever ruse for impressing young, partially-formed minds with the anti-human doctrine of altruism.

Altruism is the keystone of the Christian ethic. Altruism is based on the notion that living in one's own self-interest is evil and that to devote one's life for the sake of others is ethically desirable. Altruism in its original french form (autruism) meant "other-ism". Altruism, as epitomized by the crucifixion does not merely mean living for others but requires living against oneself. Thus the central meaning of altruism is anti-self. This is the difference between Christian charity which exalts sacrifice and suffering by the giver ("give-til-it-hurts") in contrast to rational generosity which has as its end maximizing the satisfaction of the giver. The anti-self ethic of altruism logically proceeds from mysticism which commands us to devalue and ultimately to reject this world for a form of existence which is by definition beyond human understanding.

The mystic's "logic" is extremely cunning. The mystic demands rejection of our present form of existence in order to promote moral devaluation of one's own mind, senses, and body and thus oneself. By claiming understanding of things beyond the rational individual's capacity to know, and claiming those things morally superior, the mystic compels his adherents to surrender their powers of reason to the level of faith i.e. the willingness to accept undemonstrable ideas purely on the basis of authority. With this surrender intact, the mystic has a veritable blank check on his victim's mental balance. By rejecting this world and by degrading the power of the human mind to know, the mystic disarms his victim for the ultimate kill: getting the victim to hate himself - to live a life of psychotic contradiction. A life spent in perpetual opposition to itself!

By systematically cutting every possible source of personal strength and rational recuperative power, the mystic ensures the abject dependency of his "flock". At any moment, the mystic can crack the whip of superstitious fear and invoke the awesome authority of tradition. After all, what defense can an individual summon against the uncertainty of life when he cannot even trust his own mind? Where does one summon the will to defend his esteem when he believes his life of questionable worth? A life of unanswerable doubt and repressed fear, turns to one of self-loathing and malicious envy for the happiness of others. This is the outcome of mysticism from which follows the masochism of altruist self-sacrifice. An undersirable world becomes an unendurable existence. Living for

others becomes a way of living in place of others, of gaining a false sense of esteem from their misery and dependency. Mysticism is forgetting the world. Altruism is forgetting oneself. Mysticism on a metaphysical and epistemological level leads to altruism on the level of ethics or in concrete terms: rejection of the world requires rejection of one's mind, rejection of one's mind requires rejection of one's self i.e. mysticism leads to altruism. The crucifixion of Christ epitomizes the moral end of Christianity which is not the achievement of constructive measures towards self-fulfillment. It is rather the attempt to instill a sense of indebtedness and guilt in others through one's own self-destruction.

The hypocrisy of mysticism and altruism is often sensed by the as yet uncorrupted mind of a child. Thus, it is not difficult to understand the rise of the institution of the gift-giving, cum the Santa Claus Christmas. What better way could there be to sugarcoat the hypocrisy of altruism than to instill the idea of the free lunch (or in this case, the free gift) from a mysterious benefactor. Although children finally do get wise to the Santa Claus myth; most of them never shake the desire for the unearned, or worse; the belief it is their "right" to expect a portion of the lives and property of others. This expectation is the psychological basis for envy and violence.

And this is the story of Christmas. The irrational expectations of gifts under the Christmas tree are the seeds of collectivist expropriation, of the authoritarian State, and often a lifelong psychological disorientation produced by the christian culture.