Modern Freemasonry as an Inversion of Ghibellinism

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Masonry

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(Taken from " The Mystery of the Grail ")

Since our research has also considered the interferences between initiatory organizations and historical currents, it is appropriate to say something - in the conclusion - about the existing relationships between what we have called the "heritage of the Grail", i.e. the high Ghibellinism, and the secret societies of modern times, particularly those which, since the Enlightenment, have defined themselves in the form of Freemasonry. Naturally, here we will have to limit ourselves to the essentials.

450px-Salon\_de\_Madame\_GeoffrinAlready in the so-called Illuminati sect of Bavaria we have a typical example of that reversal of tendencies, to which we have just mentioned. This results from the same change in meaning undergone by the term "Enlightenment". It was originally related to the idea of ​​a superrational spiritual enlightenment; but subsequently little by little it became synonymous with rationalism, with the theory of the "natural light", with anti-tradition. In this regard, one can speak of a counterfeit and "subversive" use of the right proper to the initiate, the adept. The initiate, if he is truly such, can place himself beyond the contingent historical forms of a particular tradition, he can accuse - if he is mandated to do so - the limitations and place himself above their authority; he can reject dogma, because he has something more, transcendent knowledge, and elsewhere he knows of the inviolability of this knowledge; finally, he can claim for himself the dignity of a free being, because he has freed himself from the bonds of lower, human nature: in this way the "free" are also "equal" and their community can be conceived as a "fraternity" . Well, it is enough to materialize, secularize and democratize these aspects of initiatory law, and translate them into individualistic terms, to have undergone the basic principles of modern subversive and revolutionary ideologies. The light of mere human reason takes over from "enlightenment" and gives rise to the destruction of "free examination" and profane criticism. The supernatural is banished or confused with nature. Freedom,

Now, starting from the eighteenth century, groups arose alongside the so-called sociétes de pensée, which flaunted an initiatory character, while giving themselves more or less directly to this revolutionary and "reformist" work of "enlightenment" and rationalism. Some of these groups were actually continuations of previous organizations of a regular and traditional type. Thus in this regard one must think of a process of involution which went as far as a point in which, due to the withdrawal of the original animating principle of these organizations, a true and proper polarity reversal could take place: influences of a completely different order entered and to act in organisms, which more or less represented the corpse or the survivorcopautomatic existence of what they had previously been, using and turning their forces in a direction opposite to what had normally and traditionally been one's own.

The prologue, which is something more than a pure reverie (because it uses data resulting from the trial of this character), of Giuseppe Balsamo by A. Dumas, where a leader who presents himself as a Rosicrucian Grand Master gives, in a secret meeting of “initiates” gathered from every nation, as the LDP password (the initials of lilia destre pedibus – i.e.: destroy and trample the House of France ), can serve as a reflection of the climate proper to Illuminati lodges and conventions and of like-minded groups, who promoted that "intellectual revolution", which was eventually to unleash the wave of political revolutions from '89 to '48.

But the contradictory duplicity of the two motifs – that is, on the one hand survivals of symbolic and initiatory hierarchical ritualism, on the other profession of ideologies completely opposite to those that could be deduced from any authentic initiatory doctrine – is evident above all in modern Freemasonry. This freemasonry seems to have been positively organized in the period of the Rosicrucian noises and the subsequent departure of the true Rosicrucians from Europe. Elijah Ashmole, believed to have played a key part in the organization of early English Freemasonry, lived between 1617 and 1692. However, according to most, Freemasonry in its present form as a militant semi-secret association dates back no further than 1700 – it is in 1717 that the foundation of the Grand Lodge of London took place. As positive antecedents, not dreamed of, Freemasonry has had above all the traditions of certain medieval guilds, in which the main elements of the art of building, of edifying, were simultaneously assumed according to an allegorical and initiatory meaning. Thus the "construction of the Temple" could become synonymous with the initiatory "Great Work" itself, the roughing of the rough stone into squared stone could allude to the preliminary task of internal formation, and so on. It can be assumed that up until the beginning of the eighteenth century, Freemasonry retained this initiatory and traditional character, so that, with reference to the task of an interior action, it was called "operative" [5]. It was in 1717 that, with the aforementioned foundation of the Grand Lodge of London and with the taking over of the so-called continental "speculative Freemasonry", the supplanting and the inversion of polarity occurred, as mentioned. In fact, here the Enlightenment, encyclopedistic and rationalistic ideology connected to a corresponding, deviated interpretation of the symbols worked as a "speculation", and the activity of the organization was decidedly concentrated on the political-social level, even if mainly using the tactic of indirect action and maneuvering with influences and suggestions, the origin of which was difficult to pinpoint beforehand.

881651133It is said that this transformation occurred only in some lodges and that others retained their initiatory and operational character even after 1717. In fact, this character can be found in the Masonic circles to which belonged a Martinez de Pasqually, a Calude de Saint Martin and Joseph de Maistre himself. But it must be held that this same Freemasonry has entered, in other respects, itself into a phase of degeneration, if it has been able to do nothing against the affirmation of the other and if, in practice, it has been overwhelmed in the end. Nor has there been any action by Freemasonry, which would have remained initiatory to distrust and disavow the other, to condemn political-social activity and to prevent it from properly and officially valid as Freemasonry everywhere.

Referring therefore to "speculative" Freemasonry, in it the initiatory vestiges remained limited to a ritual superstructure, which especially in Scottish Rite Freemasonry had an inorganic and syncretistic character, for many degrees beyond the first three (the only ones, which have some connection effective with the previous guild traditions), having collected symbols of the most varied Initiatic traditions, visibly to give the impression of having inherited all of them. Thus in this Freemasonry we also find various elements of chivalrous initiation, of Hermeticism and of Rosicrucianism: there are "dignities" such as that of "Knight of the East or of the Sword", of "Knight of the Sun", of "Knight of the two Eagles", of "Prince Adept", of "Dignitary of the Holy Empire", of "Knight Kadosh" (that is, in Hebrew, "Knight Holy" ), equivalent to "Knight Templar", of "Prince Rosicrucian". In general - and this is the point that has a special meaning for us - there is a particular ambition on the part of Scottish Rite Freemasonry to refer precisely to the Templar tradition. At least seven of his degrees are thus purported to be of Templar origin, beyond the 30th, which explicitly bears the designation of Knight Templar in a large number of lodges. One of the jewels of the highest degree of the whole hierarchy (the 33rd) – a Teutonic cross – bears the initials JBM, which is mainly explained by the initials of Jacopus Burgundus Molay, who was the last Grand Master of the Order of the Temple, and "De Molay" also occurs as a "password" of this degree:

After all, Scottish Freemasonry claims to have hadscottish\_ritetransmitted many of its elements from an older organization, called the "Rite of Heredom". This expression is translated by various Masonic authors with "rite of the heirs", meaning precisely the heirs of the Templars. The corresponding legend is that a few surviving Templars would have retired to Scotland, where they placed themselves under the protection of Robert Bruce; from these they were aggregated to a pre-existing initiatory organization of corporate origin, which then assumed the name of "Royal Grand Lodge of Heredom". Everyone sees the significance that such references would have in the specific regard of what we have called "the legacy of the Grail", if they had a real foundation: they would provide Freemasonry with a title of traditional orthodoxy. But, in reality, things are quite different. It is a usurpation that it is: it is not a continuation, but an inversion of the previous tradition which must be observed here. This results in a characteristic way considering as a whole the aforementioned 30th degree of the Scottish Rite, which in some lodges has as its watchword: "The revenge of the Templars". The "legend" that refers to it takes up the motif mentioned above: the Templars who would have found refuge in certain secret English organizations, would have created this rank in them in order to reorganize their Order and to carry out their revenge. Now the aforementioned inversion of Ghibellinism could not find a clearer expression than in this elucidation of the ritual: "The Templar revenge fell on Clement V not on the day in which his bones were set on fire by the Calvinists of Provence, but in the day when Luther rallied half of Europe against the Papacy in the name of the rights of conscience. And revenge fell on Philip the Fair not the day in which his remains were thrown among the refuse of San Dionigi by a delirious mob and not even the day in which the last descendant vested with absolute power left the Temple, having become state prison, to mount the gallows, but the day in which the French Constituent Assembly proclaimed the rights of man and citizen before the throne” [6].

That then the level from the level of the individual - the "man" and the "citizen" - ends up descending to those anonymous masses and their masked leaders, results from a story connected to the ritual of various degrees - in the Scottish Rite of the Supreme Council of Germany it was included in the 4th degree, known as the "secret Master". It is the story of Hiram, the builder of the Temple of Jerusalem, who in front of the sacral king Solomon demonstrates that he has such prodigious power over the masses that "the king, who had the reputation of being one of the greatest sages , he discovered that, beyond his, there is a greater power, a power, which in the future, he will know his own strength, will exercise a sovereignty greater than his (that is, Solomon's). This power is the people ( das Volk). And he adds: “We Scottish Rite Masons see in Hiram the personification of humanity”. Now the rite, making them "secret Masters", should give the initiating Masons the same nature as Hiram: that is, it should make them sharers in this mysterious power to move humanity as a people, as a mass, a power that would undermine that of the symbolic sacral king.

As for the specifically Templar grade (the 30th), it is still worth noting, in its rite, the confirmation of the association of the initiatory element with the anti-traditional subversive element, which necessarily gives the former the characteristics of an effective counter- initiation where the rite itself is not reduced to an empty ceremony, but sets subtle forces in motion. In the degree in question, the initiate who knocks down the columns of the Temple and tramples on the cross, being admitted, after that, to the Mystery of the ascending and descending ladder with seven steps, is the one who must swear vengeance and ritually make this oath concrete by striking with a dagger the Crown and the Tiara, that is the symbols of the traditional double power, of the royal and pontifical authority, thus expressing nothing but the sense of what Freemasonry as a hidden force of world subversion has propitiated in the modern world starting from the preparation of the French Revolution and the constitution of American democracy and, passing through the uprisings of '48, reaching up to the first world war, the Turkish revolution, the Spanish revolution and other similar events. Where in the Grail cycle, as we have seen, the initiatory realization is conceived in such a way that the commitment to resurrect the king is linked to it, in the rite just indicated there is exactly the opposite, there is the counterfeiting of a initiation that binds to the oath (sometimes with the formula: "Victory or death") to strike or overthrow any form of authority from above.

cavaliere\_kadoshIn any case, for our purposes, the essential aspect of these considerations is to indicate the point at which the "legacy of the Grail" and of analogous initiatory traditions stops and where, apart from possible survivals of names and symbols, no can no longer ascertain any legitimate filiation of them. In the specific case of modern Freemasonry, on the one hand its confused syncretism, the artificial nature of the hierarchy of most of its degrees - a striking character even for a layman -, the banality of the current moralistic, social and rationalistic exegeses applied to various elements resumed, having in themselves an effectively esoteric content - all this would lead to see in it a typical example of pseudo-initiatory organization [7]. But considering, on the other hand, the "direction of effectiveness" of the organization in question with reference to the elements noted above and to its revolutionary activity, the precise sensation arises of having before us a force which, in the field of the spirit, acts against the spirit: a dark force precisely of anti-tradition and counter-initiation. And then it is very possible that its rites are less harmless than one might believe, that in many cases they, without those who participate realizing it, precisely establish contact with this force, elusive to ordinary consciousness.

One last hint. In the legend of the 32nd degree of the Scottish Rite ("Sublime Prince of the Royal Secret") it is often a question of the organization and inspection of forces (conceived as gathered in various "camps") which, once "Jerusalem" has been conquered, will have to build the “Third Temple”; This temple is identified with the "Holy Empire", as the "Empire of the world". Now, there has been much discussion about the so-called Protocols of the Elders of Zion, which contain the myth of a detailed plan of conspiracy against the traditional European world. We say "myth" with good reason, meaning by this to leave open the question of the veracity or falsehood of such a document, often exploited by vulgar anti-Semitism [8]. The remaining fact is that this document, like various other similar ones released here and there, it has a symptomatic value, since the main upheavals in contemporary history that have occurred since its publication have presented an impressive concordance with the plan described in it. In general, such writings reflect the dark feeling of the existence of a directing "intelligence" behind the most characteristic facts of modern subversion. Therefore, whatever the practical purpose of their dissemination or, if they are false and invented, of their compilation, they have caught "something that is in the air" and to which history is gradually confirming. But precisely in the Protocols we also see the reappearance of the idea of ​​a future universal empire and of organizations working underground for its advent [9], however in a counterfeit that we can say is satanic, because what actually stands in the foreground is the destruction and uprooting of all that is tradition, personality values ​​and true spirituality. The presumed Empire is none other than the supreme concretization of the religion of the terrestrial man, who has become extremely right in himself and has God as his enemy. It is the theme with which Spengler's “sunset of the West” and the dark age – kali yuga – of the ancient Hindu tradition seem to end.

Note

1- By pure chance – due to the documents found on a courier killed by lightning – there was also positive evidence of an organized revolutionary action carried out by the Illuminati sect.

2- For the mechanism of this process, in its analogy to a necromantic action, cf. R. Guénon, Le règne de la quantité et les signes des temps , Paris, 1945, cap. XXVI, XXVII ( tr. it.: The Kingdom of Quantity and the Signs of the Times, Adelphi, Milan, 1982 ).

3- The abbreviation LDP appears in the first of the so-called Masonic chivalric degrees (the 15th of the overall hierarchy of the Scottish Rite). Obscurely, it seems that the legend of this degree alludes precisely to the shifting of the function of the initiate; in fact, it speaks of marks of princely dignity which the initiate, together with freedom, receives from "Ciro", but which he then loses; however, having reached the master who, together with a few faithful survivors, had taken refuge in the ruins of the Solomonic Temple, he is told of the dubious value of those titles and he receives a new title and the sword.

4- Cfr. A. Pike, Morals and Dogmas of the Ancient and Accepted Scotch Rite, Richmond, 1927.

5- It must be noted that already in its operative and initiatory period a certain usurpation can be observed in Freemasonry when it refers to itself as the "Royal Art". The initiation linked to the trades, in fact, is the one that corresponds to the ancient Third Estate (the Hindu caste of the vaysha),that is, to layers hierarchically inferior to the caste of warriors, to which the "Arte Regia" legitimately corresponds. Moreover, it should also be noted that the revolutionary action of modern speculative Freemasonry is the one that undermined the civilizations of the Second Estate and prepared, with the democracies, the advent of those of the Third Estate. For the first point, even from the most external side, an impression of comedy cannot fail to arise in seeing photographs of English kings, who, like Masonic dignitaries, wear the apron and other signs of the craft guilds.

6- Ritual of the XXX degree of the Supreme Council of Belgium of the ancient and accepted Scottish rite, Brussels, sd, pp.49,50. In the dramatic ritual action Squin de Florian appears, the one who would have denounced the Templars, who as his justification affirms the principle: "The Church is above freedom"; against which the Master of the lodge affirms: “Freedom is above the Church”. Evidently, the first proposition is right, if we are dealing with the claim to freedom of any individual, while the second is true if we are dealing with someone who has the qualification required to place himself beyond the inevitable limitations proper to a particular historical form of spiritual authority .

7- It is surprising to find in an author, otherwise so qualified in traditional studies, such as Guénon, the affirmation that, together with the Compagnonage, Freemasonry would be almost the only organization currently existing in the West which, despite its degeneration, "can claim an authentic traditional origin and a regular initiatory transmission” ( Apercus sur l'initiation , Paris, 1946, pp. 40,103; tr.it.: Considerations on the initiatory path, Il Basilisco, Genoa, 1984). The correct diagnosis of Freemasonry as a pseudo-initiatory syncretism carried by underground forces of counter-initiation, which can be formulated precisely on the basis of Guénon's views, is more or less explicitly distrusted by him (cf. p .201). How this can be reconciled with the traditional character that Guénon at the same time recognizes in Catholicism, the mortal enemy of modern Freemasonry, remains unknown. A misrepresentation of this kind is dangerous even in a special respect, because it offers precious weapons to an interested Catholic polemic. The fact of the mystification and subversive use of the Mystery, which took place by inversion in the currents already mentioned and mainly in Freemasonry in a recent era (where previously it only constituted a teratological anomaly), it served for an extravagant thesis of militant Catholicism: that according to which the entire initiatory tradition, in every age, would have had a dark, diabolical, anti-Christian and, in its consequences, subversive character. This, of course, is just a bad joke. But isn't such a thesis perhaps supported by those who inconsiderately give a character of orthodoxy and of regular initiatory filiation to Freemasonry? We would very much like the reader not to suppose in us some preconceived animosity towards Freemasonry. Personally we have had relationships with high exponents of it who have made an effort to enhance its initiatory and traditional vestiges. For example, a Ragon, an A. Reghini, an O. Wirth also worked along this line. We also know of lodges, such as the Iohannis Loge and others, which have remained detached from political-social activity presenting themselves essentially as study centres. But out of a duty to the truth we would not be able to modify in any way the general picture given here of modern Freemasonry from the historical point of view, in consideration of the predominant, effective and attested direction of its action.

8- In the Protocols of the Elders of Zion the ranks of the conspiracy are supposed to be in the hands of Judaism, but there is also a mention of Freemasonry. Another point which, as regards Freemasonry, should be emphasized is that the elements it borrows from properly Western traditions pass almost in second order to the Jewish ones - most of the "legends" as well as almost all the “passwords” have a Hebrew basis. This is another suspicious point. In fact, even in Judaism as a whole a process of degradation and inversion can be found which has equally aroused forces of counter-initiation or anti-traditional subversion. These forces have perhaps played a significant part in the secret history of Freemasonry.

9- In passing, it must be noted that the revolutionary work of Freemasonry remains essentially limited to the preparation and consolidation of the era of the Third Estate (which gave rise to the world of capitalism, democracy, civilization and bourgeois society). The last phase of world subversion, since it corresponds to the advent of the Fourth Estate, is linked to other forces, which necessarily go beyond Freemasonry and Judaism itself, even if they have often used the destructions propitiated by one and the other. It is significant that the current avant-gardes of the Fourth Estate era have elected the symbol of the pentagram, the five-pointed star, as the red star of the Soviets. The ancient magical symbol of man's power as initiate and supernatural ruler – symbol,