

METAPHYSICUM ET POLITICUM THE
HUNGARIAN TRADITIONAL SCHOOL
BIBLIOGRAPHY

Edited and with an introduction by
Ferenc Buji

METAPHYSICUM
et
POLITICUM

*Bibliography of the Hungarian
Traditional School*



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Homage to László András

'S BODY AND SOUL

The Hungarian Traditional School is undoubtedly one of the most prominent philosophical schools in Hungarian intellectual life since the "system change", which has produced a high-quality and extremely diverse range of publications during its nearly twenty years of existence. Although it is by no means part of the mainstream of Hungarian intellectual life and is little known outside narrow circles, this is partly due to its radical rejection of *all* modern answers to fundamental individual and social questions, and partly to the fact that it does not express its own answers in a popular or popularising manner. In this way, it can rightly be said that while every school of thought and trend is to some extent an expression of a "passion of the age" (Béla Hamvas), the Hungarian traditional school as a whole stands outside modern and postmodern "metanarrative". It does not view the current world as a whole from within, and therefore from a relativistic perspective, but from outside, or more precisely, *from above*. From this fundamentally *transcendent* perspective, it reformulates the teachings of ancient traditions and religions about man, the world and God, from this point of view, he is able to bring to the surface those elements of the present age which, due to their literal obsolescence, are in fact foreign bodies in this world,⁽¹⁾ and from this position

¹As András László emphasises, what is contemporary is not necessarily modern, because it may have been born precisely as a reaction to modernity.

He is able to formulate his position without compromise in the face of the *anti-traditional* offensive with which modernity turns towards the world of tradition.

All this immediately highlights three important characteristics of the Hungarian traditional school. Firstly, for it, tradition is by no means synonymous with a return to an empty past, or nostalgia in the everyday sense of the word. What gives the past its value is its *increased* share in eternity, or, in other words, its closeness to the beginning and, through the beginning, to the Infinite. The approach adopted by the school favours the past over the present simply because the past was much more *sub specie aeternitatis*, or 'in the light of eternity', than the present: the ancient man, directly or indirectly, derived everything from above and led everything back to above, and this found its purest expression in Hinduism, which calls itself *sanatana* dharma, or 'eternal law'. Therefore, the traditional Hungarian school also seeks the order of things that brings the given level or image of the human world into the greatest harmony with the *principium principiorum*: the ultimate Principle of all principles.

Secondly, the traditional Hungarian school can be considered unique in that it is *complex*, encompassing all essential aspects of human existence: it is at once intellectual and spiritual, political and metaphysical, and its focus is as much on the processes of consciousness as on historical and political trends, thus restoring the unity of spirituality and intellectuality, *politics* and *metaphysics*. The strongly intellectual schools and movements – especially in the 20th century – are almost entirely anti-spiritual, if not downright anti-spiritual, while spiritually oriented movements and schools have generally expressed their teachings at a rather pitiful intellectual level and, with the passage of time, seem to be moving further and further away from any kind of intellectual and scientific rigour.

Thirdly, a characteristic feature of the school is its strongly critical, even to a certain extent "combative" nature. However, there is no question of

that this attitude manifests itself in opposition to an innocent and peaceful modernity. On the contrary, it must express its teachings in an environment characterised by the “predominance” of aggressive anti-traditionalism, since modernity has trampled and continues to trample with relentless force on everything that is in any way connected to the world of tradition. The combative and disruptive anti-traditional nature of modernity is recognised even by such typically modern or postmodern authors as Theodor W. Adorno and Jürgen Habermas, who argue that modernity “frees itself from all historical references and retains nothing but *an abstract opposition to tradition, to history as a whole*”.² In the spirit of this opposition, anti-traditional leftism not so long ago unhesitatingly adopted tools that are now met with the greatest indignation. Those who complain today about Islamic “fundamentalist” terrorism have conveniently forgotten that from the second half of the nineteenth century to the beginning of the twentieth century, representatives of anti-traditionalism – revolutionary socialists, left-wing anarchists, radical democrats – committed *thousands of* acts of violence against the representatives of the traditional order.³ In fact, in one of his poems, the Hungarian poet Sándor Petőfi – who, fulfilling all the criteria of left-wing politics at the time, was simultaneously a Hungarian nationalist, an international socialist and a cosmopolitan liberal – advocated the universal hanging of kings (“Hang the kings!”). S

²According to them, modernity “is fuelled by the experience of *rebellion against all norms*, as opposed to the normalising activities of tradition,” and in this way “the stigma of disintegration stamps modernity with the seal of authenticity.” Furthermore, “cognitive potential, insofar as it does not flow into technical progress, economic growth and rational management, is to be confined within such limits that it does not even touch the life practices that refer to obscured traditions”. (Jürgen Habermas: “An Unfinished Project – The Modern Age”; in: Jürgen Habermas – Jean-François Lyotard – Richard Roty: *The Postmodern Condition* [Budapest, 1993, Századvég Kiadó], 154, 156 and 158. Emphasis added by me. The last part of the quotation is a question in the original text.)

³ To mention just three names: Pyotr Arkadyevich Stolypin, Russian Prime Minister: †1911 – Karl Stürgkh, Austrian Prime Minister: †1916 – István Tisza, Hungarian Prime Minister: †1918.

Even if today's representatives of the left reject the bloody methods of their predecessors, the paraphrase of Jesus' statement is very applicable to them (cf. Mt 23:29–31): “Woe to you, socialists and liberals, you hypocrites, because you say, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the aristocrats. By this you confess that you are the sons of those who murdered the aristocrats.’”

However, before we examine the teachings of the Hungarian traditional school in more detail, let us first familiarise ourselves with its sources, antecedents, important representatives and organs.

THE TRADITIONAL HUNGARIAN SCHOOL

The Hungarian traditional school is actually part of a transnational traditional school whose ideas were first formulated by the Frenchman René Guénon (1886–1951). Guénon remains the connecting link to this day, and his teachings are considered authoritative by every representative of metaphysical traditionalism. This does not mean blind obedience in any sense: another influential figure in traditionalism, the Italian Julius Evola (1898–1974), was critical of Guénon's views on many issues. In addition to these two, other great figures of the school include the Tamil-English Ananda K. Coomaraswamy (1877–1944), the Swiss Frithjof Schuon (1907–1998) and Titus Burckhardt (1908–1984), and the Persian Seyyed Hossein Nasr (1933–). The Hungarian traditional school naturally drew heavily on these authors, but above all on Guénon and Evola. It could be said that these two personalities, who shared common principles but had fundamentally different “personal equations”, and their corresponding orientations, only found harmonious balance with each other in the Hungarian traditional school.

BÉLA

Although the establishment of the Hungarian traditional school is linked to the name of András László, the idea of universal tradition was not without precedent in Hungary. Not only was it not without precedent, but the person who first formulated the idea of tradition in Hungarian also became one of the leading representatives of the traditional school: *Béla Hamvas*. The idea of universal tradition thus appeared suddenly and in its full “armour” in Hungary in the person and works of Béla Hamvas. Hamvas was familiar with Julius Evola and René Guénon, two of the most significant traditional authors, but initially he was only attracted to the crisis-theoretical aspect of their works, and it was only later that his crisis theory acquired the universal traditional foundation that the aforementioned authors possessed. Although Guénon had the greatest and most lasting influence on Hamvas, he did not become a “Guénonian”, but developed a completely independent outlook and approach within the traditional school.

Although his oeuvre from the early 1940s until his death in 1968 was clearly marked by tradition, which is evident even in his beautiful literary works, two of his most traditional works are particularly noteworthy: *Scientia Sacra* and the series of translations and commentaries entitled *Az Ősök Nagy Csarnoka* (The Great Hall of the Ancestors). The former is a uniquely inspired and thorough summary of Tradition, a work that no other representative of the school, either in Hungary or abroad, has attempted since. The latter is also a unique undertaking in the traditional school in that it contains translations of the most diverse works of the universal tradition, while at the same time bringing the published texts and the given tradition closer to the reader through excellent introductory studies. At the same time, Béla Hamvas formulated his traditionally inspired criticism of the modern world in numerous excellent essays and studies.

Béla Hamvas was incredibly prolific in his literary work, introducing not only the sacred texts and major works of Tradition, but also the traditional school of the 20th century itself.

and traditional views of existence in general – he remained an isolated figure: he did not gather a circle of disciples who could have continued his work. This was certainly due in part to his limited opportunities for publication, but the primary reason was perhaps that Hamvas – unlike Guénon, for example, and similar to Coomaraswamy – was not a school-building personality. Nevertheless, it was from his circle of friends and disciples that someone emerged who focused even more intently than he did on Tradition, or more precisely, on the metaphysical teachings that form the basis of Tradition.

ANDRÁS LÁSZLÓ

András László met Béla Hamvas in the early 1960s and remained close to him until his death. He was twenty-two at the time, Hamvas sixty-six. Although his acquaintance with Hamvas was extremely inspiring for him in every respect – especially in traditional terms – and Hamvas became his mentor or rather a fatherly friend, László András's interpretation of tradition developed in fundamentally different directions. László András did not simply develop Hamvas's ideas further, but worked out a tradition interpretation that differed considerably from Hamvas's. Although both can be considered traditional authors, Béla Hamvas was an independent spirit, as was László András.

András László was born on 3 December 1941 in Budapest. He joined the Buddhist Mission on 1 September 1959 and began his studies at the Kőrösi Csoma Sándor Buddhist Seminary immediately after graduating from high school in 1960. A year later, while continuing his studies there, he applied to the Reformed Theological Seminary in Budapest, but a few days after beginning his studies, on 19 September 1961, he was arrested for political reasons. The original charge was “playing an initiating and leading role in an organisation aimed at overthrowing the people's democratic state order”, but in the end he was only convicted of “people's

He was convicted of "inciting hatred against the democratic state order" and sentenced to four months in prison. In 1963, he met Béla Hamvas, and their friendship lasted until Hamvas' death in 1968. In 1966, he completed his studies at the Buddhist Priest Seminary. In 1970, he resumed his studies in Reformed theology, but left after the first year and switched to Catholic theology, which he completed between 1971 and 1975. Meanwhile, he regularly gave lectures at the Buddhist Priestly Seminary, later renamed the Institute of Buddhology, on topics including astrology and astrosophy. He received his doctorate in 1975. The title of his doctoral dissertation was *Licht des Alls im Menschenwesen (Light of the Universe in Human Beings)*. The Hungarian version was published in 1975 under the title *A mindenség fénye az emberben (The Light of the Universe in Human Beings)* in the Kőrösi Csoma Sándor Intézet Közleményei (Kőrösi Csoma Sándor Institute Communications) for internal use. From 1975 to 1983, he was a regular lecturer at the Institute of Buddhology, primarily teaching religious philosophy, but also traditional philosophy. However, as the Institute was unable to provide premises, the lectures were semi-private in nature. András László left the Hungarian sangha of the Ārya Maitreya Mandala Order in 1983, but this did not affect his lecture series: from 1983 to 1987, he gave regular lectures at his home. It was not until 1988 that he had the opportunity to announce a public lecture series. The lectures were initially held at the Young Artists' Club. From 1990 onwards, he regularly gave lectures in Nyíregyháza and Debrecen, as well as outside Budapest, but he also travelled around the country giving occasional lectures. Apart from his doctoral dissertation and a few articles published in various journals (*Út és Cél, Zománc, Kapu*), his regular publishing activity began in 1991, initially in the traditional school's Őshagyomány (Ancient Tradition) journal, but later in various publications of the traditional school. In the meantime, a circle of students gradually formed around him, some of whom contributed to the school's operation as authors or translators, while others did so as publishers or supporters. The launch of numerous journals and publications of the Hungarian traditional school can be traced back to the direct or indirect inspiration of László András. In addition, he was the editor of Arkhénak and Radix, and a senior contributor to *Pannon Front*.

peradvisora of the *Sacrum Imperium* and the *Northern Crown*, and is also the honorary founding editor of the latter's editorial board. What made this extraordinary traditional productivity and creativity possible was, above all, his focus on the essence, his insight into the deepest points of things and phenomena, and his special metaphysical depth, which is lacking even in the works of such defining figures of the traditional school as René Guénon and Julius Evola. It is precisely in this area, that is, in the extremely profound examination of the fundamental questions of the metaphysical perspective, that András László was able to contribute something to the earlier publications of the traditional school that was previously unknown. In this way, thanks to Béla Hamvas on the one hand and András László on the other, Hungarian traditional thought and literature can today claim unique achievements that even such cultural nations as Russia, Spain, Sweden, England and Germany do not possess.

However, it was not only the content of his teaching that created the Hungarian traditional school around László András, but also his *teaching method*: above all, his suggestive lecturing style and his penetrating insight, coupled with an excellent sense of humour, even when discussing the most mundane issues. Although László András is primarily a lecturer rather than a writer, he has published five books and more than 130 articles to date. His first book, which was also his doctoral thesis, *A mindenség fénye az emberben* (The Light of the Universe in Man), is a uniquely profound exploration of the anthropological structure of the world, based mainly on Far Eastern traditions. Even in this early work, one of the main subjects of his thinking appears: *thinking itself*, and within that, the cardinal spiritual and realisational role of thinking. It is a remarkable stroke of luck that such a work was able to appear, albeit to a limited extent, in the midst of the Kádár dictatorship. In his second book, *Tradiciona- litás és létszemléletben* (Tradition and the View of ^{Existence}, 1995), he summarises his approach, primarily in relation to the fundamental themes of metaphysical tradition.

⁴The author of these lines first encountered the ideas of László András through a poorly printed sheet of this book, which was used as wrapping paper.

concentrated. His third book, *Kard, kereszt, korona* (Sword, Cross, Crown), written jointly with Tibor Imre Baranyi and Róbert Horváth, contains three studies specifically dealing with Hungarian history. These are textbook examples of how traditional radicalism can be applied to fields that are very distant from each other in time but closely related in terms of ideas, such as the origins of the Hungarian Holy Crown and the question of Hungary's *de facto* and *de jure* state form after World War II. The title of his fourth work, *Solum Ipsum*, evokes the hyper-ontological foundation of his approach, solipsism. This work is in fact a collection of aphorisms, and as the editor puts it in his afterword, "the essential knowledge contained in these maxims encompasses everything worth knowing. Through the exceptional intensity of his formulations and the sharpness of his aphorisms, László András was able to illuminate depths that had previously been shrouded in darkness. His maxims have the power to ignite in the reader a level of understanding that belongs to the realm of intuition." *Tradition and Metaphysics: Questions and Answers* (2007) is a collection of László András's written responses to questions posed by Róbert Horváth. The work focuses primarily on those doctrinal and personal aspects of László András that have not yet received sufficient attention, while the author's answers also serve to further deepen his previously exhaustive treatment of certain elements of his teachings. In addition to his works, his studies covered a wide range of strictly metaphysical, realisation, general traditional, historical, political and astrological topics. As far as the latter is concerned, only a few of his astrological studies have been published, but he has participated in astrological courses and is familiar with Hungarian and foreign astrological literature. It is clear that László András is one of the most imaginative and thorough theoretical astrologers of our time. His books and studies – some of which are written versions of his lectures – are characterised by apodictic wording and intellectual rigour. Whatever topic he tackles, he approaches it with an extremely original perspective.

Because of his nature, he can see and show things in a way that no one else could before. However, his originality is not based on individualism, but on traditional foundations, and fits into a coherent worldview, even world harmony, which the modern world knows nothing about.

AUTHORS, TRANSLATORS AND PUBLISHERS OF THE HUNGARIAN TRADITIONAL SCHOOL

A few years after the phenomenon known as the "system change," several young people in their twenties and thirties independently came to the conclusion that the past five or six years had not fulfilled even their cultural hopes: Hungary remained an intellectual dwarf state, where the sacred books and writings of traditional religions were hardly available in authentic form; where the works of authors recognised in the Western world who had been omitted from the post-communist university canon were not translated; and where "ideological neutrality" tendentially castrates and renders insignificant countless authors, from Béla Hamvas to Ernst Jünger to Carl Schmitt. Well, instead of merely lamenting the situation and choosing a lifetime of "academic idleness" or undemanding *New Age* activism, these young people tried to do something within the limits of their abilities and resources. These young people began to cooperate autonomously: some as authors, others as translators, and still others as publishers or in other ways, striving to contribute to changing the situation outlined above. Over the years, their individual aspirations and ideas accumulated and harmonised, becoming more or less unified while retaining their independence. They are briefly presented below.

Zoltán Aldebaran ^{*5}

Between 1996 and 1999, Zoltán Abdebaran published eleven articles in the far-right *Pannon Front*. These articles

⁵ Names marked with an asterisk are pseudonyms.

The articles do not belong strictly to the realm of traditional metaphysics, but rather, in keeping with the journal's profile, examine various aspects of the borderline between culture and politics across a broad spectrum, ranging from the question of dilettante philosemitism to György Lukács's interpretation of Eckhart, Yukio Mishima, and the world of American cartoons. The studies also include several reviews, including one of András László's work *Tradicionális és létszemlélet* (Traditionalism and the View of Existence).

ARYA MANTRA WORKING GROUP

The Arya Mantra Working Group was a group formed to translate sacred texts and traditional commentaries, which was established in 1996 on the initiative of Róbert Horváth. Its members included Róbert Horváth, Liliom Király, László Levente Németh and Norbert Németh. The group was active until 1998, when it was transformed into a circle for the study of sacred texts, with a partially different composition. Some of the translations, mainly analytical studies, were published in the *Tradíció-évkönyv* (*Tradition Yearbook*), *Pannon Front* and *Axis Polaris* under the name of the group or its members.

TIBOR IMRE BAR ANYI

Tibor Imre Baranyi is undoubtedly the most versatile member of the traditional school: not only has he written important and excellent studies and books, but readers also owe him the Hungarian translation of several fundamental traditional works; he is also the head of Kvintesszencia Publishing House, which has published numerous traditional works, and the founder and leader of the Metaphysical Tradition Centre, established with the aim of preserving and representing the traditional spirit, and of the "Lux Mundi" – Spiritual Alliance Foundation, which aims to unite traditional forces, and is one of the editors and publishers of the *Tradíció-évkönyv* (*Tradition Yearbook*), which remains the most outstanding traditional periodical to date, as well as the founder of *tradicio.org*, the most important website of the traditional school., independent contributor to issues 11–14 of *Pannon Front* (although his actual collaboration with the magazine spanned many more issues), and senior contributor and editorial staff member of *Északi Korona*.

chief advisor; last but not least, he is the organiser and gracious host of the annual meeting for lovers of tradition.

Tibor Imre Baranyi's keen interest in issues concerning the Hungarian people is evident in his role as publisher, editor and co-author (together with Róbert Horváth and András László) of *Kard, kereszt, korona* (*Sword, Cross, Crown*). *Traditional Studies on Hungarianness*, in which, in addition to the preface, two of his studies were published. His independent work, *Fejlődő létrontás és örök hagyomány* (*Developing Existence and Eternal Tradition*), is an edited collection of his most important studies, in which, starting from the tragic fundamental experience of the comprehensive crisis of modern civilisation and existence, he finds the possibility of a solution in eternal tradition. In this spirit, he deals with the fundamental questions of metaphysics and, consequently, with the main elements of spiritual realisation, touching on topics such as the creation and destruction of the world, the metaphysics of struggle, the symbolism of the Antichrist, the relationship between cosmology and astrology, the connection between Hungarian identity and ancient traditions, and Catholicism and the churches in general. Most of his studies were published in various organs of the traditional school, but a large series of studies systematically presenting the traditional view also appeared in the journal *Hunnia*, which was quite distant from him spiritually (and therefore only published part of the series). Tibor Imre Baranyi is an author whose writings strongly reflect the spirit and power of the *ksatriya* attitude, which is more or less characteristic of the Hungarian traditional school as a whole.

As a translator, the school owes him five volumes of Guénon and one of Burckhardt. He translated part of René Guénon's *The King of the World* into Hungarian, as well as *The Crisis of the Modern World*, *The Symbolism of the Cross*, also partly *General Introduction to the Study of Hindu Doctrines*, and *Notes on Initiation*, and from Titus Burckhardt, *Muslim Astrology*. He translated Julius Evola's *Metaphysics of Sex*, from which he published several chapters, which then served as the basis for the later edition of the work. Dozens of his translations have appeared in various traditional publications, most notably

René Guénon and Julius Evola, but also Frithjof Schuon, Seyyed Hossein Nasr and Marco Palli. As the head of Kvintesszencia Publishing, he has published not only the fundamental traditional works of the most authoritative authors of the traditional school, primarily Guénon, but also Hungarian authors such as József Kaczvinszky and, among Hungarian traditional authors, András László, Róbert Horváth and Norbert Németh. In addition to these, his greatest publishing venture – and joint editorial project with Róbert Horváth – was *Tradíció. A Metafizikai Tradicionalitás Évkönyve* (*Tradition: Yearbook of Metaphysical Traditionalism*), which appeared in eight volumes and, with its elegant form and high-quality production, was the most important regularly published work of the Hungarian traditional school for many years. In light of all this, it can be said that no member of the generation following László András has done as much for the Hungarian metaphysical school as Tibor Imre Baranyi.

ANDRÁS BÓDVAI

András Bódvai published only one work, but the periodicals of the school published about a dozen translations of his work by a wide variety of authors (in addition to the better-known traditional authors, Chacornac, Fulcanelli, Christophe Levalois, Antonio Medrano, and José Luis Jerez Riasco). In addition, he published four independent volumes of translations: Martin Lingst's *The Secret of Shakespeare*, Titus Burckhardt's *The Crystal Paradise. Islamic Tradition in Moorish Culture*, René Guénon's *The Esotericism of Dante*, and Julius Evola's *The Mystery of the Grail and the Ghibelline Imperial Idea*. As can be seen, these do not deal so much with central traditional and metaphysical themes as with the various applications of the traditional approach in different, partly cultural fields. The same can be said of the Stella Maris Publishing House, which he ran and which is undoubtedly the most versatile traditional publishing house, as it published novels (by Mircea Eliade and Edward George Bulwer-Lytton) as well as the teachings of Ramana *Maharshi*, the greatest rishi of the 20th century, in Hungarian for the first time. At the same time, András Bódvai is the editor and publisher of the journal *Axis Polaris*, which deals with strictly metaphysical topics and has published eight issues to date.

LÁSZLÓ BORBÁS

László Borbás – who published only one study, apart from the inspired prefaces he wrote for the book series he edited – is known primarily as the director of the traditional school Arcticus Publishing. He was the editor of the first five issues of *Sacrum Imperium*. See below for more information about the publisher and its activities.

FERENC BUJI

Much of Ferenc Buji's work has been published outside the traditional school's organs and publishers. His primary intention is to make the ideas of *sophia perennis* accessible to readers outside the traditional school. Although he has published works on Muslim and Far Eastern themes and authors, his main aim is to introduce contemporary Christians to the long-forgotten values of their own tradition.

Ferenc Buji has published three books of his own, eight translations, nearly fifty studies, essays, and journalistic articles, as well as more than twenty smaller translations. His first book, *Az emberré vált ember (Man Became Man)*, contains selected essays on topics such as evolutionism, reincarnation, the background to the persecution of Christians, the nature of Jesus' love, and God's "worldview". His second volume, *Magasles*, comprises his essays and journalistic writings. His third, thematic volume, *Az elfelejtett evangélium (The Forgotten Gospel)*, is an attempt at a strictly evangelical reading of the Gospel, seeking to draw attention to aspects of Jesus' teachings that are largely unknown to Christians. As for his work as a translator, he translated works on psychology (Carl Gustav Jung: *The Alchemical Conjunction*) as well as works on theology (Alexander Schmemmann: *For the Life of the World*). He translated one of René Guénon's fundamental works, *The Reign of Quantity*, into Hungarian, which was the first published volume by representatives of the Hungarian traditional school (1993). Ananda K. Coomaraswamy's *Akimcawwa: Self-Destruction*, a short collection of translations, already points towards his translations in which he sought to present the teachings of the primary authors of the tradition, primarily those related to spiritual practice. These are the Vedantic Rama-

na Maharsi's teachings, *The Protective Guide*, the speeches of the Christian mystic Johannes Tauler, *The Signposts of the Way*, and the spiritual letters of the Sufi Al-‘Arabí ad-Darqáwí, *The Rose Garden of Remembrance*. In addition to these, he translated works by Sri Muruganar, Nisargadatta Maharaj, Sadhu Om, Ahmad al-‘Alawi, Abu Yazid al-Bistami, Nadjmi al-Din Raz, Jakob Böhm, and Thomas Traherne into the traditional school's organ. He edited László András's collection of aphorisms, *Solum Ipsum*.

KATALIN CZABÁN

Katalin Czabán has published two translations, both carefully crafted and highly faithful to the original style: *Alkímia. Világkép és szellemiség* (*Alchemy: Worldview and Spirituality*) by Titus Burckhardt and *Szufizmus: Fátyol és Kvintesszencia* (*Sufism: Veil and Quintessence*) by Frithjof Schuon.

ANDREA DÁVID

Dávid Andrea has published two important volumes of translations to date, as well as around two dozen smaller translations. Alongside Tamás Bencze and Csaba Nagy, he translated Frithjof Schuon's seminal work, *The Transcendent Unity of Religions*, into Hungarian. However, his most important work was perhaps the translation of Julius Evola's most significant praxeological volume, *The Doctrine of the Awakening*. He has translated numerous studies for the anthology *Introduction to Magic*. Thanks to his excellent knowledge of languages and subjects, he translated mainly Italian authors (Julius Evola, Claudio Mutti, Gianfranco de Turris, Massimo Scaligero) into the organa of the traditional school.

IMRE DOMAN

Imre Doman, an officer of the Order of the Holy Sepulchre of Jerusalem with genuine equestrian skills, has written a book that is impressive in its cultural and mythological and historical background, his series of hunting studies, which are profound yet readable and even witty in places, and which can be considered unique in their entirety, have proven that he is a master not only in the practice of hunting, but also in its theoretical aspects and metaphysical depths.

ZOLTÁN ERDEI

Zoltán Erdei has published only one book to date, but it is considered by many to be seminal. In his work *Antispiritualitás és modern „ezotéria”* (Anti-spirituality and *Modern Esotericism*), he sheds light on the fundamental doctrinal questions of traditional orthodoxy and heterodoxy.

GÁBOR FARAGÓ

The traditional school owes the translation of about a dozen, mostly major works to Gábor Faragó, including Ananda Coomaraswamy's "Spiritual Paternity and the Puppet Complex," Rama Coomaraswamy's "The Desacralisation of Hinduism for Western Consumption", Martin Lingst's "The Past in the Light of the Present" and Arthur Avalon's "*Vakta advaitavada*".

ERNŐ FERENCZ*

Ernö Ferencz has published only one study, or more accurately, one review, but he has produced more than fifty excellent translations for the journals and yearbooks of the traditional school, mainly of the works of Julius Evola, making him one of the school's most prolific translators. He translated Julius Evola's fundamental work, *The Hermetic Tradition*. He is a member of the editorial board of *Északi Korona*.

FRANCO DE FRAXINO*

In addition to his two studies and a book published in the Netherlands, Franco de Fraxino worked mainly as a translator in the traditional school. He translated into Hungarian two important works by Julius Evola, *The Principle and Its Action*, Evola's introduction and commentary on the Tao Te Ching, and his autobiography, *The Cinnabar Trail*. Similarly, we owe him the Hungarian translation of what is perhaps Evola's most outstanding work of historical philosophy, "The Occult War". He translated numerous studies for the work *Introduction to Magic*, edited by the UR Group. He is a member of the editorial board of *Északi Korona*. His work in Interlingua, *Le actualitate del tradition metaphysic*, presents the fundamental doctrines of the traditional view.

FRÖHLICH-BOTOND ZOLTÁN

In addition to several translations, Zoltán Fröhlich-Botond contributed primarily as a publisher to the development of the traditional school: he was the founder and director of Persica Publishing House and co-publisher of the first few issues of *Észa-ki Korona*.

ANDREA TÜNDE GÁL

Andrea Tünde Gál has published about half a dozen translations, mainly in *Axis Polaris* and *Tradíció*. She has translated works by Frithjof Schuon and Róbert Horváth (into the English-language TYR yearbook), and she translated into Hungarian the unique short work by the Hinduised Savitri Devi under the title "Indian Paganism: The Last Living Manifestation of Aryan Beauty."

ISTVÁN GALGÓCZY

István Galgóczy's translations were mainly published in *Tradíció*. He primarily translated René Guénon's studies on the relationship between master and disciple and on initiation.

RÓBERT HORVÁTH

The person who has done the most for the traditional Hungarian school through his publications, primarily in the form of his own studies, is Róbert Horváth: He has published more than 120 independent studies, prefaces, introductions and reviews, primarily in traditional school publications, in which he has discussed fundamental and detailed questions of metaphysics, politics, philosophy, art and spirituality. For this reason, if Tibor Imre Baranyi is *the* most versatile *personality* of the traditional school, then Róbert Horváth *is* its most versatile *author*. Nothing characterises his conscious publishing activity and his traditional sense of responsibility for the school and Hungarian intellectual life in general better than the two columns and series of studies that appeared in *Pannon Front* under the titles Metapolitical Diorama and Studies for the Intellectual Elite. At the same time, he was editor-in-chief of *Északi Korona*, co-editor of *Tradíció-évkönyv*, and one of the editors of Camelot Kiadó's *Regulus* kollekcio series. The traditional book

cooperation between tax authorities, initiator of Concordia Traditionalis, and one of the founders of the Lux Mundi Foundation. Numerous articles and translations for various journals and books – about one third of the items in this bibliography – were written at the request of and under the direction of Róbert Horváth, and thus his invisible presence – as in the case of András László – is much more extensive and decisive than his own list of publications suggests.

Róbert Horváth has published three books to date. One of these, *Kard, kereszt, korona* (Sword, Cross, Crown), written jointly with Tibor Imre Baranyi and László András, deals with the fundamental political question of the relationship between nationalism and aristocracy, as well as the legend of Saint Imre. His other, shorter book, published on the centenary of Julius Evola's birth, is entitled *A politika funkciója Julius Evola életművében* (The Function of *Politics in the Life and Work of Julius Evola*). His notes written during his 2004 trip to India, published under the title *Indiai feljegyzések* (*Indian Notes*), take the form of a personal traditional travelogue. András László is the initiator and editor of the dialogue volume *Tradition and Metaphysics*. His explanations of foreign words and expressions appearing in the volume are almost a work in their own right and are significant not only for the work in question, but also for András László's interpretation of metaphysical tradition in general. His studies have been published since 1993. He has dealt in detail with, among other things, the theory of cycles, the spiritual validity of alchemy, the idea of empire, the question of "distant love," the role of music in the traditional and modern world, Tivadar Csontváry Kosztka, Béla Hamvas and politics, the metidealist character of the ultra-right, and one of the characteristic features of modern pseudo-spirituality, "cupidism". He has published numerous studies abroad (mainly in Italy) and edited a collection of Béla Hamvas's thoughts on life for the first collection of his studies published in Italian. He was the first person in Hungary to introduce one of the most remarkable currents of the Hindu tradition, Kashmiri Shaivism, and remains the only person to have done so to date. His translations are mainly related to Hinduism (Ramana Maharshi, Nisargadatta Maharaj, Sri Muruganar, Chandrasekhar, etc.).

aréndra Saraswati, Lakshman Joo Raina). Her studies are characterised by an in-depth, rigorous and dispassionate examination of the subject matter, in which her outstanding erudition is as valuable as her philological expertise and precision.

MONIKA IMREGH

In addition to two highly informative introductory studies on Pico della Mirandola and Marsilio Ficino, the Hungarian traditional school owes much to Imregh Monika for her translations of five books and several studies. She translated Julius Evola's highly important volume *The Face and Mask of Contemporary Spiritualism* into Hungarian, as well as the small volume containing several of Evola's studies, entitled *The Type of the Passing Man*. Similarly, she translated the Latin sections of Shizuteru Ueda's monograph on Meister Eckhart, *The Birth of God in the Soul and the Breakthrough to Divinity*. However, his two most important and high-quality translations are Marsilio Ficino's commentary on Plato, *On Love*, and Pico della Mirandola's *Heptaplus*. He even wrote his unpublished doctoral dissertation on this subject: *The Influence of Plotinus on 15th-Century Renaissance Philosophers: The Works of Marsilio Ficino and Giovanni Pico della Mirandola*. In addition to several studies, Evola translated two important texts by Plutarch from Greek into Hungarian.

FERENC JESZENSZKY

Ferenc Jeszenszky was one of the editors of the first issue of *Arkhé*, the first traditional journal. In about half a dozen studies, most of which appeared outside the organs of the traditional school, he published clear, clarifying studies primarily on the topics of evolutionism and the limits of science. He translated William A. Dembski's ambitious work criticising evolutionism, *Intelligent Design: The Bridge Between Science and Theology*.
Renée Kelemen

RENÉ KELEMEN

Half a dozen studies (René Guénon, Ananda K. Coomaraswamy, Julius Evola) and a study on art theory

In addition, the traditional school owes René Kelemen the translation of two volumes: one of Coomaraswamy's important works on the philosophy of art (*Eastern and Christian Philosophy of Art*) and one of Jean Robin's interesting books (*The UFO Phenomenon, or the Great Parody*). He produced the first Hungarian translations of some of Evola's studies, which were circulated in a very limited circle in typescript form in the 1980s.

LILIAM KIRÁLY*

In addition to three shorter writings, Király Liliom contributed to the oeuvre of the Hungarian traditional school primarily through his work as a translator. He translated poems by Sri Muruganar, Frithjof Schuon and Karl Maria Wiligut, and we also owe him the Hungarian translation of Sri Ramakrishna's spiritual teachings and Julius Evola's defence speech before the court.

MIKLÓS KÓRLEÓNISZ*

Miklós Kórleónisz published eleven independent studies and four translations, mainly in the *Pannon Front*. In a sense, all of his studies are related to politics, and within that, to the extreme right. In his writings, he sought to dispel vulgar stereotypes about Ferenc Szálasi and the Hungarist Movement, and published clarifying works on the occult geography of Europe and the relationship between occultism and National Socialism.

TIBOR ISTVÁN MARX

Tibor István Marx has published nearly ten articles (all but one in *Tradíció*), each of which presents a defining, mainly aristocratic figure from the Hungarian historical right, thus rescuing from obscurity numerous great figures of Hungarian history who have been forgotten solely because of their political views.

ISTVÁN MEDVE

The traditional school and Hungarian intellectual life in general owe a debt of gratitude to István Medve for his careful and thorough translations of three important books.

iron audience. One is Ananda K. Coomaraswamy's last and perhaps most difficult work, *Time and Eternity*; the other is Titus Burckhardt's *Introduction to Sufi Doctrine*, one of the finest works ever written on the doctrinal foundations of Sufism; and the third is the fundamental work on Sufi spiritual guidance, the spiritual letters of Saikh ad-Darqāwī (*The Rose Garden of Remembrance*), which he translated together with Ferenc Buji.

DÁVID MÉSZÁROS

Dávid Mészáros has published half a dozen of his own studies and translations, most notably in *Sacrum Imperium* (the first five issues of which he edited together with László Borbás). He was primarily interested in the imperial aspect of right-wing politics and translated Julius Evola's studies on nationalism and Europeanism into Hungarian.

ANDRÁS MOLNÁR

Although András Molnár has his own studies, he has primarily contributed to the publishing activities of the Hungarian traditional school through his nearly three dozen translations. He has translated works by Julius Evola, Eklatos, Zero, Martin Heidegger, Claudio Muti, and Adriano Romualdi. He is one of the main translators of the first volume of the three-volume collection *Introduction to Magic*, editor of the online art magazine and portal *Artifex*, and editor of the *Divine City* website.

MUTTI, CLAUDIO

Although Claudio Mutti, being Italian, does not belong to the Hungarian traditional school, we must mention him here partly because of his close ties to the school, partly because of his writings on the Hungarian traditional school, and partly because of his Italian translations of Hungarian traditional authors (Béla Hamvas, Róbert Horváth, András László) into Italian. Claudio Mutti's writings in Hungarian primarily deal with the political aspects of tradition. In this vein, he has written about Ernst Jünger, Julius Evola, Mircea Eliade, Roman Ungern-Sternberg, and György Lukács.

CSABA NAGY

Csaba Nagy has published three volumes of translations: Titus Burckhardt's *Chartes and the Birth of the Cathedral* (together with Tibor Palkovics) and Frithjof Schuont's *The Roots of the Human Condition* and *The Transcendent Unity of Religions* (together with Tamás Bencze and Andrea Dávid). In addition to these volumes, he has published some fifteen translations in traditional academic journals, including such important works as Arthur Avalon's *Vedanta* and *Tantra Vastra*, Marco Pallist's *Does "Grace" Have a Role in Buddhism?* but above all Seyyed Hossein Nasr's two great works: *"Self-Consciousness and Perfect Self-Identity"* and *"The Influence of Sufism on Traditional Persian Music"*.

LÁSZLÓ LEVENTE NÉMETH

László Németh Levente published approximately ten translations in traditional school publications, mainly from Frithjof Schuont and René Guénon. Together with Tibor Imre Baranyi, he translated René Guénon's *The World King*, and together with Ferenc Buji, he translated Ramana Maharshi's first published work, *The Straight Path*.⁶ Julius Evola's *The Doctrine of the Awakening* was published partly on the basis of his manuscript translation. However, László Levente Németh contributed above all to the development of the spirit of the traditional school through his own writings. His excellently written, compelling, radically virile essays and essay studies, which reject all elements of bourgeois thinking and lifestyle and steer clear of the "stale stench" of compromise, are a unique feature of the literary corpus of the Hungarian traditional school.

NORBERT NÉMETH

Norbert Németh has published a monograph, approximately ten studies, two volumes of translations and more than fifty translations, making him one of the most creative authors and translators of the Hungarian traditional school. Representatives of the school

⁶Ramana Maharshi's first work in Hungarian was published by the Buddhist Mission, on the initiative of András László, as a "manuscript", i.e. for internal distribution, under the title *Sad-Vidya* in 1980, translated by Éva Ferenczy.

He was the only one who undertook to explore and present a particular tradition from a universal perspective, not only in its depth but also in its horizontal completeness. This tradition is Buddhism, and Norbert Németh researched its Theravada, Mahayana, Vajrayana and Dzogchen aspects in depth, not only in their doctrinal but also in their praxeological aspects. His work entitled *The Ideas of Buddhism* is not only unique in Hungarian-language Buddhist literature, but also considered a remarkable achievement in the context of foreign literature on the subject. One of his two translations is a collection of Julius Evola's studies on the Mithraic mysteries and Lamaism (*Realisation and Actions After Death*), while the other is René Guénon's fundamental monograph on the Hindu dharmas (*General Introduction to the Study of Hindu Doctrines* – co-translated with Tibor Imre Baranyi). The UR Group has also published translations of works by Julius Evola and René Guénon, as well as works by Titus Burckhardt and Namkhai Norbu. He is one of the founders of the Centre for Metaphysical Tradition.

MIHÁLY ZOLTÁN OROSZ

Mihály Zoltán Orosz contributed to the traditional school's publishing activities not as an author or translator, but as the head of Sophia Perennis, a publishing house known for its exceptionally high-quality and carefully edited books (see below for more information about the publisher). In 1990, together with Tibor Murányi, he organised a series of lectures by András László in Debrecen at the then Kossuth Lajos University of Science, which continues to this day, albeit at a different venue and with different organisers.

MÓNIKA PARRAGH

In addition to her study on Arturo Reghinir, Mónika Parragh has published more than twenty translations in the publications of the traditional school. She has translated mostly from Julius Evola, but she has also made available to Hungarian readers St. Bernard's laudation written for the Knights Templar, as well as Master Eckhart's

, which pushed the boundaries of Christian thought and led to his condemnation by the Pope. He was a contributor to *Pannon Front*.

LÁSZLÓ PÉTER

László Péter published half a dozen translations in the first half of the 1990s from Ananda K. Coomaraswamy, Titus Burckhardt and Frithjof Schuon in Arkhé and Őshagyomány. He translated Coomaraswamy's ambitious essay, *Vedanta* and the Western Tradition, which can be regarded as an introduction to the traditional metaphysical view.

SÁNDOR ZSOLT RÁDY

Sándor Rády contributed to traditional school publishing primarily not as an author or translator, but as a publisher and editor: he was the director and editor of Camelot Publishing House, the Nefelejcs Kis-könyvtár (Nefelejcs Small Library) published by Nemzetek Európája Publishing House, and *Északi Korona* (*Northern Crown*). Among his published writings, his study on Julius Evola's visit to Hungary, written jointly with Róbert Horváth, is particularly noteworthy as an important historical document.

DÁVID SÁNTHA

Dávid Sánta mainly translated studies for *Északi Korona*, but he also contributed a translation to the thematic issue of *Axis Polaris* on Buddhist meditation. He is the proofreader of several important publications.

ISTVÁN SARKADY

As the head of Nemzetek Európája Kiadó (Europe of Nations Publishing House), István Sarkady, who was committed to intellectual conservatism, helped bring the political works of the traditional school to light. This includes three small volumes in the Nefelejcs Kiskönyvtár series, four works by Julius Evola, and two political journals of the traditional school, *Sacrum Imperium* (from issue 5) and *Északi Korona*. For more information on the publishing house Nemzetek Európája, see below.

ATTILA SZABÓ

In addition to Roland Hadházi, it is primarily thanks to Attila Szabó that László András's series of lectures in Nyíregyháza, which began in 1990, has continued to this day. As the head of Kötet Publishing House, he has earned merit by publishing numerous unique works, and it is largely thanks to his efforts and dedication that the books of UR Kiadó have also been published. He published the very first journal of the Hungarian traditional school, *Arkhét*. See below for more information about the journal and the two publishers mentioned above.

CSABA SZMORAD

In more than ten studies published to date, Szmorad Csaba has dealt with issues such as Hungarian identity, the relationship between Judaism and Freemasonry, and has devoted a fundamental series of studies to the relationship between traditional and modern natural sciences. In addition, he is the editor-in-chief and technical editor of the bimonthly *Északi Korona*, editor of *Sacrum Imperium*, and technical editor of *Axis Polaris*. He teaches astrology in Budapest together with Edina Hertelendy.

SZONGOTT RUDOLF*

As an author, translator and editor, Rudolf Szongott made a significant contribution to the publishing activities of the Hungarian traditional school. With impressive confidence, he applied classical education and mythological elements in dozens of studies on topics such as the idea of hierarchy, mountain and light symbolism, metaphysics, the relationship between religion and myth, and the question of the Hungarian genius. As a translator, he is best known for his Hungarian translations of two fundamental works by Julius Evola (*Revolt Against the Modern World* and *The Metaphysics of Sex*). He also translated works by Meister Eckhart, Mircea Eliade and Otto Weininger, among others. He was editor-in-chief of the first traditional magazine, *Arkhé*, and the UR Könyvkiadó publishing house, which he ran, published several important and high-quality works.

ZSUZSA TARASZEVICS

In addition to translating the works of Russian authors (Alexandr Dugin, Metropolitan Ioann), Zsuzsanna Taraszevics has also published several books on Hungarian traditional literature, written in a captivating style with her superior knowledge of historical facts, crystal-clear reasoning and wide-ranging historical and political analysis, about important right-wing figures such as Pyotr Stolypin, Corneliu Codreanu, Augusto Pinochet and Léon Degrelle. The title of his analysis of the role of the United States in World War II speaks for itself: "America, the Golem."

BEATRIX TÁRKÁNYI

Beatrix Tárkányi contributed to traditional Hungarian literature primarily through her translations of Romanian authors. She translated around a dozen studies by Mircea Eliade, Nae Ionescu and Vasile Lovinescu. She translated the book *A tollas gárda* (The Feathered Guard), which deals with the Legion of Saint Michael the Archangel.

TIBOR F. TÓTH

Tibor F. Tóth has published nearly ten translations in *Tradíció* and *Északi Korona*. He has mainly translated German authors associated with the traditional spirit (Rudolf Pannwitz, Leopold Ziegler, Taras von Borodajkewycz, etc.).

FERDINÁND TURÓCZY*

In addition to his afterword to Julius Evola's *Pagan Imperialism*, Ferdinánd Turóczy contributed to the Hungarian traditional school primarily as a translator. He translated Julius Evola's works *Embrek és romok* (Men and Ruins), *A rasszok és a tradíció* (Races and Traditions) and *Pogány imperializmus* (Pagan Imperialism) into Hungarian. In addition to these volumes, he published about half a dozen translations in the organs of the traditional school. He was a member of the editorial board of *Északi Korona*.

GUSZTÁV ZÓLYOMI*

Gusztáv Zólyomi is primarily known as the translator of Julius Evola's *The Yoga of Power* and several of his other works, as well as the editor of a collection of writings critical of evolutionism. He is a member of the editorial board of *Észa-ki Korona*.

LÁSZLÓ VIRÁG

With nearly fifty studies, László Virág is one of the most prolific authors of the traditional school. He wrote numerous illuminating historical studies on prominent events and personalities in universal and Hungarian history (Publius Cornelius Scipio, Alexander the Great, Frederick Barbarossa, Charles of Lorraine, Julius Ludwig von Haynau, Saint László, Baron Sámuel Jósika, Count Aurél Dessewffy, István Tisza, and Miklós Horthy). He wrote a unique three-part series of studies on the Ku Klux Klan. He devoted nearly ten studies to a critique of evolutionism. László Virág translated into Hungarian the Christian medieval book on death, *Ars Moriendi*, and one of the most important hermetic alchemical texts, *Rosarium philosophorum*. Together with Tibor Imre Baranyi, he translated René Guénon's *Notes on Initiation*. In addition, more than a dozen of his translations have been published in the publications of the traditional school by authors such as René Guénon, Julius Evola, Ananda K. Coomaraswamy, Epes Brown, Seyyed Hossein Nasr, and Marco Pallis. He wrote a column entitled "Historical Portrait Gallery" in *Pannon Front*. Together with Zoltán Frölich-Botond, he was the founder of Persica Publishing, editor-in-chief of the first seven issues of the journal *Axis Polaris*, editor of *Sacrum Imperium*, chairman of the editorial board of *Északi Korona*, and editor-in-chief and columnist for *Pannon Front*. He was largely responsible for the publication of Julius Evola's books by Nemzetek Európája Publishing House.

THE HUNGARIAN TRADITIONAL SCHOOL PUBLISHERS OF " "

THE SCHOOL OF TRADITION AND TRANSCENDENCE

The School of Tradition and Transcendence, led by Árpád Szigeti, operated between 1991 and 1995 in Budapest, in the Kosztolányi Cultural Centre in the 9th district, and was thus the first organisation to provide a platform for representatives of the Hungarian traditional school, alongside representatives of other movements. The school organised a series of lectures and published a quarterly journal entitled *Őshagyomány* (Ancient Tradition).

Madrészt launched a series of books entitled "The Books of Ancient Traditions". Among the lecturers and authors of the school were András László and Rudolf Szongott from the Hungarian traditional school, as well as Róbert Horváth and Tibor Imre Baranyi; on the other hand, from the Hungarian organic school, there were Gábor Pap and József Molnár V., as well as Lajos Szántai (who still belonged to the traditional school in the early 1990s). The School of Tradition and Transcendence was undoubtedly defined by these two schools, which in many respects had opposing views of tradition. In addition to these representatives, other lecturers and authors included László Mireisz, László Takács, József Bakos, Emil Ámin Kazanlár, Tamás Raj, László Fórizs, Marcell Jankovics, Tamás Vekerdy, György Székely (*alias* Georg Kühle-wind) and others.

Although four volumes have been published in the series "Books of the Ancient Tradition," with the exception of the first, each volume contains two books. These include René Guénon's two traditional works on history and social philosophy, *The Reign of Quantity* and *The Crisis of the Modern World*. The Books of the Ancient Tradition also includes Julius Evola's own translation of the Tao Te Ching, as well as his excellent introductory study written for the translation. The four volumes (seven books) published in the series are as follows:

René Guénon: *The Reign of Quantity and the Signs of the Times* (1993)

Frithjof Schuon: *Divine Knowledge* (1993) [Gnosis. Divine Knowledge • Esoteric Knowledge]

Julius Evola: *The Book of the Principle and Its Action (Tao t ching)* • *The Face and Mask of Contemporary Spiritualism* (1994)

René Guénon: *The Crisis of the Modern World* • *The Symbolism of the Cross* (1995)

ARCTICUS PUBLISHING

Arcticus Publishing House in Budapest was founded in 2000 by László Borbás. The publishing house has published works by authors from the traditional school (René Guénon, Julius Evola, Ananda K. Coomaraswamy, Frithjof Schuon, Leo Schaya, Titus Burckhardt) as well as modern authors outside the school (Fulcanelli, Shizuteru Ueda), Renaissance thinkers (Pico della Mirandola, Marsilio Ficino) and anonymous authors. Shizuteru Ueda's book is a Hungarian translation of one of the most important pieces of the extremely rich Eckhart literature. Ficino and

With the publication of Pico della Mirandola's volumes, the publisher not only managed to fill in a gap in the market, but also contributed to the enrichment of Hungarian cultural history thanks to Ficino's connections in Hungary. With the publication of Julius Evola and Titus Burckhardt's works on the Hermetic-Alchemical tradition, the publisher has made two fundamental works on the subject available to the public, shedding light on this rather obscure and uncertain field.

The publishing house has released fifteen volumes in three series:

Libri Artis

Ananda Kentish Coomaraswamy: *Christian and Eastern Philosophy of Art* (2000) Titus Burckhardt: *The Essence of Sacred Art in the Light of the World Religions* (2000) Titus Burckhardt: *Chartres and the Birth of the Cathedral* (2001)
Fulcanelli: *The Mystery of the Cathedrals and the Hermetic Symbols of the Great Work - An Esoteric Explanation* (2001)

Libri Operis Magni

Titus Burckhardt: *Alchemy. Worldview and Spirituality* (2000)
Marsilio Ficino: *On Love. Commentary on Plato's The Symposium* (2001)
Rosarium philosophorum. The Rose Garden of the Philosophers (2001)
Giovanni Pico della Mirandola: *Heptaplus, or Seven Explanations of the Seven Days of Creation* (2002)
Leo Schaya: *Man and the Absolute According to Kabbalah* (2002)
Julius Evola: *The Symbols, Doctrine and Royal Art of the Hermetic Tradition* (2007)

Libri Religionis

Leo Schaya: *The Sufi Teaching of Unity* (2001) Frithjof Schuon: *The Roots of the Human Condition* (2001) *Ars moriendi. The Art of Dying* (2004)
Shizuteru Ueda: *The Birth of God in the Soul and the Breakthrough to Divinity. The Mystical Anthropology of Meister Eckhart and Its Comparison with Zen Buddhism* (2004)
René Guénon: *The Great Triad* (2007)

As can be seen from the series, the publisher's books fall into three. They are organised around a "centre of attraction": the first is sacred art, the second is the hermetic-alchemical tradition, and the third is traditional religious studies. The volumes, which testify to refined taste and have a distinctly traditional aura, were designed by the publisher himself, László Borbás, who also wrote the inspiring introductions to all three series.

CAMELOT PUBLISHING

Camelot Publishing House was founded in Budapest in 1995 by Sándor Zsolt Rády. The publisher has released six volumes to date, five of which are part of the Regulus Collection series (the last volumes were published in collaboration with Kvintesszencia Publishing in Debrecen). Its first publication outside the series was

Róbert Horváth: *The Function of Politics in the Life and Work of Julius Evola* (1998)

The Regulus Collection, edited by Róbert Horváth, contains shorter studies averaging fifty pages in length. This series included Matgioi's only work available in Hungarian, *Taoista út* (*The Taoist Way*), considered to be the "precursor" to René Guénon, as well as one of Ananda K. Coomaraswamy's most important works, *Akimcawwa*, a wide-ranging study of "the theory of metaphysical practice" (András László).

Julius Evola: *The Type of the Passing Man, and Other Essays* (1996) Master

Eckhart: *The Christianity of the Noble Man. Five Sermons* (1997)

Matgioi (Albert de Pouvoirville): *The Taoist Way. Coherent Action and Reaction* (2000)

Ananda K. Coomaraswamy: *Akimcawwa: Self-Destruction* (2000)

Giulio Cesare Lensi Orlandi Cardini: *The Baphomet of the Templars in Florence* (2003)

KAIROSZ PUBLISHING

Kairosz Publishing is not a traditional but rather a conservative Catholic publishing house, which publishes books on a wide range of topics, but primarily theological, philosophical, and historical-political works. The publisher has released two books by Ferenc Buji (*Magasles* and *Az elfelejtett evangélium* [*The Forgotten Gospel*]). With the help of translators from the traditional school, the publishing house has released such important works as Johannes Tauler's *The Way of the Cross*, Al-'Arabí ad-Darqáwí's *The Rose Garden of Memory*, and Angelus Silesius's *The Cherubic Wanderer*. This publisher also released Ernst

F. Schumacher's book, *The Way of the Misguided*, which Seyyed Hossein Nasr considers to be the most outstanding introduction to the traditional view to date.

The publisher's publications with a traditional focus include:

Alexander Schmemmann: *For the Life of the World* (2001)

Johannes Tauler: *Signs of the Way Home. Discourses on the Mystical Way* (2002)

Ferenc Buji: *High Ground. Essays and Reflections from the Perspective of Tradition*

(2003) Angelus Silesius: *The Wanderer of the Cherubim. Spiritual Thoughts and*

Final Rhymes (2004)

Al-'Arabí ad-Darqáwí: *The Rose Garden of Remembrance. The Sufi Science of Soul Guidance*

(2005)

Ernst F. Schumacher: *Guide to the Misguided* (2005)

Ferenc Buji: *The Forgotten Gospel. The Lost Teachings of Jesus of Nazareth* (2006)

VOLUME PUBLISHER

Although the Nyíregyháza-based Kötet Publishing House, founded by Attila Szabó, cannot be considered strictly traditional, in a certain sense it has published the most important works of the traditional school. This publishing house released András László's first two books, *Tradícionális és létszemlélet* (*Tradition and the View of Existence*) and *Solum Ipsum*, as well as the reprint of József Kaczvinszky's internationally renowned three-volume yoga book, *Kelet világossága* (*The Light of the East*). Julius Evola's magnum opus, *Revolt Against the Modern World*, and Ramana Maharshi's most outstanding collection of conversations to date, *The Protector's Guide*. At the same time, Kötet Publishing House also published the first traditional journal, *Arkhét*.

We only list the books published by this publisher in the bibliography.

Carl Gustav Jung: *The Alchemical Conjunction* (1994 – Könyvjező Publishing House) József Kaczvinszky: *The Light of the East. I. Introduction to Yoga* (1994)

József Kaczvinszky: *The Light of the East. II. Practical Yoga* (1995) József

Kaczvinszky: *The Light of the East. III. Mystical Yoga* (1995) András László:

Traditionalism and the View of Existence (1995)

Viktor E. Frankl: *Man's Search for Meaning* (1996) Julius Evola: *Revolt Against the Modern World* (1997)

András László: *Solum Ipsum. Metaphysical Aphorisms* (2000)

Protective Guidance. The Teachings of Sri Ramana Maharshi (2001)

KVINTESSZENCIA PUBLISHING

Kvintesszencia Publishing House was founded by Tibor Imre Baranyi in Debrecen in 1996 (the publisher's first two publications were released under the name Kvintesszencia Könyvek). Kvintesszencia published in 1998

From 2005 until now, the Hungarian Traditional School has published its most serious undertaking to date, the *Tradíció Yearbook* (see below for details). Seventeen volumes have been published so far, primarily featuring works by the two most influential figures of the Traditional School, René Guénon and Julius Evola. Among these, Guénon's two works on initiation (*Notes on Initiation* and *Initiation and Spiritual Realisation*) and his magnum opus on historical philosophy (*The Reign of Quantity and the Signs of the Times*) are particularly noteworthy, as is the traditional school's most outstanding work on praxeology, *The Doctrine of the Awakening* by Evola. Kvintesszencia Publishing House has published Frithjof Schuon's best-known work, *The Transcendent Unity of Religions*. The publisher's profile also includes the publication of works by Hungarian authors. Kvintesszencia Publishing House published József Kaczvinszky's previously unpublished *Seven Initiations*. It also published Tibor Imre Baranyi's collection of studies on various crisisological, doctrinal and praxeological topics concerning the development of existence and the eternal validity of tradition, as well as Norbert Németh's monograph on the theoretical and practical aspects of various schools of Buddhism and Zoltán Erdei's writing on pseudo-esotericism. Kvintesszencia Publishing House published Róbert Horváth's account of the metaphysical aspects of Indo-Hindu culture, as well as András László's collection of written interviews on the diverse topics of tradition and metaphysics.

Julius Evola – Frithjof Schuon: *Zen. The Religion of the Samurai. Five Studies in Japanese Buddhism* (1996)

Julius Evola: *Realisation and Actions After Death. The Path of Realisation in the Mysteries of Mithras and the Otherworldly Teachings of Lamaism* (1997)

René Guénon: *General Introduction to the Study of Hindu Doctrines* (1999) Tibor Imre Baranyi – Róbert Horváth – András László: *Sword, Cross, Crown.*

Traditional Studies on Hungarian Identity (2000 – Lux Mundi) Julius Evola: *The Mystery of the Grail and the Ghibelline Idea of the Empire* (2001) René Guénon: *Notes on Initiation* (2002)

Giulio Cesare Lensi Orlandi Cardini: *The Baphomet of the Templars in Florence* (2003 – jointly with Camelot Publishing)

Julius Evola: *The Doctrine of the Awakening. A Study of Buddhist Asceticism* (2003)

József Kaczvinszky: *The Seven Initiations • "F" Diary. A Meditation Book on the Symbols that Rule Each Day • Yoga Aphorisms* (2003)

Frithjof Schuon: *The Transcendent Unity of Religions* (2005)

Norbert Németh: *The Ideas of Buddhism* (2005)

Tibor Imre Baranyi: *Evolving Existence and Eternal Tradition* (2005)
 Zoltán Erdei: *Anti-spirituality and Modern "Esotericism"* (2005) René
 Guénon: *Initiation and Spiritual Realisation* (2006)
 René Guénon: *The Reign of Quantity and the Signs of the Times* (2006)
 Róbert Horváth: *Indian Notes* (2007)
 András László: *Tradition and Metaphysics. Questions and Answers* (2007)

EUROPE OF NATIONS PUBLISHING HOUSE

The Budapest-based Nemzetek Európája Kiadó (Publishing House of the Nations of Europe), founded by István Sarkady, cannot be considered a traditional publishing house in the strict sense of the word, but it has published a number of noteworthy traditional works and also publishes *Sacrum Imperium* (from issue 5 onwards) and *Északi Korona* (Northern Crown). The publisher's original mission was to present 20th-century right-wing movements, as evidenced by the volumes of the Nefelejcs Kiskönyvtár (Nefelejcs Small Library) series edited by Sándor Zsolt Rády:

The Feathered Guard. Intellectual Variants of Nationalism in 1930s Romania (2001)
Hungarism and Intellect. Selected Studies (2001)
The Anti-Communist. On Baron Roman Ungern-Sternberg. Selected Studies
 (2002)

This publisher has released one of the most thorough and reliable books on the connection between National Socialism and the occult.

Nicholas Goodrick-Clarke: *The Occult Roots of Nazism* (2003)

The Nemzetek Európája Publishing House undertook the publication of Julius Evola's socio-political works. This included Evola's early programmatic work, *Pagan Imperialism*, as well as the mature writer's summary work on social philosophy, *Men and Ruins*.

Julius Evola: *Pagan Imperialism* (2003) Julius Evola:
Races and Traditions (2003) Julius Evola: *Men and*
Ruins (2005) Julius Evola: *The Cinnabar Trail*
 (2006)

PERSICA PUBLISHING

Persica Publishing House was founded in Budapest in 2007 by László Virág and Zoltán Fröhlich-Botond, primarily to publish the unpublished works of Julius Evola. To date, the publishing house has released two books.

world: Evola's highly important work introducing Tantrism, and secondly, a collection of studies edited by the UR Group, or more precisely by Evola himself, on the subject of the magical view and practice. Avoiding the usual dead ends and derailments of works with similar motivations and themes in this field, which overlaps in many respects with alchemy and occultism, this unique anthology is probably the only one of its kind in the 20th century in terms of its seriousness, thoroughness, credibility and, above all, its commitment to the European magical tradition.

Julius Evola: *The Yoga of Power. A Study of the Tantras* (2007)

Introduction to Magic I. (2007)

SOPHIA PERENNIS PUBLISHING

Although Sophia Perennis Publishing House, based in Érpatak, has only published four volumes to date, both the selection of these titles and the manner of their production testify to a high standard of excellence, which is a credit both to the publisher, Mihály Zoltán Orosz, and to the editor of the volumes, István Medve. The publisher's first publication was the first actual edition of András László's doctoral dissertation, written in the 1970s:

András László: *The Light of the Universe in Man* (2004)

In addition, as part of the "Libri traditionis perennis" series, the publisher has released important volumes such as Ananda K. Coomaraswamy's last and perhaps most difficult work, *Time and Eternity*, and one of Titus Burckhardt's first works, *Introduction to Sufi Doctrine*, which presents Sufism with unique clarity.

Ananda K. Coomaraswamy: *Time and Eternity* (2004) Titus

Burckhardt: *Introduction to Sufi Doctrine* (2005) Frithjof Schuon:

Sufism: Veil and Quintessence (2006)

STELLA MARIS PUBLISHING

Stella Maris, led by András Bódvai in Budapest, is the traditional publisher with the longest history alongside Kötet Kiadó.

Between 1994 and 1996, he published six volumes, including two traditional "cross-over" novels and a monograph on Shakespeare. His first – and most significant – publication during this period was undoubtedly Titus Burckhardt's *Crystal Paradise*, an exemplary, strongly traditional presentation of Moorish culture.

Titus Burckhardt: *The Crystal Paradise. Islamic Tradition in Moorish Culture* (1994) René Guénon: *Dante's Esotericism • Saint Bernard* (1995)

Titus Burckhardt: *Muslim Astrology, or the Spiritual Key to the Astrology of Muhjiddin Ibn 'Arabi* (1995)

Martin Lings: *The Secret of Shakespeare* (1995)

Edward Bulwer-Lytton: *Leila, or the Fall of the Crescent Moon* (1996)

Mircea Eliade: *The Secret of Dr. Honigberger* (1996)

Between 1997 and 2000, the publisher released seven volumes of the Athanor book series, written by seven authors. Six of the seven authors had their works published in Hungarian for the first time by this publisher. Among these, Jean Robin's book on UFOs, which is a fine example of "applied traditionalism," and Hubert de Mirleau's book on the question of the avoidability or inevitability of democracy are particularly noteworthy. However, the publisher's two most significant publications are Gaston Georgel's extremely thorough monograph on the traditional doctrine of cosmic cycles and Ramana Maharshi's book, *The Straight Path*.

Jean Robin: *The UFO Phenomenon, or the Great Parody* (1997) Luc

Benoist: *Esotericism* (1998)

The Straight Path. The Teachings of Ramana Maharshi (1998)

Julius Evola: *Orientations* (1998)

Hubert de Mirleau: *Is Democracy a Fatality?* (1999)

Gaston Georgel: *The Four Ages of Humanity. An Introduction to the Traditional Doctrine of Cosmic Cycles* (2000)

Ernesto Milá: *Nazism and Esotericism* (2000)

UR PUBLISHING HOUSE AND MULTIMEDIA STUDIO

The Budapest-based UR Könyvkiadó, which grew out of the Nyíregyháza-based Kötet Kiadó, was founded in 1997 by Róbert Radics, Attila Szabó and Gábor Illés. Contrary to its initial plans, the publishing house unfortunately only published three books, but these include one of Julius Evola's finest works, *The Metaphysics of Sex*,

as well as the work of Eugen Herrigel, perhaps the best European expert on Zen spirituality, *The Zen Way*.

Viktor E. Frankl: *Medical Care for the Soul. The Foundations of Logotherapy and Existential Analysis* (1997)

Eugen Herrigel: *Zen in the Art of Tea Making* (1997)

Julius Evola: *The Metaphysics of Sex* (2000)

PERIODICALS OF THE MAGYAR TRADITIONAL SCHOOL

ARKHÉ

Arkhé, published at irregular intervals, was the first journal of the traditional school. Only three issues of the journal appeared, but there was also a new, revised edition of the first issue. Although Hyperion is listed as the publisher of the original first issue, Perennis Kiadó as the publisher of the revised first issue, and Editio Arkhé as the publisher of the second issue, but in fact all three are the Nyíregyháza-based Kötet Kiadó, which can thus be considered the publisher of all four issues. The editors of the journal were László András and Szongott Rudolf, with Szongott Rudolf as editor-in-chief. It is to the credit of the editor-in-chief and publisher, Attila Szabó, that, after some initial teething problems, a journal of classic beauty was born, printed on ribbed, watermarked chamois paper. The typographer for the first and second issues was Vince Szosznyák, while the typographer for the third and first revised issue was Gábor Illés. Each issue was thematic: the first dealt with the question "What is tradition?", the second with "Space, time, eternity", and the third with "Play and art". The journal focused on the metaphysical and cultural-historical aspects of tradition, leaving aside its political aspects, and published important studies by Ananda K. Coomaraswamy's "The Vedanta and the Western Tradition", René Guénon's "The Idea of the Centre in the Ancient Tradition", Julius Evola's "The Civilisation of Space and the Civilisation of Time" and László András's "Space – Time – Substance".

AXIS POLARIS. TRADITIONAL STUDIES

Axis Polaris, initially published every four months and later at irregular intervals, is published by Stella Maris and edited by András Bódvai (responsible publisher) and László Virág, who is also the editor-in-chief of the journal, with the exception of the last issue. Eight issues have been published to date. Since it does not publish political, metapolitical or historical articles, *Axis Polaris* can perhaps be considered the most purely metaphysical of all traditional journals. This homogeneous and balanced, yet high-quality journal has published articles by both foreign and Hungarian representatives of the traditional school. Particularly noteworthy is the discussion that runs through several issues on the

The theme of "initiation" and the concepts of "regularity" and "irregularity" related to initiation (Julius Evola, René Guénon, László Virág, Róbert Horváth and András László), the question of multiple subjectivities (Frithjof Schuon and András László), and Advaita Vedanta (Julius Evola and René Guénon). Also worthy of mention are the studies that explore the issues of art and morality. The eighth and, to date, last issue features studies on the topic of Buddhist meditation. Due to its balanced and high standard, it would be difficult to single out any one study from *Axis Polaris*, but perhaps Seyyed Hossein Nasr's essential and beautiful study, "Self-Consciousness and Perfect Self-Identity," and András László's fundamentally important study, "The Nature and Basis of *Asceticism*." *Axis Polaris* has made available translations of works by such figures as Jakob Böhme, Plutarch, Sri Ramakrishna, and Johannes Tauler.

NORTHERN CROWN. ULTRA-RIGHT-WING, ULTRA-CONSERVATIVE

POLITICAL, POLITICAL SCIENCE, HISTORICAL AND CULTURAL JOURNAL

Founded in January 2003, *Északi Korona* is a bimonthly journal published in Budapest, aimed at a wider readership interested in the traditional Hungarian school of politics, history and culture. Its editor-in-chief is Róbert Horváth, and the chairman of its editorial board is László Virág.

is László Virág, the editor-in-chief is Sándor Zsolt Rády, and the chief editor and senior editorial advisor is Tibor Imre Baranyi. The members of the editorial board are Emő Ferenc, Franco de Faxino, Ferdinánd Turóczy, Ágoston Bánóczy, Gusztáv Zólyomi and Dávid Sántha. Desuperadvisora, the honorary president of the editorial board and the initiator responsible for the publication of the journal, is László András. The journal is published by Nemzetek Európpája Kiadó, with the initial support of Zoltán Fröhlich-Botond.

Északi Korona is currently (2007) the only regularly published periodical of the Hungarian traditional school (during its existence, the Tradíció yearbook was also published regularly). It publishes in-depth historical, ideological, scientific and political studies, as well as essays, shorter articles, and pieces on theoretical and current political issues. Among these, the most noteworthy are the wide-ranging political science and metapolitical studies by András László: "Man, Society, State", "The Disappearing State, the Disappearing Society, the Disappearing Man", "Conservation and Tradition", "The Genesis of Communism in Hungary", "*Imperium traditionale – Res publica hodierna*", "*Democracy as a precursor to demonocracy*", "*Civitas dei – Civitas diaboli*", Tradicionalitás az antitradicionalitás körében (Traditionalism in the Context of Anti-Traditionalism), Az individualitás és a szocialitás viszonya (The Relationship between Individuality and Sociality), A harc és a küzdelem metafizikai alapjai az uralom és a hatalom vonatkozásában (The Metaphysical Foundations of Struggle and Conflict in Relation to Domination and Power), etc. Furthermore, *Északi Korona* publishes the powerful essays of László Levente Németh ("Life-giving death", "Without regard for losses", "The hour in the church tower", "What we believed to be the hinterland", "*Conservatio ultimae*", "A Three-Hundred-Degree Turn", etc.). The journal has published studies on Savitri Devi, one of the most extraordinary female figures of the 20th century, who combined Hitlerism and Hinduism. Noteworthy studies were published on natural sciences in general (Csaba Szomorad, Ferenc Jeszenszky), evolutionism (László Virág, Ferenc Jeszenszky, Gusztáv Zólyomi), statistics (Csaba Szomorad), and hunting (Imre Doman, Tibor Imre Baranyi). Last but not least, we must mention Julius Evola's studies, which are as profound and radical as they are objective and balanced.

HUNNIA. THE SELF-DEFENCE OF THE HUNGARIAN SPIRIT

Hunnia, a political, historical and cultural journal edited and published by Ferenc Kunszabó, was somewhat suitable and ready for representatives of the traditional school to publish in due to its right-wing nationalist orientation, although only some of these publications were political in nature. The journal primarily published studies by András László and Tibor Imre Baranyi, but Róbert Horváth and Ferenc Buji also represented the traditional school with individual studies. Tibor Imre Baranyi's seven-part series of studies, "The Metaphysical Tradition," aimed to provide a systematic presentation of the doctrine of the traditional school. Tibor Imre Baranyi also began publishing chapters of René Guénon's crisis-theological work, *The Crisis of the Modern World*, in Hunniá.

ANCIENT TRADITION. TRADITIONAL SPIRITUAL WORKSHOP

The journal *Őshagyomány* (Ancient Tradition), edited by Árpád Szigeti and published more or less quarterly, was published by the School of Tradition and Transcendence; twenty issues appeared between 1991 and 1995. Although it was rather unpretentious in appearance and typography, despite its rudimentary nature, it bore the explosive power and freshness of its beginnings, and it featured many excellent articles by both foreign and Hungarian authors from the traditional school (although for a long time, the authors could only be those who were also lecturers at the School of Tradition).

The two defining intellectual trends of the School of Tradition and Transcendence were the Hungarian traditional school, represented by László András, and the Hungarian organic school, represented by Pap Gábor and Molnár V. József. What they had in common was the idea of "tradition" and the radical anti-modernism that stemmed from it, and so it was definitely a noteworthy endeavour on the part of Árpád Szigeti to try to bring these two trends together. However, this could only be successful for a short time, as these movements had very different interpretations of tradition:

For the organic school, tradition meant *Hungarian folk traditions* of a sacred nature and level, while for the traditional school, it meant *universal traditions* of a metaphysical and spiritual-realisation nature and level, which were not linked to the peasantry, i.e. the lowest caste, but to the higher castes and the level of transcendence.

From issue 9 onwards, *Őshagyomány* began to publish translations of foreign-language authors associated with the traditional school (Julius Evola, René Guénon, Titus Burckhardt, Ananda K. Coomaraswamy, Frithjof Schuon, Jacques-Albert Cottat), and published such excellent studies as Evola's *The Doctrine of the Awakening* in Four Parts, *The Metaphysics of Sex* in Five Parts, "The Tree, the Serpent and the Titans", "The Problem of Immortality," "Spiritual Masculinity in Buddhism"; Guénon's *Four Aspects of the Crisis of the Modern World*, Burckhardt's two volumes of *Cosmology and Modern Science* (perhaps Burckhardt's most serious studies), and Coomaraswamy's *The Meaning of Death*. Among the authors of the Hungarian traditional school, András László's studies represent a unique voice not only in Hungary but also in the world. Although some of his published writings are simply unedited versions of his lectures, they nevertheless reveal the highest order of knowledge with exceptional power, clarity and confidence. Apart from him, studies by Rudolf Szongott, Róbert Horváth and Imre Baranyi Tibor from the Hungarian traditional school have also appeared in this journal. Also worthy of mention is the excellent analysis of folk tales by Lajos Szántai, who at the time still belonged to the traditional school (but later became clearly associated with the organic school), entitled "The Land of Immortality". Also worthy of mention are the writings of József Bakos, who, although not belonging to the traditional school, can nevertheless be classified as such due to his guiding principles (traditionalism, metaphysical universalism, right-wing politics): his writings, with their unique style and outstanding knowledge of traditional and modern times, form a special highlight of the Old Tradition.

PANNON FRONT

The *Pannon Front* was never a traditional school journal, but from 1995 to 2002 it was one of the most important organs for the school's political statements.

The founder and publisher of the Budapest-based *Pannon Front* was Péter Józsa Pál, and its editor-in-chief until issue No. 9 was József Bognár, followed by the publisher himself. The first article by a representative of the traditional school (András László) appeared in issue No. 3 of this strongly right-wing historical and political journal. From then on, representatives of the school not only published numerous independent studies and translations in the journal, but also actively participated in its editing. Róbert Horváth launched a column entitled "Metapolitical Diorama" in the fifth issue, and after its conclusion, he started a new column in issue 29 entitled "Studies for the Intellectual Elite," which only ended when the representatives of the traditional school ceased to contribute to the journal. Similarly, László Virág, who was also the editor-in-chief (31–37), ran a column in the journal entitled "Historical Portrait Gallery".

Between issues 11 and 14, Tibor Imre Baranyi was an independent contributor to the magazine, and between issues 34 and 37, András László was its editor-in-chief. Mónika Parragh, Carmen (Éva Dercsényi) and Maya (Mária Katalin Szalay) were also contributors to *Pannon Front* for a few issues, representing the traditional school.

The *Pannon Front* was primarily a political journal, but it also published numerous metapolitical, philosophical and even metaphysical studies and translations by traditional Hungarian authors. First and foremost, we must highlight the three columns mentioned above, specifically the studies published in them by author and title, partly because they shed light on the nature of the journal's traditional aspects, partly because they demonstrate the high standard of the traditional school's contributions, and thirdly because these three columns are a unique undertaking in Hungarian journal editing (the numbers before the authors indicate the issue number of the journal).

Metapolitical Diorama (ed. Róbert Horváth)

05. Miklós Kőröcönisz: The Materialism of Historicism and Magical Idealism

06. Róbert Horváth: Why does Dante descend into hell?
07. Miklós Kőrleónisz: Fundamentals of art policy
08. Pál Gulyás: Count Joseph de Maistre (Excerpts)
09. Róbert Horváth: The metaphysical tradition and the "political tradition"
10. Klemens Wenzel Lothar von Metternich: On politics and life. Maxims
11. Miklós Kőrleónisz: Extreme right-wing politics and irrationalism
11. Mircea Eliade: Freedom
11. Mircea Eliade: Freedom and Creativity in Legionary Literature
12. Róbert Horváth: The Transformation of Property and the Light Brought into Society in the Life and Work of Othmar Spann
13. Julius Evola: The Revolution from Above
13. Julius Evola: Right-wing culture
13. Julius Evola: Right-wing historiography
13. Julius Evola: Being Right-Wing
14. Ferdinand Ossendowski: Memoirs of Baron Ungern-Sternberg (Khan Dchiang Dchün)
15. Róbert Horváth: Three Metapolitical Principles
16. Róbert Horváth: On Leopold Ziegler
16. Lajos Prohászka: From the Philosophy of Leopold Ziegler. The German Soul and War
17. Zoltán Aldebaran: Right-wing politics and science
17. Phillip E. Johnson: Forbidden Archaeology
18. Róbert Horváth: From Machiavelli to Cortés and Pareto. On the essence of right-wing politics – from Barr to Maurras, Seillier, Maritain and Molnár
19. Róbert Horváth: The Conservative Revolution
20. Gerhard Petak: Corneliu Codreanu. Struggle and separation
21. Róbert Horváth: Lessons for Nationalists. The Role of the Hungarian People in Maintaining the Idea and Reality of the Empire
22. Marguerite Yourcenar: Mishima, or the Vision of the Space
23. Tibor Imre Baranyi: The Metaphysics of Struggle
24. Róbert Horváth: Alain de Benoist and his critique of the ideals of the French New Right
24. Róbert Horváth: Merits and fatal mistakes. A. Dugin
25. Róbert Horváth: Metapolitical Diorama
25. Róbert Horváth: Farewell to a Column

Studies for the Intellectual Elite (ed. Róbert Horváth)

29. Róbert Horváth: Existence, Being, Existence
30. Róbert Horváth: Spirituality and Intellect
30. Róbert Horváth: The Concept of Spirit
31. René Guénon: Spirit and intellect
31. René Guénon: Beyond the Mind
32. René Guénon: The Problem of the Creation of the Elite
32. Róbert Horváth: Supernaturalism
33. Róbert Horváth: The Distinction and Hierarchy of Levels of Existence
33. Róbert Horváth: The degrees of consciousness
34. Róbert Horváth: "Distant Love". Transcendentalism and Immanentism

34. Róbert Horváth: The personal and impersonal image of God: *Ivvara* and *Nirguna Brahma*
35. Róbert Horváth: The meanings of "principium"
35. Róbert Horváth: The principle of principles: selfhood
36. Róbert Horváth: Exotericism and esotericism

Historical Portrait Gallery (ed. László Virág)

26. László Virág: Count Aurél Dessewffy
26. Csaba Szmorad: Caius Iulius Caesar
27. Eug n von Deneb: Pál Prónay – Commander of the Whites
27. László Virág: Scipio and the Second Punic War
28. László Virág: Baron Sámuel Jósika
29. Eug n von Deneb: Father István Zadravec and his ideas in the light of right-wing politics
30. Eug n von Deneb: Count János Cziráky, or Right-Wing Opportunities in the Political Turmoil of the
the political turmoil of the 19th century
30. László Virág: Alexander and Imperialism
31. László Virág: Notes on the Mythical Figure of King Saint László
32. Róbert Horváth: Baron Berthold Feilitzsch
34. László Virág: Some perspectives on the political role of Count István Tisza
36. László Virág: The Flower of Commanders. Charles of Lorraine

Three things are worth highlighting from the rich selection of *Pannon Front*. Firstly, Julius Evola's three-part series on the Jewish question, which is of fundamental importance and clarifying power: "The Jewish Question in the Spiritual Sphere," "The Jewish Question in the Cultural Sphere," and "The Jewish Question in the Socio-Economic Sphere." On the other hand, Hans Thomas Hakl's three-part series on a topic that offers almost unlimited possibilities for the imagination, namely the occult connections of National Socialism, which the author has managed to discuss in the most precise manner possible: "National Socialism and Occultism I–III." Thirdly, we must also mention the 24th issue of *Pannon Front*, dedicated to András László, in which, in addition to two studies by András László, Csaba Szmorad, Tibor Imre Baranyi, Ferenc Buji, László Virág and Alexander Barti each paid tribute to the founder of the Hungarian traditional school with a study.

RADIX. FORUM OF HUNGARIAN ASTROLOGERS

Radix, a Budapest-based astrology journal published initially on a quarterly basis and later irregularly, was founded in 1991

by Sándor Belcsák, who was also its publisher and one of its editors. Among traditional Hungarian authors, only András László published his writings in *Radix*, and he was the co-editor of the journal until its fifth issue. András László's studies on the zodiac, house systems and the day as a period of time are fundamental to the establishment of astrology as a science, while his work *Ars poetica astrologica* deals with the metaphysical foundations of astrology.

SACRUM IMPERIUM. ULTRA-RIGHT-WING, ULTRA-CONSERVATIVE
POLITICAL SCIENCE AND POLITICAL PHILOSOPHY JOURNAL

The Budapest-based *Sacrum Imperium*, published as the organ of the Sword-Cross-Crown Alliance, is the internal organ of the Hungarian traditional school –

"Esoteric" – political-metapolitical journal. According to its own definition, it is an "ultra-right-wing, ultra-conservative political science and political philosophy journal" and, as such, clearly presents the right-wing political philosophy of the traditional Hungarian school. The first five issues were edited by László Borbás and Dávid Mészáros, followed by László Virág and Csaba Szmorad. The editor-in-chief is András László. *Sacrum Imperium*, which was launched in 1997, initially appeared quarterly and later at irregular intervals, has published eleven issues to date. From issue 8 onwards, it has been published by Nemzetek Európája Kiadó. Since then, the journal has published comprehensive thematic issues on the Hungarian organic school (No. 8), National Socialism and its occult aspects (No. 9), historical background forces and Freemasonry (No. 10), and the Jewish question (No. 11). In addition to its numerous wide-ranging, in-depth and, despite their radicalism, dispassionate and elevated political writings, the journal's restrained, classic elegance of the journal's appearance also clearly shows that this publication is primarily concerned with questions of politics in the broader sense and keeps its distance from all kinds of party politics and partisan battles.

TRADITION. THE YEARBOOK OF METAPHYSICAL TRADITIONALISM

Tradíció, published in Debrecen, is the most prestigious periodical of the Hungarian traditional school, published in yearbook form by Kvintesszencia Kiadó. The first issue appeared in 1998, and the last in 2005. The eight volumes were edited by Tibor Imre Baranyi (the responsible publisher) and Róbert Horváth. The yearbook's elegant appearance is thanks to Athanor Stúdió, also led by Tibor Imre Baranyi. In fact, it can be said that, apart from its publication, *Tradíció* is what defines the traditional school.

-yearbook introduced it to Hungarian readers. The nearly three hundred-page yearbook, complete with an index, covered several topics in each issue, with individual studies loosely or closely related to a particular theme, such as tradition and anti-tradition, Advaita Vedanta or Kashmiri Shaivism, sexuality, sacred music, the relationship between magic and metaphysics, alchemy or the path of chivalry. *Tradíció* provided a forum for the discussion of all important traditional topics, with the possible exception of politics, although it also published historical studies with political overtones. It featured the writings of foreign and domestic traditional authors alike, as well as studies by representatives of the primary tradition and works by personalities connected in some way or another to the traditional school. Without mentioning representatives of the traditional school, *Tradíció* published works by personalities such as Nisargadatta Maharaj, Alessandro di Cagliostro, Adi Shankara, Ramana Maharshi, Abu Yazid al-Bistami, Muhammad al-Kalabadhi, Black Elk, Mevlana Yakini, Ahmad al-'Alawi, Sri Muruganar, Sadhu Om, Julianus Imperator, Chandrasekharendra Saraswati, and on the other hand, Arthur Osborne, Arthur Avalon, Leopold Ziegler, Taras von Borodajkiewicz, Othmar Spann, Rudolf Pannwitz, Henry Corbin, Lama Anagarika Govinda, Mircea Eliade, Massimo Scaligero and József Kaczvinsky. First and foremost, in light of the Tradition Yearbooks, it can be said that the publishing activities of the Hungarian traditional school are in no way inferior to those of the English, French, German, Italian or Spanish traditional schools; on the contrary, in many respects they even surpass them.

THE "SOUL" OF THE HUNGARIAN TRADITIONAL SCHOOL OF " "

Within the scope of this introductory study, we do not have the opportunity to present the teachings of the traditional Hungarian school in their entirety, nor to deal with the doctrinal views of its representatives individually. The latter is not necessary anyway, because it is precisely András László's traditional – metaphysical and political – approach that gives the school's widely varied publications a sense of relative unity. There is also no need for a general presentation of the traditional view, partly because this has already been done, albeit very briefly, in the first part of this introduction, and partly because numerous studies by both Hungarian and non-Hungarian authors have already been published on this subject in the school's publications. In this way, we would like to focus on the doctrinal specifics of the Hungarian traditional school, even if, in some cases, these teachings are not new to the traditional school as a whole.

Traditional thinking in the 20th century had three major influential figures: René Guénon, Julius Evola and Frithjof Schuon. Although there were other great and influential traditional thinkers and writers (Ananda K. Coomaraswamy, Seyed Hossein Nasr, Béla Hamvas), they did not establish schools of thought. In René Guénon, spirituality was linked to a cool and neutral intellect. Guénon emphasised the position of knowledge, gnosis (in the non-Christian sense), the crystal-clear presentation of metaphysical doctrines, and preferred action only in its ritual form. For this reason, Guénon can rightly be associated with the Brahmin caste, who is above all the guardian of tradition. While Guénon represented a kind of unadorned intellectual virility, in Julius Evola's case, spirituality was cloaked in a fiery, action-oriented virility. His practicality, stemming from his actionism, led him to two areas that were foreign to Guénon: one was the *political* sphere, and the other was the presentation of methods and paths to spiritual fulfilment. For this reason, Evola

It is right to associate the castes with the ksatriya: the *ksatriya* does not concern himself with passing on tradition in an unchanging form, but in a sense seeks to apply its essence again and again in the given situation. In Frithjof Schuon's case, spirituality was cloaked in artistic form, and thus emotion played the greatest role among the functions of consciousness in his works. This also meant that for Schuon, traditionalism appeared above all as *religio*, the highest form of religion, which seeks to reconnect the whole that has been torn apart by transcendence and immanence. Perhaps this is why, of the three school founders, it was Schuon who had the greatest personal influence and charisma, and why the majority of representatives of the traditional school around the world today are Schuonian.

It would go too far to examine how these differences in mentality, understood in the broadest sense, manifested themselves at the doctrinal level. In any case, the influence of all three appeared in the traditional Hungarian school, but the Schuoni interpretation of tradition, which shifted towards *bhakti*, was only relatively modest. However, Guénon and Evola's understanding of tradition was decisive, and even a kind of synthesis, or rather a metasyntetic⁷ emerged, but of the two, it was clearly the more action-oriented Julius Evola who left a stronger mark on the school, which is unmistakable from the fact that *politics* appears with almost the same emphasis as *metaphysics* in his publications. In the following, we will show how these two areas appear in the Hungarian traditional school's approach. Of course, Hungarian traditional authors do not always place the emphasis in the same place, and there are remarkable individual areas of research as well as different interpretations of various fundamental questions. What we are trying to show is the Hungarian traditional school

⁷ The term is used in the sense in which András László explains the essence of *aurea mediocritas*: "The golden mean is not simply the midpoint between two extremes, but a point that is also above them, just as the apex of an isosceles triangle is above the two base points."

mainstream, whose basic ideas are linked to the school's founder, András László.

E TRADITIONAL METAPHYSICS

What the Hungarian traditional school has always considered and continues to consider of primary importance is not so much the examination of individual traditions as the examination of *the principles* of the traditional approach and their application in various fields. The cornerstone of the school's doctrine is *solipsism*. Solipsism is a characteristic teaching of the Hungarian traditional school, in that it is unique to it, since none of the influential traditional authors of the 20th century, at least not explicitly, included it in their teachings, with the exception of Julius Evola, who placed great emphasis on it in his early, "philosophical" period. Traditional solipsism is in fact the unity of philosophical solipsism and traditional monism, such as Hindu advaita-vadá or Muslim wujudiyya. According to philosophical solipsism, the sole subject of existence (and here the first-person concept is inevitable) is me: *me as a person*. According to the Tradition, the sole subject of existence is God understood in the autotheistic sense, that is, *me as the Absolute Self*. The solipsism of the Hungarian traditional school actually constitutes a symbiotic unity of these two conceptions. According to this, the subject of existence is not simply me as a person, nor is it simply me as myself, but both together: *I-myself*. I am I-myself (*aham-atma*), as András László says. According to this, there is not only one Self (*Atma*), but even from the I, it is not possible to derive more than one. In the words of László András: "The truth of metaphysical solipsism stems from the trivial and, consequently, irrefutable evidence that "I *am* alone, everyone else merely exists." The subject of solipsism is therefore the inseparable unity of this one and only Self and the one – or rather, undivided – Self. This subject can say: *solum ipsum* – alone.

I am myself, and I-Myself encompasses the totality of existence and non-existence. Only in relation to the subject can the *necessarium apodicticum* be stated – again quoting László András: "What cannot not be, cannot be what is, but only what I am. I cannot not be."

According to the traditional school, metaphysical solipsism is also *magical* solipsism. Magic here refers to the magical, or powerful, nature of existence: the fact that existence is the result of a magical, *powerful act*. The only reason why this does not appear in actual experience, i.e. why man has lost power over existence, is that he has lost himself – that is, he experiences himself not only as a possession, but also as a being. In other words, they experience themselves not only as themselves, but also as others. The "reconquest" of oneself means the reconquest of power over the whole of existence.

Following the postulate of solipsism, we can therefore speak of the subject and the object, or, from another perspective, of being and existence, or, from yet another perspective, of myself (*auton*) and others (*heteron*). Although these two are naturally different from each other, their difference is not absolute, or, we could say, it is not ontological, but rather gnoseological in nature – namely, in relation to a limited and, consequently, false gnoseological perspective. For, according to András László's now classic definition, *the heteron* is the unrecognised *auton*: "The name of the recognised Subject is *auton*, 'myself'; the name of the unrecognised Subject is *heteron*, 'other'. For the *heteron* is also *auton*, but it is *an* unrecognised *auton*."

Solipsism and the doctrines of *auton* and *heteron* naturally lead to a sharp and clear distinction between heteroteism and autoteism. Although Tradition incorporates both, there is a very significant hierarchical difference between them: since there is no God outside of the *auton*, and since there is no *auton* outside of God, there is no subject of existence outside of God, heterotheism not only means the limitation of truth, but also means limitation *in the process of transcendence*.

whose ultimate goal is absolute self-realisation: the realisation of myself as the Absolute. For this reason, heterotheism is only "true" on a theoretical or exoteric level, and is rather a kind of "working hypothesis" which, after a certain spiritual advancement, loses both its validity and its significance. At lower levels, however, it represents a kind of "empirical truth," for as long as the centre of self-identification is not the Absolute, the Absolute, or the *auton*, functions *by definition* as heteron.

The highest levels of spiritual realisation are represented by the four *pada* – "quarters" or "steps" – in Hindu terminology. The *atma-padās* are divine, or atmic, levels, the lowest of which – using András László's illuminating neologism – is the Brahmatma level, God as the manifesting, sustaining and dissolving power: *Ivvara-Trimurti*; the next, or second, level is *Ivvara*, which is not manifested towards existence, i.e. it is now arcu- latok, murtik-less; these are followed by the third *pada*, which is already the nirguna level: *Nirguna-Brahmatma*. The *Principium Principium*, which transcends both *saguna* and *nirguna* by "incorporating" them, is represented by *Sadasat*. The fourth *pada*, *Sadasat*, encompasses everything: it is simultaneously everything and nothing, Being and Non-Being. Arithmetically expressed, it is simultaneously Zero, One and Infinite, and yet it transcends all three. The doctrine of the *padas* – at least in its currently known form – is a unique teaching of the Hungarian traditional school in many respects, primarily because of the idea of *Sadasat*. Without *Sadasat*, or the Ultimate Foundation and Capping, everything that follows – that is, the third, second and first *padas*, as well as the whole of manifestation – remains incomprehensible and meaningless, because the second *Brahmatma* stage does not follow the third and fourth stages, and then the whole manifestation – *since* the creative *Will* that could bring all this into being is missing. In this way, the doctrine of the *pādas* is a significant contribution of the Hungarian traditional school to the fundamental doctrines of the traditional school, while at the same time drawing attention to something that appeared only scattered or hidden in the Tradition itself.

The stages naturally only mark the final stages of the path to realisation. However, in order to discuss the initial steps, we must first touch upon the yugas, or world ages. The four successive *yugas* correspond to the four great ages through which the human world gradually descends. Of course, the descent is continuous, although the individual world ages are separated from each other by great, precipitous changes. The last and therefore lowest *yuga* is the *kali-yuga*, the 'age of darkness'. Humanity is currently living in this world age, and indeed towards the end of it, as indicated by two things, among others: on the one hand, the fact that today's world and humanity are separated by an extremely large qualitative distance from those of two thousand years ago, a distance much greater than what two thousand years would justify under more or less normal circumstances; on the other hand, according to the *yuga* doctrine, the descent is not only continuous but also accelerating, and today we can witness that the world is in a state of almost constant decline, so that with some exaggeration – to use the words of László András – one could say that when a person wakes up in the morning, they wake up to a world that is noticeably worse than the one they fell asleep in the night before.

Well, this continuous descent affects not only the external world of human beings, but also, naturally and *above all*, their internal world, their consciousness functions, and their relationship to their ultimate roots – for in reality, descent is nothing more than the gradual distancing of the human being's current point of self-identification from actual and absolute self-identity, the gradual obscuring of the origin, the loss of the Centre in a process of decentralisation and peripheralisation. This process naturally affects most sensitively those abilities that are necessary for realisation, i.e. for return. For this reason, although the paths to realisation developed by Tradition have not lost their validity in the slightest, the spiritual wayfarer today must start from a much "further away" point and introduce preparatory and self-corrective stages that enable him to actually connect with the traditional paths of realisation.

Since thinking is the most autonomous of the cognitive functions, i.e. it can be practised to a greater extent and is much less subject to external influences than, say, feeling (which, according to László András's illuminating observation, "suffers in the captivity of emotionality"), the first step on the path to realisation is always the transmutation of thinking. This means both a transformation of content and function, i.e. the acquisition of an appropriate outlook and a universal traditional education, as well as the regular and active practice of thinking: replacing the associative turmoil characteristic of everyday thinking with thematic and programmatic thinking, and then with "living thinking", which does not advance by treading on the dead corpses of ideas, but is able to grasp them at their very roots. According to the traditional Hungarian school of thought, therefore, every traditional path must begin with the correction of thinking, and not by simply eliminating it, i.e. by surpassing it, but precisely *by intensifying and transcending* it in order to reach the levels of consciousness to which traditional literature refers – for the meditative states of tradition are not states of consciousness below *thinking*, but *above it*.

The organisation and intensification of thought is an inevitable prerequisite for any traditional spiritual path. However, the Hungarian traditional school, following the self-interpretation of Tantrism, takes the view that the various spiritual paths have lost their validity in *this phase of Kali Yuga*, and only Tantric *yoga* or paths of a Tantric nature, but above all *tantrism as a principle*, can provide the tools that can prove effective even under today's circumstances. The starting point of Tantrism is, in fact, the poisoned world, and the *yoga* associated with it represents the transmutation of poisons into elixirs. The traditional image of this is tiger riding, in which the *yogi* restrains and transforms into tools forces that would otherwise threaten his spiritual life.

Of course, the above presentation of the incredibly rich metaphysical teachings of the traditional Hungarian school is far from complete: the author of these lines has limited himself to a few basic themes that are particularly characteristic of the school, i.e. those in which the school has succeeded in contributing to the doctrinal corpus of earlier traditional authors.

that are particularly characteristic of the school, i.e. those in which the school has succeeded in contributing to the doctrinal corpus of earlier traditional authors.

TRADITIONAL POLITICAL SCIENCE IN THE HUNGARIAN TRADITION

Tradition is a complex and integral view and practice of life and the world. There is no area of life that falls outside its sphere of relevance. It is an integral part not only of *the metaphysical*, but also of *the political*. It goes without saying that the political views of traditional people differ from those of modern people just as much as traditionalism itself differs from modernity: *radically*. In other words, if a political view contrary to modernity does not arise from a traditional view contrary to modernity, then what remains at that point is not simply a blank spot, but an anti-traditional preference, whether open or hidden. Traditional metaphysics, in conjunction with any modern political conception that emerged after the Enlightenment, is a sign of serious "incoherence, inconsistency and inconsistency" (András László).

Looking back over the last two or three hundred years, it is immediately apparent that the prevailing political ideology has undergone a profound transformation. At the same time, it is also clear that this transformation has a very definite *direction*: it points away from a sacralised, monarchical conception towards a secular, democratic conception based on the sovereignty of the people. Ultimately, this means that there is a continuous shift between two "ideal" extremes: one extreme is the verticalism of the traditional conception, which is embodied in the principle of hierarchy on the political level, and the other extreme is the horizontalism of the modern conception, which is embodied in the principle of egalitarianism. Political verticalism is more commonly known as right-wing politics, while political horizontalism is more commonly known as left-wing politics. The latter view – which is much more than a simple view, a behaviour or even an attitude to life – has appeared in two forms over the past century, namely two forms that are opposed to each other in *instrumental* terms but identical in *teleological* terms.

in the form of popular democracy (socialism) and civil democracy (liberalism), both striving for the same goals. If, therefore, the traditional school, like tradition itself, demands complexity and integrity, it cannot remain silent in the political sphere either – even though confronting the political dimension of modernity has always been more dangerous than, say, cultural criticism, since its very concreteness has proved absolutely impossible to integrate into modern pseudo-pluralism.

Although various representatives of the traditional school have always agreed on the rejection of modern political concepts and the affirmation of traditional political principles, they have expressed their views with quite different emphases and intensities. While René Guénon, Ananda Coomaraswamy, Frithjof Schuon and their followers were more or less satisfied with examining political issues at a principled level, Julius Evola, László András, and their followers, representing almost the entire Hungarian traditional school, applied these principles to specific historical and political situations and phenomena, not shying away, for example, from evaluating the most significant personalities and events of Hungarian history not according to conventional national preferences, but according to strictly universal traditional political principles. The political science and metapolitical work of the Hungarian traditional school thus appeared on three levels: on the one hand, it sought to present the principles that define the traditional understanding of politics and which in fact derive from the principles of traditional metaphysics (which naturally also included a critique of the counter-principles that define the modern understanding of politics); secondly, armed with these principles, he sought to identify the personalities and political tendencies that represent this political conception; thirdly, it formulated a critique of those personalities and political tendencies that represented and continue to represent left-wing “progressivism” in the given historical situation.

As regards traditional politics, i.e. right-wing politics untainted by left-wing politics, and modern politics, i.e. left-wing politics emancipated from all normalising remnants of traditional right-wing politics, the difference between them can perhaps best be grasped through the difference between hierarchy and egalitarianism. According to this, the traditional political conception is always linked to verticality, whose individual degrees or levels are determined by the distance from the Divine Source. In the earthly hierarchy, the person – or rather the function – at the highest point is the sole ruler, the emperor or the king. His legitimacy is *divine*, while all functions below him in the hierarchical order derive their legitimacy directly or indirectly from the monarch. The king is wholly for his people, *his subjects*. He serves them, but not from below, but from above. This is demonstrated not only by the various medieval royal titles, but also by the worldwide custom of "regicide": the king, as the saviour of his people, is willing to give his life for his people in certain circumstances. In each country, the king embodies in his person and function the central organising principle, which is in fact only a "reflection" of the central divine organising principle that penetrates the *prima materia massa* confusa and gives it form – that is, it makes it into a cosmos, a "perfected world".⁸ However, vertical division in the traditional earthly world exists not only between the king and his people, but also within the people, extending all the way down to families. The upper level mediates towards the lower level, and the lower level aligns itself with the upper level: this is the essence of hierarchy. In contrast to this fundamentally hierarchical structure, modernity attempts to create a horizontal structure, which, although unable to completely eliminate verticality (this would lead to the immediate collapse of the structure) strives to do so as far as possible.

⁸ The term "cosmetics" comes from the same root as the word "cosmos" (cf. Greek *kosmeó*: 'to adorn', 'to arrange').

⁽⁹⁾ Anarchism, a social "order (disorder)" free of all principles, is the most unstable of all social formations.

eliminate all vertical elements from it. This is why the modern world strives to rid itself, even on a verbal level, of anything that reminds it of a hierarchical view, as can be clearly seen in modern reactions to words such as "high-ranking" or "low-ranking". Modern people always see only an oppressive function in hierarchy: profane superiors exploit those below them, while sacred superiors exploit those below them. Therefore, modern man has a *revolutionary* attitude towards everything that can in any way be associated with high status, be it a person, class, "caste" or idea. *The essence of revolution is the destruction of what is above.* In fact, all "superiority" – and consequently all "inferiority" – stems from the Absolute Above: from God. That is why, if there is no God, that is, if there is no Absolute Above (however paradoxical this expression may be), or at least if the Absolute Above no longer functions as a determining factor in relation to the planes of existence below it, then nothing "above" has any right to exist – and consequently nothing "below" has any right to exist either. This is egalitarianism, or in other words, the idea of equal value, value neutrality or relativism. This is nothing more than the elimination of the most important dimension, *verticality*. However, modern general and political horizontalism¹⁰ is in fact merely a "cover concept", because what modernism opposes is not so much vertical differentiation, i.e. the distinction between "above" and "below", "high" and "low", as "above" itself, the "high" itself. *The modern rejection of hierarchy and vertical division in general is in fact always a rejection of the "above" in the name of the "below".* This is clearly evident in the way people today view the past: they identify with what is "below", and are disturbed by what is "above". The view that denies the Absolute Above therefore rejects above *all forms of* "above".

¹⁰ The most popular expression of this today is the cult of difference, which says that one thing, person, or idea is just different from another, but basically the same.

must continue its negation *in the denial of its existence and degree*. Modern Postmodern horizontalism is therefore not actually a rejection of the vertical as a whole, of the "above" and the "below," but only of the former. However, what actually stands in opposition to the "above" is not mere horizontality, but the "below." In the name of "below", however, "above" cannot be openly denied, for three reasons: firstly, because it would make the

the actual position and intentions of those who deny "above" ("diabolism"); secondly, because it would be so illogical and self-contradictory to affirm "below" while denying "above" that even the postmodern grey area, hardened by illogicalities, would be unable to accept it; thirdly, because the assertion of "below" would be an implicit assumption of "above", and from the perspective of modernity, it is strategically much more useful to deny "above" (atheism) than to attack "above" (anti-theism). For this very reason, "above" will never be openly opposed to "below" in the foreseeable future, but "below" will always carry out its attacks against "above" from behind the façade of horizontalism. The opposition between verticalism and horizontalism thus actually conceals the opposition between the two halves of the vertical axis, the one pointing upwards from the origin and the one pointing downwards from the origin. Statements such as there is no good and bad, no high and low, are therefore always formulated from the perspective of the bad and the low, and always serve the self-defensive interests of the bad. The

The negation of "good" and "high" is always an unconscious assumption that the negated are bad and low.

Beyond examining the fundamental differences between traditional and modern political thinking, the Hungarian traditional school, in line with its metapolitical and political views, sought to identify individuals and political trends that could be brought more or less into harmony with the principles of right-wing politics. Those who embody these principles relatively clearly are obviously to be found in the more distant past, because in the recent past, political reality did not allow those personalities whose views were in line with the traditional

political principles. We are talking about personalities who, *in a completely incoherent* way, are highly regarded by people today, but who, in reality, the state authorities would gladly see behind bars as politically dangerous elements: Caius Julius Caesar, Scipio, Julianus Imperator, Alexander, Asoka, Barbarossa I Frederick, Frederick II, King Saint Ladislaus, Dante Alighieri, and so on. Just as left-wing politics gradually took shape in opposition to the initially nameless right wing,¹¹ so did those personalities emerge who, because of their right-wing political views, are now firmly rejected by modern man, even though in the given historical situation they were left-wing and "progressive" political alternatives. Within this category, the traditional Hungarian school focused primarily on personalities who had some connection to Hungarian history: Charles of Lorraine, Eugene of Savoy, Klemens Lothar von Metternich, Franz Joseph I, Aurél Dessewffy, Berthold Feilitzsch, Sámuel Jósika, István Tisza, and so on. Hungarian historical memory has simply forgotten the efforts made by some of these personalities for the sake of Hungarianness, and so, for example, the day of the liberation of Buda did not become a national holiday, Charles of Lorraine and Eugene of Savoy have not been recognised as Hungarian national heroes, regardless of their origins, even though there has not been a single historical event of such significance for the Hungarian people in the last five hundred years as their liberation from a century and a half of Turkish rule. As for the historical value and merits of the other group of personalities mentioned, such as Metternich, due to narrow-minded nationalism and left-wing political views, these are seen as negative, while those who stood up for the Monarchy as Hungarians and opposed the gradual shift to the left known as "progressivism" are completely rejected as "neo-Labs".

¹¹Obviously, there was no need for the term "right-wing" when modern left-wing political formations were completely absent from history. The political views of older people were always right-wing in the sense that they would be on the right wing of today's political spectrum.

They have been forgotten by Hungarian historical consciousness. However, those whom the left-leaning historiography of the past century and a half has always ranked among the great and positive figures of Hungarian history are, without exception, associated with “*rebellion*”: Gábor Bethlen, István Bocskai, Imre Thököly, Ferenc Rákóczi, Lajos Kossuth, and Mihály Károlyi. What the traditional school criticises in their case is not simply their political views or the direction of their political involvement, but also what the modern Hungarian view of history simply turns a blind eye to: the serious shortcomings in their personal and statesmanlike integrity, often to the point of treason and even treason against their country – and here we need only mention the glaring example of some of them (Rákóczi, Kossuth) offered the Hungarian crown to foreign ruling houses or individuals out of hatred for the Habsburgs, but also that there were those among them who, like Thököly, fought in Turkish service at the head of Tatar troops to prolong Turkish rule. The traditional Hungarian school therefore did not simply evaluate the major figures of history on the basis of their own political preferences, but also on the basis of their moral values, political views and the coherence of their political practices.

Obviously, the traditional school could not stop at re-evaluating politics at the beginning of the 20th century, but had to take a stand and continues to do so in the major political conflicts of this century. This is not, of course, a question of the opposition between Americanism and Bolshevism, or between liberal and popular democracy, because the traditional school regards these as two different methods and means of achieving the same goals. What opposed both, however, or rather, what emerged as the values of traditional right-wing politics, albeit in a limited form and often contaminated by left-wing ideas, were the various manifestations of National Socialism. Although the right-wing nature of these political movements was by no means as radical as that of the truly traditional political personalities of the distant past, partly because of their historical proximity and partly because of their

Because their appearance is considered the last serious attack on the newly acquired left-wing hegemony, they are met with extremely sharp and vehement rejection by the current historical-political establishment. However, this does not influence the traditional Hungarian school, except insofar as it pays even more attention to them. Among them, Corneliu Zelea Codreanu, founder of the Legion of Saint Michael the Archangel, receives particular attention, as he was able to combine the heroic and sacred aspects of right-wing politics at the highest level. However, the school's greatest attention is focused on Ferenc Szálasi, who was politically manipulated by Hungarian history and demonised by public opinion, even though he was in fact a devout Catholic. It is not simply his Hungarian identity that attracts attention, but also his integrity, steadfastness and fearlessness, which were recognised even by his contemporaries, and which he crowned with his voluntary martyrdom. and even fearlessness, which he crowned with his voluntary martyr's death. The atrocities, crimes against humanity and genocide that are commonly associated with the extreme right-wing movements of the 20th century are considered by the traditional Hungarian school to be either one-sided, exaggerated or completely false. – and as far as "one-sidedness" is concerned, one should not only think of the horrors of Bolshevism, but also of the mass extermination of the North American Indians and the trampling of their rights, the atomic attacks against Japan, or even the only real *Endlösung* of modern times: the total extermination of the Tasmanian aborigines by the English.

Of course, the political principles of the National Socialist movements associated with the mid-20th century also appeared in the cultural sphere, meaning that in the 20th century, not only politics but also culture – literature, music, philosophy – had manifestations associated with the right wing. The personalities representing these movements – such as Othmar Spann, Yukio Mishima, and Louis-Ferdinand Céline – are also recurring subjects in the publications of the Hungarian traditional school. And, of course, the relationship between National Socialism and tradition or whatever fragments of it remain, or the absence of such a relationship, is also a recurring theme.

This question also received special attention in traditional school publications, primarily in relation to the possible connection between German National Socialism and occultism. Through a unique and charismatic personality and life story such as that of Savitri Devi, German National Socialism established a close and symbiotic relationship with Hinduism.

When discussing the political outlook of the traditional Hungarian school, the question of its relationship with Judaism cannot be ignored. First and foremost, it must be recognised that Judaism itself played a very important and prominent role in progressive and revolutionary movements, the flip side of which was that it threw itself wholeheartedly into the fight against various forms of tradition. However, according to the traditional school of thought, Judaism, at least through its leading representatives, not only took the wrong side, but also did so in a manner that was neither open nor honest, because it claims for itself the very rights it denies to other peoples. Suffice it to mention nationalism here, and how those who consider themselves the sons of a chosen people standing above other peoples have thrown themselves with such determination into the struggle for equality (both in liberal democracies and in various local forms of Bolshevism). The traditional school therefore sees Judaism, understood primarily as a spiritual race, or the general Jewish disposition (which is by no means exclusive to the Jewish people), as standing on the opposite side in the mighty, even cosmic struggle between tradition and anti-tradition, light and darkness, and therefore considers the “world-changing” intentions of religious or secular Jewish messianism – whose cultural, economic and political implications have always been emphasised by the millennia-old Jewish tradition – to be a very ominous sign. However, in order to avoid certain unfounded accusations and misunderstandings, it is important to note at this point that the traditional Hungarian school is neither directly nor indirectly “anti-Semitic”, as it has nothing against any ethnic group in the world as such, and does not direct its activities against this or that group of people, but rather

What can be said in this regard is that it seeks to contrast traditional tendencies with anti-traditional tendencies.

Of course, the publishing activities of the Hungarian traditional school are not limited to the fields of *politics* and *metaphysics*, but also encompass culture in a broader sense, while at the same time having a significant impact on the world of art. However, just as this introduction cannot deal with the spiritual life of the school, it does not seek to assess the influence it has exerted in the broader cultural sphere. In any case, in the case of András László, a certain cultural and spiritual influence was already evident within the framework of the Buddhist Mission, which can be clearly seen, for example, in

In USZÓ notebooks (even in the vocabulary of a personality who later turned against the metaphysical tradition of László, such as László Tenigl-Takács). However, particular religious or other commitments made this influence short-lived or fragmentary (Ilma Szász, László Mireisz, Judit Fehér, Tamás Agócs, *etc.*). The more general influence of the school in the field of art is reflected in the views and works of artists such as István Madácsy, Tamás Kettős, Zsigmond Károlyi, Erzsébet Egri, Lajos Orr, Emőke Konecsny, Lajos Szélényi, Attila Kondor, Krisztián Horváth (the latter two are members of the Sensaria group), Zsuzsanna Dubniczky and Zsuzsa Herceg. Similarly, the influence of the school can be seen in the field of classical music in the work of artists such as László Hadady and Imre Lachegyi, as well as in the compositions of contemporary music groups such as Actus and Scivias. A certain positive reception can also be observed among musicians and performers who are more widely known.

BIBLIOGRAPHY

The complexity of the Hungarian traditional school is well illustrated by the few guidelines that have been followed in book and journal publishing over the last ten years. It is important to review these guidelines, as they make it easier to understand and comprehend the individual items in the bibliography (which are not arranged thematically, but in alphabetical order by author and work). The school's publication guidelines:

1. Translations of sacred texts
2. Translations of old traditional masters and authors
3. Translations of traditional authors from the 20th and 21st centuries
4. Writings by contemporary traditional Hungarian authors
5. Political and politically related writings and translations
6. Writings and translations on cultural topics

Accordingly, the following works have been included in the bibliography:

1. *All* works by authors closely associated with the traditional Hungarian school (Tibor Imre Baranyi, Róbert Horváth, László Virág, *etc.*), regardless of publisher or publication.

2. *All* works published by publishers of the traditional Hungarian school (Arcticus, Stella Maris, Persica, *etc.*) or in their publications (*Arkhé, Axis Polaris, Tradíció, etc.*), regardless of the author's views and relationship to the traditional school (except for the technical editor's afterwords in *Tradíció*).

3. Works by authors of the Hungarian traditional school published in foreign languages.

4. Traditional works by authors who are only loosely or temporarily associated with the Hungarian traditional school (László Wladimir Orosz, Lajos Szántai, *etc.*).

5. Works by figures associated with the traditional school (René Guénon, Julius Evola, Frithjof Schuon, *etc.*) published in Hungarian, regardless of whether their publication has any connection with representatives, publications or publishers of the Hungarian traditional school.

6. Since this bibliography is not a bibliography of Tradition, sacred texts of various religions (Bhagavad Gita, Sutta Pitaka, Quran, *etc.*) or the works of traditional authors from the distant or recent past (Plutarch, Meister Eckhart, Ramana Maharshi, *etc.*) have been included in the bibliography only if they were published by publishers of the Hungarian traditional school or

or if a person belonging to the Hungarian traditional school was involved in their publication, either as a translator or editor.

7. The bibliography includes all major works on traditional schools in general or Hungarian traditional schools in particular, *without claiming to be exhaustive*, regardless of where they were published or who their authors are.

8. Béla Hamvas, as the forerunner of the Hungarian traditional school, represents a special case. The bibliography only includes his writings that appeared in the school's publications or that explicitly deal with the traditional school, plus *Scientia Sacra*, which remains one of the most outstanding summaries of the Tradition.

The bibliography is arranged alphabetically by author and work. The individual works of authors or translators can be found under their names, arranged alphabetically rather than chronologically. In the alphabetical classification, we have not distinguished between short and long vowels (áá/éé/íí *etc.*), double letters (cs, gy, ny *etc.*) have been treated as separate letters, and empty spaces and punctuation marks (full stops, commas, hyphens, *etc.*) have been ignored, but definite and indefinite articles have been taken into account. Letters with diacritical marks (a, u, v, *etc.*) have been classified according to their basic form (a, u, s, *etc.*), and numbers have been classified according to their pronunciation.

The works and publication details are listed under the names of the individual authors or translators: the title, followed by a new paragraph with the place and date of publication, the publisher in the case of books, and, if available, the series title and translator. Examples of a study published in a journal and a description of a separate volume:

HIELSCHER, FRIEDRICH

767. Spirit and State Leadership

Northern Crown II. (March 2003), 16–18. Trans. Tibor F. Tóth

BURCKHARDT, TITUS

249. *Alchemy. Worldview and Spirituality*

Budapest, 2000, Arcticus Publishing. 175 pages. /Libri Operis Magni I/

Translated by Czabán Katalin

In the case of separate volumes, we have also included the tables of contents in the bibliography. However, for aesthetic reasons and due to space constraints, we have not listed the chapter titles one below the other, but have broken them up into separate lines. If the table of contents was hierarchical, i.e. it included main headings and subheadings, we tried to indicate this by typographically highlighting the main headings (using upper and lower case letters) where possible. Of course, a multi-level table of contents cannot be reproduced in this way, which is why we sometimes used a simplified form, as the aim was to enable users of the bibliography to find their way around the topics covered by the book and its structure.

Contents: Introduction • Anti-Nazi mythology and occult idealisation • THE OCCULT ORIGINS OF NAZISM • The course of the investigation • From the "Illuminati conspiracy" to the *völkisch* movement • Jörg Lanz von Liebenfels and *Ostara* • Aryan sects • The *Ordo Novi Templi* • The *Germananorden* • The direct predecessor of the NSDAP: the Thule Society • THE SS PHENOMENON • From Guido von List to Heinrich Himmler. From the Armanenschaft to the SS • *etc.*

Name variants, monograms, pseudonyms, and foreign-language forms of names are given in brackets after the name:

Evola, Julius [ARTHOS • CANTIERE • EA • IAGLA • J. E. • BARON JULIUS EVOLA]

Béla Hamvas [BÉLA HAMVAS • THOMAS MARK]

LÁSZLÓ ANDRÁS [ATARAKTOS • ANDRÁS DE LÁSZLÓ • ANDRÁS LÁSZLÓ • ANDRÉ D'ARS NE]

If the author is also a translator, their translations are listed under their name, after their own works, under the heading "TRANSLATIONS" with a simplified bibliographical description (indicating the publisher in the case of books and the periodical in the case of articles). These works can naturally also be found under the name of the author, with the translator's name indicated.

NAGY CSABA

TRANSLATIONS

Burckhardt, Titus: *Chartres and the Birth of the Cathedral* (Arcticus Publishing)

Schuon, Frithjof: *The Roots of the Human Condition* (Arcticus Publishing)

■

Avalon, Arthur: *Vedanta and Tantra Vastra (Tradíció)*

Burckhardt, Titus: *The Nature of the Cosmological Perspective (Axis Polaris)*

In the bibliography, titles (baron, count, prince, *etc.*) and academic degrees (Dr.) have been omitted, with a few exceptions. Pseudonyms are marked with an asterisk (KÓRLEÓNISZ MIKLÓS^(*)). Hungarian pseudonyms have only been replaced if the author has given their express consent; however, we have replaced the pseudonyms of foreign authors whenever possible. We have also removed initials in all cases where it was clear who they referred to. If the translator's name appears in square brackets, the translator is not named at the end of the translation, but their identity can be found in other sources (e.g. *Pannon Front's* own bibliography).

The introductory study includes, on the one hand, *individuals* who have made a significant contribution to the Hungarian traditional school as authors, translators or publishers; on the other hand, *publishers* who can be considered the school's own publishers or who have published several books by representatives of the school; Thirdly, we have included the school's own periodicals, as well as periodicals which, although not affiliated with the school, have published several works or translations by representatives of the school.

With regard to the name and subject index, it is only worth noting that interviews, reviews and debates, as well as symbols, have been listed separately under these headings. This means that readers can find reviews of Julius Evola's works not only under his name, but also under the "review" subheading of the "genre" index heading:

genre

review

Evola, Julius

Giuliano, Albino

Goodrick-Clarke, Nicholas

Furthermore, since proper names appeared in different spellings in different works, we have standardised them in the index according to everyday British English spelling.

The following periodicals have been processed in their entirety:

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<i>Arkhé</i> I. [2nd revised edition]	<i>Northern Crown</i> XIX
<i>Arkhé</i> II.	<i>Northern Crown</i> XX
<i>Arkhé</i> III.	<i>Northern Crown</i> XXI–XXII.
	<i>Northern Crown</i> XXIII.
<i>Axis Polaris</i> I.	<i>Northern Crown</i> XXIV.
<i>Axis Polaris</i> II.	<i>Northern Crown</i> XXV.
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<i>Axis Polaris</i> IV.	<i>Northern Crown</i> XXVII–XXVIII.
<i>Axis Polaris</i> V. <i>Axis</i>	<i>Northern Crown</i> XXIX–XXX.
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<i>Polaris</i> VII. <i>Axis</i>	<i>Sacrum Imperium</i> I.
<i>Polaris</i> VIII.	<i>Sacrum Imperium</i> II.
	<i>Sacrum Imperium</i> III.
<i>Northern Crown</i> I.	<i>Sacrum Imperium</i> IV.
<i>Northern Crown</i> II.	<i>Sacrum Imperium</i> V–VI.
<i>Northern Crown</i> III.	<i>Sacrum Imperium</i> I–VI.
<i>Northern Crown</i> IV.	<i>Sacrum Imperium</i> VII.
<i>Northern Crown</i> V.	<i>Sacrum Imperium</i> VIII.
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<i>Northern Crown</i> IX.	
<i>Northern Crown</i> X.	<i>Tradition</i> 1998
<i>Northern Crown</i> XI.	<i>Tradition</i> 1999
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Other important periodicals in the Hungarian traditional school, in which representatives of the school participated as authors, translators or editors:

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Pendragon 8.

Radix 1.
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Radix 4.



I would like to take this opportunity to express my gratitude to all those who helped me compile this bibliography: *László Babosi*, *András Bódvai*, *Roland Hadházi*, *Tibor Murányi*, *Attila Szabó* and *Csaba Szmorad*, who kindly lent me publications in their possession that I was not familiar with, or simply helped me collect missing data. I am particularly grateful to *Róbert Horváth*, who not only provided invaluable assistance in collecting data that was unavailable to me, but also kindly read through the bibliography and with his comments and suggestions, some of which were strictly bibliographical and others concerning the general orientation of the traditional school, he contributed to the creation of a more complete and usable bibliography. Similarly, I am grateful to *Tibor Imre Baranyi*, who, as head of the Centre for Metaphysical Heritage – selflessly undertook the publication of a work that has only theoretical value, and who, through his critical comments and suggestions, also contributed to the bibliography taking its final form. Finally, I am especially grateful to *my mother*, who has since passed away, with whom I spent many hours reading and collating the bibliographical data.

Finally, I would like to draw the reader's attention to the fact that a bibliography can never be completed, only abandoned – and, of course, the editor is responsible for all omissions, errors and inconsistencies.

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• On the rejoicing or rising or sublimatio of the soul

• *Fermentatio* • *Illuminatio* • Nutrition (*Nutrimendum*) • *Fixatio* •

Multiplicatio • Resurrection • Demonstration of fulfilment • Meg-

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"Heat death" or "big crunch" – or something else entirely? Modern theories and traditional theories of the "end of the world" • The metaphysical tradition • Magical solipsism • Being and consciousness • The metaphysical duality: essence – substance • The metaphysics of struggle • René Guénon and traditionalism • *Abyssus abyssum invocat*. Thoughts on the relationship between traditionalism and contemporary Christianity • Catholicism and metaphysical traditionalism • The "secrets" of the Marian apparitions at Fatima • Some perspectives on the qualitative assessment of churches in Hungary

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398. *Antispirituality and modern "esotericism"*

Debrecen, 2005, Kvintesszencia Publishing. 173 pages

Contents: Foreword [András László] • Introduction • Thinking • Concentration and meditation • Death • General questions from the field of pseudo-spirituality • Human primordiality • The significance of consciousness directions and orientations • The ultimate goal of spiritual teachings • Notes on modern "esotericism" • Summary • Afterword

LÁSZLÓ ERDÉLYI

399. Historical errors in anti-royalist propaganda

Northern Crown III. (May 2003), 26–33.

EVOLA, JULIUS [ARTHOS • CANTIERE • EA • IAGLA • J. E. • BARON JULIUS EVOLA]

400. *The Cinnabar Trail*

Budapest, 2006, Nemzetek Európája Kiadó. 260 pages. Translated by Franco de Fraxino

Contents: Foreword • Personal background and early experiences • Abstract art and Dadaism • The speculative period. Magical idealism and the theory of the absolute individual • Approaching the East and the "pagan myth" • The "UR group" • The search for origins and Tradition • My experiences with *La Torre* and their consequences • Hermeticism and the critique of contemporary spiritualism. The question of Catholicism • *Revolt Against the Modern World* and *The Mystery of the Grail* • My activities in Germany and *the doctrine of The Awakening* • The question of race • Searching for people among the ruins • Bachofen, Spengler, *The Metaphysics of Sex* and the "left-hand path" • From The Worker to *Riding the Tiger* • Afterword

401. *Fascism and the Third Reich*

Budapest, 2002, Europa Authentica. 216 pages. Translated by István Gazdag.

Contents: Foreword [Krisztián Wass] • FASCISM FROM THE RIGHT • Fascism and the authentic Right • Neo-fascism, anti-fascism: "mythologisation" and denigration • State and nation • The fascist state and the traditional state • Fascism and monarchy • Party and "Order" •

"Caesarism" and "personality cult" • Fascist institutions

• Fascist corporatism • Economic self-sufficiency • Fascist

"Racism" and the "new man" • Fascism's foreign policy • Assessment: what should be retained from fascism • NOTES ON THE THIRD REICH

ABOUT THE BOOK • The Prussian spirit, the *völkisch* movement and the “front generation” • The myth of *the Volk* and the “Führer” state • Nazi institutions, the Third Reich and the peasantry • Racism, “worldview” and the Jewish question • The Nazi “cultural revolution” and the religious question • The “orderly state” and the SS • Nationalism, Pan-Germanism, “Europeanism” • • Appendix. To Almirante Evola

402. *The Doctrine of Awakening. A Study of Buddhist Asceticism* Debrecen, 2003, Kvintesszencia Publishing House. 342 pages. Translated by Andrea Dávid
Contents: KNOWLEDGE • Types of "asceticism" • The purity of the doctrine of awakening • The historical place of the doctrine of awakening • The destruction of the demon of dialectics • The flame and the *samsara* consciousness • Conditioned genesis • The definition of vocations • ACTION • The qualities of the warrior and "departure" • Defence and consolidation • Straightness • Sidereal presence. The wounds heal • The four *jhanas* and "radiant contemplations" • Formless states and passing away • Distinguishing between "powers" • The phenomenology of the Great Liberation • Traces of nothingness • "Emptiness." "If the mind does not break" • The path to Zen • The *Aryas* still sit on Sakeselyücsücs • Source works • • Afterword [Collegium Buddhologicum]
403. *The Mystery of the Grail and the Ghibelline Idea of Empire* Debrecen, 2001, Kvintesszencia Publishing. 225 pages. Trans. András Bódvai
Contents: STARTING POINTS • Literary prejudice • Ethnological prejudice • The "traditional" method • The historical location of the mystery of the Grail • BASIC PRINCIPLES AND PRECURSORS • The Olympian cycle • The "hero" and the "woman" • The theme of Hyperborea • Tradition in Ireland • The Arthurian cycle • The imperial saga. The universal lord • Frederick. John the priest. The tree of the empire • Dante: the Veltro and the *Dux* • THE GRAIL CYCLE • The sources of the Grail • The virtues of the Grail • The Lucifer stone • The trial of pride • The lightning bolt and the spear • The mystery of the spear and revenge • The "painful blow" • The Fisher King • The seat of the Grail • The further initiatory adventures of the Grail knights • The Grail as a Ghibelline mystery • THE LEGACY OF THE GRAIL • The Grail and the Templars • The Grail, the Cathars and "Cupid's followers" • The Grail and The followers of Cupid as Ghibelline soldiers • The Grail and the Hermetic tradition • The Grail and the Rosicrucians • EPILOGUE • The transformation of Ghibellinism. Final conclusions

404. ■ *The Yoga of Power. A Study of the Tantras* Budapest, 2007, Persica Publishing. 288 pages. Translated by Gusztáv Zólyomi *Contents*: About Persica Publishing and its first publication [V(irág) L(ászló)] • Notes from the editor of the 1994 edition [G. d. T.] • Julius Evola and the path to realisation [Pio Filippini-Ronconi] • Preface • The significance and origins of the tantras • Knowledge and power • *Shakti*. The world as power • The theory of the tattvas. The human condition • *Pavu*, *vira* and *divya*. The path of the left hand • Prerequisites and tools for practice. Setting out on the path to "subtle" experience. Body postures • The "Virgin". Breaking the chains • Evocations. Names of power • The secret ritual. Orgies. Initiatory sexual magic • Occult sexuality. Serpent power. The chakras • Techniques for awakening the "serpent power" • The diamond lightning body • Conclusion • Appendix. *Bardo*: Actions after death • Appendix. Saktism and "followers of Amor" • Note to the afterword [G. d. T.] • Afterword. Recipes for the art of a fuller life [Marguerite Yourcenar] • Glossary • Index
405. ■ *The Symbols, Doctrine and Royal Art of the Hermetic Tradition* Budapest, 2007, Arcticus Publishing. 224 pages. /Libri Operis Magni 6/ Translated by Ernő Ferencz, Renée Kelemen [Appendix] and Tibor Palkovics [Appendix] *Contents*: Preface • SYMBOLS AND DOCTRINE • Introduction to Part One. The tree, the serpent and the Titans • The plurality and duality of civilisations • Living nature • Hermetic knowledge • "One is all". The uroboros dragon • Hermetic "presence" • Creation and myth • "Woman" – "water" – "mercury" [mercury] – the "Poison" • Separation. The "Sun" and the "Moon" • Frozen water and liquid water • "Salt" and the cross • The four elements. Sulphur • Soul, spirit and body • The "four" in man • The planets • The centres of life • The "seven", the operations and the mirror • The golden ratio in art • The shadow, the ashes and the waste • Philosophical incest • The "tomb" and "thirst" • Saturn, the inverted golden ratio • The field and the seed • The sword and the rose • The stem, the *virus* and iron • The HERMETIC "ROYAL ART" • Introduction to Part II. The reality of palingenezis • Separation • Death. Work done in "black" • The test of emptiness • The flight of the dragon • The dry path and the wet path • Hermetic asceticism • The path of breath and the path of blood • The heart and light • Denudations and eclipses • Thirst for God and the "corrosive waters" • The path of Venus and the radical path • The hermetic fires • Work done in "white". Rebirth • In "white"

- Conjunction • Eternal wakefulness • The light body. The production of "silver" • Birth into life and immortality • Work done in "red" • Return to earth • Alchemical colours. Multiplication • The planetary hierarchy • Understanding "red". The Trinity
- Prophetic knowledge • The four degrees of power • The transformation of metals • Correspondences. The times. The rites • Silence and tradition • The invisible masters • APPENDIX. JULIUS EVOLA AND THE HERMETIC TRADITION • The Hermetic tradition [René Guénon] • Julius Evola and alchemy [H. T. Hansen]
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406. [Baron Julius Evola] *Realisation and actions after death. The path to realisation in the mysteries of Mithras and the otherworldly teachings of Lamaism* [Debrecen], 1997, Kvintesszencia Könyvek. 71 pages. Translated by Norbert Németh
Contents: On the Mysteries of Mithras • Julianus Imperator • The Path to Realisation in the Mysteries of Mithras • The Problem of Immortality • The Initiated Consciousness after Death • Bardo: Actions after Death • Julius Evola [No name]
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407. *The Type of the Passing Man, and Further Studies*
[Budapest], [1996], Camelot Publishing. 43 pages. /Regulus collection 1/
Translated by Monika Imregh
Contents: The passing man • Psychoanalysis of the grave • The doctrine of the "immortal body"
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408. *The Book of the Principle and Its Action (Tao Te Ching) • The Face and Mask of Contemporary Spiritualism*
[Budapest], [1994], The School of Tradition and Transcendence. 261 pages.
/Books of the Ancient Tradition 3/ Translated by Franco de Fraxino [The Book of the Principle and Its Action] and Imregh Monika [The Face and Mask of Contemporary Spiritualism]
Contents: THE BOOK OF THE PRINCIPLE AND ITS ACTION (TAO TE CHING)
• [Introduction] • [Tao Te Ching. Translation and commentary] • THE FACE AND MASK OF CONTEMPORARY SPIRITUALISM • Preface • The supernatural in the modern world • Spiritualism and "psychic research" • Critique of psychoanalysis • Critique of theosophy • Critique of anthroposophy • Neomysticism. Krishnamurti • Remarks on esoteric Catholicism and "integral traditionalism"
• Primitivism. The possessed. The "superhuman" • Satanism • Initiation currents and "high magic" • Conclusion
• Afterword [András László]

409. ■ *Races and tradition*
 Budapest, 2003, Nations of Europe Publishing House. 248 pages. Translated by
 Ferdinánd Turóczy
Contents: Foreword • RACE AS A REVOLUTIONARY IDEA • The idea of race as
 anti-universalism • The idea of race as anti-individualism. Race and
 personality • The idea of race as anti-rationalism. Environmental theory •
 Race and history. The
 Rejection of the "theory of progress" • Race and culture. Overcoming the "neutral"
 conception of culture • Race theory and philosophy. Depth psychology and the
 science of subversion • Race and nation • THE THREE STAGES OF RACE THEORY
 • The concept of race • The three stages of race theory • Races bound to
 nature and higher races • The spiritual race as a formative force. The meaning
 of the classical Aryan ideal
 • On the prejudice against asceticism • On the theory of the first race • The
 Hyperborean race and its branches • The group of "Aryan" races • On the
 limits of heredity • The question of mixing • The three forms of race. The
 higher race in the Aryan-Nordic and Aryan-Mediterranean peoples • The
 inner race and heredity • Gender and race • Masculinity and femininity in
 race • THE SPIRITUAL RACE AND THE MENTAL RACE • The secondary theory of
 race. The spiritual race • The spiritual race and cultural values. The Jewish
 question • The origin of the spiritual race • Can new races arise? • The spiritual
 race and myth. The limits of myth
 • The secret of birth. The historical substance of heredity and the substance of
 heredity "from above" • Race, classical and romantic ethics • The "demonic" in
 the counter-race • The third degree of race theory. The value of symbols.
 Hereditary race • Spiritual races. The solar race. The Demeterian race • The
 telluric and Dionysian races
 • The Amazonian, Aphrodite, and "heroic" races • Spiritual races in the
 ancient Mediterranean world and Judaism • THE ARYAN RACE AND THE SPIRITUAL
 QUESTION • What does "Aryan" mean? • The solar and heroic in the Aryan
 race • *Ex Occidente Lux*. The religious question • The misunderstanding of the
 new "paganism" • Further misunderstandings regarding the "pagan"
 worldview • Race and death • Race and law. The anti-collectivist
 conception of the community • THE PROBLEM OF RACE AND THE NEW ELITE •
 Overcoming the "Latin" myth • Race, Romanism and Italian history • The
 Aryan-Roman type • The selection of races within the Mediterranean peoples
 • The "rectification" of the Mediterranean man • Further stylistic elements
 of the Mediterranean soul • The "rectification" of the "Mediterranean"
 connection between the peoples • The new Itá-

lia. Race and war • Conditions for the awakening of race • The "fascist race". About the new Aryan-European front • IMAGES

410. *The Metaphysics of Sex*
 Budapest, 2000, UR Könyvkiadó. 403 pages. /The Cinnabar Trail Books/
 Translated by Rudolf Szongott.
- Contents:* INTRODUCTION • Defining the topic • Sex in the modern world • EROS AND SEXUAL LOVE • The evolutionary bias • Love and sex • Eros and the instinct for procreation • The myth of the "genius of the species" • Eros and the pursuit of pleasure • On "lust" • The magnetic theory of pleasure • The stages of sexualization • Physical sex and inner sex • The conditions and forms of erotic attraction • THE METAPHYSICS OF SEX • The androgynous myth • Variants of eros and ecstasy • The biologisation and downfall of eros • Aphrodite Ourania. Eros and beauty • Longing. The myths of Poros and Penia • Appendix. On homosexuality • PHENOMENA OF TRANSCENDENCE IN PROFANE LOVE • Sex and human values • "Eternal love". Jealousy. Sexual pride • Phenomena of transcendence in puberty • Love, heart, dream, death • The love-pain-death complex • Lust and suffering. The sadomasochistic complex • Erotic ecstasies, mystical ecstasies • The experience of embracing • Variations of modesty. The metaphysics of modesty • The meaning of orgies • Appendix. The Marquis de Sade and the "Way of the Left Hand" • Appendix. Rasputin and the Khlysty sect • GODS AND GODDESSES, MEN AND WOMEN • Mythology, ontology, psychology • The metaphysical dyad • Demeter and Aphrodite archetypes. The virgin. Nudity as deep as the sea • The characteristic differentiation of masculinity in myth • Masculine and feminine manifestations • The demonic nature of women. The symbolism of the inverted embrace • *Phallus* and *menstruation*
- Male psychology and female psychology • Women as mothers and women as lovers • Compassion, sexuality and cruelty in women • The feminine charm. Activity and passivity in love • The ethics of gender • SACRIFICES AND EVOCATIONS • Marriage as a "mystery" in the world of Tradition • Christianity and sexuality
 - Sacred prostitution. Hierogamy • Incubi and succubi. Fetishism and evocation processes • Evocation processes in medieval chivalric love • The initiatory experiences of *the Fedeli d'Amore*
 - Appendix. On the significance of "witches' sabbaths" and "black masses" • Appendix. The doctrine of androgyny in Christian mysticism
 - SEX IN THE REALM OF INITIATIONS AND MAGIC • Transmutations

- and the rule of purity • Techniques of inner transmutation in Kundalini yoga and Taoism • Sex in *Kabbalah* and the Eleusinian mysteries • Tantric sexual practices • The system of love union in tantric sexual practices and its dangers • Secret sexual practices in Chinese Taoism • Arab sexual practices and Hermetic symbolism • Myriam and "pyromagia" • The "light of sex" and "Thelema's law" • The sexual prerequisites of operative magic • Concluding remarks • Editorial notes • Index of names and sources
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411. *People and Ruins*
 Budapest, 2005, Nemzetek Európája Kiadó. 294 pages. Translated by Ferdinánd Turóczy.
Contents: Preface • Introduction [Junio Valerio Borghese] • Revolution. Counter-revolution. Tradition • Sovereignty. Authority. Empire • Personality. Freedom. Hierarchy • Organic state. Totalitarianism • Bonapartism. Machiavellianism. Elitism • Work. The demonism of the economy • History. Historicism • The choice of tradition • Military style. "Militarism". War • Tradition. Catholicism. Ghibellinism • Realism. Communism. Anti-bourgeoisie • Economy and politics. Corporations. The unity of labour • Occult warfare. The weapons of occult warfare • Latinism. Romanism. The Mediterranean soul • The problem of births • A united Europe: form and prerequisites • APPENDIX. ON THE MYTHS OF OUR AGE • On "total contestation" • The Marcuse myth • Maoist enthusiasm • The taboos of our age
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412. *Rebellion Against the Modern World*
 Nyíregyháza, 1997, Kötet Publishing House. 470 pages. /The Cinnabar Trail Books/ Translated by Rudolf Szungott.
Contents: Introduction • THE WORLD OF TRADITION • The principle • The kingdom • The polar symbol. The lord of peace and justice • Law, state, empire • The mystery of ritual • The primordial character of the patriciate • Spiritual virility • The two paths to the afterlife • The life and death of civilisations • Initiation and investiture • The hierarchical relations between the kingdom and the priesthood • Universalism and centralism • The spirit of chivalry • The doctrine of castes • Participation in the sciences and arts. Slavery • The division of the traditional spirit. Asceticism • The Great and Little Holy Wars • Games and victory • Space – time – earth • Men and women • The higher

The decline of races • The genesis and features of the modern world • The doctrine of the four ages • The Golden Age • The "Pole" and the seat of the Hyperboreans • The North Atlantic cycle • North and South • The Mother civilisation • The cycles of decadence. The heroic cycle • Tradition and anti-tradition. The American cycle. The Eastern Mediterranean cycle. The Hebrew cycle. The Eastern Aryan cycle • The Western heroic-Uranian cycle. The Hellenic cycle. The Roman cycle • The decline of Western tradition. The Christianity of the early days • The transfer of the imperial idea. The Ghibelline Middle Ages • The decline of the medieval oikoumene. The nations • Irrealism and individualism • The regression of castes • Nationalism and collectivism • The cycle closes. Russia. America • Conclusion • Appendix. The "Dark Age" • • Afterword. *Kat alétheian* [Szongott Rudolf] • Editorial notes

413. *Orientations*

Budapest, 1998, Stella Maris Publishing House. 89 pages. /Athanor Books/
Translated by Zsuzsa Gábor

Contents: Foreword [Róbert Horváth] • The Aryan doctrine of struggle and victory • The faces of heroism • The right to life • Be true to your own nature! • • ORIENTATIONS • Are there any humans left standing amid the ruins? • The problem of the new human quality • The spirit of the legionnaire • The anti-bourgeois and equally anti-proletarian trend, the praise of impersonal action • We will not settle for destruction • The demon of the economy, deproletarianisation, the idea of unadulterated hierarchy • Hierarchy, the "organic" concept, authority

• Against nationalism and the generally accepted idea of homeland • On the question of culture • Between culture and custom • The relationship to the dominant religion

414. [Baron Julius Evola] *Pagan Imperialism*

Budapest, 2003, Nemzetek Európája Kiadó. 158 pages. Translated by Ferdinánd Turóczy

Contents: WE, THE ANTEUROPEANS • The twilight of Europe • The new symbol • The Northern Solar Ancestral Tradition • We, the Pagan Imperialists • The Conditions of Empire • The Decline of the Imperial Idea • Protestant Errors and Our Counter-Reformation • The Desire for Hierarchy • The Democratic Fallacy • True liberalism • Hierarchy through power. The conquest of the state • The impossibility of democratic self-government • Anti-Hegelianism • Anthistoricism • The individual and humanity • The irrationality of equality • From the "clan" to the

- empire. Our theory of race • THE ROOTS OF EUROPE'S ILLNESS • The regression of castes. Gold and labour • Science against truth • Those who know and those who believe • Mechanical power and individual power • Activism and the humanised world • OUR EUROPEAN SYMBOL • Nietzsche, the misunderstood • The true Pan-Europe • The myth of the two eagles • The rebuilding of the Ghibellines • Final conclusion • Afterword to the German edition [Friedrich Bauer] • Afterword [Ferdinand Thuróczy]
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415. [Baron Julius Evola] *Zen. The Religion of the Samurai. Five Studies in Japanese Buddhism* [with Frithjof Schuon]
[Debrecen], 1996, Kvintesszencia Könyvek. 69 pages. Appendix: Samurai creed. Edited by Kalivvara Maharajasurya. Translated by Némbara Norim faction [Németh Norbert and Baranyi Tibor Imre]
Contents: Julius Evola: What is Zen? • The Way of the Samurai • The Meaning and Inner Connections of Zen • The Path of Buddhism to Zen. • Frithjof Schuon: The True Lights of Zen
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416. [Untitled] [Discussion. René Guénon: On Indian Metaphysics. Indispensable Correction]
Axis Polaris VII. (2006), 83–85. Trans. Andrea Dávid
417. On the concept of initiation
Axis Polaris I. [2000], 47–62. Translated by Emő Ferencz
418. Initiation Centres and History
Sacrum Imperium V–VI. (21 March 1999), 35–38. Translated by Norbert Németh
Sacrum Imperium I–VI. (12 August 2002), 115–117. Translated by Norbert Németh
419. [Ea] On the nature of initiation knowledge
Introduction to Magic. Volume 1. Budapest, 2007, Persica Publishing, 35–41. [Trans. Norbert Németh]
420. On the limits of "regularity" in initiation [Review. René Guénon: *Aperçus sur l'initiation*]
René Guénon: *Initiation and Spiritual Realisation*. Debrecen, 2006, Kvintesszencia Publishing House, 201–216. Trans. Andrea Dávid
421. The Initiated Consciousness After Death. On the Tibetan Book of the Dead Baron Julius Evola: *Realisation and Actions After Death. The Path of Realisation in the Mysteries of Mithras and the Lamas' Teachings on the Afterlife*. [Debrecen], 1997, Kvintesszencia Könyvek, 42–48. Trans. Norbert Németh

422. The importance of the theory of inner races
Northern Crown V. (September 2003), 36–38. Translated by Ernő Ferencz
423. The Spiritual Prerequisites of the Empire
Pannon Front 10 (III/2 – 1997), 6. Translated by Levente Németh
424. The Flying Dutchman
Pannon Front 17 (IV/5 – 1998), 34–35. Translated by Norbert Németh
425. The Flying Dutchman. Visions on the Seas
Pannon Front 17 (IV/5 – 1998), 35–36. Translated by Norbert Németh
426. Abstract Art (excerpts)
Dadaism. Anthology. Budapest, 1998, Balassi Publishing House, 219–220.
Translated by László Beke
427. The Path of Buddhism to Zen
Baron Julius Evola – Frithjof Schuon: *Zen. The Religion of the Samurai. Five Studies in Japanese Buddhism.* [Debrecen], 1996, Kvintesszen- cia Könyvek, 37–54. Trans. Némbara Norim faction [Németh Norbert and Baranyi Tibor Imre]
428. Gypsy violins still play behind the Iron Curtain
Pannon Front 19 (V/1 – 1999), 33. Translated by Norbert Németh
Northern Crown XXVII–XXVIII. (July 2007), 26–27. Translated by Norbert Németh
429. [Ea] On the metaphysics of pain and illness
Tradíció MMI, 137–140. Translated by Norbert Németh
430. The Historical Place of Fascist Racism
Northern Crown IX. (May 2004), 30–32. Translated by Ernő Ferencz
431. The Tree, the Serpent and the Titans
Óshagyomány 10. [February 1993], 49–56. Translated by Gábor Gabulya
432. Right-wing criticism of fascism. Introduction
Pannon Front 33 (VII/3 – 2001), 58–61. Translated by Ernő Ferencz
433. The question of white supremacy
Northern Crown X. (July 2004), 18–23. Translated by Ernő Ferencz
434. The Doctrine of Awakening. Part 1
Ancient Tradition 2. [May 1991], 17–30. Translated by Katalin Jakab
435. The Doctrine of Awakening. Part 2
Ancient Tradition 3. [September 1991], 2–15. Translated by Katalin Jakab
436. The Doctrine of Awakening. Part 3
Ancient Tradition 4. [December 1991], 2–5. [Translated by Katalin Jakab]
437. The Doctrine of Awakening. Part 4
Ancient Tradition 6. [April 1992], 2–12. Translated by Katalin Jakab
438. The Secret History of the Overthrow
Northern Crown XIX. (January 2006), 15–17. Translated by Ernő Ferencz

439. The Revolution Coming from Above
Pannon Front 13 (IV/1 – 1998), 24. Translated by Gusztáv Zólyomi
440. Against the young
Northern Crown XV–XVI. (July 2005), 66–68. Translated by Ernő Ferencz
441. Youth, the Beats and Right-wing Anarchists
Tradíció 1998, 87–100. Translated by Imregh Monika
Northern Crown XIV. (March 2005), 43–51. Translated by Imregh Monika
442. The Mystery of the Grail and the Idea of the Empire
Gianfranco de Turreis – Bruno Zoratto – Nicola Cospito: Julius Evola in the Secret Documents of the Ahnenerbe. Part 1. *Északi Korona* XIII. (January 2005), 12–16. Translated by Andrea Dávid
443. [J. E.] The faces of death among the Romans [Review. Angelo Brelich: *Aspetti della Morte nelle iscrizioni sepolcari dell' Impero romano*] *Tradíció* MMIII, 275–279. Translated by Imregh Monika
444. The Problem of Immortality
Óshagyomány 9. [December 1992], 2–8. Translated by Renée Kelemen
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445. [Ea] The Problem of Immortality
Introduction to Magic. Volume 1. Budapest, 2007, Persica Publishing, 158–166. [Trans. András Molnár]
446. The Doctrine of the "Immortal Body"
Julius Evola: *The Type of the Passing Man, and Further Studies*. [Budapest], [1996], Camelot Publishing, 27–39. Trans. Imregh Monika
447. [Ea] The Doctrine of the "Immortal Body"
Introduction to Magic. Volume 1. Budapest, 2007, Persica Publishing, 214–221. [Translated by Franco de Fraxino]
448. The Mystery of Decay
Tradíció 1999, 187–191. Translated by Norbert Németh
449. The Secret of Decline
Pannon Front 26, (VI/2. – 2000), 15–17. Trans. Mónika Parragh
450. The Hermetic-Alchemical Tradition
Tradition MM, 101–104. Translated by Imregh Monika
451. On the polar symbolism of the swastika
Gianfranco de Turreis – Bruno Zoratto – Nicola Cospito: Julius Evola in the Secret Documents of the Ahnenerbe. Part 2. *Northern Crown* XIII. (January 2005), 23–27. Translated by Andrea Dávid

452. The Japanese *Hara* Theory and its Eastern-Western Implications
Axis Polaris II. [2000], 47–60. Translated by László Zsitnyár
453. The Right Wing and Tradition
Northern Crown XVII. (September 2005), 31–34. Translated by Ernő Ferencz
454. Right-wing culture
Pannon Front 13. (IV/1. – 1998), 23. Translated by Gusztáv Zólyomi
455. Right-wing historiography
Pannon Front 13 (IV/1 – 1998), 25–26. Translated by Gusztáv Zólyomi
456. Lenin, the “good man”, and the nature of the Russian Revolution
Northern Crown XVIII. (November 2005), 21–24. Translated by Ernő Ferencz
457. The “cruel baron”
Sacrum Imperium IV. (23 September 1998), 33–34. Translated by Norbert Németh
Sacrum Imperium I–VI. (12 August 2002), 91–92. Translated by Norbert Németh
The Anti-Communist. On Baron Roman Ungern-Sternberg. Selected Studies.
 Budapest, 2002, Nemzetek Európa Kiadó, pp. 19–22.
 Translated by Norbert Németh
458. On the problem of the encounter between Eastern and Western religions
Óshagyomány 11. [April 1993], 60–68. Translated by Ferenc Buji
459. The northern wall of the Eastern Lyskamm
Northern Crown XXI–XXII. (July 2006), 77–79. Translated by László Virág
460. The liberation of abilities
Tradíció 1998, 131–138. Trans. Norbert Németh
461. The Wisdom of the Serpent [See also Serpent Wisdom]
Arkhé III. (May 1995), 99–105. Trans. Rudolf Szongott
462. The Psychoanalysis of “Contestation”
Northern Crown XIII. (January 2005), 31–33. Translated by Ernő Ferencz
463. The danger of counter-selection
Northern Crown IV. (July 2003), 29–30. Translated by Ernő Ferencz
464. The taste for vulgarity
Novum Organum Europe 2. [1994], 37–44. Translated by Imregh Monika
465. The physiognomy of different races
Északi Korona VI. (November 2003), 15–17. Translated by Ernő Ferencz
466. The problem of “Latinism”
Északi Korona VIII. (March 2004), 11–12. Translated by Ernő Ferencz
467. To Almirante Evola [Letter to Giorgio Almirante]
 Julius Evola: *Fascism and the Third Reich*. Budapest, 2002, Europa Authentica,
 207–215. Trans. István Gazdag

468. [Ea] On the General Doctrine of Mantras
Axis Polaris V. (2003), 42–47. Translated by Ernő Ferencz
Introduction to Magic. Volume 1. Budapest, 2007, Persica Publishing, 359–367. [Translated by Franco de Fraxino]
469. The Path to Realisation in the Mysteries of Mithras
 Baron Julius Evola: *Realisation and Actions After Death. The Path to Realisation in the Mysteries of Mithras and the Otherworldly Teachings of Lamaism*. [Debrecen], 1997, Kvintesszencia Könyvek, 19–32. Trans. Norbert Németh
470. The "Merlin" Phenomenon [Excerpt. Julius Evola: *Writings on Sexual Criticism* (Appendix to *The Metaphysics of Sex*)]
Tradíció MMI, 92–94. Trans. Andrea Dávid
471. The type representing our "race above races"
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 Evola, Julius: Message to the Youth (*Northern Crown*)
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 UR Group: Commentary on the "Mithras Liturgy" (*Tradition*)

FERNBACH, MARKUS

614. On the Essence of the Middle

Northern Crown XI. (September 2004), 9–13. Trans. László Domján

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615. *On Love. Commentary on Plato's The Symposium* Budapest, 2001, Arcticus Publishing. 143 pages. /Libri Operis Magni 2/ Translated by Monika Imregh
- Contents:* Preface • I. SPEECH • Introduction • How should love be praised? How great is its authority and power? • The origin of love • The usefulness of love • II. SPEECH • God, goodness, beauty, justice, beginning, middle and end • How does beauty give birth to love? • Beauty is the light of divine goodness. God is the centre of four circles • Plato on divine things • Divine beauty shines through everything and is loved in everything • The sufferings of lovers • The two kinds of love and the two kinds of Venus • Exhortation to love. Unrequited and mutual love • What do lovers seek? • III. SPEECH • Love is in everything and helps everything • Love is the creator and preserver of all things • Love is the master and leader of the sciences and arts
- No member of the world hates any other member • IV. BE- SZÉD • Presentation of Plato's text on the ancient nature of humans • Interpretation of Plato's opinion on the ancient form of humans • Man himself is the soul, and the soul is immortal • The soul was created with two lights. Why does it descend into the body? • How many ways does the soul return to God? • Love leads souls back to heaven, assigns them degrees of happiness, and gives them infinite joy • SPEECH V • Love is happy because it is beautiful and good • Description of love. With which parts of the soul do we recognise beauty, and in which parts does love arise? • Beauty is something incorporeal • Beauty is the light of God's face • How love and hatred are born, or how beauty is incorporeal • What is necessary for the beauty of a thing, and that beauty is a spiritual gift • The representation of love • The virtues of love • The gifts of love • Love is older and younger than the other gods • Love reigns before necessity • How did Saturn take away Uranus's manhood under the rule of necessity, and how did Jupiter bind Saturn? • Which god bestows which art upon humans? • VI. SPEECH • Introduction to the treatise on love • Love stands between the beautiful and the ugly, and between God and man • The souls of the spheres and the daemons
 - The seven gifts that God gives to humans through the intermediate spirits • The orders of the *venereal* daemons. How do they cast love? • How does love seize us? • The origin of love

- There are two kinds of love in every soul, and five in ours • What passions are at work in lovers thanks to the mother of love? • What qualities do lovers owe to the father of love? • The benefits of love based on its definition • The two kinds of love, and how the soul is born into the world endowed with truth • How is the light of truth present in the soul? • Where does love for men come from, and where does love for women come from? • Above the body is the soul, above the soul is the angel, above the angel is God • Comparison between God, the angel, the soul and the body • Comparison between the beauty of God, the angel, the soul and the body • How does the soul rise from the beauty of the body to the beauty of God? • How should we love God? • VII. SPEECH • Summary of the above and the opinion of the philosopher Guido Cavalcanti • Socrates was a true lover and similar to Amor • Animal love, which is a kind of madness • Ordinary love is a kind of enchantment • How easily we fall into the snare of love • The peculiar effect of common love • Common love is a kind of injury to the blood • How does the lover become like the beloved? • Who are those who most easily conquer us?
- How do lovers become enchanted? • How to free oneself from love • How harmful is ordinary love • How beneficial is divine love. Its four types • Through which stages do divine inspirations elevate the soul? • Of all these inspirations, love is the most excellent • How useful is the true lover • How can we give thanks to the Holy Spirit, who has enlightened and inflamed us with this treatise? •• Afterword [Imregh Monika]

FILIPPANI-RONCONI, PIO

616. The historical and cultural roots of the storm troopers
Northern Crown XXV. (January 2007), 33–37. Trans. Judit Cserhádi 617. Julius Evola and the path to realisation
 Julius Evola: *The Yoga of Power. A Study of the Tantras*. Budapest, 2007, Persica Publishing, 15–21. Trans. Gusztáv Zólyomi

FLOWERS, STEPHEN EDRED

618. The Idea of Integral Culture
Northern Crown XVIII. (November 2005), 52–53. Translated by Dávid Sántha

FRANKL, VIKTOR E.

619. *Man's Search for Meaning*

[Nyíregyháza], 1996, Kötet Publishing House. 292 pages. Translated by Mária Molnár and Ferenc Schaffhauser

Contents: Foreword [Konrad Lorenz] • A CROSS-SECTION OF ALL WORKS: LECTURES FROM 1946–1976 • The book as therapy

piai eszköz • The pluralism of science and the unity of man • Time and responsibility • Critique of pure encounter • Suffering from a meaningless life • Determinism and humanism • The unconscious • Psychotherapy and religion • Potentialism and kaleidoscopism • From the borderlands of psychotherapy and philosophy • Towards an anthropology of sport • Love and sex • What is man? • Man in search of meaning • The psychohygiene of maturation • Hypnosis • Gracious death or mass murder • The theory and therapy of neuroses • Man and the question of meaning • *Experimentum crucis* • A psychologist experiences a concentration camp • Art • The psychiatrist on modern literature • A CROSS-SECTION OF THE LIFE'S WORK: A MOSAIC OF TEXT FRAGMENTS • Psychotherapy • Logotherapy • Logotherapy • Freedom of will • The search for meaning • The meaning of life • The meaning of suffering • The transcendent in life • Afterword [Mária Molnár] • Bibliography • Index

620. *Medical spiritual care. The basics of logotherapy and existential analysis*
Budapest, 1997, UR Könyvkiadó. 272 pages. Translated by Imre Jakabffy and Éva Jakabffy

Contents: Foreword to the pocketbook edition • Introduction • FROM PSYCHOTHERAPY TO LOGOTHERAPY • The existential vacuum and noogenic neurosis • Overcoming psychologism • Genetic reductionism and analytical pandeterminism • *Imago hominis* • The psychogenesis of psychologism • FROM PSYCHOANALYSIS TO EXISTENTIAL ANALYSIS •

GENERAL EXISTENTIAL ANALYSIS • The meaning of life • Questioning the meaning of existence • Higher meaning • The principle of pleasure and the principle of balance • Subjectivism and relativism • Three categories of values • Euthanasia • Suicide • The task-like nature of life • The principle of homeostasis and existential dynamics • The meaning of death • Community and the masses • Freedom and responsibility • The defiant nature of the spirit • Biological destiny • Psychological destiny • Sociological destiny • The psychology of concentration camps • The meaning of suffering • The meaning of work • Unemployment neurosis •

Sunday neurosis • The meaning of love • Sexuality, eroticism and love • Uniqueness and singularity • The "horizon" of possession • Value and pleasure • Psychosexual maturation • The self-transcendence of human existence • SPECIAL EXISTENTIAL ANALYSIS • On the psychology of anxiety neurosis • On the psychology of compulsive neurosis • Phenomenological analysis of the compulsive mode of experience • The logotherapeutic technique of paradoxical intention • On the psychology of melancholia • On the psychology of schizophrenia • FROM WORLDLY SUFFERING TO MEDICAL PASTORAL CARE • Medical and priestly Spiritual care • Manipulated relationships and confrontational encounters • The common denominator of existential analysis techniques • Last resort • Summary • Notes • Bibliography • List of references

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621. "I, Franco Freda, Hitler's fighter" [Interview. No author named]
Északi Korona IV. (July 2003), 40–42. Trans. András Molnár

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622. *The Mystery of the Cathedrals and the Esoteric Explanation of the Hermetic Symbols of the Great Work*
 Budapest, 2001, Arcticus Publishing. 143+50 pages. /Libri artis 4/ Translated by Dóra Vaik

Contents: Preface to the first edition [Eugène Canseliet] • Preface to the second edition [Eugène Canseliet] • Preface to the third edition [Eugène Canseliet] • • The Mystery of Cathedrals • Paris
 • Amiens • Bourges • The Cycle Cross of Hendaye • Conclusion • • About the author [András Bódvai] • Images

623. The dwellings of philosophers (conclusion)
Tradición MM, 133–134. Translated by András Bódvai 624.
 The Mystery of Cathedrals (two excerpts)
Tradición MM, 129–132. Translated by András Bódvai

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625. The Government of the City. The King
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626. Emptiness

Axis Polaris VIII. (2007), 77–85. Translated by Dávid Sántha

GÁL ANDREA TÜNDE [ANDREA GÁL] (*translator*)

Coomaraswamy, Ananda K.: The Symbolism of Words (*Axis Polaris*)

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627. Guiding principles for understanding the European New Right

Hunnia 38 (January 1993), 25–26.

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■ de Benoist, Alain: The Rise of Europe (Alain de Benoist: *In the Footsteps of Zarathustra. A Parable for Good Europeans*)

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628. *The Four Ages of Mankind. A Presentation of the Traditional Doctrine of Cosmic Cycles*
Budapest, 2000, Stella Maris Publishing. 320 pages. /Athamor Books/
Translated by Ildikó Nagy
Contents: René Guénon's letter • Preface to the second edition. The origin of the work • Preface to the first edition • GENERALITIES • The collapse of hypotheses and the return to Tradition • Additional notes • The *Kalpa*, or world cycle • The *Manvantara*, or cycle of humanity • Some errors concerning the traditional doctrine of cosmic cycles • THE TRIPLE DIVISION OF THE MANVANTARA
• Theoretical study. The triple division in Manifestation and the law of analogy in the corporeal order • The three polar cycles and the three aspects of the "World King" • The chronology of the polar cycles and their subdivision • Polar cycles and the shifting of the poles • THE FOUR DIVISIONS OF MANVANTARA • The four ages of humanity • Correspondences • The four stages of the descending cycle in Hindu teaching • The stages of "decline" in Mediterranean traditions • The four traditional ages in Jewish tradition • THE GOLDEN AGE • The chronology and place of the Golden Age • The Hindu *Krita-yuga* and the Greek-Roman Golden Age • Eternal Spring • When animals spoke • Long life and other privileges of the "primordial state" • Freedom – Equality – Brotherhood • The primordial androgyne and the creation of Eve • The Rose of Eden • The Golden Age and Paradise • Happy peoples have no history • From the "FALL" to the "CONFUSION OF TONGUES" • The world left to itself • The Great Change • The Silver Age • The Copper Age • Giants and warriors • Chronology of the Copper Age • The Iron Age • Definition of the Iron Age • Heroes and patriarchs. The Iron clan and the Viper clan • The three divisions of the Dark Age: Taurus, Aries and Pisces • The four "sub-ages" of *Kali-yuga* • The workers of the eleventh hour • The three bridges, the three great initiations and the four ages of humanity • THE FIVE GREAT AGES • Correspondences and chronology • The First Great Age: Hyperborean and primordial • The Second Great Age: Eastern – yellow race • The Third Great Age: Southern – black race • The Fourth Great Age: Western – red race • Unleashed elements and cosmic catastrophes • The Fifth Great Year: northern and Mediterranean – white race • EVOLUTIONARY CYCLES AND POLES • Extension of the evolutionary law of civilisations • The continents of Atlantis and Gondwana • THE GREAT YEAR

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629. The wonderful proof. "Jewish national hubris" and "political messianism" [with Gyula Rugási] [Debate. Ferenc Buji: St. John the Baptist and Jewish political messianism]
Élet és Irodalom XLIV/24. (16 June 2000), 12–13.

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630. Introduction [and introductions]
Protective Guidance. The Teachings of Sri Ramana Maharshi. Nyíregyháza, 2001, Kötet Kiadó, 5–11, 15–17, 29–30, 51–52, 69–72, 83–85, 104–107, 121–123, 140–141, 155–157, 171–173, 185–186, 197–199, 211–213, 231–232, 243–244, 253, 271–274, 288, 298–299, 310–311, 324–325. Translated by Ferenc Buji

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631. Herman Wirth and folk songs
Northern Crown XX. (March 2006), 43–52. Translated by Dávid Sántha

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632. Pre-Columbian America
Tradición MMIV, 189–194. Translated by Yvonne Mester

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633. *The Occult Roots of Nazism*
 Budapest, 2003, Nemzetek Európája Kiadó. 300 pages. Translated by László Vinczvári
Contents: Acknowledgements • Foreword • BACKGROUND • The Pan-Germanic vision • The occult revival in Germany – 1880–1910 • The Vienna Ariosophists • Guido von List • Wotanism and Germanic theosophy • The Armanenschaft • The secret legacy • The German Millennium • Jörg Lanz von Liebenfels and Theosophy • The Order of the New Templars • *ARIOSOPHIA* IN GERMANY • The Germanenorden • Rudolf von Sebottendorff and the Thule Society • The Holy Runes and the Edda Society • Herbert Reichstein and *Ariosophy* • Karl Maria Wiligut: Heinrich Himmler's private magician • *Ariosophy* and Adolf Hitler • APPENDIX • Genealogy of Lanz von Liebenfels • Genealogy of the Sebottendorff family • History of *Ariosophy* • New Templar poems • Modern mythologies of Nazi occultism
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- 634. Modern Mythologies of Nazi Occultism
Pannon Front 33. (VII/3. – 2001), 23–28. Trans. László Virág 635. Did Savitri Devi believe that Hitler was Kalki?
Northern Crown VIII. (March 2004), 41–45. Translated by László Virág

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636. Contemplative Zen Meditation and the Intellectual Attitude of the Present Age
Axis Polaris V. (2003), 21–23. Translated by Levente Bíró
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Tibetan sacred music
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640. *General Introduction to the Study of Hindu Doctrines*
Debrecen, 1999, Kvintesszencia Publishing House. 277 pages. Translated by Tibor Imre Baranyi and Norbert Németh
Contents: Foreword • PRELIMINARY QUESTIONS • East and West • The split • Classical prejudice • Relations between the peoples of antiquity • Questions of chronology • Linguistic difficulties • GENERAL CHARACTERISTICS OF EASTERN THOUGHT • The main parts of the Eastern world • The principles of unity in Eastern civilisations • What does tradition mean? • Tradition and religion • General characteristics of metaphysics • The relationship between metaphysics and theology • Symbolism and anthropomorphism • Comparison of metaphysical and philosophical thinking • Esotericism and exotericism • Metaphysical realisation • HINDU DOCTRINES • The exact meaning of the word *Hindu* • The eternity of the *Vedas* • Orthodoxy and heterodoxy • In relation to Buddhism • Manu's law • The principles governing the caste system • Shaivism and Vaishnavism • Perspectives within the doctrine • *Nyaya* • *Vaivesika* • *Yoga* • *Mimamsa* • *Vedanta* • Some concluding remarks on the doctrine as a whole • Traditional teachings • WESTERN INTERPRETATIONS • Official Oriental studies • Religious studies • Theosophy • Westernised Vedanta • Additional comments • Conclusion • Translator's afterword [Tibor Imre Baranyi]
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641. *The dominance of quantity and the signs of the times*
[Budapest], [1993], The School of Tradition and Transcendence. 252 pages.
/Books of Ancient Tradition 1/ Translated by Ferenc Buji *Contents:*
Introduction • Quality and quantity • "*Materia signata quantitate*" • Measure and
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The end of a world •• Afterword [András László]
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642. *The reign of quantity and the signs of the times*
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Ferenc Buji. Second, revised edition.
Contents: Introduction • Quality and quantity • *Materia signata quantitate* •
Measure and manifestation • Spatial quantity and qualified space • Qualitative
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[Budapest], [1995], The School of Tradition and Transcendence. 246 pages.
/Books of Ancient Tradition 4/ Translated by Tibor Imre Baranyi *Contents:*
THE CRISIS OF THE MODERN WORLD • Foreword • **The Dark Age** • **The**
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the totality of existence • **The Great Triad** • Centre and circumference •
Concluding remarks on spatial symbolism • Afterword. The socio-
political implications of metaphysical traditionalism [Tibor Imre Baranyi]
644. *The Great Triad*
Budapest, 2007, Arcticus Publishing. 159 pages. /Libri religionis 5/ Translated by
Gyöngyi Szilágyi
Contents: Foreword • Trinity and Holy Trinity • Different types of triads •
Heaven and Earth • "*Yin*" and "*yang*" • The double spiral •
"*Solve*" and "*coagula*" • Questions of direction • Celestial numbers and
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645. *The Fate of Man According to Vedanta*

Budapest, 1998, Farkas Lőrinc Imre Publishing House. 262 pages. Translated by Pál Darabos.

Contents: Foreword • General remarks on Vedanta • The fundamental distinction between the "Absolute Self" and the "self" • The centre of human life, the abode of Brahma • *Purusa* and *Prakriti* • *Purusa* is not affected by individual modifications • The degrees of individual manifestation • *Buddhi*, or the higher intellect • *Manas*, or the inner sense. The external faculties of perception and action • The veils of the "Absolute Self". The five *vitas* or vital functions • The unity and essential identity of the "Absolute Self" throughout all states of being • The different states of *Atma* in the human being • The waking state, or *Vaisvanara* state • The dream state, or *Tajjasa* state • Deep sleep, or *Prajna* state • The unconditional state of *Atma*

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646. *Initiation and spiritual realisation*

Debrecen, 2006, Kvintesszencia Publishing House. 237 pages. Translated by Tamás Bencze *Contents:* Publisher's preface [Anonymous] • Against vulgarisation • Metaphysics and dialectics • Anxiety as a disease • Custom versus tradition • Initiation connection • Spiritual influences and "eg-regours" • The necessity of traditional exotericism • Salvation and liberation • Ritual and moral perspective • The "eg-regours" of the "eg-regours" • The "eg-regours" of the "eg-regours" • The "eg-regours" of the "eg-regours" • The "eg-regours" of the "eg-regours" • The "eg-regours" of the "eg-regours" • The "eg-regours" of the "eg-regours" • The necessity of traditional exotericism • Salvation and liberation • Ritual and moral perspectives • The "glorification of work" • Sacred and profane • Conversions • Ceremonialism and aestheticism • Recent confusions • "Intellectual arrogance" •

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647. *The Esotericism of Dante • Saint Bernard*
 Budapest, 1995, Stella Maris Publishing. 106 pages. /Libri arkhé/ Translated by András Bódvai [Dante's Esotericism] and László Vladimír Orosz [St. Bernard]
- Contents:* DANTE'S ESOTERICISM • Apparent and hidden meanings • The "Fede Santa" • Freemasonry and Hermetic parallels • Dante and Rosicrucianism • Extraterrestrial travel in other traditions • The three worlds • Symbolic numbers • Cosmic cycles • Errors in systematic interpretations
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648. *Notes on initiation*
 Debrecen, 2002, Kvintesszencia Publishing House. 331 pages. Translated by Tibor Imre Baranyi and László Virág
- Contents:* Preface • Initiation and the mystical path • Magic and mysticism • Various misconceptions about initiation • The conditions of initiation
- Regularity of initiation • Synthesis and syncretism • Against the mixing of traditional forms • Transmission of initiation • Tradition and transmission • Centres of initiation • Initiatory organisations and religious sects • Initiatory organisations and secret societies • The secret of initiation • Initiation qualifications • Initiation rites • Rites and symbols • Myths, mysteries and symbols • Symbolism and philosophy • Rites and ceremonies • Ceremonial magic
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"*Vox clamantis in deserto*" – René Guénon and traditionalism [Tibor Imre Baranyi]

649. *Metaphysical Writings*. Volume 1. *Eastern Metaphysics • The Metaphysics of the Many States of Being*
 Budapest, 1993, Farkas Lőrinc Imre Publishing House. 156 pages. Translated by Pál Dara- bos.
Contents: EASTERN METAPHYSICS • THE METAPHYSICS OF THE MANY STATES OF BEING
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Translated by Anna Hegedűs
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Budapest, 1999, Stella Maris Publishing. 213 pages. /Athanon books/
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Contents: Vri Ramana and his message to modern man [Carl

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Budapest, 2001, Arcticus Publishing. 82 pages. /Libri religionis 1/ Translated by Anna Isztrayné Bíró

Contents Preface to the *Libri religionis* series [László Borbás] • Introduction

• The stages of Islam • *Tawhid* • Divine attributes • Creation • God's messenger • The name of Allah • "Poverty" and "certainty" • He who knows himself knows his Lord • About the author [No name]

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Budapest, 2002, Arcticus Publishing. 145 pages. /Libri Operis Magni 5/ Translated by Teodóra Bökönyi and Gyöngyi Szilágyi

Contents: Preface • Torah and Kabbalah • Contemplation of divine attributes • Creation, the image of God • The kingdom of heaven • The physical world and the cosmic vortex • The mystery of man • Return to the One • The glorious name of God • Conclusion • About the author [No name]

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1406. *For the Life of the World*

Budapest, 2001, Paulus Hungarus – Kairosz Publishing House. 245 pages. Translated by Ferenc Bujti

Contents: Foreword • Life in the world • The Eucharist • The mission • From water and Spirit • The mystery of love • Death conquered by death • And We Bear Witness to These Things • APPENDIX • Prayer in a Secular Age • Sacrament and Symbol • Afterword. Alexander Schmemmann and the Contemporary Challenge of the Church [Ferenc Bujti]

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1409. Thoughts and Maxims

Pannon Front 18. (IV/6. – 1998), 12. [Translator not named]

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1412. *The Transcendent Unity of Religions*

Debrecen, 2005, Kvintesszencia Publishing House. 197 pages. Translated by Bencze Tamás, Dávid Andrea and Nagy Csaba

Contents: Foreword [Huston Smith] • Introduction • Conceptual dimensions • The limits of exotericism • The transcendence and universality of esotericism • Forms used in art • The limits of religious expansion • The three faces of monotheism • Christianity and Islam • The universality and particular nature of the Christian religion • To be human is to know • Supplementary notes

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Budapest, 2001, Arcticus Publishing. 163 pages. /Libri religionis 2/ Translated by Csaba Nagy

Contents: Preface • PRINCIPLES AND ROOTS • On intelligence

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• Protective dimensions • FUNDAMENTAL PERSPECTIVES • Man

Face to Face with the Greatest Good • An Outline of the Christian Message • An Outline of the Islamic Message • The Pillars of Wisdom • The Dual Distinction • MORAL AND SPIRITUAL DIMENSIONS • Cosmic Shadows and Serenity • Virtue and the Way • On Love •• APPENDIX. ECHOES OF ETERNAL WISDOM •• About the Author [Csaba Nagy]

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• The Tree of Origins • SPIRITUAL AND MORAL LIFE • The Threefold Nature of Man • The Path of Virtue • The Nature and Role of Emotions

• Honesty • The problem of sexuality • The dimensions of the human vocation • The highest commandment • The true remedy • The criterion of value • AESTHETIC AND THEURGICAL PHENOMENOLOGY • The foundations of aesthetic theory • The degrees of art • The function of appearances • The function of relics • Celestial appearances • The dance of the sun • SUFISM • The religion of the heart • The path to unity

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Érpatak, 2006, Sophia Perennis Publishing. 205 pages. /Libri traditionis perennis/ Translated by Katalin Czabán

Contents: Preface • Omission and exaggeration in Arabic rhetoric • The exo-esoteric symbiosis • The paradoxes of esotericism • The human premises of a religious dilemma • Traces of the concept of philosophy • The quintessential esotericism of Islam • The hypostatic dimensions of Unity

1416. *Zen. The religion of the samurai. Five studies on Japanese Buddhism* [with Baron Julius Evola]

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- muráj creed. Translated by Némbara Norim faction [Norbert Németh and Tibor Imre Baranyi]
Contents: Julius Evola: What is Zen? • The Way of the Samurai • The Meaning and Inner Connections of Zen • The Way of Buddhism to Zen.
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1417. The *Jagadguru* and the Copper-Skinned Indian
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1423. On intention
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1424. The essence and role of the spiritual master
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1425. On the problem of space and time
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1429. The Science, Myth and Meaning of the Ancestors
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1430. Indian Master and Copper-Skinned Indian
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* “Thelos” [correctly: Telos] is not actually the pseudonym of László András, but the name of a short-lived association (Telos-Kör).

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