

JULY FLY

THE GRAIL AS
NORDIC MYSTERY

MENTAL PREREQUISITES
A EUROPEAN UNIT

Twenty essays
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Evola's essays compiled here were written over a period of 20 years and we have arranged them according to content.

The text in its present form is to be understood as a private print for the readers of the Bernhard-Schaub.com website.

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*In June, the study group of the German-Italian Society organized a series of lectures by Baron E vola in the premises of the German-Italian Society, Berlin W. 15, Uhlandstrasse 171/172 (near Kurfürstendamm).
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Lecture 1: Monday, June 15, 1938, 8:30 p.m

"Aryan Doctrine of Holy Combat."

Lecture 2: Monday, June 20, 1938, 8:30 p.m. "Grail as

Nordic Mystery."

Lecture 3: Monday, June 27, 1938, 8:30 p.m

"The Weapons of the Secret War."

foreword

The purpose of the first lecture is to emphasize those motives of our ancient tradition which lead to the overcoming of the opposition between the ascetic and the soldierly, the sacred and the heroic and, in struggle and victory, a positive path to inner perfection and transcendent elevation of the personality in full dependency on religious premises.

The second lecture tries above all to remove the suspicion that this completion through the heroic ends in the mystical-formless and subjectively unworldly. Therefore the Grail tradition is chosen as a further point of reference.

In this tradition, the first task is closely related to the idea of the empire and a fighting order, and thus also to supra-individual and historical objectives: the hero who saw the Grail is cursed. In addition, the Grail tradition was chosen as evidence because the teaching in question is expressed through elements that are of Nordic origin and refer to our common Roman-Germanic-Ghibelline reality.

The two lectures emphasize that this is not a dead past, but meanings that could serve as a higher reference point for the symbols and myths of today's rejuvenating movements.

The occult forces of world subversion strive to prevent this increase and consequently to paralyze the spiritual power of such symbols and myths. The third lecture seeks to discover and expose the main weapons of this secret war in order to prevent in advance the action taken by our opponents against the resumption of the main motives of the Aryan tradition of action, of the Order and of the Empire in its highest and purest form straighten shape.

Baron E vola

1 Aryan Doctrine of Holy Combat

Our culture finds itself in a quandary, where the main root of its crisis is exposed. On the one hand, we have a culture without life, an ethic of the unknown, a belief that basically corresponds very little to our lifestyle. On the other hand, we have a paroxysmal development of all that is action, albeit in a materialistic and almost barbaric sense. Needless to say, the second of these two terms is proving day by day to be the dominant one. Our civilization is essentially characterized by action.

This is mainly because the tradition peculiar to the Occident is in fact a tradition not of pure knowledge or of contemplation, but of action. But the action known today is nothing but a depotentized action, because it is secularized and robbed of every transcendent point of reference. This situation arises from hidden causes that most people hardly suspect. It is not daring to think that in some respects Christianity is one of those causes. This faith, which is neither of Aryan nor Roman origin, but of Semitic southern origin, came across as a brusque interruption of our old tradition, rather than as an addition to it. Psychology teaches how the inhibitions paralyze sublimation and turn suppressed energies into germs of disease. The diagnosis of the process to which we owe the secularization and materialization of our tradition of crime is analogous. The Christian-dualistic conception of the spirit de-souled our culture. It blocked her way up, the way to absolute becoming a spirit. She erected an invisible but stubborn barrier, so that in rushing against her the forces conditioned by deeds finally found no other field open to their discharge than that of the material. From this arose a pathological oversaturation of this area. The profaned action, deprived of any transfiguring power, was bound to degenerate into fever and mania; it became doing for the sake of doing, or doing only bound to temporal realizations. From the Reformation and humanism onwards, this process could no longer be stopped.

At this turning point in our history, the need for a revolt and a return to the tradition of a sacred and spiritual act arises for the best. Only in this way can the Aryan Occident find its liberation and receive a soul that really suits it. Only in this way will our heroic vocation reach its highest development and our aspirations for reconstruction find fulfillment.

Tonight we want to take a short trip into a world almost buried under the positivistic superstitions of modern civilization. We are pursuing the goal of bringing to light some basic concepts of our old common tradition of action and its culmination in the mystical teaching of victory.

First of all, let's look at the "games". It will come as a surprise to the moderns to learn that the definition of fighting games transmitted by Livy is *res divinae*. So the classic equivalent of what sport is today was something sacred, religious: it was a "divine thing", *res divinae*. Moreover, in Greece and Rome, the games were dedicated to symbolic figures of gods and heroes or their equally symbolic deeds. They had, in the strictest sense

Significance of a cult or rite. The fighting games, reports Dion Cassius, are held rite facte, ritually. They therefore follow a strict and unchanging tradition. The slightest offences entailed the necessity of repeating them, so as to avoid divine powers turning disastrously against the city; moreover, it was believed in Rome that the neglect of the sacra certamina, the sacred martial arts, was a serious one would create danger. In moments of public calamity or political danger, the Games were performed almost as a rite of incantation.

The leaders of the Roman games were originally always strict priest figures. In the circus, no profane performances were tolerated, but instead they took place under the sign of the altars and temples dedicated to the great Aryan gods. The solemn procession that opened the games was similar to the procession of the triumphators themselves. The symbols of the supreme Capitoline gods were carried into the circus, as if to symbolize their invisible presence, which, moreover, also contained their mystical character through the presence of empty chairs found expression. The victorious generals, for their part, made their way from the Capitol to the circus to celebrate the Games. Thus the games prove to be closely related to the mystical and sacred, as well as to the heroic and triumphant element.

Ancient man experienced secret and divine forces behind the physical world, behind human thoughts and instincts, behind collectivities and great historical destinies. For him, the rite was not an empty and formalistic ceremony.

The rite was, for the traditionalist, an objective spiritual technique effective to affect, unleash, restrain, or direct these forces. This background is not to be addressed as superstition, but is conditioned by a transcendent and over-religious realism. Against this background, the secret meaning of the fighting games stands out tangibly.

In their deeper meaning, the fighting games were a rite of a formerly heroic character. They were a method of unleashing divine powers through a specific action or renewing in the collective consciousness the presence and effectiveness of divine powers. So it comes as no surprise that mystical numbers and symbols are so prevalent in the architectural structure of circuses and racetracks that their tangible materiality is adjusted to higher-level meanings. Far below, at the altar dedicated to the deity Consus, a subterranean entity eagerly awaiting the blood spilled in the battle games, there was a sort of breakthrough of subterranean powers. Above, on the other hand, the statues crowned by goddesses of victory and Olympians, and at their center the symbols of the sun's flame, embodied the opposite principle, truly divine power. In this way, a physical matter, even if unconscious, was elevated to a symbolic and supernatural level. The circus thus turned into a fateful focal point, so to speak - Tertullian put it impressively: into a council of gods. Analogies created mysterious connections. The victor could thus appear clothed in divine character, if not outright momentary incarnation of a hero or god. Passing from the Aryan-Roman traditions to the Hellenic ones, we just want to remind you that in Olympia the Olympic Games were thought to have been founded by Heracles, to commemorate a metaphysical struggle, struggle and victory

of the olympic powers over the titanic. In the moment of triumph, the victor was seen as a revelation of the Olympian god, Zeus himself.

With this we have approached the guiding point of view of our considerations. In the ancient Aryan traditions, heroic intoxication and victory appeared as a path to inner elevation, analogous to that taught in the classical mysteries, according to which death in the initiate is transformed into resurrection. In this sense, the games, far from being an expression of superstition, could solemnly recall the deeds of gods and demigods: accordingly, ancient funerary art often used the figures of Olympian victors and triumphant warriors as subject matter, for the confidence of the deceased to express a perfect and indestructible afterlife. On this basis, the conception of fighting games as a heroic rite, as a method for awakening and renewing superhuman powers, which the national communities felt to be decisive for their destiny and their greatness, becomes understandable. In Rome, a whole series of plays had the purpose of renewing Caesar's Victory, which was conceived as a being endowed with independent and indestructible life.

Let us now pass to a second and higher manifestation of the spiritual tradition insofar as it relates to the deed. We shall shortly speak of war as a "holy war". The bloody undertakings and conquests of all ancient Aryan peoples can hardly be denied a metaphysical justification and transcendent intention. In the tradition-based worldview, every reality becomes a symbol. This also applies to war. On this basis, war and "God's way" could often merge into one and the same thing.

All are familiar with the characteristic testimonies that the Nordic-Germanic tradition offers us in this regard. As is well known, Valhalla is the seat of heavenly immortality reserved for the "free" of divine descent and heroes fallen on the battlefield. The lord of this place, Odhin-Wotan, is presented to us in the Ynlinga saga as the one who, with his symbolic sacrifice at the world tree Yggdrasil, showed the heroes the way that leads up to the divine abode where eternal life blossoms, as if on a shining one Mountain peak shining above the clouds. According to this tradition, no sacrifice or cult is more pleasing to the supreme god, none bears richer transcendent fruits than that sacrifice which the hero makes by falling fighting on the battlefield.

But more than that: through the heroes who offer a sacrifice to Odin as they fall, the crowd of those whom this god needs for the last fight against Ragna-rökk, ie against the fate of the darkening of the divine, which has been threatening over the world since distant times, is strengthened lies. The Edda also says: "No matter how large the number of heroes gathered in Valhalla, there will never be enough of them when the wolf breaks out." Here the wolf is the symbol of dark and wild powers, which the culture of the Aesir had originally succeeded in taming and subduing.

The Iranian-Aryan doctrine of Mithras, the "warrior without sleep", who fights against the enemies of the Aryan faith at the head of the fravashi, ie the transcendental parts of his faithful, is analogous. We shall shortly have to go into more detail about the fravashi, which basically correspond to the Valkyries of Norse lore. First, however, we would like to explain the general concept of "holy combat" by means of three

clarifying other testimonies we glean from Islamic tradition, medieval Crusader tradition and Indo-Aryan tradition.

As far as the Islamic tradition is concerned, it must be emphasized immediately that the idea of the holy war originally came from Persian, i.e. Aryan origins, and was only later adopted by the Arab tribes. Having said that, Islamic tradition distinguishes two holy wars: one is the great holy war, and the other is the minor holy war. This distinction comes from a saying of the Prophet, returning from a warlike enterprise, saying: "From the small we have returned to the great Holy War."

The great holy war belongs to the spiritual order. The minor holy war, on the other hand, is the material struggle, the physical war fought in the outside world against a hostile people, especially the unbelievers, the unjust, or the barbarians. The Great Holy War is man's struggle against the enemies within him. To put it more precisely, it is the struggle of the supernatural element in man against everything that is instinctive, driven by passion and subject to the forces of nature. In this sense, a text of Aryan warrior wisdom, the Bhagavad-Gitâ, says: "By realizing that which is beyond the mind, affirm yourself through yourself and slay the enemy in the form of the elusive desire." The prerequisite for the inner work of liberation is that such an enemy, the "infidel" and the "barbarian" in us, is crushed.

However, within the framework of a heroic tradition, the small holy war is understood only as an external struggle, only as a way through which this very great holy war is to be realized. For this reason, "holy war" and "God's way", jihad, often appear as synonyms in Islam. So we read in the Qur'an: "Those who sacrifice the earthly life for the life to come fight in the way of God - ie in holy war - because to him who fights in the way of God and is killed, or to him who wins, we will pay a high price." And further: "And those who are killed in God's way - He never misleads their works. He will guide them and bring peace to their hearts. And he will lead them into paradise, which he made known to them". Here the physical death in war is alluded to, to which the so-called *mors triumphalis*, the "victorious death", corresponds exactly to the classical traditions. But the same teaching can also be found in be understood in a symbolic sense.

Anyone who has known how to experience a "great holy war" in a small war has generated within himself a power that enables him to overcome the crisis of death. But even without being physically killed, one can experience death, one can be victorious and achieve "survival." "Paradise", "Heavenly Realm" and similar designations are in fact nothing more than symbols of transcendent states of consciousness on a higher level than life and death.

These considerations may also be taken as a premise for finding the same meanings under the outer Christian robe, which the heroic Nordic-Western tradition was forced to throw on in the Crusades in order to be able to appear on the outside.

In the ideology of the Crusades, the liberation of the temple and the conquest of the Holy Land had much more contact than one is generally inclined to believe with the Nordic-Aryan tradition, which refers to the mystical Asgard, to the distant land of the Æsir and heroes, where death reigns not, and where the inhabitants enjoy immortal life and supernatural peace. The Holy War

appeared as a thoroughly spiritual war, so that it could literally be likened by the preachers to a "purification, like the fire of purgatory before death." - "What glory for you, to come out of the battle crowned with nothing but laurels. But how much greater the glory to win an immortal crown on the battlefield," - so Bernhard von Clairvaux spoke to the Templars. The "absolute glory" - the same as ascribed to the Lord in heavenly heights: "Gloria in excelsis Deo" by theology - was also promised to the crusader. On this basis Jerusalem, the dreamed goal of the "little holy war", presented itself in a double aspect, as an earthly city and as a heavenly city, and the crusade as a prelude to a truly immortal achievement.

The military vicissitudes of the Crusades initially caused surprise and confusion. But then they only had the effect of purifying the idea of war of any residue of materiality. The unfortunate course of a crusade has been likened to ill-fated virtue, the worth of which can only be judged and rewarded in relation to non-earthly life. A standpoint was thus adopted that is above victory as well as defeat, and focuses any value judgment on the ritual side of the act. The true focus, then, was the Holy War, whatever its visible results, as a means of gaining immortalizing glory from the active sacrifice of the human element.

The dualism of victory and virtue is here naturally influenced by the general dualism inherent in the Christian faith. Nevertheless, in this attitude a higher point of view emerges again, which has its root and its logical place not in Christianity but in the heroic reality of Aryan antiquity.

Belonging to this reality is the narration as it appears in the Indo-Aryan text of the Bhagavad-Gitâ.

The same doctrine acquires a metaphysical basis here. The pity that keeps the warrior Arjuna from taking the field against the enemy is called by the god: "Cowardice unworthy of a noble and removing from heaven." The promise reads: "Killed - you will have paradise, victorious - you will have earth. Therefore rise up resolutely to battle." The inner orientation that is capable of turning the small war into the great holy war, into death and triumphant resurrection, is clearly defined: "By consecrating every action to me," says the god, "with the spirit abiding in the highest ego state, far from every thought of possession, freed from the fever of the spirit, fight!" In terms of the purity of this action, expressed in equally clear terms, it must be willed for its own sake, beyond any empirical purpose, from any passion, from any human motive. "By equating pleasure and sorrow, advantage and loss, victory and defeat, arm yourself for battle: so you will not incur blemish upon yourself."

As a further metaphysical justification, the god explains the difference between what is absolute spirituality and as such indestructible - and what has only an illusory existence as a physical and human element. With the awareness of

The metaphysical unreality of what one loses as perishable life and mortal body, or by what one can cause the loss in others, is combined with the knowledge of that manifestation of the divine according to which it is a power that sweeps away in irresistible absoluteness. To the magnitude of that power

every conditioned form of existence appears as negation. Therefore, this power comes to terrible revelation wherever this denial is actively denied, that is, where every limited existence is swept away or destroyed in the onslaught. Individuals are subject to becoming, to metamorphosis, to disappearing, precisely because they blaze with a power that transcends them, a power that wants infinitely more than they can ever want. On this basis, the energy that is suitable for bringing about the heroic transformation can be described more precisely. The values are transformed into their opposite: death becomes the assertion of life. The sacred warrior appears as a manifestation of the divine, a metaphysical force of destruction of the finite. He actively attracts this power, transfigures and liberates himself in it, breaking the bonds of humanity. The suggestive utterances of another text, but belonging to the same tradition, are: "Life like a bow; the soul like an arrow; as the target to be pierced - the absolute spirit. To unite with this spirit as the darted arrow strikes its target. In short, this is the metaphysical justification of war, the transformation of the petty war into the great holy war familiar to the heroic Indo-Aryan world

war.

With this, all the prerequisites are in place to gain an understanding of the innermost content underlying a group of classical and Nordic traditions, culminating in the mystical doctrine of victory. As a starting point we can use the observation that in classical and Indo-European antiquity in general several ideas appear in a peculiar mixture: the idea of the soul as a demon and "double"; the idea of a death goddess; finally the idea of a goddess of victory. In other words, it is the idea of a single being who is simultaneously the goddess of battle and victory, as well as embodying the transcendental element of the soul.

Let us try to penetrate to a spiritual understanding of these various elements. Above all, it is important to check what the situation is with the "demon" (daimon in the Greek sense), the "genius" or "double", and in what relation to the human soul these beings were conceived. The key to this is already given in our pointing to that deep-seated force in relation to which human existence is nothing but mere negation. The only thing to add is that this force was understood as formative energy from one side of its development. The demon is similar to the "laren" of whom Makrobios says: "They are the gods who keep us alive. They nourish our bodies and regulate our souls."

Ancient man saw in the demon or double a deep-seated power that secretly directs all those physical and mental processes that ordinary consciousness does not reach, but which nevertheless determine our existence and our destiny. It may be said that there is a relation between double and ordinary consciousness as between individuating and individuated principle. According to the teachings of the ancients, the first is a supra-individual force, therefore superior to birth and death.

The second principle is subject to dissolution in the normal way. It is remarkable that in the Nordic tradition the idea of the Valkyrie merges with that of the Fylgja, i.e. with a spiritual being working in man whose power his fate is up to. The same applies to the frawashi of Iranian-Aryan lore. The frawashi is the innermost power of every being, that which sustains it and causes it to be born and endure.

At the same time, like the Valkyries, the frawashi are terrible goddesses of war, bestowing luck and victory. Let us dwell on this equation for a moment.

It is well known that Indo-European antiquity had a decidedly aristocratic view of immortality. Not all escape the self-dissolution, the extinguished illusionary existence in Hades and in Nifflheim. Immortality is one less privilege, and essentially a heroic privilege. An afterlife, not as a shadow but as a demigod, is only granted to those who have elevated a special spiritual act from one nature to another. In a technical sense, according to the ancient Aryan traditions, such a spiritual act consisted in a transformation of the sense of self from ordinary human consciousness, which is limited and individuated, to a deep, supra-individual, individuating power, which is beyond life and death, and from the we have said that the idea of the "demon" suits her.

But the demon transcends each of the finite forms in which it manifests itself. Therefore, the abrupt transition from the ordinary ego state to the "demonic" State the meaning of a destructive crisis: like a lightning strike from an overstretched potential. Such destruction and crisis actually occurs through death. Suppose now that under very extraordinary circumstances the demon can, so to speak, burst into us and thus make us feel its destructive transcendence; then one would have a kind of active experience of death, and it is now clear why the figure of the double or demon in the ancient conceptions could merge with the deity of death. In Norse tradition, the warrior sees his Valkyrie at the very moment of death or imminent death.

Lets move on. If in religious asceticism mortification, renunciation of one's own ego, and devotion to God are the preferred means with which one undertakes to successfully overcome the crisis just mentioned, in the context of a heroic tradition, on the other hand, the way to this goal is active upsurge, the unleashing of the element of action. As a lower manifestation of this element, we see, for example, dance as a sacred method used to evoke and use deeper-lying powers through spiritual ecstasy. In the life of the individual, unleashed to a Dionysian rhythm, another life descended, as it were the emergence of its abysmal roots. Furies, Erinyes and other wild spiritual natures are the ancient symbolic representations of this power. They therefore correspond to a manifestation of the demon in its terrible and active transcendence. The sacred fighting games are on a higher level. War is even higher.

The possibility of such an experience was recognized on the clairvoyant peak of danger and heroic combat momentum. Even the expression "ludere" - to play, to fight - contains the idea of solving. This is an allusion to the inherent power of struggle to release deeper, hidden forces from individual limitations and allow them to emerge freely. Hence the reason for the second equation. Not only are the Demon and Death Goddess identical with the Furies, Erinyes, and other unleashed Dionysian entities, they are equivalent to the Storm Maidens of Battle. The frawashi are called "the terrible ones, the almighty ones", "those who charge in the storm and give victory to whoever calls on them."

The same entity eventually assumes the form of the goddess of victory. This last metamorphosis marks the happy completion of the inner ones described

Adventures. Just as the demon or doppelganger signifies a deeper power in its latency to ordinary consciousness, just as the furies and erinyes reflect a particular manifestation of demonic unleashing and outbursts - so the goddess of victory is the expression of triumph over that power. It signifies the victorious ascent to a state beyond the danger of ecstasy and subpersonal decomposition, a danger that always lurks behind the frenetic moment of Dionysian action. It means the ascent to a spiritual state that makes you free, immortal, and inwardly indestructible.

But where the deeds of the spirit express themselves through actions and real facts, it turns out that the physical really corresponds to the metaphysical, the visible to the invisible. Such spiritual deeds then show themselves to us as the secret soul of warlike undertakings, the culmination of which is genuine and real victory. The material military victory then becomes a mere correspondence for a spiritual fact which has conditioned victory where the external and the internal are connected. Victory thus appears as a tangible sign of an initiation and mystical rebirth that took place at the same point. The furies and death that the warrior has withstood materially on the battlefield also meet him inwardly, spiritually, in the form of a dangerous awakening of the deepest foundations of his being. In triumphing over these, victory is his. And the fame that then surrounds him is not an empty sound, but a real force, a metaphysical revelation, a flash of light from the overworld.

This explains why in the ancient traditions every victory gained a sacred meaning. The emperor, acclaimed on the battlefield, offered the experience of the brusque presence of a mystical, transforming power. In this way, finally, the profound, by no means theoretical meaning of a supernatural character breaking through in the glory and divinity of the victors can be understood. The Doric hero Herakles receives the wreath from Nike, the goddess of victory, which allows him to share in Olympian immortality. If the souls of the heroes are led to the seat of immortality by the valkyries — the valkyries were also understood as the forces that instill panic in the enemy — they are also the ones who determine the ultimate victory. Mystical theology teaches that in glory there is the saving spiritual vision, and Christian iconography surrounds the heads of saints and martyrs with the aureole of glory. All of this signifies an inheritance - albeit atrophied - of our highest heroic tradition. In fact, the Iranian-Aryan tradition already knew the glory understood as heavenly fire, which descends on kings and leaders, immortalizes them and bears witness to them in victory. And the ancient royal crown of rays symbolized precisely the glory as a sunlike and heavenly mystical fire. If one examines the deepest sense of chivalry's conception of the test of arms as a divine judgment, one discovers the same idea: victory synonymous with a supernatural sign of truth and justice. By the same token, in Rome the ceremony of triumph had a far more sacred than military character. The victor went to the temple of the luminous Capitoline sky god to place in his hands the laurel of victory, implying that the true creator of victory was not so much the human and mortal part of the victor as a transcendent, suprapersonal element, which makes him like that god. For this reason, in the ceremony of triumph, the victor clothed himself with all the emblems and symbols proper to the deity. Light,

sunlike splendor, glory, victory, divine kingship are concepts that appear in close association in the classical and Indo-European world. In this sense, the mystical doctrine of victory is a shining culmination of our common tradition of action.

This tradition still speaks to us today. It presents us with the alternative: fidelity or betrayal. We can only repeat here the words we placed at the beginning of this excursion into the old heroic world: Today we face the imperative need to overcome—whether it be weary, bloodless, molded out of pious feelings, or abstract speculation Spirituality - or be it the materialistic degeneration of the act. Even if the external and time-related manifestations of the old Aryan deed tradition belong to the past, the indwelling spirit is still alive today and can claim supreme rights over the old and newly created idols.

Above all: it must return to new life the ideal of a force that is at the same time spirit; a victory that is at once transfiguration and illuminating glory. May a barbaric civilization continue to intoxicate itself with the animal-activist and mechanical ideal of life - none of this interests us, does not affect us.

War: let's say it in a loud voice: war should not be a cruel slaughter nor a sad necessity for us, but the way to a higher form of life and the test of the divine mission of a people.

Incidentally, for the ancient Aryans, every war was the parable of an eternal struggle between metaphysical powers: on the one hand there was brute force, the Titanic-Telluric, the barbaric in the classical sense, the feminine-demonic. We have already had the opportunity to emphasize that today our culture is living through years of decisions, the ultimate meaning of which is most closely related to such a realization. After the collapse of our old Europe, after the rationalist and individualist devastations and all that the uprising of the masses and the demony of materialized collectivism have brought about in every field, up to the culmination of Bolshevism, dark forces are now preparing themselves for the last prepare to attack. These forces correspond most precisely to the ideas of the ancient Aryans regarding the subterranean forces, which, in the symbolism of the holy struggle, were opposed by the sun-like principle of order with its militia. This realization and this metaphysical dualism must be revived today and give ultimate meaning to our heroic vocation. A new front should form and bring together all those who are still holding out and are bearers of tradition. The suggestive formula sounds from distant times: "Life - like a bow; the soul - like an arrow; the target to be hit - the highest spirit." Let this be the watchword of the new Holy War, the principle of an irresistible, heroic and, as it were, metaphysical momentum. It is not a paradox: perhaps never have our old myths of the final decision and the last battle, the newly awakening band of heroes fighting the invading demonism of the mass world, the sunny tradition of action and the mysticism of victory, been as topical as they are will be in the times to come, in the times that will shape the entire destiny of Europe and the West.

2 The Grail as a Nordic Mystery

"Three things Evola wanted to make clear above all with his Grail Book: 1. that the Grail is not a Christian but a Hyperborean mystery, 2. that it is an initiatory mystery, and that 3. the Grail is a symbolic expression of hope and of the It was at the will of a certain ruling class in the Middle Ages (the Ghibellines), who wanted to reorganize and unite the entire Western world of that time in a 'holy' kingdom, ie one based on transcendent, spiritual foundations."

dr HT Hansen on "The Mystery of the Grail"

In one form or another, in all the great traditions of antiquity, and especially the Indo-European, the idea of a powerful world ruler recurs; of an invisible kingdom surpassing all visible kingdoms; a place that in a higher sense has the meaning of a pole, an axis, an unchanging center, and which is depicted as solid land in the middle of the ocean of life, as a sacred, untouchable area, as a land of light or "land of the sun".

Metaphysical meanings, symbols and dark memories are woven into a single fabric. The thought of Olympian royalty and heavenly mission looms. The tradition-bound principle reads: "He who rules by virtue of (heavenly) virtue is like the pole star. It remains unchanging in its place, while everything else revolves around it."

The thought of the world king understood as Chakrawartî looms; the Chakrawartî, king of kings, immovably turns the wheel of the kingdom. Invisible like that of the wind, his action resembles the destiny of the forces of nature. The symbolism and analogy of the seat of the middle, the seat of permanence, breaks through in a thousand forms and in the closest connection with the idea of a Nordic-Hyperborean country: the hilltop, the sunny castle, the preserved land, the white island, or the island of the splendor, the court of heroes. "The Holy Land is not accessible by land or water," says Hellenic tradition. "Only the flight of the spirit leads there," whispers the Far Eastern tradition. Other texts speak of the mysterious magnetic mountain into which those who have attained spiritual enlightenment are raptured. Other writings tell of the land of the sun, from which symbolic figures emerge who have to assume the royal dignity in the midst of masterless races. This is also the island of Avallon, ie the island of Apollon, the sun god called Aballun by the Celts. Legendary divine races like the Tuatha dé Danann who came from Avallon were also said to be from "heaven". The Tuatha took with them certain mystical objects from Avallon: a stone denoting the legitimate kings, a spear, a sword, finally a vessel that bestows "inexhaustible food", ie the everlasting sustenance, the "gift of life". They are the objects of the later Grail legend.

From the heights of primeval times, this body of thought descends into the Middle Ages and takes on peculiar forms in this period. These are, among others, the

Conceptions of the realms of the priest-king John and king Arthur.

"Priest-King John" is not a name but a title. A dynasty of the "Priest-Kings John" is spoken of as the one which, like the Davidic family, embodies royal and at the same time spiritual dignity. The kingdom of John often takes on the characteristics of the "original place" - the "earthly paradise". That's where the tree grows: a tree that, in the variants of the legend, sometimes comes into its own as the tree of life, but sometimes also as the tree of victory and world domination. The Stone of Light can also be found there: a stone that resurrects the imperial animal, the eagle. John holds the people of Gog and Magog—the elemental powers, the demonic powers of the collective—in his spell. The legends tell of symbolic journeys made by the greatest rulers in world history to the land of the priest-king John or to countries of equal importance in order to seek a kind of supernatural consecration for their office and their power there.

John, for his part, would have sent emperors such as Frederick II symbolic gifts that carry the meaning of a heavenly commission.

One of the heroes who enter the kingdom of John is Ogier the Dane. However, the Ogier legend equates that kingdom with Avallon, ie with the Hyperborean island, the pre-Nordic sunland, the Aryan white island. King Arthur retreats to Avallon. A tragedy that is described in different ways by the texts compels him to seek refuge there. Arthur's retreat has only the meaning of a principle becoming latent. According to legend, Arthur never died. He still lives in Avallon. He will reveal himself again. In his form only a new manifestation of the polar ruler, of the idea of the king of the world, can be seen.

The historical is here carried along and shaped by the supra-historical.

Even the old etymology leads the name Artus back to arthos, ie bear, which in turn points us back to the "centre idea" through the astronomical symbolism of the polar star. The symbolism of the knightly round table and its head Arthur is solar and polar. It is reported that the Artusburg like Mitgard, the bright residence of the Nordic Aesir, was built "in the middle of the world" (in medio mundi constructum). In some texts this castle is described as revolving: it revolves around itself, as on the "white island", çveta-dîpa, of the Indo-Europeans of India in the Hyperborean country, whose god is the sunlike Vishnu, the swastika revolves, how the Celtic-Norse "Glass Island" - a reflection of Avallon - rotates; as the fateful wheel of Chakravarti, the Aryan king of the world, turns.

The supernatural traits of the Aryan world king are embodied, so to speak, in Myrddhin, or Merlin, an adviser who is inseparable from Arthur, who is basically not another being different from him, but rather a complementary part of him. The Arthurian Knights will seek the Grail. It, which brings together its members from all countries, has the watchword: "Whoever is a leader should be a bridge for us". According to ancient etymology, "Pontifex" meant the bridge builder, the one who establishes the connection between the two shores, the two worlds.

In addition, there are dark historical memories and geographical transmissions of temporal meanings. The island country lying at the outermost border of the "world", which is spoken of in many traditions, actually only points to the primeval center in the primeval distance of time. For the Greeks, the land of the sun is Thule. Thule is synonymous with Airyanem-Waêjô, the land of the extreme north of the Aryans

Persian. Airyanem-Waêjô is the "seed" of the Aryan-Iranian primeval race, in which the idea of the king of kings, the bearer of the law of the god of light, will reappear. Airyanem-Waêjô knew the realm of the sunlike Yima, the golden age. But Hesiod recalls: "When that age (the golden age) came to an end, those divine men continued and became, in unseen form, the guardians of men." This is because the "meaning" of history, its direction, is decay: the golden age was replaced by the silver age - that of the "mother", then the bronze age - that of the titans, and finally the iron "dark" age; kali-yuga, time of the wolf, twilight of the gods. Why? Many myths seem to want to establish a connection between "crash" and hubris, ie Promethean usurpation, titanic rebellion. Again Hesiod remembers: Zeus, the Olympian principle, creates a race of heroes who are more than titans and can regain a godlike life. Through them, the sun-like primal spirituality, the golden age, can be restored. A symbol: the Doric-Aryan Herakles, ally of the Olympians, enemy of the titans and giants.

The doctrine of the supreme center and the world ages is closely related to the doctrine of cyclical laws and manifestations. Without this reference, many myths and memories remained in a state of disorganized and incomprehensible fragments. "It happened once - it will happen again," says the tradition. And also: "Whenever the spirit perishes and wickedness rises, I manifest myself: for the protection of the just, for the destruction of the wicked, for the firm restoration of the law, I take on a body from age to age." In all traditions, in various, more or less perfect forms, there is always found the doctrine of the cyclic appearance of a single principle, which persists in the intervening periods in an unmanifested state. Belief in the Messiah, the Last Judgment, milenarium regnum (Thousand Year Reich), etc. - these are all only fragmentary reproductions of this knowledge, distorted by an unbridled religious imagination, a knowledge which, however, also underlies those unclear ideas which lead a person who has never died to become one have as their subject a "sleeping" emperor who will awake; a wounded prince awaiting the one who will heal him and bring his kingdom to new heights. These well-known motifs from the legend of the emperors take us very far back in time. The Urarian myth of the Kalki avatar already embodies the same meanings in a meaningful connection with the other symbols already indicated. The Kalki Avatar was "born" in Shamballa - one of the designations of the ancient Norse center. The teaching is transmitted to him by Parashu-Râma, the "never dead" bearer of the tradition of the divine heroes, the annihilator of the rebellious, desecrated warrior caste. The Kalki avatar fights against the "dark age" and essentially with its demon leaders Koka and Vikoka, which even etymologically correspond to Gog and Magog, the subterranean forces ruled by the priest-king John and unleashed in the dark age, against which the Ghibelline, awakening Kaiser will have to fight.

The Grail legend can be traced back to this world of ideas and can only be understood historically and transhistorically on the basis of these traditional teachings and their overarching symbolism. Who the grail saga content with it

exhaustingly believes that he is defining it as Christian legend, as pagan Celtic folklore, or as the poetic fiction of a sublimated chivalry, only the outward, insignificant, and inessential is received from this literature. Any attempt to make the Grail legend dependent on a particular "folk spirit" would be just as misleading. We can explain: The Grail is a Nordic mystery. Then, however, "Norse" is meant to mean something much deeper and broader than just German or Indo-European, and to refer to the Hyperborean tradition, which is ultimately the same as the primordial tradition itself. In fact, all the main motifs of the cycle in question can be traced back to this tradition. The statement by Perceval le Gallois that the writings on the history of the Grail were found on the island of Avallon, on which "the Arthurian tomb lies", is extremely significant in this regard. And not only that: Other texts call the land to which Joseph of Arimathea originally brought the Grail, or in which certain mysterious ancestors of Joseph lived, the White Island, "isle blanche" and the island of Avallon, "Insula Avallonis". They are again the designations of the Nordic primal center. If England was described as a kind of land of the Grail and as the region in which the Grail adventures mainly took place, there are many reasons to suspect that this is essentially a symbolic country.

England was also called "Albion" and "White Isle", Albania a part of it, Avallon the locality of Glastonbury. The old Celtic-British mythology seems to have transferred certain memories and meanings to England or to a part of England, which relate essentially to the original Nordic center, to Thule, the sunland. The true "land" of the Grail is this. Thus it is that the Grail kingdom comes into close contact with the symbolic Arthurian kingdom, the devastated kingdom, "la terre gaste" and the kingdom whose ruler is wounded, lethargic or decayed. A rock island, a glass island, the turning island, the Isle of the Tournance, a land surrounded by waters, an inaccessible place, a mountain height, a sunny castle, a wild mountain and a mountain of salvation (Montsalvatsche and Mons Salvationis), an invisible, unapproachable castle, which can only be reached by those called, and even by them only at the risk of their lives, etc.: These are the main stages of all the adventures of the Grail heroes; they are nothing but so many manifestations of the symbolic abode of the world king. The memory of the primal center returns: "Eden" is called the Grail Land in a text. The Lohengrin Cycle and the Sachsenkronik of Halberstadt report: "Artus sits with his knights in the Grail, which was then the earthly paradise (ie the Umland) and has now become a place of sin".

In chivalric literature, the Grail is actually a supernatural object that has the following main properties: It nourishes - (gives life); it shines (leads to spiritual enlightenment); he makes invincible. Of its other aspects, two stand out in particular:

First, the Grail is a celestial stone which not only appoints the kings, like the stone taken by the Tuatha from Avallon, but also designates the rulers who are to become "Priest-King John" (see "Titurel").

Second: The Grail is the stone that sprang from Lucifer's crown at the moment of his defeat (see "Wartburg War"). As such, the Grail symbolizes a power that Lucifer lost in the fall, and it retains the traits of one in the other texts as well

"Mystery tremendum". Like a terrible power, the Grail slays, shatters, or blinds any knight who approaches too closely, uncalled or worthy of it. This aspect of the Grail is related to the so-called "perilous seat" test. Someone is now missing from the Arthurian Round. One place is empty, which ultimately belongs to the supreme head of the order. Whoever occupies it without being the expected hero will be struck by lightning or devoured by the earth. The Grail can only be reached by fighting, "it has to be won," says Wolfram von Eschenbach.

The Mystery of the Grail is divided into two motifs: one refers to a symbolic realm that appears as the image of the highest center and that is to be restored. The Grail is no longer present in him or has lost his virtue. The Grail King is ailing, wounded, aged or possessed by an evil spell that seems to be keeping him alive while he has been dead for centuries (Heinrich von dem Turlin).

The other motive consists in the existence of a hero who, being able to fight for the Grail, should feel obliged to such restoration; otherwise, he fails his task and his hero power is cursed (Wolfram). He is said to be able to forge a broken sword back together. He is said to be the "Avenger". He

is supposed to "ask the question".

What is the task? It seems to be the same that Hesiod assigned to the heroes: that race which, born in the ages of decay, has to restore the primeval age. As the Hesiodic hero is to overcome and conquer the Titanic, so the Grail hero is to overcome the Luciferic danger.

It is not enough that the Grail Knight proves to have a "steel heart" and the "best and bravest knight in the world" in all sorts of natural and supernatural adventures: He should also be free from arrogance and attain wisdom (Wolfram, Gautier). If Lucifer lost the Grail, some texts (Grand St. Graal, Gibert de Mostreuil, Morte Darthur) immediately attribute the demonic power to Lucifer, which acts against the Grail Knights in various trials. And not only that, but in each case the Grail King is powerless by suffering from a burning, poisoned wound which he sustained in the service of the organuse, whereby it is readily apparent that the organuse is nothing other than a female personification of the principle of pride, French orgueil, is. But in the castle of the same organuse, other knights of the Grail, such as Gawain, are put to the ultimate test. But they are not subject. you win. They marry or "own" organuses. The purpose of these trials is to realize a pure power, a spiritual masculinity, to elevate the heroic quality to an Olympian, royal, solar level, to a level detached from any power of chaos. "The earthly knighthood should become a heavenly one," says the Queste du Graal. Only under this condition is the way to the Castle of the Grail opened and one can persevere in the "perilous seat" without being shattered as the Titans were shattered by the lightning of the Olympian God.

However, as already mentioned, the following is to be regarded as the peculiar main motive of the whole Grail cycle: The hero, who has gone so far in such perfection of an unearthly knighthood, is faced with a further, decisive task: will he one day be allowed into the Grail Castle, he should feel the tragedy of the wounded, paralyzed or only seemingly alive Grail King and take the initiative for an absolute act of restoration. This is repeatedly puzzling from the texts

expressed: Parzival should, for example, "put the question". Which question? Here the authors seem to want to remain silent. One has the impression that something is preventing the author from speaking on this point, and that a banal explanation is being given to cover the true answer. However, if one follows the inner logic of the entire narrative, then it becomes almost clear what it is actually about: the question to be asked is the question of the empire; It is not a question of knowing what certain objects in the Grail Castle mean, but rather of feeling the tragedy of decay and, once one has achieved this perfection that signifies the vision of the Grail, the question of the trim recovery.

Only on this basis can the whole thing be explained and the miraculous virtue of this enigmatic question becomes understandable: because the hero, who is not indifferent and asks the question, redeems the empire with this question. Those who only seemed alive disappear; whoever was wounded will be healed. In any case, the hero takes the place of the previous one as the new, true King of the Grail. A new cycle begins.

According to some texts, the dead knight, who seems to remind the hero of his revenge and surrender, appears in a bier drawn by swans. The swan is Apollo's animal in the land of the Hyperboreans, in the northern primeval region. Drawn by swans, the Knights of the Grail depart from the highest center where Arthur reigns: from Avallon.

In other texts the Grail Hero is called the "Knight of the Two Swords". In the theological-political literature of that time, especially in the Ghibelline literature, the two swords meant nothing other than double power, double dominion: temporal and supernatural. A classical text speaks of the Hyperborean land as having descended from a family like that of the Heraclids, who held both royal and priestly dignity.

The inaccessible and untouchable kingdom of the Grail is also a reality in that form, according to which it is not bound to any place, to any visible organization and to any earthly kingdom. It is a home to which one belongs after a birth other than physical, in the sense of a spiritual dignity. This kingdom unites in an unbreakable chain men who may be scattered throughout the world, in space and time, among peoples, to such an extent that they appear isolated and the one does not need to know about the other. In this sense, the realm of the Grail, like that of Arthur and John, like Thule, like Mitgard and Avallon, is always there. It is immobile because of its polar nature. Accordingly, it is neither closer nor further away from the flow of history. Rather, it is the currents of history, the people and their kingdoms, that are more or less able to approximate it.

Now, at a certain time, the Ghibelline Middle Ages seemed to show such an approximation to a large extent and to offer, so to speak, the historical-spiritual material by means of which the Kingdom of the Grail was not only occult, but also visible and as in the original traditions to an inner as well as outer reality would. on

In this way it can be argued that the Grail was the culmination of the medieval imperial myth and the supreme creed of Ghibelline belief. Such a confession is really more to be found in legend than in life and the clear, political will of that time. Likewise, what moves most deeply and most dangerously in the individual is expressed less through the formation of forms of the reflective consciousness than through the symbolism of the dream and the subconscious originality.

The Middle Ages waited for the Grail hero so that the withered tree of the kingdom would blossom again, every inner conflict, every usurpation, every contradiction would be destroyed and a sunlike order would actually prevail. The Kingdom of the Grail, which should be led to new splendor, is itself the Holy Roman Empire of the German Nation. The Grail hero, who would have become the "ruler of all creatures" and the one to whom the "supreme power" is bestowed, would be the historical emperor, "Fridericus", if he had been the executor of the Grail Mystery or the Hyperborean Mystery.

So history and superhistory seemed to come together in one moment: a period of metaphysical tension ensued, a climax and supreme hope – after which there was another collapse and dispersal.

All Grail literature seems to be squeezed into a short space of time: no text seems to have been written before the last quarter of the twelfth century and after the first quarter of the thirteenth century. At the end of the first quarter of the thirteenth century people suddenly stopped talking about the Grail, as if obeying a password. Only after many years and in different moods does one write about the Grail again. It looks as if a subterranean current appeared at a certain moment, but immediately retreated into the unseen. The time of this immersion of the Grail tradition roughly corresponds to the eve of the Templar tragedy. Perhaps that is where the starting point for the collapse lies.

Wolfram von Eschenbach called the Knights of the Grail "Templars", i.e. Templars, although he did not consider a temple. In other texts, the knights - monks of the mysterious "island" - wear the sign of the Templars: a red cross on a white robe. Elsewhere again, the adventures of the Grail take on a twilight of the gods mood: the hero of the Grail will probably bring about "revenge" and restore the kingdom. However, a heavenly voice announces that he should retreat to a mysterious island with the grail. The ship that comes to pick him up is the Templar ship: it has white sails with a red cross.

Like divergent veins, secret societies seem to have preserved the old symbols and traditions of the Grail cycle after the collapse of the Hohenstaufen culture: Ghibelline "loyal of love", later minnesingers, hermetics. This leads to the Rosicrucian movement. The same myth reappears among the Rosicrucians: the Sonnenburg, the Emperor as "ruler of the fourth kingdom" and destroyer of every spiritual usurpation; an invisible brotherhood of transcendent personalities united solely by purpose and essence; finally the strange mystery of the king's resurrection, a mystery that turns into the statement that the king is already alive and awake.

Those who witness this mystery carry the Templar flag: a white banner with a red cross. The grail animal, the dove, is also there.

However, there seems to be a password here too. At a certain moment people suddenly stop talking about the Rosicrucians everywhere. According to tradition, the last true Rosicrucian should have left the West and retreated to "India" at the time when absolutism, rationalism, individualism and enlightenment were already about to pave the way for the French Revolution.

India is a symbol here. It means the place of the priest-king John, the Aryan king of the world. It's Avalon. It's Thule. According to a text dark times have come over Salvatierra where the Monsalva Knights are. The Grail must not remain there any longer. He is taken to "India", to the kingdom of King John, which "is near Paradise". Once the Knights of the Grail have landed there, Monsalvat and its castle suddenly and miraculously appear there, because "none of it should remain among the sinful peoples". Parzival himself accepts the office of "Priest John". The Tibetan ascetics say of Shamballa, the mystical "city of the north", where the "northern ways" or the "ways of the Aryan gods", deva-yana, lead: "It lies in my mind".

In every end lies a beginning. Today a world of decay is dissolving. New forces emerge from the depths. Decisive battles are preparing. Primordial symbols are conjured up: new peoples march under swastikas, eagles, Roman Hyperborean axes. The myth of the kingdom has a resurrection. There is already talk of a new state that has to become a state of religious orders: of a new order that has to unite all Western forces struggling against the demonic nature of the collective and the dark tide of the Third International. New times may also be ripening with this: times in which the myths of our common Ghibelline greatness, of the invisible, untouchable center, of the Aryan ruler who is supposed to awaken, of the avenging and restorative hero, are no longer seen as fables of a lost romantic past, but as will reveal the truth and reality of those who may rightly be regarded as the only living ones.

It would be very welcome if the intellectual vanguard of the German renewal movement in particular would give themselves the clearest account of this and, on this basis, awaken the ability to find the way in their current myths that really connects back to the origins, to the secret tradition of the empire and the mystery of the north.

3 The Weapons of the Secret War

There is a secret war: this is the war waged underground by the forces of world subversion, using means almost always beyond current research methods. The concept of the secret war belongs to a three-dimensional view of history, so to speak; It is not the two dimensions of apparent causes: events and leaders that come into question, but mainly the dimension of depth. In this subterranean dimension there are forces and influences whose effect is decisive and which often cannot even be traced back to the simply human - be it individually or collectively.

Above all, we want to clarify the meaning of the term "underground" that we use. We are not thinking of some obscure, irrational underground that has the same relationship to the well-known part of the story as the unconscious has to the waking consciousness in detail. The unconscious can only be spoken of in relation to those who, according to the three-dimensional conception of events, appear to us less as subjects than objects of history, since in their thoughts and actions they hardly give an account of the actual influences to which they obey and of the true goals they are realizing. Thus its center falls more in the pre- and subconscious than in the clear, reflective consciousness, and in this respect it is fair to say that indeed the most decisive acts of the secret war are waged in the subconscious.

From the point of view of the real perpetrators of the story, however, things are very different; here we can speak neither of the subconscious nor of the unconscious: rather, we are dealing with thoroughly intelligent forces that know exactly what they want and which means are most suitable for realizing what they want. To suppose that the ground of history is formed by the "irrational," "life," "becoming," or any other of these obscure, newly invented entities is mere philosophy, and a most dangerous error: as will be expressed later, behold we even see in it one of the suggestions that were spread in certain circles in the service of certain determinations of the secret front. So: the third dimension of history must not disappear in the fog of abstract philosophical concepts, but is to be thought of as occupied and inhabited by very precise "intelligences". While certain secret societies may be the direct organ of these forces, one must not insist that these latter exhaust the nature and effectiveness of the invisible enemy, for it is a struggle that is ultimately metaphysical. According to one of the various views of history widespread in the West, no mechanism of natural, political, economic or social causes can be seen in history, but the development of a plan - the "provisional" plan which opposing forces and their historical supporters offer resistance. Such forces are sometimes moralistically termed "forces of evil"

or religiously Christian referred to as antichrist forces or forces of antichrist. Such a view has something for itself under the following three conditions: it must be translated from the theological to the practical level, it must become a general methodological principle for a deeper knowledge of events, it must be generalized and freed from one-sided Christian premises, because they are also in

reference to non-Christian culture is valid. If we are essentially talking about human institutions, then it is better to speak simply of forces of tradition and forces of anti-tradition, of forces of the intellectual hierarchy and of the cosmos, and of forces of revolutionary upheaval and chaos. Today, more than ever, there is a need to engage with such thoughts, which should not be confused with philosophical speculations, but should be regarded as indispensable weapons for correct action. We would like to recall a very significant passage from the "Protocols of the Elders of Zion": "The way of thinking of the Goyim (non-Jews) is only animal. Thus they are unable to foresee the consequences which a certain cause may produce when presented in a certain light. It is precisely because of this difference in thinking between us (the sages of Zion) and the Goyim that we easily come to realize that we are God's chosen ones and our superhuman nature compared to the instinctive and bestial way of thinking of the Goyim. The latter do understand the facts, but they do not foresee them and are incapable of inventing anything but material things." This document, which makes Judaism the chief agent of world subversion, applies to the Gentiles: let us just apply them to them in general, which we have called "objects" of history, then this judgment about the Goyim still seems terribly accurate today. The mindset of most of today's "men of action" seems childish indeed compared to that of their masked opponents. They focus all their energies on the immediate, and are unable to grasp causal relationships beyond an extremely narrow and almost always grossly materialistic horizon.

The secret front, on the other hand, works with what we would like to call the *imponderable* or the *imponderable*, using an analogy taken from the positive sciences. It very often causes changes that are almost imperceptible, that slowly but fatefully have significant effects. It almost never works through direct resistance, but through appropriate guidance that leads the forces to the desired goal. What Wundt once described as the "heterogeneity of goals" plays the main role here: certain people or circles who believe they are only enforcing something they want, serve as tools to achieve or enable something completely different, which results in an overriding influence and "meaning" reveals. That is why the "differential" between what was wanted and what happened, between principles and programs and their true implications in history, offers the most precious material for investigating the real forces at work in history.

Having said that, let us consider some of the means most commonly employed in our day by the masked forces of world subversion to camouflage their actions, to forestall those of their adversaries, and to constantly exercise their influence.

1.) The positivistic suggestion. First of all, one should get acquainted with the idea that the so-called "positive" method of looking at history and events is more a *suggestion* systematically spread in modern culture by anti-traditional forces to cover up their action, than a spontaneous phenomenon, or the prejudice inherent in a very limited way of thinking.

Anyone who believes that history is created exclusively by humans and is only determined by economic, political and social factors does not see far and wide

confusing causes with effects. This is what the forces that want to work underground want. A culture dominated by "positive" prejudice offers the most excellent prerequisite for action from the third dimension. Unfortunately, for the most part, this is the case with modern culture. It is a culture rendered directly incapable, blind and defenseless by positivist, rationalist and scientific prejudice. Today, while they speak of renewal, they are far from tearing off the mask of so many of the ideas that still form the basis of modern thought and teaching: ideas that are less errors or limitations than suggestions, inspired by the destructive - and were disseminated on purpose by domineering conspirators.

We have already spoken of certain views of history that are no longer "positivist" and are based on "becoming", "life" or "spirit". We can see in this an example of the use of a second instrument of secret warfare, namely: 2.) The tactics of substitution. It is used whenever the danger of "awakening" makes itself felt and the "objects of history" try to free themselves from the ideas through which the occult play of the forces of world revolution easily prevails. In the case just alluded to, these vague concepts of "becoming", "life", "unconscious", etc. are only a lure for those who are no longer satisfied with the positivist schemes, lest their eyes turn there, where it should look. The field of vision is obscured by the fog of such concepts as well as by the dark night of positivistic agnosticism. You play with philosophy and worldview as the conspiracy progresses.

The tactic of substitution also develops in a significant and effective way as

3.) Tactics of falsified symbols. It is this: the effects of the destructive work can be transmitted to the material and take on such a visible and extreme form that they finally call for a reaction. This response then vaguely seeks, and may even find, symbols and myths appropriate to reconstruction. They are almost always symbols and reference points from the traditional past, brought to life by the deeper forces of a race threatened with ultimate destruction. In such cases, the secret struggle won't be carried out with any direct action, ie there is apparently no resistance to these symbols; rather, efforts are made to allow only forgeries and imitations of them to spread and gain acceptance. This either dampens or deflects the reaction, or even reverses it. The same influences then set in in this direction that were at work in the battled evil and in the decay and against which one tried to defend oneself. This tactic can play out in a variety of fields, both intellectual and political, and seems particularly popular today. It is worth giving examples of them.

The most typical case is formed by "traditionalism". Tradition is tied to what is metaphysically creative. Tradition is the secret of all that has form in a higher sense, consequently also of what race and culture mean in a higher sense. Continuity, that is, uninterruptedness, overcoming the temporal within the temporal, is tradition, and tradition owes this quality to the existence of a knowledge of symbols, principles, and meanings which

supra-individual and supra-historical, as well as a ruling elite, which legitimizes itself through this superordinate reality. Now it often happens in the modern world that the vague longing for a return to tradition is diverted into the form of "traditionalism", that is, into the form of vague assumptions of amateurish or militant character, confusing tradition with customs and habits, in lead to a short-lived particularism and remain lazy about certain traditional forms without knowing anything of their spirit.

As such, the "traditionalist" formations offer the best pretext for the game of their opponents, whose attack on *traditionalism* is only the cloak of their fight against *tradition*, and whose true aim is to promote revolutionary upheaval. This prevents the reaction and the maneuver leads brilliantly to the desired result. One should be very careful that something similar does not happen with the main ideas of today's renewing movements - or with race and empire ideas, Romanism, Aryanism, etc. It can be said that there is not one of these ideas that does not run the risk of similar perversions exposed, because the adversary knows only too well what healing effect might result from these ideas if they broke through in their truest and highest form.

4.) Tactics of upheaval. - The secret forces of the world revolution knew perfectly well that the prerequisite for the order to be destroyed is the supernatural element, the spirit, conceived not as a philosophical abstraction but as a higher reality, the final goal of the process of the transcendent perfection of personality and the legitimacy of any true rulership. Having limited the influence which the last occidental creeds still exercise in this regard

(we cannot here examine the means employed), the forces of subversion must tend to divert and paralyze any new striving for the supernatural that arose outside of the dominant religion. What we may call Neo-Spiritualism, with reference to the various theosophist, spiritist, orientalist, and occultist sects of modern times, is to be seen primarily as the result of such a maneuver. All of this, in turn, is almost exclusively a matter of caricatures, imitations and distortions of spiritual knowledge, for which circles of the half-educated and enthusiasts are to blame, who in this respect often seem to be subject to a truly demonic influence.

This has achieved a double result. Above all, it has been easy to relate the disrepute into which these imitations must at last fall to the teachings themselves, thereby rendering these latter incapable of acting dangerously. In recent times, this maneuver seems to be carried out with political means: there are circles, for example, that see only "freemasonry" and secret societies everywhere, where esoteric symbols are involved, even if the reference is to old traditions that have nothing to do with have to do with the heresies of Freemasonry and show spiritual-aristocratic traits. In addition, there is the positivistic prejudice, which in any case only sees superstition and fantasy in all this.

In the second place, misunderstood "exercises" have come about to direct most of those who practically aspired to the supernatural not to the supernatural but to the subnatural, that is, to the "unconscious", to mediumship and in general to a world which, far from signifying the augmentation of the normal personality, only its collapse and disintegration

can accomplish, turning man directly into an unsuspecting tool of the darkest influences. With neo-spiritualism, then, the world conspiracy has removed the danger that the true supernatural in modern anti-material culture might have posed to the secret front, and now looks with satisfaction at those who in theosophist circles have presented the secret doctrine of the superman to old women, inferiors, and subhumans, or to the others who dance to the tune of the rationalistic-political idols.

to get back to its traditional character, if the forces that take the initiative for an action that initially opposes a similar, ie traditional force directs; when the latter is destroyed, it turns against the former and sweeps it away. The secret forces of world change often achieve their goal through suitable infiltrations, so that the representatives of a tradition believe that the best way to defend it is to attack and discredit other traditions. Anyone who fails to take account of this and, for material reasons, attacks the tradition in the form of another culturally related people must be aware that sooner or later their own tradition will also be attacked by a movement, so to speak, of a setback.* The forces of world revolution are counting very much this tactic: they seek consequently by all means to ensure that every higher idea remains under the tyranny of particularist interests, of proselitarian aspirations, of pride and greed: you know quite well that this is the best way to guarantee any unity and true solidarity destroy and foster a state of fragmentation in which their game becomes very easy.

(* Example: During the First World War, the Russian monarchy allowed itself to be exploited by the western powers against the German and Austrian monarchy. In response, the German government promoted the Bolshevik overthrow in Russia by allowing Lenin to travel to St. Petersburg. At the end of the war Bolshevism also raged in Germany, Austria and Hungary, and after the war all three emperors were eliminated. The calculations of the western powers and the forces standing behind them had worked out. This is discussed in the following section. BS) The case is similar in every Machiavellian use of revolutionary forces. Some short-sighted statesmen have at times thought that encouraging or supporting revolution in opposing nations might mean strengthening their people. Without realizing it, they came to the opposite conclusion. While they thought they were using the revolution as a means, the revolution made it their tool: having found the way to other peoples, thanks to those politicians, the revolution almost always reached and tore down the first ones too. It can be said that all of modern history has been the scene of an upheaval that tragically materialized in precisely this way. In this connection it can never be sufficiently emphasized that only unquestioning, ascetic, unshakable allegiance to an *idea* can protect against the forces of occult warfare; if the capacity for this spiritual fidelity and the solidarity of a kind of holy war is lost, if one obeys the accidental motives of a so-called realpolitik, then the front of resistance is broken, and with it the possibility of any true independence and freedom is lost.

We want to mention one of the latest manifestations of such tactics: the "principle of nationalities" and "anti-imperialism" are myths used by the Masonic and Jewish masterminds of the Allies to mobilize any force against the

central European empires and to destroy them; but in the meantime they have become ideologies which in the future can best promote, for example, a general uprising of all colored peoples against the great European powers and their claim to supremacy.* No wonder that on this basis such an ideology passed into the hands of the Comintern and a important tool of Bolshevik propaganda outside of Europe.

(* This is how the British Empire fell - despite winning two world wars. The British nobility rubbed their eyes in wonder - they too had been duped by the forces of subversion. BS)

6.) Scapegoating tactics. - When the secret forces of world revolution sense the danger of being exposed in some aspect, they endeavor to direct and concentrate the full attention of their opponents on certain elements which are only partially or only subordinately responsible for their misdeeds can be viewed. The whole reaction then unloads on these elements, which have become real scapegoats. The occult front is then free to continue their game, since their opponents believe that they have now discovered the enemy and have to look no further. As champions of anti-Semitism in Italy, we certainly cannot arouse suspicion: that is why we have sometimes warned certain radical anti-Semites to be careful not to occasionally fall into such a trap, seeing only the Jew everywhere. The same admonition could be addressed to those who see only Freemasonry everywhere, and so on, since such tactics are effective in many other areas as well. With this we do not intend to underestimate in the least the extent of the guilt of Jews and Freemasons, but rather to raise the question of whether still deeper and more mysterious forces have determined the functional role of Judaism and Freemasonry in modern times, and we are convinced that it is too beautiful would be if, with the dissolution of Judaism and Freemasonry, a golden age could readily usher in, as some sincerely believe. One should beware of any one-sidedness and never lose sight of the overall picture of the true secret front.

Now for:

7.) Dilution tactics. - It is a special aspect of the "Tactics of Replacement". In order to understand what it is about, let us first say the following: the process that has led to the current general crisis has distant origins and different phases.

In each of these phases the crisis was already there, although in a not yet acute, more potential than actual form. The doctrine of "progress" can be considered as one of those suggestions that spread the secret forces of world upheaval, so that the eye turns away from the origins and the process of decline progresses ever further under the sign of illusory values, especially the illusion of the "Achievements" of technical-mechanical civilization. However, the tragic experiences of the last few years have managed to break this hypnosis in part, with the result that people have begun to realize that the pace of the alleged "progress" was only that of a race towards the abyss. Stopping and going back to basics as the only route to a new normal culture then became watchwords. The secret front then mobilized new means to prevent any form of radicalism. Above all, she coined and disseminated the catchphrase "outdatedness"; then she understood

to steer the forces striving back to the origins towards conditions in which the crisis and the evil appeared in milder and consequently less felt forms.

This trap has also snapped shut. The leaders of the world revolution know, of course, that from this moment on there is no great danger: reaction will soon follow the same path and be back where it started, but now without the possibility of resisting the final collapse.

One could also cite numerous historical examples of this tactic. The leaders of today's counter-revolutionary movements should be very alert to this.

For example, certain features of contemporary nationalism should be carefully examined from this point of view. Everyone knows of the subversive and anti-hierarchical role that the collectivist-demagogic concept of nation (since the French Revolution, BS) has played in relation to previous forms of culture.

Now, in today's struggle against Bolshevism and its various internationals, the reference goes back predominantly to the idea of the nation. It is therefore necessary to shape the concept of the nation in such a way that it no longer means a stage on the path that led to the very corruption to be fought today. We have already had the opportunity in our writings to take a closer look at this problem and to systematically distinguish between two opposing concepts of the nation.* (* See the essay "The double face of nationalism"; in our collection, No. 8. BS)

Here we must confine ourselves to two words. According to the first view, nation means only the mass - we deliberately did not say people but, in French, "nation" - it is only a pretext for abolishing the distinction and Western history humiliated the demise of the old hierarchical states and as a prelude to that further leveling that will no longer have the nation but the international as a general denominator. - According to the other view, on the other hand, the nation as a specific people's community has the meaning of a first reaction against internationalist egalitarianism: it already embodies a principle of difference that is to be developed in a further inner-national meaningful structure and ranking. Then there is no longer talk of nation, but rather of empire in a traditional sense.

8.) Tactics of confusing the principle with its representatives. - In many respects, the decay of traditional institutions presupposes the decay of their leaders and representatives. True dissolution and destruction, however, is made possible by the tactic of confusing principle with person, and this is another weapon of the secret war. If the representative of a certain principle appears unworthy, in the process against this representative one proceeds at the same time or even essentially against the principle itself; In any case, the principle is also included in this process. Instead of contenting oneself with declaring that representative incompetent to the principle and replacing him with someone else, one asserts that the principle is false, pernicious and in decay and must be replaced by a new principle.

Everyone knows that in all too many cases the attack on one degenerate aristocrat or another has turned into an attack on the aristocratic principle itself and a weapon of demagoguery. History abounds with examples of this tactic to which world subversion owes so much. The hierarchical order of the old Aryan society culminated in a spiritual rulership, that of the warrior nobility,

afterwards the bourgeoisie and finally the working class were subordinate. The collapse of this order was brought about in many respects by the tactics just indicated. The warrior nobility did not rise up against the degenerate representatives of pure spiritual authority in order to replace them by other more worthy representatives of the same principle, but under this pretext to emancipate themselves and lay claim to supreme authority. In a subsequent phase In culture, the third estate rose up against the degenerate warrior nobility, not to be replaced by true aristocrats and warriors, but to usurp power. In a third phase, the process against a certain destructive and negative side of capitalism and the bourgeoisie (ie against the third estate) has no corresponding reform as its aim, but is the pretext for the revolt of the masses and the usurpation of the deposed power by stages been the proletariat: class struggle, Third International, birth of Bolshevism.

While we have limited ourselves to a few examples, and in particular to the presentation of the principles, we hope that this circumstance will not prevent us from seeing the many possible applications of these principles and the valuable results to which they can be derived in a systematic way Application can lead to any field. In fact, it can be said that there is hardly an area in which the secret struggle has not taken place in some way.

It should be reiterated that these are not "philosophical" attitudes, but very serious matters. Indeed, we are convinced that no leader or fighter on the front of counter-revolution and tradition can be considered mature and equal to his true tasks until he has developed in himself the ability to see clearly into this subterranean world of causes and fight the opponent with the same invisible weapons.

I remind you again of the myth of the wise men of Zion: compared to them, the people who only understand the "facts" are like dull animals. Especially in times that, like today, are a prelude to the final decision of an entire cultural world, we must feel the demand in this elite or in this order, which has been discussed so often in our lectures, the ability to to supplement the material struggle with an invisible, subtle struggle, with a secret, inexorable knowledge, which, however, is not in the service of dark powers, but of the light, sunlike principle of Aryan spirituality.

4 The Sacred Character of Kingship

From: Deutsches Adelsblatt, March 4, 1933

Every great "traditional" culture has been characterized by the presence of beings who, by virtue of their "divinity," that is, by virtue of an innate or acquired superiority over human and natural conditions, have appeared capable of the living and operative presence of the metaphysical principle in the bosom of the temporal to represent order. Such was the *pontifex*, the "bridge" or "road builder" between the natural and the supernatural, in the deeper sense of its etymology and the original value of its function.

Furthermore, according to tradition, the *pontifex* identified himself with the *rex*, corresponding to the prevailing concept of a *royal divinity* and a *priestly kingship* (1). So the "divine" kings embodied in the steady state that life which is "beyond life". By their existence, by virtue of their "pontifical"

Mediation, through the force of the rites entrusted to their power and the institutions of which they were authors or props, radiated spiritual influences upon the world of men, permeating their thoughts, intentions, and actions, forming a bulwark against the dark forces of the inferior Nature; who gave the whole of life an order that made it suitable to serve as a fertile basis for the realization of higher things; who consequently created the general conditions for prosperity, prosperity and "happiness".

In the ancient world view, the basis of the authority of kings and rulers, that for which they were revered, feared and glorified, was essentially their sacred and superhuman quality, understood not as an empty figure of speech but as *reality*. As the invisible was felt to be an antecedent and superior principle to the visible and temporal, so such natures were accorded immediate precedence over all, and natural and absolute sovereignty. What is lacking in all traditional cultures, and which only becomes a matter for a succeeding and already descending period, is the *lay, secular, merely political idea of kingship*, and therefore also that of a primacy founded only, be it on force and ambition, be it on nature and worldly qualities, such as intelligence, strength, dexterity, courage, wisdom, concern for the material good of the common good, and so on. Stranger still to tradition is the idea that power is bestowed on the king by those he rules; that its laws and authority are expressions of popular consciousness and subject to their approval. *Rather, at the root of every temporal power was the spiritual authority of a "divine being in human form" (2), as it were. Bâsileis ieroí: The king—more than human, a sacred cosmic being—possesses the transcendent power that sets him apart from any mortal, empowering him to bestow upon his subjects bounty beyond human reach and him in Stand to give effect to the traditional ritual actions to which, as we have said, he has the prerogative, and in which the links of true "government" and the supernatural supports of the whole traditional life were recognized (3). Therefore kingship reigned and was considered natural. Material coercion was not necessary. It imposed itself first and irresistibly on the mind. "Magnificent is the dignity of a god on earth," says an Aryan text, "but difficult for the incompetent to attain: only he is worthy of kingship whose mind rises to such heights."*

In tradition, the *sun* symbol essentially corresponded to royal divinity . The king was accorded the same "glory" that belongs to the sun and light—symbols of the higher nature—when they triumph over darkness every morning. "As king he *ascends* the throne of Horus (the sun god) of the north, like the sun, forever" - these are phrases that refer to ancient Egyptian kingship. Incidentally, they agree exactly with the Iranian ones, where the king is said to be "of the same family as the gods", he "has the same throne as Mithras, he ascends with the sun", and where he *is particeps siderum* (participant in the star power), "Lord of peace, salvation of men, eternal man, victor who rises with the sun".

Incidentally, this solar "glory" or "victory", which determined the royal nature and its rights from above, was not limited to a mere symbol, but identified itself with a real and creative power, of which the king was regarded as the bearer.

In ancient Egypt the king was also called "fighting Horus" - hor âhâ - to denote this character of victory or glory of the solar principle embodied in the king: the king in Egypt was not only of "divine origin" but was also recognized as such "deployed" and then periodically authenticated by rites depicting the very victory of the sun god Horus over Typhon-Seth, the demon of the inferior realm. Incidentally, such rites were ascribed the power to draw to themselves a "power" and a "life" which supernaturally "ensnared" the abilities of the king. But the ideogram *uas*, "power", is the scepter carried by the gods and the kings, an ideogram which in the older texts stands for another jagged scepter in which one recognizes the zigzag of lightning. The royal "power" thus appears as a manifestation of the heavenly lightning power; and the union of the signs "life-force", *ânsûs*, forms a word which also signifies the "flame milk" on which the immortals feed, not unrelated in its turn to the *uraeus*, the *divine flame*, now life-giving, now destructive and whose symbol surrounds the head of the Egyptian king. The various elements thus converge exclusively in the idea of a "non-terrestrial" fluid, a power - *sa* - which consecrates and authenticates the victorious solar nature of the king and which "flips" - *sotpu* - from one king to another, the uninterrupted "golden" Forming the chain of the royal family destined to reign (4).

According to Far Eastern lore, the king, the "Son of Heaven," that is, the one not born under the laws of - *T'ien-Tse* -, mortals, has a "Heavenly Mission" - T'ien-Ming - which also entails the idea of a supernatural real force. The nature of this power "from Heaven" was not terrestrial, but brought without-*presence*. It is invisible like the air and yet has the irresistible nature of a force of nature: the forces of ordinary people - says Meng-Tse - bend under it, like the blades of grass bend under the wind (5). In fact, anchored in this power or "virtue," the ruler of ancient China was the center of every other thing or energy. It was believed that not only the splendor or misery of his kingdom secretly depended on his behavior (it is the "virtue" - *Te* - of the ruler, to be less

example, whereby the conduct of his people becomes good or bad), but also the orderly and favorable course of natural events themselves. His function as a center involved and demanded his persistence in that inner, "victorious" mode of being of which was spoken and here the sense of the well-known expression "immutability in the middle" may correspond. But if this be so, no power can rise against his "virtue" to disturb the traditionally ordered course of human and even natural things. In every normal occurrence, then, the ruler had to seek the ultimate cause and secret responsibility for it within himself.

More generally, the idea of sacred interventions by which man, with his latent powers, maintains the natural order and, as it were, renews the life of nature, belongs to an earliest tradition and very often interferes with the royal idea itself. That the first and most essential function of the king consists in the performance of those ritual and sacrificial acts which were the focal point of life in the tradition-bound world is, in any case, an idea which persists in all regular forms of tradition, as far back as the Greek cities and down to Rome (6), in that it produces the already mentioned inseparability of the royal dignity from the sacrificial and pontifical. The king, endowed with non-terrestrial powers, a divine being, appeared naturally as the one who is directly capable of unfolding the power of the rites and opening the ways to the higher world. In those forms of tradition in which a particular caste of priests appears, therefore, the king, if he corresponds to his original dignity and function, belongs to it as its head, *pontifex maximus*. If, conversely, we find among certain peoples the custom of deposing or removing the leader when a failure occurs - for this failure was regarded by them as a sign of the decay of the mystical power of "luck" for which one had the right to be the leader - then we have we here hear echoes of something which, albeit in forms of materialistic degeneration, leads us back to the same line of ideas. And among the Nordic peoples, up to the time of the Goths, where the principle of royal divinity remained untouched (the king was called *Ases* here, proper name of a certain Scandinavian category of gods), an unfortunate event, such as a famine, a plague or a Harvest failure, if not exactly as the absence of the mystical power of "luck" bound to the king, at least as the result of something the king must have done which prevented the objective effectiveness of his power.

The king was therefore required to preserve the symbolic and solar quality of the invincible - *sol invictus*, *hélíos aníketos* - and thereby maintain the state of an unshakable and superhuman centrality that corresponds precisely to the Far East idea of "steadfastness in the middle". is equivalent to. Otherwise the *power*, and with it the function, passed to the one who proved that he knew better how to draw it to himself. Already here one can point out one of the cases in which the idea of "victory" becomes a crossroads of different meanings.

Most significant in this regard for those who understand it correctly is the legend of the *king of the forests of Nemi*, whose dignity passed in a time of priest-kingship to he who would have succeeded - and is known - in surprising and "killing" him also Frazer's attempt to resemble multiple traditions

Types that are pretty much everywhere in the world can be traced back to this very legend. Of course, the "rehearsal" here as a physical struggle - even if it never happened in reality - is only the materialistic reduction of something that has a higher meaning. In order to grasp the deeper meaning hidden in the legend of the Priest-King of Nemi, one must remember that according to tradition only an "escaped slave" was entitled to confront the Rex Nemorensis (i.e., esoterically understood, *a den Shackles of the Inferior Nature escaped*) after previously acquiring a Sacred Oak Branch. But the oak is equivalent to the "tree of the world" of many other traditions and is a common symbol to denote the primal force of life; expressing that only a being that wants to share in this power can seek to wrest the dignity from the Rex Nemorensis. As for this dignity, it should be remembered that the oak and also the tree, whose "rex" was the priest-king of Nemi, was related to Diana and that Diana was even the "romantic" of the king of the forest. The great Asiatic goddesses of nature were often symbolized by sacred trees in the ancient lore of the Orient: wherein, among the symbols, we discover the idea of a kingship derived from the marriage or mating with this mystical "life" force - which is also that of transcendent wisdom and immortality - embodied in both the goddess and the tree. Thus the saga of Nemi takes on the general meaning that we find in many other myths and legends of lore, namely that of a "victor" or "hero" who as such, instead of the rex, comes into possession of a woman or goddess who occurs in other traditions in the *indirect* meaning of a keeper of fruits of immortality (the female figures in relation to the symbolic tree in the myths of Heracles, Jason, Gilgamesh, etc.) or in the direct meaning of a personification of the secret forces of the world and of life, or of superhuman knowledge. (7)

Remnants of traditions in which the themes contained in the archaic saga of the king of the forests reappear survive until the end of the Middle Ages, if not longer, and are always linked to the ancient idea that legitimate kingship tends to also in a more specific and concrete, we might say "experimental" way, to manifest unmistakable signs of his supernatural nature. A single example: before the outbreak of the Thirty Years' War, Venice required Philip of Valois to prove his actual right to wear the royal crown by one of the following means. In fact, the first, the victory over his adversary, with whom he should have fought on the tournament ground, brings us back to the Rex Nemorensis and to the mystical authentication of each "victory". (8) About the other two means one reads in a text of the time: "If Philip of Valois is, as he claims, the true king of France, let him show it by exposing himself to hungry lions, for lions never wound a real king; or else he performs the miracle of healing the sick, as other true kings are wont to perform... In the event of failure, he would be deemed unworthy of his crown."

The supernatural power that is revealed in victory or in thaumaturgic virtue cannot be separated from the idea traditionally associated with the true

and rightful kingship. (9) Leaving aside the actual assimilation of individuals to them, the idea remains that "*what brought kings into such worship were chiefly the divine virtues and powers, which are only found in were present in them and not also in other people*". Joseph de Maistre writes: "God appoints kings literally. He prepares the royal families; he makes them flourish in a cloud that veils their origin. At last they emerge, crowned with glory and honour; they stand up and that is the greatest sign of their legitimacy. They arise of their own accord, without violence from one side and without explicit negotiation from the other.

There is a certain great stillness here that is not easy to describe. Rightful *usurpation* - that seems to me the most appropriate term (if it weren't too bold) to describe this kind of origin, which time then soon consecrates." (10)

Anmerkungen

1. Vgl. Servius, *Ad Aened.* III 268: "This custom of the ancestors was also a priest and a king but a priest." Dasselbe lässt sich - wie bekannt - für die urnordischen Stämme sagen.

2. In the *Mānavadharmśastra* (VII, 8) the king is referred to as "great deity in human form". The Egyptian king was considered a manifestation of Râ and Horus. The kings of Alba and Rome personified Jupiter, the Norse Odin and Tiuz, the Assyrian Baal, the Iranian the god of light, and so on. The idea of a divine or celestial—as we shall see, primarily solar—descent is common to all premodern royal traditions.

3. Conversely, in Greece and Rome the king could no longer be king if he proved himself unworthy of the priestly office for which he was rex sacrorum, first and highest executor of the rites for that entity whose simultaneous temporal case he represented.

4. One of the names of the Egyptian kings is "Horus made of gold", where the gold signifies the "solar" fluid from which the "incorruptible body" of the immortals arises: to be equated with the above "milk of flame" and the "force of lightning" which both are also strengthened by the sun's flame and refer to the king. It is not uninteresting to point out that glory figures in Christian tradition as an attribute of God - gloria in excelsis deo - and that according to mystical theology in the "glory" the vision of the "beatitude" is fulfilled. Christian iconography tends to spread them as an aureole around the head of the saint, which reflects the meaning of the royal Egyptian uraeus and the radiant crown of the Iranian-Roman kingdom. 5. On the nature of the "virtue" possessed by the king, cf. *Dsjung-Yung*, XXXIII, 6, where it is said that the secret actions of "heaven" reach the utmost degree of the immaterial - "they have no sound nor smell", they are delicate "like the lightest feather". For doing-without-doing cf. *ibid.*

XXVI, 5-6: "People who are perfect in the highest degree conform themselves to the earth in the breadth and depth of their virtue; through the height and

they are like heaven in their splendor, and like space and time in their extent and duration, which are without limits. He who lives in this glorious perfection does not show himself, and yet, like the earth, he reveals himself through his charity; it does not move, and yet, like the sky, it causes many changes; he does not act and yet, like space and time, he brings his works to their ultimate completion". Below - XXXI, 1 - it is said that only such a man is "worthy of having supreme authority and of commanding men."

6. Aristotle (Pol. VI, 5, 11; cf. III, 9) says: "Kings have this dignity because they are priests of a communal cult." The most important act that belonged to the king of Sparta was the offering of sacrifices; and the same might be said of the first Roman kings, and then also of the rulers of the imperial age.

7. Cf. J. Evola, *La tradizione ermetica*, Bari 1931, pp. 13-25. Some ancient traditions relating to a "feminine" origin of royal power can sometimes be interpreted along these lines. Its meaning is then exactly the opposite of that of "gynecocratic"

perspective, which we may come back to on another occasion. – About the connection between divine woman, tree and sacred kingship cf. also the phrases in the *Zohar* (III, 50b., III, 51 a – also II, 144b, 145a, with reference to Moses as the husband of the "matron"), where it says that "the way that leads to the great tree of life is the great matron" and that "all the power of the king dwells in the matron," since the "matron" is the "feminine" and immanent form of divinity; that which later among the Gnostics, as the "holy spirit", often again corresponds to a female symbol (the Virgin Sophia). In Japanese lore, which survives *unchanged* to this day, the origin of imperial power is traced back to a sun goddess, Amaterasu Omikami, and the essence of the ceremony of ascension to power - dajo sai - is given by the relationship the king has with her the "presentation of the new food" ties in. - As far as the "tree" is concerned, it is interesting to note that it also remains in relation to the idea of the emperor in the medieval sagas: the last emperor will hang up his sceptre, crown and sword on the "dry tree" before his death, which is usually located in is in the symbolic region of the Presbyter John, just as the dying Roland hangs his unbreakable sword on the tree.

Further agreement: Frazer has pointed out the relationship between the branch that the escaped slave must break from the sacred oak of Nemi in order to be able to do battle with the king of the woods, and the golden branch that allows Aeneas to enter the underworld alive to descend, ie to be able to be initiated as a living being into the invisible. But one of the gifts that Emperor Frederick II will receive from the presbyter will be a ring that makes "invisible", i.e. immortal and invisible. In Greek lore, the hero's immortality is often synonymous with their transition to immortal life. The ring creates the "victory": just like Siegfried in the Nibelungen through the *symbolic* virtue of being invisible

Doing so defeats the "divine" Brunhild and leads to the royal wedding camp.

8. On another occasion we will elucidate the view even better, which we encounter here - as in the "*trial of arms*" of medieval chivalry - actually only in a grossly materialistic form. According to tradition, the victor was such only insofar as he embodied superhuman energy; and a superhuman energy embodied in him inasmuch as he was victorious: two moments in a single act, the meeting of a 'descent' with a 'rising'.

9. Tradition also confirms the thaumaturgic virtue of the Roman emperors Hadrian and Vespasian (Tacitus, *Historien*, IV, 81; Suetonius, *Vespasian*, VII). Among the Carolingians we find traces of an idea according to which the soteric force has a material effect, as it were, right down to the king's robes. Beginning with Robert the Pious, through the kings of France, and from Edward the Confessor, through those of England, up to the Age of Revolutions, the thaumaturgic power, extending at first to the healing of all diseases, later spreads through the dynasty limited to a few of them and tested in thousands of cases, so much so that, in the words of Pierre Mathieu, "it appears as the only enduring miracle in the religion of Christians". In addition to prophetic virtue, soteric virtue was often counted among the spiritual influences that had an effect on the heroes whose cult was celebrated in Greece.

10. In Iranian tradition, too, the view prevails that sooner or later the nature of a royal being must inevitably prevail. From De Maistre's passage one can infer the custom of the symbolic veiling with a cloud, which was traditionally applied, especially in Greece, to the stolen and immortalized "heroes"; moreover, the ancient mystical idea of victory is evident here, inasmuch as, according to De Maistre, "entering oneself" is the "greatest sign of the legitimacy" of kings.

5 The hidden background of the Middle Ages

from: European Review, IX, 7.1933; 8.1933

The present reflections on the spirit of the Ghibelline Middle Ages have their starting point in the idea of the primeval opposition between two specific mental attitudes. One is the royal-martial one, the other the religious priestly one. The first forms the male, the second the female pole of the spirit.

The first has the "solar" and "victorious" symbol, it corresponds to the ideal of a spirituality that signifies power, victory, order of the various forces and people in an organism that is both worldly *and* transcendent in the sense of a sacred imperial ideal. All that is difference, personality and hierarchy is affirmed and glorified by her. – The moon symbol is characteristic of the other setting – ie the symbol of a nature that has the principle of its light outside itself. Limiting dualism, split between spirit and power, suspicion and contempt for any higher male assertion of personality, pathos of equality and brotherhood, of "godliness", "sin" and "redemption" are the elements that come to the fore here

to step.

What history shows us to this day as a conflict between religious authority and "worldly" power is only an echo and later materialized form of that conflict. In any case, the religious attitude is so little to be equated with the "spirit" in general that it only signifies the relatively late result of a degradation process that an older, higher and "solar" shaped tradition experienced.

If we look at the constitution of the largest traditional cultures - from China to the pre-Norse families, from Egypt to Iran, from pre-Columbian Peru to ancient Rome, etc. - the idea of an absolute unity of the two powers: kingship and spirituality is always to be confirmed. At the top of the hierarchy is not a church but a "divine kingdom"; not the ideal of the "saints", but of those beings who, through the superiority and compelling power of their rites, understood as "divine technique", play the same masculine and dominant role in relation to the various spiritual powers or gods that a leader has in relation to human beings embodied.

Only a process of spiritual emasculation could descend from such a level to a "religious" attitude. The distance between man and God and the service of the first to the second in favor of the priestly caste increased, the traditional unity dissolved and in its place came the split between unmanly spirituality - priest-spirit - and unspiritual masculinity - secularization of the state and kingship. If we have the Aryan races in particular to thank for the brightest forms of the old "solar" cultures, then in the West the victory of the religious spirit and, in its wake, the orientalizing of the Graeco-Roman world, the collapse of imperial thought and the rise of early Christianity itself are essentially attributed to the Semitic element.

In the present essay we shall explore some little-known features of the medieval Highlight culture in order to serve as proof that in this culture the striving

was effective after the reconstruction of a universal tradition, the ultimate meaning of which - despite all outward appearances - was anti-Christian or super-Christian.

The Nordic-Aryan awakening of Romanism

It is highly probable that such a turn can be traced back to the Nordic-Germanic families. Even in the oldest documents these races appear to be closely related to the Achaean, Urranian, early Roman and, in general, Nordic-Aryan races. Because of the hard, unmitigated, coarsely designed outer forms of their lives and their customs, these races could also be described as "barbaric".

compared to a culture that, with its soulless legal-administrative organization and its hedonistic, literary, and metropolitan turn, had already become synonymous with decay. In their myths and legends, these "barbarian" races guarded the high spirituality of an ancient tradition, which was reflected in a life shaped by warlike and masculine values of dignity, pride, freedom, honor and loyalty.

The gods originally recognized and worshiped by such races are clearly incarnations not of the religious, but of the "heroic" spirit. It is the luminous horde of the Aesir in their constant struggle against the "giants" and elementals. It is Donar-Thor, the "strongest of the strong", the "irresistible", the "lord of the castle against fear". It is Odin-Wotan, the giver of victory and possessor of wisdom, the father of the heroes chosen by the Valkyries on the battlefield, whom he makes his sons and immortals. Heroic families, such as the Wälsung, fight to the last against the *ragnarökkr*, ie the "darkening of the gods", a symbol for the dark modern times to come. The Gothic kings were still called *âmals* - the "pure" or "heavenly ones" - and as their origin they praised the symbolic Mitgard, the "middle land", which, like the Hyperborean of sunlike Apollo and the Iranian *airyanem-vaêjê* in the extreme north was situated. A number of other motifs and myths of ancient Aryan origin can be confirmed among these peoples as evidence of a warlike spirituality alien to any "religious" deviation.

The incursion of the "barbarians" contributed to further disintegrating the material fabric of the Asiatic empire: but at the same time it meant galvanizing contact with a force that was still preserved in its pure state. This force called for battle under the very sign of *romanitas* and *imperium*, ie the signs of that greatness to which the ancient world owed its adaptation to the type of male-solar spirituality. The Christian "conversion" of the "invaders" left their ethos almost untouched for a long time. With the acceptance of the ancient symbol of Rome, their own inner tradition confronted usurpation and the hegemonic claims of the churches and strove for the development of a new European culture. As is well known, the coronation of the Frankish king, which took place on the ancient birthday of the invincible sun god (*natalis solis invicti*), carried the formula: *Renovatio Romani Imperii*.

So like calls like. Odin's pre-Norse eagle flies towards the eagle of the legions and the Capitoline god of light. Old spirits appear in new forms. A great formative and unifying current breaks out. On the one hand, the church allows itself to be overwhelmed by foreigners in order to be able to stay on top of the wave: it "Romanizes" its Christianity; on the other hand, it resists, it wants to eliminate the new reality, to subordinate the empire. One thing, however, must be clearly stated: if the Middle Ages appear to us as a great, traditional culture in a higher sense, it is not *because of*, but *in spite of*, Christianity and by virtue of the Nordic ferment.

The pagan ethos of the feudal system

The knightly feudal system, the feudal system, is the characteristic feature of medieval society. It is rooted directly in Nordic-Aryan, based on the two principles of free personality and martial loyalty; nothing is so foreign to him as the Semitic-Christian pathos of "socialism" and the

love community. Here the individual precedes the group. The highest value, the true standard of the nobility, was already in the old Nordic tradition - as well as in the pre-Roman one - being free. Distance, personality, individuality were inseparable elements of every expression of life. The state was - as in the aristocratic, ancient Roman conception - synonymous with a council of heads, the free ones, each of whom was absolute lord of his land, father, leader and priest of his clan - *gens*. The state enthroned above the council as a supra-political idea embodied in the king, since - in the Old Norse tradition - he was king only because of his "divine" blood, his self-designed appearance as the avatar of Odin-Wotan.

In view of a common military goal of conquest or defense, however, a different relationship developed: a clear hierarchy with the principle of loyalty and military discipline. A leader - *dux, heritigo* - was chosen, and now the free lord turned into the chief's retainer. As soon as the enterprise was over, however, the normal, original relationship of independence and free individuality was restored.

The process that led from such a pre-Nordic constitution to the medieval feudal system can be essentially characterized by equating the sacred idea of kings with the military idea of the temporary leader. The king becomes the embodiment of group unity even in peacetime. This was made possible by the strengthening and extension of the martial principle of loyalty or *fides* to the area of civil life. A retinue of "comrades" formed around the king - *fideles* or *leudes* who probably always felt free, but who, in the ideal of loyalty, of serving their prince, of fighting for his honor and fame, considered a higher principle of life as the merely individual one.

The feudal constitution arises with the progressive application of such a principle. It corresponds essentially to the general idea of a direct organizational law, which left the greatest scope for the dynamics of the various forces. powers

oppose powers, subjects oppose lords, and lords oppose lords, so that everything - destiny, liberty, honour, fame, property - rested on individual worth, and nothing or almost nothing on an informal collective or on a "public" power. Even the king was fated to lose and regain at any moment the quality that made him king. Never has man been treated so harshly: nevertheless this regime was a school, not of servilism, but of independence and masculinity, and under it the relations of fidelity and honor attained a degree of absoluteness and purity never reached.

Now we need not use many words to point out how little this constitution, which is highly characteristic of the medieval spirit, can find its correspondence in the Christian-Semitic ideal of love. That *fides* is found in one of the oldest Roman cults, long before it appears as "German loyalty", and Livy had it said that *fides* characterized the Roman as opposed to the barbarian.

In fact, the Aryan-Indian bhakti ideal had the same meaning, as did the ethos that governed Iranian society. In such a society, also on the level of initiation, e.g. in Mithraism, the male virtues had higher value than pity and clemency, whereby the fraternity in a society created in this way - as in the medieval "equals" and "free" - the sincere one, clear, harshly individualized fraternity, which can exist only among warriors united by a common enterprise.

The Secret Empire Tradition

The *fides, loyalty* as the binding agent of the individual feudal unit, led in a kind of transfiguration into the transcendent to a higher fidelity, which contained the determination of a supra-political, ecumenical imperial unity. Like the church, the kingdom claimed supernatural origin and end, and the importance of a way of salvation for mankind. However, since two suns cannot exist in the same planetary system and the duality church-kingdom follows the parable of the two

Sonnen was understood, the conflict between the two leaders of the great feudal unified order was bound to break out soon.

However, those who only cling to their external political-hegemonistic appearance do not do justice to the meaning of such a conflict. The "religious" ecclesiastical universal idea is opposed to the imperial one as a secret tendency to restore the unity of the two powers, the royal and the spiritual, the sacred and the male-chivalrous. Even if the expressions of the imperial idea were often limited to advocating dominion over the body and order of the Christian peoples, the pagan Nordic Aryan idea of "divine kingship" remains fundamental. This idea, originally carried by the "barbarians", overcomes the limits of a special race when it comes into contact with the symbols of ancient Romanism, it becomes universal, faces the Church as a more genuine soul, a unifying and transfiguring center for the warlike-feudal structure.

Even the ideology specific to the church as an adversary of the empire confirms this view. The Gregorian doctrine is typically anti-traditional: dualism of powers, precedence of an unmanly spirituality over a semitic warlike masculinity relegated to a merely material level. The priest as sovereign over the leader of a state conceived merely as a political power. The king – a “layman” who owes his authority only to “natural law” and whose empire only means a fiefdom – *beneficium* – which the caste of priests has given him by grace.

Of course, such a claim is to be regarded as modern absurdity.

Even apart from what was common to every great pre-Christian tradition, even under the "converted" Byzantine Empire, the church remained an institution dependent on the state. The consecration of kings in later times was essentially indistinguishable from that of the priests. But if the kings and emperors pledged themselves to "defend" the church as early as the Frankish age, this did not mean submission to the clergy. To “defend” the Church was to give it protection while exercising authority. What was called defense was a true contract whereby the protected recognized himself as dependent on the defender and assumed all the duties which the language of that time summed up in the word *fides*. According to the testimony of Eginhard, “after the acclamation, the pope threw himself before Charles, according to the rite in force at the time of the ancient emperors”. The same Charlemagne claimed not only the "defense" of the Church, but also the right and authority to "strengthen her inwardly in the true faith." Equally significant are the declarations that royal blood is sacred and that kingship itself is a priesthood. The ruler is equated with Melchizedek, the priest-king, who stands *above* Abraham: “*Vos gens sancta estis, atque regale estis sacerdotium*” (Stephanus III.) - “*Melkizedek noster, merito rex atque sacerdos, complevit laicus religionis opus*”.

The hostile turn of the Guelphs against the empire is therefore actually to be seen as a rebellion, which falls back on the words of Gelasius I.: "After Christ no man can be king and priest at the same time" in order to disparage the idea of the empire. Here the myth does not falsify the story at all, rather it introduces us to its deeper dimension and complements it. As can be seen from the words quoted above, the enigmatic symbol of Melchizedek and his "royal religion" as applied to emperors appears as early as the Frankish period. Melchizedek, King of Salem, is the priest of a cult superior to the Semitic religion of Abraham, in fact he is the biblical depiction of the extra-biblical pagan and in a higher sense "traditional" idea of the "universal ruler" (the Aryan-Indian *Chakrawartī*) or a function, which "solar" unites the two powers and forms a living point of contact between the world and the overworld. Where history and myth, reality and symbol meet, this idea recurs in numerous legends about the Germanic emperors. According to legend, not only Charlemagne, but also Frederick I and II “never died”. The latter had received the symbols of an immortal life and a non-human triumphant power (salamander skin, water of life, golden ring) from the mysterious “Presbyter Johannes” (a medieval popular imagery for the “universal ruler”). Your life should continue in a mountain (eg the Untersberg near Salzburg or the Kyffhäuser in Thuringia). thereby become

we are led back to universal symbols of ancient pagan tradition. It was in a mountain or subterranean locality that the Uriran king Yima, "the Brilliant; that among men who is like the sun" found shelter and there he lived on. The Norse-Aryan Valhalla, seat of the deified kings and immortal heroes, was often referred to as the mountain - Glitnirbjorg, Himinbjorg. According to certain Buddhist legends, the "Awakened" - like many Greek "heroes" and even Alexander the Great in some legends - disappear into a mountain - the "Mountain of the Seer". In general, the mountains, like the symbolic mountain of medieval sagas and fairy tales, the Indian Meru, the Islamic Kef, the Montsalvat of the Grail saga, or Olympus itself, are just different manifestations of a single motif: through the symbolism of "height" they exhibit the transcendent mental states that were considered within the primitive cultures as a prerequisite for the authority and unconditional supernatural function of the empire. The symbolism of the subterranean, ie hidden locations - that, for example, relationships between *coelum* and *celare* were assumed is significant - expresses similar thoughts. The legend of the emperors who "never died", enraptured on mountains, proves to us that one was unconsciously inclined to recognize in such princely figures revelations of the immortal function of the universal spiritual over-realm. But this function would have to manifest itself again in a decisive turning point in world history, according to another traditional motif that always recurs (Edda, Brahmâna, Avesta, etc.). The same idea can be found in the medieval sagas. The emperors of the Holy Roman Empire will awake again on the day of the unleashing of the people of Gog and Magog, who had already been kept closed behind a steel wall by Alexander the Great – a symbol of the demonic of the mere collective. Then the final battle will be fought. It will depend on their success whether the "dark tree" or the tree of life and the world, equivalent to the Eddic ash Yggdrasil, whose death meant the *ragnarökkr*, the twilight of the gods, will blossom again.

Now it is significant that some of these myths (cf. e.g. *Speculum Theologiae*) carry their aversion to the Church so far that the risen Emperor, who makes the somber tree blossom anew, is assimilated to the Antichrist: not in, of course ordinary sense (since he is always conceived as the slayer of the demonic people of Gog and Magog), rather in the sense of symbolizing a type of spirituality that cannot be traced back to the ecclesiastical.

So the Ghibelline ferment and the harsh struggle for imperial dignity had an invisible side beyond the visible. When victory seemed to favor Frederick II, popular prophecies proclaimed: "The great cedar of Lebanon will be cut down. There will be only one god, that is, one monarch. Woe to the clergy! When it collapses, a new order will be ready."

The meaning of knighthood

Chivalry is to empire as clergy is to church. If the kingdom attempt embodied in reuniting the two powers in accordance with the pagan ideal, a similarly directed attempt is effective in knighthood: he wants that after a pagan ideal

Elevate Ethos-designed types of warriors, aristocrats, and heroes to ascetic and even supernatural levels.

The ideal of chivalry proclaims the hero instead of the saint, the victor instead of the martyr; it recognizes loyalty and honor as values rather than *charity* and love; He considers cowardice and dishonor worse evils than "sin". Instead of yielding to evil and returning evil with good, it calls for punishment for the unjust and retaliation for evil with evil. In its crowds it does not tolerate anyone who wanted to follow the Christian commandment "Thou shalt not kill" literally. As a principle it does not recognize love for the enemy, but struggle with him and magnanimity only in victory. Thus, in a nominally Christian world, chivalry asserted an almost undiminished heroic-pagan and Aryan ethic.

But that's not all: a basic idea of the knightly spirit, ranging from the field of feudal law to judicial and even theological, is the solution of every question through the proof of stronger power (weapon or divine judgment). Even if strength was understood here as a virtue that God gave man for the victory of justice and truth, this thought is based on the mystical-pagan doctrine of victory (cf. the Iranian hvarenô doctrine) that everyone religiously believes stamped dualism, unites spirit and power, which regards victory as a kind of divine consecration, which brings the victor as close to heaven as the ascetic, while making the vanquished the guilty.

It may be objected that chivalry recognized ecclesiastical authority and fought the Crusades in defense of the Christian faith. - Above all: if the knightly world showed fidelity not only to the empire but also to the church, it must be remembered that this was less a conscious acceptance of the Christian faith than a variety of the general ideal of service and the heroic Subordination of life and happiness to a suprapersonal. Indeed, the Crusades revived the ancient ideal of "holy war" as a manly way of conquering death: an ideal not unique to Christianity, but rather to both Iranian tradition and Indian Bhagavad-Gîtâ, even the Koran, as well as the classical insights into the *mors triumphalis*. Even if there was a fight for the liberation of the country where Jesus died, it remains the case that the Crusades mainly spring from the spirit of those worldviews that were allowed to profess: "The blood of heroes is closer to God than the prayers of the pious and ink of the Wise" and who worshiped the Valhalla, the home of heroes, as a heavenly ideal, and the "Hero Island" of blonde Radamantys as the seat of the immortals.

On the other hand, the Crusades have very little in common with the tradition that resonates in Augustine's dictum: "Whoever can think of war and endure it without suffering the greatest pain has lost human feeling". There is also silence here about the martyrs of the Theban Legion and Tertullian's drastic statements about the gospel saying: "He who takes up the sword will perish by the sword" and Christ's command to Peter to put his sword back in its sheath.

In the Crusades, the old spiritual masculinity triumphs under the Christian shell – the sacred warrior takes the place of the holy and the pious. It is sacred and martial

Type of knight in the major medieval orders. From this point of view, of course, the Order of the Templars must be counted among the most characteristic. Equally significant, however, is the savage destruction of this order by the Church in alliance with a king hostile to the nobility and already close to the lay modern type, such as Philip the Handsome. Among other things, the charge brought against the Templars was that, as a preliminary step in their initiation, the neophyte had to reject the symbol of the cross and declare that Jesus was a false prophet and that his teachings did not lead to salvation. The Templars also celebrated abominable rites in which, among other things, newborns were burned. These are confessions snatched away by torture and maliciously interpreted as a sacrilege. It is very likely that the pushing back of the cross meant liberation from a lower form of religion in the name of a higher one. In the infamous newborn cremation rites, it is likely the "baptism of fire" of the reborn. The symbol can be compared to that of the salamander, which lives like the immortal phoenix in the fire of heroic rebirth and whose skin we find as one of the "signs" that Frederick II is said to have received from "Presbyter Johannes".

On the other hand, the symbolism of the temple is not to be evaluated as a mere synonym of the church. The temple is above the church - the churches pass away, the temple remains as a symbol of the kinship existing between all great traditions. From this point of view, even the great universal crusade movement to Jerusalem, to the Temple, is not, in our view, without a secret background. The very Ghibelline character of this movement and the role played in it by the Albigensians and the Templars themselves should raise doubts in our minds. In fact, often inherent in the movement to Jerusalem was an occult movement against Rome, which Rome herself unconsciously challenged, and whose *militia* was chivalry; they should achieve their goals through an emperor, the Gregory IX. as "the one who threatens to replace the Christian faith with the ancient rites peculiar to the pagan peoples, and who usurps the functions of the priesthood by sitting in the temple".

Gottfried von Bouillon - this model, which is highly characteristic of the crusader knighthood and is called *lux monarchorum* - is the prince who ascends the throne of Jerusalem after having lived in Rome with iron and fire, killed the anti-emperor Rudolf von Rheinfelden and the pope from the Caesarian city had thrown out. The legend further establishes meaningful "kinship" between this crusader king and the mythical swan knight, who in turn points us to pagan imperial symbols (through the fabled descent of Helias from Caesar himself), as well as solar and pagan Hyperborean symbols: the swan, the Helias Lohengrin, derived from the heavenly seat, is also the emblematic animal of the Hyperborean Apollo and a sign that often recurs in the paleographic traces of the Norse-Arctic cult) - In such a context, then, Godfrey of Bouillon appears as a new symbol in connection with the Crusades that secret power which only appeared externally in the political struggle of the Teutonic emperors and even in the victory of Otto I.

The Grail and "The Woman"

The Temple is central to chivalry, not only as the Temple of Jerusalem, but also as the "Temple of the Grail." In many respects, the grail corresponds to the esoteric side of knighthood. According to the Christian version of this legend, after the Holy Communion, the Grail – the mystical vessel endowed with its own luminosity, which extinguishes every need for earthly food and gives eternal youth – was kidnapped by the angels into heaven. He descended to earth again when a heroic race appeared capable of protecting him. The head of this generation had a temple built for the Grail; it founded the Order of the Grail, made up of twelve "perfect" or "heavenly" knights. The quest for this mystical sanctuary constituted the supreme ideal of chivalry and is in many respects synonymous with the quest for a spiritual tradition lost over time or returned to the realm of the unseen (the Grail's disappearance into heaven). Now, if this tradition were to be equated with the priestly tradition of the Church, how can one explain the idea that the Grail has disappeared? And how that the Grail's return to an earthly temple is bound to a new generation not of priests but of heroes and knights?

Here again we are confronted with a reference to a spirituality which differs from that of the Church and for which the Church tradition is no support.

On the other hand, the Grail legend is only the Christian adaptation of non-Christian pagan motifs. For example, the two mystical objects of the Grail legend - chalice and spear - can be found among those objects that the "divine race" of the Tuatha dé Dannan (probably the Cro-Magnon) carried with them from Avalon to Ireland. King Arthur returns to the Isle of Avalon - "where there is no death". According to some legends, however, King Arthur himself was the creator of the Knights of the Grail. The description of the castle, in which according to ancient Gaelic tradition he guards a vessel corresponding to the Grail and giving ambrosia, corresponds to the image of the symbolic seat of the "universal ruler", the palace of "Presbyter John", the Eddic Asgard, seat of the Æsir and original Norse kings, as well as numerous other allegorical representations of the "place" of supreme authority ruling the two powers. Even before it became the chalice used by Jesus at the Last Supper, the Grail was typified by that magical vessel which Brân Lly's son had given to Matholwch. This vessel possessed the power to resurrect the "dead" and to heal any wound. Many other vessels of this wonderful kind are often spoken of in the Celtic sagas, and it is said that they do not deny the sacred food to the "sinner", but - typical of the Aryan spirit - only to the cowardly and the oath-breaker.

All this points to backgrounds, to the mysteries of chivalry. If the ignorance of certain academic scholars has hardly noticed it, Aroux, Rossetti and Luigi Valli paved the way for further discoveries. In the texts, tales and poetry of chivalry up to Dante and Fedeli d'Amore, these researchers have demonstrated the existence of a coded allegorical mode of speech, with the help of which not only one transcends the limits of the Christian faith doctrine, but also a determined, sometimes savage dislike for the Church

expression came. In this context and as a conclusion, here are some brief reflections on the knightly symbolism of the "woman".

As is well known, the cult of the "woman" is very characteristic of chivalry, carried so far that, if understood in a literal sense, it would only be considered an aberration. To swear oneself to a "woman", to swear unconditional fidelity to her, to seek fame and heroic death in her name, these were leitmotifs at the knightly courts. The "woman" was allowed to decide on the courage and honor of the knights.

According to the "theology" practiced at the castles, there is no doubt that the knight who died for his "wife" was destined to the same blessed immortality as the crusader who fell to liberate the temple. Strange and downright offensive to bourgeois eyes: the knight's "wife" had to undress the neophyte and accompany him to the bath in preparation for his "watch at arms" and the accolade. On the other hand, figures such as Tristan and Lancelot are also knights of King Arthur in search of the Grail, ie members of the same mystical order that also includes Parzival and the "heavenly" knights like the Hyperborean swan knight who finally rejects Elsa.

In all of this, a higher content of meaning may be seen. Since this content was intended neither for the judges of the Inquisition nor for other ignorant people, it was expressed through the symbolism of strange customs and erotic tales. In connection with a well-defined pagan-traditional symbolism, the "woman" of the ancient knighthood actually in many cases has the same interpretation as that applied to the woman of the "Fedeli d'Amore". The woman to whom unconditional fidelity is promised and to whom the knight consecrates himself by taking part in the Crusades; the woman who accompanies to the purifying ritual bath, which is regarded as a prize by the knight and who grants him immortality if he dies for her - such a woman is ultimately not a physical woman, but rather a symbol, which from a certain point of view is even that of the Grail is synonymous. As Luigi Valli has documented in relation to the "Fedeli d'Amore" literature, "woman" means "intelligence" understood in the transcendent sense, "holy wisdom", ie the personification of a transfiguring spirituality and one no longer related to the death of mixed life. She is, so to speak, an avatar of Hebe, the enduring youth who, in the Olympian seat, becomes the bride of the hero Heracles, the "beautiful victor"; of Athena, sprouted from the divine head, whom this Doric hero himself had chosen as leader; by the Eddic Light Goddess Freya, the object of constant greed of the telluric or elemental beings, who strive in vain to attain it; by Sigrdrifa Brynhilt, who appoints Wodan as the earthly bride of a hero who will overcome the wall of fire (here we may recall the symbolism of the Templar baptism of fire); of the Gnostic virgin Sophia and of all those goddesses who appear in numerous eastern and western myths in connection with the tree of life and the world tree and the primal force of life, hence also the power (cf. the double meaning of the Sanskrit expression *cakti*, which also means "Bride" and "power" means) embody.

However, these symbols do not simply reveal a religious longing hidden behind the veil of feminine-erotic symbolism. Since in Christianity a religious doctrine of rebirth was not considered heretical, it would be in chivalry and

For the "Fedeli d'Amore" such a disguise would have been entirely superfluous and inexplicable if the speech had not been directed at someone else. It had to be a matter of views that linked to the great spiritual traditions of Aryan paganism. Indeed, in these traditions the pathos of sin and redemption, the horrors of the afterlife, and the consolation of the Savior were unknown. Instead of the democratic truth by virtue of which every mortal is bestowed with an immortal soul, they taught a twofold way, a twofold possibility, a twofold destiny: on the one hand the way of the ancestors and earthly demons, Hades, frozen Niflheim, the waters of dissolution and oblivion - on the other hand the luminous way of the gods - *devayâna* and heroes, the Olympian land of the immortals, Valhalla, the waters of awakening, the Avestan sunlike "sleepless life".

At the height of medieval society, the pagan idea of a supreme "solar" authority was revived by the imperial ideal. The symbolism of the temple and the Grail was a Christian clothing of a super-religious heroic thought.

Through the Crusades and the "gun" or divine judgment, the ancient teachings of *mors triumphalis* and "victory" are called to new effectiveness. In such a context, it is highly probable that behind the symbolism of the "woman", especially in its relation to the Grail legends, a pagan doctrine of initiation was hidden, i.e.: no religious evasion and no servilism towards the divine; Assertion of the "solar" attitude according to which, in contrast to the spiritual masculinity of the initiate, the principle of wisdom itself, immortal life and power to which the knight devotes himself and to which he remains "faithful" unto death, bears feminine characteristics.

But it is interesting to note that in a tradition that arose later and meaningfully bore the name *Ars Regia*, Royal Art, an equivalent teaching and symbolism arises. With the even more impenetrable expressions of the Hermetic-alchemical writings, the esoteric teachings of ancient Egyptian "divine kingship" were resumed and the "myth" of the "immortal independent races of kingless" fashioned, the "bridegrooms of women" who were "elevated to solar dignity rulers of the two powers". –

In the present essay, we have only been able to use a few elements from the extensive, documented area to prove our theses. Every great historical age consists of a foreground and a background.

Only in this is the true meaning of the forms that appear in the first to be found. Ordinary history considers only the surface forms. In the same way, yesterday's psychology stuck to the limited world of forms of external consciousness, without suspecting the determining background of the preconscious. In our time, which is burdened with positivistic ignorance, there is hardly any historical method that is essentially directed to the background of the cultures. By applying such a method to the Middle Ages, we have been able to find confirmation of the true meaning of that culture, something at odds with the beliefs of those who, at such a period, yearn for a sort of golden age of the Catholic tradition, the fullest realization of the Christian tradition want to see ideals. In medieval ecumenism, we are quite content with the predominance of forces

of a different nature - of forces that untamedly preserved the pagan-Aryan spirituality to the last, in its connection with that glorious symbol that made Dante, the great Ghibellines, say: "Christ himself was Roman".

6 The swastika as a polar symbol

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The following considerations, which we make about the higher meaning of the swastika, would appear somewhat strange if Herman Wirth's research on the proto-Nordic races were not already known in Germany.

Something, however, which deserves more emphasis than has hitherto been done, is that the thoughts expressed in this respect, as far as they have actual validity, do not represent the mere conjectures of a modern investigator. Rather, they can be linked to a teaching which, even if its traces are scattered, is nevertheless found, with the characteristics of universality and unanimity, in all the great traditions of the past: from the Far Eastern, Tibetan, Indo-Aryan and Irano-Aryan to Hellenic, Egyptian, Gaelic, Germanic and Aztec. And for us it is certain that these traditions, once they come directly, beyond the "positive"

limitations would be able to say more than many dubious reconstructions on philological and paleographic basis.

The first thing that emerges from this circle of ideas is the integration of the concept of the Aryan or Indo-European or Nordic race. What until yesterday was called by that name, and believed to be a primordial tribe, is revealed to be a peculiar and relatively recent offshoot of a much older and purer race of Arctic origin, which might more properly be called the ancient name of a Hyperborean race. Such integration removes many of the one-sidedness and difficulties inherent in previous accounts of the Aryan thesis. The Aryan thought here in fact rises to a universal one

Thoughts by positing a principle of persistence and common origin of cultural elements that were first suspected to be separate and which are actually found scattered in East and West, North and South.

In particular, the swastika symbol appears in a new light. We all know how difficult it was for Ernst Kraus or Ludwig Müller to think that in ancient times this symbol was only peculiar to the Indo-European tribes. As early as 1896, the American Thomas Wilson and later the Italian Alberto Mosso drew up a map which clearly shows that the swastika can also be found in places that, like California, Central America, the Far East, Mesopotamia, North Africa, etc., are certainly not can be considered as home seats of the Indo-European race. In relation to the Nordic primeval race, however, this difficulty decreases. If we combine the directions that Wirth describes as the direct or indirect emanations of the Nordic race as the leader race, with what emerges from the testimonies that the old traditions can offer us, then we are very well able to spread them of the swastika symbol in the world - also beyond the dominions of the Indo-European races, insofar as these races would then only be one of the radiations of the Nordic primeval race.

The second thing to note is the solar, sun-like character that is characteristic of the Nordic primitive culture. This emerges directly from the consistent testimonies which the traditions of the ancient peoples offer us regarding the Arctic homeland. The Hyperborean land of the Iranian Aryans, airyanem waêjô, is allegorically conceived in the Avesta as the homeland of both sunlike "glory" and the Yima, "radiant, glorious, he who is like the sun among men." Çweta-dwîpa or uttara-kuru, the sacred land of the extreme north, is conceived by the Indo-Aryans as the "white island" or "island of splendor", the home of the Narâyâna, "in which burns a great fire which radiates in all directions". The Hellenic land of the Hyperboreans is again linked to the sun-like and radiant Apollo. Of Thule merging with him it will say: "a sol e nomen habens" (it is named after the sun god Sol). Aztec Tullan or Tlallocan (also etymologically equivalent to Hellenic Thule) merges with "House of the Sun". Gimle or Gadsheim, in the original home of Asgard, is called in the Edda eternal, golden and radiant like the sun. The same is true of the mysterious "land north of the Nordic Sea" and inhabited by "transcendent people" evoked in the traditions of the Far East, and of mystical Chambhala, the "Northern city" of the Bon pre-Buddhist Tibetan tradition. And so we could continue.

Now this is a symbolic testimony that can be traced back to two elements: the idea of a sun cult and the idea of sunlike rulership. As far as the first point is concerned, we know that Wirth's reconstruction tends to give the Nordic-Atlantic proto-races a common religion of the sun type. If such an assumption traditionally lies within the realm of probability, it nevertheless requires a more precise justification, to which we shall point later. In the meantime, we note the following: that between the sun and divine fire there has always been an intimate relationship, which, by the way, can easily be read from the Indo-European traces. The cult of fire was associated both with the Uranic and "sunlike" component of the patrician rite in traditional antiquity (see JJ Bachofen), as well as with the concept of sunlike and "divine" kingship itself, ie the function carried out in the different cultures was able to embody the original leader race to a high degree: the Iranian-Aryan "glory", hvarenô, which makes the kings (equal to the agni rohita, the Vedic fire as "conquering royal power", and the fire fluid "life force" , ânshûs, of Egyptian kingship), is a solar fire. But here we have the first and simplest attestation of the swastika sign as a Norse symbol. In fact, it is well known that the swastika, in its special relationship to the ancient swastika, was often considered a fire and sun symbol. One only has to go beyond the "naturalistic" reduction of such terms. An immovable point for any serious research must be that ancient man did not superstitiously "deify" the forces of nature, but rather used them as symbols to express higher meanings. The "naturalistic" character of certain symbols derives its proper meaning only from the premise that true symbolism, far from being arbitrary and "subjective," pertains to those aspects of nature according to which it is itself a great symbol presents itself.

Now it must be forgotten that to all peoples the flame always appeared as a divine revelation; forgotten that among the ancient Aryans a precise sacred ritual of

preceded ignition and preservation of fire; that the mystical power of the heroes of a gender as well as the "seat of order" are expressly linked to fire, and so on - to get the idea that the swastika as a fire symbol is only a naturalistic transformation of the primitive tool that used by certain peoples to kindle the flame. The swastika joins the procreative principle of fire and light, but in a higher sense: in a spiritual and, we might say, in a royal sense. In the highest sense it can be called the mysterious seal of the primordial light and primordial fire, which have proceeded to have an effect and ignite in the ruling castes, in a sun-like function over the inferior forces and races.

Here the moment has come to go to the heart of our reflections, precisely in relation to the swastika not only as a fire symbol but also as a polar symbol. Various testimonies show that the solar function embodied by the leaders of the great traditional cultures has been compared to that of a pole. The leader represented permanence, the immovable point around which the orderly movement of the forces takes place, which encircle him hierarchically as rex (rex from regere). This is the deeper meaning of the Far Eastern term: "immutability in the middle", to be brought in connection with the words of Confucius: "The one who rules by means of virtue (virtus) (the heavenly, from the immutability in the middle born), resembles the pole star. He stands firmly in his place, but all the stars revolve around him". Incidentally, the Aristotelian concept of the "immovable mover" is a theological translation of the same conception - to be found again in the term that in Sanskrit expresses the function of the "lord of the world", the cakrawartî. Cakravartî means "the one who turns the wheel", the wheel of the regnum, appearing as the immovable point, the "pole", which forms the center and support for its regulated movement. In a deeper sense, however, there is also a relationship here with what one might call Olympic superiority. The "polar" symbol is that of an irresistible force in its serene supremacy, a perfectly controlled power from above, legitimated, so to speak, by its mere presence; causing the sudden and ominous experience of something transcendent: an appearance of permanence of the "world of being" or overworld, often itself represented by a fire symbol. And that is also the meaning of the sun symbol, which the Hyperborean god Apollo embodies: for this, as Phoibos, is not the rising and setting sun, but the sun as a calm and evenly ruling light: like this light itself, which the Olympians surrounds and the pure spiritual substances dissolved from the world of passion and becoming. As in the function of the sunlike ruler, starting with the symbolic Hyperborean king Yima, this theme is also reflected in the circle of the great Nordic-Aryan deities of the day, the luminous sky and the light, and there are actually traces of an Olympian archetypal Spirituality.

Now, one of the oldest symbols of this spirituality and also of the polar function into which it translates in relation to a given hierarchical system, apart from the circle with the center, which has already been hugely traced by the menhirs, is precisely the "cross of the glacier". , the swastika. In fact, the swastika is not just a symbol of the movement, as some claim, but, as Guénon has pointed out,

the symbol of a circular motion about an invariable center or axis: and the fixed point is the basic element to which the symbol in question refers. And while the swastika is a sun symbol (the wheel of sunlike Vishnu), it is always related to that idea, ie, it is not a matter of the mere "revolution" of the sun, but of the sun principle reduced to a dominant one central, an invariably Olympic element. In this sense, the swastika is a polar symbol, which in the most ancient prehistory revealed the meanings it was intended to express in the brilliant cycles of Aryan mythologies and kingships originating from the Nordic primitive culture.

One goes a step further by stating that the polar symbol could also be referred to certain cultures or cultural centers if these embodied a corresponding function in history as a whole. The Chinese Empire was called the "Middle Kingdom". Meru, the symbolic Indo-Aryan Olympus, was considered the pole of the earth; the symbolism of omphalos, which has come to refer to the traditional center of Doric-Olympian Hellas, at Delphi, brings us back to the same meaning; the Eddic Asgard, understood as the mystical original home of the Nordic royal families, coincided with Midgard, which means the seat or land of the middle. Even the name of Cuzco, the center of the Incas' solar kingdom, seems to express, like Omphalos, the idea of a "centre" of the earth. On the other hand, it has been pointed out by some that Tulâ (associated with the Hellenic or American term for the homeland of the Hyperboreans) means "scales" in Sanskrit and that the sign of the zodiac in particular bears this name: but according to a Chinese tradition is the celestial scales initially been the Great Bear, and this observation - apart from the fact that the bear is a significant figure in the cult of Hyperborean origin - is of the greatest importance, because the symbolism associated with the Great Bear is, of course, closely tied to that of the Pole, which also contains the swastika.

The thought taken up again today by Wirth is that the original home of the white race, the progenitor of the Indo-Germanic and Aryan races, was the arctic region, ie the polar region; in a period preceding that known glaciation caused by the inclination of the Earth's axis and the variation of the equinoxes. And here a suggestive and highly significant thought has its roots: that of a meeting of symbol and reality, of metaphysics and physics, precisely under the sign of the pole.

We would like to say that the prehistoric polar cycle of the Norse primordial race could be regarded as the primordial expression of the Olympian spirituality itself and the polar function itself, which then came into effect wherever it adapted or radiated into new cultures and new traditions, different in form but one in spirit. From this point of view, the symbol of the "centre" and the pole can be a kind of traditional and transhistorical identifier, originally adhering to a total coincidence of reality and symbol, with a view to a homeland falling on the geographic pole of the earth and at the same time value and function of a spiritual primal pole.

We are merely exposing this thought. In order to fully justify it, we should here enter into a field of reflection so extensive that we have had to devote a large part of a special work to it. But we cannot ignore a fundamental point regarding the swastika as a Nordic and polar symbol.

In our view, Wirth made the mistake of extending a cult to the entire Nordic tradition which in fact adheres to an already corrupted and southernized form of it. As is known, he pays special attention to the winter solstice and believes that the perpetual alternation of death and resurrection of the sun as god of the year - on the basis of an unchanging principle represented predominantly in female form (earth, water, mother, snake, house, etc.) - is the secret of the ancient Nordic faith. Here the sun appears as a nature that has rising and setting, death and resurrection, in short: Genesis and Passion. Immortal and unchangeable for him is rather the mother, the source of life in which the sun god dies and rises every year. Now one only has to stick to what Bachofen has already presented in a convincing manner in his research on Mediterranean mythology in order to take account of the very little Nordic and solar character of such a conception, which in reality is based on the chthonic mythology cycle of the southern, pre-Aryan and later even Semitic maternal right - the cycle of the great Asian goddesses of fertility. Alfred Rosenberg recently had to show this strange confusion of ideas, which Wirth can certainly be attributed to the fact that the testimonies belonging to the oldest epochs, i.e. to the Nordic cycle, are often found mixed up with those belonging to later and already mixed ages and cultures. While Wirth correctly distinguishes a Norse-Arctic (Hyperborean) race from a Norse-Atlantean, he has failed to make a corresponding distinction as to symbols and motifs - he adheres to both in this respect.

According to the testimony of the Avesta, Mō-uru, ie the land and culture of the "mother", only appears as the third of the "creations", ie as a cycle that is already distant from the Nordic airyanem waêjô cycle.

If in the cycle of the year the precedence of the winter solstice is related to polar symbolism (North-South), while that of the equinox is tied to the direction of longitude (East-West) - the theme of passion, death and the resurrection of the sun god in the mother, in short, the theme of becoming and eternal change carried into the world of the gods, essentially an anti-Olympic theme inaccessible to the higher Nordic-Aryan spirituality. It is a theme attributable to Southern influences and basically means Dionysus versus Apollo, Loki versus the Aesir, the confused desire of earthly beings for a pantheistic ecstasy versus the quiet self-awareness and natural supernaturalness of the divine races. Consequently, what Wirth tells us can be understood as a syncretistic symbolism, which is already far from the pure Urarian cult and can perhaps be more correctly related to the subsequent Atlantean culture, since we actually find numerous traces of a gynecocratic theme in the Atlantean testimonies.

The polar cross, the swastika, on the other hand, is the symbol of the primordial view that has not yet been falsified by such mixtures; it can therefore be regarded by us as a true Nordic sign in the higher sense. This is because, as we have said, the basic theme of this symbol is not alternation, but a central effect to which it remains attached. On such a basis, the sun and fire symbols, which the swastika also contains, acquire a completely different meaning, which is directly connected with the clearly Uranian special character of the Aryan and Aryan-Hyperborean deities and cults, with the patrician system of strict paternal rights all that is synonymous in spirit, ethos and manners with masculinity, true dominion, order and cosmos triumphing over chaos.

In such a context of ideas, the swastika could actually lead us to a content of Nordic thought, to a content that can be called classical and Doric in a higher sense, in relation to this style of centrality, of inner Olympian superiority, of clarity in the bosom of each "fire" and every release of forces. According to an ancient tradition, those who are destined to rule should have the vision of a heavenly wheel: like a wheel, revolutionizing and conquering, works the one thus marked. But at the same time the wheel embodied "rita", ie order, the spiritual Aryan law, represented as a divine chariot in motion. The conjunction of these two terms gives the essence of the moving swastika itself: whirling and victorious wheel, producing fire and light, but with a settled stillness, an unchanging steady steadiness at its center.

As the Nordic Urheimat vanished into the far reaches of time, the memory of it passed from history to superhistory, taking on the meaning of a receding reality no longer attainable by external means but solely by spiritual action. And so Pindar already says that the way of the Hyperboreans can be found neither on water nor on land, but is only open to heroes who, like Heracles, remain faithful to the Olympian principle; thus Li-tse reports that one cannot penetrate into the mysterious region of the extreme north "neither by ship nor by car, but only by the flight of the spirit"; so it is said of Chambhala, the Hyperborean homeland of Tibetan lore, "it is in my mind."

Perhaps nothing can point to this inner path better than the sign of the swastika, namely the path to bring about a resurrection of the new deep inner forces of Germany from the summit of the Nordic tradition today. In truth, the Indo-Aryan equivalent of the swastika, the swastika, already has the good omen. In fact, swastika can be interpreted as the monogram composed of the letters that form the congratulatory formula su-asti, equivalent to the Latin "bene est" or "quod bonum faustumque sit".

"What is good and happy, so be it!" No better symbol could have been found to express the rebirth certainty and willingness of one of the great Hereditary Races of the Hyperborean primeval rulers to stand up to the dark forces of darkness that were about to overwhelm them.

7 Feminism and Heroic Tradition

From: The Ring, June 6, 1933

Proceeding from the premise that the qualitative and differentiated is to be regarded as perfection, and the quantitative and formless as imperfection, certain quarters have already tried to prove that the much-vaunted occidental culture does not mean an evolution, but rather a decline, an involution.

Today, various tragic events have finally dissuaded most from the myths of cheap optimism, enabling us to feel the truth of this seeming paradox. For centuries the western world has been subject to a terrible process of leveling. Its political forms of manifestation - from liberalism and democracy to the Bolshevik mass culture - are only special and already external phenomena. Not only are the differences of caste and inner dignity, to which our ancient traditions owe their greatness, undermined today: a similar regression process sets as an ideal for the future, after completed leveling between man and man, also the leveling between sex and sex. From the same anti-aristocratic and anti-hierarchical striving that can be seen in so many signs of decay in the modern world, the feminist phenomenon emerges, but the most acute expression of which is to be found in the two countries that, like the two scissors of a single pair of pliers, stretch around our Europe from East and West unite: Russia and America. Indeed, the Bolshevik equality of woman with man in every social, legal, and political respect finds its full counterpart in the emancipation that woman had already achieved across the ocean through feminism.

A comparison will help us. In order to grasp the inherent aberrations inherent in such modern twists, while at the same time identifying the values that might lead to normality again, we shall briefly refer to the outlook on life common to all major Aryan cultures, particularly the classical, Graeco-Roman, and Norse-Roman worlds was.

The cult of form - of form as a law of order and distinction - was at the heart of such a view of life. The world is cosmos and not chaos in that, like a perfect organism, it is made up of a number of well-differentiated and irreplaceable parts and functions.

"Truth", the ultimate goal of such parts is not to return to the state where they were one through the dissolution of their individuation, but: to be more and more themselves, to express their own nature more and more precisely, up to the realization of absolute individuations, which as a prerequisite for the greatest variety and determinateness of the universe. In this way, the basis for a hierarchical order in the family, the gens, the city, and finally in the empire itself, was formed, a hierarchy that did not develop through violence and oppression, but spontaneously, out of the

recognition of the natural differences between people, sexes and races.

In its empirical immediacy, of course, no being is just itself.

Opposite natures emerge and clash within him. However, such a state of mixture was regarded as an imperfection; the goal of ethics and even asceticism was traditionally to overcome it up to the setting of types that are only and completely "themselves": like living ones, designed by an artist from formless matter statues. As far as the genders are concerned, man and woman present themselves as two types - and whoever is born a man should complete himself as a man, whoever as a woman should complete himself as a woman, through and through, in the physical and in the mental, with Overcoming any confusion. On the spiritual plane, too, man and woman should each tread their own path, which must not be left without confusion and contradiction.

In the world we take for granted, where there was the freedom native to heights and that inner boldness without which life is a dirty business and meaningless - but in such a world the essential characteristic of manhood was inner contentment and domination, the "Being in itself", a purity formed from power - and two major paths were pointed to this goal: the path of action and the path of contemplation. The two basic types of pure masculinity were expressed in the warrior or hero and in the ascetic. Symmetric to such types there are two for femininity. Woman realizes as such, rising to the same level as man stands as warrior and ascetic, inasmuch as she is lover and mother. Like active heroism, there is also passive heroism. The heroism of absolute assertion is opposed to the heroism of absolute devotion - and one can be as luminous as the other when experienced with purity, somewhat like a ritual offering. It is precisely this duality of the heroic that determines the difference between the paths to perfection for man and woman. The attitude of the warrior and the ascetic, the first of which asserts itself through pure action, the other through a masculine seclusion in a life that is beyond life - corresponds in woman to the heroism of impetus, which makes her utterly different surrenders, surrenders for another and is there for another, be it her husband (lover's type, corresponding to that of the warrior), be it her son (mother's type, corresponding to that of the ascetic), and in such relation the higher meaning of their own life, their joy and - in borderline cases - their salvation. The ever more determined realization of these two separate and distinctive directions of the heroic, eliminating all that is feminine in man and masculine in woman, to the point of perfecting an absolute woman over an absolute man - this is the traditional, normal law for the genders.

We need hardly indicate how such views contrast with the leveling and humanitarian principles which have in recent times dominated morality, law, the social order, even the ideal of knowledge and creativity of Western man. On this basis, the spirit and face of modern feminism can also be understood.

Indeed, it was unthinkable that a world which had 'overthrown' caste and, to use Jacobean jargon, 'restored to every human being his or her dignity and rights' could have retained a sense of gender equality. The "emancipation" of women had to follow that of slaves and the glorification of status and tradition, ie the ancient pariah. And abdication was mistaken for conquest.

After centuries of "enslavement," woman wanted to become free and exist for herself. Feminism, however, was unable to give woman a different personality than mere imitation of males can give. As such, her claims are nothing but a mask for the new woman's thorough distrust of herself: that is, her inability to be and count for what she is - as a woman and not as a man. Feminism is based on the premise that woman as such has no value, that she can only be valid insofar as she becomes man as much as possible and claims the same prerogatives. Therefore, feminism is a symptom of degeneration in the strictest sense of the word. And where traditional ethics demanded that man and woman become more and more themselves, expressing with ever more daring imprints what stamps one man and the other woman - we see that the modern movements strive for leveling, for one State that is actually not beyond, but on this side of sexual individuation and differentiation.

On the other hand, what feminism had in mind on the practical level was the homunculus created by the banks, offices, markets and the other luminous centers of modern life. It was therefore not difficult for feminism to prove that women, too, have more or less the same intellectual and practical faculties that justify the rights, autonomy and "superiority" of the new male type that has become a shadow of itself. The man, on the other hand, let things take their course, he even helped, pushed the woman into public life, into offices, schools, workshops and the other pernicious affairs of modern society and culture. This was the final leveling impetus.

And in a world where the boxer, cowboy, and Jewish banker have taken the place of the ascetic and warrior as the highest male type, the spiritual emasculation of modern materialized man often seems meaningless to the old primacy of the aphrodisiac woman over the sensually versed to have brought the man working for her back to life. On the other hand: the varieties of sexual corruption and exasperation accompanied by just as much superficiality, or the degeneration of the female type even in its physical characteristics, the atrophy of woman's natural potential, the stifling of her inwardness. Hence the *garçonne* type, the masculine, sporty girl; empty, incapable of any impetus beyond herself, yes, finally, even incapable of sexuality itself: since in the modern woman the possibility not only of motherhood, but even of love, ultimately does not arouse such an essential interest as making oneself beautiful otherwise, themselves with clothes - or with something like that

few clothes as possible - adornment, the physical training, the dance for the sake of the dance, and so on.

It is easy to foresee where the relationships between the two sexes must lead on this basis, also in material terms. In love, as in the magnetic and electric, the creative spark is greater and livelier, the more determined the polarity, ie the differentiation of the sexes, is: the more the man is really man and the woman is really woman. In the world of the "evolute" and "emancipated" woman there may well be the promiscuity of an ambiguous camaraderie, of faint "intellectual" sympathies, or a new banal communist naturism: but no longer love taken in that deep, elemental sense in which the ancients recognized in her a cosmic elemental force.

Just as social egalitarianism has abolished the earlier masculine, living relationships between warrior and warrior, prince and subject, so too will feminist egalitarianism increasingly lead to a tastelessly distorted world.

The vanguard of such a world - Russia and America - is already in place and gives us the most significant warnings.

But everything is connected, both in decay and in rebirth. When speaking of the decadence of the modern woman, it should not be forgotten that the man is ultimately responsible for such decadence. Just as the plebs could never have broken into all spheres of social and cultural life if kings and aristocrats had really been able to hold sword and scepter in their hands, so in a society run by real men the woman would never have had the path of today can and want to embark on feminist degeneration.

Therefore, the true reaction should be directed less against the woman than against the man. Woman cannot be expected to become true to her nature again as long as man knows and glorifies only the caricature of himself. In defiance of every outward appearance: sex is only true and unconditional in spirit. The reintegration of modern man in the tradition-bound sense, ie in the sense of aristocratic superiority, ascetic and martial dignity, Doric-Aryan purity, is equivalent to the reintegration of the male type itself and - even if it is only carried out in an elite - turns out to be indispensable. A prerequisite not only for our political reconstruction, but also for the reestablishment of proper gender relations, the eradication of feminist heresy in the name of a new "heroic" style and the return of woman to her

natural possibilities of fire, light and liberating devotion.

8 The double face of nationalism

From: European Review, 1932

It is a fact that the World War not only exhausted the process of developing nationalisms inside and outside of Europe, but brought it to its acute phase. Therefore, the desire to grasp the meaning of this event has its full justification.

What is the significance of today's nationalism in the context of a philosophy of culture?

We are convinced that this question requires the following solution: *In modern nationalism there are two conceptually separate, even opposite, but often combined possibilities, one of which can be assessed as a form of degeneration and regression, while the other is a path to higher values and the prelude to rebirth represents.*

In the following essay, an attempt will be made to explain this indication and all its implications. Phenomena like nationalism can only be interpreted within the larger framework of an overall historical picture based on critical value judgments.

What is striking in such a picture is the gradual descent of political power from level to level within that hierarchy of values, within the framework of which the qualitative differentiation of human possibilities was completed in ancient cultures. This process can be traced from the threshold of "historical" time to our day. It has its special meaning in the political history of the West. It is *caste regression* as first described in our book *Pagan Imperialism*. We have found them dealt with in more detail in the previously unpublished statements of the Italian MP V. Vezzani. Finally, René Guénon gave a systematic and definitive form to these ideas in his work: "Autorité spirituelle et pouvoir temporel" (Paris, 1929).

As is well known, even the oldest traditions speak of a similarity in meaning between the political and the human organism. In every higher organic form of appearance, however, there are *four* different functions in a hierarchical relationship: at the lower limit the still undifferentiated, dull life forces - above this already rise the organic exchange functions, which in turn lead to that *will* that moves and guides the entire body in space; Above all is the power of the intellect as its center, center and lamp of the whole organism.

Traditions that saw the state as a higher, spiritualized being instead of an inevitable accident demanded a similar separation and hierarchical gradation into estates and castes. The series: formless vitality, organic exchange function, will and spirit is reflected in the four traditional castes of *servants* or *workers*, independent *farmers*, *craftsmen* and *traders*, *warriors* and the bearers of *royal-priestly power*. One caste was ranked above the other: the mass man was under the control and dominion of those who in

Production, transport and trade knew how to utilize natural and economic sources. These latter, in turn, led by the authority of the warrior nobility, rallied around the one who, in his mastered perfection, stood as it were a witness to a possibility that led beyond the human.

The ancient world of the Orient (Iran, India, Egypt) and the Far East knew such a type of social organization, which Greece and Rome partly approached. In the political teachings of Plato and Aristotle, a related spirit was revealed, which finally flared up for the last time in the ecclesiastical and knightly world of the Middle Ages.

It is important to note that such an organization met a *qualitative* criterion and bears witness to the development of higher forms of interest and personality. In the ancient Orient, the higher castes were called those of the "born again" - *dwijas*-, so they formed a spiritual elite. The status of warrior and nobility not only had a political meaning, but also that of a kind of sacred status, which was also the case in medieval chivalry. Any activity based on work, industry, administration of common property, and the like, was relegated to the two *lower* castes, equal to those functions which serve the bodily needs of life in the human organism.

Thus the hierarchy of the four castes reflected the gradual ascent of individuality through devotion to higher forms of action than those of immediate life alone. In contrast to the lowest caste, the featureless collective that wants nothing but "to live", the second caste - that of the organizers of work and wealth - already represented the beginning of a higher type, a "person". From the third estate, the heroism of the warrior caste, the ethos of the aristocracy, arises the foreboding of a "more-than-life", of a being that gives itself its own law, beyond the natural, instinctive, collectivistic and utilitarian motives. When ascetic, king and priest merge into a personal union in the original concept of the *leader*, the universal and almost *supernatural* personality is fulfilled in it, the perfect expression of what in everyday people does not find the strength to break away from the world of the accidental and "to be "yourself". To the extent that the rulers, the perfect individuals, formed the axis of the whole social organism, this organism was, as it were, a body governed by the spirit; temporal power and spiritual authority were one; the hierarchy was *legitimate* in the unconditional sense of the word.

So much for the scheme that serves us as a starting point, whose ideal-typical value is of course independent of its time and space-related manifestations, which can more or less reflect its meaning. On such a basis, however, the continuing "decay" of power in the historical age becomes a terrible fact. The era of the "holy kings" - figures of rulers and priests alike - is already on the threshold of "mythical" times.

The peaks of power are removed. From its highest representatives, violence descends to the next lowest level - that of the *warrior caste*. What remains is the profane ruler type of a monarch as military leader, judge and legislator.

Second stage of decline: the great European monarchies perish. The aristocrats degenerate. The attempt by the Holy Roman Empire fails. Through revolutions (England and France) and constitutions, the kings become powerless remnants in the face of the "will of the people". In the realm of parliamentary, republican, and bourgeois democracies, the formation of capitalist oligarchies marks the new fateful step in which political power descends from the second to the *third* caste—that of the *merchant* .

The crisis in bourgeois society, the rise of the "proletariat", the despotism of the masses constituting themselves into a purely collective, economic and international unity announce the approaching end. Power comes to the *last* caste: those who go without name and face. Matter, metal and number become standard. The way of life of the servants - the work - becomes a religion. The earth no longer knows heaven. Unconditional rule of the impersonal and mechanical.

Comparatively: someone can no longer endure the tension of the spirit (sacred kingship): not even that of the will – the force that moves his body (warrior state): he lets himself sink. But then he rises again magnetically, body without soul, under the influence of *alien* forces emanating from the unconscious layers of bare vitality: indignation of the last estate, demonry of the collective.

It's time to shake off the illusion of the "progress myth" and open your eyes to reality. It is time to recognize the dreadful fate of mental derangement that weighs upon the West: a fate whose final fruits are ripening today.

At the core of the process of involution presented is the shift in standpoint from the individual to the collective, in the closest connection with the indicated decline of that vocation, which secured the rightful hierarchical authority of the higher castes, to the professional interests of the lower castes.

Man is free only in an unconditional action. This is the case in the two symbols of pure action (heroism) and pure knowledge (asceticism and contemplation), which can attain their full validity through an aristocratically oriented rule. Through them, the two upper castes opened up ways for man to participate in that order of the "supermundane" in which alone he can belong to himself and grasp the essential and universal value of personality. If these higher interests are destroyed in the exclusive concentration on practical and temporal goals, or if they are dissolved in economic aspirations and needs peculiar to the lower classes, then man disintegrates and decentralizes himself, he gives himself powers that snatch him and himself away surrender to the irrational and pre-personal energies of collective life. Rising above those powers used to be the aim and purpose of every truly higher culture.

Thus, in recent social forms, the collective has become increasingly preponderant, going almost as far as the *totemism* of primitive communities

call for new life. Concepts such as nation, race, party, society or humanity today bear the stamp of a mystical personality; they demand devotion and unconditional submission from the individual who is a part of them.

At the same time, hatred is sown in the name of "freedom" against all superiors and ruling personalities, who alone may appeal to a justified and sacred right of submission and obedience on the part of the individual. This group tyranny is not limited to the political and social expressions of the individual: it usurps moral and intellectual rights; Culture and spirit should cease to be objective modes of activity and ways of enhancing humanity, in order to become dependent organs of the world-bound collective being. A morality is loudly proclaimed which sees the meaning and value of the spirit solely in the service of the body. That man, before he feels his personality value, his ego, should experience himself as a social group, party or nation - that is one of the special and significant demands of the last ideological revolution movements: with this the same relationship returns in which the primitive once had to the *totem* of tribe and clan.

The reawakening of the Russian people, in the belief of Bolshevism in its prophetic-universal mission, confirms the meaning of that relapse into primitive social conditions, which can already be observed in various forms. The Russian revolution is rightly referred to as the final departure of a barbaric Asian race against the tsar's 200-year attempt to civilize Russia on the European model. And equally correct is the view that Bolshevism consequently spontaneously flows together with all the elements of decomposition in European society today. Bolshevism is nothing more than in modern

Form of a reviving primitive-Slavic folk spirit: this traditionless people in its social mysticism, the fusion of spirituality and sensuality, the predominance of pathos over ethos, the impulsive over the intellectual, points back to pre-personal formlessness and communist promiscuity, such as they inherent in primitives.

The shocks of the world war set these elements free again: for the still healthy members of Europe terrible germs of inner decomposition. The "culture" of the Soviets proclaims the "age of the proletariat", dedicated to this goal the annihilation of personality and freedom, which is considered "leprosy", "poison of bourgeois society" and "beginning of all evil". The Soviets not only demand the abolition of private property, they demand, as is well known, the abolition of all free and independent thought and all "motives directed toward the supernatural or toward any interests alien to the working class" (Lenin); their goal is the rise of the "all-powerful mass-man", who should live alone and give shape to every way of life and thought of the individual. What is modern about Bolshevism is only its "method": Mechanization and rationalization are the most excellent means of realizing the "mass man" already mystically pre-existing in the Slavic soul in a universal people's rule built on a purely economic basis. Thus the culture of the Soviets consciously approaches another race that also assumes a universal mission of world renewal and the claim to have the last word on culture: the American race.

In America the regression process does not betray the primal force of a people persisting in a cultureless state. Rather, at work here is the pitiless law whereby all human beings, as soon as they have turned from the form of the purely spiritual to the desire for the things of the day, inevitably cease to belong to themselves and become part of that irrational collective being which they no longer are to be able to control. The beatification of the world, the laicization of the sacred, to which the Protestant heresy opened the gates, brought America to its present condition. In actually achieving the European ideal of world dominance, the United States has—perhaps unconsciously—reimagined power, health, activity, and personality entirely in practical and physical terms, thereby creating a far more dangerous form of barbarism. Here the ascetic is regarded as a loafer and parasite, as a “superfluous member of human productive society”; the warrior is considered to be dangerous and exaggerated, the humanitarian-pacifist precautions should make it their business to abolish this status in order to replace it with boxers, detectives and cowboys. On the other hand, the “working, productive person” is the perfect type, intellectual fighter and winner of competitions; no kind of activity, not even that of the mind, has any validity unless it appears under the name of “productive work” and is in the “service of society”. This view shows irrefutably that such a “culture” culminates in the type of the *last class known* from antiquity – that of the *work slaves*. Here, too, man, having renounced his spiritual personality, ceases to have any meaning, unless within the framework of those “duties” imposed on him by the collective community driven forward by the fever of performance, the urge to move and realize.

But such “duties” – as in the latest ideologies – can only claim moral, even religious validity illegally; the obvious goal is the standardization of the soul itself and its dissolution into a flattened generality and into the all-dominating economic-mechanical. In the process, even the ability to recognize the degree of this decay is extinguished.

These are the forms in which the circle closes, the decline completes. Russia and America are two equal examples, two identical faces of the same thing. From the formerly so obvious resemblance to the human organism, in the states evolving in the splendor and authority of the higher castes, the social body has now sunk to the type of a subhuman truncated structure. Descent of the faceless beast. We are thus given all the elements to approach the problem in all seriousness: *what is the true meaning of nationalism in the modern world?*

After all that has been said, the following type of a clearly recognizable nationalism emerges: it is that state which immediately precedes the international formation of an economic-proletarian collectivism. What is important in this nationalism is not so much the development of a *special* national consciousness, but rather the fact that the “nation” has become a person, an independent being. The inability to transcend those ties of soil and blood that concern only the natural side of man is elevated to an ethical value.

It is the impossibility of the individual finding meaning outside of the collectivity and given traditions. The mere fact of being “national” confers

here all appearances the aureole of mystical invulnerability, guaranteeing and unconditional respect-demanding power. This ethnic-infra-intellectual element not only does not ascribe any authority to higher principles, but rather submits to them; "Nation" comes first – then reality, truth and culture come in subordination. However, certain nationalist groups go even further: they reject all impartial and factual judgment as abstract; demand that one should not disregard national tradition and political interests in questions of reality, truth and culture. Hence they also speak of "our" scientific, philosophical and even religious tradition and express a preconceived contempt, or at least indifferent reticence, towards anything that is not "of us", that is "not necessarily beneficial to the nation". (When we speak of "tradition" in the negative sense, we are only referring to that view of it that has no intellectual – i.e. trans-ethnic – element in it. But in this case - to use *Chesterton*'s phrase - "tradition" means just that Extension of the democratic majority right over the historical: the totemic right of the dead stands above the living, a right based on the fact of being dead of the same race.)

Just as no higher activity is allowed to flourish freely and create an existence above ethnic requirements, so within the framework of such nationalism there is no room and no appreciation for a higher personality, except as an "exponent" of the nation. Born in the age of revolutions, in the collapse of aristocratic-feudal systems of government, this nationalism therefore expresses the purest "mass spirit" - it is a variant of democratic intolerance, an intolerance directed against any leader who is not exclusively "servant of the fatherland" and organ of the "people's will" and in everything and for everything depends on the approval of the same.

So we see without difficulty that there is basically only a difference in degree between nationalism and anonymity of the Russian or American type: in the first case the individual sinks back into the ethnic-national primal ground; in the second case, however, the differences between the original ethnic groups also disappear, and there is widespread collectivization, a disintegration into the element mass. In order to move from one degree of collectivism to another, it is sufficient that the idea of a purely economic-mechanical type is substituted for racial mysticism. It is due to the impersonal character of such a structure that the last remnants of the difference in quality are actually eradicated: through the rationalization and mechanization of public life, the gates of the future are opened up to the countryless "mass people". – Since the "culture" of today is based on the point of view of economic-mechanical power development, since all values and scales are more or less reduced to this level, the step from one to the other is perhaps only a question of time.

And yet one asks: can nationalism also have another meaning? We think we can answer this question in the *affirmative*. We have asserted that nationalism appears as a transitional form in the epoch of the political rule of the third caste, but before the final rise of the last estate.

This situation in the history of ideas enables nationalism to become the bearer of a double meaning. As a transitional form, it can be found both in the direction of decay and in the direction of reconstruction.

Assuming that the regression process has come to an end in the sense of an Americanized or Sovietized world, anyone who still feels the forces for a resurrection would encounter nationalism again in the new ascent - but a completely different kind of nationalism! Like the quantities called "vectorial" by physics, the phenomenon of nationalism can only be determined on the basis of a *directional* factor: the first form of nationalism lies in the direction of the collective realized in the degree of "nation". In the second, on the other hand, the direction is across from the collective to the rebuilding of a new *aristocratic* hierarchy. The premises of this second nationalism can be admirably indicated in the words of *Paul de Lagarde*: "A single nation stands higher than humanity, and every single member of a nation is more - that is, should be more - than just national, more than only what every member of the nation is as such: in nationality a very valuable x enters humanity; and in the individual personality to this valuable x a much more valuable y added." (P. de Lagarde, *German writings*, BI, p. 163. Cf. p. 423: "We must break with the idea of humanity: because what is common to all people is not our own duty, but what is only ours.") It is therefore a question of a hierarchy that progresses from the abstract to the concrete; the abstract is the collective, the general - the concrete is the differentiated individual. *Compared to the formless mass of "humanity" the resurrection of a differentiated national consciousness can already represent a first step forward.* The national consciousness, the ethnic tribe, should in turn only become formless matter in relation to the personality. The personality that finds itself, completes itself according to higher forms of life that go beyond the blood-related forms of life, transforms that matter from chaos to cosmos, from potentia to actus. The relationship is reversed: the nation is no longer the purpose of the individual - the individual as a spiritual-aristocratic personality, on the other hand, becomes the purpose of the nation. The nation can certainly be regarded as its mother, but it only has the meaning of the material conditionality of the soil compared to a tree, whose upper parts tear themselves away from the soil and climb to the free heights.

This explains the main point of the difference. For final clarification we still have to refer to the *qualitative* meaning of the old caste hierarchy. A nationalism that is not intended to pave the way for mechanical-collectivist conditions, but rather to overcome such conditions and be a prelude to reconstruction, is only possible on the basis of the following requirement: unconditional power and direct authority for a new, above all practical, "social" and economic far-reaching order of values. Otherwise no true hierarchy can exist, and without hierarchy the return to a higher, spiritualized type of state cannot be achieved. Indeed, hierarchy is not merely subordination, but subordination of the lower to the higher. But everything that can be measured by practical, interested, worldly standards is low; higher is what expresses the kind of pure and objective action. Any other criterion is either illusory or pernicious.

The idea of hierarchy is "illusory" *in the context of the purely economic*, but based on differences in money, skills, political or official rank, "class" in the Marxist sense, etc. Only when interests arise that have a decisive impact on the area as a whole of the economic, the principle of true hierarchy is given. We must proceed from the assumption that our purpose in life does not consist in the development of the economy, but that every economy is a means to an end. The purpose, however, is the inner elevation, the development of the personality in the integral and "overworldly" sense.

Hierarchy is *distortion* when it expresses the enslavement of the non-practical under the practical: somewhat like a body making the mind its organ. This is roughly what *Julien Benda* means with the "trahison des clercs". But in today's "pragmatism", cheap Machiavellianism and general careerism, which prevails in all fields - even in the scientific field - this very distortion is confirmed in the majority of cases. But nothing is more anti-hierarchical, even more *anarchistic*, than such types of apparent "hierarchy". –

We set ourselves the task of exploring the two opposing possibilities of nationalism. An investigation of the extent to which the various nationalisms ruling and fighting today in the European and non-European states embody one or the other possibility does not belong within the scope of the present consideration.

9 Overcoming Activism

From: *Deutsches Volkstum*, 1933, p. 929ff.

That activism has become something of a watchword in the modern age can hardly be disputed. In theory and practice, action, that is, everything that is tension, momentum, becoming, transformation, eternal quest, inexhaustible movement, is extolled and defended. The level of "principles" so familiar to the rationalist world of thought of the 19th century is inexorably approaching its twilight - and this decline is greeted with joy. In fact, today we are witnessing not only the triumph of action, but also a philosophy of its own at the service of action, which, with the help of systematic criticism and a strong speculative apparatus, strives to create all kinds of alibis and pours out its contempt with full hands on those of deviating, tradition-rooted points of view from represented values.

The interest in "knowing" is being pushed back more and more in favor of the interest in "doing," or at least in favor of the elements that can be translated from the sphere of knowing into that of action and practical realization. With a pure cognition, whose species-specific object, as in the traditional term, is supposed to be a supra-historical reality, an overworld - hyperkosmos - beyond time and space, most people today hardly know what to do anymore. In contemplating the world of things, the modern eye has become more and more accustomed to neglecting its "being" aspect, in order to refer all the more to its aspect as "becoming", "development", "history".

In this way, "historicism" and "dynamism" combine with "activism" to form a unity, even at the level of higher cultural forms. In the field of exact science, principles that until yesterday were considered self-evident and immutable are now addressed as hypothetical assumptions that must be subjected to control in the sense of the development process of scientific knowledge. In the opinion of many, even in the religious sphere, the immutability of dogmas visibly loses that validity which they deserve as a reflection of the transcendent absoluteness inherent in a "non-human" truth.

Character should be essentially own. A thoroughly profanely oriented exegesis tries, in league with the so-called comparative religious studies, to see nothing more in the dogmas themselves than moments of the process of becoming of an "immanent" history of religious needs: whereby there is no hesitation for a moment in undertaking the most crass humanizations.

In the field of philosophy the situation is even clearer. Pragmatism, voluntarism are tendencies that – albeit in different forms – all flow together in a single motto that translates into the forms of speculative justification nothing other than the basic motive of immediate existence today, its tumult, its speed fever, its every time - and space interval shortening mechanization, its spasmodic, breathless rhythm, as it advances to the extreme limit, especially in America. This is where it rolls over

activist theme into an almost demonic paroxysm, it absorbs the wholeness of life in a steady, unrestrained acceleration while the horizon steadily darkens through time-bound, ephemeral realizations. Here the demonry of the collective becomes omnipotent in its dominion over beings who are robbed of any tradition-rooted support and cramped into an unrest that wants to go beyond all limits, while often sub-personal and faceless powers push them towards the "animal ideal" of an ahrimanic world.

Most characteristic is the fact that modern culture does not limit itself to reflecting the activist orientation of life, but whips it up even further, exaggerates it, seeing it not only as a fact, but rather as something that *should be* because it is good is to be like this. The glorification of activity - in its manifestations as irrationality and primitiveness - is often confused with the glorification of life itself, even with the spirituality of world affairs. Torn down from the sphere of the eternal and unconditional, the spirit itself is understood as "becoming", as "history", as "élan vital" and presents itself under this figure as the object of a new superstitious religion and mysticism.

Things have now reached a point where, for those who have not quite forgotten those ancient traditions on which our true spiritual nobility rested, a halt and a precise account of the situation from a superior point of view is imperative.

Certainly this undertaking is not easy, since today even the meaning of the word, which corresponds to the various value structures, has almost been lost to most people. The truth may be spoken that a healthy culture is not possible if the principle of action is not accompanied by that of contemplation. For this reason, modern historicist and activist culture, far from representing a higher privileged form of culture, stands before us as an anomaly, like a hideous miracle in its hypertrophied one-sidedness. In the context of any traditional understanding, contrary to so many misinterpretations of the term, "contemplation" did not mean passivity, evasion, renunciation, repression of energy, but that rigorous path by which asceticism and inner elevation lead from "life" to "more than." -Life", leads from the sense-bound fact to a metaphysical experience, from which supra-individual principles and insights can be derived, which are suitable as a basis for realizations and rearrangements also on the level of death-bound nature and the act itself, which only has a meaning content and acquire a higher right.

Our modern world only recognizes the time-bound reality. Every transcendent vision is considered to be "overcome". Historicism, that retrospective consideration of all things from their purely temporal and therefore subordinate aspect, gives out as profit what basically represents nothing more than a dull impoverishment of higher possibilities, as they have been recognized and hierarchically asserted by every tradition-bound culture. Such a world ends up not even grasping the meaning and deeper value of the deed. Criticism and rebellion against the briefly outlined orientation of the contemporary world cannot be carried out in the name of a standstill at any price or in the name of an intellectual-rationalistic abstraction, but only in the name of the action itself: by demonstrating that

that the "modern" world basically knows next to nothing about what action really is. What it claims and promotes is only a subordinate and inferior form of action. Therein lies the confusion and danger. There is action and action. A healthy activism is to be distinguished from an activism that is only fever, exaltation, centerless frenzy, which, far from testifying to strength - as the vulgar view would have it - rather only indicates incapacity and inability. Today, it's almost universally this second devious kind of activism. The need, therefore, arises for a return to a higher level of conception, intended to restore equilibrium and arrest a process whose destructive consequences are only too plain to see.

One has lost the sense of what the contrast between the natural and the intelligible world meant in the classical traditions. For such teachings, movement was the substantial principle of natural things, but only as the "eternal flight of things that are and, as it were, are not" (Plotin), as the inability to perfection, of self-possession within a limit and in a law, of self-realization as a perfect act. The "intelligible" world - kosmos noetos - was not the world of non-action but rather of accomplished action, that which opposed the way of "nature" insofar as it was free from desire, from "deprivation", self-sufficient : as an absolute action, it has its object and its master in itself. A supernatural, aristocratic ideal of action was thus the soul of such an anti-modern show, but without exhausting itself in it.

Anyone who takes in some of the traditional teachings of the Aryan East will be amazed at the claim that everything that is movement, activity, becoming, change - belongs to the passive and female principle, symbolized in the female aspect of the deity: Çakti, while the positive male solar principle symbolized in the male deity Çiva or Purusha, immobility, immutability, identity. Likewise, the meaning of the sentence would be evident to very few today: "The wise man does in fact recognize non-deeds and in non-deeds the true deed".

This sentence in no way means that quietism and that nirvanatum with which poorly educated people believe they can characterize the entire Orient. Rather, it expresses the awareness of a higher, aristocratic ideal of activity, in contrast to which ordinary action is almost relegated to the rank of inaction. The thought in itself is quite similar to what Aristotle meant metaphysically and theologically with his doctrine of the immovable mover: He who is the cause and actual master of the movement does not move himself. He excites and directs the movement, awakens the act, but does not act itself, is not swept up in the deed, is not action, but an immobile, thoroughly calm, dominating superiority on which the action emanates and depends. Hence, in an expression taken from the Far East, his mighty and invisible rule is "action without action" – wei-wu-wei. In the face of this ideal of controlled action, the one who acts out of momentum, passion, empathy, desires, and restless needs is not a real doer, but already a treated. As paradoxical as this expression may sound, his actions are passive actions. His action is opposite to the transcendent, higher-order, royally cold, purely determinative, immovable nature of the "Lords of the Movement".

to be compared to the feminine: he moves, creates, runs, but the reason, the absolute cause of his action lies outside of himself, just as in the case of woman, the generating initiative that conditions her conception lies outside of her.

If one approaches the deepest meaning of the activist, dynamist, Bergsonian teachings as they are in vogue today, in the light of the indicated distinction between the ideal of action and non-action - it can be ascertained in the most diverse occidental and oriental forms of expression - in principle one will always find that passive and subordinate form of action. What is praised today is generally nothing other than the blind, instinctive drive that impels one to walk without knowing why one is walking, without having the power to be other than one is, to control oneself, to be in to create for oneself a center, a limit, an absolute ground: acting for the sake of acting, out of sheer spontaneity, out of immediate and never redeemable necessity, which is assumed to be the deepest law of life, even of the mind. In many cases the whole thing even amounts to a more or less conscious will to numb and disperse oneself, to a restlessness or a noise that betrays the fear of the great stillness, of inner seclusion, of the absolute being of the higher individuality, inasmuch as the elevation of man against the eternal is thereby supported.

Someone has correctly compared the mode of movement extolled by modern civilization to that of a wheel, which becomes faster and more dizzying the further away from the center. This is actually the truth. Plotinus had already outlined for us the concept of that becoming, which means nothing other than "the eternal flight of non-existent beings". This realization should serve as a sure basis for spiritual response and restoration.

The tumult of modern life, the unleashed multiplicity of forces it has evoked both within the framework of the social order and even within the realm of increasingly technologically dominated nature, should be counteracted by forces of centrality: asceticism, command, absolute domination, absolute individuality, absolute vision - forces that today are less common than ever among our fellow human beings. It would be a vain hope that this deficiency could be remedied as long as the ideal of action prevails in its supremacy and action is repeatedly pinned down to a single type of material and passive act that obeys an external impulse and is directed outwards. As long as no other counts than this and the inner, the secret deed, which creates no machines, no banks and companies, but people, ascetics, free beings, rulers over their own souls, relieved of all thirst, is not taken for deeds but for renunciation, abstraction, loss of time; as long as the criterion of value is understood in this way, one continues to glorify, on the one hand, that action which is nothing more than passionate action, unregulated "life swing", irrationality of unstoppable becoming, delight in tension and striving, as opposed to attainment, the exact and quiet fulfillment and solution counts as the worst misfortune, as the death of life (there is no other meaning for romantic teachings like those of Herder and Schlegel or the Faustian view of life of Oswald Spengler); On the other hand, as long as you continue to stifle any interest, that

is not geared towards material goals, towards social and quantitative rather than qualitative attainments - until then nothing better can be expected than a breathless frenzy, drifting ever further away from every center, from every meaning, from every control except that which is implied by the interdependence of the Parts of a monstrous mechanism in which the individual can no longer do anything.

As already indicated, we see American civilization striving towards this goal; Not really different from this is the Soviet ideal, which denies any role to the personality dominating history, in order to praise the automatic development of the mechanized, all-powerful "collective man" as a task all the more. The technical-activist orientation of the "modern" world is thus taken ad absurdum as soon as it has buried the ideals bound by tradition. If it is impossible to ignore the achievements of this civilization, its truly barbaric, ahrimanic aspect is just as unmistakable. The proud temples created by such deeds stand empty of gods; never will the gods descend to them if one does not decide to react, to realign people of a different generation and view of life. If the modern world, in its passive activism, in its feverish run of those dying of thirst or the persecuted, realizes basically nothing other than the ultimate consequences of Romanticism (which in turn is in many respects the ultimate manifestation of Semitic messianism), then a new equilibrium, the does not erase the action, but integrates it, centralizes it, elevates it to solar activity, can only be achieved in the sense of restoring classical experience (in the broader sense of the word).

It is important to think back to the "Olympic" component, which was characteristic of all great traditions of luminous Aryan spirituality. For the romantic, "infinity" is value, "limit" is evil. Classical man, on the other hand, saw in the infinite - apeiron - evil, insofar as he saw in it the indefinite, which is chaos and not yet cosmos: be it within himself, in the uncontrolled tumult of passions and sensory impressions - be it outside

of it, in the indefinite becoming of things and beings that "are and are not" embedded in the stream of time. The limit - péras - on the other hand, was understood as absolute perfection, as the dominion of ethos over pathos, as a sign of a power capable of transcending itself, of conquering itself, of giving itself form and absolute law, and so on approaching a way of being specific to the "Overworld" with ascetic or heroic clarity. For classical people, the limit is completion, goal, work, the highest type of spirituality, as it speaks to us from the calm and powerful linearity of the Doric style, as it also symbolically comes to light in the depictions of the solar and astral type of Aryan myths.

The above statements could only touch on this widely ramified subject.

At least we think we've pointed out the positive point of reference against the dangers of modern activism. What we need today is the ideal of a new classicism of action and domination, animated by a new breakthrough of the supernatural, disciplined by the values of male asceticism and aristocratic superiority over simple "life." In this way, new centers will slowly mature, new qualities and personalities - new only because they are traditional in the

deepest and most vital sense of the word are – before which, out of a law of destiny, the centerless powers will bow obediently in a better future, those powers without a face and without luminosity, which are let loose on us in these end times.

10 Overcoming the Superman

From: Deutsches Volkstum, 1936

It is surprising how easily ideas that lack any real consistency often acquire power of suggestion - so much so that they create a kind of passionate alibis: those who believe them to be true experience them in such a way that they finally believe them to be confirmed by their own experience.

This applies, for example, to evolution and Darwinism. The theory of man from the animal and the selection of species by asserting the fittest in the face of various environmental conditions, by adaptation and hereditary transmission of character traits - everyone already recognizes this materialistic and anti-aristocratic myth of yesterday's science as a more than shaky hypothesis has had its time and from day to day more of their supposed "positive" sees deprived of basics. And yet, until yesterday, this theory was a revelation for a whole generation: not as a hypothesis to be considered and tested among many others within the purely scientific field, but as a new and undoubted world view, as an enlightening discovery, as a new one for all knowledge gained by the human race. And there we find an art like Jack London's, as a typical example of the passionate alibis mentioned. In fact, Jack London often lets us experience the theory of evolution and natural selection. Based on his general conception of life in a whole series of figures, events, descriptions and episodes, it appears to us as true, as evident. The suggestive power of art presents as true a world in which biological inheritance, the instinct for self-preservation and the struggle for existence are indeed the leitmotifs, in which the highest type of man more or less resembles the type of the wondrous beast, the beast, which, in full possession of all its powers and life instincts, has conquered everything, has prevailed against everything: as the sum of a series of inheritances, as it were, that have descended through the dark paths of blood, from the primeval times of the savages, the forests or the ice deserts, if not even from animal-like pre-humanity to him.

Not too different is the atmosphere in which the myth of the "superman" generally took form and life. The name goes back in part to Nietzsche. We say in part because Nietzsche's philosophy is made up of far more diverse and heterogeneous components than is commonly assumed.

After all, it cannot be denied that the evolutionist superstition with its biological appendages was able to operate extensively in a field of thought of Nietzsche, which is not trivial, but of course the most obsolete. It can be said that what was understood of Nietzsche until yesterday mainly goes back to this area, precisely as to that which is directly related to the ideas that were widespread at the time.

Nietzsche's theory of the "superman" is an appendage of naturalism - and as such it is something that is now a thing of the past and which, in itself, could mislead the aspirations of the best of the new generation - in so far as in

everything begins and ends in the "religion of life" or, better said, in the "superstition of life". So we would like to call a conception centered on that pure vitality in its purely biological meaning, which natural science looks at purely externally, according to the same method which it applies to matter, and which in turn calls the "voluntarists", the "intuitionists" and interpret the "activists" as an immediate sensation, as something immediately given by consciousness. In any case, such is only that of animal, instinctual, pre-personal life; it is the root and the deeper will of what is only body and nature in us. Now the concepts in question seem to want to see nothing else in man, or if they recognize something else, they always recognize it as a subordinate, as a derivative reality compared to "life". For them, the "I" is not a supernatural principle, not an expression of another reality, but more or less a sense of vitality that can be increased or decreased, strengthened or weakened.

It is only from here that the well-known Nietzschean concept of the "revaluation of all values" receives existence and meaning to a certain extent, as does the theory of power that follows from it. A number of ethical, social and religious conceptions would have conspired against "life" for centuries, would have favored a disastrous selection in the wrong sense, insofar as in them everything was passed off as spirit and value that kills and emasculates instinct, which is what Sense of vitality dulled or diminished. It is the values of "decadence" and "resentment" that the slaves, the weak, the disinherited, the badly-off proclaimed and with which they gradually eroded the basis on which, in healthy and strong times, the superman and the rights of the superman as the ruler's footed and triumphed. Nietzsche calls for a rebellion against these "values of decadence", he reveals their poison and, as the principle of a new evaluation, sets up the criterion that only what is to be considered true, moral, legitimate, spiritual and beautiful is what affirms the life instinct, the Life drive justifies, increases the life drive, the highest expression of which for him is the "will to power"; and that everything that removes from life, limits life, condemns life, is wrong, immoral, ugly and illegal. Nietzsche proclaimed a new religion of the will to power as a prelude to the advent of a new epoch of the superman.

One has to admit that Nietzsche understands the "will to power" as the will not only to external but also to internal domination. The superman is not only the ruler of man, but also the one whose instincts, which are developed to an elementary, menacing vehemence, correspond to the ability to rule them absolutely, but not in the sense of suppressing them, but rather like wild animals to hold by the chain and let it break out as soon as he wants.

Of course, in one case as in the other, or in the ruler over oneself as in the ruler over the others - in the part of Nietzsche's philosophy considered here - everything ends only in a feeling, a sensation. The will to power, developed through good and evil, through the hardest trials and up to the most senseless consequences, with absolute implacability towards oneself and others, always has only the value of a heightened and taken to the extreme "life" feeling and a "me" that gains awareness and self-affirmation from nothing but this wild feeling. The tide rises, but it can flow into nothing,

finds no transfiguration. The boost is basically free; asceticism is obscure, almost demonic, it enjoys itself, is of no higher significance.

A commentator on Nietzsche, Georg Simmel, spoke of circumstances in which the intensity of life in its extreme degree - the "more life" - changed and into a different "quality", into a "more-than-life", so to speak. But in the world of this Nietzschean superman, the prerequisites for such a process to become reality are missing: there is no idea, no point of reference that becomes, so to speak, a transformer in the circuit and this as "light", as "survival", i.e. as revelation and affirmation of a supernatural appear. Apollon, the Olympian principle, the Olympian superiority, interpreted by Nietzsche as a symbol of the unreal and external, always remains the enemy and the danger for Dionysus, that is, for life, the irrepressible impetus of life that turns to itself, affirms himself and doesn't want to be any different than it is, insofar as he regards every hereafter as an illusion and the flight of the impotent and the sick. The circle remains closed. And we are certain that the evocation - albeit unconscious and speculative - of a life of supreme height, the intensity of which could only be matched by a supernatural reference point, and the lack of such a reference point, so that that intensity pushed back into itself is like a short circuit effected - we hold that this was the very situation that actually led Nietzsche to a tragic end, to madness.

If "man is something to be overcome," if "man is the bridge that leads from the animal to the superman," then this overcoming, this transition, is illusory unless one proceeds from the premise of the existence of two opposite natures, proceeding from two opposite worlds and instead proceeding to regard nothing but "life" in its various forms and degrees of strength, the single quality of "life". And today, in certain of its aberrations, which certainly correspond neither to the higher ideality of the German tradition nor to that of the National Socialist revolution, "racism" seems to take up precisely the worst inheritance of Nietzsche when it aims to reduce every value to the biological basis and in Seeing life, blood and race as the measure and the preconditions for every spiritual form: it thus amounts to a falsifying limitation that immediately blocks the way to true overcoming and true superhumanity.

For us, on the other hand, what was true in all great traditions is true: that "life" is not spirit, and spirit is not "life", but that spirit gives form to "life"; and that what actually finds higher and compelling expression in "life" comes not from "life," but from the spirit manifesting itself through life or through life, ie, from something supernatural. Once one has recognized the true center in this sense, the first prerequisite for any true overcoming is that one gradually leads one's self-consciousness, the "I" feeling, from the "life" pole to the "spirit" pole. Today, however, the voluntarist, activist, irrationalist tendencies work in exactly the opposite sense: by intensifying in every way the purely physical and "vital" sense of self, they simultaneously reinforce the prison of the self, lead to a rigidity, a triumph, a brutalized and de-spiritual view of the will and of individuality, of health and

Power, which equals just as many obstacles to inner emancipation. Here the circuits remain closed. The point of reference for the "transformation" of "intensive life", of "more life" into "more than life" is missing. The superman does not go beyond the "beautiful conquering beast" or the "demon" of Dostoyevsky, this reduction of Nietzsche into the absurd. If the – internally – conjured up intensity does not have the possibility of culminating in something, it can only give way to an exaggerated, tearing tension, that silent tragedy that the "titanic" always brings with it.

Olympian, on the other hand, is the true type of the superman: a quiet grandeur that expresses an irresistible superiority, something that frightens and at the same time arouses admiration, evoking abruptly the sensation of a perfectly controlled but ready to discharge transcendent force, the wondrous and menacing A feeling that antiquity always associated with the concept of the "numen". "Over-life" - ie spirit, fully realized self in its supernatural manifestation - permeating and absolutely dominating all that is merely "life" - this is the essence of that type.

But this type, the true superman, cannot be traced back to a construction of today's thinking. A quality feature of a super-race, the substance of what was the classic ideal of form in the Nordic-Doric race in the heroic-sacred Hellenic culture, was always preserved as a symbol in the ruling aristocracies. There is no great tradition of Indo-European antiquity that did not know him. The tradition of the "divine right" of the legitimate kings, because male bearers of a power from above, is the ultimate echo of this. If one understands the sudden reappearance of this ancient concept in a world in which all great horizons were already missing, in which there were only the profane and obscure myths of evolutionism and natural selection to embody it, apart from a confused desire for power and freedom, then understand one also sees the invisible birth of Nietzsche's theory of the superman, its limits and the path that can lead beyond it.

11 Our anti-bourgeois front

From: Der Ring, No. 27, July 6, 1934

Only recently has Mussolini again taken a position against the "bourgeois spirit" which, in its decisiveness, is rich in significant content. Mussolini declares that bourgeois spirit and fascist spirit, bourgeois ethics and heroic ethics are irreconcilable opposites. He had previously said: "Fascism despises the easy life". In the new speech to which we are referring here, Mussolini contrasted everything that history can condemn to bourgeois immobility with the principle of a "continuous revolution", that is, an uninterrupted creative tension which, hidden and invisible in the "grey labor of daily building up", but to come to full revelation in the "radiant moments of sacrifice and glory".

Even if these statements move primarily on the level of the current fascist political reality in Italy, they are still capable of further development in the sense of general and ideal orientations that are not only valid for Italy. To break the bourgeois front in its entirety and in all its material and intellectual, economic and sentimental ramifications is indeed the most urgent task of our epoch.

Bourgeoisie has three basic aspects: the first social, the second moral, and the third sentimental. We want to summarize their individual characteristics here.

Socially speaking, bourgeoisie already carries its own definition with it in the word. "Bürgertum" is synonymous with the "third estate", more precisely with the class of tradesmen and craftsmen resident in the medieval towns. Now it is clear that the "progress" of history since the Middle Ages can essentially be summed up in an abnormal development of the bourgeois element and its peculiar interests and activities, while the other, higher elements of the medieval hierarchy remain outside - a development, which has the character of a cancerous growth. It is the bourgeois who pours out the curse of ridicule on the ideals of the previous age of chivalry. It is the bourgeois who, like those "new people" so despised by Dante, were the first to give the signal for anti-traditional indignation by appropriating (as "philistines", ie) the right to bear arms, fortifying the centers of impure economic power and helped his banner to break through, it is the citizen who opposed the imperial authority in the urban communes with an anarchic claim to autonomy. It is the citizen who has gradually made it so that today a claim which in other, normal times would have been considered an absurd heresy appears as the most natural thing in the world: namely, that the economy is our destiny, so now profit our purpose in life, haggling and bargaining a "doing," converting every value into terms of "renting" —*prosperity*, comfort, values of speculation, supply and demand—is the essence of our civilization.

For this reason, to say that our modern civilization is a Hebraized civilization is anything but nonsensical. Modern civilization and bourgeois civilization had thus become almost synonymous terms. The rise of the citizen to power, who was finally detached from the "medieval" residues first by the revolution and then by the democratic constitutions, thanks the Occident for its illusory greatness and at the same time the terrible intellectual destruction that we are witnessing today.

The second aspect of bourgeoisie is its moralism. Basically, this is its modern aspect, which must be emphasized all the more since its negative character escapes most people, precisely because the process of bourgeoisization of all values has finally spread a uniform formamentis over all life expressions connected with it. The text of a tradition written two thousand years before Nietzsche reads: "When the path (ie the direct connection to pure spirituality) is lost, virtue remains; when virtue is lost, ethics remain; when ethics is lost, moralism remains. Moralism is only the externalization of ethics and designates the principle of decline. In this saying the various stages of the process of decline are clearly distinguished, which has led down to the bourgeois idol: to moralism. Such an idol was completely unknown to the great tradition-bound cultures: they had never known a system of training and egalitarianism built on convention, compromise, hypocrisy and cowardice, a system that bases its claim to validity on an inferior socialized utilitarianism, that is, on a system of Taboos to protect undisturbed eating, enjoying and doing business. Moralism has developed in parallel with the parasitic degeneration of western bourgeois civilization, so that its attitude can easily be related to the most characteristic expressions of the most important ideological exponents of this civilisation.

Incidentally, it must be noted that if, before the advent of the bourgeois spirit, there was talk not of moralism but of ethics, ethics itself is nothing more than secularized spirituality and laicized religion. According to tradition, what today has the value of conventional morality and yesterday had the value of inner ethics had a "sacred" justification, which can be seen in symbolic disguise from the fact that in ancient times every legal system was revealed as "supernatural" or "divine". of origin or not simply of human origin as enacted by legislators: Manes, Mino, Manu, Numa, and so on.

This fact flows from the very nature of every culture based on tradition, which always strives to connect man with a force from above, a force whose intensity is capable of tearing away, bending and bending every element that is purely human to tame, creating possibilities for superhuman elevation, rather than inhibiting and channeling every surge, every manifestation of power and audacity, so as to arrive at the serial production of little beings and little lives running on synchronized tracks. Even if this power from above is no longer present, its traces will remain for a while, there will remain an ethics in the classic sense, an ethos as an inner form of character and a lifestyle attached to tradition, gifted with one

spontaneous love of self-mastery, discipline, daring, loyalty, or command. Once this ethos has been exhausted, then morality and constant concern for good manners begin to take its place, i.e. moralism. The focus shifts to the Philistine in his various masks: from the fanatical Puritan to Candide and Babbitt. With this, the inner emasculation, the normalization at any price, the forced standardization across the board comes to a breakthrough. So there was the danger of slipping from the bourgeois epoch to an even lower and more degrading level due to logical continuity, insofar as, according to Puritan standardism, the methodical "liberation" from the "bourgeois prejudices" of the "personality", the "ego" and the "Free will" has become the watchword of the new Soviet gospel to the greater glory of a communist, mechanized and statist social conglomerate. Therefore, here, as in other fields (e.g., in that of the economy, where bourgeois capitalism counterpointed itself with its Marxist antithesis) a kind of nemesis or immanent justice broke out to strike hard at the infiltrators of the higher order.

The third aspect of bourgeoisness is its sentimentalism. It is just as typically a bourgeois quality as romanticism itself. The small, tamed and "decent" bourgeois soul culminates in the sentimental and romantic, in that it is deeply moved by poetic sweetness, melodramatic heroism, pathetic love complications, and oleographic distortions of nature. However, all this serves him nothing other than physical compensation in order to be able to record his social, professional and family daily routines undisturbed. In this sense, there is nothing paradoxical about the assertion that idealism, that is, the well-worn rhetoric of "sacred ideals," "sublime ideas," "beliefs," and such generalities, is an utterly bourgeois affair: a vague and empty affair, designed only to cloak the absence of a silent creative force. We thus claim that the presence, rather than the absence, of "ideals" and "beliefs" in the sense indicated characterizes a bourgeois epoch. On the other hand, "ideals" and "beliefs" were absent where they were felt to be insufficient, where man was centrally grounded in relation to himself, where pure power, might and genuine will to create reigns supreme.

Ascetic cultures, warlike cultures, creative cultures have as little room for "ideals" and "beliefs" as for "moralities" and "sentimentalism." Essentially superordinate forms of life rule in them - or rather: forms of survival, without rhetorical or sentimental expressionism, without taming, without the falsifications that necessarily adhere to those who stand outside themselves, who falter in relation to their essence and not in themselves itself is certain. This is true on the individual and typological level as well as on the level of races and different phases of historical cycles.

The revolutions that are today striving to permeate old Europe with their ferment in a salutary sense must, out of their innermost logic, profess anti-bourgeois attitudes, and in this context Mussolini's clear and unambiguous declaration and the assertion of the historical principle that results from it gain importance a safe and authoritative point of reference. We said "from within

Logic", inasmuch as, historically, such revolutions in their aspect of cultural reconstruction today run in an ascending direction on a scale that Europe has already run in a descending direction. After all, power had descended from the level of purely intellectual authority to an aristocratic-military level and from there to the level of the bourgeoisie and democracy, from where it threatened to sink to the level of the proletarian masses. The first phase of the European revolution and reconstruction had the task of destroying the Bolshevik-Marxist danger. The second phase can be no other than that of anti-bourgeois. Only in this way will it be possible to get in touch with the tasks of a higher world order, an aristocratic reconstruction.

13 On the spiritual prerequisites for European unity

From: Paneuropa, 1932

The fact can hardly be disputed that in the general sense of crisis and uneasiness that is frightening all of European society today, the best minds have evoked the ideal of a higher ecumenical culture

- a culture in which a new principle is to unite the European traditions, which have been scattered in their forces and bearers.

It is also a fact that certain negative forces, which previously appeared only in isolated manifestations and, so to speak, only in a formless state, are now beginning to organize. They become powers in the special sense of the term. However, in their claim to dominance and antithetical character to what we consider to be European tradition, such forces pose a definite threat that calls us to a necessary alternative. - From this point of view, too, the demand for a European unity asserts itself - at least as a defense and resistance unity.

In this respect, Count RN Coudenhove-Kalergi, in his pamphlet *Stalin and Co.*, clearly pointed out the danger that the new Soviet Russia posed to future Europe. This barbaric power is currently striving in the direction of the absolute organization of every force, the rationalization and systematic exploitation of its immeasurable natural potential. The Five-Year Plan stands before us as the first manifestation of this will, which, moreover, is preparing for conscious international intentions. But if Russia sticks to this direction and this will to power, we will see a bloc that no individual European people, only a united Europe, could resist.

In our view, however, the Russian threat is not the only one to be faced with a decisive alternative to tradition-bound Europe before it is too late. In the West, the Russian threat corresponds to the American threat. It is true that this is not yet an immediate danger - material or political - although the influence of American finance on European politics is a worrying fact. But the danger of a materialistic world view remains, which can work on us in the same destructive, anti-European sense as the Bolshevik ferment.

Of course, Russia is not the same as the United States. The two peoples often show unmistakable differences in terms of people, temperament, race and political constitution. But both cultures show us the demonic nature of the collective; the anonymity of power; the conscious or instinctive reduction of any transcendent interest below the interests of the group and their material realizations; the mechanical ideal and technical messianism; the indifference (America) or the hatred (Russia) towards the autonomous personality and every kind of "unproductive" activity - against everything that still counted as "deed" or "contemplation" in the traditional sense. In

In this connection it should be noted that Soviet ideologues, technicians and even poets consciously conformed to the American ideal, giving it an almost mystical aureole.

Only one or the other hint can find place here. We cannot - as we have done elsewhere - emphasize the numerous points where the two cultures actually meet. Suffice it to say that even from the economic point of view there is no fundamental contradiction between the Soviet state trust, where proletarian capital must never dwell on individuals, and the system of steady investment, of large-scale American production, where the capitalist has become a kind of austere tool for propagation and the continued productive accommodation of any profit sinks. In the end it all boils down to the following difference: the forms which in Sovietism strive towards realization through a tension which retains something tragic and wild in itself, through an actual dictatorship and a system of terror - emerge in America in a semblance of democracy and Freedom reappears, these forms proving to be the spontaneous result to which the mere interest in production, the tearing away from every traditional element, the "animal ideal" of material world conquest, has led.

It is precisely for this reason that America harbors a lurking danger: not, like Russia, as a hostile force and a neatly formulated idea. Rather, it carries within itself the germ of that reversal of values, that materialization and "socialization" for which the Soviet myth stands as the ultimate result. Carelessly allowing itself to be Americanized, Europe introduces the Trojan horse into its realm; a principle that will dissolve every tradition-bound remnant in the peoples. A new world view is inevitably attached to the external, practical, mechanical, athletically Americanized way of life, on the basis of which Europe - almost without noticing it - is moving in the direction where the danger of the all-powerful Soviet mass man is threatening.

The symbol which Europe can invoke to unity in defense of its life and the preservation of its ancient tradition is therefore, in our view, incomplete if one does not put America alongside Russia, if one does not have in one and in the other the two claws of a single one pincers closing in on us from east and west.

destruction of the personal; rise of the collective; omnipotence of the mechanical over the organic, of the blended and standardized over the articulated; "*Trahison des clercs*" on a large scale - that is, enslavement of every intellectual and spiritual possibility in favor of merely material and "social" realizations - these are for us the characteristics of the universal "ideal" claimed by America and Russia for a new and higher humanity.

On the other hand, we should defend our universal European idea. We have deliberately emphasized the spiritual side of the anti-European danger: precisely in order to come closer to defining the true presuppositions of a new European unity.

Today the situation is such that the material and political dangers arouse concern and ready counteractions across the board. The material danger of the new Russia, described in suggestive terms by Count Coudenhove, will perhaps in the not distant future compel the peoples of Europe to adopt interests and principles which will eventually reach beyond their limited political egotisms. Nevertheless, it remains for us that every unit that is realized on the level of the material - and for us everything that is economic and "political" in the narrower sense belongs to this level - can only be a transient unit, a unit which can be smashed into ruins again at any moment by the most diverse, even irrational, forces. Moreover, if it is to be an organic unity, and not the unity of a mere aggregate, there is no question of achieving it externally - through a series of international treaties without the existence of a higher principle.

Unity in one and the same spirit, in a single tradition - this seems to us the premise to start from, the true basis on which one can organically arrive at unity, also material, at a political "pan-europa". Likewise, it seems to us that the true point of reference must not be *international*, but *supranational* .

When one speaks of the need for a "European" response, the crucial point must not be overlooked: in whose name should resistance

be done? Suppose to stand up against Russia as a federation of Soviet republics or against the United States. As Prince KA Rohan rightly saw in considering a similar question, *"It is of little use when several regiments march into a chasm on separate roads, that without changing their course they first unite in an army; then the united army will fall into the abyss and the downfall will remain the same"*. It would be frivolous to think that the decline of this culture could be halted by the creation of some kind of European unitary form, if the individual peoples have not yet carried out an inner renewal, i.e. a rectified reaction, an intellectual integration, whereby everything that is in them to the Russian or American tends to be excreted. Then a single spirit would be present and active, and the peoples would be virtually enabled to organically coalesce into a higher unity, transcendent to detail. It can also happen that events happen in a hurry, that some economic, political or military unitary form suggests itself as an immediate method of help, even before the corresponding intellectual opposite, a European overall consciousness, is present. Nevertheless, it must be recognized that where the outside is not organized by an inside, where no soul gives unity, life and form to one's own body - there can only be a question of unfinished appearances, unable to form a real one and to maintain permanent existence.

So the problem is: In which direction should the individual European peoples carry out that inner renewal which, on the one hand, can protect them from the final overthrow of our traditions and, on the other hand, leads to overcoming everything that separates and opposes them?

We believe that Western history offers elements for solving such a question. If European unity is the myth of a better future, it is also the reality of our best past. In medieval culture, a single spirit ruled over diverse races and traditions; enthroned, as a point of reference superior to the limited interests of the individual political units, was the supra-political, unified, not international, but indeed supra-national, authority of the Holy Roman Empire. In this way, medieval culture provides us with the example we need in view of the crisis and materialism of the modern world. Of course, we do not intend to return to untimely and outdated phenomena: but in other, suitable forms, one and the same spirit can be awakened again and again. Given this, what is most instructive are the events which have led destructively from ecumenical medieval Europe to those modern days: they indicate the path which, modified if traversed in the opposite direction, expresses the very meaning of that integration, of which we spoke earlier, and which is the prerequisite for a new, true European unity.

We can only point out here the most general and well-known significance of such processes. - European unity perished when the political fatherland principle took the place of the supra-political Reich principle. Through such a principle, Europe has passed from the universal to the particular, from the sacred to the blood, finally ending in the mere collective and "social" (for which America and Russia can be considered "excellence"). The transition is intimately connected with the destruction of that hierarchical, tradition-bound ideal that used to prevail within the individual states. As is well known, the binder of the feudal units was neither the plebeian nation idea nor the economic-social law, nor the power of a centralized "public authority", but loyalty - *fides*. Out of a feeling of loyalty, the peasant and industrial class recognized the authority of the nobility and the nobility that of the prince. Loyalty—already timeless—enabled the prince to subordinate the political unity of which he was the leader and living center to the ecumenical and suprapolitical unity of the sacred empire. The social structure allowed each class to develop a way of life corresponding to it; the hierarchy of estates made the physical-economic part of life a separate layer, beyond which the realization of higher ways of life and deeds according to the heroic-aristocratic as well as the ascetic ideal (which often - as was the case with the great knightly orders - met) could take place unhindered. This articulation and hierarchy allowed for the accomplishment of separate and free personalities—it also transcended the merely material and social. Among the elites - that is, among those who were always capable of loyalty in a higher sense - such a hierarchy created the possibility of dominance for a supra-political and universal idea. When Bolshevism, through the mouth of Lenin, literally declared that the Romano-Germanic world was the greatest obstacle to the realization of the proletarian ideal of the mass man, we have in it confirmation that what we have alluded to best suggests to us that it is more firmly "European" - traditional point of view and as the basis of internal integration in the anti-Soviet and anti-American sense.

When the medieval hierarchical ideal perished, when the estates disintegrated, when the work of national centralization and the establishment of public authorities began and the leaders moved from the higher aristocratic functions to direct absolutist interference in areas already associated with economy and nation as a collective intertwined politics - a materialism set in which completely cleared the way for a corrosive particularism. The princes thus prepared their own downfall. They created the organism in which, through the revolutions, the "nation" was to gain a body as a mere collective. Although it may seem paradoxical, there is actually only a degree of difference between the ideology of the "nation", which presents itself to each of its members as the highest value, and the myth of the all-powerful, homeless mass man. It is a matter of two successive stages of a counter-hierarchical and counter-aristocratic decline, which ultimately revives the promiscuous state of primitive peoples: the "individual" here is nothing but a faceless part of the group. – This is precisely the anti-European ideal – provided that the most significant ideal for our European tradition is to be sought in culture, in the formation of individual, perfect personalities, in the free organic integration of them into a living hierarchy.

Although brief, such considerations bring clarity to our subject. What constitutes the strongest obstacle to any true European unity, which also reveals the same evil that is being fought for, is European nationalism in the plebeian-collective sense. Within the framework of such nationalism, race, economy, politics in the narrower sense of this expression – i.e. what corresponds to the physical of the old social organisms – presume the value of the spirit, it ignores the authority of any activity that is superior to that which is politically or nationally conditioned; it degrades the idea of status, nobility, even the state; it thus shatters the unity of spirit and tradition with a series of antagonistic schisms and concepts. As long as the intellectual mixes with politics and nobility with plutocracy or the leaders of a merely economic or military organism, as long as the state is just a "nation" - and not a gradation of rank corresponding to the hierarchy of types and values - just as long, we think, Desires, egotisms, hegemonisms of the different peoples, fighting and betting plans of voracious monopoly trusts etc. will continue to exist as driving forces. True unity is not possible on the level of materiality, unsubject to any higher principle; here only fragmentation and struggle or the incursion of the collective-material-technical "ideal" specific to the last age is to be expected. In the latter case, perhaps, a state of universal "brotherhood" would be approaching, in which, however, the abolition of the "national" spirit with its desires and worldly pride would not be seen, but rather its extreme form. According to Benda's word: Then the nation will be called "man" and the enemy "God".

In our opinion, the integration that would have to be carried out within the individual peoples in preparation for the new European unity should therefore develop in the aristocratic or "classical" sense. On a political and economic level, an intellectual upper class would have to break away from everything else

would be subordinate. This could set in a counter-centralistic direction towards the creation of separate paths, functions and forms of activity as the basis of qualitatively different realizations of the human personality.

We cannot here consider the various aspects of such renewal. From a material point of view, the notion of corporations, which is not understood in a syndicalistic sense, but rather in the ancient sense corresponding to the guilds and guilds, can make an effective contribution to this. It is about the creation of cooperatives and estates that relieve the state from the material and economic side and are supposed to allow it to rise to a higher, balancing and ordering function that is still purely spiritual and symbolic. Against the incursions of an anarchic, degrading shopkeeper and wage laborer interests, the old principles of loyalty, individualism and pride in the service, the joy of an activity that corresponds to one's own nature and status, should be restored again, and so the connection between the material and the immaterial side of each restore individual states. The higher hierarchical level would represent the most suitable situation for the realization of an ecumenical European consciousness, which could unite the different peoples in spirit without mixing their bodies from above.

In this last respect it is not useless to think again of the contrast between collectivist and universalist (supranational) thought. In the former the differences are abolished; in the latter they are integrated. In the material realm they persist - they are only sublated by their hierarchical subordination to the spiritual part of each member. European unity, like medieval unity, would therefore not be required to deny the principle of fatherland and race, provided that this principle remains in its proper place and does not claim to attract forces whose suitable, healthy development can only be at a higher level may take place. An organism is the more perfect the more articulated it is - but it is also the more perfect the more the different parts harmoniously and directly obey a single, free will, independent of the instinctive and animal element.

It is precisely such a unity that should be considered a prerequisite for the directives used by the Pan-European movement, also with regard to material issues, to solve the European crisis and to form a European political defense bloc. In some cases, spiritual unity could reign quietly as an experienced state, requiring no external regulation. In other cases, however, the unit would have to be able to dynamically demonstrate its profound reality in the force with which the most diverse races and traditions can be brought together in a single unstoppable momentum and will. Whether it is a matter of defense or of conquest - there should always be an urge from above that is superior to the blind determinisms of political passions and should serve an ideal and universal principle. In a contemporary manifestation, the Crusades, through which Europe committed for the first and last time a unifying, universal, free and at the same time organic act, transcending the boundaries of soil and blood, show us such an ideal.

Given the resurgence of spirit and a renewed sense of fidelity, it seems to us that the sort of unitary form in keeping with European tradition is to be found in the ethos of the old Nordic-Aryan constitution. We have in mind those societies of the free, which in peacetime were like a parliament of equals, of landlords independent within their own mundium; in times of war or with a common goal and as long as the enterprise lasted, the landlords and their men turned into unconditionally loyal followers of a single leader.

As far as the political, supranational constitutional principle is concerned, which today could practically prepare, decree and establish such an ethos, such a regime of freedom and equality and at the same time of "European" hierarchy, this constitutes a problem that does not fall within the framework of the we have set for the present consideration.

13 The red flag

From: The Ring, 1933, No. 52

Taking the sense of history objectively, beyond the "myths" fashioned by an anti-traditional and anti-aristocratic culture, instead of the vaunted "evolution" we are faced with a process of perpetual decline and progressive obscuration, which finds a curious correspondence in both the Eddic *Ragna-Rökk*, the "Darkening of the Divine", as also in the *Kâlî-Yuga*, the "dark age" of the ancient Aryan traditions of India. One law of development in the social and political sphere stands out with particular clarity: the law of caste regression.

The hierarchical hierarchy, as more or less recognized by all great traditional organizations, consisted of four main stages. At their head the sphere of a purely spiritual aristocracy, from which sprang the "divine kings," the "solar initiates," who, in their dignity of being "more-than-human," in the eyes of all as irresistible above all others with the legitimate right of the Authority and leader appeared clothed. Below this stood the sphere of the warrior nobility. In third place came the property-owning bourgeoisie, the farmer, the craftsman, the trader. Lastly, the servant classes, the simple unindividualized masses whose natural function was work as such, the service exercised in reverence and subordination to the superior castes from which they received their order.

The fact that such a hierarchical constitution was often only imperfectly incorporated into historical realization does not prevent it from being understood as a basic schema in cultural development. The idea of a decline in power from one to the other of the four great traditional castes thus comes into full focus.

The power epoch of "divine kingship" is lost in the distant shadowy realm of prehistory, so that today very few people know their true meaning: they are considered "myths", "superstition" or reduced to the superficially meaningless catchphrase: theocracy . Once these first peaks have fallen, power passes to the second caste, and the epoch of the "warrior kings" begins. No longer a male intellectual aristocracy, but only a secularized warrior nobility now stands at the head of the states, down to the last great European monarchies. A new break occurs with the revolutions and the constitutions that followed: even if there are still kings – they rule in appearance, but they no longer rule. Power descends to the "Third Estate". mediates the

Jacobean illusion of liberalism, modern capitalism assumes firm forms to finally flow into a capitalist oligarchy, which controls and dominates all politics under the parliamentary-democratic regime. Power thus rests with the third caste, the ancient caste of traders, merchants, owners of economic wealth. With the Third International, with the proletarian revolt against capitalism and the bourgeoisie, with the new Bolshevik collective ideal, the final collapse occurs, the rise of the fourth caste: power seems to be taken by the mere faceless masses, who now wield scepters and

usurps the crown and strives to establish a new universal epoch of mankind under the crude signs of the hammer and sickle.

This outlines the law of caste regression. Naturally, this is not only a social decline, but also one of a certain ethics. If the "solar" epoch possessed the ideal of pure spirituality and the ethics of liberation from human frailty; if the war epoch still upheld the ideal of heroism, victory, rule and the aristocratic ethics of loyalty and honor - so in the epoch of the merchants the ideal is wealth, pure economy (prosperity), science as a tool of technical industrial exploitation and new profit, until then, with the advent of slavery, the ideal of impersonal, dull service to the socialized collective system and the universal proletarian ideal of work breaks open, accompanied by the degradation of every higher-level form of activity into a caricature of "work".

There is another fact related to this: the devaluation of symbols. Symbols for the venerable idea of "divine kingship" become emblems of demagoguery: the "triumphing sun" of Aryan antiquity becomes the "sun of the future"; the "red" of imperial purple and royal emblems is stolen from the "red flag" of socialism and communism and flutters over recent revolts; even the secret sign of the microcosm, the ruler-man, "embodiment of all powers", symbolized in the five-pointed star, becomes the emblem of the "all-powerful beast" of the Bolshevik proletarian civilization, side by side with the hammer and sickle. All of this is extremely instructive for those who want to grasp the deeper meaning of the story. Usurpation reaches even the level of symbols in secret ways.

So it is today that the symbol of the sun, the red flag, and the idea of revolution itself are considered equivalent expressions, when the sun was the sign of sacred royalty everywhere, from India and Iran to Egypt, Rome, and the Incas, except for the emperors of our Middle Ages and the kings of France; the flaming color was that of the Roman imperial crimson, later of the cardinals, even the color of the Holy Inquisition. In classical astronomy, the term "revolution" referred to the movement of the stars around the "immovable mover" and thus the hierarchical principle itself, the ordered movement of the various social and spiritual forces in their obedience to the power from above present in the real rulers.

The red always occurs in connection with the sun symbolism, to mark its fire aspect, i.e. its masculine and active, cleansing and destructive, invigorating and luminous side of being. The cult of fire (which the ignorance of modern academics tends to misinterpret as a "naturalistic" cult) was, as is well known, peculiar to the great Aryan cultures and particularly to their patrician aristocratic rituals.

According to the Mazda tradition, a "divine" fire accompanied the tribes of the *aryâ*, the "noble ones", and blazed through the conquered lands as the "power of glory" – *hvarenô*. Three degrees of this immaterial mystical fire - *flamma non*

urens, according to the word of the Latins - in their intimate connection with a certain blood formed the specific "souls" of the three ancient Iranian *pishtras*, the higher castes: *athravas* (warriors), *rathaesthas* and the lords of the cultivated earth: *vâstriyas fshuyants*. Likewise, according to the tradition of the Aryan Indians, a divine fire - *agni vaisvâreavas* - accompanied the great conquerors, who were referred to in the imperial sense as "universal rulers" - *chakravartî* .

There is perhaps also a close relationship here between such a fire symbolism and the symbolism of the rotation or revolution of the allegorical wheel around its immovable center in connection with the contradiction already touched upon between the traditionally rooted and the modern meaning of the term revolution. In fact, *chakravartî* literally means "turner of the wheel" - the wheel of *regnum* - and by that is meant the very idea of a sovereign principle of stability and immovability, an immovable mover around which all lower activity revolves, and which with its occult and irresistible spiritual power every movement and order of the structures dependent on it are determined according to their right aim. According to the same tradition, this "wheel", as the "wheel of the law", appears as a vision of that which is preordained to rule: in this sense it also has the meaning of a force sweeping everything away, a whirlwind wheel that rolls crushingly over everything hostile and base, barbaric, "demonic": so like fire, the *agnî vaisvâreasvas* the conqueror.

To signify the need for an enduring victory over the lower elements, not only in relation to inferior races as opposed to others, but even in relation to the human part of the king himself versus what essentially makes him king, kingship became the symbol associated with the rising sun, which victoriously defies the powers of darkness every morning, as well as the symbol of the consuming and purifying fire. And it is with these symbols of the sun and fire, which are rooted in the oldest tradition and essentially spiritual, that ultimately the fiery symbol of the red color of the royal and imperial crimson is connected: that color usurped by the red banner of Marxist demagoguery.

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A few remarks about red as an ecclesiastical color and as the color of the Inquisition. A more precise distinction seems necessary in this respect.

Our considerations are based on our imperial Middle Ages, which show a dual striving. On the one hand there is the Ghibelline safeguarding of imperial authority, which urges its restoration in that sacred and supernatural meaning that once belonged to the pre- and non-Christian idea of kings, which even included the priesthood. On the other hand, there is the Welf turn of the church, which strives to "romanize" itself, to overcome its merely devotional character in a superordinate synthesis, and finally to a certain extent even the royal and imperial function (Welf thesis of the "both swords") to absorb. It is therefore not surprising if, in both traditions, in the state of

Mixed and often in abnormal interrelationships, symbols can be found that in reality belong to quite separate and unmistakable spiritual poles, which in primeval times corresponded to the moon symbolism on the one hand and the sun symbolism on the other (1).

Red, the royal color, is therefore encountered everywhere in the "militant" and combat organizations of Catholicism: in the "Society of Jesus" as in the Holy Inquisition. On the other hand, it is absent in the purely priestly institutions. Moreover, if purple is the color of the cardinal dignity, of the "princes of the church," this does not prevent the fact that not sunlike red, but moonlike white, characterizes the Pope, the supreme head of the Catholic hierarchy.

This circumstance is far from meaningless from our point of view, for it is one of those which lead to a point which we consider essential for an integrally understood aristocratic idea: namely, the notion of the primacy of royal spirituality over every spirituality of female religion and devotional nature (2).

Red is essentially the symbolic color for those, white the symbolic color for this spirituality. In traditional symbolism, red reveals itself to us again and again as a symbol of a higher, masculine, stately state than that to which white corresponds. Wherever we come across a reversal of this relationship in historical cultures, it can be concluded without further ado that there is a reversal of the normal relationships here, as they are inherent in the order rooted in tradition in its pure and absolute state: only as a reversal can one be evaluated Dominance of the moon (white) over the sun (red), the feminine over the masculine, the light (white) over the fire (red), which is its generating principle (3).

Thus, in classical antiquity, red was the color of the great or Uranian mysteries, white that of the small, telluric or Demetric. In Indo-Aryan antiquity, the sun denoted the "way of heaven" or "of the gods" - *devayâna* -, the moon (or "mother"), on the other hand, the earth, and the "ancestors" - *pitr-yâna* - as that of the Bonds of rebirth not freed.

An analogous distinction can be demonstrated to some degree even in Christianity, whether in the enigmatic turning of "water" (white) into "wine" (red) at the wedding of Cana, or in the equally enigmatic promise of a "Baptism with fire and Spirit" (red) beyond "with water" (white). Moreover, the same hierarchy of symbols appears, only in much more elaborate forms, in the ritual knightly investiture, in the colors of the neophyte dress. After bathing, the knight puts on a black jacket as a sign of the dissolution of his low nature, then a white dress, symbolizing the newly won purity, and finally a third, red dress, symbolizing the supreme male power, which manifests itself in heroic deeds, in blood sacrifices for the cause of the spirit. This hierarchy of symbols is found even more developed in the efforts of the so-called *Ars Regia* - the royals who, as the direct heirs of the secret spirituality of the Ghibelline Middle Ages and art -, preservers of a wisdom linked to the divine sun kingship of Egypt

may be viewed. The order of the "transformations" appears here in the succession of three symbolic basic colors, which are remarkably identical to the colors of the old German imperial flag: first, the black of the

"Mortification" or "Initiative Death"; then white, also called light, day, resurrection, symbol of rebirth; finally red, the imperial color, as the highest degree, as completion of the "work", "manly" and "fiery" fulfillment of the "hero", who now receives the "power" after a bath in the "divine water" of the previous initiation stage, "crown and scepter", but in order to partake of solar immortality, symbolized by the phoenix (*phoinix* in Greek associated with the color red), which is reborn in the red fire (4).

All these considerations reinforce the evidence that the red flag as a symbol is itself related to the traditional symbolism of fire and the sun, while today it is waved as a flag by a revolutionary plebs, by the "proletarian", faceless, countryless, godless Mass that has set out to glorify the pariah and proclaim the ahrimanic gospel of the almighty, mechanized, materialized collective being.

In olden times, on the other hand, this color was not only a spiritual symbol, but also a sign of a spirituality that led up beyond the simply religious. Not only was she an aristocratic and royal symbol, but also that of an internal nobility and royalty, not just the external and tangible one. Supernatural, not just earthly and political. This symbol has been and continues to be native to us, for while red and white are generally related to the two great poles of spirituality, one to action, the other to contemplation, yet no other color is more so suitable, as the red, to symbolize a culture that, like the old Occident - and a new culture that may already be burgeoning among us tomorrow - sets action and not contemplation as the highest value, as a way to be manly, without servility or sanctimonious sentimentalism, to go from mere "living" to "more than living".

If today new healing powers of reconstruction are at work against the dark powers of modern social decline, then the hour seems to have come to finally break the edge of all usurpations. It is time to denounce the falsifications and perversions to which our ancient aristocratic symbols have been subjected with the rise to power of the lowest strata of humanity. Each thing returns to its designated place.

Symbols of new life emerged in Italy, which were also characteristic of the oldest Germanic traditions: the eagle of the legions finds its correspondence in the eagle of Odhin, and the ax bundled with rods in that of the ancient Norse conquerors. Is it a mere coincidence that in German lands the national movement reinstated related symbols in its counter-revolutionary victory and re-evaluation of traditionally sacred values? The old German flag, which has now finally come to light again, corresponds, as already indicated, with its three colors black, white and red in its deeper meaning to the three phases of "solar" completion of the medieval secret traditions. And the victorious banner fluttering beside her, has

Didn't it snatch the red from the usurpatory hands of Marxism in order to purify it by means of the primeval sign of the sun and the "flame burning out of itself": the swastika?

1. For complete clarification of this point, we refer to the treatise: "The Underworld of the Christian Middle Ages", which appeared in the July and September 1933 issue of the "European Revue" (Berlin).
2. In terms of such a primacy, we could e.g. B. Mention the primacy of the "royal religion" of Melchizedek over Abraham. In the Middle Ages, royal figures were often associated with the symbolism of Melchizedek.
3. The inversion of values in question is peculiar to the ancient matriarchal and tellurian southern cultures; and it was precisely in the struggle against them, against their cults, their moral, state and legal concepts, that the great Aryan cultures inspired by patriarchal and solar cults took on a firm shape.
4. My book "La Tradizione Ermetica" (Bari, 1931) is dedicated to the presentation and interpretation of such teachings.

14 About the metaphysical justification of the idea of race

From: European Review, 1940, pp. 140-144

When the numerous objections raised against the idea of race from an intellectualizing point of view have been refuted, there tends to remain one which is as persistently raised as its clarification is crucial to the problem. For it may be asked: Well, everything you say is correct, but what ultimately is a person to blame for being born into one race rather than another? Is he perhaps responsible for the fact that his parents and ancestors are Aryans, Jews, Negroes or redskins? Was that what he wanted? With your racial thoughts you remain at a purely naturalistic point of view. They make destiny out of what is merely natural, build a system on it, and thereby overlook the values where human responsibility can really come into play.

To a certain extent this is the *ultima ratio* of the opponents of the idea of race. We gladly admit that this is not an elaborate, but a serious objection. To contemplate it is to pose the problem of birth. From a higher spiritual point of view, the justification of the idea of race is inseparable from the problem of birth and its solution. It cannot be avoided in our system.

However, it is very difficult to gain clarity and orientation in this question as long as we start from the views that prevailed in the West after the rise of Christianity. This is also only logical: race and superrace, Aryanism and ancestral heritage, etc., are terms which, by their very nature, belong to the thought world of pre-Christian Indo-European traditions. It is therefore in their area that the solution to the questions that the modern resumption of those concepts entails must be sought. Any consideration based on later views of the world and life can only provide us with inadequate and often inappropriate points of view.

No wonder, then, that within the framework of the Christian worldview, discussion of the problem of birth does not get any further. For reasons that are not arbitrary but cannot be explained here, the Church had to reject the idea of pre-existence recognized by previous traditions: namely, the teaching that the human soul exists as an independent being even before birth. Certainly things are not as simple in Christian theology as this outright rejection might suggest. Nevertheless, it is a fundamental Christian conception that every human soul is created as a unique soul by God out of nothing the moment it is born into its appropriate body. The question of why a person belongs to this race and not to another thus becomes a theological mystery: "God willed it so" - and it is usually held that the divine will is unfathomable. The evangelical doctrine of predestination only complicates the problem: from all eternity - i.e. beyond history - every human being is predestined in the spirit of God to be how he will appear in earthly existence.

The old Aryan view is fundamentally different, and only it makes it possible to meet the objection mentioned. According to this view, birth is neither a natural accident nor a fate willed by God. But not only that: loyalty to one's own nature no longer means passivity here, but the awareness of a deep connection between ourselves and something transcendental and supernatural, so that it can have a "redeeming" effect. However, this allusion must not lead us to confuse the doctrine in question with the idea of reincarnation. The idea of reincarnation is either an alien conception, closely linked to un-Aryan cultures essentially determined by maternal law and tellurism, or it is the result of misunderstandings and distortions of traditional teachings, as can be observed in certain modern theosophical circles. Only the other doctrine, according to which man is the spatiotemporal appearance of a principle which existed before birth and conception and which is causally related to that human appearance, is relevant to the problem under discussion here.

The area thus opened up is certainly not easy to explore. The expressions coined for our earthly existence find only a very small applicability in it. Since, for example, all concepts of time relate only to human existence, strictly speaking one should not even speak of pre-existence, and causality or causation should only be spoken of here in a very special sense. That principle which determines human appearance is the same "I", and yet is not the same; it is not the simple, body-conditioned I, although it appears to be mixed or interwoven with it, and it exists before a given person's life as well as during and beyond that life, because "before" is not temporal here. It is therefore better to use analogies instead of logical concepts. In essence, any presentation of tradition-bound teachings is symbolic, even if to the layman it may appear rational in character. To clarify the idea we are dealing with, it is appropriate to speak of a double inheritance. What does not transcendently pass over the individual in time is the inheritance of parents, clan, race, a certain culture, etc., roughly what is usually understood by "heredity". But all this is far from exhausting the spiritual reality of the individual, as materialism and historicism teach. The historical-biological inheritance collects and organizes forces and dispositions in a living being, which are then only selected and taken over if a transcendental inheritance can, as it were, find analogous expression through them. Two hereditary masses meet and then flow together, one earthly, historically, scientifically ascertainable, the other transcendently, and in this way the human being turns from a biological structure into a symbol. The two components are linked by an event that corresponds to various symbols in the old Aryan traditions and that cannot be the subject of closer consideration here. Basically, it is a kind of elective affinity. According to this, it must not be said, for example, that one is a woman or a man because one was born that way - accidentally or by God's will, but conversely that one was born that way because one was already a "woman" or "man". In a manner of analogy, in this connection one is introduced to a transcendental one

Inclination or action that we, for lack of appropriate terms, can only guess at because of their visible and perceptible consequences. In a way, a horizontal and a vertical line of the earthly and non-earthly heritage intersect. According to the doctrine in question, at their intersection occurs the birth or conception of a new being, its incarnation. Of course, what applies to the sexes also applies to race, caste, nationality and the like. So race and caste exist in the spirit before they are embodied in human birth and become earthly destiny. Diversity has its origin "above" - what is seen in it on earth is only reflection and symbol. As one became by one's very nature or wished to be by one's transcendental resolve, so one is.

This is essentially the Indo-Aryan doctrine of karma, which was also known to classical antiquity; for example, Plotinus (III, III, 17) says: "The general plan is one; but it divides into unequal parts, so that in the whole there are different places; and the souls, unlike themselves, dwell in the different places that meet with their own difference. Everything agrees with this, and the difference corresponds to the inequality of souls." In a word, birth does not determine nature, but nature determines birth. In the Aryan Orient, the idea of caste, as the highest elevation of the idea of race, drew its logical and metaphysical justification from this doctrine. The concept of the so-called Dharma rests on it, which can be characterized as follows: In relation to ourselves, we are faced with a mathematical equation, of which we are only given a part; namely insofar as we only know the humanly determined appearance and its historical-biological heredity; We cannot directly experience which prenatal correspondence it possesses, of which essence and which will it is the result and expression, but only indirectly, inductively and analogically, in that we fathom the "result" and grope our way back from it to the cause. From this the ultimate meaning of the Apollonian commandment "Know thyself" is elucidated, which has as its counterpart: "Be thyself." From the dark but sure feeling that birth is no accident, that we are here as we wanted to be, derives the principle of being true to one's nature, acting according to one's nature, developing it and to complete. In particular, of course, the Dharma also enjoins fidelity to one's blood, caste, race of body and mind and combating every mixture, distortion and confusion. In this sense it says: "By fulfilling one's nature – the Dharma – whatever it is, one attains the divine; who instead exchanges his own nature for that of another, condemns himself to hell."

Certainly, much can be "constructed", one's own volition always has a certain leeway, as long as one restricts oneself to the abstract human individual who has lost all memory of the "before" and is destined to, upon dissolution of its basis, that is to leave only a shadow for the psychic-organic, body-related unity. However, from a higher point of view - that is, in the awareness of what the decaying organism can take with it into nothingness (hell, niflhel, hades or pitryana: i.e. "path of dissolution into the demon of the tribe") - every "construction" is worthless if it means a "wanting to be different" if it doesn't have a deeper meaning

will which is the cause of a particular birth and which cannot so easily be superseded by a momentary and arbitrary decision made at a particular point in earthly existence. On the other hand, when the individual realizes his own nature, he brings his human, perishable will into harmony with the corresponding superhuman will, he "remembers", reestablishes a connection with a principle which, being beyond birth, also points beyond death and all temporal conditionality; therefore, according to the old Aryan view, the Dharma is associated with the "divine".

Dharma - self-nature, duty, allegiance, blood, race and caste - is combined with the feeling of having come from far away and therefore does not mean limitation but liberation. When traced back to this tradition-bound world view, the main motifs of racial theory also receive a transcendent and spiritual confirmation, and the objection that refers to birth as chance or fate loses its meaning.

At most, the following objection remains: first, that in life the separation of types does not go so far in practice that the Dharma principle can always be confirmed; and second, that he provides no explanation as to why certain human types appear to be divided and burdened with deep opposites, so that not everyone can represent "their own type" and does not always feel "at home". A few words may be added to overcome these last difficulties.

Here, too, we want to start from the idea that everything that appears is the reflection of something that is elsewhere. Humans are unequal not only as racial types, but also in that not all are equally uniform and "one piece." There are hysterics, misplaced people who don't know what they really want. These cases can partly be explained by the already mentioned arbitrariness leading to "hell" according to the old Aryan view, but partly by the assumption of corresponding prenatal conditions. In addition to the central, essence-determining will to embodiment, other, weaker forces may also have contributed. The central will is of course the decisive one, and in the human earthly appearance the traits correspond to it, which seem more fateful and immovable than all others, i.e. everything that has to do with the physical and biological race and the material and natural givens. As for the other, weaker forces, that is, forces that could not have been decisive in this respect, they are, so to speak, carried along; Their field of expression can only be the mental, the emotional, the arbitrary, the ideal - an area that is fundamentally not as clearly and firmly determined as that of the physical and racial.

The cases where, so to speak, the "race of the soul" and the "inner vocation" do not correspond to the race of the blood can be explained metaphysically from these connections. The more those weaker forces deviate from the main direction, the more contradictory the corresponding phenomena will be: logically and symbolically people will stand before us in whom the physical with the soul, the spiritual with the physical or soul, the vocation with the race, the Individual are not in harmony with the clan, etc.

In such cases, the Aryan Dharma principle shows even more clearly its active, ethical-creative nature. It contains the requirement for "classical"

Layout. The various divergent and conflicting elements of these naturally vacillating phenomena are to be subjected to a single iron law, by a supreme decision which must not fail before the real thing. The glorification of the "romantic", "tragic", "torn" and "Faustian" soul is then considered ridiculous and a symptom of a diseased culture.

Tranquility, style, clarity, rulership, discipline, power and the Olympic spirit should be reference points for every lifestyle in the Aryan sense.

If, however, the existence of unequally uniform beings and callings is to be assumed in the world of causes and metaphysical meanings, it must also be considered that not every culture and every age offers the different "races of the spirit" the same possibilities of expression and embodiment. As we have already seen, two inheritances must always be taken into account; the earthly-historical heredity forms a structure that includes both the biological and the mental disposition, a tradition and occasionally also a caste, a time and space-related location, and so on. Now there are cultures where all this is "okay": where life normally takes place in the supreme unity and organic connectedness of all these elements of the "horizontal" heredity. Other cultures, on the other hand, have embraced individualism, anarchy, the destruction of all differences and limitations of race, blood, caste, tradition, and ethnicity. From what has already been said regarding "elective affinity" it is clear that the cultures of the former type are those which, by offering the appropriate conditions and means of expression, will attract unified beings and pure, resolute forces and will promote them to meaningful appearance. The cultures of the second, that is, the chaotic type, on the other hand, become, for the same reason, a "geometric place" or meeting place on earth for every - if the word may be allowed - "transcendental hysteric". Should normal, intrinsically uniform beings nevertheless be born in these cultures, they will hardly find their place in them and will be condemned to wasting unheard-of strength in order to deal with the contrasts between mental and physical, race and character, inner dignity, rank, etc., contrasts peculiar to these cultures, making them the natural home for the appearance of torn and confused forces in human form. We need not emphasize the importance of these last considerations, though certainly not so familiar to the common mode of thought of modern man, for racial thought as for similar doctrines. If a thousand years of fate has brought the West into a state where it is difficult to find something really pure, sheltered, unmixed, linked to tradition, then the creation of new, firm borders is a work whose beneficial effects cannot be immediately tangible today, however, will no doubt prove themselves in the next generations along the secret paths connecting the visible with the invisible, the world with the overworld.

15 The age of the soldier's ethos

From: The Action, 3/1941

One of the most significant contradictions that broke through in the world war of 1914 to 1918 was based on the contrasting views on the relationship between the state and the soldiery. In this regard, a dichotomy emerged, one that yawned less between two different groups of people than between two different epochs and cultural concepts.

The soldiery in the bourgeois age

On the one hand, the idea prevailed that the military, warlike element generally had the subordinate importance of a mere tool. In principle, according to this view, the idea of the "civil bourgeoisie" as the bearer of the state applies. This bourgeois element runs politics and, to use a well-known expression, when politics must be continued by "other means" it makes use of the Wehrmacht. The military element has no weight or value in either the political or the cultural sphere. It is recognized that the military element has its own particular ethics and values; but one finds it absurd and undesirable that these ethics and these values should also be valid for the entire life of the people.

The view discussed here is based on the democratic, enlightened-liberalist conviction that "true culture" has nothing to do with the cruel necessity that war is, and that it is more "the Progress of art and science" and the "shaping of life according to immortal principles" as a basis for martial virtue.

Therefore, in the context of this liberal world, one can hardly speak of true warriorship at all, rather only of soldiering in the sense of a refined mercenary spirit. In fact, the word "soldier" etymologically refers to the bands who fought for pay in the service of strata that did not fight themselves.

This outdated meaning was more or less what soldiering had for the liberal and bourgeois-democratic states. Internationally, in emergencies, they used him in roughly the same way as the police domestically.

Soldiering as the foundation of society

Such a view is opposed to the other, according to which the soldierly, the warlike element stands in the closest connection with the political and ethical. Here, the values of a soldier are actually martial values and determine a general, ethical way of life that is also valid outside of purely military concerns and times of war. From this follows a restriction of the ideas of the bourgeoisie and of the bourgeois spirit in the various areas of the state community. According to this view, the true one rests on a masculine, active and heroic basis

Culture, like everything on which human greatness and the real rights of peoples are based. Needless to say, in the World War of 1914-18 the former view was held by the Allies, especially the Western Powers, while the latter was held mainly by the Central Powers. According to a well-known Masonic slogan, that war was waged as a kind of "crusade of world democracy against Prussian militarism". Liberalism saw in these "imperialist" powers of Central Europe the dark remnants of the Middle Ages at the heart of "advanced" Europe. Behind this view, however, lies the truth that we alluded to at the beginning when we said that the contrast was not only between two groups of peoples, but also between two epochs, although of course things were very different from the point of view of evaluation.

What has been termed "dark remnants" in Democratic Masonic jargon in truth signified the persistence of values inherent to all traditional, warlike, masculine and Aryan Europe, while the "advanced world" represented and represents nothing other than the world of decay and the ethical and intellectual weakness of the West. In addition, we now know very well how "imperialist" in their own way the hypocritical representatives of that liberalistic world were and are: there is once again an imperialism over there, made up of citizens and merchants who want to enjoy undisturbed the advantages of a peace that is not guaranteed by the own strength, but through the use of a mercenary force recruited and paid from all parts of the world and is to be maintained.

With the peace treaties and the events of the post-war period, this development is becoming increasingly clear. The function of the military element was degraded to a kind of international police force, or more correctly: not a truly "international" police force, but a police force organized by a certain group of nations to enforce a certain state of affairs against other peoples for their own benefit. This then meant the "defense of peace" and "international law". The decline in the sense of martial pride and honor was also reflected, among other things, in the fact that all less noble means were considered to achieve this goal without even having to use this militia, which had been degraded to the police: sanctions, economic blockades, national boycotts etc.

Beginning of the revaluation of the values

With the international developments that have externally led to the bankruptcy of the League of Nations and finally to the current war, internally a true revaluation of all values is underway, not only on a political level, but above all on an ethical and ideological level. Today's struggle is directed not so much against a particular people as against a particular idea, which roughly corresponds to the ideas put forward by the Allies in the last war. That war was intended to secure a libertarian merchant-imperialism against any disturbance. The new war will put an end to this shopkeeper imperialism and lead to a new epoch in which the very warlike ethos is destined to serve as the common ground of European cultural developments. In that sense, today's fight can be viewed as a decayed value-restoring fight. he moves

again a basic view of life and law in the foreground, which was so essential in the original traditions of the Aryan races - above all the Aryan-Roman and the Nordic-Aryan - that their extinction or decline always preceded the collapse of the individual peoples and promoted the transfer of power to racially and ethically ever lower strata. Precisely because this new development is unstoppable, we must ensure that no misunderstandings arise about the meaning that warfare is supposed to have in the new Europe, similar to those that are deliberately spread by liberalist opponents through the use of the word "militarism".

It is not a question of turning Europe into a barracks, nor of elevating a wild will to power to the last resort, nor of helping a dark, tragic and irrational view of life to triumph. First of all, one has to realize that the values of war in the actual military sphere are only a special manifestation of a reality that has a comprehensive – not only ethical, but even metaphysical – meaning. Suffice it to say that the ancient Aryan man was accustomed to conceiving of life as an eternal struggle between metaphysical forces, with the Uranian forces of Light and Order on the one hand, and the dark and wild ones of Chaos and the Material on the other. For the Aryans of the early days, this battle had to be fought both inside and outside and to lead to the victory of light and order. A true, just war on the outside was considered to be one that corresponded to the fight to be fought inside: it was the fight against forces and peoples from the outside world that showed the features of the powers that also worked in our inner being to the completion of a "victorious peace" - *pax triumphalis* - are to be subjugated and ruled.

Martial ethos as an inner obligation

There is thus a confluence of the true martial ethos with an inner discipline and superiority that is always manifested in various forms in our finest traditions. Therefore, only the short-sighted and prejudiced can assume that by professing a martial worldview and by our conviction that the new Europe should be shaped by the martial spirit, a wild and chaotic clash of brute forces and unleashed instincts is the only logical consequence. The ideal of the "warrior" not only includes the development of strength and physical courage, but also the calm, controlled and conscious shaping of the inner being and personality. The sense of distance and order, the ability to subordinate one's individual and passionate element to the idea, to place action and goal above oneself, a sense of dignity without vanity are as essential traits of the true martial spirit as those who relate to the actual fight. This attitude often goes so far among Nordic people that, from a higher point of view, combat is considered less because of its immediate material results and more as a test of such virtues, which are elements of a particular style, not only within a certain class specifically dedicated to the profession of arms, but are worth striving for in the whole people and even beyond the borders of a single people.

Internal decision – external war

This last fact is particularly important in relation to the struggle for the new Europe and its culture. The recognition of the relationship between the inner struggle and the right war, as is appropriate to the Aryan, tradition-bound view just cited, also anticipates the unclear romanticism of a merely tragic, irrationalistic world view and overcomes a certain rigidity, bare of light, which some subordinate aspects of the only show soldiery.

According to the higher view, which is reappearing today among the representatives of the most valid and tested forces, martial discipline, like combat and victory, is associated with a certain transfiguration and participation in a real spirituality. In this way, a new concept of peace is taking shape, which has little to do with the materialistic and bourgeois-democratic view of a relaxed, satiated contentment: we will gradually come to understand a peace again that does not result in the slacking off of the spiritual, from the struggle and the tension born of martial asceticism, but the calm and powerful completion of the same.

Basically, this is precisely where one recognizes the antithesis between two irreconcilable conceptions of "culture". It is not about "militaristic materialism" on the one hand and "love of culture" and interest in "spiritual values" on the other. Rather, it is a specific, essentially Aryan, Nordic conception of spiritual values that opposes the intellectual, liberal, and bourgeois concept of the same. It is useless to hide the fact that in a warlike culture the so-called "world of arts and science" is given a somewhat different kind of recognition than in the preceding period of liberalism and the bourgeoisie. This world has its importance and rank, but it is not the absolute essential. Rather, what is essential lies in a certain inner style, in a certain form of soul and character, in a simplicity, truthfulness, clarity and hardness, in a conception of the world that is experienced directly, without grand gestures and without sentimentality. Joy in acting, commanding and obeying, in overcoming oneself and in defeating the enemies of this idea. These characteristics will be the basis for a new cultural community between the peoples, which will facilitate understanding beyond many natural differences. That the world of pacifist intellectuals considers all this unspiritual, if not downright barbaric, is irrelevant. This world, in which struggle, as the father of all things, has been given back the rank it deserves within the life forces, has a depth and seriousness from which the "culture of the bourgeois world" looks like a realm of shadows, like a structure without life and power appears. In subsequent times, when the organic formation of the new European man of Nordic character will have become reality, the heyday and maturity of a less vain but strong and deep culture will begin and shape the new style in new works.

Foundations of European understanding

It is very important today to be clear about all this, so that when laying the foundations for the future understanding of the peoples of Europe, one no longer insists on outdated and abstract concepts. The question of true understanding, cooperation and a cultural community in Europe can only be posed by those forces which, hardened by the crucible of struggle, are authorized to decide on the freedom, greatness and mission of nations.

And just as these forces distance themselves from the sterile, intellectualistic and liberalistic conception of culture, they are also far removed from any abstract right, any theoretical, anonymous regulation of the relations between people and states. Here another fundamental contribution of the warlike spirit to the formation and meaning of a new Europe comes to light. This spirit advocates direct, clear, sincere relationships based on fidelity and honor. He possesses a sure instinct for the grades of dignity, which he is well able to distinguish: he rejects what is impersonal and faceless. In a martial culture, any true order rests on these elements, not on paragraphs and general principles. And these are actually the elements through which the forces which the experience of combat awakens and which victory has consecrated can be fashioned into unity.

In a way, then, it is the very kind of warlike organization that apt the best of Romano-Germanic feudalism that perhaps gives us a glimpse of what is appropriate for the order of the new Europe that is being fought for today.

One should learn anew, with regard to relationships not only between people but also between people, that ability to obey that does not humiliate but to elevate, that command and leadership that obliges one to responsibility and real superiority. A new, organic law of the European nations based on these direct, male relationships is to take the place of an abstract, international law that encompasses all kinds of peoples. *Suum cuique* – to each his own. This Aryan, Roman and Nordic principle also determines the true concept of justice on an international level and is closely related to the warlike world view. Everyone should have a precise feeling for their natural and species-appropriate place in a well-structured structure. Everyone should be proud of this place and fill it to the best of their ability, although the inner element of war, discipline, is also of particular importance.

Various conditions will be set for the realization of a new European order; But there is no doubt that martial discipline that first creates the ability to see reality while putting every private ambition and irrational affect on the back burner. This includes the contempt for the "easy life" insofar as it corresponds to the materialistic concept of the good life. The style of simplicity, boldness and conscious strength in the joint striving to give shape to the new world in all areas of life will be decisive for the leadership selection.

16 Empire and Empire as elements of the new European order

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Anyone who wanted to determine the probable essential results that the revolutionary happenings of the present war will bring forth and tend to be immanent violence of things and events as preconceived by any particular one People's decision to come about would seem to be about recognition of the following points:

1. The concept of political sovereignty, which was peculiar to the immediately preceding period, has fallen into crisis and needs to be thoroughly revised. The division of the earth's surface into atomized, completely independent state areas defined by rigid territorial borders is countered by the idea of a division of the earth into spaces that encompass various ethnic groups and special political units based on real and organic relationships.
2. In connection with this, the earlier, namely formalistic and positivistic conception of "international law" of Western character is also obsolete. The idea of a new structured "supranational" law takes the place of abstract principles which, with absolute indifference to the different possibilities and the different power and dignity of peoples, claim to have the same validity for every state. However, the term "supranational" is not to be understood in a vaguely universalistic sense, but in an organic sense, that is, in close relation to certain beliefs that will underlie each of the new, multi-nation spaces. (See Carl Schmitt: Large-scale international order with a prohibition on intervention for powers from outside the region - A contribution to the concept of empire in international law, Berlin 1941. BS)
3. With regard to such supranational structures, the designation large areas or living spaces has become common today, a designation that we do not consider to be entirely appropriate, because it mainly emphasizes the purely material aspect of the question. We believe that the current war is not destined to merely lead to a changing of the guard in the system of European "imperialism" and material domination. The higher and truly revolutionary significance of this war is hardly felt by anyone who does not recognize in it an effort to overcome "imperialism" as a purely materialistic idea of domination, in order to make the right to "living space" the higher rank that some Peoples - our peoples - can claim against the plutocratic or collectivistic nations - a demand that corresponds to the real idea of the empire, which according to the traditional view was always based on a spiritual fact and a higher right of rulership.
4. The way things are in Europe to this day in terms of realpolitik, only the phase of the gradual formation of "imperial compositions" around the peoples of the axis can be identified from this development. That

The fundamental problem of the new order to be set up by our victory will therefore be that of the transition from such "imperial compositions" to "imperial wholes" or rich organisms.

5. There are three factors to be considered in such a problem: the factor of mutual economic complementarity of peoples - which would solve the question related to living space (living space in the real, material sense); the folkish and racial moment; and finally the moment of cultural unity.

6. The fact that basically the last element is the decisive one follows from the fact that there can be no talk of a true organism where a living unit is missing. However, such a unit cannot emerge from an economic-administrative or formal-legal system; it would also be problematic on the purely national level in the natural sense, because on this level one always has to reckon with the violence of particularistic affects of the individual peoples.

Rather, only on a spiritual level and in real cultural unity should one look for that reagent which would be able to turn the imperial compositions into real imperial wholes in the new imperial spaces, which as such are able to offer sufficient guarantees for the stability of the new order.

Speaking of culture in relation to the tasks of the new order, one should begin by thoroughly revising the notion of culture that has become dominant in recent times, and particularly since the Enlightenment and the French Revolution. There is a culture based on the one hand on humanistic art and profane science, on the other hand inseparable from rationalism and mechanism, and to which technical and social achievements give the delusion of undisputed superiority. This culture has no face, it is basically international, anonymous and inorganic, so it is incapable of creating the conditions for a hierarchical and well-structured order of peoples.

Against this concept of culture, on the other hand, the heroic, aristocratic, traditional and even "sacred" values should be emphasized: on them one should mainly rely in the construction of the new empires of the peoples. Today's situation is unfavorable in this respect, precisely because the emergence and general spread of the other culture - internationalist, humanistic and mechanistic - have weakened and dispersed the values mentioned. In turn, to collect them in new centers of crystallization, which in turn would have to serve as the soul and binding agent for new supranational entities - this is a task whose difficulties we must be aware of. So it would be daring to refer to an idea in Europe today that is already complete, alive and dominant enough to be able to serve without further ado as the basis for the higher construction work already indicated. Rather, what is needed is an action of complementarity, as well as revival and mutual strengthening. We are already approaching the idea of a new European culture - a new "Europe-thought": the elements of this idea are

not yet fully determined, however, if we disregard the merely political and social side.

Since revolutionary European action originated with the Axis powers, it is natural that the primary and essential core of a European culture must also be based on the potential and intellectual heritage of the two Axis powers. The first task required by any further development and any further union of peoples should therefore be the more detailed determination of the form, such as within the framework of a new idea of Europe, the Roman (since for us "fascist-Italian" and "Roman" are synonymous) and that German element can complement each other. In this respect, history seems to offer a parallel: namely, an economic cycle seems to be announced that would be similar to that from which the last true type of European imperial culture - the medieval one - emerged, which is essentially determined by the symbiosis of the Roman and Germanic elements became. But in what function and in what sense can these elements have an effect in the future culture of "imperial" spaces?

The mode of their former effectiveness in the medieval world is well known to everyone. The Norse-Germanic element had a major impact on the culture of feudalism and the corresponding ethics, while the Roman element, although already appearing in a questionable connection with the Christian faith, offered timeless and transcendent clues for a type of political order that was not merely national peoples but.

Having made this point, we should review the specific political ideas peculiar to Germany and Italy today in order to clarify those aspects of them that may be included as premises of the new culture type.

This side of the question can, of course, only be touched upon here.

The slogan "One people, one Reich, one leader" played a special role in National Socialism. However, recent events and the tasks that are announced for the future seem to go beyond this in a certain sense. The German slogan indicated was in fact determined by a special international situation: the unity of all members of a single people in a single Reich under a single leader could be a valuable ideological tool as long as parts of the German people still ruled outside the dictates of Paris political borders of the empire lived. However, with regard to the task of the European future, it is a different matter, if not the opposite: it is a matter of seeing how the authority and influence that an empire can exert on different peoples to be included in a single imperial space can be legitimized will exercise.

This question leads us to examine another formula in which some authors would like to see a fundamental difference between fascism and Nazism. We mean the idea of the national community and the legitimation of the state and leadership by the people. Fascism, on the other hand, is inclined to regard people and nation as something abstract, as long as one disregards the formative, overarching function of the state and leadership. Of course, the state does not become a legal function

objectified and not degraded to a soulless power mechanism, it is rather understood as the authoritarian organ of an elite or an order in which, more than in any other part, the "people" really, vividly, formatively and consciously appear. No matter how organically and almost inseparably connected state and people, leadership and nation are according to the fascist view, we still strive to grant the leadership a certain independence and its own consecration. However, the fascist and the National Socialist ideologies meet again in the ideas of the order and the idea of the order state. The validity of the National Socialist formula within the empire of a single people remains undisputed. At the moment, however, when a concept of political leadership and authority is in question, which should be regarded as the central point of reference for a space that is no longer just national, but supranational and imperial, we believe that a certain increase in the earlier, through the already indicated European Situation-related National Socialist formula are sought. An authority legitimated exclusively by a specific people will never be considered much more than mere violence beyond the borders of this people. However, things would be a little different if you put a certain distance between the people and the power that shapes and guides them as a state and elite, so to speak, from above. One can then imagine a development through which this supreme supporting power is increased and purified to such an extent that it can also be recognized in a natural way beyond the borders of the people within which it originally asserted itself and realized itself.

Incidentally, such a supranational significance of the Reich idea can already be found in the earlier German tradition. The emphasis of a more particularistic interpretation of it was only due to accidental circumstances, which, however, are now superseded, so that there is nothing to prevent a suitable resumption of the earlier thought. Only recently was Steding effectively emphasized the special significance of that thought in the changing times and the "diseases of European culture". In the empire idea in question, however, the revived Roman element had an effect to the same extent as the Germanic element, and it is in this context that the role that the Roman element can also play in the new idea of Europe must be understood. We are aware of the prejudices that are nurtured in certain circles against the Roman. However, they are mostly based on one-sided adjustments. For example, true Roman law is confused with what should be called Napoleonic law, marred by a universalism and an abstract normativism that were only signs of decay in the organic structure of the earlier Roman "imperial space". It is just as erroneous to simply equate Romanism and the Catholic Church. It must certainly be admitted that Romanism, in conjunction with Catholicism, was instrumental in shaping imperial medieval culture. One should, however, make it clear which Catholicism was involved at the time. True Roman law was not "universalist" in the modern, rationalist, and enlightened Masonic sense, but was in the form of a well-defined imperial space or empire, based on an equally well-defined cultural and human ideal.

Medieval Catholicism also referred to a *Christianitas* that identified primarily with the community of Aryan European nations.

This community was conceived as an organic and militant unit, in which the ethics of honor and fidelity were given far greater recognition than the virtues of renunciation and universal humanitarian fraternity. The role that anti-Jewish thought played at that time is also well known.

If we stick to this phase of Catholicism, mainly in its way, we can see in it some values that are not necessarily at odds with the Aryan-Roman and Aryan-Germanic ideals. It should not be forgotten that for many European peoples, Catholicism is a tradition of many centuries that cannot be thrown overboard overnight without devastating consequences. In this respect, moderate correction and selection, rather than outright rejection, can lead to the true, common goal. A sentence by Mussolini, which caused annoyance in many circles at the time, is: "Without Rome there would be

perhaps Christianity in the state of one of the many sects teeming in Palestine

remained." In these words, a hint is also given for the Catholic countries - namely to find in Catholicism and to emphasize what it contains in spite of everything that is Aryan and genuinely Roman, and thus to meet those symbols and ideals that other European peoples without the detour via Catholicism and Christianity can draw directly from their Aryan traditions. In any case, it is crucial to realize that the new order will also need a point of reference, similar to that which the Romans - in spite of the Catholic compromise - represented in the shaping of European culture in the Middle Ages. Whereas "imperialism" signifies a system of power in which one part imposes itself on the other parts it exploits and administers, the idea of empire or imperium signifies the leadership and supreme justice of the *unum, quod non est pars* (that one, which is not a part).

We would now like to point out briefly the role which, in our opinion, the Germanic component would have to play in cooperation with the actual Roman component in shaping the spiritual centers of the new imperial areas and the corresponding kingdoms. We said that in the Middle Ages this component mainly came into its own in the culture of life. Today it can have a double effect in an analogous way: administratively in the sense of a partial decentralization and division or graduation of the individual political-territorial sovereignties; intellectually and ethically in determining clear and personalized relationships of dependency among subordinates and a genuine sense of responsibility in the leading elements. For this it is sufficient to understand the formula "leader and followers", which is so common today, in its deeper, more original sense. In fact, we can hardly imagine the structure of the new imperial organisms other than on the basis of a kind of feudal system with a central sovereignty and a series of partial sovereignties - *imperium eminens et ius singulare*. Incidentally, it may be emphasized that the formula of "Protectorates" already adopted reflects basically the same thought: the feudal bond resulted from the submission and fidelity - *fides* - of one side, to which corresponded the "protection" of the other side.

The same idea is expressed in the relations of the new kingdoms of Croatia and Montenegro towards the Italian monarchy. But this principle can only acquire a positive, creative value under the assumption of a new, more normal state in which the calm, clear and dignified feeling

of nationalities takes the place of bitterness, virulence and intolerance of nationalisms. In this state one will again understand that there is a subordination, both in relation to a people and to a class or the individual, which is not a cause for humiliation or degradation, but for pride, because it enables participation in a higher culture and mission and the Obligated to the superior to the inferior.

However, since we are dealing with relations between European peoples, the expressions "superior" and "inferior" are by no means to be taken in the absolute sense of the word. In this respect, there is the possibility of bringing out the racial element, with the aim of equalizing as far as possible the substance contained in each imperial space, so that the division is based on gradations of varying intensity rather than on rigid differences in quality.

To properly address this problem, one must recognize its inseparability from that of racial selection. Only the following should be emphasized here. Anyone who speaks of race today, meaning more or less explicitly the common type prevalent in a given nation (and this is the case wherever expressions like "German" or "Italian" or "Slavic" race, etc., are used), which cannot refer to primary racial elements in the pure state, but to national, more or less permanent compositions. In these compositions there are several races in various distributions, and it would be difficult to name a European people in which to a certain extent one of the main European races, which are distinguished by scientific racial studies, would not be represented. The demand that the racial element should also be taken into account in the definition of imperial spaces should therefore be understood correctly. What is decisive in this relationship cannot be the factual percentage in which a certain race is present in a certain people, but the determination of the race that plays or has to play the leading role in this people and that gives the whole its character. One finds oneself in a world of potentialities, dynamic relationships, spiritual influences. In any case, the basic condition for a really organic formation of the imperial space will lie in the special emphasis and leading function of those racial and spiritual elements which within the peoples included in the individual large area are related to those who are represented to a higher degree in the actual imperial nations are. If the two poles of the "axis" are also to be those of the two larger European empires, then this substance, which is intended, so to speak, to serve as a binding agent due to the species relationship, would have to be divided into the Roman-Aryan and, on the other hand, into the Nordic-Germanic Refer element, whereby the two elements in turn are to be regarded as differentiations of a common original root.

We have considered elsewhere the meaning and specific content of these two expressions. Suffice it to say here that we now reject any further use of expressions that were very popular at the time, such as "Latin peoples", "Latin brotherhood" and the like – Mussolini himself spoke of "bastard brotherhoods" in this context, and it is significant that through official decree in Italy, in certain texts for young people

Replace "Latin" with "Roman". Indeed, "Latin" is a suspect term which, when meaning anything, refers to a whitewash covering a mingled racial substance, weakened and undermined by processes of intellectual and political decay. The really culture-creating power of our origins is not "Latin", but simply Roman or Aryan-Roman: just like this power for the peoples of the northern culture area is simply Nordic or Nordic

is Germanic. This at least as far as those aspects of culture come into question that only interest us and that we alone can regard as a firm basis for European reconstruction and the new order.

Now we have to consider the latent dispositions of the various European peoples in relation to their possible leanings towards one or the other of the two poles already mentioned. However, such an examination in today's still dynamic and turbulent state of affairs would be premature. Many developments are still in full swing. One can speak of a crucible of vocations as well as of the various state structures that is not yet over. It is as if fate would have it that the European renewal did not come from within, but thanks to the fissures and fractures caused by the violence of things and weapons, and in the process of a tragic upheaval that we will only see in the future whether the deep forces have actually taken the place of the superficial, and in each case what those forces are.

This mighty event will only have a truly positive outcome if in one way or another those powers retain some of the formative power that brought the medieval community of Aryan nations into being. This applies to all modern Western peoples, not excluding those who did not experience the Roman-Germanic Middle Ages, where the Slavic component is predominant and who are or were influenced by the Greek-Orthodox faith. In fact, according to some of its views, this faith has the possibility of overcoming certain discords between spirituality and politics more easily than in other western denominations. The resumption of the ecumenical thought of this faith offers the basis for an organic ideal of national life as a unity of tribe and religion, the living, the dead and the law of God - an ideal which in many respects corresponds to that which the spiritual vanguard also of our revolutions and which even has many features in common with the tradition of the third people of the three-power pact - Japan.

Thus, apart from Romania, which is now in our front, Slavic and Greek Orthodox peoples could also be organically drawn into the future imperial spaces of the Axis. The condition for this would be even the return to the very core of their own traditions, the rejection of the Slavic mask of Bolshevik madness or the hypocritical, outwardly democratic but inwardly purely imperialist ideology with which our opponents have deceived so many nations. In the new hierarchical, Germanic and Roman idea of Europe, these peoples would also find the true focus of their better aspirations and the basis for an orderly and harmonious development of their possibilities - under the sign and under the protection of a higher culture that knows how to respect them and to protect.

1. Cf. C. Steding, "The Empire and the Disease of European Culture", 2. Edition, Hamburg 1938, p. XV.: "In our occidental world, the Roman state was the most governmental of all states and had, to a certain extent, realized the idea of a Nordic state in ideal-typical purity: so it is not surprising if it is perceived as exemplary: also by men who are self-respecting, like the Germans of the Middle Ages... A single look into the faces of our ancestors, as far as we have paintings and sculptures. should show that the 'Roman' infiltration at least did not harm them and that they looked far manlier, denser, more self-confident and healthier than our contemporaries, who come to negate a good part of our German past." Walter Frank adds (ibid.): "Thus in Christoph Steding the inheritance of the Saxon rebels of Widukind met the inheritance of those imperial traditions that were modeled on Rome but drew from the Germanic peoples' own state-founding power, those who were adamant with the great Karl and bloody, like all world-historical events, forced the fragmented world of the German Teutonic tribes together to form the first unit.

17 Europe and the organic thought

From: Nation Europa, 6/1951

The idea of Europe is gaining more and more ground among most of the responsible minds on our continent. However, one is seldom clear on a point of fundamental importance: whether this thought stems from the need to defend oneself against the threatening pressures of non-European powers and interests, or whether one is aiming higher, whether one is striving for an *organic* unity that has a positive content and its own law. Should European unity only have a real political meaning or should it primarily have a spiritual basis?

Most federalist solutions belong to the first alternative and can only have the accidental character of a union of forces which, lacking any internal ties, fall apart again as circumstances change. However, the opposite solution – the organic one – is associated with conditions that are difficult to fulfill. We want to look at them briefly here.

Above all, it should be noted that, while the expression "Nation Europe" may have meaning as a myth, it is not flawless from the point of view of strictly systematic thinking. The concept of the nation essentially belongs more to the naturalistic than to the actual political level and presupposes the irrevocable peculiarity of a certain ethnos, a language, a history. All of these peculiarities cannot and must not be merged into a single mixed entity of Europe. Nor should we be misled by the more or less standardized features of the European way of life. These traits are more in the sign of civilization than of culture, they are not so much European as they are modern and can now be found almost everywhere in the world. European unity can only be of a higher order than that which determines the concept of the nation. It can only take the form of an "organism composed of organisms"; at its peak and in its center the spiritual reality and the overarching sovereignty of the *unum quod non est pars* - to use Dante's expression - should prevail.

Organic unity is unthinkable without a principle of permanence. It must now be considered how this stability can be secured for European unity. It is evident that no consistency can be found in a whole unless it is already present in the parts. The precondition for European unity is therefore what we would like to call the organic integration of the individual nations.

The European fabric would lack any real solidity if, on the one hand, it was based on a kind of international parliament, if, on the other hand, it comprised political systems which, as is the case with the democratic-representative system, lack in any way the continuity of direction and of leadership, because they are constantly and alternately determined from below.

Historical analysis confirms this connection. The dissolution of medieval European ecumenism began at the moment

in which the nation-states – France the first through the legists of Philip the Fair – denounced the supreme authority of the empire and asserted a new right that every king was “emperor” in his splintered and absolute nation. But it was rightly emphasized that this usurpation brought about another through a kind of historical nemesis: within the sovereign nation-states, which had been detached from the empire, the individuals for their part declared themselves sovereign, independent and “free”, they renounced every higher notion of authority and asserted the atomistic and individualistic principle that the "democratic" systems is based.

Organic reconstruction therefore presupposes a twofold process of integration: national integration through the recognition of a principle of supra-individual authority as the basis for the organic and corporative shaping of the political and social forces within each individual nation; supranational integration through the recognition of a principle of authority that should tower no less over the individual national units than that over the individual members of a specific state.

If these prerequisites are not fulfilled, one remains on the level of the formless, the accidental, the unstable. One can hardly speak of a unity in the higher, organic sense. But here we come to the trickiest point of the whole problem. Because of its superior nature, this authority cannot have a purely political character - which already precludes any solution in the sense of Bonapartism or a poorly understood Caesarism. What can then be the essential, inner basis of the new order?

Such a basis should be differentiated, because it has to give European unity its own face, because it is supposed to offer the guarantee that it is Europe - the "nation of Europe" - as a holistic organism that is different from other, distinguishes and opposes non-European ones.

The assumption that this basis can be purely cultural is, in our view, illusory when culture is understood in the popular, intellectual and modern sense. Can one speak today of a culture that is unique in the European sense? It would be daring to answer in the affirmative, and the reason for this lies in the neutralization (as Christoph Steding put it) of modern culture. This culture has become independent of any political idea, it is “private” and at the same time cosmopolitan in tendency, it is directionless, anti-architectural, subjectivist and even in its “positive” and scientific forms faceless and just neutralized. Only in the wrong sense of the leveling "totalitarianism" was an attempt here and there in the West to assert the idea of an absolute, political-cultural unity. In any case, it is to be regarded as a sure sign of frivolous and amateurish thinking when one pretends today that something can be won for true, male European unity through agreements and conferences between more or less self-important intellectuals and writers.

Strictly speaking, the soul of a supranational federation should be religiously determined, but not in the abstract, but in connection with a precise, positive, and normative spiritual authority. Also from the far-reaching processes that have been completed in Europe

Apart from the secularization of general life, there is no such center on our continent today. Catholicism is only the belief of a few European nations. Already in the post-Napoleonic period, under conditions incomparably more favorable than today, the Holy Alliance, through which the idea of the male, tradition-bound unity of the European states was expressed, was sacred only in name; it lacked a really religious consecration and a higher one universal idea. If one should now not speak of Catholicism, but only of Christianity, this would mean an all too vague and fluctuating basis, not exclusively European and hardly usable for European culture alone. Furthermore, the compatibility of pure Christianity with a "metaphysics of the empire" is questionable; This was already shown to us by the medieval dispute between the two powers - if understood in its deeper reasons, which I have acknowledged elsewhere.

People like to talk about European tradition; but unfortunately this is little more than a phrase. For a long time the West has no longer known what tradition means in the higher, organic and metaphysical sense; since the Renaissance, Western spirit and anti-traditional spirit have become almost synonymous. Tradition in the integral sense is a category that belongs to an almost lost time, those epochs when a single formative force rooted in the metaphysical found itself in customs, cult, in law, in myth, in art, in worldview, i.e in every special area of existence. No one will dare to claim that there is a European tradition today in this sense, which alone is decisive for our question.

One must therefore start from the uncomfortable conclusion that today one finds oneself in a world in ruins and that for the time being one must be content with substitute solutions, at least trying not to lose ground, not to break away from the heresies of the "West" and the "East" to be distracted. Rejecting the federalist-parliamentary and "social" concepts of European unity, affirming the organizational-qualitative idea within a hierarchical and functional system – this would be the first positive step!

Accordingly, the principle of authority should be recognized in its forms and degrees appropriate to different areas and countries. For the time being, supranational European unity should be determined *heroically*, even if it is neither about war nor about defense. When, at least in some elites, unbroken men are again able to act and think free from material ties, from the narrowness of particularistic interests and nationalistic hubris, then a fluid and a tension will be brought into being that can be creative. In other times, too, it has happened that behind such elementary conditions a new principle has revealed itself, through which a great political organism was bestowed higher consecration in an invisible and powerful way, the supranational idea of authority received legitimation and a new epoch began. Then the nation of Europe would not so much rise out of the rubble as the kingdom of Europe and avert a threatening danger of the final disintegration and enslavement of our peoples.

18 carriers of the European myth

from: Nation of Europe, 1952

In an article that appeared in the June 1951 issue of this journal, I pointed out the difficulty of European unification, which arises when this question is considered from the spiritual and organic and not just from the accidental, time-related point of view of security against external dangers in the political and economic fields becomes. This difficulty stems mainly from the fact that the word "Europe" no longer corresponds to a unified, real tradition that prevails beyond the diversity of our continent. We have also pointed out that "European culture" has long since ceased to be something that on the one hand firmly unites us and on the other hand really separates us from other peoples, since the same type of culture has now been transplanted almost everywhere. Therefore, we must first start from Europe as a "myth", an idea that must first be given the power to awaken and order what is still useful in a disparate world, in a world of ruins. Even if the problem is conceived in this way, it is not easy to solve, because one has yet to determine the point of attack for this idea, its spiritual "place", so to speak, as well as its main carriers. Everyone can see that the energy of the elite has to be taken into account.

In the mentioned article we said that unity in the spirit of what has always been considered the genuine European tradition can only be achieved through the 'tops' and not from below. European unity will not be a mixed social mass unit, but a hierarchical and organic structure as a result of the harmonious action and thinking of national centers, which, however, in every other respect should retain their individuality and a far-reaching intellectual and political autonomy. The fundamental obstacle encountered in proceeding in this direction is the fragmentation of modern culture. The normal situation in a higher sense, as already demanded by Plato and not infrequently realized later in history, according to which the bearers of political power and those of spiritual values belong to one and the same class, would be the best prerequisite for European understanding through elites and "centres"; this prerequisite is not given today either in Europe or anywhere else. It is therefore necessary to act on two areas which are separate in the contemporary European nations, in the hope that under special circumstances they can merge into one: on the one hand, the understanding between political leaders, on the other hand, the meeting of spiritual people is on a higher level, not just political and strive for at national level. As far as the first task is concerned, we must emphasize what we have already emphasized: one cannot think of the stability of the whole, in our case of possible European unity, if this stability is not already ensured in the members. However, democratic parliamentary systems do not fulfill this condition; they lack the enduring consistency of political will and exclude the creative "middle."

In the political field, therefore, one should start with a national order and a corresponding vertical structure that leaves enough room for

different solutions according to the characteristics of the different peoples. This will require quite a few challenges, given the current climate in Europe, which is more or less influenced by non-European ideologies or ideologies stemming from an expectant Europe.

But there is no other way to get serious about it. As far as the intellectual elites are concerned, the main thing to do is to take a stand against any "intellectualism". It is very wrong to think that something valuable for our task can be gained by mobilizing and understanding intellectuals, writers and professors from different nations. No - the impulses should be very different, reach into completely different layers, and touch completely different bearers of the new European myth. Everything that generally belongs to bourgeois culture with its individualism, liberalism and humanism and its hostility to the politically masculine and the politically organic should be eliminated, since it is no match for the harshness and original absoluteness of our time.

What forces could then come into question as elements of the new intellectual front beyond national fragmentation? In our opinion, forces should be addressed that are outside of bourgeois culture and intellectualism for completely opposite reasons: on the one hand, all those who somehow - through inner command, blood or tradition - are still carriers of the old values that existed before the bourgeois revolution and culture of the third class were ideologically and politically decisive; on the other hand, the representatives of a generation that, through the trials, nihilism and tragedy of recent years, has been brought existentially beyond yesterday's culture and worldview and for whom there is no return. Two extremes that should merge and complement each other. For the first group, people from old European families could be considered; Of course, not only the name they bear can count, but the value of their personality must count. This dual condition is rarely met; but there are exceptions, and often it is only a matter of awakening and enlivening a covered inheritance. This demand does not mean conservatism in the bad sense; it is certainly a question of "conservation" (conservatio); but a preservation not of the dead or of what is conditioned by time, but of what is alive - the values, laws and types of perception that are not merely determined by special forms of expression of the past, but come into their own as character and attitude. As paradoxical as this statement may seem, reference to what is bound by tradition only works as an obstacle and reprehensible indolence if one refers to what has passed and not to what is truly original.

On the other hand, what is truly original has an inexhaustibly renewing and revolutionary power; the old saying says it: *usu vetera ab imo novant* - the old forces renew themselves from the primal ground. It is precisely for this reason that meeting and understanding is possible between the few in whom the threads of the old European tradition have not been broken, but have held firm, because of the legacy of blood, and the men of a new generation, shaped mainly by the purification of war. She is often referred to as the "burnt one".

generation" (la generazione bruciata). They distrust the myths, slogans and ideologies of yesterday and - even more! - significant of today, and that applies equally to many who fought on the other side of the front in torn Europe in 1914-1945. Where the process did not end in a moral collapse, where there was inner steadfastness, one finds a new seriousness, a new love for the unconditional and essential, as well as stylistic elements that are the same in the various nations of Europe and almost the same kind of people repeat in different variations. This man is characterized by an unobtrusive, unassuming and frankly heroic attitude, especially where he has taken shape through fighting a losing battle and among the rubble—spiritual even more than material rubble—of the post-war period. These men can build bridges over what separates us, to form a supranational unity of a heroic nature - the only one that can lead us out of the egoism, the limitations and the machinations of small, anxious European day-to-day politics. So it is these new forces that should be won by exerting appropriate orienting influences on them - more by example than by teaching - and giving them the myth of Europe as a reference point for a fidelity - fides! - represents a higher order, which, wherever necessary, is able to subordinate everything that belongs to the particularistic, grossly realistic, materialistic and chauvinistic level.

None of this will be possible if a mutually complementary contact is not established between the two columns, ie the remaining representatives of traditional Europe and the new forces that have passed through the fire, the first element being the direction, which has the moving pure power to give to others. I believe that only in this way can the resurrection of Europe, as far as it is still possible, be prepared. But wherever such a development spreads among the various peoples of Europe, it will certainly result in a gradual change in the atmosphere that will also have an effect on politics and government. The "centres" of which we have spoken will gradually take shape and appear as the only vehicles of unbroken will among our peoples. Even before the 1939-1945 World War we believed that action along these lines was possible; it should first have created a kind of religious order as an expression of a new and at the same time tradition-bound Europe. This aspiration was even unofficially promoted by a major European power. Today the task is infinitely more difficult.

But we recognize two supporting factors: on the one hand the sheer strength of those who, despite everything, remain upright and have passed the zero point of the earlier values, on the other hand the acceleration of the historical process, which will soon lead to insight into which one way remains open if we don't want everything to perish. Against a Europe that only knows how to debate and to play with the ideologies of a condemned past, centers of intellectual resistance, a heroic, supranational solidarity must come together - up to the moment when they also engage politically in the formation of an organically hierarchical unit.

19 On the Mystery of Decay

From: Deutsches Volkstum, Issue 11, 1938

Anyone who has come to reject the rationalist myth of "progress" and the view of history as an uninterrupted positive development of mankind is gradually being led back to the worldview that was inherent in all great tradition-bound cultures and that focuses on the memory of a process of decay, remembered the slow eclipse or collapse of a higher previous world. In exploring this new and old conception, we encounter several problems, most notably the question of the *mystery of decay*.

In its immediate forms, this question is certainly not new. Faced with the magnificent remains of cultures, of which sometimes not even the name has come down to us, but which seem to have conveyed something of the greatness and power of the unearthly even in the material, there is hardly a person who does not ask himself the question of cultural death and felt the inadequacy of the reasons usually given to explain it.

As is well known, we are indebted to Count De Gobineau for the best outline of this problem, as well as for a masterful critique of the main hypotheses related to it. His solution based on the concept of race and racial purity certainly has a lot in it that is correct, but it needs to be supplemented by a few considerations relating to a higher order. In many cases a culture has perished even with the purity of the race concerned, which is particularly evident in certain tribes which are subject to a fateful slow extinction, although they have remained racially self-contained as if they were islands. An example closer to our hearts is the case of the Swedes and the Dutch. These peoples are today in about the same racial condition as they were two centuries ago: from their heroic

Attitude and their racial consciousness from back then, however, one can find little in them today. Other great cultures seem to have only sustained themselves in a mummy state: they have long been dead inside, so the slightest nudge is capable of ruining them. Such is the case, for example, with ancient Peru, that vast sun-like empire destroyed by a few adventurers from among the worst of Europe's rabble.

If we look at the mystery of decay from the point of view of being tied to tradition, it becomes even more difficult to solve it completely. It is a matter of dividing all cultures into two main types: on the one hand, the cultures based on tradition, whose principle is common and unchangeable despite the most diverse manifestations. In these cultures, metaphysical, supra-individual forces and works form the axis and highest point of reference to the hierarchical order, to the formation and justification of all that is only human, temporal, becoming and subject to "history". – On the other side stands modern culture, which is downright anti-traditional and which exhausts itself in a construction of purely human and earthly circumstances and in the total development of everything that is a

Capable of life that has completely detached itself from the overworld. From their point of view, all of history is decay because it shows us the general decline of earlier cultures of the traditional type and the determined and violent emergence of a new general civilization of the modern type.

A double question arises here. First. How was this process even possible? The whole theory of evolution is based on a logical nonsense: it is impossible that the higher arises from the low and the more from the less. But does one not encounter a similar difficulty in solving the theory of involution? How is it even possible for the higher to decay? If we could content ourselves with mere similes, it would be easy to dismiss this question. The healthy can become ill. The virtuous can become vicious. According to a law of nature that is taken for granted by all, every living thing, after birth, development and vigour, experiences old age, effeminateness, decomposition. And so forth. This, however, is to state and not to explain: even if it is admitted that such parables do in fact fit the question discussed here.

Secondly. It is a matter of explaining not only the possibility of decay within a certain cultural world, but also the possibility of the decay spreading from one cultural cycle to other peoples and sweeping them along. For example, we not only have to explain how the old occidental reality perished, we also have to find out how it was possible that modern culture was able to dominate almost the whole world and had the power to conquer so many peoples to divert attention from every other type of culture and to assert oneself even where states of traditional character seemed to live: just think of the Aryan Orient.

In this respect, it is not enough to say that this was a purely material and economic conquest. This view seems very superficial for two reasons. Above all, in the long run a materially conquered country is also subject to influences of a higher kind, corresponding to the cultural type of its conquerors. In fact, we can say that the European conquest spread almost everywhere the germs of Europeanization, ie modern, rationalistic, anti-traditional and individualistic way of thinking. Second: the traditional conception of culture and state is hierarchical, not dualistic. Their bearers could never, without the greatest reservation, sign the "Give to the Emperor..." and the "My empire is not of this world".

Tradition for us is the victorious and creative presence in the world of that which is "not of this world", ie spirit, but conceived as a power stronger than any mere material and human power.

This is a tenet of the genuine tradition-based view of life, which does not allow us to speak disrespectfully of "only material" conquests. The material conquest, on the other hand, presents itself as a sign, if not of a spiritual victory, at least of a spiritual weakening or a kind of spiritual "retreat" in the cultures that have been conquered and lost their independence. Wherever the spirit, conceived as a stronger force, had really existed, it would not have lacked the more or less invisible means to resist any technical and material superiority of its opponents. This is

but didn't happen. It must therefore be thought that behind the traditional facade of every people that has been conquered by the modern world was already decay. The Occident would then be the culture where an already general crisis assumed its most acute form. The decline - if we may put it that way - became a precipitate in it and, as it organized itself, it more or less easily swept away other peoples, in which the involution was not yet so advanced, but the tradition was its primal power had lost, so that these peoples could no longer protect themselves from outside action.

With these considerations, the second aspect of our problem is reduced to the first: in fact, it is mainly a question of clarifying the meaning and the possibility of decay without reference to external circumstances.

For this purpose we shall have to realize that it is a mistake to suppose that the hierarchy of the traditional world is built upon a tyranny of the higher strata. This is a modern view, completely foreign to the traditional way of thinking. The tradition-based teaching has in fact understood the mental action as an "action without action"; she spoke of the "immovable mover"; she has used throughout the symbolism of the "pole," the immutable axis around which all ordered movement occurs (elsewhere we have shown that this is the meaning of the swastika, the "Arctic cross"); she has always emphasized the "Olympic" of spirituality and true rulership, as well as its way of acting directly, not out of violence, but out of "existence" over the inferior; Finally, she also used the simile of the "magnet," which, as we shall immediately see, is the key to our question.

Only in today's time one can think that the true carriers of the spirit, ie tradition, run after people to grab them and put everyone in their place - in short, that they "act" and have any personal interests, those hierarchical ones To establish and maintain relationships by virtue of which they will also appear visibly as the rulers. This would be ridiculous and nonsensical. Rather, *recognition on the part of the subordinate* is the true basis of any tradition-based hierarchy. It is not the higher that needs the lower, but vice versa. The essence of Hierarchy is that in certain people something lives as reality, which in the rest is only in the state of an ideal, a foreboding, a vague aspiration. That is why the last are fatedly attracted to the first, and their submission means submission less to something alien than to their true "I". In the world of tradition therein lies the secret of every willingness to make sacrifices, every heroism, every loyalty and, on the other hand, a prestige, an authority and a quiet power which the most armed tyrant will never be able to secure.

With these considerations we have come very close to solving the problem not only of decay but also of the possibility of any overthrow. Don't we hear it repeated ad nauseam that the success of every overthrow proves the weakness and depravity of the previous rulers? Such a view is very one-sided. This would probably be the case if it were about bound wild dogs, as it were, which suddenly broke free: this would of course be proof that the hands that

holding the sling, have become lame or weak. Things are quite different within the framework of the spiritual hierarchy, the true basis of which we have made clear above. This hierarchy decays and can really be overthrown in one single instance: when the individual decays, when he uses his basic freedom to deny spirit, to detach his life from any higher point of reference and to be "only for himself". Then the contacts are fatefully dissolved, the metaphysical tension, to which the tradition-bound organism owes its unity, subsides, every force falters in its course and finally frees itself. Of course, the peaks continue to exist, in the heights, pure and untouchable; the rest of what was attached to them, however, becomes an avalanche, as it were, a mass that has lost its balance and, with a movement that is initially imperceptible and then quickening, falls down to the depth and leveling of the valley. This is the secret of every decay and overthrow. The European first killed the hierarchy *within himself* by eradicating his own inner possibilities, which corresponded to the basis of the order that he will later destroy externally.

If Christian mythology traces the fall of primitive man and the "rebellion of the angels" back to free will, they arrive at roughly the same meaning. It is the terrible innate human capacity to use freedom to spiritually destroy and reject anything that might assure him of supernatural dignity. This is a metaphysical decision: the current that circulates in history in the various forms of the anti-traditional, subversive, individualistic and humanistic spirit - in short: the "modern" spirit - only forms its phenomenology. This decision is the only positive and determining cause in the mystery of the decay, the destruction of tradition.

If this is understood, then we could perhaps also understand the meaning of those traditions in which there is talk of mysterious rulers who "always" exist and have never died (transition to the Kyffhäuser idea!). Such rulers can only be found again by perfecting oneself spiritually and awakening in one's qualities like a metal that suddenly *senses the "magnet"*, discovers the magnet and irresistibly orients and moves by it. For the time being we must confine ourselves to this hint. A complete interpretation of such traditions, which come down to us from the oldest Aryan culture, would lead too far. On another occasion, perhaps, we will come back to the mystery of the reconstruction, to the "magic" capable of bringing the collapsed mass back to the peaks that have remained immutable, solitary and invisible on high.

20 The essence of initiatic cognition

From: Magic as a Science of the Self, Volume 1

Anyone who turns to the initiatic teachings must above all be aware of one fundamental point: namely, that the question of knowledge and its meaning is presented in a completely different way than in the most diverse areas of today's common culture.

From the initiatory point of view, "to know" does not mean to "think" the known object, but to *be it*. So you don't actually know a thing until you *realize it*, which means when consciousness transforms into it.

Thus knowledge becomes synonymous with *experience*, and the initiatic method turns out to be purely experimental. By certainty we generally mean here only what is shown to me through direct and personal experience. In ordinary life, every sensation, feeling, and immediate perception (a pain, a desire, a light) has such a character. It makes no sense to speak of "true" or "false" here, because the thing is at the same time the knowledge of the thing, under the sign of an absolute and lived "*It is like that*" that needs no intellectual recognition. There are no degrees or approximations or probabilities in such knowledge: either you have it or you don't have it.

For the ordinary man, however, such cognition remains limited to the material field of perception, which has only a limited, incidental and accidental character. What man usually thinks of as knowledge

understands something else: it is a system of concepts, relationships and hypotheses that no longer has an empirical character but an abstract character. As far as the immediate fact of experience is concerned, i.e. what is directly present in one's own consciousness, one tends to interpret it as just a simple "appearance" and to put something assumed *behind it*, which should only then have the character of true and objective reality. For science this can be "matter" or the different play of atoms and ether vibrations, for philosophers it can be the "thing in itself" or another of their ideas. For religion, on the other hand, it is some divine form.

In general, the following situation arises from this: One builds up knowledge – the profane knowledge that does not take account of the purely subjective experience and is only granted personal and living obviousness, a purely individual view or a meaning realized by the individual consciousness. There seems to be a contradiction, then, according to which what is pure experience, because it has a limited and mere "phenomenal character", does not count as "knowledge", and on the other hand, what is considered "knowledge" does not as such count as experience is.

The initiatory path transcends this contradiction and shows a thoroughly different direction in which the criterion of immediate experience is never suspended. If, for the common man, immediate experience and sensible experience are completely one, the initiatic teaching asserts the existence of several forms of immediate experience, of which sensible perception is but a specific one. These forms always correspond to a certain different way of perceiving reality, and they can also merge into one another, tending to develop into a hierarchy of ever higher ways of perceiving, with ever greater degrees of absoluteness. So, on this view, there is no world of "apparitions" and no absolute behind it either: "apparition" is simply what characterizes a particular level of experience and ego state, and "absolute" is what characterizes another level of experience and one corresponds to another ego state, which takes the place of the former through a previous corresponding transformation.

As for the measure of absoluteness, it can be approximated as follows: it arises from the degree of *active identification*, that is, from the degree to which the ego is woven into and one with its experience and in which the ego is the object of this experience becomes clear as *meaning*. And in accordance with these grades the scale rises from "sign" to "sign", from "name" to "name" until it reaches a state of perfect superrational mental vision in which the object-in-I and the I-in-Object are fully actualized and is realized.

With regard to what has been recognized, this means a state of power and at the same time of absolute self-evidence: a state after which any thinking and speculation seems superfluous and any discussion seems pointless. Hence the well-known saying that one did not go to the ancient masters to "learn" but to "obtain" by means of a deep impression, a sacred experience (Synesios, Dion. 48).

As a result, the Initiatic Teaching considers it negative rather than positive when the mind tends to stray to the interpretation or solution of this or that philosophical problem and to build up any theories or become particularly interested in some view of profane science or another. All this is useless and leads to nothing. The real problem is purely *practical*, operational. What are the means to attain the transformation of myself and the perfection of my experience? That's what you have to ask yourself. And that is why initiation in the West is associated less with the idea of a cognitive process than with that of an art (*Ars Regia*, the royal art) and a work (the Great Work or *opus magicum*, the magical work) or a symbolic building (the building of the "temple"), while in the Far East the concept of the Absolute merges with the notion of a path to the single expression *Tao*.

This also makes it clear that that more or less theosophical "spiritual science", which today stuffs the heads of its followers with all kinds of speculations and fantasies about the origin of the world and about otherworldly beings and realms, etc., apart from everything else, to one must lead to the wrong attitude right from the start. Reasonable from the initiation point of view

is only the experimental, practical attitude that testifies to a considered mind and a silent, invisible action in the sign of the golden hermetic motto *Post laborem scientia* (knowledge after work). Yes, we even fear having to state quite clearly that in all other things where today's "educated" man thinks he has a superiority and must uphold the right to his own opinion, the situation is no better. Education in the modern profane sense is neither a necessary prerequisite nor a preferred starting point for spiritual realization. On the contrary: a person who has been spared the trivialities of "education", "psychology" and the diverse aesthetic and literary infections, but one who shows an open, even-tempered, and brave disposition is better fitted for higher knowledge than any scientist, professor, writer, or other "critical mind" of our day. Therefore, those who are actually something in the initiatory realm can be identified by their extreme reluctance to theorize and discuss. So when they see a sincere aspiration in you, they will only say: Here is the problem, and here are the means. Stride forward.

Another consequence of the initiatic concept of knowledge is the principle of *difference*, of inequality. This, too, stands in marked contrast to the ideas that guide modern profane knowledge. In fact, all of modern "education" (with science first) is dominated by a democratic, leveling, and uniformist tendency. For them, the only "achievement" is that which is fundamentally accessible to everyone. So a truth is only a truth to them if they can see all, provided they have some degree of formal education. At most, they have to make the effort to complete certain studies, which, however, leave them completely as people as they are. This may be fine as long as it is conceptual and abstract knowledge that you can put in your head like an object in a sack. But when it comes to an inner experience, perhaps even an experience based on an essential transformation of the substance of consciousness, clear boundaries must be drawn. The insights gained in this way cannot be accessible to everyone and cannot be communicated to everyone without being degraded and profaned. Each stage simply has different cognitions, and according to how far the initiation in its various degrees has shaped human nature, the corresponding graded cognitions accrue to it. Therefore they cannot be truly understood, ie *realized*, unless one is on the same level as them and occupies the same step in a hierarchy which is strictly objective and existential.

Apart from those occult or theosophistic messages, which in one way or another are mere aberrations of the imagination, all other communications and explanations of a purely theoretical nature must also prove useless when it comes to actual initiatic and esoteric knowledge. Initiatic knowledge of a

Trimming "theory" is the most unfortunate thing one can do. Here, if anything, it is the allusion, the symbol, that can help spark flashes of insight. But if it doesn't result in the beginning of a *movement from within*, that too is worthless. So the very nature of initiatory knowledge compels differentiation. For those for whom ordinary life and the

sensually perceptible experience are the beginning and the end of everything and everyone, the common basis for that knowledge, which in its innermost core is to be *realized*, is of course missing. All of this would have to be recognized with complete clarity, with the naturally resulting consequences: either give up altogether, or accept other standards for this truth and this knowledge than those that have prevailed in modern educational establishments and thinking. The path of initiation is the path that establishes essential differences between people and, against the concept of equality and the uniformity of knowledge, brings back the principle of the *suum quique* – to each his own – to be respected: to each his own, that is, that knowledge, that truth and that Freedom, as it corresponds to what the respective human being is.

An objection that might come from someone just accustomed to moving in the midst of tangible things and "concrete" trains of thought still deserves some consideration. He will argue that the transcendent states and experiences discussed, assuming they are attainable at all, amount to mere mysticism, never moving beyond the "subjective" sphere. Furthermore, knowledge that only knows the criterion of experience and identification is more or less a mere sensation and offers no glimpse of an explanation or understanding and can therefore not do things justice, in fact it does not even explain what going on in ourselves.

Only two points should be clarified here. First: When one speaks of "identification" initially, it is, as already mentioned, an *active* identification that must not be confused with a loss of oneself or sinking in. It

is not an under-intellectual and emotionally charged state, but a state of super-rational, being-centered clarity. This is the difference between the mystical and the initiatic sphere. And that is a very important difference, even if it is not immediately and crystal clear for those who see only a long black night in which neither things nor abstract concepts are involved, in which all cats are gray for them.

The second point concerns the notion of "explaining" itself, and here the conversation would go very far if one wanted to get to the bottom of it. One would have to begin by returning the objection by emphasizing that none of the profane branches of knowledge has ever made, nor will make, any real statement. Anyone who understands "explain" to mean proving the logical impossibility of the opposite would have to show where, outside the abstract realm of formal logic and mathematics (where rational necessity is exhausted in simple coherence with previously agreed premises), he actually does something able to explain. We think of the concrete, physically perceptible reality - here there is absolutely nothing that is, just because its opposite would be logically impossible, nothing where one could not always ask: why exactly like that and not otherwise?

Ancient, traditional science, to which initiatic knowledge belongs, has taken a different path in its innermost essence: that of knowing about the *actual* causes of effects, namely the *forces* to which they manifest

owe - which amounts to an identification with the causes within the framework of a "magic" state. Only such a state can lead into the absolute cause of a phenomenon, only it can explain it in a higher sense, because in it the phenomenon is collected and its origin *is seen*.

However, an important consequence of this is that on the path of initiation, the attainment of knowledge runs parallel to the attainment of power, since active identification with a cause fundamentally also gives power over this cause. Once one has understood that initiatory knowledge actually means identification and realization, one will not find it surprising that in some traditional texts, after the explanation of the types and names of the deities, one adds that he who "knows" these names, so that one or the other acquires strength or power. Nor will it be surprising to hear frequent talk of a "secret" which, when learned or communicated, is the key to power. Only fools will believe that this is any formula that can be communicated orally or in writing, if not telegraphed.

Modern mankind believes that the attainment of power also applies to their own science, for by means of technology it makes possible the well-known material achievements; but she is badly mistaken, for the power conferred by technology is no more real power than the explanations of profane science are real explanations. The reason for this is the same in one case as in the other: It is based on the fact that the human being remains the same, i.e. his effective being does not undergo any change. It is precisely for this reason that the possibilities offered by technology have the same democratic and fundamentally immoral character as the corresponding branches of knowledge: the fact that people are different means nothing to them. They are based on a power that consists only of automatism, a power that belongs to everyone and yet at the same time belongs to no one, that is not *worth*, that is not *justice* and that can make a person more powerful without making him superior at the same time.

But that is only possible because in the world of technology one does not and cannot speak of a true *deed*, that is, of an action that emanates directly from the ego and asserts itself in the realm of the true causes. Rather, being absolutely mechanistic and inorganic, unrelated to the essential center of the ego, the world of technology represents the polar opposite of the character of true power, which, created out of superiority, is a sign of superiority: spiritual, indispensable, non-transferrable. And it must be admitted that man, with all his knowledge of outward appearances and in the midst of his innumerable diabolical machines, is more wretched and lost than ever, and spiritually much more barbarian than those peoples of the past whom he usurped by that title stamp. Always subject to circumstances rather than subject to them, he is subject to reactions in a play of irrational forces that make the mirage of his purely material and over-material power all too ephemeral. He is further removed from the path of self-realization than any human being of any other culture before him: because an illusionary substitute for knowledge and power, to be called devilish, has taken the place of true knowledge and true power in him.

This true power, we repeat, is in the initiatory realm a *justice*, the proof of a dignity, the natural and indispensable outflow of a perfected life, and is bestowed according to the degrees of such perfection.

Just as in this realm the knowledge one has attained beyond all the uncertainty and vagueness of sensible appearances does not refer to formulas and abstract principles of explanation, but to actual entities grasped by direct mental perception, so too is the ideal image of power that of an act that does not take place under the compulsion of the laws of nature, but acts above them, not in the midst of *phenomena*, but in the midst of *causes* for phenomena, and works with the irresistibility and right of one who stands higher: higher, because he actually breaks away from of human conditionality and attained the initiatory awakening, which is in truth a reawakening.